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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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COME NEAR.

COME near to me. I need thy glorious presence
Through the dense darkness of this troubled hour,
Shine on my soul, and fill it with the essence
Of thy pervading and uplifting power.
Come near, come near to me.

Come nearer yet. I have no strength to reach Thee.
My soul is like a bird with broken wings.
Lean down from Thy fair heights of peace and teach me
The balm Thy touch to mortal beings brings.
Lean down, O God, lean down.

Come near. And yet, if those eternal places
Hold greater tasks to occupy thy hands,
Send thy blest angels whose celestial faces
Smile sometimes on us from the spirit lands.
Send one, send one to me.

I must have help. I am so weak and broken
I cannot help myself I know not how.
That moral force of which so much is spoken,
Will not sustain and fortify me now—
I must, I must have help.

Some outside aid, some strength from spirit sources
We all must have, in hours like this, or die.
To One, the head of these mysterious forces
Which men call God, I lift my voice and cry,
Come near, come near to me.

—Sel.

Our Contributors.

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

NOTES OF TRAVEL.

BY MRS. E. G. WHITE.

KANSAS CITY, MO.

WE arrived at Kansas City Friday, Aug. 8. My children, Edson and Emma White, met us at the cars with a carriage to take us to their pleasant home, away from the noise, bustle, and confusion of the city. Here we enjoyed rest and plenty of fresh air. We were happy to meet Bro. and Sr. Shireman, who, while doing missionary work in the city, are bearing their own expenses.

On the Sabbath the few friends here, assembled in Edson's parlor for a Sabbath-school. There are four families—twelve persons in all—who usually meet for worship. Edson conducts the Sabbath-school when he is at home. After Sabbath-school they either have a Bible-reading or a prayer and social meeting. This is as it should be. The family altar should be established in every home; and if in any locality there are no more than two or three of like precious faith, they should meet together. "Then they that feared the Lord spake often one to another; and the Lord hearkened and

heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

In every place where there are two or three that love God, and keep his commandments, they should speak often one to another of the blessed hope, and should unite their prayers at the throne of grace. God will listen to their humble petitions. He will register their names in his book, and will preserve them in the hour of trial and temptation. Frequently these little meetings are precious occasions. Jesus has promised, "Where two or three are gathered together in my name, there am I in the midst of them." And if they "shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

It is impossible to tell what may be the result of the small beginnings at Kansas City. If meetings are held regularly, and those not of our faith are invited to attend, precious seed may be sown which will bear fruit in the kingdom of God. It is not the greatness of the effort, but the unconquerable persistence, that wins. If each will labor on to the utmost of his capacity, large results will be seen by and by. Success in any enterprise can be gained only through sincere prayer, earnest effort, and stern conflicts. Let none become discouraged because of the feebleness of the impressions they are able to make on the world, and thus become weary in well-doing. It is true that you are few in numbers; but united with the world's Redeemer, you may be mighty through God to the pulling down of the strongholds of the enemy. Go to God for strength; ask him for wisdom, for right words, for opportunities to come close to hearts. God will hear you; angels will be round about you, and will second your efforts.

I long to impress upon the defenders of the faith the magnitude of the work they may accomplish, even where there are but two or three in a village or city, if they will not become faint-hearted, but will do all they can with the talents which God has intrusted to them, letting a steady light shine forth to the world. What may we not do, if, regarding ourselves as servants of God, we are willing to work in any place, even though it be small and humble!

We are not placed in this world merely to receive and gather that we may be benefited; we must give as we receive. We must not seek to be served, and to be treated generously ourselves; but we must be ready to serve, and to treat others kindly, exercising toward them the love that Jesus has manifested toward us, whether they treat us kindly or unkindly. With a heart overflowing with love, we should ask, "What can I do to help others?" The thought that we are Christ's workers invests the life with sacredness and dignity. A realization of the value of souls subdues pride; it fills the heart with pity and compassion. It softens the rugged nature; it makes the soul

overflow with divine love,—a love that will help and bless and save.

Every individual who has received light from God is responsible for that light. God has given us talents, and he requires us to improve them wisely. Christians must stand on the elevated and holy ground which, through the providence of God, the progress of truth has been for ages preparing for them. In their character and in their works they are required to exhibit to the world a oneness with Christ in accordance with the light that now shines on their pathway.

Discouragements will come to sorely try our faith; but whatever these trials are, they should not be allowed to make us distrust God. Some may say, "What is the use of my serving God? I have tried for years, but what does it amount to? I am never successful in the things that I undertake. There are those that never pray, and yet are prospered. They transgress God's law, their life is hard, unjust, false, and selfish; but they enjoy prosperity, while my life is clouded by poverty, care, and want."

Though these words may not be spoken, they express the thoughts of many hearts. But the Lord bears long with the transgressor. He does not always settle his accounts when men seem to think he should. But, tried one, he "knows thy works." He is acquainted with every word spoken in love for his name and for the souls of his children. Not a deed done for the glory of the Master is lost. He sees your tears; he hears your prayers; he witnesses your faithfulness in his service. The seed you are sowing may appear to you to fall upon soil where it will be trodden under foot and yield no fruit; but the sower will reap if he faint not. If we could only see how the Lord is working for us day by day, we should see that he loves us, and that often trial is better for us than prosperity. A little with Heaven's blessing is better than large gains with forgetfulness of God. In the end we shall know surely that well-doing will succeed, and ill-doing will bring sorrow and woe. God is a sure pay-master; equity and justice are the unfailing attributes of his throne.

While in Kansas City, I had the pleasure of a visit from Sr. McCullough of Lawrence City, who has recently embraced the faith. We had a very pleasant interview. This sister has been intrusted with large talents. She possesses no ordinary capabilities, but they have been exercised almost wholly in business transactions. All that she has undertaken has seemed to prosper in her hands, and she has been remarkably successful in accumulating means. When the truth was presented, she saw that it was sustained by the Bible. She commenced to study for herself, and took her position firmly on the Sabbath and other prominent views held by our people.

Now that this dear sister is converted to the faith, how will her powers of intellect be employed? Will they be exercised only for purposes of earthly, temporal gain? Must these precious talents be buried in the world? Must they be employed in building upon the foundation only perishable substance,—hay,

wood, and stubble? I cannot endure the thought. The Lord has so loved her that he has let light from his throne shine into her heart to expel the buyers and sellers there, and to illuminate her mind with the pure rays of the Sun of Righteousness, that she may from henceforth build upon the true foundation gold, silver, and precious stones,—material which the fires of the last day cannot consume.

The Lord has paid an infinite price for Sr. M. She belongs to him and should do his work and should honor and glorify his name in the earth. The Master is saying to her, "Follow me. There are souls to save for whom I gave my life,—souls more precious than fine gold, even the golden wedge of Ophir." Here is something of permanent value. As a servant of Jesus, she can trade on her trusted capital; she can put his money out to the exchangers. She can employ her power of intellect in making known to others the matchless depth of a Saviour's love; and when the shadows of evening begin to enshroud us, her life-work will not be seen to have been on the losing side. The life and its work stand daggerreotyped in heaven, and the close of the day is the proof of the picture. When the day of life is over, we can see and estimate human character at its true worth. We hope to meet this sister when the people of God shall be gathered around the great white throne, with many souls saved through her instrumentality to shine as stars in her crown of glory. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

We met Bro. Cudney here, and had, we think, a profitable interview with him in regard to the camp-meeting which is to be held in Omaha, Neb.

A sister with whom we became acquainted in Texas, is living about three miles from Kansas City. We went out to visit the family. The mother and children are keeping the Sabbath. We hope to see the husband and father also rendering willing obedience to all of God's commandments. Jesus is waiting to accept this brother, and to use him in his cause. He has been entrusted with good abilities; but day by day God is robbed of the service which is his due. "Them that honor me," saith the Lord, "I will honor." There are good and earnest men who are withholding from Jesus the energy, tact, and skill, which belong to him. Oh for an entire surrender to God; then with sanctified powers, they would do a good work in winning souls to the cross of Christ.

Oh that all who know the way of life and truth would walk in the light, lest that light become darkness! Oh that all who know God's requirements would respond to his claims, and would become channels of light to others! The Lord has a right to the service of every soul. "Ye are not your own; ye are bought with a price. Therefore glorify God in your body and in your spirit, which are God's." There are men who are large-hearted, generous, unselfish, noble-spirited,—men who are above suspicion, fraud, and meanness. Satan seeks to hold these men away from the truth by various devices and temptations, because he knows that if they were to become Christians, they would exercise a power for good. People would believe in their religion, for they would live it. Even the enemies of Christ would respect them.

The Lord claims these men as his; their talents are his. Will they refuse to help build up his cause in the earth? He alone can "make a man more precious than fine gold, even a man than the golden wedge of Ophir." He can cleanse the soul. He can purify the fountain that it shall no longer send forth bitter water as well as sweet. Any delay to do our best for the Master is dangerous. Life is uncertain. We may be full of hopes, plans, and expectations one day, and the next stretched upon a bed of suffering, or even si-

lent in death. Our day for repentance, for an intelligent confession of Christ, may be past.

Jesus calls for volunteers; who will respond? If this truth of heavenly origin were burned into our consciousness, if it ruled as a deep conviction and power in our hearts, it would have a transforming influence upon our lives, and would give new significance to all our human relationship. We are spending our last moments with relatives and friends who are in the darkness of error. What shall these associations be? Will we talk of unimportant matters, or on subjects of vital interest? Let us work for souls for whom Christ died. It will require tact, zeal, deep thought, much prayer, and perseverance through all obstacles and hindrances; but the joy of seeing souls saved in the kingdom of God, will be our great reward. May the Lord help us to work while the day lasts.

"WHO SHALL ROLL AWAY THE STONE?"

BY T. A. B.

"And they said among themselves, Who shall roll us away the stone from the door of the sepulcher?" Mark 16:3.

There are eyes all dim with weeping;
There are hearts that faint with toil;
There are feet that fail in keeping
Weary pace with life's turmoil;
All the air is filled with sighing,
Death's sad voice in every tone;
Lips, all blanched with pain, are crying,
Who shall roll away the stone?

Brothers! shall we pause and dally
While the hours are passing by?
Ah! despair not; up, and rally!
'Tis your Captain's battle-cry!
Hands and heart and faith grow stronger,
As we count our triumphs won,
Waiting pilgrims, ask no longer,
Who shall roll away the stone?

With a hope that's brave and daring,
With a faith that's pure and strong,
Neither sin nor evil sparing,
Right shall triumph over wrong.
With his strong right hand uplifted,
Sits upon his gleaming throne
One whose might shall sway the nations,
And shall roll away the stone.

Lo! the eastern skies grow lighter
O'er the hills by David trod;
And the midnight stars shine brighter
With the prophecies of God.
With a love that's warm and tender,
Wait we till our work is done,
When our king shall come in splendor,
And shall roll away the stone.

East Randolph, N. Y.

THE TEMPLE IN HEAVEN.

AN IMAGINARY CONVERSATION ON A VERY IMPORTANT THEME.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLIST.—"To-night we are to locate the commencement of the Judgment. It has already been proved that it must take place some years before the coming of Christ. It has been shown also, that the Church will know when the hour of Judgment has been reached, and will make a proclamation of that fact throughout the world. The source from which such information is to be derived by them undoubtedly is the Scriptures. To them, therefore, we will turn and make inquiry for the facts necessary for the building of a correct theory upon this subject. The prophecies furnish the most natural source of information such as we desire. Indeed it is difficult to see how it would be possible to obtain the light for which we are seeking from any other quarter unless it were through special revelation.

"The first prophecy to which I shall refer is found in the 8th chapter of Daniel. I will read the first fourteen verses of the same:—

"In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the prov-

ince of Elam; and I saw in a vision, and I was by the river Ulai. Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. And as I was considering, behold, an he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' Chap. 8:1-14.

"In what I have read there has been brought before you the vision proper, as seen by Daniel at the time in question. The prophet proceeds to state that he sought for the meaning of the vision, and that the angel Gabriel was commissioned to explain it to him. The latter entered upon his task and prosecuted it until Daniel fainted and fell into a sickness that lasted for some days. When he recovered, according to his own declaration, he was astonished at the vision, and neither he nor any one else understood it."

Maud.—"But I thought you said, father, that the angel Gabriel was commanded to make Daniel understand the vision. Why did he not do so?"

Mr. B.—"A very pertinent question, Maud. We must not interpret Daniel to mean that he did not understand any of the vision, for Gabriel explained a portion of it to him quite fully. Doubtless he would have made it all plain to Daniel's comprehension at that time, had not the latter fainted and become incapable of considering the matter further. Gabriel was not recreant to his duty, however, and, as I propose to show now, discharged it very satisfactorily at a subsequent interview. To do this, it will be necessary first to ascertain just how much of the vision the angel did explain to Daniel before the latter fainted. You will notice that there were four things that were brought prominently to view in the vision given; viz., the ram, the goat, the little horn, and the time for the cleansing of the sanctuary. So far as the first three of these are concerned, Daniel could not have been left in doubt; since the angel told him expressly what they signified. Here are his words:—

"The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."

"From the foregoing, as remarked above, Daniel must have known that the ram, the goat, and the little horn were symbols of several lines of kings that should succeed each other. He was distinctly informed that the four horns that sprung up on the head of the goat, were four kingdoms that should "stand up out of the nation" symbolized by the goat, or Grecia. He was also informed that the little horn which came out of one of the four horns of the goat, represented a king of "fierce countenance," who would arise in the latter portion of the history of the kingdoms typified by these horns. So far as the sanctuary is concerned, Daniel, being a prophet, must have understood its ordinary signification. There remains, therefore, but the one point of time about which there could have been any serious question in the mind of the seer. To him that point was one of infinite consequence. He very readily perceived that the people of God were to meet with terrible persecution at the hands of the succession of dynasties that had been shown him in vision. How natural, therefore, that he should long to obtain positive information respecting the duration of these calamities! Indeed one of the saints (angels) brought to view in verse thirteen, seems to have appreciated the anxiety of Daniel to know about the length of time covered by the vision, and so he addressed to one of his associates the words: 'How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?' The intensity of the interest with which Daniel must have listened for a reply to this interrogation can well be imagined; but how great must have been his disappointment when it came in the following words: 'Unto two thousand and three hundred days, then shall the sanctuary be cleansed.' At the first glance it no doubt appeared to him to be both irrelevant and indefinite. What had the cleansing of the sanctuary to do with the termination of the woes of the people of God? Again, of what use was it to state that their persecutions would end at the close of a certain period of time, without assigning the data by which either the commencement or close of that period could be ascertained? Such, we say, were the perplexities under which Daniel probably labored. Under these circumstances it was with the greatest propriety that he declared he was 'astonished at the vision, but none understood it.'

"By way of confirming the correctness of the opinion advanced above, to the effect that it was the question of time in the vision that particularly troubled Daniel, I wish now to call your attention to the next vision the prophet had. It is found in the ninth chapter of his book, and was separated from the vision of the eighth chapter by about fifteen years. The chapter opens with a prayer of Daniel which contains a humble confession of the sins of the Jewish people, and an earnest plea for pardon and restoration. While Daniel was supplicating the divine mercy, Gabriel, the same angel who was instructed to explain to Daniel the vision of the eighth chapter fifteen years previously, descended swiftly from heaven and touched the prophet while engaged in his devotions. Said he to Daniel, 'Thou art greatly beloved, and I have come to give thee skill and understanding, therefore understand the matter and consider the vision.' From these words you readily discern the fact that the angel had in view the communicating to Daniel information respecting some vision that the latter had not fully comprehended. The vision of the eighth chapter being one of that character, and being the last one that had been vouchsafed to the prophet, it is safe to conclude that it must have been the one to which the angel referred. That which confirms this hypothesis, is the circumstance that Gabriel commenced to talk to Daniel immediately about time, the very point in the vision in the

eighth chapter on which, as we have seen, he had left him in the dark formerly. 'Seventy weeks,' said he in the commencement of his explanation, 'are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.' I repeat that the fact that the only point of consequence in the vision of the eighth chapter which Daniel did not understand sufficiently for all practical purposes, was that of time, and that this fact coupled with the circumstance that the angel commenced to talk immediately with Daniel about time as connected with a former vision, renders it quite certain that it was the special mission of Gabriel at the visit in question, to complete the work of making Daniel understand the view given in that chapter; in other words, that it was the special object of Gabriel's return to the earth to explain to Daniel where the twenty-three hundred days would commence and terminate. But if Gabriel did give to Daniel the data that enabled him to fix the beginning and close of the twenty-three hundred days, then we shall be able to find the boundary lines of those days also, since inspiration has recorded the words that passed between the angel and the seer."

Maud.—"I do not see, father, that we should be any nearer the point of locating the time of the commencement of the Judgment than we are now, even if we were able to tell just when the twenty-three hundred days ended."

Mr. B.—"There, my daughter, is where you are very much mistaken, as you will perceive further on. Tell me, if you please, Mr. Thoughtful, what we have already proved that the cleansing of the sanctuary each year among the Jews typified."

Mr. Thoughtful.—"Why, sir, we have seen that it symbolized the cleansing of the heavenly sanctuary, or the work of the Judgment which is to be entered upon in heaven just before the coming of the Lord."

