

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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SUBMISSION.

DEAR Lord of life and death,
To thee I bow,
And with each conscious breath
Would trust thee now.

Strange shadows cloud my way,
I cannot see;
I look above and say,
"He leadeth me."

And if I cannot feel
Thy presence near,
Let faith to me reveal
The knowledge clear.

'Tis better far to prove
In sorrow's night
The fullness of thy love,
Its gentle might,

Than in unbroken day,
'Neath cloudless sky,
To lose the faith-lit way
That brings thee nigh.

I do not understand,
Nor need to try;
Do thou but hold my hand
Till by and by,

Life's mystic path shall cease
At heaven's door,
And I, in perfect peace,
Rest evermore.

—Christian at Work.

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.

VERMONT CAMP-MEETING.

WE reached the Burlington, Vt., camp-meeting Wednesday afternoon, Sept. 3. The encampment was located on a high bank overlooking Lake Champlain, and the scenery was very interesting and attractive. The broad lake, stretched out before us, reminded me of the Golden Gate at the entrance to San Francisco Bay, which I have so often looked upon with admiration.

As the sun was sinking out of sight, its crimson glory, like a pillar of fire, was mirrored in the waters of the lake. I thought of the children of Israel as they journeyed in the wilderness,—of the defense God graciously gave them in the pillar of cloud by day and the pillar of fire by night. How could they doubt God, how could they murmur at the

roughness of the way and the hardships they endured, when this symbol of the divine presence and protection was constantly with them? How could they forget that, enshrouded in that cloudy pillar, the Son of God was their leader, by day shielding them from the burning rays of the sun, and by night watching them with an eye that never slept?

As I looked upon the beautiful landscape, which suggested thoughts so pleasant and elevating, I rejoiced that here was beauty which we could admire and enjoy without any fear that our minds would be led away from God. If we would seek less anxiously for the artificial, and would take greater delight in the Lord's created works, we would be freer from gloomy feelings, more simply honest and true, more like the divine Author of beauty and joy.

We here met the largest number of Sabbath-keepers ever assembled at a camp-meeting in Vermont. Among these brethren and sisters we were glad to see several of the old friends of the cause. But we were sorry to hear of the affliction of our beloved Bro. Barrows, who had attended every previous camp-meeting held in the State. His son Hamlet was called home by a telegram that his father was at the point of death; and soon another was sent, summoning Sr. Hutchins to the bedside of her dying father. On Monday a telegram was received, stating that our beloved brother was sleeping in Jesus. I could say, "It is well. Weep not for the dead, but for the living." John, in holy vision, glancing down to our time, exclaimed, "Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Let us not mourn for those who have gone to their rest, but work understandingly and intelligently for the living.

Another faithful standard-bearer is gone. His life-work is ended; his armor is laid off at the feet of his Redeemer. How many who were among the pioneers of the cause in Vermont have left us,—Bro. and Sr. Barrows, Bro. and Sr. Gardner, Bro. and Sr. Morse, Bro. and Sr. Childs, Bro. and Sr. Sperry, Bro. and Sr. Lockwood, Bro. and Sr. Butler, Bro. Bingham, Sr. Benson, and her husband, who embraced the truth at a later date, and others, whose names I cannot recall. I looked upon the care-worn features of our aged Bro. and Sr. Loveland, and thought, How soon their faces too will be missing. These have let their light shine day by day in steady beams. May the Lord continue to give them a large measure of his Spirit, that while they live they may sow the seed of truth.

During the Vermont camp-meeting the heat was very oppressive and debilitating. My appetite was poor, and I felt the need of rest; for I had labored almost constantly since attending the Iowa meeting. But I would not yield to the enemy. I spoke five times from the desk, besides several times in morning meetings, and once to the ministers and canvassers.

Sunday I was sick. It seemed impossible for me to stand and speak to the people in the oppressive atmosphere of that hot September

day. But trusting in Jesus, I decided to make the attempt. The Lord blessed me with great freedom. He gave me special strength and utterance, so that no one would have suspected that I had been so very feeble before commencing to speak. Some had expressed fears that I would faint in the desk, but these fears were soon removed. I went trusting in God, and he sent me help. His angels were by my side, strengthening me for the work. I felt awed and solemn; for I knew that without this divine aid I could not have stood before the people. I recalled the many times that I had proved God under most discouraging circumstances, and he had blessed me beyond my expectations, and I felt reproved that I had allowed fears to arise as to whether, in my weakness, I could deliver my message to the congregation.

The blessing I had received did not leave me, but I continued to grow stronger. A few hours before, want of faith had led me to look forward to a probable illness of days, and perhaps weeks, from malaria; but the spell of disease was broken. I drank of the well of Bethlehem, and was refreshed. Soul and body were invigorated; the praise of God was upon my lips, while I made melody to him in my heart.

Our friends in Vermont merit our gratitude for their kindness and attention. They made every exertion to have our tent comfortable. As in New York, a small tent was pitched under a larger one. In the court outside the small tent a well-furnished table was spread for the ministers from abroad. A stove was also placed here, all ready for use. Although in this instance we had no need of a stove, I was grateful for this evidence of their thoughtful care. It is often unsafe to be without a fire in the tent; and if nothing is done about getting a stove fitted up and in running order until the weather changes from hot to cold, the warmth and comfort often come one day too late, as we have found to our sorrow. Before arrangements can be made, and a fire built, the mischief is done. In such cases I have been thoroughly chilled through, and throat and lungs have suffered from a severe cold, which has clung to me for months.

Everything was done that could be done to make us comfortable and at home during our stay with these friends. Our tent was tastefully arranged, and the pleasant motto, "Welcome," greeted us as we entered. We understood that this motto was put up by friends not of our faith, and that they cheerfully aided in furnishing and arranging our tent. May none of these kindly attentive ones lose their reward.

Many who spend only one week in camp do not realize the need of these special preparations; but those who spend eight, ten, or fifteen weeks in camp-meetings, obliged to labor constantly, and who do not eat or sleep at home for several months together, should have careful, thoughtful attention, that their strength and courage may be at the best, and they may be able to perform the greatest amount of labor. Ministers are constantly taxed, and are often reduced in strength by over-labor. All

that our brethren can do to preserve their health, and to make their labors successful and effective, should be cheerfully done. No pains should be spared to show them that their work for the Master is appreciated, and to relieve them, as far as possible, of every burden and anxiety.

