

Advent Review

AND SABBATH HERALD.

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

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THE PEACE OF GOD.

"Thou wilt keep them in the secret of Thy presence from the strife of tongues."

WHEN winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That peaceful stillness reigneth evermore.

Far, far beneath, the noise of tempest dieth,
And silver waves chime ever peacefully;
And no rude storm, how fierce soe'er he fleeth,
Disturbs the Sabbath of that deeper sea.

So to the soul that knows Thy love, O Purest,
There is a temple peaceful evermore!
And all the babble of life's angry voices
Dies hushed in stillness at its sacred door.

Far, far away, the noise of passion dieth,
And loving thoughts rise ever peacefully;
And no rude storm, how fierce soe'er he fleeth,
Disturbs that deeper rest, O Lord, in thee.

O rest of rest! O peace serene, eternal!
Thou ever livest, and Thou changest never;
And in the secret of Thy presence dwelleth
Fullness of joy, forever and forever.

—Harriet Beecher Stowe.

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.

MARSHALLTOWN, IOWA.

WITH Sr. Mcomber, who accompanied me from California, and my son Edson and his wife, I left Kansas City, Aug. 13, to attend the camp-meeting at Marshalltown, Iowa. We were warmly welcomed by our brethren and sisters, who did everything possible for our comfort. We feel deeply grateful to them for their loving care and kind attentions.

On Friday morning we attended their early meeting. Many of the testimonies were excellent; but others were not of a character to indicate that those who bore them were building on the sure foundation. We are in this world to form characters for eternity. God does not want his people to be under constant condemnation. He would have them learn to confide in him. We need not be content with merely formal prayers; we may come to Jesus as to a friend, and in the most simple-hearted, definite manner tell him all our worries, perplexities, and trials, and he will carry our burdens for us. When our minds and our lives get tangled, we may take them to One who

knows just how to untangle them. But after we have asked God to do this work for us, let us rest it with him. Here is where so many fail. They tell the Lord all their troubles, and then go on worrying just the same. They pray about their cares and sins, but do not cast off their cares nor cease to sin. Jesus invites us to cast all our cares upon him, for he cares for us; then let us leave them with him, and receive his peace and rest into our hearts.

I looked over the large congregation assembled in the tent, and thought, If all who have a knowledge of the truth were carrying its sanctifying influence into their home-life, what a light would they be in the world! Home duties are not to be neglected. It is in the home that the real work of properly training the children is to be done, repressing every wrong tendency, strengthening and developing the right. But all here—ministers, parents, and children—needed a work done for them which they did not realize. There was a manifest lack of the Spirit of God. I hoped to see the clouds break; for I knew many would never see their true spiritual condition until they should begin to return unto the Lord with full purpose of heart, with repentance, and confession of sins. Some even of those who were preaching the word were as destitute of the Spirit of God as were the mountains of Gilboa of dew and rain.

An effort was made to arouse them by presenting our true position in the antitypical day of atonement, when every man should afflict his soul before God, when sins should be confessed and go beforehand to Judgment, that when the times of refreshing shall come they may be blotted out. But the ones who most needed to humble their hearts before God, seemed to be almost unimpressible. Some made advancement; others were left about as we found them, and these prevented the work of God from going forward. Had they confessed their sins, the moral atmosphere would have cleared; the bright rays of the Sun of Righteousness would have shone into their own hearts, and the whole encampment would have been as the house of God, the gate of heaven. Jesus was waiting to supply their great need from his abundant fullness, to give them a large measure of his grace. But they did not feel their need; they did not realize their destitution. Although we had many precious seasons, the surrender to God was not full and entire.

We felt that the message of the True Witness to the Laodiceans applied with peculiar force to this people. On the part of many, a spirit of self-satisfaction was manifested. There is a disposition to be contented with forms and theories of the truth; and as a consequence, those who might be giants in the cause and work of God are mere dwarfs. As a people we are in imminent danger; for we are becoming superficial, deficient in practical godliness. In our camp-meetings we never receive the blessing that it is our privilege to gain; for we cease our efforts too soon. There is some confessing in a general way; but the real evil is untouched. There is no sense of the hatefulness of sin. There is repenting without brokenness of heart; there is professing to

leave the world, but the life is still governed by its principles.

Dear brethren and sisters, your hearts must be humbled before God. You need divine grace, not merely for your own enjoyment, but that you may help others also. All your powers belong to God. He asks the whole heart. He asks your physical and mental strength; for it is his own. He asks your money; for every dollar of it has been intrusted to your keeping, and you are his stewards. Will you rob God of your service? Will you rob him in tithes and offerings, and let his treasury be empty? Will you use the time, talents, and strength he lends you in serving your own selfish interests?

On Sabbath morning a large company met for Sabbath-school. Classes were soon arranged including all except a few who chose seats outside the tent. But these were not left to themselves; teachers were appointed, and two or three interesting classes formed. All were as busy as bees, and everywhere, in the tent and out of it, was heard the hum of voices. The school was well conducted and orderly, and to me the exercises were very interesting.

By request I spoke about thirty minutes, warning them against letting their Sabbath-schools degenerate into a mere mechanical routine. We should not seek to imitate Sunday-schools, nor keep up the interest by offering prizes. The offering of rewards will create rivalry, envy, and jealousy; and some who are the most diligent and worthy will receive little credit. Scholars should not try to see how many verses they can learn and repeat; for this brings too great a strain upon the ambitious child, while the rest become discouraged.

Try none of these methods in your Sabbath-schools; but let superintendents and teachers make every effort to have life and interest in their schools. What a blessing it would be if all would teach as Jesus taught. He did not aim to attract attention by eloquence or by overwhelming grandeur of sentiment. On the contrary, his language was plain, and his thoughts were expressed with the greatest simplicity; but he spoke with loving earnestness. In your teaching be as near like him as possible. Make your exercises interesting. Let the teachers show that they have thoroughly learned the lesson, and are intensely interested in it. Let there be no frivolous or superficial interpretations of the Scriptures, but let each be prepared to go to the bottom of the subject presented.

Parents should feel it a sacred duty to instruct their children in the statutes and requirements of God as well as in the prophecies. They should educate their children at home, and should themselves be interested in the Sabbath-school lessons. By studying with the children, they show that they attach importance to the truth brought out in the lessons, and help to create a taste for Bible knowledge. On the part of many who believe present truth, there is an alarming ignorance as to what the Scriptures really do say; and yet if we would be prepared to stand amid the perils of the last days, we must understand them for ourselves. A better knowledge of

the Bible would be a blessing to all. Says the psalmist, "The entrance of thy words giveth light; it giveth understanding to the simple." The Bible contains the truest history, the purest devotion. Nothing strengthens the intellect like the study of the word of God.

The teachers should be earnest in this work; they should watch for souls as they that must give an account. Their efforts should tend to lead the minds of those under their care to the contemplation of heavenly things; their instruction should be of a character to deepen the force of every lesson. They should be co-laborers with the parents for the salvation of the children; and Jesus will help them, and there will be a harvest of souls.

Several meetings were held for the ministers. In these we tried to impress upon them the necessity of carrying the burden of the work. They cannot do this while at the same time they are carrying the burden of farms or other business enterprises, having their hearts on their earthly treasure. The want of a full consecration to the work on the part of the minister is soon felt all through the field where he labors. If his own standard is low, he will not bring others to accept a higher one. It is easy to preach; but it is an important part of the minister's work to visit families, and to converse, and if possible pray with every member. Let them see that you care for their souls.

Some have preached the truth intelligently, and yet have not touched the hearts of their hearers because their own hearts were not affected and broken. They are whole, self-sufficient, self-confident. They do not know how to labor for souls and bring them to the foot of the cross; for they have never been there themselves. They have never felt helpless and undone without Jesus, never felt their sinfulness, nor experienced the transforming grace of Christ. They have loved self. They have extolled the theory of the truth, and made that everything. Feeling rich and proud in their knowledge, they have presented the truth in a boasting manner; and their preaching has produced no fruit.

Their experience in the truth has been outside of Christ, and the simplicity of true heart religion they know nothing about. Now the important question is, Will these ministers, so long deficient in genuine Christian experience, ever so feel their need that they will gain an experience in the truth as it is in Jesus? Will they practice self-denial? Will they exemplify the principles of the Christian religion in their daily deportment and conversation? Will they grow daily in grace and in the knowledge of the truth, so that when temptations assail them, and their need is greatest, Jesus will prove their staff and stay, and keep them from stumbling in the darkness.

Ministers of Christ, your experience must be of a higher type, or you can never be co-laborers with the Master. Learned or great men have not been chosen, but those who fear God and reverence spiritual and eternal things. Such will have the mind of Christ. His Spirit, shining through humanity, lights up the face, and finds expression in the tones of the voice. It is something that cannot be defined, and yet is plainly felt.

Sometimes the manifestations of the Spirit of God, lifting the soul above self and away from everything earthly, may be transient; but it is our privilege to have an abiding sense of the presence of Christ, who dwells in the heart by living faith. Benevolence, gentleness, patience, nobility of thought and action, and the love of God, if cherished permanently, impress the countenance, and win souls; and give power in preaching. If this is possible in fallen man, who is often humbled through a sense of his sinfulness, what power must have attended the ministry of Jesus, who was pure, spotless, and undefiled, though dwelling in a world all seared and marred by the curse;

through whose face divinity looked out upon a world that was his own; in whose heart dwelt love that is without a parallel,—love that shone in his eyes, and was revealed in words and acts!

And what was the mission of Christ? It was to save the fallen sons and daughters of Adam. John pointed him out to the multitude with the words, "Behold the Lamb of God, which taketh away the sin of the world." And with their gaze thus directed to him, they saw a face where divine compassion was blended with conscious omnipotence. Every glance of the eye, every tone of the voice, every lineament of the features, while revealing divine power, was marked with humility and expressive of unutterable love.

Here, ministers of Christ, is your Pattern. You are to copy the life and character of the Master. Humility, meekness, and love are to be revealed in your character as they were in his. Your labors need not be without marked results. If they are fruitless you should investigate your own case,—examine yourselves whether you be in the faith. If Christ abide in your hearts, you will go forth, weeping, bearing precious seed, and will doubtless come again with rejoicing, bringing your sheaves with you. You who have labored year after year, and have seen no souls brought to the knowledge of the truth, no churches raised up and organized, should change your manner of labor. You should fast and pray. You should lay the matter before your brethren, and solicit their counsel and prayers, lest you be self-deceived, and, what is more, deceive others also.

Ministers who have not true spirituality are not needed. The churches that have most of their labor degenerate until they possess a mere form of godliness. God calls for consecrated men, who will leave all to follow him. The truth intrusted to us is the most solemn and weighty ever committed to any people. Moses asked concerning Israel, "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" But the glory and excellence of that dispensation are far surpassed by the light and truth enjoyed in this generation. There "are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

God designed that his work should be continually increasing and extending in the earth; and the reason that it makes no greater advancement is because men who handle sacred things are not what they might be, nor what Christ has made every provision that they should be. If we slight the superior privileges so freely offered us, which have been purchased for us at an infinite cost, we show contempt of Christ. His claims are continuous. They are in accordance with the ability he has intrusted to us; and the enlightenment given.

We saw some tokens for good among those who are laboring in word and doctrine in Iowa; but it was a matter of grief and alarm to see youth preparing to enter the ministry who had no knowledge of true religion. They had a form of godliness, but their experience had been wholly superficial. How can they lead souls to the fountain of living waters, when they themselves have never drank of those waters?

The elder ministers should be qualified to so educate the younger men that they may become able ministers, who will feel the responsibility of the work, and will build upon the sure foundation. There are many who neglect their duties outside the desk, and the condition of the churches testifies to the character of their work. Doubts, unbelief, back-

sliding, formality, exist in a marked degree. Oh! how much men of God are needed, who will faithfully warn the people of their sins. The Lord calls upon his people in Iowa, laymen as well as ministers, to let their light shine, and to be workers in his cause. Talents are now buried in earthly, temporal pursuits, that should be used in saving souls from perdition. When the church stand as God's chosen people should, they will be a peculiar people, zealous of good works. There will be no slackness, no concord with Belial. Oh that we could realize what God's people might now be, had they kept themselves in his love, without any compromise with evil, and had retained the peculiar character that distinguished them, and separated them from the world! In experience, in wisdom, in true holiness, they would be years in advance of what they now are. But as a people our obedience, our devotion, our spiritual attainments, are very far from being in proportion to our privileges, and to our sacred obligation to walk as children of the light.

We were glad for the tokens of good which we saw during this meeting, but unless there is an awakening, the state of indifference and worldliness which prevails will prove the eternal ruin of very many who claim to have a knowledge of the truth.

On the Sabbath a large number came forward for prayers; but many, even of these, failed to make thorough work. They seemed like the blind man whom Jesus healed; at first he could only see men as trees walking. Jesus gave him the second touch; then he could see all things clearly. We longed to see a similar work done for these repenting ones. We longed to see them so thoroughly in earnest that they would not give over their efforts until Jesus should impart unto them the riches of his grace. Had there been humble confession, we should have seen the mighty movings of the Spirit of God. There is divine aid for all who will help themselves.

The outside attendance was good. On Sunday, especially, a large number listened with interest to the word spoken.

Monday I labored in the different meetings, speaking, in all, five hours. I could not spare myself; for I knew the need that an advance move should be made in Iowa. Elds. Farnsworth and Olsen worked hard; some of the young ministers tried earnestly to do what they could; and the Lord blessed their efforts. When we bade our friends farewell, and took the cars for Chicago, we were glad that there remained another week of the meeting, and we hoped that before its close a higher standpoint would be reached by these brethren and sisters. Many felt that they had already received a blessing, and for this we were grateful; but we trust that before they returned home they received a much greater blessing; that they were transformed in character, prepared to work the works of righteousness.

MENTAL PRAYER.

BY J. CLARKE.

GOD knows as well our thoughts as our words; hence the silent prayer of the heart is recorded and answered. The prayer of the mother of Samuel the prophet, though not audible, was heard of God. 1 Sam. 1: 12, 13; Neh. 2: 4. When the heart is burdened and weary, and no favorable place or opportunity offers itself to pray in secret, then it is a privilege to lift the heart to God in silent prayer. This is a practice that may become a fixed habit, and it is a wonderful help in seeking after God, and in keeping in the way to heaven. Of course, no one will suppose that silent prayer should take the place of other kinds of prayer. Eph. 6: 18.

OASES.

BY VIOLA E. SMITH.

WHEN wandering in a desert land
A traveler long has been,
And sees set in the barren sand
A lovely isle of green,
How hies he to the welcome spot,
His burning thirst relieves,
And, pain and weariness forgot,
Reposes 'neath its trees.

The God who placed refreshment there,
The wanderer to bless,
Considered well his toilsome care,
His need and weariness;
And though fierce conflicts be our lot,
And difficult life's race,
The same dear Lord has not forgot
To leave a resting place,—

An oasis, whose streams so cool
Healing and life have given;
Upon whose bosom beautiful
Drops softly bread from heaven.
Sweet Sabbath-days! to us ye seek
Foretastes of heaven to bring;
Each like a clasp binds week to week
Into one golden ring.

In these oases of our life
The soul renews its might;
The pilgrims weary with the strife
Are plumed for loftier flight;
The smile of God is resting there,
His benediction given,
And angel whispers in the air
Seem wooing us to heaven.

With praise, and thoughts of holy rest,
With many a joyful lay,
We hail the day the Lord hath blest—
We hail the Sabbath-day.

THE TEMPLE IN HEAVEN.

AN IMAGINARY CONVERSATION ON A VERY IMPORTANT THEME.

BY BLD. W. H. LITTLEJOHN.

MR. BIBLIST.—“In our talk last evening it was demonstrated that the 2300 days of Dan. 8:13, 14 represented a period of time that would close with the opening of the Judgment. By way of confirming that view still further, I wish to show that it is one that agrees with the general scope of the context. To do this, I call attention once more to verses 13 and 14. In the first of these, one saint (angel) is represented as asking another saint, ‘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?’ Now the obvious signification is this: How long will these persecuting powers, Persia, Grecia, and Rome, be permitted to trample under foot the sanctuary and the host, or people of God? A direct answer to this interrogatory would involve a statement as to when the last of the persecuting powers, *i. e.*, Rome, should cease to oppress the people of God.”

MR. THOUGHTFUL.—“Why do you say that Rome was one of the persecuting powers brought to view in the vision?”

MR. B.—“First, because the little horn which sprang out of one of the four horns of the goat, and finally overtopped them all, reaching even to the stars, could not have met its anti-type in any other power than that of Rome, which finally subdued the four kingdoms into which the Grecian Empire was divided. Secondly, because Rome, in crucifying Jesus Christ, ‘stood up against the Prince of princes’ as it was said that the little horn would do. Thirdly, because papal Rome will be destroyed, as we have seen, by the brightness of Christ’s coming, thus fulfilling the prediction that the little horn will be ‘broken without hands.’ Fourthly, because in the visions of the second and seventh chapters of Daniel’s prophecies, the Roman power stands related to Persia and Grecia as the little horn is related to them in the eighth chapter, and is represented therein as above all other nations the oppressor of God’s people.”

MR. T.—“Your reasoning is quite satisfac-

tory, so far as Rome is concerned; and now, if you will tell me what is meant by the daily sacrifice, which seems in the thirteenth verse to be connected with the transgression of desolation, I will be greatly obliged.”

MR. B.—“If you will look at your Bible, you will notice that ‘sacrifice’ is a supplied word. Leaving it out, the text would read thus: ‘How long shall be the vision concerning the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot.’ The original word which stands for the one translated ‘daily’ is said by scholars to be equivalent to ‘continual.’ Were it rendered thus, the passage would read, ‘How long shall be the vision concerning the continual, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?’ When thus read it would signify that the people of God were to be trodden under foot by two desolating powers, one called the continual desolation, and the other the transgression of desolation. By the continual desolation it is probable that reference was had to the pagan persecutors of the people of God. By the transgression of desolation was no doubt meant the papal persecutors of the Church of Christ. It is from these two sources that the worshipers of the most high God have received nearly all their persecutions. In Daniel’s day paganism was the prevailing or ‘continual’ occasion of alarm to the Church. In subsequent ages Catholicism superseded paganism in the control of the world and the oppression of God’s people.