Mr. B.—"Very true, sir; now, if you please, tell me what is to take place at the end of the twenty-three hundred days spoken of in Daniel 8:14."

Mr. T.—"It is said that the sanctuary will be cleansed at that time."

Mr. B.—"Do you see the connection now, Maud, between the twenty-three hundred days and the Judgment?"

Maud.—"I begin to, sir. You think that the reference to the cleansing of the sanctuary at the end of the twenty-three hundred days is equivalent to a declaration that the Judgment will sit at the end of those days."

Mr. B.—"Exactly so, Maud."

Mr. T.—"How do you know that the allusion is not to the cleansing of the sanctuary otherwise called the Jewish temple?"

Mr. B.—"Your question, Mr. T., cannot be answered in a word. Before disposing of it fully, it will be required that we decide whether the twenty-three hundred days are to be looked upon as literal or as prophetic time."

Maud.—"What do you mean, father, by prophetic time? Are there two kinds of time?"

Mr. B.—"I am somewhat surprised, Maud, that you should ask such a question. You have certainly heard that matter explained many times. However, I will try to make it clear to you now if you have never understood it before. In the symbolic prophecies,—as, for example, those of the books of Daniel and the Revelation,—one thing is frequently taken to represent another. In many instances beasts symbolize earthly governments. Take, for instance, the chapter under consideration, *i. e.*, the eighth of Daniel, in which the ram and the goat in its various phases typify Medo-Persia, Grecia, and Rome. The history of these governments stretches over many centuries. There

would, therefore, have been an incongruity in representing the animals that symbolized them as living through all those long ages. To avoid that inconsistency, and to keep up the artificial representation of things, time, I think, was introduced in such a manner as to make a day stand for a year. There would be no impropriety in representing a ram or a goat as living for twenty-three hundred days (about six and a half years), whereas it would be unnatural to attribute to them lives covering twenty-three hundred years and over. Such, I say, may have been the reason why in these prophecies a day represents a year; a week, seven years; a month, thirty years; and a prophetic year, three hundred and sixty literal years.

"Whether I am correct or not in my theory on this point, it is nevertheless a fact that the books of Daniel and the Revelation are, when interpreted agreeably to the view that in them a day is made to stand for a literal year, found to be in harmony with the facts of history; whereas, when otherwise construed, they contradict those facts. This is so obvious to all scholars, that commentators generally are agreed that it is necessary to interpret them in harmony with this principle. Please step to the library, Maud, and hand me a volume entitled, 'Facts for the Times.' Thank you; this is it. I read from p. 52 an extract from the writings of Prof. Stuart: 'It is a singular fact that the *great mass of interpreters* in the English and American world, have, for many years, been wont to understand the days designated in Daniel and the Apocalypse as the representatives or symbols of years. I have found it difficult to trace the origin of this general, I might say *almost universal, custom.*'—*Hints*, p. 77. Again he remarks: 'For a long time these principles have been so current among the expositors of the English and American world, that scarcely a serious attempt to vindicate them has of late been made. They have been regarded as *so plain, and so well fortified* against all objections, that most expositors have deemed it quite useless even to attempt to defend them.'—*Hints*, p. 8.

"With the reading of this extract we will close the present interview. I have proved two things this evening, which are of great consequence in fixing the time for the Judgment. The first is that the twenty-three hundred days of Daniel 8:13, 14 are prophetic, and stand for twenty-three hundred literal years; the second is that the termination of those years will reach to the cleansing of the sanctuary, or the point at which the Judgment will commence. To-morrow night it will be in order to show exactly when the twenty-three hundred years commenced and ended.

"By the way, Mr. Thoughtful, I had nearly forgotten to answer your question as to how it could be proved that the sanctuary that was to be cleansed at the end of the twenty-three hundred days of Daniel 8:13, 14, was the heavenly rather than the earthly sanctuary. You see that by establishing the proposition that the twenty-three hundred days in question represent twenty-three hundred literal years, I have entirely removed your difficulty; for even though we should commence those years at the time at which Daniel had his vision, or in B. C. 555, they would reach many hundred years this side of the point where the Jewish temple was destroyed, never to be built again. In other words, I have proved that the heavenly sanctuary must have been the one to which the angel alluded, as it was the only one that was in existence at the time at which he said that the sanctuary should be cleansed."

—Spurgeon once said: "When I think of my sins, it seems impossible that any atonement should ever be adequate; but when I think of Christ's death, it seems impossible that any sins should be great enough to need such an atonement as that."

ISAIAH 25.

BY MRS. M. E. STEWARD.

In the previous chapter the prophet describes the state of the world in the last days, till he introduces the glorious kingdom of God. In this chapter his eye turns to the church. The last verse of chapter 24, and verses 8 and 9 of chapter 25, "he will swallow up death in victory," etc., locate the application of this chapter. Standing on the earth made desolate by the judgments of God (Rev. 16), his people having been delivered (Dan. 12: 1), Isaiah bursts out in strains of joyful triumph: "Thou hast done wonderful things; thy counsels of old are faithfulness and truth," *i. e.*, God's purposes and his word. Acts 2: 23; 3: 18. He had been true to his word, and faithfully performed all he had declared he would do.

Verse 2. "For thou hast made of a city an heap; . . . a palace of strangers to be no city; it shall never be built." This is true, whether applied literally or spiritually. The cities of earth, though like a "palace of strangers," made so very beautiful that they attract pleasure-seekers, have been utterly and forever destroyed by the last great earthquake. Rev. 16: 19. Great Babylon also has been "with violence thrown down, and shall be found no more at all." Rev. 18.

Verse 3. "Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee." They were "terrible" in their fury against the loyal people of God; but the cruel strength and pride of man have been completely humbled, and he has at last learned to fear God.

Verse 4. "For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm . . . when the blast of the terrible ones is as a storm against the wall." This refers to the deliverance of God's people from their enemies.

Verse 5. "Thou shalt bring down the noise of strangers, . . . as the heat with the shadow of a cloud." They decree the death of the saints, but they go no farther than a "noise" about it. As a dense cloud very soothingly shuts off the heat of the sun from a dry place, so the Lord interposes between his children and their persecutors.

Verse 6. "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, . . . of fat things full of marrow." See Ps. 63: 5. There is yet to be celebrated a grand antitypical feast of tabernacles. This verse may also refer to ancient kings' and generals' feasting the people after gaining great victories. There will be no empty show about it as in many earthly feasts, but this entertainment will give the very richest delicacies "of wines on the lees [sediment] well refined." In the East they keep their wines in jars, from which they have no method of drawing it off fine; so they filtrate it through a cloth, to which the prophet here plainly alludes. Burder: "Wine which has long been kept on the lees, *i. e.*, oldest and most generous wines." Fausset: "As wine revives and cheers the weary and fainting, so will God strengthen and comfort his weak, afflicted people, and it will be with portions *well refined*." "The blessing of the Lord it maketh rich, and he addeth no sorrow with it." Oh, praise the Lord, ours is no less than a promise of eternal life with all its infinite excellencies!

Verse 7. "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." There was a veil over the Jews so that they could not perceive the truth in the days of our Saviour; such a veil is over the world now (2 Thess. 2: 11); but when the time comes that "he will swallow up death in victory" (ver. 8); when at the second advent of Jesus his faithful, expecting ones exclaim, "Lo! this is our God, we have waited for him" (ver.

9), then all know who has had the truth, and who it is that God has loved. Rev. 3: 9. In this way the veil is destroyed, and he "takes away the rebuke of his people from off all the earth."

Verse 10. "Moab shall be trodden down under him, as straw is trodden down for the dung-hill." "Moab is here put for all the adversaries of God's people that are vexatious to them; they shall all be trodden down, or threshed and thrown out." (See Matthew Henry, Fausset, and others.)

Verse 11. "He shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim; and he shall bring down their pride, together with the spoils of their hands." The movements of a swimmer are vigorous and unceasing on the right hand and on the left, while he easily passes through the waters. To such the Lord is likened, as he strikes out into the midst of the foe, bringing them down with their purposes of spoil.

Verse 12. "And the fortress of the high fort of thy walls shall He bring down, lay low, and bring to the ground, even to the dust." The fortifications in which they trusted, their "refuge of lies" (Isa. 28: 15), shall not stand; "but every one of Thy righteous judgments endureth forever." Ps. 119: 160. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. "It is time for thee, Lord, to work; for they have made void thy law." Ps. 119: 126.

THE PROMISES OF GOD.

BY FRANK M. WILCOX.

How precious are the promises which God has given to cheer our hearts! There is hardly a chapter in his holy word but contains one or more left on record for us; yet how often do we distrust God! Often do we find ourselves, as did Christian, groping in the dungeons of Doubting Castle. It is not God's will that we should doubt his word. He may allow trials and discouragements to come upon us at times; but these, if regarded in the true light, will, as the apostle says, "work out for us a far more exceeding and eternal weight of glory." 2 Cor. 4: 17. To those who are weighed down with burdens, and are heavy laden with sin, the promise is, "I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly of heart; and ye shall find rest unto your souls." Matt. 11: 28, 29. Dear reader, could more than this be promised? Does not this cover the whole ground? No matter what may be our condition, poor, weak, and sinful, we may go to Jesus, and he will give us rest,—rest, not physically, although this might also be included, but rest from the load of guilt which may have so long oppressed us; rest from the thought that we are unsaved, or in an unsavable condition. Is not this a precious promise? Shall we not accept it?

Many lose faith in the power of the offering made for them. They think God cannot hear or save them. To such the inspired prophet declares: "The Lord's hand is not shortened that it cannot save; neither is his ear heavy that it cannot hear." Isa. 59: 7. The Psalmist says that the ears of the Lord are open unto those who cry unto him. Ps. 34: 15. The promises of God are all that are left us in this world of sin and sorrow. In his word he has promised to help us overcome; and if we do overcome, he has promised to give us a home in his kingdom. We know he will fulfill his promises in the future from the fact that he has fulfilled them in the past. The apostle says, "Let God be true, and every man a liar." Men may fail, and come short many times of what they promise to do; but God cannot fail. Verily, his testimony standeth sure. He has promised, and he will perform and fulfill.

But when we seek for the blessings which he has promised us, we must come in his own appointed way. We must comply with certain conditions. We must believe that God exists, and that "he is a rewarder of all those who diligently seek him." Heb. 11: 6.

Christ tells his disciples that if they ask anything in his name, it shall be given them. In view of these promises (which are not a hundredth part of what might be produced), do we still hang back from stepping out upon the promises which God has given? Are we still undecided? Oh! let us take our stand upon the sure and eternal word of God. Let us awake, for the Lord is at hand. Go forth in the power of his might, and do work for him, and the promise unto you is, "Lo, I am with you always, even unto the end of the world." Praise God for his holy word. May we all arouse, believe in him with our whole hearts, and as unto faithful Abraham, so it will be accounted unto us for righteousness.

THE RAGING ELEMENTS.

BY ELD. A. O. TAIT.

I HAVE often heard and read about terrible storms, but never had the experience of being in one, till on the night of July 4. A cloud of the densest blackness was stretched across the sky, which was kept continually illuminated by a brilliant play of electricity. "Just see the lightning!" was heard from the lips of almost every one. Great streaks of lightning would shoot from one side of the heavens to the other, zigzagging in every direction, and then widening into sheets of regular flame. Interspersed with this, balls of fire, appearing to be about three or four inches in diameter, would shoot out, something like shot from a gun. They would appear like great sky rockets that shoot up, and then burst into innumerable sparks or balls of fire. Our nation had expended vast sums of money for fireworks on that evening, but the Lord gave us an exhibition of fire that outstripped anything in the power of man to do. Finally the storm burst upon us in all its fury. The wind blew hard, and the rain fell more like the cataract of a large river than anything else to which I can compare it. After the rain had somewhat passed by, we looked out, and underneath the black clouds, that hung very low, were great white clouds that seemed to be rolling along almost on the ground. It is altogether beyond the power of the pen to describe the scene as it was. Some have expressed since that they thought the day of Judgment was at hand. Although the town in which our tent was pitched was quite small, three buildings were struck by lightning, and one horse killed. The wind did not do much damage right there, but south and west of it, it was very destructive. We had nothing but the frail walls of our tent to shield us from this angry storm, but we cried unto our God, and he delivered us unharmed. We never felt the need of his care as we did upon that occasion, and never in all our lives have we felt so much like trusting him as we have since he gave us such a marvelous deliverance from the storm.

Amid the storms and pestilences of these last and trying days, our only hope is in the sheltering power of God. And what a blessed hope it is! It is all we could desire. How precious in these times are the words of the Psalmist, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that walketh at noonday." Why is it that men will not avail themselves of these precious promises, and turn away from their sins to the true and living God?

" College fund,	\$214.00
" other funds,	46.00

Total, \$11,993.72

CASH PAID OUT.

To S. D. A. P. Association,	\$5,485.71
" Pacific Press,	700.00
" Mich. T. and M. reserve fund,	2,752.26
" International T. and M. "	941.75
" Mich. Conference "	494.58
" European mission "	453.12
" English "	568.05
" Scandinavian "	338.25
" College "	214.00
" other funds,	46.00

Total, \$11,993.72

FINANCIAL STANDING.

RESOURCES.

Due from districts,	\$2,250.18
" " canvassers,	789.87
" " individuals,	576.25
Value of books on hand,	1,704.32

Total, \$5,320.62

LIABILITIES.

Due REVIEW Office,	\$3,973.55
" Signs "	518.10

Total, \$4,491.65

Balance in favor of Society, \$ 828.97

The Chair being empowered to appoint the usual committees, named the following: On Nominations, I. D. Van Horn, W. A. Towle, R. C. Horton; on Resolutions, G. I. Butler, D. H. Lamson, M. B. Miller. Eld. Butler then made some very impressive remarks on the missionary work, and his earnest words were calculated to stir up a like feeling in the hearts of his hearers.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 28, AT 6 P. M.—As the Secretary was absent on account of sickness, the reading of the minutes of the previous meeting were waived.

Voted, That Mrs. Geo. B. Starr act as secretary of this meeting. The Committee on Nominations presented the following names for officers for the ensuing year, which after being considered separately were unanimously elected: President, Eld. J. Fargo; Vice-President, W. C. Sisley; Secretary and Treasurer, Hattie House; Assistant Secretary, Maria Stewart. Directors: Dist. No. 1, H. W. Miller; No. 2, John F. Carman; No. 3, F. L. Mead; No. 4, Alex Carpenter; No. 5, E. H. Root; No. 6, M. B. Cyphers; No. 7, F. Squire; No. 8, E. S. Griggs; No. 9, James Wilson; No. 10, Geo. H. Randall; No. 11, H. S. Lay.

The following resolutions were then submitted by the Committee, and after being considered separately, and being quite freely spoken to by a number of leading brethren, were adopted:—

Whereas, The work of the director is important, and it is necessary that he devote much of his time to the duties of his office; and—

Whereas, Many of them are in circumstances that they are not able to do this without remuneration; therefore—

Resolved, That we most earnestly pray our State Conference to devise some plan by which directors can be compensated for their ever increasing labors.

Whereas, The efforts of colporters and canvassers in our State have in the brief time such efforts have been made, proved successful, and in a great degree beneficial to the cause; therefore—

Resolved, That our gratitude is due to God for the marks of his special favor in this work, and that we regret that we have neglected this means of advancing the truth so long urged by the testimonies of the Spirit of God.

Resolved, That we request our Publishing Association to issue an edition of the "United States in the Light of Prophecy," in such form that canvassers may sell it to meet the expenses of their regular labor.

Whereas, The subject of Bible-readings has occupied a prominent place in our more recent work for the cause; and—

Whereas, Much good has been accomplished the past year in awakening an interest in the faith we cherish by prudent efforts in this direction, and frequently when conducted by lay members in our churches; therefore—

Resolved, That we encourage this branch of missionary labor, and recommend a commendable zeal in the hearts of all who can engage in this work with proper discretion.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 29, AT 8 A. M.—The different departments of the missionary work were

discussed, especially that of the city missions; but as most of the people had already left the grounds, the meeting adjourned to meet at Battle Creek, Mich., Oct. 11, 1884.

J. FARGO, Pres.

HATTIE HOUSE, Sec.

OHIO TRACT SOCIETY.

THE first meeting of the thirteenth annual session of this Society was held at Columbus, Ohio, Sept. 14, 1884, at 9 A. M. Prayer was offered by Eld. R. A. Underwood. The report of the last annual meeting was read, also a report of the labor performed during the year ending Sept. 1, 1884, which is as follows:—

No. of members,	498
" " reports returned,	794
" " members added,	38
" " " dismissed,	12
" " missionary visits,	1,476
" " letters written,	1,160
" " Signs taken in clubs,	125
" " subscriptions obtained for REVIEW,	93
" " " " " Signs,	547
" " " " " Good Health,	110
" " " " " Instructor,	154
" " " " " other periodicals,	665
" " pages tracts and pamphlets distributed,	308,080
" " periodicals distributed,	17,144
" " annuals "	74

Received on membership and donation, \$123.06
" " book sales, 284.60
" " periodicals, 649.90

Total, \$1,057.56

The report showed an increase over last year of 310 families visited, 298 letters written, 1,273 subscriptions obtained for periodicals, 34,007 pages of tracts and pamphlets distributed, and 5,075 periodicals distributed.