Do not feel, brethren, that those who minister to you in sacred things may have too easy a time if you are considerate of their comfort. You cannot do better service for the cause of God than by taking special care of those who are laboring in his vineyard. There is altogether too much of a feeling on the part of some that ministers should put up with every inconvenience, for this is a part of their legacy; but the neglect to do what should have been done for their comfort, has caused weeks of painful sickness, and has deprived the people of the labor that God designed they should have.

I am happy to be able to say that thus far on this journey East, our brethren have given evidence that they love and appreciate the Master by the care they have bestowed on the servants who are engaged in doing his work. They have thus left the impression on the minds of their children, and of others who are not naturally considerate, that those to whom God has intrusted his most solemn, sacred message are to be highly esteemed for their work's sake. They have been made to feel that the lives and strength of God's chosen messengers are precious, and should be carefully preserved to do the work of the Lord in the best manner possible. Jesus counts the kindnesses done to them as service rendered to himself. Remember his words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

THE TEMPLE IN HEAVEN.

BY ELD. W. H. LITTLEJOHN.

A TALK ABOUT THE MILLER MOVEMENT.

MR. BIBLIST.—Our last conversation closed with the conclusion of an argument to prove that the decree for the restoration of Jerusalem, issued in the seventh year of Artaxerxes Longimanus, and recorded in the 7th chapter of Ezra, was identical with the one to which the angel Gabriel alluded in Dan. 9:25. It was found that the decree of Artaxerxes met the demands of the case in each of the five points wherein it was necessary that they should agree. The date of the decree of Artaxerxes was found to be about the middle of B. C. 457. As that decree marked the commencement of the seventy weeks, or 490 years, and as the seventy weeks and the 2300 days (2300 years) began at the same point, all that we have to do in order to find the termination of the latter is to measure forward just 2300 years from the autumn of B. C. 457. If you will do so, you will find that they ended in the autumn of A. D. 1844. Thus we are brought a second time to the fall of 1844 as the point where the Judgment commenced. In the first instance we obtained the starting point of the 2300 years by measuring backward 490 years from the point of time when the apostles turned to the Gentiles; in the second case, we located it by identifying the decree of Artaxerxes, given in B. C. 457, with the one which Gabriel evidently intended to indicate as something which would furnish the starting point of both the seventy weeks and the 2300 prophetic days.

"If anything were necessary to make the argument conclusive, it would be found in showing that the three other commandments which have been put forward by different individuals under the plea that one or another of them was that to which Gabriel made reference, could not meet the required conditions; for it is evident that there must be somewhere on record a decree that can be identified with the one pointed out in Dan. 9:25. But this can be done very

easily. Jesus must have become the Christ either at his birth, or at his baptism. If, therefore, any one of the three unexamined decrees was the genuine one, then 483 years, according to Dan. 9:25, should reach from the time that it was issued to one of those events; for the angel said that from the going forth of the decree which he had in mind, sixty-nine weeks (483 years) should reach to the Messiah the prince. The three decrees in question are, (1) The decree of Cyrus made in B. C. 536, which is found in the first chapter of Ezra; (2) that of Darius, given in B. C. 519, and recorded in Ez. 6; (3) the commission to Nehemiah, given in B. C. 444, and found in Neh. 2. Applying the measuring line to the first of these decrees, you see that it was too early by fifty-three years if we locate the manifestation of the Messiah in A. D. 1, and too early by eighty years if we place it in A. D. 27. Applying the same test to the decree of Darius (B. C. 519), it will be seen that it was too early by thirty-six years if we calculate from the birth of Christ, and by sixty-three years if the count is commenced from his baptism.

"The remaining decree, or rather commission, is that to Nehemiah issued in B. C. 444; but 483 years, if they were calculated from B. C. 444, will extend to A. D. 39; this proving that the commission to Nehemiah was issued too late for our purpose, even when the manifestation of the Messiah is located in A. D. 27.

"Can you tell me, Maud, what I have proved in regard to the decrees of Cyrus and Darius and the commission of Artaxerxes?"

Maud.—"Yes, sir, I think I can. You have shown that the decrees of Cyrus and Darius were issued so early that 483 years, computed from the time when they were made, would not reach even to the birth of Christ by a number of years, while the commission to Nehemiah was issued so late that 483 years would carry us by the baptism of our Lord twelve years."

Mr. B.—"Yes, that is correct. We have tested four documents which comprise everything in that line that can with any degree of consistency be put forward as the commandment to which Gabriel referred; and we have found that the claims of three of them break down at the first trial, while those of the fourth have borne every test which has been applied. Have you detected any flaw in the argument, Mr. Thoughtful?"

Mr. Thoughtful.—"I confess, sir, that I have not, although I have watched it very closely."

Mr. B.—"I might leave the matter right here; but to make certainty doubly sure, I will add something more in the line of confirmatory evidence."

Maud.—"Yes, father; I remember now your promise."

Mr. B.—"What promise, my daughter?"

Maud.—"Why, you said that after you located the time you would tell me all about the great words which Daniel said the 'little horn' would speak between the commencement of the Judgment and the coming of Christ."

Mr. B.—"I had forgotten my promise; but I was about to speak respecting the very point to which you allude, as we have now reached the place for its introduction. You will recollect that the little horn was a type of the papacy. If, therefore, we are now standing in the time of the Judgment, we would naturally expect to find something in the history of the Romish Church answering to the great words which Daniel heard the little horn uttering after the books were opened, and the Judgment was set, but before the advent. In this we shall not be disappointed. You, Mr. Thoughtful, certainly cannot have forgotten the Ecumenical Council of Pope Pius IX. assembled in the city of Rome in A. D. 1869. That body was composed of about seven hundred prelates, who were gathered from all parts of Christendom. There in solemn assembly they insulted

the intelligence of the age and blasphemed the God of heaven by passing the decree of papal infallibility. The decree was passed July 21, 1870."

Maud.—"What is that, father?"

Mr. B.—"Why, my child, the doctrine of papal infallibility is a belief in the inability of the pope of Rome to err when deciding upon points of faith. Those who advocate it, therefore, practically believe that the pope in the matter in question is equal to the Deity himself. In other words, they hold that in the decision of points of faith his judgment is as reliable as that of Jehovah.

"As I was saying, the Ecumenical Council of 1869 passed the decree of papal infallibility. There were, I think, but two or three bishops who had the courage to stand out against the decision of the body, and thus provoke the displeasure of the pope. The result is that the Romish church has incorporated this most blasphemous doctrine into its creed. The action of the Council, taking place as it did this side of 1844, and shocking as it did the moral sensibilities of the truly Christian world, most strikingly fulfills Dan. 7:9-11.