“That the daily sacrifice of the Jewish temple worship was not alluded to in the question of the saint, is evident from two facts: First, there was nothing in the vision given that in any way related to the daily sacrifice; and secondly, the taking away of that sacrifice was something that could be accomplished instantly, and therefore required no time whatever.

“But I must return to the consideration of the 2300 days. We have seen that in reply to the question by one of the saints as to how long the vision should be to give the sanctuary and the host to be trodden under foot by paganism and Catholicism, another saint replied, ‘Unto two thousand and three hundred days, then shall the sanctuary be cleansed.’ Now, if our theory is correct, that the cleansing of the sanctuary is another name for the work of the Judgment, then, in order to give force and point to the reply of the saint in question, it must be shown that the commencement of the Judgment furnishes the boundary line of the persecuting power of the papacy,—the last of the two great forms of false religion which were to oppress the Church of Christ.”

MR. T.—“Can you prove that?”

MR. B.—“Yes, sir. I read from the seventh chapter of Daniel: ‘And he [the papacy] shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hands until a time and times and the dividing of time. But the Judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.’”

MR. T.—“That is grand. I never before could see any relevancy between the answer of one of the saints to the question of the other saint. Now I have it. The first saint inquired as to how long the people of God should be subjected to their oppressors, as brought to view in the vision, and the second saint replied virtually that their persecutions would end when the Judgment should sit.”

MR. B.—“Quite right, sir. Hereafter we will consider in the light of history the accuracy of the answer made. Now we will try again to find the commencement of the 2300 days. You will remember that according to my theory the angel Gabriel, at his second visit to Daniel, undertook to explain to him this very thing. At that time he introduced his remarks

by these words: ‘Seventy weeks are determined upon thy people,’ etc. The word in the original which is translated ‘determined’ in our version is *nechtak*, and properly signifies ‘cut off.’ Gesenius, in his Hebrew Lexicon, defines *nechtak* as follows: ‘Properly, to cut off; tropically, to divide; and so, to determine, to decree.’ But if the seventy weeks were cut off from something, the next inquiry is, From what were they cut off? To this I reply: They must have been cut off from a period of time longer than that which they represented, and that as the 2300 days of Dan. 8:14 furnishes the only period of that kind that had been introduced to Daniel in the vision in regard to which Gabriel was trying to give him light, it must be that the seventy weeks were cut off or separated from those days, and devoted to the people of Daniel, the Jews. If so, then the seventy weeks would commence with the 2300 days. Again: it would follow that if we could determine the beginning or the end of the seventy weeks we could find the beginning of the 2300 days.”

MR. T.—“How is that? I do not see how the fixing of the end of the seventy weeks would enable you to find the commencement of the 2300 days.”

MR. B.—“Permit me to illustrate. Can you tell me, Maud, when the first century from the adoption of our national constitution will end?”

MAUD.—“I cannot, sir; because I do not know when it began.”

MR. B.—“Well, let me see if I can help you. The first seventy-two years of that century ended the same year that the war of the rebellion broke out, or in 1861. Now can you answer my question?”

MAUD.—“Yes, sir; I think I can. If the first seventy-two years of the century ended in 1861, all that we have to do is to deduct seventy-two years from 1861 years, and we shall have the time at which the century commenced. Seventy-two subtracted from 1861 leaves 1789. It follows, therefore, from what you have said, that our present constitution must have been adopted in A. D. 1789. Measuring forward one hundred years from that point, it is plain that the first century since the adoption of our constitution will end in A. D. 1889.”

MR. B.—“Is the conclusion which Maud has reached correct, Mr. Thoughtful?”

MR. T.—“Yes, sir; she has certainly found the correct date for the adoption of the constitution.”

MR. B.—“Very good, sir. Now, by applying the same principle to the solution of the problem of the 2300 days, we shall reach results equally reliable. That is, as the seventy weeks commenced with the 2300 days, if we can find the end of the weeks, we certainly can find the commencement of the days from which they were cut off.”

MR. T.—“Yes, I think you are right there; but how can you determine where the weeks end?”

MR. B.—“I think that the clue to the ending of the weeks can be discovered in the language of the angel. You will remember that he commenced with the declaration, ‘Seventy weeks are determined [cut off] upon thy people.’ Of course the angel does not mean that at the expiration of the seventy weeks the Jewish people and the city of Jerusalem would cease to exist absolutely; for such a statement would not have been true in fact. Seventy weeks, counting seven days to the week, and allowing each day to represent a literal year, would equal 490 years. But since Daniel’s time over 2,000 years have elapsed, and the Jews still survive. The statement therefore, must have been relative; that is, Gabriel should be understood as meaning that the Hebrew nation at the end of the seventy weeks would cease to be the peculiar people of God, and their holy city cease to enjoy the special honor of being the grand center of their worship. The context harmonizes with this view. The things

mentioned as those which were to take place within the seventy weeks are such as transpired at the point of time which marks the passing away of the Jewish and the opening of the Gentile or Christian age; in which there was to be neither Jew nor Greek, Barbarian, Scythian, bond, nor free.

"Let us consider, then: (1) The transgression of the Jews was to be finished within the seventy weeks, *i. e.*, their transgression of the Sinaitic covenant was to be brought to an end by its abolition and the institution of the new covenant. (2) An end was to be made of sin, or more properly, offerings for sin. This was fulfilled in the crucifixion of Christ, who offered himself once for all. (3) Reconciliation was to be made for iniquity; *i. e.*, through the blood of Christ. (4) Everlasting righteousness was to be brought in; *i. e.*, the righteousness which comes through faith in Christ. (5) The vision and the prophecy were to be sealed up or made sure; *i. e.*, those portions of the prophecy which were to be fulfilled during the seventy weeks were of such a nature that they would confirm the accuracy of the prophecy, and throw light upon its signification. (6) The anointing of the most holy was to take place; *i. e.*, Christ, after his resurrection, was to ascend to heaven, anoint the heavenly sanctuary, and enter upon his work as high priest.

"Having seen that the seventy weeks were to cover the period during which the Jews were to be the peculiar people of God in the sense that they were to enjoy certain prerogatives not vouchsafed to the Gentiles, it is now in order to determine when the point of time was reached that they lost those special prerogatives. If we can do that, we shall have found the end of the seventy weeks; for they were to terminate with the coming in of the Gentiles, as before seen.

Mr. T.—"Were not the Jews cast off at the crucifixion?"

Mr. B.—"Theoretically, it would seem that such was the case; but practically speaking, it does not seem to have been true. You are aware that for several years after the crucifixion the apostles gave their exclusive attention to the preaching of the word to their own nation. Even as late as A. D. 41, Peter was called in question for preaching to Cornelius and his Gentile friends. It would seem, however, that in the order of God the work had been actually begun as far back as A. D. 34 or 35, at which time Saul was called and commissioned to carry the gospel to the Gentiles. It is with this event, therefore, that we must terminate the supremacy of the Jews. As remarked above, it is impossible to decide upon the exact date of Saul's call to the ministry. It could not have been far, however, from the close of A. D. 34. Measuring back from that point 490 years, or seventy prophetic weeks, we strike the commencement of B. C. 456, or the end of B. C. 457. That date, therefore, must be about the point where the seventy weeks, or the 490 years, commenced. But as the seventy weeks and the 2300 days began together, the commencement of the 2300 days, like that of the seventy weeks, lay somewhere about the close of, or within, the year 457 B. C. (The exact point within the year I will consider more fully hereafter). Now, remembering that the 2300 days were equal to 2300 years, and having ascertained approximately the point at which those years commenced, it is comparatively easy to determine when they ended. To do this, all that is necessary is to deduct the 456 years which elapsed before the Christian era from the 2300 years, and we shall have as a balance the number of years in this dispensation which must pass before the end of the 2300 years will be reached. Thus, 456 years deducted from 2300 years leave 1844 years; that is, A. D. 1844 was the date at which the 2300 years ended. But as the sanctuary was to be cleansed at the end of the 2300 years, and as we have seen that the

cleansing of the sanctuary spoken of in Dan. 8:14 in connection with the 2300 days marks the commencement of the Judgment in heaven, it follows that A. D. 1844 was the year in which that most solemn of all events was inaugurated."

Mr. T.—"You mean to say, then, that the Judgment was entered upon in heaven in A. D. 1844?"

Mr. B.—"Yes, sir; and to-morrow night I will furnish additional proofs on that point."

ISAIAH 26.

BY MRS. M. E. STEWARD.

Please read in connection with this chapter Zephaniah 3.

VER. 1. "In that day shall this song be sung in the land of Judah [the true church]; we have a strong city; salvation will God appoint for walls and bulwarks." The walls and fortifications of a city are designed for its protection, its "salvation." The mighty God is able to make them impregnable. Rev. 20:9.

Ver. 2. "Open ye the gates, that the righteous nation which keepeth the truth may enter in." "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." Rev. 22:14.

Ver. 3. Just before the coming of the day of God there will be a time of great peril and trouble. "Who at that time shall have peace?—Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee." The way is not only pointed out here, but the Lord has such an interest for the salvation and comfort of his people that (ver. 4) he lays his commands upon them:—

"Trust ye in the Lord forever; for in the Lord JEHOVAH is everlasting strength." Everlasting, remember, is never-failing. Testimony No. 31, p. 67, says: "Whatever blessings the Lord may give, he has an infinite supply beyond, an inexhaustible store from which we may draw."

Verses 5, 6. Reference is again made to the destruction of the city mentioned in chap. 25.

Ver. 7. "Thou, most upright, dost weigh the path of the just" Oh, how solemn! Our motives, our affections, our thoughts, words, deeds—all laid in the balance of the sanctuary, the perfect law of God; and he who is most upright, who is perfectly just, weighs our lives!

Ver. 8. The people here considered, those who "wait" for the Lord (see Isa. 25:9), do so in the way of his "judgments," *i. e.*, his commandments (Lev. 18:4); and the one desire of their "soul is to thy name and to the remembrance of thee." They long to have "God in all their thoughts."

Ver. 9. It is a satisfaction to know that the Lord considered and showed the prophet our times minutely. He saw how earnestly the souls of his people would seek him in the quiet night. "With my soul have I desired thee in the night; . . . for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Already the judgments of God are abroad in the land. The honest-hearted will turn fully and fervently to God as they witness them.

Verses 10, 11. On the contrary, nothing will induce the wicked to seek him; judgment and blessing are alike disregarded. Though all about them were righteous, yet the hearts of the wicked are so firmly fixed on sin and unbelief that they cannot see the hand of the Lord in the fearful things that are coming on the earth. "In the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. Lord, when thy hand is lifted up they will not see." They say, "The Lord will not do evil, neither will he do good;" and "There are no special providences." "But they shall see, and be ashamed for their envy at the people." Alas! it will not be till

"the fire of thine enemies [the fire prepared for the wicked] shall devour them."

Ver. 12. "Thou also hast wrought all our works in us." It is the Lord himself who is leading his people.

Ver. 13. "O Lord our God, other lords besides thee [contrary to thee—temporal and spiritual] have had dominion over us, but by thee only will we make mention of thy name." By God's assistance alone, will we call upon and obey him.

Ver. 14. The eye of the prophet sees prospectively, a little in the future, the death of these rulers. "They are dead, they shall not live," in the resurrection brought to view in this chapter. So every cause and individual who is opposed to God will ultimately perish.

Ver. 15. "Thou hast increased the nation [by the resurrection. Isa. 66:8], O Lord, thou art glorified; thou hadst renewed it far unto all the ends of the earth."

Ver. 16. In their time of trouble (Jacob's trouble, see Jer. 30:5-7), when drawing near their "delivery," they poured out a prayer, and *such* a prayer! In agony of spirit they had tried to convince their opposers and save the world, but in vain—"we have not wrought any deliverance in the earth." Its inhabitants with their ungodly purposes had seemed to prosper; but a change will come.

Ver. 19. "Thy dead men [the righteous], shall live [be resurrected]; together with my dead body shall they rise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs." In the East dew falls largely in the place of rain, thus sustaining vegetation; so the power that revives the pious dead is one that shall cause them to spring up in the freshness and vigor of a beautiful life.

Ver. 21. "Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity," when the most secret sins shall no longer be hid; for "the earth also shall disclose her blood." The seven last plagues (Rev. 16) are then falling. Now says God (ver. 20), "Come, my people, enter thou into thy chamber, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." This applies to the time when the saints leave the cities and villages, and dwell in the most secret places. See "Early Writings," also "Spirit of Prophecy," Vol. 4.

OUR CONVERSATION.

BY ELD. WM. COVERT.

PERHAPS there is nothing more detrimental to spiritual life than those little petty differences that so often annoy churches and society generally. These are almost always gendered by unguarded conversation on the part of the offender. But it often happens that both or all parties are the offenders; yet each thinks the other is entirely at fault, while self is an innocent victim of a preconceived scheme of some one of whom he had expected better things. There are very many who seem to think it highly proper to talk much of other people's faults. This is a serious error; for it is impossible to talk much of the faults of others without thinking much upon them. While we meditate, we are molding our own minds after the fashion of our meditations; and if our thoughts are upon things of an evil tendency, even though it be for the purpose of condemning others, we will drive the sunshine away from our own hearts, and invite a cloud of darkness to overspread our sky.

Our conversation is a sure index of the condition of the heart, for "from the abundance of the heart the mouth speaketh," and "as a man thinketh in his heart, so is he." Says the apostle Paul, "Our conversation is in heaven, from whence we look for the Saviour, the Lord Jesus Christ." It is quite evident that the

Special Mention.

TITHING.

THE following question and answer relative to tithing is taken from the *S. S. Times* of Sept. 13, 1884:—

“I am a firm believer in the duty and privilege of tithing, and have for several years been in the habit of laying aside one-tenth of my salary as belonging to the Lord. I have found it very pleasant to have a little sum by me to which I could turn when different calls for the Lord's cause were made upon me, but your note on 2 Sam. 24:24 puts me in a quandary. You say, “Would David have counted it a good way to make an offering to the Lord to buy a plate of ice-cream?” etc. I am opposed to church fairs, “pound sociables,” etc., as a means of raising money to carry on church work. I have freely expressed my opinion on the subject in our church society, but thus far stand nearly alone. We have, occasionally, a strawberry or ice-cream festival, with two purposes in view, promoting sociability, and raising a little money. I, as one of the elders in our church, have usually attended at such gatherings, with my family, and have patronized freely all the ordinary means used for raising money at such places, as I knew that the net proceeds would be used scrupulously for the work of the Lord's house. I have thus often used more money than I would have deemed it best to use for any other cause, but I thought I was doing right to use for such purposes a part of my tithe money. Your note would seem to take an opposite view, and I am perplexed. I have acted conscientiously in the course I have pursued; and I think that in actual practice the fund netted for the purposes for which the festivals have been held has been increased by just the amount I have spent, so that if I had stayed at home the fund for church use would have been decreased by just the amount I spent. I have not patronized such places with my own enjoyment in view, but to help in all things to carry forward our church work. Now, what should I have done?—remain at home and refuse to support anything of the kind, or go and charge my expenses to my personal expense account?”

“Our correspondent believes that one-tenth of his income belongs to the Lord absolutely. He's sound so far. He is opposed to church-fairs and all such indirect ways of getting for and giving to the Lord. Good again! He speaks right out and tells his brother church-members that he doesn't approve that sort of thing. There also he's right. But because of the hardness of their hearts, he is inclined to suffer with them while he is trying to bring them to his standard of convictions; so he goes into their peddling contribution gatherings, and gives his share toward the cause which he approves, even while he disapproves the popular method of working for it. Well, he has good authority for such a concession, if it is wise to adopt it in this case. That is for him to decide. But, about the counting the ice-cream and strawberries which he himself eats, as ‘given to the Lord,’—that is another matter. If that cream and those strawberries are really worth eating, they ought to cost something. That prime cost oughtn't to come out of the Lord's money, even if the profit on the sale of them goes into the Lord's treasury. In other words, if our brother has five dollars of the Lord's money that he proposes to put into the Lord's treasury by way of that ‘sociable,’ by all means let him see to it that five dollars—a hundred cents on the dollar—goes into Lord's treasury. If he has to eat a dollar's worth of ice-cream and strawberries in order to get his five dollars on its way into the Lord's treasury, don't, don't let him charge that swallowed-dollar to the Lord! Let him pay that out of his own pocket. One chief objection to this indirect way of raising money, either by church-fairs or pew-rents, or charity-balls, and one chief attraction of this method also, is, that it enables a person to eat, or carry home, or dance away so many dollars' worth, and then charge it to the Lord as on ‘charity account,’ or on account of ‘tithes.’ If our readers can't understand the line of distinction which we here draw, we must leave it to them to study out as best they can.”

A DARK PICTURE.

THE following dark picture is from the “New York Letter” in the *Christian at Work*, of Oct. 2. It is a striking comment from an unprejudiced source upon the perilous condition of the times:—

apostle meant that Christians should converse much about heaven, and why not? There is our Saviour's present dwelling-place. We are expecting his return, to remove us from this world and locate us in the mansions that he has promised to prepare for us while he is absent.

How very much the person who is away from a pleasant home and loving friends, loves to talk of home. Upon the weary battle-field the tired warrior lies down, and dreams of home and friends so dear to his heart. He arises in the morning to talk to his comrades about his home and friends, made doubly dear to him because of the weariness of his limbs and the frequent pangs of hunger and thirst that he has experienced since he last saw the old home and all that he associates with it; and, as the day of his discharge draws near, his conversation is more and more about his home and friends. In his mind he views them with delight, for the remembrance of them has been his safeguard and keeper from falling under the thousand temptations that he has met since he last saw them.