The Chair being authorized to appoint the usual committees, V. B. Stevens, B. B. Francis, and Wm. Bloom, were appointed Committee on Nominations; and Eld. Victor Thompson, J. E. Scanlan, and Geo. W. Anglebarger, Committee on Resolutions.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 16, AT 9 A. M.—Prayer by Eld. V. Thompson. Minutes of last meeting read and approved. The financial standing of the Society, also the Treasurer's report were read as follows:—

TREASURER'S REPORT.

Cash on hand Aug. 16, 1883,	\$ 210.00
" received on tract fund,	1,442.43
" " " periodical fund,	1,731.40
" " " reserve fund,	827.00
" " " city missions,	753.00

Total, \$4,263.83

CASH PAID OUT.

Cash paid REVIEW AND HERALD,	\$2,349.61
" " Signs of the Times,	485.88
" " Battle Creek V. M. Society,	266.60
" " N. E. Tract Society,	137.63
" " Charles Foster,	465.00
" " expenses, etc.,	468.56

Total, \$4,173.28

Balance on hand, Sept. 1, 1884, \$ 90.55

FINANCIAL STANDING.

RESOURCES.

Stock on hand,	\$ 908.39
Due from districts,	1,253.55
" " ministers,	502.04
" " colporters,	439.38
" " individuals,	300.06
" " Ohio Conference,	19.03
" " Kentucky Tract Society,	42.54
" " Ohio S. S. Association,	5.00
Cash on hand Sept. 1, 1884,	\$90.55

Total, \$3,560.54

LIABILITIES.

Due REVIEW AND HERALD, Sept. 1, 1884,	\$1,284.91
" Signs of the Times,	644.10
" N. E. Tract Society,	24.50
" Battle Creek V. M. Society,	2.98

Total, \$1,956.49

Balance in favor Society Sept. 1, 1884, \$1,604.05

The Committee on Resolutions submitted the following for consideration:—

Whereas, The speedy promotion of the third angel's message depends much upon the action of tract and missionary workers; and—

Whereas, It gives opportunity for work in God's cause to every lover of truth; therefore—

Resolved, That we regard the Signs of the Times as a most valuable pioneer paper, and exponent of the

third angel's message, that it was established by the providence of God to carry light, especially to those who are unacquainted with our work, and that we urge upon all interested to use it by every approved means to advance the light of present truth.

Whereas, The Sabbath Sentinel is designed to guard the action of this government respecting the constitution; and—

Whereas, We recognize in this proposed amendment the voice of the dragon; therefore—

Resolved, That our tract societies and churches should take large clubs of this paper, and thus carry the warning introduced by the third angel.

Whereas, The REVIEW AND HERALD is our church paper, and is properly designed to build up the spiritual interests of the cause; therefore—

Resolved, That we use our influence to induce all our people to take it and encourage its circulation.

Whereas, The Good Health, edited by Dr. J. H. Kellogg, ably presents the subject of health reform; therefore—

Resolved, That we encourage its circulation not only among our people, but among all who may be influenced respecting its importance.

Resolved, That we express our gratitude to God for the fourth volume of "Spirit of Prophecy;" that we recommend it to our people as the voice of God; and that we advise its introduction into the homes of all our friends throughout the State.

Whereas, The work of canvassing for "Thoughts on Daniel and the Revelation," has proved to be a successful means of advancing the light of present truth; and—

Whereas, Through the providence of God, "Spirit of Prophecy," vol. 4, will soon be completed, which becomes to us an additional light by which we are brought under renewed obligations to God, thus bringing upon us additional responsibilities of presenting this important volume of truth to the public; therefore—

Resolved, That suitable persons should be selected from each church as colporters and canvassers to become active workers in introducing these volumes in the homes of the people of this State.

Resolved, That it is the duty of ministers, colporters, and canvassers to deal directly with the depository for our publications.

Whereas, The use of missionary racks has been found highly satisfactory in the distribution of our tracts and periodicals; therefore—

Resolved, That we recommend their use in various reliable depots, and other public places in the State, as a valuable means of advancing the truth; and that we urge upon our brethren to make an earnest effort to put them up in suitable places, giving to the librarian or some other member of the Tract Society the supervision.

Whereas, The expense of running the State depository at Clyde is quite heavy, and the retail sale of books and stationery is comparatively nothing, and cheaper rooms would do just as well at present; therefore—

Resolved, That the matter of re-locating the State depository shall be left in the hands of the Finance Committee.

Voted, That these resolutions be adopted by considering each separately. The first six resolutions after being freely spoken to were adopted.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 18, AT 5 P. M.—Opened with usual exercises. Minutes of previous meeting read and approved. The last meeting having closed at the consideration of the 6th resolution, the remaining resolutions were taken up, and after interesting remarks on the 7th, 9th, and 10th, were accepted. The Committee on Nominations then presented the following names for officers for the ensuing year: For President, E. H. Gates; Vice-President, O. F. Guilford; Secretary and Treasurer, Ida Gates. Directors: Dist. No. 1, Geo. W. Anglebarger, Springfield, O.; No. 2, V. B. Stevens, Corsica, O.; No. 3, O. J. Mason, Inland, O.; No. 4, H. D. Clark, Wakeman, O.; No. 5, J. J. Broadman, Bowling Green, O.; No. 6, J. M. Watts, Mendon, O. By vote these names were taken up separately, and the nominees elected to their respective offices.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 22, AT 5 P. M.—Prayer by G. W. Anglebarger. Minutes of last meeting read and approved. The Committee on Nominations still further reported, for Finance Committee, V. B. Stevens, J. M. Watts, and James Rowe. These were separately considered, and unanimously elected to their offices.

Adjourned sine die.

E. H. GATES, Pres.

Mrs. IDA GATES, Sec.

The Sabbath-School.

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

LESSON FOR THE FOURTH SABBATH IN OCTOBER.

(See Instructor of October 15, 1884.)

(NATURE OF MAN.)

CRITICAL NOTES.

ECCLESIASTES 12:1, 5-7: Verse 1.—We are taught in this verse that the best time to seek the Lord is now, in youth, and the sooner the better. And experience abundantly proves that it is easier to believe, hope, pray, love, and obey than it can be in old age, when all the vital powers are impaired, and evil habits are firmly fixed. Old age is represented as a very disadvantageous time to seek God. Its days are called "evil days," and no pleasure is taken in them as they glide along. Infirmities of mind and body weigh down the individual; he has little inclination to engage in religious exercises, and finds it hard to do so if he would. Of course all this is upon the condition that he has put off giving his heart to the Lord until old age. In Christ his last days may be peaceful and serene, full of the purest pleasure and the deepest joy. In a series of beautiful metaphors the infirmities of old age are set forth in the verses which follow, until finally the "mourners go about the streets," and man is borne to his long home, the grave, where he waits for his change, not being awakened or raised out of his sleep until the heavens are no more. Job 14: 10-14.

Verse 6.—In this verse death is represented by four metaphors. With Clarke it is quite easy to apply these as follows: The silver cord means the spinal cord, which resembles silver in color and preciousness; its loosing, the letting down of the nervous system just before death, "the last loosing being the fall of the under jaw, the invariable and never-failing evidence of immediate death." The golden bowl is the brain, in the cranium. It is called a bowl from its resemblance to such a vessel, the *container*, the skull, being put for the *thing contained*, the brain. It is said to be broken at death because it is rendered unfit to perform its functions. The fountain is the heart, the spring whence the blood gushes up; and the pitcher is the *vena cava*, the great vein which brings the blood back to the right ventricle of the heart. The cistern is the left ventricle; and the wheel is the great aorta, the artery which receives the blood from the left ventricle and distributes it to different parts of the system.

This is the application made by Dr. Clarke; but there is one evident inconsistency to be seen in the fact that a pitcher is not used to bear water to the fountain as the *vena cava* brings blood to the heart. Perhaps, after all it was not intended that a minute application of each figure be made to some organ of the body. If so, commentators have made sorry work in finding the right interpretation; for some have made the silver cord mean the lacteal vessel of the breast, and the golden bowl mean the brain, the heart, or the gall, while the pitcher has in turn stood for the liver, the lymph, the stomach, and the chyle, and the wheel has signified the kidneys, urinary passages, and bladder, or the peristaltic motions of the bowels, or the motion of the lungs! All this confusion arises from the fact that it is easy to find a likeness where many exist; but almost impossible to be certain of the *particular* likeness the author had in mind when he wrote.

It seems to me these interpretations are all too minute. They look for the likeness at too great a depth; I think it lies nearer the surface. Before pointing it out, however, let me call attention to the fact that the word for bowl is in Zech. 4: 2, 3, used to signify a vessel for oil, or an oil lamp. It may signify the same here. We have, then, in the verse three distinct pictures, and all are marred. Before being marred they all fitly represent man in life; after being marred, they as fitly represent him in death. First, we have a lamp with a golden bowl, suspended by a silver chain; so is man in life,—useful, ornamental, pleasing; but now the chain is severed, or the bowl is broken;

so is man in death,—usefulness gone, beauty destroyed, to the senses repulsive. Secondly, we see a person at a fountain with a pitcher to draw: but the pitcher is broken at the fountain, and becomes a useless thing and a source of disappointment. Like this is man in death,—alike useless and disappointing. The wheel broken at the cistern teaches the same lesson.

Verse 7. "In the examination of this text, and all others of a like nature, let it ever be remembered that the question at issue is, Has man in his nature a constituent element, which is an independent entity: and which, when the body dies, keeps right on in uninterrupted consciousness, being capable of exercising in a still higher degree out of the body all the functions of intelligence and activity which it manifested through the body, and destined, whether a subject of God's favor, or of his threatened and merited wrath, to live so long as God himself exists?"

"Does this text assert anything of this kind? Does it state that from which even such an inference can be drawn? We invite the reader to go with us, while we endeavor to consider carefully what the text really teaches. Our opponents appeal to it as direct testimony. Let us see how far we can go with them.

"1. Solomon, under a series of beautiful figures, speaks in Eccl. 12:1-7 of the lying down of man in death. Granted.

"2. Dust, or the body, and spirit are spoken of as two distinct things. Granted.

"3. At death, the spirit leaves the body. Granted.

"4. The spirit is disposed of in a different manner from the body. Granted.

"5. The spirit returns to God. Granted.

"6. This spirit is therefore conscious, after the dissolution of the body. Not granted.

"Where is the proof of this? Here our paths diverge from each other. But how could the spirit return to God, it is asked, if it was not conscious?"

"Answer: In the manner Job describes. "If he [God] set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again to dust." Job 34:14, 15. This text speaks of God's gathering to himself the breath of man: something which no one supposes to be capable of a separate conscious existence. Moreover, this spirit and breath, given for awhile to man, God calls his own; and depriving man of it he calls 'gathering it to himself,' an expression fully as strong as 'the spirit shall return to God who gave it.' This proposition we are therefore compelled to reject as unsustained.

"7. This spirit is therefore to exist forever. This conclusion also we fail to see, either expressed or even in the remotest manner implied. Thus the only two propositions which are vital to the position for which our friends contend, are wholly assumed.

"But if the word 'spirit' here does not mean what it is popularly supposed to mean, what is its signification? and what is it that returns to God? It will be noticed that that which returns to God is something which God at first 'gave' to man. And Solomon introduces it in a familiar manner, as if alluding to something already recorded and well understood. He makes evident reference to the creation of man in the beginning. His body was formed of the dust; and in addition to this, what did God do for man or give unto him?—He breathed into his nostrils the *breath of life*. This is the only spirit that is distinctly spoken of as having been given by God to man. No one claims that this, like the body, was from the dust, or returns to dust; but it does not therefore follow that it is conscious or immortal."—*Nature and Destiny*, pp. 66-69.

Genesis 5:7:—Upon this passage the following candid admissions are taken from Prof. Bush's commentary on Genesis:—

"The phrase 'living soul' is in the foregoing narrative repeatedly applied to the inferior orders of animals which are not considered to be possessed of a 'soul' in the sense in which that term is applied to man. It would seem to mean the same, therefore, when spoken of man that it does when spoken of beasts, viz., an animated being, a creature possessed of life and sensation, and capable of performing all the physical functions by which animals are distinguished, as eating, drink-

ing, walking, etc. . . . Indeed, it may be remarked that the Scriptures generally afford much less *explicit* evidence of the existence of a sentient immaterial principle in man, capable of living and acting separate from the body, than is usually supposed."

Calvin also says: "Whatever the greater part of the ancients might think, I do not hesitate to subscribe to the opinion of those who explain this passage of the animal life of man; and thus I expound what they call the vital spirit, by the word *breath*."—*Commentary*, Vol. 1, p. 112.

C. C. L.

MAINE SABBATH-SCHOOL ASSOCIATION.

The annual session of this Association was held in connection with the camp-meeting at Portland, Sept. 4-15.

FIRST MEETING, SEPT. 8, AT 5 P. M.—President in the chair. Meeting opened by singing. Prayer by Eld. R. S. Webber. Minutes of the last annual session were read, and approved. The reading of the report for the present year showed the following result: No. of schools, 26; No. of scholars, 300.

FINANCIAL STANDING.

Cash on hand at beginning of year,	\$ 2.17	
Received during the year,	25.68	
Total,		\$27.85
Expended during the year,	\$ 6.55	
Balance in favor of the Society,	21.30	
Total,		\$27.85

Voted, That the usual committees be appointed by the Chair, which were announced as follows: On Nominations, Timothy Bryant, J. A. Davis, and S. H. Whitney; on Resolutions, R. S. Webber, W. R. Clark, Wm. J. Dunscomb. Adjourned to call of Chair.

SECOND MEETING, SEPT. 9, AT 5 P. M.—President in the chair. Prayer by Bro. O. Farnsworth. Minutes of previous meeting read and approved. The Committee on Nominations reported, recommending the following persons as officers for the ensuing year: For President, S. J. Hersum; Secretary, Mrs. Berthia M. Tapley; Executive Committee, S. J. Hersum, R. S. Webber, and J. E. Baker; all of whom were duly elected. The Committee on Resolutions submitted the following:—

Whereas, The Sabbath-school is a strong power to prevent our children from falling into sin by the powerful temptations of Satan; and therefore—

Resolved, That every possible effort be made to establish Sabbath-schools in every Sabbath-keeping community and family in the State, and that we adopt every plan that is in harmony with the Spirit of God for the salvation of our children.

This resolution was considered and adopted.

Adjourned *sine die*.

S. J. HERSUM, Pres.

MRS. A. K. HERSUM, Sec.

REPORT OF MAINE CAMP-MEETING S. S.

The first Sabbath-school on the camp-ground was held Sept. 6, at 9 A. M. Opened by singing from Song Anchor. Prayer by Eld. S. N. Haskell. Number of scholars present, 136; number of classes, 15. Twenty-five minutes were spent in class exercises. After singing, the general exercises were conducted by Eld. D. A. Robinson. The usual form was not adhered to closely, but a new and interesting manner of questioning the divisions was taken. The interest was better than in previous years. Contribution envelopes were passed to each teacher, and collections taken to the amount of \$5.69. School closed by singing.

The second Sabbath-school was held Sept. 13, at 9 A. M. School opened by singing. Prayer by Eld. D. A. Robinson. After the usual exercises, Mrs. E. G. White made some stirring remarks in regard to the Sabbath-school work, and the duty of parents respecting the instruction of their children in the word of God. The school was conducted by Eld. D. A. Robinson, and the interest manifested by all present proved it a success. Closed by singing.

MRS. A. K. HERSUM, Sec.

—Have you adopted the plan of studying the Sabbath-school lesson each morning in connection with family prayers? If not, do not put the matter off any longer. Those who have tried it say it works well.

The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 14, 1884.

URIAH SMITH, EDITOR.
J. H. WAGGONER, }
GEO. I. BUTLER, } CORRESPONDING EDITORS.

EDITORIAL CORRESPONDENCE.

THE NEBRASKA CAMP-MEETING.

Omaha, Neb., Oct. 7, 1884.

In company with Sister White, we reached the Nebraska camp-ground, in the evening of Oct. 2. The meeting was held upon the State fair-ground, which under favorable conditions is a very beautiful location. But being very level, without drainage, rain rendered some portions of it almost impassable, and unfortunately, during the latter portion of the meeting, there was no lack of this commodity. Perhaps, however, this was not so unfortunate as might at first appear, as it turned the labor more especially toward the spiritual interests of our own people; and as a good spiritual condition on the part of believers lies at the foundation of the progress of the cause everywhere, it is more important that this be attended to than that, at the neglect of this, the word be spoken to large crowds from without.

There were something like a hundred tents pitched, and five or six hundred of our people on the ground. This was a very good showing for the young cause in Nebraska. A good deal of zeal has been manifested by the workers there, much labor has been performed, and real progress has been made. And while there should be no diminution in the line of earnest efforts to urge the work forward, experience has suggested some modifications of plans and methods of labor for the future. Some branches of the work have been moving in a manner tending inevitably toward financial embarrassment; but the Nebraska Conference has not a few men of clear foresight and sound judgment, through whose efforts all serious difficulty will be avoided.