"Another proof that we have already passed the point where the Judgment commenced, might be drawn from the circumstances connected with the history of the papal church since 1844. In Dan. 7:25, 26, there is a prediction which relates to the history of the papacy immediately after the inauguration of the Judgment in heaven. I read: 'And he 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 hand 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.' Please mark this language well. There was to be a period of time during which the pope and his church should wear out the saints and oppose the law of God; but that was to be followed by one during which his dominion was to be consumed to the end. This latter period was to begin with the Judgment. Now what are the facts of history in this case? About A. D. 1844 a series of uprisings commenced in Italy, that culminated in the banishment of the pope from Rome. Subsequently he returned to his capital; but from that point forward his history has answered precisely to the announcements of the prophecy. Insurrection has followed insurrection, and revolution has followed revolution, in rapid succession. State after State has been taken from him, till at last the temporal power which enabled him to persecute the saints of God has been utterly taken away, and there is no longer a square rod of land over which he can exercise regal power. This state of things has not been brought about in a moment, but it has been done so gradually, and yet so steadily, that the prophet could hardly have described it more fittingly than in the use of the word consume, which suggests the idea of wasting away. A united Italy and an impotent pope, therefore, furnish another most striking evidence that we stand in the time of the Judgment.

"The next event to which I will call your attention as furnishing external evidence that the Judgment is now in progress, will be drawn from the history of the Protestant world. It is but natural to suppose that the true church on the earth during the time of the Judgment would have an experience appropriate to that most solemn occasion. Indeed, it has already been proved that they would not only be aware of the fact that the Judgment was in session, but also that they would make a solemn announcement to the world to that effect. It follows, therefore, that if the Judgment commenced in heaven in A. D. 1844, we should be able to point to some movement which was going forward at that time in the

church on the earth which would answer to the proclamation of a Judgment message."

Mr. T.—"You will excuse me, sir, but really I cannot recall the argument that you made to show that the church would announce to the world the approach of the Judgment."

Mr. B.—"It was thrown in incidentally rather than otherwise, and so I will give it to you again in brief. I read from Rev. 14: 6, 7: 'And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is come; and worship him that made heaven and earth and the sea and the fountains of waters.' This angel is represented as preaching the gospel in all the world. But angels are not commissioned to preach the gospel. That work was committed to the ministers of Christ, as you will find by reading Mark 16: 15, 16. It must be, therefore, that the angel in question merely symbolized the church of Christ. That being true, it follows that the church will at some time preach the gospel with unwonted power in all the earth, enforcing it by the consideration that the Judgment hour has been reached. In other words, they will at some time announce to mankind, as the angel did that symbolized them, that they should 'fear God and give glory to him, because the hour of his Judgment had come.' They, of course, will do this at the proper time. But, as it has been shown, A. D. 1844 was the precise point at which a Judgment message could properly be given; since it was there that, according to the prophecy, the Judgment was entered upon.

"Returning now to the thread of my argument from which I was diverted by the question of Mr. Thoughtful, I inquire, Was there any considerable movement going forward in A. D. 1844 in connection with which it was proclaimed that the hour of the Judgment had been reached? Perhaps you can answer this question, Mr. Thoughtful."

Mr. T.—"I believe, sir, that the Miller movement occurred about that time. I was a small boy then; but I recollect that there was a great stir in the community where I lived because one of the Millerite ministers, so called, came that way and preached the doctrine that the advent of our Lord was near. I remember as distinctly as though it were but yesterday when I saw them, the charts which the minister used. They were covered with representations of angels and beasts such as are described in the prophecies of Daniel and John. I was not old enough to comprehend the argument of the speaker; but I was very much frightened, because I discovered evidence in the words and looks of the people that satisfied me that they believed that what the speaker said was true. Several times I heard my father and one Deacon Brown talking over the matter by themselves; and they seemed to agree that the preacher had brought forward some pretty strong arguments to prove that the Judgment day was at hand. This alarmed me very much; but I continued to go to meeting every night as long as the preacher remained there, and on every one of these occasions the church was incapable of holding the people who came out to hear the lectures. The excitement continued until the time passed at which the minister said that the world would come to an end, and then all, save a very few, seemed inclined to deny that they ever believed that the end of the world was near at hand. I have not thought much about the matter of late years until our conversation on the prophecies seemed to direct attention to A. D. 1844 as the point where the Judgment ought to commence. Since then, I have queried in my mind whether there could have been any connection between the Miller movement and that event."

Mr. B.—"It was very natural, Mr. Thought-

ful, under the circumstances, for you to ask yourself whether the Miller movement was a fulfillment of the prediction found in Rev. 14: 6, 7. I propose to show you in our next talk that the coincidence between the movement in question and the prophecy to which I have alluded is so marked that every candid person, upon reflection, must admit that one cannot but be regarded as the counterpart of the other."

TESTIMONY.

BY ANNIE TUFTS.

How radiant is the earth this autumn morning,
The sunlight falling, with a blessing, down,
Crimson and gold the forest leaves adorning,
And stubble land just tinged with russet brown.
The wandering winds bring news, and in low voices,
Half-whispering, tell it to the eager trees;
And earth, and air, and all of life rejoices,
And nature's hand has swept the softest keys.

So sang my heart, one day in late September,
As if the world had never heard of strife,
As if the bitter winds of cold December
Should never sweep across my happy life.
Glad heart, I know whence comes this peace and pleasure;
Bend down, O Heaven, be witness while I tell
Of grace, compassion, mercy beyond measure,
Bestowed on me by One who loves me well.

He broke the bonds of sin that held my spirit
Down to the earth in bitterness and tears.
Death has no terror now, nor do I fear it,
For life has something sweet for after years.
Am I not free? a slave to sin no longer?
I struggled with my bonds, too weak, I knew.
The Hand that rescued me was mightier, stronger,
But ah! my broken chain-links pierced it through.

And now for this I love my gentle Jesus,
And now for this I'm happy all day long,
The same dear hand that reaches out and frees us,
Lights up the soul with gratitude and song.
When winter comes, I surely need not fear it,
Though angry clouds may drop their frozen tears;
No cross so heavy but He helps me bear it,
His love goes on through all the after years.
Salona, Wis.

ISAIAH 28.

BY MRS. M. E. STEWARD.