Just so it should be with the Christian. As he meets the enemy of his soul upon the thousand fields of temptation, he should think of the angels that watch over him and minister unto him, of the purity of heaven, of the dear Saviour there, and of the mansions which he has gone to prepare for those who love him. If these things are in his meditations, they will appear in his conversation as sweet incense. He will become so inspired over them, that he will talk of all the wondrous ways of God. In his mind he will walk about Zion; he will mark well her bulwarks; he will consider her palaces; yes, the shining stones in her twelve foundations, her streets of gold, her pearly gates and crystal river, her tree of life and dazzling brightness, her satisfied citizens and adorable King, will be in all his thoughts to such an extent that he will not worry over the failures of his brethren and mourn because they are not perfect, but he will learn to think on those things which are true, those things which are just, and those things which are honest in them. If he finds something lovely and virtuous in them, he recommends it, and in his conversation he dwells upon those things which are worthy of praise. He does not delight himself in criticism, but with the hand of brotherly love places a mantle of charity over the mistakes of his brother, and converses encouragingly to the despondent.

He it is who is hastening the coming of the Lord by his holy conversation and godliness. He delights not in a church trial, neither does he desire the minister to become a scandal-catcher. He talks of God's goodness in the cloudy day as well as when the sun shines. He thinks that God loves him, and believes his sins have been forgiven, and often encourages the sinner to seek the Lord. In social meeting he does not have so much to say about his many infirmities as he does about the Saviour's great love. He is known to the church as a peacemaker, and by the Lord as his child. He has a bridle upon his tongue, is able to control the whole body, and by his words will be justified in the Judgment.

—There is strength
Deep bedded in our hearts, of which we seek
But little till the shafts of heaven have pierced
Its fragile dwelling. Must not earth be rent
Before her gems are found?

—Mrs. Hemans.

—It would be a pity if the law of love, which is the limit of Christian liberty, would prompt to less than one-tenth of one's increase as a first payment into the Lord's treasury, which has been recognized as a religious obligation from before the days of Abraham down to the present day in the primitive East.—*S. S. Times*.

“It seems to me the past week has been an unusual one for crimes and horrible things of every description. In looking over my *Tribune* the other morning, my eyes caught the following headings: ‘A Clerk Ends His Life with Morphine,’ ‘With a Pistol Near His Sweetheart,’ ‘A German Dead in Prospect Park,’ ‘Failing to End Her Life with Laudanum,’ ‘Cutting His Throat with a Penknife,’ ‘Choked with a Toy Balloon,’ ‘A Woman's Death from Poison,’ ‘Becoming Insane in a Hotel,’ ‘Wanting to Die in Church,’ ‘Badly Beaten by a Gang of Russians,’ ‘Taking Advantage of Young Immigrants.’ I felt heartsick, and laid down my paper. How many more things of the same character were chronicled, I know not. I remember that added to these were several elopements, bank failures, etc. Remember that this is a list from a respectable daily, not one that publishes the work of the worst class of criminals. Whither is our great city, with all her opportunities for good, drifting? Cannot something be done to stop the flow of this terrible tide of evil in our midst?”

“We seem to have entered upon an epidemic of suicide. During the past week, scarcely a day has passed that has not been reddened with some prominent case of self-murder. During the summer months the number of suicides in the United States reached 383, and for the six months ending with August, the total was 806. The usual annual average is about 1,700, or about 32 per million of population. But in September the number has swollen greatly, and the instances of self-murder have been extraordinarily numerous. The greater number of suicides seem to have been at the age of thirty-five, and the cause of the largest number, was insanity. Indeed, I have no doubt that if the exact truth could be got at in all cases, nearly all those attributed to ‘family troubles,’ ‘business troubles,’ ‘love troubles,’ and all other troubles would be found to have been committed under positive derangement of mind. The greatest number of suicides were Americans, and the favorite means employed, the pistol. But where lies the remedy for this terrible crime? or is there no remedy? I believe the true cause of the increase of this terrible evil is to be found in the growing infidelity of the present age. If men rested themselves in God, and lived under a sense of his presence and loving care, there would be less of the worry and fret of life, less unhinging of the mind, and less desire to escape from the hand of God.”

A BRUTAL EXHIBITION.

A SLUGGING exhibition was recently given in this city “as a testimonial to Councilman Denney.” From the Boston *Herald*, we learn that “in the audience were sporting men from all the Eastern States. Boston's city government was well represented. . . . Mike Gillespie, of Philadelphia, and Walter Ramsey jumped into the ring at eight o'clock, followed by Billy Mahoney and Tom Delany. Time was called by Mahoney, who acted as referee; and the men went to work, and gave a fair exhibition. . . . Sweeny got blood in the first round. In the next round Collins went for Sweeny like a battering ram, and pounded him all over the stage and through the ropes. Sweeny was ready to fall down, when time was called. In the next and wind-up, Collins mauled Sweeny right and left, but in mercy did not knock him out, as he could easily have done. . . . When Billy Mahony introduced Sullivan as the ‘champion of the world,’ a perfect thunder of applause rolled up from the audience. . . . In the first round, McCaffery drew the ‘claret’ from Sullivan's nose. . . . The last set-to was between the beneficiary, Thomas J. Denney and John L. Sullivan. Denney, upon his appearance, was warmly greeted. He was presented with an enormous triple-headed stand of flowers by Councilman Rosnosky, in behalf of the members of the city government. Sullivan returned thanks to the city government for the present, and the audience for their attendance. The bouts followed, Denney making a good showing.” This exhibition, which occurred in Boston “in the year of our Lord 1884,” is but one of the many indications of the increasing ruffianism in this city, which the intellectual and educated classes living at their ease and standing aloof from practical affairs—with some noble exceptions, we admit—are doing but little to check.—*Index*.

Our Tract Societies.

"Blessed are ye that sow beside all waters."—Isa. 32 : 20

WE SHALL REAP WHAT WE HAVE SOWN.

BY GEO. W. KING.

Ho! ye busy, toiling thousands,
Working for the souls of men,—
Working 'mong the high and lowly,
Sowing seed with voice and pen,—
Sowing for the world's great harvest,
When the Master claims his own ;
Saying to his faithful servants,
"Ye shall reap what ye have sown."

Though we sow 'mid pain and sorrow,
Scattering the golden grain,
We shall come again rejoicing
From the world's great harvest plain.
Though we scatter on the highway
Where the foulest weeds have grown,
When the harvest sheaves are gathered,
We shall reap what we have sown.

Have we helped our weary brother,
Strengthening with willing hand,
Cheering him with words of comfort,
Pointing to a better land ?
Should we meet as heirs of glory
When we all surround the throne,
Then in grateful praise uniting,
We shall reap what we have sown.

Have we wrought in much affliction ?
Have we striven with all our might,
Keeping all of God's commandments,
Struggling in the cause of right ?
At the great and final Judgment
When the hidden things are known,
When the sheaves are safely gathered,
We shall reap what we have sown.

At the great and final meeting
When the saints are gathered home,
And the Lord himself from heaven,
To his glory bids them come ;
When the shadows all have scattered
And our faith to sight has grown ;
When we meet with our Redeemer,
We shall reap what we have sown.

When we pass the shining portals,
Of that golden city fair,
And with all the dear redeemed ones
Its eternal pleasures share ;
When our sorrows all have ended
And our tears, forever flown,
In that bright, unending future,
We shall reap what we have sown.

Battle Creek, Mich.

MAINE TRACT SOCIETY.

THE annual session of this Society was held on the camp-ground at Deering, Me., Sept. 7, 1884, at 5 P. M. Prayer was offered by Eld. Robinson. The report of the last annual session was read and approved. The report for the year just closed is as follows :—

No of members,.....	232
" " reports returned,.....	202
" " members added,.....	7
" " missionary visits,.....	1,440
" " letters written,.....	455
" " Signs taken in clubs,.....	281
" " new subscriptions obtained,.....	1,435
" " pages of tracts distributed,.....	72,374
" " periodicals distributed,.....	6,178

TREASURER'S REPORT.

CASH RECEIVED.

Cash on hand at commencement of year, \$	2.11
Received on membership,	7.00
" " donations,	102.75
" " sales,	218.23
" " periodicals,	626.53
" " reserve fund,	71.41
Total,	\$1,028.06

CASH PAID OUT.

To S. D. A. P. Association,	\$283.98
" Pacific Press,	150.00
" N. E. Tract Society,	485.85
For freight, postage, etc.,	65.71
Cash on hand to balance,	42.52
Total,	\$1,028.06

FINANCIAL STANDING.

Value of publications on hand,	\$296.69
Due from ministers and agents,	244.21
Total,	\$540.90
Due S. D. A. P. Association,	\$21.84
" Pacific Press,	10.80
" N. E. Tract Society,	220.67
Balance in favor of State,	287.59
Total,	\$540.90

The President and Eld. S. N. Haskell made

some remarks relative to the importance and progress of the work.

The Chair, being authorized to appoint the usual committees, announced the following : On Nominations, I. C. Choate, J. E. Allen, H. D. Wilson ; on Resolutions, Elds. D. A. Robinson, R. S. Webber, and S. J. Hersum.

Meeting adjourned to call of Chair.

SECOND MEETING, SEPT. 9, AT 9 A. M.—Prayer by Eld. Haskell. Minutes of last meeting read and approved. The Committee on Resolutions presented the following :—

Whereas, The Spirit of God has declared that we as a people are not doing one-twentieth of what we ought in the cause of God ; therefore—

Resolved, That it is our duty to take advance steps in our missionary work, as are being taken by other Conferences, so as to meet the mind of the Spirit of God and more successfully carry forward the work.

Remarks were then made by Elds. Haskell and Robinson, and others.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 10, AT 9 A. M.—Prayer by Eld. Hersum. Minutes of last meeting were read and approved. The Committee on Nominations reported as follows : For President, Eld. J. B. Goodrich, Hartland, Me. ; Vice-President, Eld. S. J. Hersum, Deering, Me. ; Secretary, Mrs. R. Robbins, South Norridgewock, Me. ; Assistant Secretary, Miss Rose N. Redmond, South Norridgewock, Me. Directors : Dist. No. 1, Geo. W. Whitney, South Norridgewock, Me. ; No. 2, J. A. Davis, Hartland, Me. ; No. 3, S. H. Linscott, Portland, Me. ; No. 4, Geo. W. Washburn, North Paris, Me. ; No. 5, John Bell, Oakfield, Me. ; No. 6, E. Sheaboom, New Sweden, Me. ; No. 7, B. F. Davis, Caribon, Me.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 12, AT 5 P. M.—Prayer by Eld. Webber. Minutes of previous meeting read and approved. The President, Eld. J. B. Goodrich, after a few remarks, resigned his office as President of the Society, and Eld. S. N. Haskell was chosen to take his place. A vote of thanks was then tendered to Eld. Goodrich for his faithful labors for so many years in the past.

Adjourned *sine die*.

J. B. GOODRICH, Pres.

MRS. R. ROBBINS, Sec.

AN APPEAL TO THE MISSIONARY WORKERS OF VERMONT.

By the time this shall reach the workers in this State, the presidential campaign excitement will be nearly past, and the long fall evenings fully come. The busy season of the year will be past, and the time will have fully arrived for the people to secure their fall and winter reading. Why, therefore, may not all of our people who are not situated so they can give their whole time to the work, take a portion of their time each week and canvass for the *Signs* in their vicinity ? In this way one thousand subscriptions might be taken in Vermont by the first week in 1885. This may seem like a big statement, but if it is out of the way, it is by being too small. I imagine I hear you say you do not know how to canvass. Then it is time you did, and the way to learn is by trying. Suppose you do not get the first person you meet to subscribe ; you can practice upon him, and continue to do so until you have learned how it is done. I suggest that the "Life of Paul," by Mrs. E. G. White, be used as a premium for yearly subscriptions, at \$2.25. Then if you cannot obtain them for one year, try for six months at \$1.00 ; if this should fail, then try for three months for 50 cts., and finally, if you do not succeed in obtaining an order, have "Webster's Handy Dictionary, Illustrated," which the Vermont Tract Society can furnish as a premium, and offer the dictionary and the *Signs* for six weeks for 50 cts. If the person does not own this book you will be quite sure to take his subscription. I have found that this last premium almost always produces the desired effect. All through the dictionary are advertisements of some of our best works on present truth, and these will remain in the book as a continual advertisement of the truth in every family where it is sold. When I cannot do more, I sell the dictionary for 25 cts.

Again, as the holidays are fast approaching, and as the public buy about so much for presents, it seems to me that our people who can do so, should send to the State Secretary and get a copy of

"Sunshine at Home," and canvass for it in their neighborhoods. Hundreds of these might be sold by January. They only have to be shown to be sold. This is not a denominational book, yet it will lead the reader toward present truth. Then, again, it will furnish a good remuneration for the labor bestowed. The price of the book is \$1.50 by mail. Here is a door to many to become useful workers in the cause of the Lord, and many who now think they cannot do much, if anything, in the cause, might become very useful.

The precious opportunities to labor and do good will soon be past. If all our readers could be made to realize how the opposition is making efforts to bring about the "Amendment," when our work will be done, they would immediately look up the many opportunities which are all around them, and consecrate themselves to the Lord's work to be doers and not merely hearers of this good work. When persons order thirty dictionaries or ten "Sunshine at Home" at one time, they can have them at wholesale rates.

Why not seek the Lord for a new consecration to his work, and say, "With his help we will go forward, we will engage in the work of the Lord." Vermont is a good field in which to canvass. I have never been where I could obtain subscriptions with less work. Those who are canvassing send in favorable reports. Why cannot the leaders of our churches look after this matter in this State, and encourage it ? We may see scores embracing the truth if all will lend a helping hand.

A. O. BURRILL.

IMPORTANCE OF FAITHFULNESS IN MISSIONARY WORKERS.

THE missionary work is the most important factor employed in carrying the third angel's message to all nations, kindreds, tongues, and peoples. Another has very truly remarked that the cause could better spare the living preacher than these little white-winged messengers of mercy and love, that find their way to all the secluded nooks and corners of the globe, searching out the honest-hearted who are longing after truth and a pure religion. It would be impossible for the minister to reach all these.

Do we always consider that we are living in the days of the Judgment ? and that we are standing just between the falling of the stars and the shaking of the powers of heaven ? Do we realize the solemn responsibility resting upon us,—that of carrying the last solemn message of mercy and warning that ever will be given to a fallen world ? In view of these facts, we cannot fail to see the importance of our being faithful and persevering in this great work. We must be deeply in earnest, working while it is day ; for the night is just upon us in which no one can work. There is no room in the Master's vineyard for idlers. He has given us all talents that we may improve in some way for the advancement of his cause, so dear to all our hearts. The missionary work affords a good field of labor for the exercise and improvement of these God-given abilities. No matter how lowly or humble our lot may be, there are those to be reached by our efforts. We can send them a book, a paper, or a tract, writing a kind, Christian letter ; and by and by we may have the satisfaction of knowing that some, through our efforts, have embraced the truth, and of seeing them saved at last in the kingdom of God.

There is work,—hard work,—earnest prayers and tears, sacrifices and self-denials, before all who would have a part in helping spread the grand and glorious truths of the third angel's message. The missionary workers have much to encourage them to faithful continuance in well doing. It is through their earnest efforts that very many will be brought to a saving knowledge of present truth. "And let us not be weary in well doing ;" for we know "that in due season we shall reap if we faint not." "They that turn many to righteousness shall shine as the stars for ever and ever."

What a precious privilege it is to labor for the dear Master ! How it will gladden our hearts to hear in that great day the welcome applaudit, "Well done, thou good and faithful servant ; . . . enter thou into the joy of thy Lord." May God help us, as missionary workers, to feel the importance of the great and solemn work committed to our trust, and help us to realize that we are our brother's keeper.

HATTIE E. HARRIS.

The Sabbath-School.

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

LESSON FOR THE FIRST SABBATH IN NOVEMBER.

(See Instructor of Oct. 22, 1884.)

NATURE OF MAN.

CRITICAL NOTES.

JOB 34 : 14, 15 : *If he set his heart upon man, etc.*—"The argument seems to be this : If God wished such a thing, and should set his heart upon it, he could easily cut off the whole race. He has power to do it, and no one can deny him the right. Man has no claim to life, but he who gave it has a right to withdraw it ; and the race is absolutely dependent on this infinite Sovereign." Since this is the case, no one can complain of his Maker as unjust if he is called upon to pass through sorrow and suffering. *If he gather unto himself.*—At man's creation God bestowed upon him the breath of life (Gen. 2 : 7) ; at his death the breath of life goes back to the Giver. Eccl. 12 : 7. *His spirit and his breath.*—Spirit here is from *ruach*, the first definition of which is given by Gesenius as "breath, a breathing, blowing ;" and the second, "the vital breath, spirit, life ;" the principle of life as embodied and manifested in the breath of the mouth and nostrils, spoken both of men and beasts." See lexicon, page 967. Breath is from *n'shamah*, defined by the same author as "breath, spirit (spoken of the breath of God), life (of man and beast), the mind, intellect, and living thing, animal." Page 700.

GENESIS 7 : 14, 15, 21, 22 . These verses furnish a complete answer to those who argue from Gen. 2 : 7 that God gave to man an immortal soul when "he breathed into his nostrils the breath of life ;" for they plainly declare that this same breath of life is possessed by every beast and creeping thing, to which they are hardly prepared to grant the possession of an immortal soul. The expression in chap. 2 : 7 is *nishmath chayyim*, breath of lives ; in chap. 7 : 5, *ruach chayyim*, spirit of lives ; but in chap. 7 : 22 it is stronger than either of these, being *nishmath ruach chayyim*, breath of the spirit of lives. See margin. The breath of life, then, evidently was the life principle,—that by which the complicated machinery of man's organism was made to throb with life. It was something more than common air, for the perfectly formed yet lifeless man was surrounded by that before. Air, or breath, may be said to support life after it is given ; but it is not life itself. The life principle was imparted to the lifeless organism by God himself. He chose to impart it through the breath. He might have imparted it in many other ways, or by a simple command, but he chose to breathe it into man's nostrils ; and because the breath was the means of conveying the life from God to man, it is called the breath of life. This life was not intelligent or conscious, much less immortal. Everything which has animal life possesses it ; and when God takes it away, man returns to dust. Job 34 : 14, 15, and Ps. 104 : 29. It is the same word, *ruach*, translated breath in Ps. 104 : 29, which is translated spirit in Eccl. 12 : 7.