Sister White strongly felt the need of the people, and labored earnestly for their spiritual good. Sabbath, Oct. 4, was a marked occasion in this direction. The meeting continued from 9 A. M. till 1 P. M. Sister White's words of instruction and exhortation were of the most solemn and impressive character. Fully one-third of the congregation, we should judge, came forward for prayers. Many testimonies were borne with deep feeling, and some good confessions were made. This brought a degree of light and freedom into the meeting, and it was one very profitable indeed. But future results all depend on the question whether or not the good instruction will be heeded, the vows be kept, and the good resolutions be carried out. The faithful, conscientious ones will do this and grow in grace. Nebraska is a good field of labor, and we look for the cause to grow up into great strength in that Conference. There are many friends of the cause springing up over its vast plains, whose hearts are true, and whose interest in the work is paramount to everything else. The prayers and labors of such will not be in vain, but fruit will be seen in days to come.

There was a goodly representation of Scandinavian believers at the meeting, whose spiritual wants were looked after in services conducted by Elds. Olsen, Rosqvist, and Johnson, in the Scandinavian tongue. The book-stand and public reading-room occupied a neat pavilion, and was very tastefully arranged, presenting a fine array of all our own publications in different languages, and many others. The sales were quite encouraging.

Thirty-three were baptized by Brn. Starr and Johnson in a little lake about half a mile from the camp-ground. Some of the brethren at least enjoyed the meeting much; for we overheard one brother asking another if he was "ever at a better meeting."

There was much labor connected with the Conference and tract society organizations, in reference to plans and arrangements for the future; and Eld. Butler, in connection with the officers of the Conference and other leading brethren, spent many hours of intense application consulting and planning in reference to these matters. The brethren appreciated the help he was able to give them in this direction.

Sister White left the camp-ground Monday afternoon, taking the train direct for Chicago and Battle Creek. This being the eighth camp-meeting she has attended in rapid succession, following immediately the long journey from California, without rest or relaxation, she found herself so much worn that she, as well as others, deemed it imprudent for her to undertake the labor of the Missouri camp-meeting. She therefore returned to Battle Creek to try to recuperate for the work of the General Conference, which is close at hand.

Thinking over the series of camp-meetings from far eastern Maine, till we find so large a congregation of Sabbath-keepers away here in Nebraska, we can but feel that the last message is rapidly making its impress felt through all the land. With good courage and hope in regard to the work in the future, we leave to-day for the camp-meeting at Independence, Missouri.

THE ANNUAL MEETINGS OF OUR INSTITUTIONS.

As the regular sessions of our different institutions approach, we briefly call the attention of our people to their importance. We hope there will be a general attendance of those interested in their prosperity. Plans will be considered during the time spent in the various meetings for the furtherance and prosperity of every one of these institutions. They are becoming more and more important as their range of usefulness increases in extent, and as the cause advances. The work of our Association was never so important as now; but each advancing year will add to its usefulness. Our Sanitarium is becoming much enlarged, and its usefulness, we trust, will be correspondingly increased. We hope that during our annual meetings there will be new plans suggested and adopted for the purpose of increasing the interest of our people in the great subject of health reform, for which the Sanitarium was created; and that lessons of instruction upon questions of health will be given, so that our ministers, and others who shall attend, will be prepared to advance this most important but neglected interest among us more than they have in the past. It is most certainly true that we have not given it the attention which it demands. At the Michigan Conference, Dr. Kellogg gave some important instruction relative to the nature and object of this branch of the work, which was very interesting and beneficial to those present, and tended to deepen their interest in it, removing prejudice, and giving them far clearer views than they had been accustomed to entertain. We believe that steps will be taken during our meetings to impart instruction on these points, which will prepare us to be more useful in this important department of the work.

What can we say relative to the College? The attendance is becoming large, and will likely exceed that of any preceding year. The success of last year, though not in all respects what we would have been glad to see, was yet so great that it has encouraged our people to look to our College with deep interest. More than one hundred went forth from it to work in some branch of the cause of God. From what other one source have so many

laborers gone out to engage in the work? We have become satisfied that if right plans are adopted and the right spirit prevails, God will bless this institution, and it will be a power to do good and advance the work.

We must all remember to pray for the prosperity and success of these institutions. God was over their creation; God has helped in their preservation; and he wants to see them become in all respects a grand success.

We trust that many of our people will desire to be present at these meetings; and we hope that where stockholders cannot be present personally, they will send proxies to such brethren as they desire to represent them. These should be persons who have their interests at heart, and who have a fair degree of intelligence concerning the work which they are expected to perform. G. I. B.

THE GREAT EVENT YET TO COME.

Our earth has seen some remarkable events during the past six thousand years. Some terribly thrilling disasters have occurred, and some wonderful visitations of divine grace and mercy have been witnessed. The great disaster, that of the flood, swept away all the inhabitants of the earth, except eight persons. These were graciously preserved alive, so that the human race should not become extinct. In the flood, in the fire which destroyed Sodom and Gomorrah, and in some other instances, the wrath of God has been manifested, his abhorrence of sin demonstrated, and the manner in which he will hereafter deal with the incorrigibly ungodly, has been set forth as beacons to our race.

On the other hand, the love and mercy of God have been most wonderfully manifested in that the Son of God has personally visited the earth, walked with men, taught his disciples, preached the glad tidings of salvation, went about doing good, and finally gave his life a sacrifice for the sins of men, arose from the dead and ascended to heaven, there to carry forward his work of grace by offering, as our High Priest before the throne, the shed blood for the remission of the sins of all who come to God by him. If fallen humanity could duly appreciate this stupendous stoop of divine love and compassion, it would fill the soul with unutterable surprise, admiration, thankfulness, and love.

But, alas! how small is the number of those who have any just appreciation of it. How many are indifferent and reckless, having no disposition to consider the claims of such unparalleled love; and, beyond this, how many spurn this exhibition of divine mercy, and flagrantly tread under foot the Son of God and despise that blood which was so freely poured out in their behalf.

But there is an event yet to be seen which will exceed in grandeur, importance, and interest to mankind, all the events which have gone before it. That same Jesus, the meek and lowly Lamb of God, who was wounded for our transgression, who was bruised for our iniquities, is about to re-visit the earth. He is coming; but not as he came before. He is coming in the glory of his Father, in his own glory, and that of all the holy angels. He is coming as King of kings and Lord of lords, escorted on his shining way by the bright retinue of the heavenly hosts. He is coming in flaming fire, taking vengeance on them that know not God; but, most cheering to those who love him, he is coming to redeem his people, to call the quiet sleepers from their dreamless slumber, and change the waiting ones to immortality in a moment, in the twinkling of an eye. Oh! day of joy to all that are his! How greatly to be desired! Come, Lord Jesus, come quickly!

R. F. COTTRELL.

—An evil-speaker differs from an evil-doer only in want of opportunity.

AFTER DEATH, WHAT?

Nor long ago, the *Interior*, of Chicago, received the following letter calling for light respecting the condition of the righteous after death and previous to the resurrection:—

"Dear *Interior*: Will you kindly, in 'Piths and Points,' give an earnest inquirer some thoughts upon the teaching of the Bible concerning the state of the righteous after death and previous to the resurrection and the Judgment day? Upon this the writer's views are somewhat obscure, as are doubtless those of many another of your readers.

"A. WARREN ROBINSON."

It will be noticed that the letter calls for thoughts "upon the teaching of the Bible" concerning this question; and the reader will watch with interest to see what Bible instruction the learned editor of the *Interior* will produce. Below is given, with comments, every syllable of evidence which he professedly draws from the Bible. The answer starts out with the following sentence: "The souls of believers are at their death made perfectly holy, and do immediately pass into glory." The writer does not name chapter and verse for this quotation; and as it sounds suspiciously like the Westminster Confession of faith, it is to be presumed that it was quoted merely as a concise statement of the *Interior's* belief, for which it will presently give Scripture authority.

Accordingly we will pass on to the next sentence: "Enoch immediately passed into glory, as did Elijah and Moses—as the latter two re-appeared in their glorified estate." But Enoch and Elijah were translated without seeing death, and consequently can never with propriety be quoted as proving anything respecting the condition of the righteous after death. And as for Moses, there is nothing improbable in the supposition that he had been raised from the dead, and was present on the occasion of the transfiguration to represent the righteous dead, who shall be raised immortal at the coming and kingdom of our Lord, as Elijah also fitly represented the righteous living, who at that time shall be gloriously translated. This view also explains that vexed passage in Jude, where Michael is represented as disputing with Satan about the body of Moses. See Whitby on Matt. 17:3 and Jude 9, also Dr. Clarke on the same passages. But however that may be, his case is clearly an exception, and cannot be relied upon to prove a general doctrine concerning the state of the righteous dead.

"The Saviour said that Abraham was living." The *Interior* should have told its correspondent where the Saviour says this; for as the matter is now left, he will have hard work to find the statement. Probably reference is had, however, to the case of the rich man and Lazarus in the sixteenth chapter of Luke. Now this account is either a parable, or it is not. If it is, the language is figurative; and it is nothing unusual in such a case to represent inanimate objects as being alive and conversing. For examples, see Judges 9:7-15; Isa. 14:9-20, etc. If it is not, the language is literal; and heaven lies within speaking distance of hell, where the occupants of either place while away the hours by conversing across the separating gulf! Again, if the language be literal, the scene is located beyond the resurrection (that being the time when the saints are gathered by the angels, and the wicked see Abraham in the kingdom and themselves thrust out, Matt. 24:30, 31 and Luke 13:28), and hence proves nothing concerning the state of the dead before that time.

"The angel who appeared to John told him that he was his fellow-man." In imagination I see the *Interior's* correspondent searching for that text. But he will not find it; for the word "fellow-man" is not in the Bible, at least it is not to be found in Cruden's complete concordance. In Rev. 19:10 and 22:9 occurs language very nearly like that referred to: "I am thy fellow-servant." This

must be the text; for it is spoken to John by the angel who appeared to him. But the question arises, Why does the *Interior* say "fellow-man"? Perhaps the revised version translates it thus. But no; it has "fellow-servant" like the authorized version. Possibly the original word would be better translated "fellow-man." Not so, however; for three standard lexicons give "fellow-servant" as the chief, without giving "fellow-man" as a possible meaning; and the Greek concordance shows that in the New Testament the word is translated only by the former term. In some translation, then, "fellow-man" must be employed; but a search through about a dozen versions fails to bring to light anything but "fellow-servant." What, then, can be the matter? I find myself thinking like this (I wish I could help it, but I cannot): If the angel said to John, "I am thy fellow-servant," there is nothing in that to show that "the souls of believers are made perfectly holy, and do immediately pass into glory;" but if the angel said, "I am thy fellow-man," it might be very plausibly inferred that that being, now an angel, was once a man like John, and therefore—come now, dear, good, candid, Presbyterian *Interior*, own up: what did you say "fellow-man" for?

"Paul says the souls of believers become ministering spirits." It is not too strong language to employ with reference to this statement to say that it is a deliberate, bare-faced perversion of Heb. 1:13, 14. Lest some may think this language is unwarranted, I will quote the text mentioned; for this must be what the *Interior* had in mind, as it is the only place where Paul says anything about ministering spirits. Here is the passage: "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Now, after reading the passage, is it not just to remark that "Paul does not say the souls of believers become ministering spirits?" He does not say anything about souls at all. He says the angels are ministering spirits. But angels are not men; much less are they the souls of dead men. Man was made a little lower than the angels (Ps. 8:4, 5); Christ took not on him the nature of angels, but the seed of Abraham (Heb. 2:16); and in the resurrection "believers" will be equal, only, to them (Luke 20:36), all of which texts show conclusively that angels are distinct from man, superior to him, and were created before him.

And this is all—absolutely all—the Bible proof the *Interior* offers in support of its proposition that at death the souls of believers immediately pass into glory; after being delivered of which its learned editor complacently remarks: "There is perfect uniformity in the teaching of the Scripture on this subject, both directly and by implication—so far as that teaching extends. There is no specific statement written for the purpose of describing the place and the state of the dead previous to their re-clothing in spiritual bodies. Like our correspondent, we often dream over this subject, in waking dreams, for there is no way of reaching certainty as to particulars. It seems to us in this way." Here follows half a column of speculative philosophy about the material universe being the "lowest form of the manifestation of creative power," above which is physical force, "that wondrous and beautiful and mighty thing," still above which is spiritual force, "as far at least above physical force as that is above inert matter;" and far above all, the Divine Force, "the source of all below, as the sun is the source of all physical forces in the solar system;"—and so on until the mind is dazed, and the reader feels as though he had been listening to the ravings of a modern Spiritualistic medium inspired by some antediluvian ghost, or wandering in the mazes of Swedenborg's

Apocalypse Revealed; or he is reminded of the Concord philosophers, who are said to—

"Climb the slippery Which-bark tree
To watch the Thusness roll,
And pause betimes in gnostic rhymes
To woo the Over-Soul."

Why not take what Paul says, for example, in I Thess. 4:13-18, and let that settle the matter? There the brethren were sorrowing over the supposed fate of their friends who had died (having in some way imbibed the error that those who did not live to see Christ come were hopelessly perished), and Paul enters upon the task of correcting their error and comforting their hearts. Suppose, now, that Paul believed, with some of our modern preachers and editors, that "the souls of believers are at death made perfectly holy, and do immediately pass into glory;" can any one for a moment suppose that he would not immediately have said so? But on the contrary we find Paul pointing his brethren forward to the resurrection as their hope,—to the glorious time when the Lord should descend from heaven with a shout, and the dead in Christ should rise first, and be caught up with the righteous living to meet the Lord in the air, and so to be ever with him; and he exhorts them to comfort one another with these words.

In concluding this article, the writer feels like requesting some one of the readers of the *Interior* to furnish its religio-philosophical library with a good, old-fashioned Bible; and then, if possible, to get the editor to study it; and when he has become sufficiently familiar with its teachings to be responsible for what he says concerning it, to call his attention to that ancient document which says, Thou shalt not—indulge in "waking dreams."

C. C. L.

"EXTREMELY DIFFICULT TO MEET."

In the New York *Christian Advocate* of Sept. 18, 1884, is the following question and answer:—

"Question 1586. 'I find no command in God's word to keep the first day of the week holy, but a command to keep the seventh day holy. I know it is affirmed that we Christians keep the first day of the week as the Sabbath in commemoration of our risen Lord, but is that sufficient for man to change the day appointed for the Sabbath? Who changed the Sabbath from the seventh to the first day of the week? Is there a command in the Bible for us to keep the first day of the week holy? Some agree that it matters not which day we keep for the Sabbath, if we keep one day in seven. That is too hap-hazard to suit me. I desire to keep the day appointed by God. I am not an Adventist and never expect to be, but an earnest inquirer after truth as it is in Christ Jesus.'

"Answer. That is a difficult question to despatch in a few words. For some time after the ascension of our Lord the Jewish Christians kept both days. Gradually the first was substituted for the seventh. The principles given by St. Paul justified the change. You will find he specially discusses the relation of the Christian to the Jewish dispensation 'with respect to various holy days and so on. The original command to keep one day holy has not been abrogated. The spirit of the new dispensation is not one of slavish adherence to the letter. The guidance of God through the Church, and the blessing that has followed the observance of the Lord's day, must be taken as satisfactory evidence of divine approval; though argument in favor of keeping the seventh day, so far as the same is drawn from the letter of the Bible, is extremely difficult to meet."

Anxious inquirer after truth can now see what is before him. He is told that a change has been made from the seventh to the first-day of the week, that that change was justified by Paul, and that he laid down principles to justify such a change. He is also informed that the original command is not abrogated. He will no doubt read that command carefully, as it is given in Ex. 20. He will not find the command changed, but always saying, "The seventh day is the Sabbath of the Lord thy God." If the original command still stands, and the Sabbath has been changed from the seventh day to the first, he will wonder if that original command

does not enforce that same first day by the "slavish adherence to the letter"?

He asked if the Bible commanded that we should keep the first day of the week holy, and is told that argument drawn from the letter of the Bible in favor of the seventh day Sabbath is extremely hard to meet. Well, we are glad this earnest inquirer has been told plainly what is before him. Others besides this one who gives the timely warning have found the same difficulties. This I honestly think is why so many contradictory positions are taken. They come to this Gibraltar of truth, and try to change or overthrow it; but they fail, as all must, and then flounder about for some straw to support them,—one upon this, one upon that; and in the last dying agonies they will say it is extremely difficult to meet! "So they wrap it up." F. PEABODY

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

270.—PAUL AS A PERSECUTOR.

E. H. G.: When Paul says in Phil. 3:6 that he was "blameless touching the righteousness that is in the law," he thought not be understood as meaning that his persecution of the saints was not wrong in the abstract. There is such a thing as a sin of ignorance. Such was the character of Paul's offense. He did a wrong when he thought he was doing right. He was blameless, therefore, in the sense that his intentions were good.

271.—SANCTIFICATION.

L. B. M.: For the views of S. D. Adventists on sanctification, see a tract published at the REVIEW Office, entitled "Bible Sanctification," price 10 cts.

272.—PAUL AND THE ELDERS OF EPHESUS AGAIN.