"WOE to the crown of pride, the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!" The portion of Ephraim was very fertile; "their rich and pleasant country," says Henry, "was the glory of Canaan as that was the glory of all lands." Mt. Ephraim was a chain of mountains running through it, forming many "fat valleys." "Their harvests and vintage were the glorious beauty on the head of these valleys, covered over with corn and wine." Samaria, the capital of the ten tribes, sat on a hill surrounded by these valleys, like a "crown of pride." It was noted for its pride, and excess of wine, as was Ephraim, also, for its drunkenness. Ver. 3: "The crown of pride, the drunkards of Ephraim, shall be trodden under feet."

Bethel was situated in Ephraim. This was one of the cities where Jeroboam, son of Nebat, built a temple in rivalry of the one at Jerusalem. He feared if his subjects should go up to Jerusalem to worship that they would in time turn from him, and unite themselves to the king of Judah. By this wrong act Jeroboam manifested utter contempt of the authority of God, and he was known as he who made Israel to sin. (Is there not a class in our time which has set up a rival Sabbath, causing Israel again to sin?) Such pride and presumption called down upon his kingdom sure destruction. Ver. 2: "The Lord hath a mighty and strong one" in the person of Shalmanezzer the king of Assyria, who ruined the kingdom of Samaria.

From beholding literal Israel, the eye of the prophet is immediately carried forward, doubtless from the similarity of the times, to God's remnant people. Verses 5, 6: "In that day shall the Lord of hosts be for a crown of glory and for a diadem of beauty unto the residue

of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate." The Lord will be the glory, the joy and rejoicing, of his children; he will give sound judgment and discretion to him that sitteth in judgment; *i. e.*, to all who occupy responsible places; while he will strengthen those who, having been overcome by sin and Satan, turn the battle upon them, and pursue these enemies to their own gate.

Ver. 7: "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink; . . . they err in vision, they stumble in judgment." That the priest and prophet here referred to are not really God's children, although professing to be, is evident by comparing this verse with the preceding. While these err in vision and stumble in judgment, the residue of his people (ver. 6) are guided in judgment by the Lord; how, then, shall they continually err and stumble?

The wine and strong drink here referred to are doubtless errors in doctrine, and so universal are these errors that the prophet declares (ver. 8), "All tables are full of vomit and filthiness, so that there is no place clean." "Tables"—the places where people receive nourishment. Peter exhorts the elders to "feed the flock of God." "Full of vomit and filthiness"—oh how fearfully loathsome and disgusting to God are the spiritual tables of this age! That Isaiah referred to doctrine, see verse 9: "Whom shall he teach knowledge? and whom shall he make to understand doctrine?"—Answer: Not infants; that is, those who have lately embraced Christ and his truth, or those who have made no growth in him; such cannot bear sound doctrine. 1 Cor. 3:1, 2. The Lord then tells us how he teaches (ver. 10): "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." God does not teach any of his children everything at once. But here is a class who will not receive his instructions (ver. 12), "they would not hear." To such he speaks at last "with stammering lips and another tongue" (ver. 11); they can then no more see that it is the Lord and his truth than one can understand a person who stammers in another language.

The light was given, the way pointed out, to these rebellious ones, which, if followed, would have given God's weary ones rest. See verse 12. The word of the Lord had been given to them all through the centuries, beginning with Moses, "precept upon precept," etc., always repeated by different Bible writers, never disagreeing; and as we come down to our day, it is still the same,—precept upon precept, line upon line; here a little and there a little; there is not one discordant note, not one precept contradicting another.

But there is a class who will not receive it "that they might go, and fall backward [backslide, lose the Christian graces], and be broken, and snared, and taken." Ver. 13. "Because they received not the love of the truth, that they might be saved, God shall send them strong delusion, that they should believe a lie that they all might be damned." The devil as a roaring lion walketh about, seeking whom he may devour. "The angel of the Lord encampeth round about them that fear him, and delivereth them." But should such cast off the fear of God by rejecting his truth, they lose the protection of good angels, and Satan immediately takes possession of the poor, unguarded soul; for mortals left to themselves have no power to resist him; they are given over to believe a lie and be destroyed.

Ver. 15: "Ye have said, We have made a covenant with death; . . . we have made lies our refuge, and under falsehood have we hid ourselves." God himself is calling things by their right names. Verse 18: "Your covenant with death shall be disannulled, and your agree-

ment with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." As this class despised and rejected Christ, so they still scorn his children and his truth. Ver. 14: "Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem;" the Lord is addressing the false priests and prophets of verse 7 who would not hear.

Ver. 16: "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Jesus is most emphatically all this in the experience of his people at the end; and such he would be to these scornful rulers if they would accept him. "He that believeth shall not make haste"—shall not run to and fro in a hurry, as men at their wits' end; shall not be shifting here and there for his own safety, but with a fixed heart shall quietly wait the event, saying, Welcome the will of God. "He shall not make haste in his expectations, . . . but will wait the appointed hour, knowing that He that shall come will come, and will not tarry."—*Matthew Henry*.

Ver. 17: "Judgment also will I lay to the line, and righteousness to the plummet." The characters of all will be tried in the investigative Judgment by the law of God, which is, like the plummet, so exact that the least deviation will be apparent. At that time, overtaken by the great hailstorm (Rev. 16), all who have believed lies will be undeceived. "The waters troubled shall overflow the hiding place,"—falsehood and all hidden there must be destroyed by them. "From the time that it goeth forth it shall take you." Of whom does the first plague take hold? "Upon the men which had the mark of the beast, and upon them which worshiped his image." Rev. 16: 2. This, then, is the class about whom the prophet has been talking.

Ver. 20: "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it;" that is, their lies are insufficient for their necessities. They cannot find rest nor comfort in them, or security.

Ver. 21: "For the Lord shall rise up as in Mount Perazim." See 2 Sam. 5. David conquered the Philistines and burned their images; the Lord will destroy men's idols first,—the things they have worshiped, beautiful homes, etc. "He shall be wroth as in the valley of Gibeon;"—as God by controlling the laws of nature, assisted Joshua in overcoming his enemies when he fought at Gibeon, so shall it be in the end of the world; the forces of nature shall be arrayed against the enemies of God and of his loyal children.

Then shall he do "his strange work" of destroying those who bear the name of Christ, all, whatever may be their creed, who, "having a form of godliness, deny the power thereof."

"THOU SHALT HAVE NO OTHER GODS BEFORE ME."

BY MRS. H. I. FARNUM.