ISAIAH 26 : 19 : So far from looking upon death as the "gate to endless joy," the Bible represents it as a calamity which comes upon all alike,—upon the rich as well as the poor, upon the wise as well as the foolish, and in which man has no pre-eminence over the beast. There is no hope for man in death ; the greater, therefore, be the praise to God for the hope of the resurrection so clearly brought to view in the present passage. This passage is either a literal prophecy of the resurrection of the dead, or a representation of the deliverance of the children of God from Babylonian captivity under the figure of the resurrection. In either case it furnishes abundant proof that the doctrine of the resurrection was well known. Thus Dr. Clarke says : "The deliverance of the people of God from a state of the lowest depression is explained by images plainly taken from the resurrection of the dead. . . . It appears from hence that the doctrine of the resurrection of the dead was at that time a popular and common doctrine ;

for an image which is assumed in order to express or represent anything in the way of allegory or metaphor, whether poetical or prophetic, must be an image commonly known and understood ; otherwise it would not answer the purpose for which it is assumed."

EZEKIEL 37 : 1-14 : In the preceding chapter the deliverance of Israel from Babylonian captivity, the rebuilding of her cities, and the planting of her desolate places, were foretold. The following notes by Dr. Scott are so much to the point that they are quoted entire :—

"Verses 1-10.—The predictions of the preceding chapter, taken in their fullest sense, seemed very unlikely, and almost impossible, to be fulfilled, considering the ruined and dispersed state of Judah and Israel. The prophet therefore was shown in a vision, by what power and in what way they would be performed. Under the influence of the prophetic Spirit, he was carried in a vision 'into the midst of a valley' full of human bones, like those places in which fierce battles had been fought and very great multitudes slain, who had been left unburied till the flesh was all consumed, and the bones were dried, divided, and scattered about. (*Marg. and Marg. Ref. a-c.*) When he had gone around and carefully surveyed these bones, and found them 'very many and very dry,' the marrow from within, as well as the flesh from without, being utterly wasted, God inquired of him, 'Can these dry bones live?' To which he answered with a proper mixture of humility and faith, 'O Lord God, thou knowest.' No created power could restore them to life ; but if God should please to put forth his power, they might be raised from the dead and live.

"The Lord then ordered him 'to prophesy upon these bones,' to predict their resurrection, to call upon them to hear his word, and to speak over them the promises that follow, concerning their being re-united and restored to life, that they might know his power and Godhead. This would appear even a more hopeless service than to prophesy 'the restoration of Israel' to their ancient prosperity, or to preach to the most hardened sinners ; yet he started no objections, but obeyed his orders.

"And while he was speaking, he seemed, in vision, to hear a noise, and to see a great commotion among the bones ; for behold, they were, so to speak, every one in quest of its kindred bone, and, under the divine direction and influence, each speedily found its proper place, and was jointed to those bones which belonged to the same body, till the whole were formed into a vast number of complete skeletons ; and then sinews, flesh, and skin covered them, and they became entire human bodies, yet without life. The prophet was next ordered to 'prophesy to the wind,' and command it in the name of the Lord God to blow from the four quarters of the heaven upon these slain men, that they might live : and while he obeyed his orders, they were restored to life, and he was surrounded with a very large army. 'The wind' seems to have been the emblem of the Spirit of God, the Author and Giver of life : and the same original word signifies *wind, breath, and the Spirit.* This therefore represented the prophet's calling upon God by his Spirit to quicken these dead bodies that by his power they might become living men. The whole vision was an instructive emblem of the power of God operating by means which of themselves must be entirely inefficacious, and thus producing most stupendous effects.

"Verse 11.—The dry bones, indeed, aptly represented the ruined and desperate condition of both Israel and Judah ; yet the language which the Jews employed was that of unbelief mingled with impatience. Second causes seem to give them no prospect of deliverance ; and they overlooked the first Cause of all ; they therefore considered the state of the nation to be as desperate as that of the dry bones.

"Verses 12-14.—When Cyrus issued his proclamation, the Lord, as it were, opened the graves of the house of Israel ; and when he stirred up their spirits to embrace the proffered liberty, he put his Spirit into them, that they might live : and their re-establishment in their own land evinced the truth of God in the prediction, and his power in its accomplishment.

"The vision was evidently intended, in its primary meaning, to encourage the desponding Jews ; and to predict both their restoration after the cap-

tivity, and also the recovery of Judah and Israel from their present long continued dispersions. But it was also a clear intimation of the resurrection of the dead." C. C. L.

INDIANA SABBATH-SCHOOL ASSOCIATION.

THE seventh annual session of this Association was held at Logansport in connection with the camp-meeting, Sept. 25 to Oct. 7, 1884.

FIRST MEETING, OCT. 3, AT 2 P. M.—After singing and prayer, the minutes of the last annual session were read and approved. The Chair was authorized to appoint the usual committees, which were announced as follows : On Nominations, J. P. Henderson, Joel Yeager, Enos Morrison ; on Resolutions, S. H. Lane, J. S. Shrock, E. E. Marvin.

Eight schools were added to the Association. The Committee on Nominations reported as follows : For President, Eld. J. M. Rees ; Secretary and Treasurer, Leanna Morrell ; Executive Committee, Eld. J. M. Rees, J. S. Shrock, and O. C. Godmark. Each name was considered separately, and the report was adopted by a unanimous vote.

Adjourned to call of Chair.

SECOND MEETING, OCT. 7, AT 5 P. M.—Minutes of previous meeting read and approved. The Committee on Resolutions offered the following :—

Whereas, The camp-meeting Sabbath-school serves as a model school ; and—

Whereas, Maps, charts, and other Bible helps are always profitable ; therefore—

Resolved, That the President of this Association procure such an outfit of Bible helps as will in his judgment best meet the demands of the State S. S. Association.

Resolved, That it is the advice of this Association that every school supply itself with as many Bible helps, such as maps, charts, histories, etc., as is possible.

Whereas, One of the chief ends of Sabbath-school work is to inculcate in the minds of our children reverence for God and love for the truth ; therefore—

Resolved, That the passing of this resolution shall make it obligatory upon us to exercise our paternal authority to that degree that we shall secure their attendance and good behavior at the Sabbath-school.

Resolved, That we recognize the hand of God in the wonderful success that has attended our Sabbath-school work during the past year, and that we hereby express our heartfelt gratitude to him for these tokens of tender love, and that we entreat his blessing in the future.

Interesting remarks were made upon the above resolutions by Elds. S. N. Haskell, J. S. Shrock, and others. The report was adopted.

Adjourned *sine die*. J. M. REES, Pres.
LEANNA MORRELL, Sec.

Our Basket.

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

—Rest, and be silent ! For, faithfully listening,
Patiently waiting, thine eyes behold
Pearls in the waters of quietness glistening,
Treasures of promise that He shall unfold.
Rest and be silent ! for Jesus is here,
Calming and stilling each ripple of fear.

—P. R. Haveragel.

—That love is stronger than hate, kindness than selfishness, forgiveness than vindictiveness, need not be questioned. But the love must be genuine, not counterfeit ; the kindness must be unfeigned ; the forgiveness must be from the heart ; and with the regenerate only can this be.

—Let age, not envy, draw wrinkles on thy cheeks ; be content to be envied, but envy not. Emulation may be plausible and indignation allowable, but admit no treaty with that passion which no circumstance can make good. A displacement at the good of others because they enjoy it, though not unworthy of it, is an absurd depravity, sticking fast into corrupted nature, and often too hard for humility and charity, the greatest suppressors of envy. This surely is a lion not to be strangled but by Hercules himself, or the highest stress of our minds, and an atom of that power which subdueth all things unto itself.—*Sir Thomas Browne.*

The Review and Herald.

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

BATTLE CREEK, MICH., OCT. 21, 1884.

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

EDITORIAL CORRESPONDENCE.

THE MISSOURI CAMP-MEETING.

Independence, Mo., Oct. 13, 1884.

In company with Eld. Butler and son, we reached the campground in Independence, Mo., Oct. 7. This being our first visit to the State of Missouri, the pleasing face of the country, its rolling surface, and its treasures of timber and fruit, were an agreeable surprise. The spot upon which the meeting was located, surpassed in some respects any that we have visited the present season. At suitable distances apart, stood immense trees, some of them about four feet in diameter, of elm, oak, honey locust, black walnut, and basswood. These, with their wide-spreading branches furnishing a grateful shade, and the smooth grass carpet that lay everywhere beneath them, conspired to render the spot a charming one.

But this was not the most pleasing feature of the meeting. The cordial greeting extended by the brethren, the hearty good-will, love, and union manifested toward each other, showed that the truth had been doing a good work upon their hearts, and made the convocation a most pleasant one. With the exception of the lingering remains of some past difficulty, which is now, we trust, in a fair way to be outgrown and disappear entirely, the Missouri Conference is in an excellent condition. A solid foundation seems to be forming for a permanent work in the future. The cause in the State has made encouraging advancement during the past season, over one hundred and fifty having embraced the truth.

Between two and three hundred of our people occupied the fifty tents, more or less, which composed the cotton village. A pavilion 50x70 was devoted to preaching. Contiguous to this in the rear was pitched a fifty-foot tent, the seats of which were often called into requisition to accommodate the congregation. The camp being only about three-quarters of a mile from the business center of the city, the people gave us a good hearing, and the tent was full every evening. Eld. Farnsworth of Iowa assisted the Missouri laborers during the first part of the meeting, till he left, Wednesday, the 8th, for the Minnesota camp-meeting, after which time the preaching devolved mostly upon Eld. Butler and the writer.

Independence is a stronghold of Mormonism, not the Salt Lake brand, but the followers of Joseph Smith the younger. They have here a church of some four hundred members, and here is the place where, according to the elder Joseph Smith, the New Jerusalem is to be located, the lot which he fenced off for that purpose still partially remaining, and the stone still standing which he placed to designate the center of the sacred spot. Much of the original lot has been sold off to Gentiles for residences, the Mormons no doubt thinking that they could have the use of the purchase money, and then the land itself again when the time comes for them to use it. Only a few acres are now left, and when we remind them that the New Jerusalem is a city which measures 375 miles on each side, it puzzles them somewhat to determine how it is to be located on a lot a few acres in extent, or even in the whole of Jackson County. But a system so fertile in expedients as Mormonism, will doubtless devise some method to overcome the difficulty. Some of these people hovered around the camp, seeking an opportunity to ventilate some of

their fanatical notions; but when cornered by the testimony of the Scriptures, they would jump the fence, and invariably land upon some convenient declaration of Joseph Smith, which was their final appeal. It is useless to argue with such people till they will acknowledge some standard which lies within the possibility of ordinary intelligence and reason. Their position illustrates, what perhaps can never be explained, the power of superstition to hold the minds of men, as in adamant chains, against the clearest testimony of history, Scripture, and the commonest principles of philosophy.

The largest congregation was present Sunday afternoon, on which occasion Eld. Butler spoke on the subject of the three messages of Rev. 14, presenting the question in a comprehensive, convincing argument, which we hope he will find time soon to write out for publication. The closest attention was given till the close.

At the early morning meeting on Monday, Brn. R. S. Donnell and N. W. Allee were solemnly set apart to the work of the gospel ministry. The occasion was one of great interest and blessing. In the forenoon after a discourse by Eld. Butler, setting forth some of the most cogent and impressive reasons why we should come to Christ, a call was made for those to come forward who wished to start in the service of God, or to return from their backslidings. Upward of fifty responded. The Spirit of the Lord moved upon the congregation. Much feeling was manifested. Among those who came forward were some fifteen or twenty youth just starting in the service of the Lord. And among those who gave in their testimony was a citizen of the place, who testified that he had been a member of the Disciple church for thirty years, but had always been troubled in regard to the Bible testimony in reference to the Sabbath; but that from this time he would be true to his convictions of duty, and keep that day which the Scriptures enjoin. A case like this pays for the whole meeting.

Considerable interest had been developed by the canvassers in Independence; and this interest, greatly deepened by the camp-meeting, will be followed up.

All the business meetings passed off harmoniously. The outlook for Missouri is good. - The official responsibilities of the Conference rest chiefly upon young men in the prime and vigor of manhood. May God's good blessings of grace and wisdom qualify them for the work, and give success to their labors.

RECOLLECTIONS OF THE PAST.—NO. 9.

In my last I spoke of the first meeting held by Bro. and Sr. White at Jackson, Mich., June, 1853. The meeting was a very important one, not only for the cause in Michigan, but its decision related to the entire Western field. Among other things it was decided that Eld. Cornell and myself should take a trip through the States of Illinois, Wisconsin, and Indiana, holding meetings at various points where there were scattered brethren and sisters. Those assembled at Jackson raised money to meet the expense of our journey.

After this meeting, as before mentioned, we accompanied Bro. and Sr. White to their meeting in Vergennes. There we parted, they returning to Rochester, N. Y., and we going, with horse and carriage, down the Grand River to Grand Haven, intending there to take passage on the steamer across Lake Michigan to Milwaukee, and so commence our meetings in Wisconsin. On arriving at Grand Haven, we found that the steamer crossed to Chicago instead of Milwaukee. This of course changed our plans, causing us to decide to begin our labor in Illinois. After our arrival in Chicago we drove across the prairie to Alden, McHenry Co., where we held meetings several days. From Alden we went on to Beloit and Janes-

ville, Wis. Being told that there was a Sabbath-keeper at one of these places, we decided to remain with him over the Sabbath. Calling on this Mr. Brown, we found him very glad to receive and entertain us. Sabbath evening he talked very earnestly of the truth, and especially of his love for the Sabbath, and he seemed very solicitous for the success of our visit through the State. When we awoke, early Sabbath morning, the first sound that greeted our ears was that of some one sawing wood directly under our window. I raised the curtain and looked out, and there was this man, who professed so great love for the Sabbath, sawing wood. When breakfast was ready he came in and said to us, "You must not think it strange that I follow my labor on the Sabbath. I regard the part of the commandment that forbids labor on the Sabbath as ceremonial. That part of the commandment is abolished. I keep the spiritual part. The spiritual part is that which relates to the mind, and not that relating to the outward actions. The spiritual part is comprehended in the word, 'Remember.' I do not keep the Sabbath by refraining from labor on it, but by remembering all through the day that it is Jehovah's rest-day, and by keeping my mind steadfast upon God and his works." This I can do although I may be working with my hands." We told the man that the difficulty with his theory was, first, that he had nothing but his own assumption for his statement that part of the fourth commandment was abolished, and that his reasoning in this case was precisely like that of those who claim that that part of the law forbidding the worship of images is abolished; secondly, that his position was in direct opposition to the commandment itself, which tells us how to keep the day holy, which is by our refraining from our labor upon the day. Not many months after this visit, we learned that this man who was so peculiarly spiritual-minded had joined the modern spiritualists.

We went on to Madison and then to Koshkonong, where there was a small company of Sabbath-keepers. With these we spent a few days in meeting. Then we went on to Packwaukee, Marquette Co., where Eld. J. H. Waggoner then resided. He had embraced the truth nine months before, and we were anxious to see him. He was in another part of the State holding meetings. Although we did not find Bro. Waggoner, we met Bro. T. M. Stewart, who had lately embraced the truth, and he kindly consented to go with us to hunt up Eld. Waggoner. We found Bro. Waggoner so afflicted with granulated eyelids that he had to close his meeting. We all decided to go to Metomen and hold meetings for a few days near the residence of Eld. Stephenson. He and Eld. D. P. Hall had just commenced to keep the Sabbath under the labors of Bro. Waggoner, and it was decided that they and their friends at Metomen should have the benefit of a few days' meeting. As the result, several persons commenced to keep the Sabbath. At the close of this meeting it was decided that Elds. Waggoner, Stephenson, and Hall accompany us to places further south, which they did.

From the first of our association together, while Elds. Stephenson and Hall seemed to be firm on the Sabbath, they wished to try all other points of our faith by their "Age-to-Come" doctrine, and were quite as anxious that we should be taught the doctrine of probation after Christ's second coming, as they were to learn the present truth. Had they fully accepted the truth, it would have uprooted their false theories of the future age. As many of our readers know, their disposition to test everything by their doctrine of a future age resulted in their soon leaving the ranks of S. D. Adventists.

I cannot give all the particulars of that western tour. During the three months we had many meetings in Wisconsin, Illinois, and Indiana. We

sought the Lord much in prayer, and his blessing was with us at every point. Eld. Cornell and myself returned to Michigan the last of September, greatly encouraged by our three months' trip through the West.

J. N. LOUGHBOROUGH.

INFALLIBILITY.

THERE is one Being in the universe who is infallible. He has not been obliged to convene a general council to decree his infallibility. He has done what he pleased in heaven and on earth; and none may presume to call him to an account and say, What doest thou? And the great God, the Creator of the heavens and the earth, has condescended to give us his word; he has made us certain promises; and these promises cannot fail. The prophecies of Scripture are his promises. He stands pledged to their fulfillment. And if any doubt might have existed that these prophecies are God's promises, enough of them have been fulfilled to assure us that they are God's word, and that those which remain will certainly be fulfilled. Much the greater part of them have been manifestly fulfilled; but few remain to be fulfilled; and to suppose that those shall fail is preposterous.

Take, for example, the prophecy of Dan. 7. The four great kingdoms of this chapter have arisen and succeeded one to another in the exact order of the prophecy; the fourth has been divided into ten parts as represented by the ten horns; the little horn, the papacy, has arisen among the ten, three of them being plucked up to give place for it, and it has spoken great words against the Most High, it has worn out the saints of the Most High, thought to change the law of the Most High, the full time of the exercise of its power of persecution—the times, time, and a half, the 1260 years—has expired, and its power is consumed away, so that nothing remains to be fulfilled but its destruction at the coming of Christ. Of this blasphemous power, Paul says, "Whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming."

Now when every point has been fulfilled in the exact manner and order promised, what insanity it is to doubt that the last act in the program will come according to the promise! To one who makes the prophecies his study, noting their fulfillment in the past down to the present time, to doubt the speedy fulfillment of the very few things which remain unfulfilled is the most blind and stubborn infidelity.