H. S.: I cannot, in the question department, enter into a lengthy discussion as to whether Paul revisited the churches of Asia after his first captivity at Rome. To show the opinion of scholars on the subject, I quote the following from the International Revision Commentary: "Ye all shall see my face no more." Acts 20:25. This is Paul's private conviction. But it is almost certain that after his liberation from the Roman imprisonment (Acts 28), he did revisit the Asian churches (see the notices and greetings in 2 Tim. 4, and Tit. 1:5, especially the words: 'Trophimus I left at Miletum sick.' 2 Tim. 4:20.) Even an apostle was not gifted at all times with unerring knowledge."

On page 304 of "Sketches from the Life of Paul" these words are found: "From this terrible ordeal, Paul was spared, having left Rome soon after his release. This last precious interval of freedom was earnestly improved in laboring among the churches. He sought to establish a firmer union between the Greek and Eastern churches which he had raised up, and to guard them against the subtle heresies that were creeping in to corrupt the faith."

Ephesus was one of the churches of Asia or the East. If Paul labored among the churches of Asia; he must have visited them in person. We know that he was at Miletum after his confinement at Rome the first time, for he says that he left Trophimus there. Miletum was the place where he was with the elders of Ephesus when he told them that he would see their faces no more. Acts 20:25.

Your theory that the conversations and speeches of the apostles were all inspirations is not tenable. Paul and Barnabas fell out about Mark. Acts 15:37-39. Both were not right in that matter. Paul apologized to the high priest for calling him a "whited wall," and confessed that he did not know that he was the high priest. Acts 23:3-5 Peter prevaricated, and brought upon himself the censure of Paul. Gal. 2:11. But these facts are not compatible with the view that Paul, Barnabas,

and Peter were possessed of inspiration at all times. The question of their inspiration at any given time must be determined by the text and context. In the Epistles the rule is that what was written was inspired; but on one occasion Paul admits that he spoke as a man even there. 1 Cor. 7:12.

273.—THE RESURRECTED WICKED SPOKEN OF IN DAN. 12:2.

J. C. P.: The resurrection spoken of in Dan. 12:2 takes place just before the coming of the Lord. The wicked mentioned therein will be raised again and suffer the second death at the end of the thousand years. Rev. 20:4-7. All general rules have their exceptions. The case in hand is an exception to the one in regard to the resurrection. They will be raised for the special purpose of being punished for certain special sins. Rev. 1:7.

274.—BOARDING AND THE SABBATH.

H. P.: It would be admissible for a Seventh-day Adventist to keep a boarding-house, provided that all the work is done on Friday which can be done at that time, and provided that the boarders are not allowed to violate the Sabbath on your premises. Whoever tries the experiment, however, is destined to meet with many perplexities.

275.—THE JAILER AND HIS HOUSEHOLD.

L. B.: The case of the jailer and his family furnishes no proof in favor of infant sprinkling. Even if there had been infants in the family they might have been baptized by immersion if baptized at all. The practice of infant immersion was quite common at one time in the history of the church. However, this was not in the first century. So far as the jailer's family is concerned, there is not a particle of proof that it contained a single member who was not old enough to go forward intelligently in baptism. The presumption is against such an hypothesis, not only because the command to be baptized carries with it the implication that those who were to be baptized were to be believers, but also because the average of families which contain infants is very small. As I sit in my study and take note of the households that reside in the immediate vicinity of my house, I find that out of fifteen families there are but three in which there are children under five years of age.

276.—FAITH OF TWO KINDS.

H. H.: There are two kinds of faith. One kind is purely intellectual (James 2:19); the other combines intellectual conviction with saving faith, or a faith that is begotten by the Spirit of God. The latter seems sometimes to be developed into a "special gift," known as a miraculous faith, or a faith that enables its possessor to work miracles. 1 Cor. 12:7, 8.

277.—2 CHRON. 18:1-27.

O. H. H.: For an explanation of the first twenty-seven verses of 2 Chron. 18, you will have to consult some commentary, as it does not come within the scope of this department to give such extended expositions. Those asking questions should state them distinctly in a few words, never allowing themselves to ask more than one or two at any given time.

278.—THE EATING OF FAT.

D. A. B.: Lev. 7:23 probably relates to the fat of animals offered in sacrifice. See verse 25.

279.—THE PRINCE OF THE POWER OF THE AIR.

R. C. R.: Satan cannot control the weather except when permitted to do so by the Lord. Perhaps he is called the prince of the power of the air in Eph. 2:2 because, unlike earthly princes, he can pass through the air at will, being a spirit.

280.—THE OTHER SIDE OF THE FLOOD.

J. M. G.: The term flood in Joshua 24:2, 3 is an appellation given to the river Euphrates.

—There's work to do for the Saviour,
There's work for me and you;
Sow seed in his waiting vineyard,
And to your trust be true,
Yes, true and faithful, labor
Until your race is ran:
To him that overcometh
The Lord will say, "We! done."

—Be deaf to the quarrelsome, and dumb to the inquisitive.

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 PECULIARITY OF JEWISH HISTORY.

THE historical student cannot fail to be impressed with the peculiarity of the Jewish religion and life. This is felt by men of all shades of religious belief. Here was a people absolutely unique, marked off from the peoples who surrounded them by clearly defined ideas and customs. Their supreme interest and their most distinguishing peculiarity is their religion. Candid students of their history are confounded with the question, How shall this religion, and the great historic consequences which flow from it, be accounted for? Let us glance at some of its peculiarities.

(1.) The Jews believed in one God. Nowhere else in the world did this faith prevail during the flourishing period of Jewish life. Monotheism was the distinguishing peculiarity of the Jew. The surrounding nations were sunk in idolatry and polytheism. If there are traces of a primitive monotheism in the Greek, Roman, and Egyptian religions, as many believe, still it is certain that this earlier faith had been long obscured and practically lost. If we look at Egypt under the Pharaohs, we find men worshiping the various forms of life in nature, rearing splendid temples to the sacred oxen, and constructing artificial lakes for the sacred crocodiles. Greece in her golden age builds altars and temples to gods who are personifications of nature-powers. Rome burns sacrifices to the same deities, seeking pledges of their favor to the same deities, and intimations of their purposes in the flight of birds and the movements of the sacred chickens. If it be true that some Egyptian priests and Greek philosophers smiled at these religious systems, and regarded them as but the creations of the popular imagination, it is still certain that their way was practically universal. There was no school of philosophy, there was no considerable number of individuals, who contended for a better faith. If the Egyptian priesthood had such a faith, they concealed it as a doctrine fit only for the initiated. In Greece, Socrates did speak out against the caricatures of the divine attributes found in the Homeric poems, and Plato often used language which shows that he believed in the holiness and, perhaps, in the unity of God; but these occasional instances of better teaching had little effect to stem the tide of popular superstition.

When the religious degeneracy of the surrounding nations is considered, the peculiarity of the Jewish religion is set in the strongest light. The Jews never lost the primitive faith. For many years they dwelt in Egypt as slaves; for forty years after their deliverance they wandered, amid hardship and discouragement, in the desert; for many years after that, they mingled and contended with the idolatrous Canaanitish nations; yet they never lost their religion. It is true that it was often infected with the germs of idolatry, but it is also true—and this is a point of importance—that the Jewish religion had a wonderful expulsive and restorative power. There was some force in it by which it cleared itself from the corrupting taint, and lived on through the bondage, the wandering, and the conquest. It lived to give the world, at length, the elements of a pure monotheistic faith. This is an unparalleled historical phenomenon. The religious history of man shows nothing like it. Not only is this monotheism peculiar in its nature, but it seems indestructible in its life. Unfavorable conditions do not quench its fire. It seems to be fed by a secret hand. Perhaps it survives because it is "fittest."

(2.) A second peculiarity of the Jewish religion is that the Jews worshiped a holy God. In this they are sharply distinguished from other nations. The gods of Greece were no better than her men; they were stronger and wiser, but morally no better. The conception of holiness, as we know it in Jewish history, is scarcely known in contemporary religions. Occasionally, a philosopher approached it, but it was foreign to the popular religion. Hence the ideals of character in the ethnic religions were pre-eminently low. The aim of the Roman and the Greek was to court the favor of the gods, who were moved by all the passions which prevail among men. How widely dif-

ferent was the thought of the Jew! He believed in a God who searched him and knew his thoughts. His religion furnished him the highest ideal of life,—purity of heart. The unique religious and ethical development which Jewish history reveals cannot be explained without taking full account of the immeasurable difference between the religion of Israel and all other faiths. A nation tends to move in the sweep of its highest ethical ideas. It will always do so when these ideas are a living, practical faith. The conviction of the holiness of God was a living force in the thought of the Jewish people. It tended to elevate and purify their whole life. It gave an upward course to their development. It set the standard of character high. It brought out every sin into the light of day, and threatened it with the displeasure of the Almighty. God was of "too pure eyes to behold evil." This conception of God as the Holy One penetrated the life of the people, gave character to the laws, and infused a peculiar spirit into their literature. It taught them that they must be a holy nation. The spirit of the law was, "Be ye holy; for I am holy."

The religion of Israel has triumphed. The ideas of the unity, holiness, and spirituality of God, of which the Jewish people were for so many centuries the sole possessors, are now the underlying religious principles of the most enlightened and civilized peoples of the world. The faith of Israel, though once but as a handful of corn in the tops of the mountains, now shakes like Lebanon. It has triumphed in philosophy as well as in religion. The deepest thinkers of the modern world accord to the Jewish faith the highest rank among the ideas of the human reason. If history warrants any inference, it is, that belief in one holy God, the Infinite Spirit, is yet to be the universal religion of enlightened men.

How are the remarkable peculiarities of this religion to be accounted for? They are facts. Shall we leave them unexplained, or say that this religion accidentally differed from all others? This would be wholly unphilosophical. It would be simply to ignore the facts. The candid historical student will seek for some theory of the origin, perpetuity, and consequences of this unique faith which shall be adequate to the known facts. Some have said in explanation that there was a "Semitic genius for monotheism." It is sufficient to reply, How does it happen that monotheism is found among some other Semitic people besides the Hebrews? The theory that the Jewish religion was derived from Egypt is now generally abandoned. There is nothing in the Egyptian religion that can explain a pure monotheism. Says Ewald: "No sharper antithesis to the ingenious, yet utterly coarse, system of religion (in Egypt) could be found than the God and the worship of Israel."

We conclude that no explanation of Jewish history is adequate which does not recognize in it a divine factor. We must either leave its peculiarities unexplained, or adopt the view that this development has God in it. The origin and preservation of this unique faith, under conditions which put it to the severest tests, fall little short of the miraculous. When to this consideration is added the self-consciousness of the nation as chosen of God for a peculiar mission in history, the unique spirit which pervades their literature, and the relation of their religious life to Christianity, a problem is presented which naturalism cannot solve. The scriptural philosophy of Jewish history, that God was working out his process of revelation and redemption through this people, furnishes the only solution which is adequate to the facts. The conclusion at which Ewald arrives in his study of Jewish history, is that of a sound, impartial, historical scholarship: "The history of this ancient people is, at the foundation, the history of true religion passing through all the stages of progress by which it attained to its consummation; the religion which, on this narrow territory, advances through all struggles to complete victory, and at length reveals itself in its full glory and might, to the end that, spreading abroad by its own irresistible energy, it may never vanish away, but may become the eternal heritage and blessing of all nations." (History of Israel, I. 5).—*Rev. Geo. B. Stevens in S. S. Times.*

—The moment we feel angry in controversy, we have already ceased striving for truth and begun striving for ourselves.—*Carlyle.*

Progress of the Cause.

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

THY WAY—NOT MINE.

THY way—not mine, O Lord,
However dark it be!
Lead me by thine own hand,
Choose out the path for me.

Smooth let it be, or rough,
It will be still the best;
Winding or straight, it matters not,
It leads me to my rest.

I dare not choose my lot;
I would not, if I might;
Choose thou for me, my God,
So shall I walk aright.

The kingdom that I seek
Is thine; so let the way
That leads to it be thine,
Else surely I shall stray.

Choose thou for me my friends,
My sickness or my health;
Choose thou my cares for me,
My poverty or wealth.

Not mine—not mine the choice
In things or great or small;
Be thou my guide, my strength,
My wisdom and my all.

—*Sol.*

SWEDEN.

IN connection with the Conference, Sept. 13, 14, religious meetings were held in Grythytted. On Friday Brn. Matteson, Olsen, and Melin came from Christiana, and Bro. Johnson from Åmot. A number of brethren came from Långbanshyttan. Two brethren came from Segmon to become acquainted with the Adventists, and one of them was buried with Christ in baptism. The meetings commenced Friday evening. It was decided to fast on the Sabbath. Early Sabbath morning several met for prayer and conference, and the brethren and sisters testified to the goodness of God. His Holy Spirit came near to us. Sunday morning at 6:30 we also had prayer and social meeting. There was preaching three times each day, by Brn. Johnson, Olsen, and Matteson. On Sunday all could not get into the meeting house, so we had the meetings out-doors, in a grove close by. The preaching made a deep impression on those present.

On Monday Bro. Johnson went to Örebro, where he and Bro. Matteson intend to labor. Brn. Olsen and Helgren went to Långbanshyttan to hold meetings there during the week. Bro. Matteson stayed with us. He has held Bible-readings and preached every evening, and also last Sabbath and Sunday. On the last mentioned days we again had early prayer and conference meetings, because we found that the Lord blessed us greatly in these meetings.

Our Sabbath-school has 37 members, but on an average only 18 have taken part. New officers were chosen for the ensuing year, and a class for children added. Means on hand, kr. 10. The Tract and Missionary Society has 14 active members. Since the new year tracts and papers have been sold for kr. 56.60. Cash on hand, kr. 16.75. Seven new members were added, and new officers chosen. Many papers and tracts have been distributed, and some have by this means embraced the truth.

The same elder and deacons were chosen for the coming year, also Secretary and Treasurer. We have 49 members, but all are not in good standing. Some absent members have neglected to send reports; the Secretary will write to them. A few others who have not taken part in the meetings for some time, will be labored with.

We are very thankful to God for the presence of our brethren who came here to labor, and the memory of these meetings will not be easily effaced. At no previous meeting have so many Sabbath-keepers been gathered here, and most of them testified that these meetings had been a great blessing to them, and were resolved by the grace of God to serve him better in the future, to walk in the footsteps of Jesus, and thus prepare for his soon coming.

J. E. ÖBERG.

Sept. 22.

TEXAS.

FERRIS, SEPT. 29.—Since last report the interest has been all we could expect, and at times the tent was too small to accommodate the crowd. Our Sabbath meetings and Bible-readings have been well attended. We have the Sabbath question now quite fully before the people, and several have decided to obey. We have had no public opposition, but some are waiting to hear their ministers "confirm the word." Eze. 13:5. Next Sabbath we shall organize a Sabbath-school, and arrange for permanent meetings. We shall remain here another week, and then visit Waxahachie, Granbury, and Arkada, before leaving for the General Conference.

R. M. KILGORE.

MAINE.

CONCORD.—We met with the brethren here Sept. 27, 28. Sabbath, besides the Sabbath-school and social meeting, we held a Bible-reading. Sunday we met at the school-house, holding a Bible-reading in the forenoon, and speaking in the afternoon from the sure word of prophecy as found in Rev. 16:12. At the close of the discourse, we invited all those to rise who believed that it was right to "keep the commandments of God and the faith of Jesus," and twelve arose. Then we invited all those who were decided to do right to manifest it, and seven responded to the invitation. May the dear brethren and sisters here be faithful; and when the message shall close, and the saints shall walk the streets of the heavenly city, we hope to greet them there.

S. H. WHITNEY.

WEST VIRGINIA.

CISCO, RITCHIE Co., OCT. 6.—Since closing our meetings at this point, we have paid the brethren a visit, and preached for them a few times. Two were baptized, and others are making preparations by laying aside their tobacco. It seems to be a severe struggle for some of them, while others have given it up without any effort, apparently. We have commenced a series of meetings at Freeport, Wirt Co. We shall continue to occasionally visit the Cisco brethren until they become fully established in present truth.

Bro. Meredith starts home to-day to make preparations to attend the General Conference. There is a great work to be done in this State, but laborers are few and weak. Pray that the Lord of the harvest may send forth more laborers into this field.

W. R. FOGGIN.

A. A. MEREDITH.

VERMONT.

GRAND ISLE, OCT. 2.—This is an island in Lake Champlain, about four by thirteen miles, and is the garden of the State. The truth has never been preached here. It is now about ten days since we came. There is one lone Sabbath-keeper here who invited us to come and give a course of lectures. He obtained the Congregationalist church, and we are just approaching the third angel's message. The interest is the best we have seen in the State. The people are very hospitable and kind, and of a good degree of intelligence. The interest to hear is steadily increasing. Through the day we visit from house to house, and canvass for the *Signs* on trial for six weeks, giving Webster's small dictionary as a premium, for the sum of fifty cents. We are quite successful; and this also gives us an opportunity to get acquainted with the people and invite them to meeting. We are trying to so lean upon our Master that his mold may be given to the work. Till further notice address us here.

A. O. BURRILL.

I. E. KIMBALL.

IOWA.