JESUS said, "If thou wilt enter into life, keep the commandments." Here is death—death on every hand. The tolling of the funeral bell may be suppressed because it unpleasantly reminds mortals of their mortality; but the facts remain. At longest, our life is but an "hand breadth," and all on earth at their "best estate are altogether vanity." Anon we go hence, and as far as life in this present state is concerned, are no more. While this probation is slipping away, our chiefest business should be to enter into life—unfailing life.

All that we can do or suffer, induced by "respect for the recompense of reward," will be eclipsed and forgotten in its glory. We must "drink of the cup and be baptized with the baptism," if we sit with our Lord on his

throne. Hear his words: "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it;" while "wide is the gate and broad is the way which leadeth to destruction, and many there be which go in thereat." That strait gate and narrow way is obedience to God's commandments. While such obedience, without a Saviour's atoning blood for past transgressions, could not bring life and immortality, yet it is base presumption to expect such a wonderful gift while ignoring the conditions upon which the compassionate Giver has suspended it.

Perhaps we are startled at the hint that we may be offenders in the first point of the moral code, "Thou shalt have no other gods before me;" but a closer examination will change the view. Let us see. Perhaps we mark out a path for ourselves which seems less severe and more congenial to the natural heart than the one of unbending integrity and perfect obedience to God's requirements, and then collect every specious argument for its support. This is building on the sand. We may be upheld by the princes among the people, but "in them is no help" when the law of God, the test, the rule in the Judgment, is applied. Are we disheartened because the way to our Father's mansions is fraught with conflict? Would we fain pursue a less cross-bearing path than by honoring the down-trodden Sabbath, and watching for the Master's return? Perhaps we encounter perils on every hand—among the world's votaries, among self-secure, popular professors, among false brethren and dearest objects of earthly love. Amid all these does the wish that we never had heard this separating truth sometimes intrude? Are we reluctant to endure hardness, like valiant soldiers, but crave a smooth and pleasant journey to the celestial city?

If any of these things are true, then are we transgressors of the first commandment; for we love ourselves, our ease, and our pleasure, more than we love our Creator and Saviour. We fail to yield to him the first love and homage of our hearts. We are treading upon the enemy's borders, and he is securing his silken cords around us. Ere long we shall lose our bearings and drift helplessly and perhaps unconsciously, to the shoreless deeps of doubt, unbelief, bewilderment, carnal security, and final and eternal loss. But to the truly God-fearing and honest soul there is relief and rescue. It is found in single-heartedness. Let the one purpose of heart be to fear, honor, serve, and obey God. This is the Christian's life-work, his ever-ready watch-word. Let loves die, let hopes die, let schemes and ambitions fail, let reproach come, let falsehood prevail, let truth fall in the streets, let equity be shut out; we can afford to endure all these, yea, even death itself; but we cannot afford to do wrong. We cannot afford to prefer the creature to the Creator.

Joseph, one of the noblest types of manhood and purest examples of Christianity, was injured long years in a dungeon, and believed by noble people to be in disgrace for the very sin which, above all others, he would not commit. Satan and his emissaries are the same to-day, but the God of Joseph is still all-powerful, and the path of duty, faith, and obedience, is still the only one of safety. Leaning upon fleshly supports, venturing one step upon the forbidden ground of disobedience, will open the gate for Satan's snares and deceptions. We have a rule in the "ten words" which Jehovah spoke, and a perfect pattern in the life and teachings of Christ. Turning aside from these guides, we indeed "sell our birthright for a mess of pottage." We go with the multitude, and though we may feel safe because our party is large, yet the broad and smooth road will not reach the tree of life in the Paradise of God; and, having lost the soul, what shall we be profited though the whole world had been gained?

The magic touch of love transforms labor and hardship to joy and happiness. With what brave and light hearts we suffer pain and wrong for the sake of our heart's treasure! How can we love God supremely, and render to him the first and best adoration, when doing, bearing, or suffering for righteousness' sake seems to us hard and bitter? Not so with Peter and his companions while rejoicing to be counted worthy to suffer for the Prince of Life. Another, who was faithful unto death, exhorts to "count it all joy" when our faith is tried; and our Saviour bids us rejoice when men shall revile and persecute and speak all manner of evil against us falsely for his sake. Thus fared the prophets. "Ye are not of the world, but I have chosen you out of the world; therefore the world hateth you. The disciple is not above his Lord."

As in the past so in the present. From a fallen church will ever come the bitterest and most artful persecution, glossed over with a godly cloak. We have need of the single eye and the single heart to distinguish the teachings of the "word," the "light," and the "truth," from the false lights which glare and glimmer but to decoy to deception and error. Let us seek a thorough conversion, for "the carnal heart is not subject to the laws of God, neither indeed can be." Let us take larger draughts from the living fountain of love until we can say, "Oh, how love I thy law!" There are clear and peaceful depths beyond the shoals of half-heartedness. "Great peace have all they that love thy law, and nothing shall offend them."

Amid the mazes and mutations of the world, whose multitudes are swayed by the spirit of the prince of darkness, where innocence is often covered with black robes, and evil appears in triumph, we must be truly loyal to God, rendering to him the whole heart. We must suffer no plans, aims, or considerations to come between us and his will. Then will the Comforter abide with us, and we can be "joyful in tribulation;" then can we expect companionship, protection, and guidance of ministering spirits, and joint heirship through Christ and with him, to the "purchased possession." "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city."

THE TIME OF THE END. DAN. 12: 4, 9.

BY N. J. BOWERS.

It is declared in the texts above named that the words and book were shut up and sealed to the time of the end. Notice, it is not "the end of time," but "the time of the end." Can this period be located? We think it can. It is marked by what period? Evidently by the 1260 years of papal supremacy, the same as "the time, times, and a half," of verse 7 of this 12th chapter, and "the time and times and the dividing of time," of chapter 7: 25. These years began A. D. 538, when Pope Vigilius, by virtue of an edict of the Emperor of Rome issued five years previous, became "head of bishops" and "corrector of heretics." See "Gavazzi's Lectures" and Catholic authorities. They ended in A. D. 1798, when pope Pius VI. was made to vacate the city of Rome, since which time the office of corrector of heresies has not had as much business pass through its hands as aforetime. Since 1798 the temporal-ecclesiastical power of Rome, if we may so express it, has well nigh ceased, although the spiritual-ecclesiastical is yet quite strong; in other words, the Catholic church authority has not, since 1798, had the power to coerce and persecute those who would not be Catholics, although it holds its millions in the chains of a blinded devotion.