The word of God is infallible. The third angel's warning—the last message of the gospel—is in the world. It could be here only by God's providence, and in fulfillment of his word of promise. It is doing its solemn and important work for the remnant people of God, to prepare and seal them for translation at the coming of our Lord Jesus Christ. It is doing its fearful work of warning those who disregard it, of the unmingled wrath of God, which is to follow it. And it is sure to accomplish the work for which it was designed, and for which it was promised in prophecy 1800 years ago. Like all other parts of the word of God, it is infallible. It cannot be defeated nor frustrated, because it is the work of God.

Oh that men would believe that word which is so well attested as the word of God! Oh that those who have the Bible in their hands and profess to believe it, did really believe it and heed its teachings! But it is as Jesus so strongly suggested that it would be when he said, "Nevertheless, when the Son of man cometh, will he find faith on the earth?" It is as the apostle said it would be: "In the last days scoffers shall come saying, Where is the promise of his coming?" And in no place is scoffing at the doctrine of Christ's coming more prominent than in the nominal churches. These things are all fulfillments of prophecy, so that whether we believe or scoff, we are proving that the word of prophecy is true, and that we are in the last days.

It is good to know in an age of deception that there is a word upon which we may rely,—a word that has never failed, and which cannot fail. May God help us to walk in the light of his infallible word.

R. F. COTTRELL.

A GRADUAL CHANGE.

THE Sabbath question is every day coming more prominently to the front. The public mind is being aroused and enlightened upon the subject, and people everywhere, who have not seen and rejected the truth, are anxious to learn the facts in the matter. Hence we find the religious press plied with questions from "anxious inquirers," who want to know if the fourth commandment is still binding, how the Sabbath came to be changed and who changed it, whether there is a command in the Bible to keep the first day of the week holy, etc., etc. The answers to some of these questions are noteworthy, partly from the inconsistencies they contain, but chiefly on account of some plain truths they tell and the remarkable admissions they make. Take, for example, the following from the *Christian Union* of Sept. 11:—

"Please inform me, through your column of Inquiring Friends, when and by whose authority obedience to the fourth commandment was changed from the seventh to the first day of the week? I have recently made the acquaintance of "Seventh-day Adventists," who maintain that the change did not take place during the days of the Apostles, but several (one or two) centuries afterwards, by order of one of the popes, to win over and favor the worshipers of the sun. Also please inform me in what year the first pope began his supremacy."

"The fourth commandment simply requires men to labor six days and rest on the seventh; it does not attach any importance to the day, but only to the proportion of time. The day was not changed by any ecclesiastical authority from the seventh to the first; the change was a gradual one. In the early church for a time the seventh day was observed as the Sabbath and the first day as the celebration of the resurrection. Gradually, as the Jewish elements in the church grew proportionately less, and the Gentile elements proportionately greater, the seventh-day observance was dropped and the first-day observance took its place. In our judgment no other authority is required for such a change than is involved in the broad declarations of Paul in such passages as Romans 14:5, 6, and Col. 2:16. The supremacy of the pope was, in similar manner, the result of a gradual development; the title Pope or Papa was taken by all bishops in the first century, and it was not until the fifth century that it was used as a specific title for the Bishop of Rome, about which time also that bishop began to exercise a supreme authority over other bishops."

The above answer is remarkable for the admissions it makes. Let us collect and number them:—

1. "The day was not changed by any ecclesiastical authority from the seventh to the first." Then it is admitted that the change was not made by either Christ or the apostles. But that an ecclesiastical power, the papacy, did have much to do with making the change is well known.

2. "The change was a gradual one." Gradually the seventh-day observance was dropped, and the first-day observance took its place. This fact, admitted by the *Christian Union*, is sufficient, upon its very face, to arouse suspicion that the first-day came in, not by any rightful authority, but as a usurper. The cause given for this gradual change will be noticed soon.

3. "In the early church for a time the seventh day was observed as the Sabbath and the first day as the celebration of the resurrection." By the admission of its opponents, then, the seventh day was kept as the Sabbath by the early church; and in the words of its advocates the first day was observed by the early church "as the celebration of the resurrection."

4. The supremacy of the pope, like the change of the Sabbath, was the result of a gradual development.

These admissions completely sweep away the foundation from the claim that Sunday is a religious institution whose observance is binding upon Christians at the present time; for if the

change of the Sabbath was made by no ecclesiastical authority, if the early church still kept the seventh day as the Sabbath, while they observed the first day only to celebrate the resurrection upon it, what is left of Sunday but a voluntary institution, which one is at liberty to observe or not as he pleases? Indeed, this is evidently just the position the *Christian Union* would take; for it maintains that the fourth commandment "does not attach any importance to the day, but only to the proportion of time." By what authority this statement is made, is a mystery. Certainly no one would obtain such an idea from the commandment itself. The entire wording is utterly inconsistent with the theory that any seventh day after six days' work was intended. Indeed it would be difficult to conceive how a particular day could have been pointed out to the Hebrews more definitely. To them "the seventh day" was as definite as "Saturday" is to us. The only other name they ever had for that day of the week was "Sabbath." When, therefore, the commandment says that God rested on the seventh day, that the seventh day is the Sabbath, and that God blessed the Sabbath day and hallowed it, the Hebrews could have understood it in no other way than that the seventh day of each week, known to us as Saturday, was intended. This conclusion is confirmed by the undeniable fact that they *did* so understand it, and this understanding had the divine approval, and by the further fact that the world so understood it until A. D. 1595, when Nicholas Bound invented this "seventh-part-of-time theory," here advocated by the *Christian Union*. No importance attached to the day, but only to the proportion of time?—How, in reason, then, could God bless and sanctify the Sabbath day, if the Sabbath were not necessarily a day at all, but could be kept during the dark part of the day, in rainy or cold weather, or at any other time that might suit the caprice or convenience of any individual?

The *Christian Union* attributes the decline of seventh-day observance to the decrease of Jewish elements, and the increase of Gentile elements, in the church. This is doubtless true, at least it coincided with these; but it would certainly be a futile search to try to find in the decrease of Jewish, or the increase of Gentile, elements in the church a divine authority for the change of the Sabbath, such as any sincere Christian who keeps the first day would desire to find. But did the reader notice from the perusal of the answer under review that the gradual development of Sunday observance coincides with another "gradual development," namely, the supremacy of the pope? Mark the steps by which, according to the *Christian Union*, the supremacy of the pope was developed: 1. "The title Pope or Papa was taken by all bishops in the first century." 2. In the fifth century it began to be used as a "specific title for the Bishop of Rome." 3. About this time the bishop of Rome began to exercise supreme authority over other bishops. Now notice, in connection with the foregoing, the development of first-day observance: 1. In the early church the first day was observed only in celebration of the resurrection, while they still kept the seventh day as the Sabbath. 2. In 321 the first law, either ecclesiastical or civil, by which the sabbatical observance of the first day is known to have been ordained was enacted by the still Pagan emperor Constantine. (He received baptism only on his death bed.) 3. In 538, about the time when the bishop of Rome "began to exercise a supreme authority over the other bishops," the third council of Orleans put forth the first ecclesiastical utterance with reference to first-day observance by recommending abstinence from agricultural labor on that day, "that the people might have more leisure to go to church and say their prayers."

In view of Daniel's prophecy that the papacy would seek to change times and laws, and further in view of the boast of Catholic authorities that the Catholic church is alone responsible for the change of the Sabbath from the seventh day to the first day of the week, this coincidence (if such it be called) is to say the least, very remarkable.

But this article is already too long; and the *Christian Union's* statement that in its judgment the broad declarations of Paul in such passages as Romans 14:5, 6 and Col. 2:16 are sufficient authority for this gradual, unauthorized change of the Sabbath, will have to be reserved for another article.

C. C. L.

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 REVISION OF THE OLD TESTAMENT READY FOR THE PRESS.

On the 10th of February, 1870, now over fourteen years ago, a resolution was unanimously carried through both Houses of the Convocation of Canterbury to appoint a Joint Committee "to report upon the desirableness of a revision of the Authorized Version of the Old and New Testament, whether by marginal notes or otherwise, in all those passages where plain and clear errors, whether in the Hebrew or Greek text originally adopted by the translators, or in the translations made from the same, shall on due investigation be found to exist." This led to the formation of two companies—one to labor on the Old Testament and the other to labor on the New Testament; and these companies, though including eight of the most accomplished English Bishops, were enlarged by other eminent scholars without regard to nationality or religious creed; and further, an American Committee on each of the Testaments was invited to co-operate with the English Revisers. The results of the New Testament Committee have already been given to the world, with what success our readers have had ample opportunity to know.

Owing to changes resulting from death and otherwise, and the introduction of new members into the Old Testament Committee, it was deemed advisable not to be content with a second final revision of their work, but to seek greater thoroughness and accuracy by reviewing it a third time and in the most critical manner. This has been the occasion of some delay; but we understand that at their meetings during the latter part of October and November, the American scholars will throw into an Appendix certain of the emendations which they originally proposed, but which were not adopted by their English brethren into the text; and that then the task of publishing the completed Old Testament will be rapidly pushed forward. It will not, however, be out probably before the first of May. The only authorized editions will be those from the University presses of Oxford and Cambridge, but from these, doubtless, there will be innumerable reprints in various forms. Two reasons conspire to render the publication slow; first, because it is intended to print one edition in four volumes on heavy paper—not for the market but for presentation to every person who has contributed \$25 or more toward the publication. The labor done on this will be largely done by hand and very elegant, but, of course, tedious. A second reason for slowness will be the necessity of getting a vast number of copies ready in advance of attempted sale, so as to be able to meet the immense demand that will certainly be made for them.

The Revisers, wishing their work to stand or fall on its completed merits and not by any partial criticisms on particular and disconnected passages, are pledged to secrecy as to the specific character of the changes made. It seems, however, to be pretty well understood that they have been much more conservative than were their New Testament colleagues, and that, to quote the language of Dr. Chambers, "they have confined themselves in the main to such changes as were deemed indispensable, instead of embracing all the cases which might seem desirable." In corroboration of this Dr. Conant says:—

"One who has not committed much of the Bible to memory could read the new edition for pages without knowing that any changes had been made. The revisers have been very conservative and have left the old text undisturbed wherever possible. Some of the broader passages, however, have been softened and a number of minor changes made, such as retaining the old Hebrew word 'Jehovah' instead of the modern rendering, 'Lord.' The English revisers, however, cling to the word 'Lord.' We have found in our labors that the old revisers were better Greek than Hebrew scholars, and that many of their mistakes were due to a too slavish adaptation of the Septuagint."

The established order of the books will not be disturbed. The Apocrypha will not be included, but will be revised by an English Committee, in-

dependent of the Revision Committee. And it is supposed that some such changes will be introduced as the following: In place of the Hebrew plural cherubim there will be the English plural cherubims, and in the same way seraphims, nethinims, anakims, etc. Intelligible words and phrases will take the place of archaisms such as "taches," "ouches," "knops," "neesings," and "all to," meaning altogether. Again, uniformity will be sought in the spelling of proper names and places, retaining, however, as a rule, the Hebrew forms for Hebrew names, except where a foreign name has been thoroughly naturalized and unalterably fixed in English usage. Again, there will be a revision of orthography, pronunciation, capitals, and perhaps a metrical arrangement of poetry according to the laws of Hebrew parallelism. These and similar changes were at least fore-shadowed in an article long since published by Dr. Schaff.

But whatever the alterations may be, it is to be hoped that they may be expressed in pure, idiomatic, and excellent English. The New Testament Revision is unhappily marred in many passages by an inappropriate diction and an awkward, bungling style—a style more suggestive of Greek constructions than of simple, natural, and elegant idiomatic English. Its authors, in learning Greek so thoroughly, forgot in part their mother-tongue, and therefore gave to the world a version sadly handicapped with literary blemishes. Possibly the Old Testament Revisers have taken warning from the just criticisms which in this respect were showered upon the work of their colleagues, and will give us a translation as beautiful and perfect in its language as it certainly will be learned and conscientious in its attempt to convey the very meaning and power of the inspired Hebrew. The entire Christian world looks with eager interest for this new rendering of God's word, and is prepared to welcome it with joy and thanksgiving.—*Christian at Work.*

TALK WITH YOUNG MINISTERS.

MANY an ordinary sermon has produced an extraordinary effect by an impassioned delivery. On the other hand, many an excellent sermon in thought and construction has failed to produce an impression, on account of the dull and monotonous manner of the speaker. If a man does not interest himself, he will never interest his audience. For several years the late Dr. J. Addison Alexander, of Princeton, attracted great crowds of cultivated people to listen to his brilliant and spiritual discourses, which were delivered with great animation. Later on in life he delivered the same superior sermons in a quiet, humdrum tone, and his audiences steadily fell off in the cities where he preached. The change was not in matter, but in manner.

It is not necessary that a public speaker be graceful in his manner, in order to attract and hold an audience. Some of the most effective speakers, like Lord Brougham, Dr. Alexander Duff, and Dr. Candish, were very awkward in gesture, and violated the canons of elocution. But they were in tremendous earnest, their arguments were always red-hot with emotion. Downright earnestness has saved many a plain, unintellectual discourse, and given it dignity and power; better still, has made it effectual in awakening sinners, or in warning the hearts of God's people. I once heard a very able production read before a Boston audience in a lifeless, monotonous tone. Coming out of the house, a gentleman said to me: "If Edward N. Kirk had had hold of that address he would have thrilled the audience." Dr. Kirk, in the palmy days of his power, always spoke from the heart, and, of course, he reached and moved every heart in his congregation. Call it "magnetism" or what you will, it is indispensable to the best effects in the pulpit or on the platform. In my own experience, I have seen an audience much moved by a discourse, but another time the same discourse had almost fallen dead; and I am confident that the difference was more with me than with my hearers. A minister, when he is holding forth the word of life, ought not only to possess soul-enthusiasm, but to seek for an unction from the Holy Ghost. Our best power is Holy Ghost power. With this endowment from on high, how can a herald of the cross be either listless in tone or lifeless in utterance!—*Dr. T. L. Cuyler, in Homiletic Monthly.*

PASTORAL WORK.

A MAN about fifty years of age recently spent part of an afternoon with me. I give a portion of our conversation *verbatim*. After an hour's general conversation, I said: "Let's change the subject. I wrote you a letter some months ago, on spiritual matters."

"Yes," said he, "and just here I want to thank you for it. It's the first time a minister ever spoke to me on the subject. I don't know why; I was never skeptical—never wanted to argue the matter—never felt like it; but somehow no minister ever mentioned the subject to me before. I have talked with other persons about it, but no minister ever spoke to me on the subject."

"If you believe on Jesus Christ as your Saviour, you ought to make such profession. I can imagine circumstances in which one might be a Christian, and not unite with the church; but when everything is favorable, a true Christian will desire to unite with God's people."

"I believe it firmly, and I have told my wife that the reason I did not unite with the church must be that I was too much of a coward."

"If you trust Christ as your Saviour, you ought to unite with the church, and I hope you will do so at the first opportunity."

He said, "I will."

This man's father was an elder for many years in the church within two miles of which this son was born and has always lived. The son's wife and six of his children were members of that same church. And yet he made this statement to me—"No minister ever spoke to me about personal religion before."

I have written this to show that, in some cases, persons are waiting and anxious to be spoken to on this all-important subject. I am glad to know that man is now a member of the church, and has been with God's people at the table of their Lord and his.—*Rev. Henry P. Thompson, in Christian at Work.*

A POPULAR MINISTRY.

A MINISTRY that pleases everybody may well suspect itself. Look at the doctrines we preach: human depravity; our Lord's deity; the atonement on the cross; the personality and work of the Holy Ghost; the need of every man, the most amiable and cultivated, of being regenerated; the Bible the sole rule of faith; self-denial a part of true Christian living; retribution of the impenitent; and all this with a worship conspicuously plain and free from showy and meretricious decoration. Make all this palatable to "society," the "world," everybody! No; this message tramples on the pride of human intellect; it belittles the boasted culture of the time, and it is, if understood, in direct opposition to the "life" which we are being persuaded to import and servilely copy from Paris.

"Then what am I to do?" one may say. Go on, and preach these truths, only more clearly, firmly, tenderly. "But what if the people leave me?" Yes, some will leave you and go to churches they like better, assigning various reasons for the same. That is their matter. Yours is to preach for the saving of men, not for the keeping of them in the pews. "But cultivated and well-to-do people will quit the church." Let them. It is so much the worse for them. Remember Paul's words, Not many wise, mighty, noble are called. "But it is a pity that they should not be saved." Certainly, but it is by the truth that they are to be saved, and you are the teacher of the truth. "But I may set them against it." Yes, and if your spirit is bad you will be very guilty in so doing. But if yours is a right spirit, then your ministry will be like Christ's, which irritated and drove off not a few, especially the ritualists and the intellectual kind. "For judgment I am come into this world, that they which see not might see, and that they which see might be made blind."—*Dr. John Hall, in Pulpit Treasury.*

—Those who defer their gifts to their death-bed, do as good as to say, "Lord, I will give thee something when I can keep it no longer." Happy is the man who is his own executor.—*Bishop Hall.*

Progress of the Cause.

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

THE VOICES.

"Why urge the long, unequal fight,
Since truth has fallen in the street,
Or lift anew the trampled light,
Quenched by the heedless millions' feet?"

"Give o'er the thankless task; forsake
The fools who know not ill from good;
Eat, drink, enjoy thine own, and take
Thine ease among the multitude.

"Live out thyself; with others share
Thy proper life no more; assume
The unconcern of sun and air,
For life or death, or blight or bloom.

"The mountain pine looks calmly on
The fires that scourge the plains below,
Nor heeds the eagle in the sun
The small birds piping in the snow!"

"The world is God's, not thine; let him
Work out a change, if change must be;
The hand that planted best can trim
And nurse the old, unfruitful tree."

So spake the tempter, when the light
Of sun and stars had left the sky.
I listened, through the cloud and night,
And heard, methought, a voice reply:

"Thy task may seem o'erhard,
Who scatterest in a thankless soil
Thy life as seed, with no reward
Save that which Duty gives to Toil.

"Not wholly is thy heart resigned
To Heaven's benign and just decree,
Which, linking thee with all thy kind,
Transmits their joys and griefs to thee.