CHARLESTON AND DENMARK.—At the time of our last report we were at Charleston. The place is small, and it was a very busy time of the year; consequently our congregations were not large, only on Sundays. Two or three embraced the truth. Others are convinced, and we hope they may decide to obey God. Our tent is now pitched in Denmark, Lee Co., and we have given up to this date, twenty-four discourses. The attendance has been good. Our 40-ft. tent is too small to

seat the people on Sundays. The Baptist minister of this place has preached against us on the Sabbath question to a full house. He attempted to show that the law of God, on the tables of stone, was done away in the first, or old covenant. His discourse was reviewed in the tent with good effect, and though the roads were bad at the time, the tent could not hold the people. Bro. T. E. Hare is with us now to help in the canvassing work. Pray for the success of the work in this place. Address us as above.

Oct. 1. C. A. AND J. S. WASHBURN.

WISCONSIN.

SOLDIER'S GROVE AND NORTH CLAYTON.—Since taking down the tent I have labored alone, excepting one week when Bro. Sharp was here. His labor was appreciated very much. One man began the observance of the Sabbath during the time. Since Bro. Sharp left, I have been holding meetings in a school-house at North Clayton. The attendance has been good from the first, and quite an interest is manifested to hear the word. A man and his wife kept last Sabbath as their first, although we had not yet reached the question of the Sabbath. The Lord is impressing minds with the necessity of searching for themselves.

The enemy is being awakened somewhat. Last week we received two challenges to debate, and articles appear nearly every week in the village paper. We have sent in replies to the latter, which are printed; but to the former we pay no heed. We have our work, which we are striving to do. Brethren, remember the work here at the throne of grace.

W. S. HYATT.

ANTIGO, LANGDALE Co.—Sept. 29 to Oct. 2, I visited a little company of about a dozen believers near here. They had received the truth through reading. Only one of them had heard preaching, and he only a few discourses. They seem very earnest, and anxious to learn more of the truth. Eight were baptized, and steps taken to establish meetings and a Sabbath-school among them. No doubt with more labor a good church can be raised up here. Among those who have embraced the truth here, is an educated German. He has read "History of the Sabbath," "Thoughts on the Revelation," and other of our works, and as far as he has read he is in harmony with us. He is a young man, was brought up a Lutheran, but has lately disconnected with them on account of disagreement in doctrine. He has recently been offered a professorship in a college, but has refused because of keeping the Sabbath. He seems to be humble and devoted, and is anxious to become useful in the cause.

H. W. DECKER.

AMONG THE CHURCHES.—From Sept. 19-28, I visited the companies at Plainfield, Grand Rapids, and Pittsville. The Lord blessed while trying to set before the people the shortness of time and, in view of this fact, how we ought to live for ourselves and others, that the wrath to come might be escaped. At Grand Rapids there seemed to be quite an interest on the part of some of the M. E. friends. Their minister attended our meeting, and he expressed himself as much pleased with the remarks made. Our company here, though small, has quite an extensive influence for good. May God bless them.

At Pittsville four were baptized, and five will join the Maple Works church, of which the Pittsville company is a branch. This company has had no labor since last January, yet it is increasing in numbers, and growing in grace. They were much encouraged, and felt like taking hold in good earnest. I am now on my way to Ogema to labor among the Swedes. At this place Bro. Holmes has worked up quite an interest, and some have begun to keep the Sabbath of the Lord.

Oct. 1. H. R. JOHNSON.

AMONG THE CHURCHES.—I have been laboring among the Scandinavian churches in Wisconsin for the past six weeks. Have held in all sixty-four meetings. Obtained twenty-two new subscriptions for our periodicals. Four dear souls were added to the Stambough church. These friends are poor, but are having a good religious influence; and several among the Baptists are convinced that we have the truth, especially in regard to the seventh-day Sabbath.

At Poy Sippi I stayed over two Sabbaths, and had seventeen meetings with the friends there. The Lord came very near at times, and blessed our needy souls. On Sunday we presented before the people the need of the cause in Wisconsin and other places, and those present that had not already pledged at the Baraboo meeting pledged \$455. We thought this very good considering circumstances.

The little church in Racine is prospering. One more soul has lately commenced keeping the Sabbath, making five in all that have taken hold of the truth this past summer. One was added to the church. The other churches I visited, Raymond, Neenah, and Pulcifer, are doing well. My anxiety to help the cause, wherever I am or may be placed, has never been greater, and I hope for success. Pray for me.

J. F. HANSON.

Oct. 1.

OHIO CAMP-MEETING.

THIS meeting has been reported by others. I only wish to notice a few points among many of interest. We desire to express our feelings of gratitude to God (1) for the faithful labors of those of the General Conference Committee in attendance, and especially are we indebted to God for the words of encouragement and reproof given by Sr. E. G. White. (2) For that uninterrupted union and brotherly co-operation which existed throughout the entire camp till the close of the meeting. (3) For the solemn vows made by our brethren and sisters to faithfully pay their tithes for the support of the ministry, and to dedicate their time, means, and influence, to the spread of the third angel's message.

The meeting increased in interest till the close. The few who left before Tuesday morning suffered great loss. There were three baptisms, the last Tuesday morning after the meeting had closed. Upwards of forty were buried with their Lord in baptism. The children's meetings were a great blessing. The results of this meeting will never be fully known till every work shall be brought into judgment. In the city of Columbus several began the observance of the Sabbath, and an excellent impression was made by the influence of the meeting and the daily reports through the papers.

I had purposed to remain in the city some days, to look after the interest awakened; but the day after the meeting closed I found myself completely prostrated from months of overwork, and was compelled to go home for a season of rest. Brn. E. J. Van Horn and M. Randall remain to follow up the work in Columbus by canvassing and doing colporter work as the interest may demand. Remember them in your prayers. Tuesday morning many said on leaving, "This is the best meeting I ever attended." May its influence be felt by us all the coming year, and may a steady and rapid growth in numbers and spiritual attainments be seen in the Ohio Conference in the year to come.

R. A. UNDERWOOD.

THE CONFERENCE IN SWEDEN.

THE third annual meeting for the Swedish Conference of Seventh-day Adventists was held in Grythytted, commencing Sept. 13, 1884. The meeting was opened by singing and prayer; Eld. Matteson from Christiana was chosen chairman. Ten delegates were present, from Grythytted, Långbanshyttan, Wäddö, Åmot, and Stockholm. The church in Stockholm, with seventeen members, was received into the Conference. Eld. E. G. Olsen was present, and participated in the consultations.

After some remarks by the Chair concerning the great importance of the mission, reports were read from Stockholm, Knifsta, Jernboås, and other places. The Conference consists now of five churches, with 112 members. Besides these, there are about 73 Sabbath-keepers in harmony with this message, in all, 185.

The Chair was empowered to choose the usual committees. For the ensuing year the following brethren were duly chosen: Executive Committee, J. G. Matteson, O. Johnson, J. E. Öberg; Secretary, J. E. Öberg, Grythytted, Sweden; Treasurer, C. G. Hedin, Grythytted. The credentials of O. Johnson were renewed, G. O. Melin received license to preach, and C. Norlin and P. Hellgren colporter's license.

The following resolutions were adopted:—

Resolved, That all our brethren and sisters should take part in the meetings.

Resolved, That our brethren and sisters should give a tenth to the Lord, that his work among us may be carried forward.

Resolved, That we as a church will avoid extravagance in dress, and not follow the fashions, but dress modestly.

Resolved, That we will endeavor to be temperate in all things.

Resolved, That every one who loves the Lord and his truth should help proclaim the truth by spreading *Sanningens Härold* and *Helso-och Sjukvård*, either by getting subscriptions or by subscribing themselves and afterward distributing the papers either personally or through the mail.

Resolved, That our Conference next year shall be held in Grythytted, and commence the first Friday in September, at 9 A. M., continuing over Sunday.

J. E. ÖBERG, Sec.

MAINE HEALTH AND TEMPERANCE ASSOCIATION.

THIS Association held its sixth annual session on the camp-ground at Portland, Me. The first meeting was held at 11 A. M., Sept. 8, 1884. The President in the chair. Opened by singing. Prayer by M. B. Patterson. A report from the Secretary was then called for, but could not be given in full, as all the records were destroyed with his buildings by fire. The membership of the Society was about 470. Cash on hand, \$17.29. Report accepted.

On motion the Chair appointed the following Committees: On Nominations, J. B. Goodrich, S. J. Hersum, and S. H. Whitney; on Resolutions, S. J. Hersum, Timothy Bryant, and J. B. Goodrich. Interesting remarks were made by Eld. S. N. Haskell, relating to some methods of working in the temperance cause. Eld. D. A. Robinson followed, showing that ours is the more important work as compared with others. Members who had not broken the pledge were invited to manifest it by rising, and many quickly responded. Those who had broken their pledge were called for, and only one responded.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 9, AT 1:30 P. M.—President in the chair. Opened by singing. Prayer by S. H. Whitney. Minutes of last meeting read and approved. The following names for officers for the ensuing year were then presented and duly elected: For President, R. S. Webber, Richmond, Me.; for Secretary, S. J. Hersum, Deering, Me. The Committee on Resolutions presented the following, which was accepted:—

Whereas, God has declared by his Spirit that the health reform is as closely connected with the third angel's message as the arm is to the body; and—

Whereas, In order to be healthy, it is necessary to be temperate; therefore—

Resolved, That we will carry out the principles of the health and temperance reform in our lives, and induce others to do the same.

Adjourned *sine die*.

R. S. WEBBER, Pres.

M. B. PATTERSON, Sec.

MAINE CONFERENCE PROCEEDINGS.

THE eighteenth annual session of the Maine Conference of S. D. Adventists was held on the camp-ground in Deering in connection with the camp-meeting held Sept. 4-15.

FIRST MEETING, SEPT. 5, AT 5 P. M.—Prayer by Eld. S. N. Haskell. The Conference was organized by six delegates presenting their credentials, representing five churches. Delegates were then appointed to represent the following churches: Richmond, Hartland, Canaan, Brunswick, Portland, East Washburn, Clinton, Linneus, Woodstock, and Milton. W. R. Clark was chosen to represent the company at Cambridge, and J. W. Keniston to represent that at Houlton.

On motion, the reading of the minutes of the last annual session was waived, and the Chair was authorized to appoint the usual committees, whereupon the following were announced: On Nominations, J. L. Prescott, R. S. Webber, J. A. Davis; on Resolutions, D. A. Robinson, S. J. Hersum, Timothy Bryant; on Credentials and Licenses, J. C. Choate, W. R. Clark, S. P. Ward; on Auditing, J. L. Prescott, E. C. Taylor, J. W. Keniston, Wm. Morton, J. A. Davis, G. W. Witham.

On motion Elds. Haskell and Robinson, and all other brethren in good standing in their respective churches, were invited to take part in the deliberations of the Conference.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 8, AT 5 P. M.—Prayer by Eld. D. A. Robinson. The Committee on Resolutions presented the following:—

Whereas, We believe that much more can be accomplished in our tent labor and efforts of that character by first giving the field a thorough canvass, introducing our publications, and holding Bible-readings; therefore—

Resolved, That we adopt this method of labor.

Whereas, The gift of prophecy as manifested among us as a people becomes more important as we near the end, giving no uncertain sound in reference to the perils that are just before us; therefore—

Resolved, That we show our appreciation of this gift by prayerfully reading and carefully heeding the instruction God has given through this channel.

Whereas, The "Spirit of Prophecy," Vol. 4, soon to be issued, is a work of the greatest importance to our people, presenting as it does in startling light the snares of Satan, and pointing out to the humble child of God the pathway of escape; therefore—

Resolved, That it is the duty of every family of S. D. Adventists in this Conference to purchase this work at their earliest opportunity, and avail themselves of its words of counsel and warning.

Resolved, That it is the duty of this Conference to select individuals as canvassers, colporters, and workers in the cause, and that such be encouraged to take a short drill at the South Lancaster Academy.

These resolutions were considered separately, and important remarks were made by Elds. Haskell, Robinson, and others, after which they were unanimously adopted.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 10, AT 5 P. M.—Prayer by Eld. U. Smith. Minutes of last meeting read and approved. The report of the Nominating Committee was as follows: For President, J. B. Goodrich; Secretary, Timothy Bryant; Treasurer, I. C. Choate; Executive Committee, J. B. Goodrich, T. S. Emery, S. J. Hersum; Camp-meeting Committee, T. S. Emery, Wm. Morton, E. C. Taylor. After amendment made by the Conference, the report stood thus: For President, Eld. S. N. Haskell; Secretary, Timothy Bryant; Treasurer, I. C. Choate; Executive Committee, S. N. Haskell, J. B. Goodrich, S. J. Hersum; Camp-meeting Committee, T. S. Emery, E. C. Taylor, Wm. Morton, C. W. Guerrier, S. H. Whitney. Each name was examined separately, after which this board of officers was duly elected.

On motion, the church at Sherman was dropped from the Conference, death and removal having scattered the members. Also, the Sabbath-keepers at Danforth were taken under the watchcare of the Conference.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 11, AT 9 A. M.—Prayer by M. B. Patterson. Minutes of last meeting read and approved. The Committee on Credentials recommended that credentials be given to J. B. Goodrich, S. J. Hersum, and R. S. Webber, and licenses be given to S. H. Whitney and G. W. Howard. Each name was separately considered and credentials and licenses granted accordingly.

Adjourned *sine die*.

SECRETARY'S REPORT.

No. of churches,	21
" " members,	375
" " Sabbath-school scholars,	300
Amount pledged and paid to the State Secretary,	\$1,755.78

TREASURER'S REPORT.

Received during the year,	\$1,755.78
Paid out " " "	1,755.78

CONFERENCE DIRECTORY.

President, Eld. S. N. Haskell, South Lancaster, Mass.; Secretary, Timothy Bryant, North Jay, Me.; Treasurer, I. C. Choate, South Natick, Me.; Executive Committee, S. N. Haskell, J. B. Goodrich, S. J. Hersum; Camp-meeting Committee, T. S. Emery, E. C. Taylor, Wm. Morton, C. W. Guerrier, T. H. Whitney.

J. B. GOODRICH, *Pres.*

TIMOTHY BRYANT, *Sec.*

OHIO CONFERENCE PROCEEDINGS.

THE twenty-second annual session of the Ohio Conference of Seventh-day Adventists met, according to appointment, on the camp-ground at Columbus, Ohio, Sept. 11, 1884. The first meeting was held at 9 A. M. The president, Eld. R. A. Underwood, in the chair. Prayer was offered by Eld. I. D. Van Horn. The Conference was organized by calling the roll of churches, showing nineteen delegates present, representing seventeen churches. The Secretary's report of the last annual session was read and accepted. A request was presented from the church at Edison, asking admission into the Conference, and, with its delegate was admitted. A request was also presented from the Walnut Grove Church asking admission, which request was granted, and the church, with its delegate, was admitted.

By vote of the Conference, all visiting ministers were invited to participate in the deliberations of the Conference. On motion, the Chair was authorized to appoint the usual committees, which were as follows: On Credentials and Licenses, V. B. Stevens, E. C. Penn, E. H. Gates; on Nominations, J. E. Scanlan, J. Sprinkle, John A. Haughey; on Auditing, V. B. Stevens, J. M. Watts, J. E. Scanlan, J. Sprinkle, Franklin Well, J. A. Haughey, H. D. Clarke; on Resolutions, I. D. Van Horn, D. E. Lindsey, W. J. Stone; on Health, Dr. J. E. Scanlan, Dr. Steinberger.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 15, AT 9:15 A. M.—Prayer by Eld. I. D. Van Horn. The roll was called, and several additional delegates took their seats in the Conference. Minutes of the last meeting were read and approved. A request was read from the Portage River church, asking admission into the Conference, and on motion was, with its delegate, received. The churches of New Haven, Pine Grove, Leipsic, Toledo, and Wakeman, having become depleted by removals, and been disbanded, were dropped from the Conference list.

Remarks were made by Eld. Butler recommending special efforts to maintain and build up weak churches.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 17, AT 9 A. M.—Prayer was offered by Eld. O. F. Guilford. Minutes of the last meeting were read and approved. Delegates were received from the churches of Gilboa, Bowling Green, Appleton, and Portage River. The Committee on Resolutions reported the following:—

Whereas, The third angel's message is spreading farther and with increasing power, and we hail with joy every token that shows we are bordering upon the loud cry; therefore—

Resolved, That we recognize the hand of God in this, and that it calls for an entire consecration of heart to him, and demands of us our time, talents, and means.

Whereas, The testimonies of the Spirit of God have spoken to us concerning our duty to enter the large cities, and spread the light of present truth by means of colporters and canvassers; and—

Whereas, There are many large cities in Ohio which have never been entered by our laborers; therefore—

Resolved, That we heed the council of the Spirit of God, and follow up his opening providence by establishing and sustaining missions in the large cities in this Conference, as far as possible.

These resolutions were spoken to quite freely by Elds. Van Horn, Butler, Lane, and others, and unanimously adopted. The following resolution was presented and read:—

Whereas, We recognize that the tithe is the Lord's, and that the Bible brings this responsibility of paying tithes down to our day; therefore—

Resolved, That we recommend all our ministers, licentiates, and church elders to labor faithfully to bring our churches up to the standard of the Bible on this important grace, both by example, and by public and private labor, that by this means more laborers may be sustained to labor in the cause.