The seal was to be taken off the book at the close of the 1260 years. This is evident because it was sealed up "to" and "till" this

time. Many were to run to and fro, and knowledge should increase. This knowledge may include both human and prophetic. This is true as a matter of fact. We wish to speak here of prophetic. Prophetic fulfillments unseal the book of prophecy. When historic events match prophetic declarations, the seal is removed. In 1798 an historic event was consummated that took the seal off the prophecy of the 1260 years by *undoing* what was consummated, or *done*, at the beginning of that period. See *Cyclopedia Americana*, Art. Berthier, and Thier's French Revolution.

It is a remarkable coincidence, to say the least, that the individual who among all other prophetic investigators has done more in a practical way to call attention to prophecies which have an application in modern times, and who inaugurated a great religious movement founded largely on the prophecies, especially of Daniel, viz., Wm. Miller, was born just sixteen years *before* the time of the end. In A. D. 1816, eighteen years *after*, he was converted to God and began his investigations of the Scriptures which brought about such mighty results. The time of the end, 1798, stands about midway between his birth and his conversion, soon after which he began his great work. He gave his first lecture on the second coming of Christ in August, 1831. His first article in the *Vermont Telegraph* appeared May 15, 1832, fifty-two years ago. He published a volume of prophetic lectures in 1836, and was actively engaged in preaching up to 1844. He labored also up to 1847. To him is largely due the great advent movement of 1840-44, whose energies and influence still live, and will increase until the Lord returns in glory. It is remarkable that his *Cruden's Concordance*, by the aid of which he was enabled to compare scripture with scripture, was purchased in 1798, "the time of the end," as if preparatory to his work. It seems, and no doubt is true, that some men are born at the right time to fulfill the purposes of God. William Miller may have been.

WHO SHALL IT BE?

BY HELEN L. MORSE.

"THEN shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left." One of the most solemn thoughts connected with this serious life is that the righteous and wicked grow together until the harvest. God does not work miracles to compel people by the weight of evidence to take their stand on his side. His warnings are sent, his judgments fall, his entreaties are uttered, his promises given; and those who scoff, those who are indifferent, and those who are fearful and unbelieving, have the same faculties and evidences as those who have wisdom to understand. They are associated together in business relations, in the church, in the family. God does all he can consistently with his purpose, and infinitely more than we have any right to expect; then the responsibility to see and know rests with each one individually. But many will not come unto him that they may have life. They close their eyes to light, and darkness comes upon them and grows more and more dense as they persistently reject light and truth. The antediluvians "*knew not* until the flood came and took them all away." Korah, Dathan, and Abiram and their followers were right among the congregation of the children of Israel, and most of them could not distinguish which party the Lord was guiding. Even after he had demonstrated it by opening the earth and swallowing up the leaders, they *would not* see until Moses declared, "There is wrath gone out from the Lord, the plague is begun. Now they that died in the plague were fourteen thousand, seven hundred, besides those that died about the matter of Korah."

Side by side with Hophni and Phinehas, the sons of Eli, who were also "sons of Belial," for "they *knew not* the Lord," lived Samuel, walking in the counsel of the Lord. "And the child Samuel grew on, and was in favor both with the Lord and also with men." Side by side with scoffers, those who ridicule, and those who doubt, will walk those who will see the danger, hear the warning, and accept the terms God offers. Side by side with those who cry peace and safety, will be those who will "sigh and cry for the abominations that are done in the land." Side by side with those who drift along in the popular channel, "of the earth, earthy," will be those who are striving to become conformed to the image of Christ, and who have no abiding city here. Side by side with those who have merely a theory of the truth, who nominally accept it, and formally obey it, will be those who will wrestle earnestly with God for the power, and thus become sanctified through it. Thus it will be down to the close of human probation, when the seven last plagues are poured out, in which is filled up the wrath of God. The wicked will be taken and the righteous left; or, according to the original, the wicked will be *seized* and the righteous will *escape*.

Those who escape when the judgments of God seize so many, will be those who heed the warnings that herald those judgments, those who tremble at the word of God, those who heed his exhortation to watch, those who know their Master's will, and do it, those who bear the reproach of Christ when it costs something. It is not through accident or circumstance, it is not through God's partiality, that some will have an abundant entrance through the gates into the city, to receive crowns of gold and to sing around the throne of our Redeemer the song of victory that not even the angels know; while others will find themselves without, where "are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." One class chose to do his commandments, while the other would not have "this man" to reign over them when they had power to choose, and thus could not be fit subjects for his kingdom when he takes it. One class believe that before real honor there must be genuine humility, the other exalt themselves but to be abased. One class can say with confidence, "Lo, this is our God, we have waited for him, and he will save us" (Isa. 25:9); while the other will say to the "mountains and rocks, Fall on us, and hide us" from the wrath of the Lamb. Rev. 6:16. Dear reader, where do you stand? On which side will you be? Are you preparing to escape the things that are coming upon the world, and to stand before the Son of man?

Chicago, Ill.

—The election is over. Now, brother, as you have been able to attend political meetings, gaze at torchlight processions, and do some shouting besides, it will scarcely do to plead that you dare not expose yourself to night air, and, therefore, cannot be at the prayer-meeting. That excuse will not pass for some time to come.—*Baptist Weekly*.

—There are some people who are really living to please God, and to glorify him in all they think, say, and do. How much the world owes to these faithful ones, eternity alone can reveal.

—God will answer the prayer of faith. Trust him, and hold on by faith. Do not be discouraged at seeming delay, but have faith in our Father of infinite love, mercy, and wisdom.

—When God wants to supply all our needs with his bountiful fullness, why should any one be barely existing spiritually, or living on half rations.

Our Tract Societies.

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

THE LOST DAY.

FAREWELL, O day misspent!
Thy fleeting hours were lent
In vain to my endeavor.
In shade and sun thy race is run
Forever! oh, forever!
The leaf drops from the tree,
The sand falls in the glass,
And to the dread eternity
The dying minutes pass.

It was not till thine end
I knew thou wert my friend;
But now, thy worth recalling,
My grief is strong, I did thee wrong,
And scorned thy treasures falling.
But sorrow comes too late;
Another day is born;
Pass, minutes, pass; may better fate
Attend to-morrow morn.

O birth, O death of time!
O mystery sublime!
Ever the rippling ocean
Brings forth the wave to smile or rave,
And die of its own motion,
A little wave to strike
The sad, responsive shore,
And be succeeded by its like
Ever and evermore.