* * * * *

"What is it that the crowd requite
Thy love with hate, thy truth with lies?
And but to faith, and not to sight
The walls of Freedom's temple rise?"

"Yet do thy work; it shall succeed
In thine or in another's day;
And, if denied the victor's meed,
Thou shalt not lack the toiler's pay.

* * * * *

"Then faint not, falter not, nor plead
Thy weakness; truth itself is strong;
The lion's strength, the eagle's speed,
Are not alone vouchsafed to wrong."
—John G. Whittier.

FRANCE.

BRANGES, SAONE-ET-LOIRE.—I returned here with Mrs. Bourdeau ten days since. All were very pleased to see us; but much still remained to be done to prepare the way for and perfect an organization. We have, however, realized what we so much desired. Within the past twenty-four hours I have three times performed the rite of baptism in the night, at two different places, several miles apart. Fifteen persons have been immersed, and a church of seventeen members, with the proper officers, has been organized. Our last meeting closed with the ordination of an elder and deacon. The church passed a resolution to encourage some one of its members to engage in colporteur work.

Great prudence has to be exercised in baptizing, immersion having been unknown here for several centuries. No team was to be had, so we were obliged to travel much on foot to accomplish our object. Every believer was baptized. One had just come on a visit from a distant point, and embraced the truth and was baptized in two days.

Sept. 28.

D. T. BOURDEAU.

ILLINOIS.

PEORIA AND TAZEWELL CO.—Since the close of the tent-meeting in Peoria, colporteur work has been done with prospects of good. Bible-readings and meetings are regularly held with the believers there. I have recently held a series of meetings in Tazewell Co. The interest to hear was encouraging. I shall continue meetings there soon. I was with the church at Mackinaw at the time of their quarterly meeting. All seemed encouraged. One was added to their number.

Oct. 9.

B. F. MERRITT.

MICHIGAN.

SPRING ARBOR.—The late visit of Eld. Daniels to this place we believe was productive of much good. The Lord seemed to bless his effort, and there has not been such deep feeling manifested in the church since it was organized. Tears flowed, confessions were made, and by a rising vote many who felt their need expressed a desire to seek earnestly for the real birth of the Spirit of God. Some not of our faith were affected to tears. The influence of our good camp-meeting was quite apparent. We hope the church will come up on higher ground and there be added such as shall be saved.

Oct. 15.

T. P. BUTCHER.

NEW YORK.

MC GRANVILLE, OCT. 14.—The series of tent-meetings in this place was closed Sunday evening, Sept. 28. The Lord gave Eld. Place good freedom in presenting the truth, and we find on visiting among the people that a good effect has been produced on the community. We hope precious souls will be saved in the kingdom of God as the result of these meetings. Two are now keeping the Sabbath, and many more are searching the Scriptures to see whether these things are so.

We hold Bible-readings two evenings each week, with an average attendance of twenty, and find this an excellent way to reach the people. The Bible is its own interpreter if we only give it a chance to speak for itself. Bro. Roberts and myself are making missionary visits, and leaving reading matter where there is an interest to read. May the Lord bless the seed sown in Mc Granville.

J. V. WILLSON.

PENNSYLVANIA.

EMAUS, OCT. 14.—Our meetings still continue with good interest. So far thirty sermons have been preached. Last Sunday opposition commenced openly, the Moravian minister preaching twice against us, on the Sunday question and on infant baptism. Our donations amount to \$17; our book sales to \$17; besides this Bro. A. Snyder has taken over sixty orders for "United States in Prophecy," mostly in this town. We also received five subscribers for the *Stimme*, one for the *Harold*, and one for the *REVIEW*. Several have promised to obey, and we expect baptism by Sunday.

Persons from other places have attended our meetings, and carried away some reading matter; we hope the seed sown will spring up. We are only sorry that we are so pressed for time, and cannot follow up the work as it should be. Our prayer is that the Lord may soon send a German laborer into this important field to stay.

From Nebraska and Dakota we hear of new ones who have taken hold lately among the Germans. May our people not forget the German work in their prayers. Until further notice my address will be Battle Creek, Mich., care of *REVIEW AND HERALD*.

R. CONRADI.

OHIO.

GREENSBURG.—We returned here last week, after an absence of four weeks. Found those who had taken their stand for the truth firm, and making progress in overcoming their sins. We appointed a business meeting for Sunday afternoon, to consider the matter of building a meeting-house, and invited the brethren from the North Bloomfield church to attend. After a few remarks showing the necessity that such steps should immediately be taken, those present responded by pledging about one-half the required sum to complete the house, and we feel confident that the amount needed will be made up cheerfully without burdening any one. The brethren of the North Bloomfield church are assisting very materially with their means in this enterprise, which is a great encouragement to the brethren of Greensburg, and they are showing their appreciation of it by taking a lively interest in it themselves. Some of the material is already on the ground, and we expect to inclose the building before winter. We are of good courage. The Lord is working for his people here. Dear brethren of Ohio, pray for us.

Oct. 14.

W. J. STONE.

O. J. MASON.

FREEPORT, NORWALK, AND CLYDE.—Since our camp-meeting I have visited the above places. Those who embraced the truth at Freeport last winter are still of good courage. We had not visited them since our meeting closed there, but they have had the *REVIEW* weekly, which has given them meat in due season. I think a great effort should be made to put the *REVIEW* in the hands of every Seventh-day Adventist. At Norwalk the brethren are greatly encouraged. Trials have existed in their church in the past, which has discouraged some; but we believe that they have decided to rise above such things and take advance steps, heeding the admonition of Paul in Eph. 4:31, 32. The Lord is also blessing the church at Clyde. Nine souls have been added to their number since camp-meeting, making over twenty-five additions to their church in the past eighteen months. May the Lord's blessing ever rest upon these branches of his work is my prayer.

Oct. 13.

W. J. STONE.

MICHIGAN CONFERENCE PROCEEDINGS.

THE twenty-fourth annual session of the Michigan Conference convened at Jackson, Sept. 19-30, 1884.

FIRST MEETING, SEPT. 19, AT 9 A. M.—Called to order by the President, and after singing, prayer was offered by Eld. Lawrence. The credentials of delegates were called for, and upon their reception it was found there were forty-four delegates present, representing twenty-eight churches. Minutes of last session read.

Voted, That all ministers of other Conferences present at this time, and that are to be present during this encampment, and all members of our churches in good standing that are not delegates, be requested to take part in the deliberations of this Conference.

There were five delegates present without credentials, and two members from churches not represented. These were by motion accepted as delegates to the Conference. The Chair was authorized to appoint the usual committees.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 23, AT 9 A. M.—Opening prayer offered by Eld. Lamson. Additional credentials were received to the number of seventy-four, representing forty-three additional churches. Minutes of last meeting read. It was found that several were present who had been appointed delegates but had no credentials. These were invited to take seats with the delegates. Three churches had chosen delegates who could not be present, and other members from these churches were chosen to fill their places. Five churches had sent no delegates; but as there were members present from these churches, delegates were chosen from these to represent them.

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

1. *Resolved*, That the sincere gratitude of our hearts is due to God for the peace that is within our borders, for the harmony that prevails among all that lead out in this work in our State, and for the success of the cause in the various fields of labor.

Whereas, It is apparent that we are in the lukewarm state of the Laodicean message, and that many among us are drifting away from God, and conforming to the fashions and vanities of the world; and—

Whereas, The testimonies of the Spirit of God have given reproof after reproof, which have not been heeded; therefore—

2. *Resolved*, That we deplore our low spiritual condition, and feel that our only help is in God; and that we here pledge ourselves to put away our conformity to the world and return to God with all our hearts.

Whereas, In harmony with the resolution passed one year ago, missions have been established in a few of the cities of this State, which are in a measure successful in advancing the cause; therefore—

3. *Resolved*, That we encourage this work by our prayers for those who have them in charge, and pledge ourselves to support the same by our influence and our means.

Whereas, The General Conference has recommended certain blanks for the use of ministers and church clerks in making out their reports; therefore—

4. *Resolved*, That this Conference adopt this system of blanks, and recommend all our ministers, licentiates, colporters, and church clerks to use the same in making out their various quarterly and annual reports.

Moved, That we adopt these resolutions by con-

sidering them separately. The first one was taken up, and remarks made by Elds. Butler, Fargo, and Lamson. Upon suggestion, the President invited all the congregation to vote upon this, and it was unanimously carried. The second resolution was discussed at length, and still pending when the meeting adjourned to call of Chair.

THIRD MEETING, SEPT. 24, AT 5 P. M.—Prayer by Eld. Haskell. Secretary's report read. Five members handed in credentials, representing two additional churches. The resolution under consideration at the last meeting was adopted. The third and fourth resolutions were also adopted. The following new churches were presented, and admitted into the Conference: Osseo, Blendon, Montague, Ferry, Denver, Hoytville, and Edmore. Remarks were made at this point by Eld. Butler in regard to taking companies under the watchcare of the Conference. He thought when a company was raised up, it was as much under the watchcare of the Conference as it was after being voted under its care.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 25, AT 9 A. M.—Prayer by Eld. Ostrander. Three additional credentials were handed in. Secretary's report read. By request, the Belvidere church was admitted into the Conference, and the question of receiving the Imlay City church into the Conference was referred to the Conference Committee. A letter from the Hickory Corners church was read, requesting the name of the church changed to East Ross. Referred to a committee of three for investigation. The church at Newton was changed, by request, to Ceresco. The question of disbanding the church at Ravenna was disposed of by a motion that the name be dropped from the minutes of the Conference, and the members be requested to unite with other churches near them.

Adjourned to call of Chair.

FIFTH MEETING, SEPT. 25, AT 5 P. M.—Prayer by Eld. Lamson. Secretary's report read. The Committee on Resolutions reported further as follows:—

5. *Resolved*, That the Conference devise some plan by which church property can be held by it or deeded to it.

This resolution is designed to be operative when a church society has gone down, or in any other case where such transfer is advisable.

6. *Resolved*, (1) That all persons who desire to act as tent-masters shall be employed by recommendation of the Conference Committee; and (2) that all other help used in tent-meetings or other meetings where expense is involved, shall be employed by the consent and approbation of the Conference Committee.

7. *Resolved*, That the organization of no church shall be perfected without the consent of the Conference Committee, and that no church shall disband without their consent.

Resolution No. 5 was referred to the General Conference, No. 6 adopted, and No. 7 referred back to the committee. The Conference Treasurer reported as follows:—

Cash on hand Sept. 25, 1883,	\$ 8,285.95
“ received to Sept. 15, 1884,	15,330.82
“ paid out,	\$15,557.23
Balance on hand,	8,059.54

Certified by F. H. Sisley, Auditor.

The committee appointed to inquire into the request of the Hickory Corners church, reported that they were satisfied that the request was a proper one, understood and consented to by all the members of the church. By motion, the report was accepted, and the request of the church granted.

Adjourned to call of Chair.

SIXTH MEETING, SEPT. 28, AT 9:30 A. M.—Prayer by Eld. Van Horn. Secretary's report read. The Committee on Resolutions reported No. 7, amended as follows:—

7. *Resolved*, That the Conference Committee should take the supervision of the work of organizing churches, and should be consulted in all cases previous to such organization; and that such laborers should be designated as have ability and experience to thoroughly instruct the believers in all points of present truth.

By motion, this resolution was adopted as amended.

8. *Resolved*, That no church can properly disband without the consent of the Conference or the Conference Committee.—Adopted.

The Committee on Credentials and Licenses reported as follows: Your committee would respectfully recommend the following-named persons to receive credentials: Mrs. E. G. White, Geo. I. Butler, U. Smith, J. Fargo, J. Byington, I. D. Van Horn, W. H. Littlejohn, D. M. Canright, R. J. Lawrence, A. O. Burrill, E. H. Root, M. B. Miller, J. O. Corliss, H. M. Kenyon, D. H. Lamson, Wm. Ostrander, E. P. Daniels, E. Van Deusen, A. Weeks, John Sisley, Frank Starr, G. K. Owen, R. C. Horton, J. L. Edgar, M. S. Burnham, James Sawyer; for license: C. Stoddard, H. S. Guilford, H. W. Miller, C. J. Lamson, L. G. Moore, Geo. O. Wellman, J. L. Cupit, L. O. Moore, C. C. Lewis, W. C. Wales, A. Marsh, Mrs. E. S. Lane, Mrs. G. K. Owen, I. H. Evans, G. O. States, W. C. Sisley, Geo. H. Randall, Geo. W. Caviness, E. S. Griggs, Fred Richardson, John B. Gowell; for colporter's license: Adolphus Smith, Hickman Miller, Moses Knowlty, S. H. King, Wm. Wilber, Fred L. Mead, Francis Nelson, Anson Sanborn, Herick Bromley, Dr. H. S. Lay, Frank Carr, Willard Fay, Fred Holmden, W. J. Webber, Laura Ginley, Mintie Chilson, Jas. Tap-house, Franklin Howe, Franklin Squire, Wm. Potter, John Hatch.

Moved, To adopt the report by considering each name separately. The names of those recommended by the committee for credentials were each considered and accepted.

Adjourned to call of Chair.

SEVENTH MEETING, SEPT. 29, AT 3:15 P. M.—Prayer by Eld. Butler. The names of those recommended for ministerial license were all accepted but that of J. L. Cupit, which was referred to the Conference Committee; those for colporter's license were accepted. The Committee on Credentials and Licenses reported further as follows: For ministerial license, H. P. Holser, A. Kunz, David Malin, L. Rogers, A. W. Bather, Eugene Leland; for colporter's license, James Wilson, D. A. Owen, Calvin Green, Wm. Brace, C. J. Annes.

The report was accepted by considering each name separately. By vote, the name of T. S. Parmelee was added for ministerial license; the names of Gilbert Wilson, Jennie Wilson, and Lester Russell, for colporter's license.

The Committee on Resolutions presented the following:—

Whereas, Our esteemed and beloved brother, Eld. Dolphus A. Wellman, who for the past few months had been laboring in Arkansas, but who was still a member of the Michigan Conference, has been removed from us by death; therefore—

Resolved, That we deplore the loss of this efficient laborer from the field, and we tender our heartfelt sympathy to the bereaved family and friends in this time of our common affliction.

Adopted unanimously after remarks by Elds. Lamson, Fargo, and Miller upon the life and devotion of this beloved brother.

The Committee on Nominations presented their report as follows: For President, J. Fargo; Secretary, A. H. Mason; Assistant Secretary, Mrs. I. M. Mason; Treasurer, A. R. Henry; Executive Committee, J. Fargo, E. H. Root, I. D. Van Horn; Trustees of the Educational Relief Fund for two years' term, A. R. Henry, three years', J. Fargo; Camp-meeting Committee, J. F. Carman, F. L. Mead, H. W. Miller.

These names were considered separately, and the nominees elected to their respective offices.

Dr. Kellogg made a few remarks to the Conference, asking their opinion in regard to sending out a person to labor upon the question of health and temperance. Remarks were made by several present in regard to this, when it was decided by motion that the Conference request the Committee to employ a person or persons to labor among our churches to instruct the people on the subject of health and temperance, as far as in their judgment would be conducive to the cause of God; and that we recommend further that our ministers be instructed to prepare themselves to properly present these important subjects on all suitable occasions where they labor.

Adjourned *sine die*.

J. FARGO, Pres.

A. H. MASON, Sec.

—The true Christian is like the sun, who pursues his noiseless track, and everywhere leaves the effect of his beams in a blessing on the world around him.—*Luther*.

INDIANA CONFERENCE PROCEEDINGS.

THE eleventh annual session of the Indiana Conference met on the camp-ground near Logansport, Sept 28, at 9 A. M. Prayer by Eld. Wm. Covert. Thirty-five delegates, representing twenty-six churches, answered to the call for credentials. The minutes of the last session were read and accepted. After remarks by several of the ministers, the companies of Hartford City, Prairie Creek, and Radnor, were admitted to the Conference, and delegates seated.

On motion, the Chair was instructed to appoint the usual committees, which were named as follows at a subsequent meeting: On Nominations, Dr. Hill, C. Bartley, I. Zirkle; on Resolutions, Wm. Covert, I. D. Van Horn, W. A. Young; on Credentials and Licenses, J. W. Covert, J. P. Henderson, and J. Woods; on Auditing, Wm. R. Carpenter, P. C. Hoffman, J. Murphy, Chas. Bartley, Wm. Winn, and I. Zirkle.

SECOND MEETING, SEPT. 30, AT 9 A. M.—Called to order by the President, and opened with prayer by Eld. A. W. Bartlett. Minutes of the last meeting read and accepted. Remarks were made by Eld. Lane concerning labor in the State. He was followed by Eld. A. W. Bartlett, who reported labor at Knightstown and Spiceland. Elds. Covert and Huffman spoke concerning their work at Dupont and vicinity; and Eld. Henderson of the work at Columbia City and Plymouth.

Adjourned to call of Chair.

THIRD MEETING, OCT. 1, AT 9 A. M.—After the opening prayer, minutes of last meeting read and accepted. Thirty-eight delegates responded at roll-call. Eld. Lane spoke at considerable length in regard to the finances of the Conference. There were reports made by canvassers concerning their labor, showing great cause for encouragement in this part of the work.

Adjourned to call of Chair.

FOURTH MEETING, OCT. 2, AT 9 A. M.—Prayer by Eld. S. N. Haskell. Minutes of last meeting read and accepted. The Committee on Credentials and Licenses made a partial report as follows: That credentials be renewed to Elds. S. H. Lane, Wm. Covert, J. M. Rees, A. W. Bartlett, J. P. Henderson, V. Thompson, Dr. Wm. Hill, and D. H. Oberholtzer; that J. S. Shrock be ordained and receive credentials; that license be granted to E. E. Marvin, M. G. Huffman, O. C. Godsmark, J. W. Covert, J. T. Richards, Wm. R. Williams; and that colporter's license be granted to W. A. Young, D. H. Overly, Thomas Harrison, Henry Randolph, Carrie Randolph, Ruel Stureman, and I. S. Lloyd. The report of the Committee was accepted after remarks by Elds. Haskell and Lane.

Adjourned to call of Chair.