Pending the adoption of this resolution the Conference adjourned to call of Chair.

FOURTH MEETING, SEPT. 18, AT 9 A. M.—Prayer by Eld. S. H. Lane. The minutes of last meeting were read and approved. The third resolution was taken up and spoken to at some length by Elds. Lane, Underwood, and Butler, and others, showing this to be a live question; and after a spirited discussion on the matter of ministers paying tithes, it was almost the unanimous opinion that ministers should practice what they preach. The reso-

lution was adopted by the Conference, and by a rising vote of nearly all the congregation.

Adjourned to call of Chair.

FIFTH MEETING, SEPT. 19, AT 9 A. M.—The President in the Chair. Prayer was offered by Eld. S. N. Haskell. The minutes of last meeting were read and approved. The Committee on Resolutions presented the following, which were adopted:—

Whereas, Our dear brother, Eld. A. M. Mann, has been removed from our Conference during the past year by death; therefore—

Resolved, That we hereby express our appreciation of his earnest labors while with us; and, while we mourn his loss, we believe it can be said of him that he rests from his labors and his works do follow him; and we hereby tender our sympathy to his bereaved parents, wife, and children.

Whereas, Our dear brethren, Elds. H. A. St. John and G. G. Rupert, have been removed to other fields of labor by the General Conference; therefore—

Resolved, That we express our appreciation of their faithful labors in the past, and pray God's blessing upon them in the future, and shall be glad to welcome them back if God so direct.

Whereas, In harmony with the advice of the General Conference, Eld. Victor Thompson has been laboring in this State the past summer; therefore—

Resolved, That we invite him to locate in this State, if thought advisable by the General Conference.

Resolved, That we express ourselves as highly pleased with the reporting system for the press at this meeting, and believe that it is one of the means that the Lord has opened to carry forward the third angel's message.

The Committee on Credentials and Licenses reported as follows: For renewal of credentials, R. A. Underwood, O. F. Guilford, E. H. Gates, Victor Thompson; for ordination and credentials, D. E. Lindsey, W. J. Stone, O. J. Mason, G. W. Anglebarger; for colporter's license, T. F. Emons, E. C. Penn, W. Frey, H. Burkholder, M. Randal, D. C. Babcock, J. O. Young, E. J. Van Horn, Chas. Daniels, F. M. Shepherd, J. S. Iles, Wm. Greentree, H. W. Cottrell, H. T. Hoover, H. D. Clarke, Albert Wike.

The Committee on Nominations presented their report as follows: For President, R. A. Underwood; Secretary, L. T. Dysert; Treasurer, Jas. Rowe; Executive Committee, R. A. Underwood, E. H. Gates, J. M. Watts; Delegates to General Conference, R. A. Underwood, E. H. Gates, O. F. Guilford. These names were separately considered, and the nominees elected to their respective offices.

Adjourned to call of Chair.

SIXTH MEETING, SEPT. 21, AT 8 A. M.—Prayer was offered by Eld. S. H. Lane. Minutes of the last meeting were read and approved. The Committee on Resolutions presented the following:—

Whereas, We would encourage colporters and canvassers to enter the field, and as they must necessarily have a support; and—

Whereas, The sale of publications will develop financial ability; therefore—

Resolved, That a liberal commission be given them on all publications sold, and that they be expected to sustain themselves partially, at least, from this source, unless otherwise laboring under the direction of the Conference Committee.

After the adoption of this resolution a subscription amounting to \$6,664 was taken up in the Conference and congregation.

Adjourned to call of Chair.

SEVENTH MEETING, SEPT. 22, AT 5:30 A. M.—Prayer by Eld. S. N. Haskell. The minutes of last meeting were read and approved. The Auditor's report was read and accepted. The Treasurer's report was read and accepted as follows:—

Cash on hand at beginning of year,	\$ 65.86	
Tithes received during year,	5,195.59	
		\$5261.45
Paid out and vouchers filed,	\$4,843.03	
Cash on hand to balance,	418.42	
		\$5,261.45

TENT FUND.

Cash on hand Aug. 20, 1883,	\$355.66	
By A. A. Biglow's note,	91.00	
Receipts for the year,	357.89	
		\$804.55
Paid out,	\$270.30	
Cash and obligations on hand,	534.25	
		\$804.55

EDUCATIONAL FUND.

On hand Aug. 20, 1883,		\$143.00
Paid D. T. Plum,	\$ 10.00	
Loaned Newark Society,	110.00	
Cash on hand to balance,	23.00	
		\$143.00

JAMES ROWE, Treasurer.

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

Whereas, The work of present truth is advancing to all parts of the world, and the present needs of the cause are greater than ever before; therefore—

Resolved, That we acknowledge the hand of God in this, and rejoice that the time has come for the enlarging of facilities for the spread of the truth, both in Europe and America; and that we pledge our prayers, sympathy, and means, for the support of the same.

Resolved, That we increase the fund known as the \$15,000 fund for tract and missionary and home missions, to \$25,000, the increase to be appropriated as follows: For College, \$4,000; foreign missions, \$5,000; Conference, \$1,000.

Adjourned *sine die*.

R. A. UNDERWOOD, Pres.

L. T. DYSERT, Sec.

News of the Week.

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

DOMESTIC.

—Business failures for the week number 213, against 188 last week, and 166 in the corresponding period of 1883.

—A barrel of whisky exploded Wednesday at Canton, Miss., the liquid immediately taking fire, though there was neither light nor fire in the room.

—Refusing to accept reduced wages, 3,000 men in Oliver Brothers & Phillips' rolling mills at Pittsburg were locked out Tuesday morning.

—Prominent railroad men and capitalists, including W. P. Hubbard, Samuel Merrill, W. P. Howland, and others, will meet at Pittsburg Oct. 15 for the construction of an air-line road 1,200 miles long to connect New York with Chicago.

—Because of the increasing number of defaulters and the immunity offenders enjoy, it is said the British and American Governments are engaged in negotiations for a revision of the extradition treaty, but a satisfactory decision has not been reached.

—A terrible catastrophe occurred yesterday morning in Lake Michigan, off Hyde Park, during the most terrible gale of the season, involving the loss of ten out of fifteen men who were stationed there in a temporary shanty, pending the construction of a waterworks crib at that place. The financial loss is roughly estimated to be in the neighborhood of \$15,000.

FOREIGN.

—Advices from Hong Kong state that business is at a complete stand-still. Commerce is paralyzed.

—Admiral Courbet has occupied Ke-Lung in without resistance, and will fortify the several positions in order to hold the place with a small force.

—Twenty-seven persons were killed and 400 injured by the cyclone in Catania on the island of Sicily. The damage will amount to 4,000,000 lire.

—An old Assyrian tablet has recently been deciphered by Prof. Sayce which describes a transit of Venus 1,600 years before the Christian era.

—Mr. Herbin, the French Consul at Khartoum, was killed at the same time that Colonel Stewart and his party were massacred by the Arabs.

—The first portion of the British expedition up the Nile, en route to the Soudan, has passed the first cataract. The camel corps is encamped at the Pyramids waiting for orders to advance.

—A rumor prevails at Wady Halfa that Colonel Stewart landed after his steamer struck the rocks in the cataract at Wady Garna, and was murdered by the Arabs. Of the forty men with Stewart all were massacred with the exception of four, whose names are unknown.

RELIGIOUS INTELLIGENCE.

—Jerry Mc Auley, the famous New York missionary among thieves and fallen women, died Thursday, Sept. 18, of lung troubles.

—The American Board of Commissioners for Foreign Missions began its 75th annual meeting Monday at Columbus, Ohio. The reports showed that more than 400 missionaries are in active service, and that the year's receipts reach nearly \$590,000.

—A religious sect has been discovered in Crimea, one of whose tenets is to kill all who disbelieve its doctrines.

—The Government of Berne has decided to impose a fine of 2,000 francs or three days' imprisonment for any transgression of the recent order forbidding all meetings of the Salvation Army in the canton.

—The Moravian messengers, Messrs. Hartmann and Weinland, who were sent on an exploring tour among the Esquimaux in Alaska, have returned to Bethlehem. Their report will probably lead to the establishment of a mission in that territory.

—Mrs. Spurgeon is engaged in the good work of donating valuable books to poor ministers of all denominations. She has thus given away nearly 42,000 books, collecting the money therefor from many sources.—*Cynosure*.

—John Lord Taylor, D. D., one of the most eminent Congregational ministers in this country, and who was connected for nearly thirty years with the Andover Theological Seminary, died on the 23d ult., aged 74 years.

—The *Christian Index* says: The blanks sent to the churches of a Virginia Baptist Association contained the question: "How is your pastor's salary raised—by assessment or otherwise?" At its late session the answer from one of the churches to this question was "Otherwise." In some cases, alas, the true answer would be—"In no wise."

—Not long ago in Russia, Count Paskoff commenced some special evangelical labors, holding meetings in his own house, and organizing a tract society in connection with his work. He was seconded by Count Korff, another nobleman. Their labors aroused priestly jealousy; and the result is the issuing of a decree of exile for both, with the burning of their tracts and the closing of their rooms.

—The Russians are said to be a very devout people in the observance of outward forms. Their religion consists chiefly in lighting candles, blessing holy images, bowing to the floor, and making the sign of the cross, over and over again. Holy images are found not only in the churches, but in houses, on public places, in railroad stations and telegraph offices, and no devout Russian passes them without bowing and making the sign of the cross.

Obituary Notices.

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

LEWIS.—Died, from a stroke of lightning, in Windsor, Mich., June 22, Dana Herbert, son of Bro. and Sr. J. L. Lewis, aged 9 years and 6 months. He was riding a horse, cultivating corn, with an older brother when the bolt descended, instantly killing the boy and horse, and giving a severe shock to the brother. The ways of the Lord are often mysterious. The boy was not only the son of Christian parents, but was himself a faithful young follower of Jesus, and his parting words to his mother on going to the field were an expression of the desire that the Lord would help him to be a good boy through the day. He sleeps in Jesus, and is taken from the evil to come. Words of comfort, before a large concourse of sympathizing friends and neighbors, were listened to with closest attention. WM. C. GAGE.

GOBIN.—Died Sept. 23, 1884, in Clinton, N. Y., my nephew, Willard Gobin, aged 3 years, 2 months, and 11 days. He was a very bright and promising child. We all mourn his loss; but we are comforted with the assurance that our jewel will come from the land of the enemy, and that we shall meet him when the Lifegiver comes. Sermon by Rev. S. M. Rogers (Episcopal), from 2 Kings 4:26. SEYMOUR SHUTTS.

WARREN.—Died about five miles south of Decatur, Texas, Sept. 19, 1884, after a brief illness, Sr. A. D. Warren, wife of B. H. Warren, in the 35th year of her age. Sr. Warren had been acquainted with the third angel's message for about three years. She loved the promise of the soon coming of the Lord; and just before she fell asleep, she called all her children around her, and besought them to live in such a manner and develop such characters, that the Lord might receive them at last. Her remains were followed to their last resting place by numerous friends, and words of comfort were spoken by Bro. H. C. Chrisman. R. W. ROBERSON.

FARRAR.—Died in Richford, Wis., Sept. 9, 1884, of neuralgia and other diseases, my dear mother, Sarah Farrar, aged 70 years, 5 months, and 27 days. She had lived a consistent Christian life from her youth. She was brought up a Methodist, but nearly thirty years ago embraced the Seventh-day Adventist faith, which she tried to live out until the day of her death. Although a great sufferer for many years, she bore her afflictions with Christian patience and for-

titude. She sleeps, soon to rise. We had been looking for years for her to be taken from us, but were all unprepared when the blow came. She had been feeling unusually well for some time until three days before her death when she seemed to be slightly ailing, but was around the house every day, and came to her meals regularly. Tuesday night when we went into her room to call her to supper, we found her lying upon her bed in the embrace of death. To all appearance she had lain down to rest, and passed from a natural sleep to the sleep of death. She leaves two sons, two daughters, and fourteen grand-children to mourn her loss. We expect, if faithful, to meet her in the morning of the first resurrection. As there were none of our ministers within reach, the funeral services were conducted by Eld. Claffin (Methodist).

J. E. FARRAR.

OPPELT.—Died of cholera infantum, Sept. 17, 1884, at Ottawa, Minn., Nelson G., son of Chas. and Georgia Oppelt, aged 7 months. We laid our little darling away to rest, knowing that when the Lifegiver comes, he will come forth clad in robes of immortality. Words of comfort by Eld. Ezra Bacon (First-day Adventist), from Job 14:14 and 1 Thess. 4:13-16.

CHARLES OPPELT.

CARTER.—Died at Pleasant Grove, Minn., Sept. 17, 1884, of intussusception, Bro. A. G. Carter, in his 67th year. Bro. Carter was a firm believer in present truth, and loved to converse upon Bible themes, being well informed in the Holy Scriptures. He will be much missed in all the gatherings of the church. He was ready to bear encouraging testimony for his Master, to engage in prayer, yet never obtrusive, we feel that as a church, we have sustained a severe loss. At his home "there will be one vacant chair." Though for many years he has been in poor health, the counsels of a father and husband are of inestimable value. A wife and three children mourn his death. May God sustain them in this time of affliction. His hope of immortality was in Jesus and the resurrection. He rests in peace. Remarks by the writer.

J. M. HOPKINS.

SPRAGUE.—Died in Middlebury, Vt., Aug. 7, 1884, Lydia A. Sprague, aged 50 years. Sr. Sprague embraced present truth about thirty years ago under the labors of Elds. Hutchins and Sperry. She soon after went to Illinois, where she buried her first husband, Bro. Alonzo Rice. She has since resided in Vermont. Six years ago she was again left a widow. She loved the truth, and during her last illness she was especially sustained by the blessed hope; and although for four months her sufferings were at times intense, she bore them without a murmur, and fell asleep, praising the Lord, and with the blessed assurance of immortality when the Lifegiver comes. The funeral services were conducted by Eld. J. Noe (Methodist). T. H. PURDON.

ROBERTS.—Died of malarial fever, and other diseases of long standing, at her home near Cleburne, Johnson Co., Texas, Sept. 13, 1884, Sr. M. E. Roberts. Over four years ago she first heard the truths of the third angel's message, presented by Eld. R. M. Kilgore. She was at that time a member in good standing of the Baptist church; but when the light of present truth shone into her heart, she accepted it with all the ardor and zeal of her nature. Of her it can be truthfully said that she adorned the religion of Christ. A humble seeker after truth, she only needed to be convinced of a fault to immediately turn from it. A faithful wife, a gentle mother, a friendly and sociable neighbor, she sought to impress all with the necessity of a preparation for the Lord's soon coming. Burial services at the grave were conducted by Bro. M. G. Dillon, from the latter part of the 15th chapter of 1st Corinthians. F. J. JONES.

VEYSEY.—Fell asleep the evening after the Sabbath, Sept. 20, 1884, Alice Mabel Veysey, aged 12 years and 8 months. She was a victim of organic heart disease, which had brought her lungs into a bad condition four months ago, and had resulted in dropsy and other ailments. She was born at Taunton, in the southwest of England. She came with her parents to South Lancaster, Mass., eighteen months ago, and there caught scarlet fever, from which her younger sister, Elsie Ruth, at that time died. In June, 1883, the family came to Battle Creek, Mich., where she heartily entered the Rivulet Missionary Society. She was ever ready to take part in their meetings on Sabbath afternoons, and was one of the missionary workers. She had made no public profession; but while her father was laboring in Jackson County in July last, she expressed a great desire to obey the Lord's command. Her father returning unexpectedly for a few days before going to Tekonsha, she was baptized by Eld. John Byington, Friday, July 25. She anticipated falling asleep some three or four months before her departure, and often spoke of it. But at the last she passed away so quickly that her parents think she had no idea it was death, at least until within a very few minutes before dissolution. The funeral was held at the Tabernacle, Sept. 22, a discourse being delivered by the writer. W. H. LITTLEJOHN.

HUMPHRIES.—Died in Orwell, Ashtabula Co., Ohio, Sept. 15, 1884, Richard Humphries, aged 76 years, 6 months, and 15 days. Father was born in Northamptonshire, England. He accepted present truth twenty years ago through the labors of Eld. J. H. Waggoner. Although a great sufferer for the past eleven years, he did not murmur, but bore his affliction with patience. His last rational moments were spent in prayer. He died trusting in Jesus. Funeral discourse by B. C. Warner, (Methodist) from Rev. 14: 13. ANNIE HUMPHRIES.

MILLS.—Died of consumption at Fort Atchinson, Wis., Sept. 28, 1884, Francis A. Mills, aged 65 years. Bro. Mills experienced religion at the age of fifteen, and united with the S. D. Baptist church of Friendship, N. Y. Later in life he moved to Wisconsin, and settled in Christiana. After living there some time, he united with the S. D. Adventists and remained a member until his death. Several years ago he moved to the town of Lima, and about six months ago, to the Fort. His body was brought to the Junction for burial, and funeral services were held in the S. D. Baptist church there. Sermon by the writer from Rom. 8: 28. J. C. ROGERS.