O change from same to same!
O quenched yet burning flame!
O new birth, born of dying!
O transient ray, O speck of day,
Approaching and yet flying;—
Pass to Eternity,
Thou day that came in vain!
A new wave surges on the sea—
The world grows young again.

Come in, To-day, come in!
I have confessed my sin
To thee, young promise-bearer!
New Lord of Earth, I hail thy birth—
The crown awaits the wearer,
Child of the ages past,
Sire of a mightier line,
On the same deeps our lot is cast—
The world is thine—and mine!

—Chas. Mackay.

MICHIGAN TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1884.

No. of members,.....	1,953
" " reports returned,.....	625
" " members added,.....	49
" " dismissed,.....	15
" " missionary visits,.....	1,927
" " letters written,.....	782
" " Signs taken in clubs,.....	1,278
" " yearly subscriptions obtained for periodicals,.....	276
" " short-term subscriptions,....	1,326
" " pages tracts and pamphlets distributed,.....	327,767
" " periodicals distributed,.....	32,170

Received on membership, donations, and sales, \$1,393.67; on periodicals, \$666.60; on reserve fund, \$395.75; on International Tract fund, \$123.25; on College fund, \$41.50; on English mission, \$76.75; on European mission, \$123.25; on Scandinavian mission fund, \$63.75.

The Societies at Camden, Jasper, Pottsville, Brookfield, Eaton Rapids, Bunker Hill, Hastings, Leighton, Clyde, Bushnell, Edmore, St. Louis, Estella, Edeuville, Freeland, Birch Run, and Hartwick, failed to report.

HATTIE HOUSE, Sec.

INTERNATIONAL TRACT SOCIETY.

THE first meeting of the ninth annual session of this Society was held in the Tabernacle at Battle Creek, Mich., Monday morning, Nov. 3, 1884, at 10 o'clock. Prayer was offered by Eld. J. H. Waggoner. The State societies were represented by eighty-five delegates, as follows: Michigan, 36; Iowa, 8; Indiana, 1; Dakota, 5; Nebraska, 2; Ohio, 2; Kansas, 3; Missouri, 1; New York, 2; Oregon, 1; Colorado, 2; Maine, 2; Texas, 1; Pennsylvania, 3; Virginia, 1; Wisconsin, 2; Illinois, 2; Kentucky, 1; Minnesota, 4; Chicago Mission, 4; Massachusetts, 1. Ten new members joined the Society. The minutes of the last annual session, as published in the Year Book, were read. The President called attention to some points in the report that were still live questions. He also made some interesting remarks concerning the missionary work during the year just past. Especial mention was made of persons not of our faith who were distributing large quantities of our

—Perfect valor consists in doing without witnesses all we should be capable of doing before the world.—*Roche foucault.*

The Sabbath-School.

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

LESSON FOR THE FOURTH SABBATH IN NOVEMBER.

(See Instructor of November 12, 1884.)

CHRIST AND THE PENITENT THIEF.

CRITICAL NOTES.

THERE can be nothing better said upon this subject than the following from the revised edition of "Man's Nature and Destiny," by Eld. U. Smith, pages 195-205:—

"This, says the immaterialist, 'must ever stand as a clear announcement of the uninterrupted immortality of the soul.' (Landis, p. 211.) The 'clear announcement' is made out in this manner: Christ and the thief, it is claimed, both died that day; they both went to paradise that day; and their condition while there was, of course, one of consciousness and intelligence.

"There is one fact which stands somewhat in the way of this clear announcement; and that is, that *Christ did not go to paradise that day*. In answer to the popular view, we first set forth this unqualified proposition, and undertake its proof; and if this shall prove to be well grounded, the doctrine of annihilation will be found in a degree true; for the claims usually built on the scripture above quoted are utterly and forever annihilated by this fact.

"In entering upon the argument to show that Christ did not go to paradise that day, we first inquire what paradise is, and where it is. The word occurs but three times in the English version of the Scriptures, all in the New Testament; two besides the verse under consideration; but these are amply sufficient to define and locate it.

"First, Paul, in 2 Cor. 12:2, says: 'I knew a man in Christ above fourteen years ago (whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth), such an one caught up to the third heaven.' In verse 4 he affirms that the place to which this man was caught up was paradise. This establishes the fact that paradise is in the third heaven.

"Again, in Rev. 2:7, we read the promise which the Saviour gives to the overcomers; and he says: 'To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.' This establishes another equally important fact, that paradise is where the tree of life now is. Now, if the Scriptures anywhere give us any further information respecting the place where the tree of life is to be found, we have still further testimony respecting paradise.

"In Revelation 21 and 22 we have a description of the New Jerusalem, the holy city which is above. In chap. 22:1, 2 we read: 'And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it [the city], and on either side of the river, was there the tree of life, which bare twelve manner of fruit, and yielded her fruit every month.' By this testimony we learn that the tree of life, which grows in the midst of the paradise of God, is in the holy city, fast by the river of life, which proceeds from the throne of God. Nothing could be more explicit than this. We have now found the paradise of the New Testament. It is in the third heaven, where the tree of life is, and where God maintains his residence and his throne. Whoever, therefore, goes into paradise, goes into the presence of God. If the Saviour went there on the day of his crucifixion, with the penitent thief, he went into the presence of his Father.

"Bear this fact in mind, while we reverently listen to the words of the Lord, and believe what he says, while he himself testifies whether he went to paradise on the day of his crucifixion, or not. On the morning of his resurrection, the *third day* AFTER his crucifixion, he said to Mary, who was about to embrace his feet, in accordance with the ancient custom of deference or worship, 'Touch me not; FOR I AM NOT YET ASCENDED TO MY FATHER.' The third day, remember, from the crucifixion, and not ascended into paradise yet!

"Struck into a state of bewilderment by this stunning fact, Landis (pp. 209, 211) clutches wildly for some supports by which to rear again his prostrate structure. He feigns to find evidence in John 16:16, that Jesus told his disciples that at death he would go to his Father,—a scripture which very evidently has reference, not to his death, but to his bodily ascension, forty days after his resurrection. Then, referring to the fact that the word 'ascend' is from *anabaino*, he says: 'Now every tyro knows that in composition *ana* has very frequently [?] the force of *again*. *Baino* alone means simply to ascend; *ana* adds a shade of meaning.'