FIFTH MEETING, OCT. 3, AT 9 A. M.—Prayer by Eld. D. H. Oberholtzer. Minutes of last meeting read and approved. The Committee on Nominations reported as follows: For President, Eld. S. H. Lane; Secretary, W. A. Young; Treasurer, Dr. Wm. Hill; Executive Committee, Elds. S. H. Lane, J. M. Rees, and Wm. Covert. The nominees were elected.

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

Whereas, It is with rejoicing that we hear of the blessing of God that has attended the work in the State during the past Conference year; therefore—

Resolved, That while we express our gratitude to God for these blessings, we should also endeavor to walk more humbly before him that he may continue to prosper his cause in our midst.

Whereas, Volume 4 of "Spirit of Prophecy," or "The Great Controversy," just published, contains matter of thrilling interest and of great importance to our people; therefore—

Resolved, That we express our gratitude to God for this another token of his favor toward us, and that we urge all our people to procure this book, and the three preceding volumes if they do not have them; and that this Conference take steps to place it in the home of every Sabbath-keeping family in the State, and in other families, libraries, and reading-rooms as far as possible.

Whereas, It is the solemn conviction of this Conference that we are not coming up to the principles of health reform as taught in the word of God, and in the testimonies of his Spirit; therefore—

Resolved, That we should with earnestness and contrition confess our lack of interest on this subject, and endeavor to attain to that degree of perfection in this respect required of God's people in the last days.

Whereas, The message we profess is to go to every kindred, tongue, and people; and—

Whereas, We have some laboring in the English, who might labor in the German language; therefore—

Resolved, That we encourage those who can do so to labor in that tongue.

The first and second resolutions were adopted after remarks by Elds. Lane, Haskell, Bartlett, Oberholtzer, and others.

Adjourned to call of Chair.

SIXTH MEETING, OCT. 5, AT 9 A. M.—Prayer by Eld. Wm. Covert. Minutes of last meeting read and approved. The Committee on Resolutions reported as follows:—

Resolved, That we express our gratitude to God for the widespread influence and advancing light and increasing power of the third angel's message, both in America and in Europe; and that we renew our consecration to the work, and pledge ourselves to support it by our influence, our prayers, and our means.

Resolved, That we express our thanks to God that the time has come for the establishment of a printing office in Bale, Switzerland, for the printing of foreign publications, and also the establishment of an English paper on present truth in England.

Resolved, That in view of the demands of the cause of God in its present stage, this Conference raise by donation, the sum of \$15,000; \$5,000 for home work, \$1,000 for educational fund, \$3,000 for Battle Creek College, \$1,000 for South Lancaster Academy, and \$5,000 for the European and English Missions.

These resolutions, after being discussed quite fully by Elds. Haskell, VanHorn, Lane, and many others, were adopted.

Adjourned to call of Chair.

SEVENTH MEETING, OCT. 6, AT 4:30 P. M.—After prayer by Eld. J. M. Rees, the minutes of the last meeting were read and approved. The third and fourth resolutions were, after a spirited discussion, unanimously adopted, after which, resolutions were adopted returning thanks for the free use of the grounds, to railroads for favors, and to the citizens of Logansport for courtesies.

The Committee on Credentials and Licenses made a further report as follows: For colporter's license, F. M. Roberts, Jesse Woods, Enos Morrison, G. W. Mann, A. E. Stutzman, John Ellis, I. E. Wilson, Joel Yeager. The following were selected to act as Camp-meeting Committee: J. M. Rees, A. Lynch, C. S. Martindale, Robert Craig, and Joel Yeager.

Delegates to General Conference were selected as follows: Elds. S. H. Lane, J. M. Rees, Wm. Covert.

Adjourned *sine die*.

S. H. LANE, *Pres.*

W. A. YOUNG, *Sec.*

NEBRASKA CONFERENCE.

EIGHTH ANNUAL SESSION.

THE first meeting of the eighth annual session of the Nebraska Conference was held at Omaha, Neb., Sept. 25, at 6 P. M. President in the chair. The Secretary being absent, L. D. Chambers was chosen secretary *pro tem*. Upon call for delegates, seventeen presented credentials or were chosen to represent their respective churches.

A motion was carried inviting the ministers from abroad to participate in the deliberations of the Conference.

On motion, the Conference Committee was authorized to appoint the usual committees.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 26, AT 9 A. M.—Prayer by Eld. Olsen. Minutes of last meeting read and approved. Nine additional delegates were received. On motion, the Otis church was received into the Conference, with its delegate. On motion, the names of the following churches were changed: Farmers' Valley to Sutton, Lynden to Wilsonville, Eagle to Lincoln. The Weeping Water church was dropped from the Conference, and its members instructed to unite with other churches, as they might see fit.

The following committees were announced: On Nominations, E. D. Hurlburt, J. C. Middaugh, A. J. Devinney; on Auditing, Parker Ryan, Soren Jensen, W. C. Boynton, J. C. Middaugh, Thomas Cole, Hans Johnson; on Resolutions, T. P. Lippencott, E. W. Farnsworth, G. S. Reichard; on Credentials and Licenses, H. Shultz, D. Nettleton, O. A. Johnson.

Adjourned to call of Chair.

THIRD MEETING.—Eld. Shultz in the chair. Prayer by Eld. O. A. Johnson. On roll call, it was found that twenty-eight delegates were present. Minutes of last meeting approved. The case of the Dunbar church was presented. On motion, the church, with nineteen members, was admitted into the Conference. Eld. O. A. Johnson gave a statement of the work done at Dunbar. He considered the members established upon the fundamental principles of the truth.

No other business coming before the Conference, the President gave an outline of the work done in Nebraska the past year, showing that a good growth had been made. No definite statistics were at hand, but from the best estimate that could be made, it was seen that about twenty per cent has been added to our membership the past year.

FOURTH MEETING, OCT. 5, AT 5:30 P. M.—Nineteen delegates were present. Minutes of last meeting were accepted. The Treasurer's report was called for, and a detailed report of all receipts, and a summary of receipts and expenditures, were given.

The Committee on Nominations presented their report, which was accepted, the following officers being chosen: For President, A. J. Cudney; Secretary, T. P. Lippencott; Treasurer, J. C. Middaugh; Executive Committee, H. Shultz, Soren Jensen; Camp-meeting Committee, F. M. Lick, E. D. Hurlburt, Eugene Blodgett.

The Committee on Resolutions made a partial report. The first resolution was discussed by Elds. Butler, Shultz, and Johnson, and others; but before it was put to vote, the meeting adjourned to call of Chair.

FIFTH MEETING, OCT. 6, AT 10:30 A. M.—The first resolution was taken up again. Eld. Butler counseled that caution be exercised in making a change of systems of employing Conference laborers. Speaking of ministerial licenses, he said that the Conference in giving a license only undertook to "reasonably and moderately remunerate labor that benefits the Conference." After the remaining resolutions had been discussed, all were passed as follows:—

Whereas, Our Conference funds are insufficient at this time to meet the tithe due the General Conference and the claims which have been audited and approved, though the wages paid have been very low; therefore—

Resolved, That we counsel economy and care in the management of Conference funds, the avoidance of all unnecessary expense, and the making of canvassing and colporter work, as far as possible, self-supporting, that faithful laborers may receive a reasonable support.

Whereas, Some difficulty might be experienced in the use of Conference funds for Tract Society purposes; therefore—

Resolved, That the tithe be kept under the control of the Treasurer, subject to the order of the Conference Committee.

Resolved, That we accept with meekness the reproofs and admonitions given us at this time by the servants of God, and that we show our appreciation of these warnings by heeding them.

Resolved, That we tender our sincere thanks for special favors granted to us by the railroads of Nebraska and Iowa, and by owners of the Nebraska State fair-grounds and of the buildings thereon.

Credentials were given to A. J. Cudney, H. Shultz, Geo. B. Starr, O. A. Johnson, D. Nettleton; ministerial licenses to L. A. Hoopes, Geo. Langdon, Frederick Jörge, G. S. Reichard, James Stanton; colporter's license to J. P. Gardner, E. D. Hurlburt.

As there were others who wished to engage in disseminating present truth, the Conference recommended that canvassers and agents sell on commission.

Adjourned *sine die*.

A. J. CUDNEY, *Pres.*

W. D. CHAPMAN, *Sec.*

MICHIGAN HEALTH AND TEMPERANCE ASSOCIATION.

THE annual session of the Michigan Health and Temperance Association was held at Jackson, Mich., in connection with the camp-meeting.

First meeting was called by the President, Sept. 24, at 9 A. M. After singing and prayer, the President stated that as no annual meeting was held last year and but little, if any, business transacted in the meantime, there was no report to be made.

Dr. Kellogg was then invited to occupy the time. He expressed a regret that the idea so generally

prevailed that the Michigan Health and Temperance Association was dead. While, with others, he deplores the present condition of the Association and the lack of interest manifested by our people in carrying out the principles of Health and Temperance reform, he thinks that a united and persistent effort on the part of our ministers and the members of the Association would again infuse life and courage in this important branch of the cause. He stated that the world in this matter was already far in advance of us, and that they manifested much more eagerness in searching after light and knowledge on these subjects.

While we should feel thankful that the users of liquor and tobacco are not found in our ranks, and but few who drink tea and coffee, we should not feel satisfied with this. Our religious standard is a very exalted one, and we should be in advance on health and temperance principles also. God has spoken plainly to us in reference to this, and we should make it a part of our religion, and a matter of conscience.

The Doctor said he believed that all who go through the time of trouble and are saved when the Lord comes, will be health reformers. He also stated that *Good Health* should have a much wider circulation than it now has. It furnishes just the help needed in becoming intelligent in regard to these subjects.

The President spoke of the interest he felt in this Association and his desire to see it in a more prosperous condition.

Dr. Kellogg proposed that persons who had not signed the feetotal pledge have an opportunity to do so. While the pledges were being solicited, Eld. Haskell made a few interesting remarks.

The Chair then appointed the following committees: On Nominations, E. S. Griggs, C. J. Lamson, and C. S. Parmelee; on Resolutions, G. K. Owen, Mrs. E. S. Lane, and L. G. Moore; Mrs. G. K. Owen, Mrs. E. S. Lane, Mrs. C. J. Lamson, Mintie Chilson, and Nellie Webber were appointed to solicit signers to the pledge through the camp. Adjourned to the call of the Chair.

SECOND MEETING, SEPT. 26, AT 9:15.—Prayer by Eld. Owen. The Committee on Resolutions presented the following:—

Whereas, The great conflict before us demands all our physical and mental powers; and—

Whereas, God has given us great and special light on the subject of health; and—

Whereas, We have received great benefit from a practical use of this knowledge; therefore—

Resolved, That we express our gratitude to the Giver of life for the great blessings thus bestowed upon us.

Whereas, We "have slidden back by a perpetual backsliding" (Jer. 8:5-15-22), therefore—

Resolved, That we repent of our past neglect and ingratitude by taking hold of the work with renewed earnestness; and hold up this great light before a generation perishing for lack of knowledge.

Resolved, That we encourage the organization of a local club in the church to which we belong or with which we are associated.

Resolved, That we invite our ministers, as they visit our churches, to aid us in this work, and set before us the principles of health and temperance.

Resolved, That we urge our young people to take an active part in our local clubs and at the same time endeavor to guard them from the influence of other societies that do not adopt the high moral and physical standard that we advocate.

Resolved, That all be prompt to pay our annual dues, that there may be means to carry on the work.

Resolved, That in view of the heavy doctor bills that we are saved yearly by the knowledge received, we express our gratitude by continued subscriptions to *Good Health*, and by earnest efforts to extend its circulation.

Resolved, That we highly appreciate the faithful labors of the president of our National Society, Dr. J. H. Kellogg, by which he has helped to build up the work and give it prominence before the world; and that henceforth we will give him no occasion to feel that his brethren have forsaken him, or that he stands alone in the work.

Eld. Haskell spoke with much earnestness on the first and second, saying that the world is all alive on this subject, and we should not fall behind. We should be known as a temperance people. Satan will try to misrepresent us on this subject, and because we take our stand in opposition to the Sunday movement will endeavor to array us against the temperance movement. We should raise our banner so high that they will have no excuse for misrepresenting us in this matter.

As the notice was circulated that Sr. White would speak at this meeting, almost the whole camp was in attendance. She spoke as follows:—

"I feel distressed as I look upon our people and know that they are holding very loosely the temperance question. It has been a mystery to me how any of our people with all the light they have had, could manufacture and sell cider. From the light God has given me, every member among us should sign the pledge and be connected with the temperance association. Some have backslidden and tampered with tea and coffee. Those who break the laws of health will become blinded in their minds and break the law of God. We should unite with other people just as far as we can and not sacrifice principle. This does not mean that we should join their lodges and societies, but that we should let them know that we are most heartily in sympathy with the temperance question. We should not work solely for our own people, but should bestow labor also upon noble minds outside of our ranks. We should be at the head in the temperance reform. We want our sisters who are now injuring themselves by wrong habits to put them away and come to the front and be workers in reform. The reason why many of us will fall in the time of trouble is because of laxity in temperance and indulgence of appetite.

"Moses preached a great deal on this subject, and the reason the people did not go through to the promised land was because of repeated indulgence of appetite. Nine-tenths of the wickedness among the children of to-day is caused by intemperance in eating and drinking. Adam and Eve lost Eden through the indulgence of appetite, and we can only regain it by the denial of the same." Pledge papers were again circulated, and many signatures obtained.

THIRD MEETING, SEPT. 29, AT 4:30 P. M.—The remaining resolutions were taken up one by one, and after considerable discussion adopted.

The Committee on Nominations presented the following report, which was accepted, and the candidates elected: For President, Eld. H. M. Kenyon; Secretary and Treasurer, Mrs. E. S. Lane.

A resolution was presented by the committee requesting the General Sabbath-School Association to devote a portion of the lessons in the *Instructor* during the year to the study of Bible Temperance. After being spoken to by several, it was substituted by the following resolutions offered by Dr. Kellogg:—

Resolved, That we request the General Sabbath-School Association to consider the propriety of introducing a lesson on the subject of health once a quarter, the lessons to be published in the *Youth's Instructor*.

Motion carried.

Meeting adjourned *sine die*.

Whole number of signatures obtained to the teetotal pledge during the camp-meeting, 396,170 becoming full members, and 226 pledge-members of the Association.

H. M. KENYON, *Pres.*

NELLIE SISLEY STARR, *Sec.*

News of the Week.

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

DOMESTIC.

—The Mexican Central Road has earned \$2,092,570 since Jan. 1.

—Snow fell in New Hampshire Thursday morning to the depth of three or four inches.

—The schooner Charles Valentine, from Halifax, was wrecked off Louisburg Tuesday night, and the crew of six men are supposed to have perished.

—In Arago Township, Dakota, eight persons have died of small-pox, while nineteen are sick with the disease.

—For the week ended Tuesday produce exports from New York reached \$5,651,000, against \$7,110,000 the previous week.

—The Prime Meridian Conference adopted the Greenwich line Monday, San Domingo voting against it, and France and Brazil refraining from voting.

—The Fall River mills have decided to close for a week, beginning Saturday night, rendering 10,000 persons idle. If there is no improvement in prices the mills may remain closed for an indefinite period.

—For the week there have been 209 business failures in the United States, four less than last week, but twenty-nine greater than for the corresponding period of 1883.

—The drought in the South has continued for eleven weeks, and cattle have to be driven long distances to procure water. The cotton and other crops are burnt up, while turnips, the main staple for stock feed, are a complete failure.

—President Arthur Tuesday appointed Frank Hatton Postmaster General, the oath of office being administered by James Lawrenson, who has performed the same office for twenty-two Postmaster Generals, beginning with Postmaster General Wyckliffe, of Kentucky, in 1841.

—The losses by fire in the United States and Canada during September amounted to \$9,200,000, larger than ever before known in September. There were 204 fires where the loss was from \$10,000 upwards, the heaviest loss being \$1,000,000 at Cleveland. There were seventeen fires where the loss reached or exceeded \$100,000.

—Sixty years ago Philip Lewis, of Palmyra, Wis., then a lad of 14, put a pea in his ear, thinking it would come out through his mouth, having seen a legerdemain performer do the trick. The pea remained inside, but gave Lewis no trouble till Monday, when he felt pain and a roaring sound in his head. A physician being called removed the pea without trouble, finding it perfectly sound, but encased with ear-wax.

FOREIGN.

—Catama was visited by another earthquake Sunday, thirty persons being killed.

—There were 160 fresh cases of cholera and 62 deaths in Italy Friday.

—Henri Rochefort's paper asserts that the French Government has received alarming news from China, which it is withholding from the public.

—In a battle between the French and Chinese on the Tam-Sui, 3,000 Chinaman were killed, the French loss being trifling.

—General De L'Isle telegraphs the French Government that fresh forces of Chinese are invading Tonquin, and that many European officers are in the Chinese army.

—In the cholera infected district of Italy there were 239 fresh cases and 137 deaths Sunday. The Spanish *Official Gazette* announces the cholera epidemic ended in Spain.

—On Sept. 15 the cities of Yokohama and Tokio, Japan, were visited by a terrible typhoon. In the latter place 3,000 houses were destroyed, and the loss of life by sea and land was appalling.

—A portion of the new Parliament buildings at Quebec were blown up with dynamite Saturday afternoon. There were two explosions, one at the noon hour, and the other about 3 o'clock. The buildings were just being roofed in, and it was expected to hold the next session in them. A hole twelve feet long by five wide was made in the wall on the third story, and the corner stone was so badly shattered that it is probable that the walls around it will have to be taken down. Two men were slightly injured. It is not certain who is responsible for the explosion. Irish dynamiters are accused of the deed. This is not, however, generally believed. French workmen, who wish to injure the contractor, are also accused.

RELIGIOUS INTELLIGENCE.

—The Eastern synod of the Reformed Church of the United States, at Pottstown, Pa., Monday, resolved in favor of constitutional prohibition.

—Messrs. Moody and Sankey commenced a series of revival meetings at Boston on Wednesday of this week.

—The Woman's National Christian Temperance Union will meet in St. Louis, October 22 to 25 inclusive. Many prominent women identified with the temperance work will be present and make addresses.