SPENCER.—Died at Adams Center, Sept. 24, 1884, of a short and painful illness, Job Spencer, in the 89th year of his age. He leaves a lonely wife, two children, and several grandchildren to mourn their loss. The subject of this notice gave himself to Christ, his cause and his people, in early life; and steadily pursued his Christian course through life's vicissitudes, down to the last moments of his earthly pilgrimage. He had been connected with the Sabbath-keeping Adventist Church some eighteen years, of which he was a worthy member to the time of his death. Some few hours before his last, he was exceedingly joyful; but while prayer was being offered he was composed and quiet, at the close of which his wife and her niece sung that soul-animating piece, "Palms of Victory." Our dying brother joined with them in singing the chorus, with a clear voice, full of melody. He appeared to be unconscious of pain for some hours before his death, and passed away like one falling sweetly asleep in Jesus. His funeral services were conducted by the writer. Text: "Let me die the death of the righteous, and let my last end be like his." ALEXANDER CAMPBELL.

Appointments.

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

THE PUBLISHING ASSOCIATION.

The Seventh-day Adventist Publishing Association will hold its twenty-fifth annual session in Battle Creek, Mich., Nov. 5, 1884, at 9 A. M., for the election of trustees for the ensuing year, and for the transaction of any other business that may come before the meeting. We trust there will be a large number of stock holders present, and that those who cannot be present will be represented by proxy.

- Geo. I. Butler, H. W. Kellogg, U. Smith, M. J. Chapman, W. C. Sisley, A. R. Henry, G. W. Amadon, Board of Directors.

S. D. A. E. SOCIETY.

The tenth annual session of the stockholders of the Seventh-day Adventist Educational Society will be held in Battle Creek, Mich., Thursday, Nov. 6, 1884, at 9 A. M., for the purpose of electing a Board of Trustees and transacting such other business pertaining to the interests of the Society as may come before the body. Stockholders who cannot be present, but who wish to be represented in the meeting, should designate their proxies, using the blanks sent out for that purpose.

- Geo. I. Butler, W. H. Littlejohn, J. H. Kellogg, A. R. Henry, W. C. Sisley, H. W. Kellogg, W. H. Hall, Trustees.

The Lord willing, we will hold a general meeting at Waterloo, Wis., Oct. 25, 26. We hope for a general turnout of all our people in that vicinity, and we especially desire to meet all the members of the Elm Dale church. Meetings will commence Friday evening. Sunday morning will be reserved for business. H. W. DECKER, W. W. SHARP.

QUARTERLY meeting for Dist. No. 1, Mich., will be held at Jefferson, Oct. 19. We invite a good representation from every local society in the district. There will be efficient help present. H. W. MILLER.

DEBILLO, Wis., Oct. 18, 19, 1884. H. W. DECKER.

HEALTH REFORM INSTITUTE.

The eighteenth annual meeting of the stockholders of the Health Reform Institute will be held at Battle Creek, Mich., Nov. 4, 1884, at 9 A. M., for the election of a Board of Directors, and the transaction of any other business that may come before the meeting. As a majority of the stock must be represented to make the meeting legal, stockholders who cannot attend will please see at once that their stock is represented by proxy, if they have not already made such provision.

- S. N. Haskell, J. H. Kellogg, W. H. Hall, Geo. H. Murphy, L. M. Hall, A. R. Henry, J. Fargo, Board of Directors.

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

- Mt. Hope, Oct. 18-22, General meeting at Waterloo, " 25, 26, Victory, Nov. 1, 2, Kickapoo, " 7-12, Sand Prairie, " 15, 16.

I hope to meet all the members of these churches who are near enough to attend, and those who are not I hope will report by letter. W. W. SHARP.

Publishers' Department.

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

ALL who desire to correspond with me, and all Sabbath-keepers in Florida desiring me to call on them, may address me at St. Augustine, Fla. C. P. WHITFORD.

RECEIPTS.

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.

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.

- Books Sent by Express.—M C Fulton. Books Sent by Freight.—Amos Snyder Mrs D C Phillips C Eldridge. Cash Rec'd on Account.—N E Cont per Wealthy Mc Nitt \$1.00, Illinois T & M Reserve Fund per Mrs A B Vancil 60.00, Peter Erb 15.00, Illinois T & M Soc 60.31, Iowa T & M Soc per I W Baker 150.00, Mich T & M Soc per H H 352.49, Z Nicola 2.00, Ind Conf per S H Lane 615.00, J S Shrock per O C G 5.00, O C Godsmark 20.81, Mich T & M Soc 1010.61, Wis T & M Soc per W N Kennedy 1.50, R Conrad per O P Gallo-way 50.00, J L Cupit per J W Miner 5.40, Ind Conf per S H Lane 914.77.

Shares in S. D. A. P. Association.—John Haynes 50.00, Herbert Stephenson 10.00, Mrs. M C Mills 10.00.

Health & Temperance Association.—Per Hattie House 28.70.

Mich. Conf. Fund.—Lapeer per J A Demill 2.00, St Charles per M C Halliday 11.00, St Charles per J M Wilkenson 34.00, St Charles per H S Guilford 3.20, Dimondale per Hannah Jones 28.36, Gowen per Lars Jorgensen 26.80, Sarnac per Enoch Wilkenson 19.25, Greenbush & Duplain 47.89, Cedar Springs per L S Kellogg 13.90, Watrousville per Wm Mc Allister 15.00, Imlay City per Orrilla Albro 24.65, Bancroft per L E Rathbun 30.00, Carson City per M J Miner 44.50, Stanton per Mrs. J Philo 5.00, Napoleon per L A Moulton 13.07, Douglas 115.70, Greenville per J A Despelder 50.00, East Ross per G E Risley 5.42, Marshall 2.00, Mt Pleasant per Mrs. Fanny Merrill 1.70, Flint per Hattie Randall 53.83, Marshall per C E Glover 3.00, Lakewiew per E R Ellenwood 25.50, Morely per J Franklin & wife 8.00, Ithaca per Franklin Squire 65.82.

S. D. A. E. Soc.—Mrs. A B Vancil 20.00, G F Smith 10.00 (share) Harold C Cooper 20.00, Wm Ostrander 5.00, Chas Thompson 10.00, Sarah J Covey 10.00, Jens Holm 10.00, Sarah Mc Pherson 6.00, A R Henry 100.00, L M Griggs 10.00 (donation), L E Rathbun 10.00, Wm Swatout 10.00, Mrs. H E Francisco 10.00, Chas Briggs 10.00, Mrs. I H Chesbro 10.00 (shares), Amilla Hartwell 20.00, Mrs. G K Owen 100.00, G K Owen 100.00, F D Starr 20.00.

Illinois Reserve Fund.—Mrs A B Vancil 60.00

Illinois City Missions.—Mrs A B Vancil 60.00, Mrs Alice Merritt 55.55.

Illinois Educational Fund.—Mrs A B Vancil 60.00.

Mich. Reserve Fund.—N A Towle 75.00, Maggie McOmber 10.00, Annie Thoma 5.00, Wm Swatout 2.00, F H Howes 25.00, Mrs Mary Harpham 5.00, Mrs Paul Smith 4.00.

European Mission.—S W Hastings \$40.00, Mrs S W Hastings 5.00, Betsey M Hibbard 5.00, John D Gowel 25.00, Atrissa McGregor 2.50, Eber Weed 5.00, C A Lawrence 3.00, W H Parshall 50c, James Wilson 1.00, Wm Ostrander 10.00, L G Moore 5.00, Maggie McOmber 5.00, Mrs J G Whipple 2.00, Mrs A Pashly 10.00, L T Westfall 2.00, James C Cooper 10.00, John Holser & wife 10.00, Samuel Wilson 5.00, Henry Kirk 5.00, M A Pasco 5.00, Myron Bronson 5.00, Sarah Harl 10.00.

English Mission.—S W Hastings 20.00, Mrs S W Hastings 5.00, Betsey M Hibbard 5.00, Atrissa McGregor 2.50, Eber Weed 5.00, C A Lawrence 3.00, W H Parshall 50c, James Wilson 1.00, Mrs Wm Ostrander 5.00, L G Moore 5.00, Maggie McOmber 20.00, Wm Harding 15.00, John Wager and wife 25.00, Mrs J G Whipple 2.00, Mrs A Pashly 10.00, D Evans 1.00, Annie Hemming 1.00, L T Westfall 2.00, A J Richmond 8.00, E L Richmond 1.34, Willard Fay 5.00, Mrs John Fleming 5.00, Mrs Cynthia Perrin 5.00, L G Dean 10.00, E M Parshall 2.00, Geo O States 5.00, Myron Bronson 5.00.

Scandinavian Missions.—Mrs S W Hastings 5.00, Betsey M Hibbard 5.00, Eber Weed 5.00, C A Lawrence 3.00, W H Parshall 50c, James Wilson 1.00, L G Moore 5.00, Mrs J G Whipple 10.00, Mrs A Pashly 10.00, L T Westfall 3.00, Mrs Sarah Dennis 5.00, James C Cooper 5.00, Florida A Gowel 25.00, Myron C Snow 10.00, Laura M Snow 10.00, D J Hitchcock 15.00, Samuel Wilson 10.00, A W Atherton 10.00, R C Herton 10.00, Myron Bronson 10.00, L J Cook 10.00.

International T & M Soc.—Mrs S W Hastings 5.00, Eber Weed 10.00, Edwin Wolcott 10.00, C S Briggs 5.00, W H Parshall 50c, James Wilson 1.00, L G Moore 5.00, Mrs J G Whipple 10.00, Mrs A Pashly 10.00, L T Westfall 3.00, Mrs Sarah Dennis 5.00, James C Cooper 5.00, Florida A Gowel 25.00, Myron C Snow 10.00, Laura M Snow 10.00, D J Hitchcock 15.00, Samuel Wilson 10.00, A W Atherton 10.00, R C Herton 10.00, Myron Bronson 10.00, L J Cook 10.00.

SABBATH-SCHOOL HELPS.

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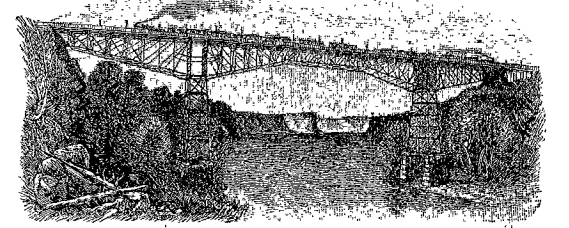
Table with columns for GOING WEST, STATIONS, and GOING EAST, listing train times and routes between Chicago and various stations.

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Meridian Time. The Day Express, Battle Creek Passenger, Chicago Passenger, Ft. Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. W. J. SPICER, General Manager.

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Table with columns for GOING EAST, STATIONS, and GOING WEST, listing train times and routes between Chicago and various stations.

Grand Rapids and Detroit Express leaves Kalamazoo at 6:45 A.M. Battle Creek Express, arrives at Detroit 11:45 A.M. All trains run by Nineteenth Meridian, or Central Standard Time. Day Express and Mail, east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east daily except Saturdays. MAY 13, 1884. O. W. LUGGLES, Gen. Pass. Agt.



MICHIGAN CENTRAL NEW CANTELVER BRIDGE, NIAGARA FALLS.

CHICAGO, BURLINGTON & QUINCY R. R.

Union Passenger Station and Ticket Office, Canal St., between Madison and Adams. May 18, 1884.

Table with columns for LEAVE, TRAINS TO AND FROM CHICAGO, and ARRIVE, listing train departure and arrival times.

*Daily. †Daily except Sunday. ‡Daily except Saturday. §Daily except Monday. Freeport, Dubuque, and Sioux City trains leave and arrive from Central Depot, foot of Lako street. PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 14, 1884.

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Those intending to come to the General Conference will do well to drop a line to this Office, as we may be able to assist them in their rail-road fare.

CHOOSING DELEGATES FOR THE GENERAL CONFERENCE.

WE desire that our next General Conference shall have the counsel of the best minds in our ranks. There are important questions to be settled, which will require careful thought, much experience, and the special blessing of God. Our Conferences are becoming more and more important. To make them seasons of great profit we should have the best ability among us.

In some Conferences the delegates have been already designated. In others they are yet to be chosen. We trust that great care will be used in selecting the delegates for the Conference, that capable persons may be secured. The men who are chosen by our people to manage the Conferences are the most suitable to act as delegates. They have quite an experience, which they will need while considering the interests of the cause in connection with their leading brethren, and they could more intelligently carry out the plans suggested at the Conference by becoming acquainted with the reasons for them, and would learn much which would be of use in their work. Our General Conferences will be more and more given to counsel and careful planning as the work enlarges. We believe that all our Conferences should send a delegation if possible. Let men of experience, good judgment, and devotion to the cause be chosen.

G. I. B.

TABERNACLE SERVICES.

LAST Sabbath, the 11th, was another good day for the church in Battle Creek. Very unexpectedly to us, Sr. White was here, and spoke to a congregation of some twelve hundred persons with much freedom, and greatly to the instruction of those present. The discourse was based upon Jer. 9 :

23, 24, and made a deep impression upon the unusually large audience, composed of the regular congregation, students, Sanitarium patients, and citizens of the place. The text reads: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, nor let the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." From the interest manifested, it is safe to say that neither the text nor the sermon will be forgotten by those not of our faith.

In the afternoon there was an interesting social meeting. The congregation was a fair one, although there were five other meetings being held among the students, Sanitarium helpers, and children, at the same time. As this was the time of a council of the directors of the State, there were present prominent brethren from various parts of Michigan, also the president of the Conference. While these brethren bore testimony to the goodness and mercy of God, it was indeed refreshing to listen. We all felt to thank the Lord for the rich blessings that are resting upon this people. And thus another Sabbath privilege sweetly antedated that heavenly rest which ere long will be enjoyed by all the waiting children of God.

G. W. A.

ANOTHER LABORER FALLEN.

It is with profound sorrow that we chronicle the death of our dear brother, Ernest E. Olive, of Prescott, Wis., under circumstances sudden and distressing. He was drowned in the Mississippi River at Hastings, Minn., on the evening of Sept. 19, 1884. Brother Olive was in the 28th year of his age. His Christian experience dates back to childhood. For some years he has labored publicly more or less, and two years ago the present month, he gave himself with a whole heart to the work of the ministry, receiving ordination at the camp-meeting at Baraboo the past summer.

His ministerial work, though brief, was marked with success. He entered into sympathy with the people, and carried a strong personal influence which was not directed in favor of self, but toward Jesus and the truth. He was about to enter upon mission work in Chicago, preparatory to opening a mission in Milwaukee. Before entering this work, he thought to make his parents a brief visit. Leaving the cars at Hastings, he went aboard the ferry-boat, and, it is supposed, approached too near the edge of the boat, and so fell overboard. No one saw the accident, but he was soon missed, and his body was recovered the next day, almost within sight of his home.

Upon his stricken parents and sisters, the blow falls with crushing weight. A few months ago the youngest son and brother was mangled by the cars, and died in the hands of strangers; and now Ernest, the beloved and brightest object of their earthly hopes, is swept away without a parting word. Language cannot express their grief. They desire the prayers of God's people.

Bro. Olive can be but illy spared from the work in Wisconsin. His devotion to the cause was sincere and entire, and he held a large place in the affections of his brethren. But the work is God's. He and all of us are in God's hands. To us remain the toil, the trials, and the suffering; to him the peaceful rest. May the hand of Infinite love administer grace to the suffering family, and sanctify to them even this bitter cup.

As a Conference, we yield him up with great sorrow and reluctance. We shall trust in the Lord to make up the loss, and ask him to help us who remain, to be more than ever faithful to our trust. I attended the burial services at Prescott, Sunday, Sept. 21.

H. W. DECKER.

DEDICATION.

THE new S. D. Adventist church at Mt. Pleasant, Iowa, will be dedicated Oct. 19, at 2:30 p. m. We are pleased to announce that Eld. Geo. I. Butler will be present and officiate. Each member of the church is expected to be present. A cordial invitation is given to all that can come. Meetings Sabbath and Sunday.

W. W. CONKLIN.

DROPPING INTO THE RANKS.

A BROTHER writes from Cedar Co., Mo.:—"I have been a member of the Christian church thirty years, but am now keeping the Sabbath according to the commandment. My attention was first called to it by reading your publications. The REVIEW comes every week a welcome visitor."

BLANKS FOR N. Y. SABBATH-SCHOOLS.

SABBATH-SCHOOL blanks have been sent to all the schools in New York of which I have any knowledge. If there are any which have not been supplied, please send for them immediately. My address is No. 50 Crouse Building, Warren St., Syracuse, N. Y.

MRS. E. E. WALSWORTH.

TO THE BRETHREN AND SISTERS IN WESTERN N. Y.

YOU have doubtless noticed in the last REVIEW the appointment of the district meeting for Dist. No. 1, at Newfane, N. Y., Oct. 25, 26. It is especially desired that this meeting be generally attended by the brethren and sisters in the western part of the State. Coming, as it does, just before the General Conference, we feel anxious to meet as many as possible for consultation concerning the various branches of the work, and we hope that none who can consistently attend will be absent. Let all who can, be there Friday, so that we may hold our first meeting Friday night; and come prepared to remain until Monday.

E. W. WHITNEY.

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