—Having been rebuked by officials of the church for attending a circus performance, the Rev. Dr. A. W. Lightbourne, pastor of the M. E. Church at Easton, Md., has resigned, and goes to New York to become a journalist.

—The people of Chicago have been warned by the Rev. Miles Grant, who is called a "Boston evangelist," to prepare for the destruction of the world, which he claims will happen in a few months or a few years. —*Christian at Work*.

—Rev. Dr. Hicks, who obtained much notoriety as Guiteau's spiritual adviser, has resigned his pastorate of the Tabernacle Church, Washington. Dr. Hicks was the only Washington evangelical pastor who espoused the "New Theology" doctrines.

—The great question at present in Chili is the definition of the relations between Church and State. There has been much discussion on the subject in

Congress, but liberal ideas seem to prevail. A complete separation of Government and the church seems probable.

—There is living in Washington County, Arkansas, a Methodist preacher who was born in 1771, and is therefore, now one hundred and thirteen years old. His name is Thomas A. Tennant. Sixty years ago he was admitted to the Missouri Conference, and assigned to the Arkansas circuit.

—The annual Convention of the Protestant Episcopal Diocese of New York, which has just adjourned was thrown into some excitement at its close by the introduction of a memorial exposing and condemning church lotteries, and petitioning the Convention to frame a canon prohibiting clergy and laity from breaking the laws of the State and of the United States. It is a hopeful sign that the Convention did not table this memorial, notwithstanding some members took offence at it, but referred it to the Committee on Canons. We shall look with eagerness for the result. Possibly this Convention may refuse the desired ecclesiastical legislation; but some future one will grant it.

Obituary Notices.

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

RICE.—Died of consumption, at the residence of his sister, Mrs. A. C. Kimball, in Westfield, Tioga Co., Pa., Mr. I. A. Rice, aged 31 years, 1 month, and 7 days. Prayer and a few words by Rev. Weaver.

Mrs. D. C. PHILLIPS.

MOCK.—Died, Sept. 4, 1884, near Cave Springs Elk Co., Kan., Clarence Howard, infant son of K. B. and R. Mock, aged 6 weeks and 2 days. Clarence was taken with a severe cold, which settled on his lungs, from the effects of which he died. Although death has taken our little darling, yet we sorrow not as those without hope. If faithful a little longer, we shall meet our little boy where parting will be no more.

R. MOCK.

(Signs of the Times please copy.)

TUCK.—Died in Albion Me., Sept. 5, 1884, Julia F., wife of Newell S. Tuck, aged 28 years and 10 months. She fell without a moment's warning. When her husband went to his work in the morning, he left her as well as usual; when he came home at noon, he found her cold in death. Distinct finger marks on her throat showed that the hand of an assassin had done the awful deed. No tongue or pen can describe the grief of the stricken husband, the nearly heart-broken mother, and other bereaved friends. She had been a follower of Jesus for years, having given her heart to him when but a child. We trust she sleeps in Jesus, and that, when the morning of eternal day shall dawn, she will awake to everlasting life. Words of comfort were spoken by Eld. J. R. Hall, from 1 Cor. 4:5.

C. P. WORTHING.

BLAIR.—Died of cancer, Aug. 4, 1884, at Leach, Carroll Co., Tenn., Martha G., wife of Andrew Blair, in the 60th year of her age. The deceased had been a great sufferer for many years, yet through all her afflictions she manifested Christian patience and fortitude. Her friends have hope in her death. Remarks at the funeral were made from Job. 21:32, 33.

S. FULTON.

LASSITER.—Died of consumption, near Silas, Ala., Aug. 23, 1884, Mrs. Mary Lassiter, in the 25th year of her age. Sr. Lassiter had been a believer in the doctrine of the third angel's message for many years, but did not attach herself to the church until 1882, while Eld. C. O. Taylor was laboring here; still on account of poor health she was not baptized until last year at the camp-meeting by Eld. A. O. Burrill. She was confined to her bed several months before her death. She was patient in her sickness, and died in hope of having a part in the first resurrection. She leaves a husband, three little boys, and a great many other relatives and friends to mourn their loss. Words of comfort by the writer from Heb. 9:27, 28.

J. R. WAITE.

EDDY.—Died at Topeka, Kan., Aug. 22, 1884, of congestion of the bowels, Burt W., oldest son of G. W. and Julia M. Eddy. He would have been fifteen years of age the first day of September. He was a praying boy, and his parents hope to see him in the better land. Funeral sermon by the writer, from Ps. 88:10.

R. F. BARTON.

WILCOX.—Died in Sabinsville, Tioga Co., Penn., of Bright's disease, Sept. 15, 1884, Freeman Wilcox, aged 73 years, 11 months, and some days, after a very brief illness. His loss will be greatly felt by his wife and children, as he was loved by all. Words of comfort spoken by Eld. Bovier, of Sabinsville.

N. WILCOX.

Appointments.

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

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.

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

SANITARIUM IMPROVEMENT COMPANY.

THE first annual meeting of the stockholders of the Sanitarium Improvement Co., will be held at Battle Creek, Mich., Nov. 4, 1884, at 3 P. M., for the election of a Board of Directors, and the transaction of any other business that may come before the meeting.

- GEO. I. BUTLER, J. H. KELLOGG, A. R. HENRY, W. H. HALL, G. H. MURPHY, Board of Directors.

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.

- 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. 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.

- GEO. I. BUTLER, W. H. LITTLEJOHN, J. H. KELLOGG, A. R. HENRY, W. C. SISLEY, H. W. KELLOGG, W. H. HALL, Trustees.

THE regular State quarterly meeting of the Illinois Tract Society will be held near Gridley, Ill., Oct. 17-19, 1884. Let all the directors and colporters be present.

B. F. MERRITT, Pres.

DISTRICT quarterly meeting at Medford, Minn., Oct. 23, 26. I hope to see every Librarian in the district at this meeting, as important matters will be considered.

HARISON GARNT.

Publishers' Department.

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

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 - Amos Snyder, M. A. Winchell, John Wilson, Phemie Lindsay.

Books Sent by Freight - Review & Herald, P. A. Holly.

S. D. A. Soc. - J. S. Day \$100.00, Mrs. J. Giles 10.00, Mrs. M. Hayes 8.00, S. I. Byse 5.00, Mrs. Eliza Lemos 5.00, W. T. Hastings 10.00, Olive Russell 8.00.

International T & M Soc. - Lena Hudson 5.00, Dr. J. F. Plimell & wife 4.00, E. A. Pettis 10.00, Jennie E. Wheeler 10.00.

ESKEW. - Died of consumption, at Leach, Carroll Co., Tenn., Aug. 10, 1884, J. M. Eskew, in the 34th year of his age. Bro. Eskew was led to accept the Sabbath of the Lord by the labors of a faithful wife and mother; and for some time before his death the truth was his theme of conversation.

BARROWS. - Died of intermittent fever, in Irasburg, Sept. 27, 1884, my father-in-law, Jessie Barrows, aged 78 years. Father's religious experience commenced in his youthful days. He first united with the Baptist denomination. Here, for a series of years, he served the church as deacon.

In 1884 he heard the glorious proclamation of the near coming of the Saviour. His heart willingly received the truth, for which he suffered and sacrificed. In December, 1849, Eld. J. Bates preached present truth in his house, giving evidences from the Bible why the seventh-day Sabbath should be observed. God opened the hearts of the entire family at home to receive the word spoken, eight in number observing the following Sabbath. As the work of spreading the truth advanced and souls received it, his house was opened for religious meetings, and for a home for the weary and worn servants of God.

On leaving home for our camp-meeting, he hoped, as well as ourselves, that he could attend the meeting; but the fever soon began its work, and under its power he sank. Others obeyed the summons and hastened home. We saw him no more. He manifested sweet submission to the will of God, and seemed to have much peace of mind. As he neared death's embrace, his countenance radiated with heavenly brightness. One who witnessed the scene, says, "The Christian's hope never seemed so precious before."

IRWIN. - Died of paralysis, in Onondaga, Mich., Oct. 1, 1884, William B. Irwin, aged 52 years, 5 months, and 29 days. Bro. Irwin made a profession of religion when quite young. Some twelve years ago, by studying the Bible and reading Adventist publications, he was led to embrace the seventh-day Sabbath and kindred truths. When the Leslie church was organized, he was chosen its elder, which position he held until his death. He loved the truth that advocates the commandments of God and the faith of Jesus, and spared neither means nor labor for its upbuilding in the earth. He leaves a wife and ten children to feel, as those only can feel who have passed through like afflictions, the loss of a husband and parent.

KEENEY. - Died in Mendon, Mich., Oct. 2, 1884, of congestion of the lungs, Harvey Keeney, aged 80 years and 4 months. Bro. Keeney was one of the pioneer settlers of Michigan, having removed from Pennsylvania to this State in 1827. He was for fifteen years a Methodist, but embraced the views of Seventh-day Adventists in 1859, since which time he has been a faithful and active member of the church at Parkville. He had been in failing health for some months, but very much desired to attend the Jackson camp-meeting. While on the ground he contracted a severe cold, which aggravated his complaint, and he was barely able to reach home, and receive the last ministrations at the hands of his daughter. Funeral services were held at the M. E. church in Parkville, Sabbath, Oct. 4, by the writer.

WOOD. - Died near Battle Creek, Mich., Oct. 2, 1884, from a gunshot wound, Bro. I. D. Wood, son of Eld. J. G. Wood, of Missouri, aged 24 years, 1 month, and 8 days. In company with two other young men, he was riding toward the woods, on a gunning expedition, when the horse became frightened and started to run, the movement discharging a gun held by Bro. Wood, the charge passing into his left arm near the shoulder, severing the main artery, and followed by such profuse hemorrhage before medical aid could reach him as to result in his death in a few hours. He was a member of the S. D. A. church at Hamilton, Mo., but had resided in Battle Creek since 1878. His religious experience, like that of too many who move to this place, had been marred by a failure to live up to his privileges, and when informed that he must die, he began to deplore his unfaithfulness; but by the faithful prayers and counsels of Sr. Walker, who lived near the scene of the accident, and the united prayers of both himself and wife, his mind became tranquil, and his hope confirmed. He passed away, entreating his companion to be faithful and meet him in the kingdom. Funeral services were held in the Tabernacle, Sunday, Oct. 5, attended by the writer.

English Mission. - Pacific Press 303.01, Mrs Sarah Nettlesingham 5.00, Dr J F Plimell & wife 4.00. European Mission. - Dr J F Plimell & wife 4.00, Mrs L W Clark 5.00, Wm Sherman 10.00, Mrs Ella N Anglebarger 1.00. Chicago Mission. - Mrs Sarah M Shearer 1.00, Dr J F Plimell & wife 4.00. Scandinavian Mission. - Dr J F Plimell & wife 4.00.

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CHICAGO, BURLINGTON & QUINCY R. R.

Table with columns: LEAVE, TRAINS TO AND FROM CHICAGO, ARRIVE. Lists train schedules for various destinations like Galesburg, Freeport, Dubuque, etc.

*Daily. †Daily except Sunday. ‡Daily except Saturday. §Daily except Monday. Freeport, Dubuque, and Sioux City trains leave and arrive from Central Depot, foot of Lake street.

CHICAGO & GRAND TRUNK R. R.

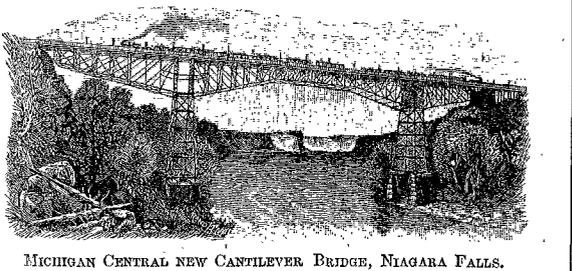
Table with columns: GOING WEST, STATIONS, GOING EAST. Lists train schedules for stations like Port Huron, Lacoper, Flint, Durand, etc.

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, Pt. Huron Passenger, and Mail trains, daily except Sunday.

MICHIGAN CENTRAL RAILROAD.

Table with columns: GOING EAST, STATIONS, GOING WEST. Lists train schedules for stations like Detroit, Jackson, Battle Creek, Kalamazoo, etc.

Grand Rapids and Detroit Express leaves Kalamazoo at 6:45 A.M. Battle Creek 7:55, arrives at Detroit 11:45 A.M. All trains run by Ninetieth Meridian, or Central Standard Time.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

The Review and Herald.

BATTLE CREEK, MICH., OCT. 21, 1884.

CONTENTS OF THIS NUMBER.

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

Table listing contents with page numbers: Poetry (657-667), Our Contributors (657-660), Special Mentions (661-663), Our Tract Societies (662-666), The Sabbath-School (663-664), The Casket (663-664), Editorial (664-665), Minister's Department (666-668), Progress of the Cause (667-669), News, Obituaries, Appointments, Editorial Notes (670-672).

By a telegram recently received, we learn that Elds. J. H. Waggoner and W. C. White are on their way to the General Conference, and are expected in Battle Creek about the middle of the present week.

Those holding stock in any of our institutions at Battle Creek, should see that they are represented by proxy at the coming annual meetings, unless they expect to be present themselves. Those who have not received blank proxies, can obtain them by applying at once to this office. This matter should be attended to immediately.

By the providence of God, Sr. White did not go East as intended, but was in Battle Creek Sabbath, the 18th, and spoke again to the people. There was an unusually full congregation, and the Lord gave his servant great liberty in presenting the subject of David's last charge to Solomon, recorded in 1 Kings 2:1-4. A number not of our faith were present, some even foregoing the privilege of hearing one of the presidential candidates make a speech, in order that they might listen to the servant of the Lord.

THE Sabbath Sentinel for October has now been committed to the custody of the mail. As usual, this number is made up of stirring articles which ably discuss the claims of Sunday and the Bible Sabbath. "From Rome to the United States," is an article which no reader will mistake. "The Sentinel and Temperance" shows where the publishers of the Sentinel stand in reference to the temperance issue which is right upon us. The other things will speak for themselves as the reader peruses this little outspoken sheet.

THE BIBLE-READING GAZETTE.

For this month is now out, and we hope ere this has reached its readers. There are twelve Readings on various topics as follows:—

- The Temple in Heaven—Searching the Scriptures—The Law and the Gospel—The Judgment—A Practical Bible-Reading—Missionary Work—The

Use of the Tongue—The Revival of Spiritualism a Sign of the Last Days—The People of God in Heaven—Elijah the Prophet—Immortality—Charity—Gentile Sabbath-keeping.

Bible-Readings are a very natural way of making persons familiar with the word of God and its important teachings. The present time seems to mark an era in this kind of instruction.

BATTLE CREEK COLLEGE ITEMS.

THE SECOND TERM.

THE second term of this year will commence on Wednesday, Nov. 19. This term will be the most important one of the year. It will be twenty-two weeks in length, while the other terms are ten and eight weeks long respectively. This difference is made in the length of the terms for the accommodation of ministers and the sons of farmers, who find it very difficult to come to the College before the middle of November, and wish to leave the same by the last of April. During the first and third terms of the year instruction is given in the Bible regularly every day; but in the second term particular attention is given to those branches of study that are especially calculated to prepare individuals to work in the cause of God. It is in this term, for example, that the special course is entered upon. This course covers but two years, and is designed for those who wish to pursue only such studies as are calculated to fit them up in the shortest time possible for effective service in some branch of our denominational work. It is in the second term, also, that the theological lectures by Eld. U. Smith are given, and the missionary class which is conducted under the supervision of W. C. Sisley, is held. The lectures by Eld. Smith cover all the points of faith peculiar to us as a people, and afford an opportunity to those who wish to prepare for the ministry which cannot be found elsewhere. The instruction in the missionary class will cover all the details of the ordinary missionary work, as well as the duties of the various Tract Society officers and the work of colporters and canvassers. At some time during the term, experienced laborers will be called to the College, in order that they may impart to the class, through lectures adapted for that purpose, information respecting the best methods of carrying on the colporter and canvassing work. For further particulars the reader is referred to the Catalogue, page 31. Those who do not have Catalogues can obtain them by sending their address accompanied by a stamp. Direct your letters to Battle Creek College.

ATTENDANCE.

There are at present in attendance at the College over two hundred and thirty students. This is more than were present at any one time last year. The number will probably exceed three hundred next term. It is now becoming a source of perplexity to provide teachers and recitation rooms for the prospective increase in the attendance. It is probable that it will be necessary to remove the primary students to some building outside the College grounds.

W. H. LITTLEJOHN.

NOTICE.

THE Indiana Tract Depository is now located at Noblesville, from which place all orders will be filled until further notice.

W. A. YOUNG, Sec.

A REQUEST.

ALL mail for the missionary workers in Denver, Col., should be addressed, Euclid Hall, No. 247, 14th St., Room 8.

N. H. DRULLARD, Sec. Col. T. and M. Soc.

TO VERMONT TRACT WORKERS.

WILL all the canvassers, and others, preserve and send to L. A. Stone, South Lancaster, Mass., the names and addresses of such persons as will, in their judgment, be good persons to whom to send the Signs? A. O. BURRILL.

GENERAL T. AND M. MEETING FOR WISCONSIN.

THIS meeting will be held some time in November, soon after the General Conference. The definite time will be given soon. Plans will be laid at this meeting for the winter's work. All our ministers, licentiates, canvassers, colporters, and all who expect to labor in the cause in any capacity should attend; also all others who can do so. The meeting will probably be held at Poy Sippi.

H. W. DECKER.

ARRANGEMENTS FOR THE GENERAL CONFERENCE.

ARRANGEMENTS have been made by the Battle Creek church to entertain all who may attend the coming General Conference. All delegates will be provided for free of charge. All others will be lodged free, and boarded at \$1.75 per week. As a large number of extra beds will have to be furnished, all will please bring as much bedding as convenient. On arriving at Battle Creek, let all report at the counting room of the REVIEW AND HERALD office, where they will meet some member of the committee of entertainment. Then if they have arrangements for a stopping place, they can notify the committee accordingly; if not, a place will be provided them. Let none stay away from this meeting for fear they will be a burden to the church. The brethren and sisters will esteem it a privilege to entertain all who may come.

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