"It is frequently the case that writers try to drive others into an admission of their statements by representing that they will appear very ignorant and stupid to deny them. But Mr. L., not being a tyro, doubtless understands that nearly every statement in this criticism is false in itself considered, and every one of them wholly so, as applied to the case in hand. *Ana*, in composition with *baino*, does not have the force of *again*. In neither Liddell and Scott, Robinson, Greenfield, nor Parkhurst, is there any such definition as 'ascended again' given to *anabaino*. *Baino* alone does not mean 'to ascend.' No such definition is given to it in the standard authorities here named. It means simply 'to go,' without any reference to the direction; other words, either in composition with it, or in the context, signifying whether this motion is up or down, forward or backward, over or under, etc. In no one of the eighty-one instances of the use of the word in the New Testament, is it translated 'ascend again.' And finally, those texts which Mr. L. quotes as containing the word 'again,' as Matt. 3:16, which he quotes, 'Christ went up again, or returned,' and Matt. 5:1, which he quotes, 'He went up again into a mountain,' the word 'again' is not expressed in the English nor implied in the Greek. In only one instance is the word 'again' used with *anabaino*; that is Gal. 2:1, where Paul says, 'I went up again to Jerusalem;' but here the word 'again' is from another word (*palin*), explicitly inserted in the text, and *anabaino* is translated simply 'went up.'

"Rarely do we meet with an instance of more reckless desperation in the line of criticism. And what is the object of it?—It is to have us understand that when Christ says, 'I am not yet ascended to my Father,' he means to say, I am not yet ascended *again* to my Father. And from this he would have us further draw the lucid inference that Christ had ascended once, that is, in his disembodied spirit, between his death and resurrection, and now tells Mary not to touch him, because he has not ascended again! It would be difficult to conceive of a more unnecessary and far-fetched inference. And that men will seriously contend for such a view, shows the orbless obstinacy with which they will cling to preconceived notions, though they have only the most groundless trifles to sustain them, rather than surrender them for more consistent views. Nothing can be more evident than that Christ, when he said, 'I am not yet ascended to my Father,' affirmed in the most direct manner that since his advent into this world, he had not up to that time ascended to his Father.

"The popular interpretation of Christ's language to the thief thus utterly failing, we are thrown back upon the text for some other explanation of the phraseology there used: 'Verily I say unto thee, To-day shalt thou be with me in paradise.'

"There are but two probable ways in which this language can be interpreted: One is, to let the phrase 'to-day' refer to the time to which the thief had reference in his request. He said, 'Lord, remember me when thou comest into thy kingdom.' He looked forward to the day when Christ should come into his kingdom. And if the 'to-day' in Christ's answer refers to this time, then the sense would be, 'Verily I say unto thee, To-day, or this day, the day to which you refer, when I come into my kingdom, thou shalt be with me in paradise.' The word 'to-day' is from the Greek, *σήμερον* (*sēmeron*); and all the definitions we find of it would seem to confine it to present time, excluding an application of it to the future. This interpretation, therefore, we think cannot be urged.

"The other, and only remaining method of in-

terpreting the passage, is to place the comma after 'to-day,' making 'to-day' an adverb qualifying the word 'say.' The sense would then be, 'Verily I say unto thee to-day, Thou shalt be with me in paradise,' at that period in the future when I shall come in my kingdom.

"This method of punctuation, if it is allowable, clears the subject of all difficulty. Let us then candidly consider what objections can be urged against it.

"As to the punctuation itself, we all know that that is not the work of inspiration; and withal, that it is of recent origin, the comma in its present form not having been invented till the year A. D. 1490, by Manutius, a learned printer of Venice. It is therefore allowable to change this in any manner that the sense of the passage, the context, or even other portions of the Scriptures may demand.

"So the Bible Societies (Ives, p. 66) have found it necessary to change the punctuation of Matt. 19:20; and other passages are still in question. But the objector accuses us of making sad nonsense of the text by this change; and he asks, in bitter irony, 'Didn't the thief know it was that day, without Christ's telling him?' Very true, as a matter of fact; but let the objector beware lest his sarcasm fall upon the Scriptures themselves; for such very expressions do occur therein. See Zech. 9:12: 'Turn you to the stronghold, ye prisoners of hope: even *to-day* do I declare that I will render double unto thee.' Transposing this sentence, without altering the sense, we have phraseology similar to that of Luke 23:43; namely, 'I declare unto you even *to-day*, I will render double unto thee.' The events threatened here were to take place in the future, when the Lord should bend Judah, etc. See context. So the phrase 'to-day' could not qualify the 'rendering double,' etc., but only the verb 'declare.'

"Here, then, is an expression exactly parallel with that in Luke, and the same irony is applicable; thus, 'Did not the prisoners of hope know it was that day when the declaration was made to them?' But let our opponents now discard their unworthy weapon; for here it is leveled against the words of inspiration itself. See also Deut. 8:19; 15:15; 30:16; Acts 26:29.

"But when we take into consideration the circumstances of the case, we see a force and propriety in the Saviour's making his declaration emphatically upon that day. He had been preaching the advent of the kingdom of heaven to listening multitudes. A kingdom he had promised to his followers. But the powers of death and darkness had apparently triumphed, and were crushing into the very grave both his prospects and his promises. He who was expected to be the king of the coming kingdom, stretched upon the shameful cross, was expiring in ignominy and reproach; his disciples were scattered; and where now was the prospect of that kingdom which had been preached and promised? But amid the supernatural influences at work upon that memorable day, a ray of divine illumination may have flashed in upon the soul of the poor thief, traveling the same road of death beside his Lord. A conviction of the truthfulness of his claims as the Messiah, the Son of God, may have entered into his mind, and a desire have sprung up in his heart to trust his lot in his hands, leading him to put up a sincere petition, Lord, in mercy remember me when the days of thy triumph and glory shall come. Yes, says the suffering Saviour, in the hearing of the mocking multitude, I say unto thee *to-day*—to-day, in this hour of my darkness and agony—to-day, when the fatal cross is apparently giving the lie to all my pretensions—to-day, a day of forlorn prospects and withered hopes, so far as human eyes can see—verily, *to-day*, I say unto thee, thou shalt be with me in paradise, when my kingdom shall be established in triumph and glory."

—The grand old book of God still stands, and this old earth, the more its leaves are turned over and pondered, the more it will illustrate the Sacred Word.—Prof. Dana.

—A word is but a little thing; but it may brighten all the years of life, and cast a glory on the expiring hours; while an evil, bitter speech may sting the heart, and plant a thorn that rankles untill the dying day.

The Review and Herald.

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

BATTLE CREEK, MICH., NOV. 11, 1884.

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

THE CONFERENCE.

We have not had time, in connection with other duties, to prepare a detailed account of the meetings since last week's report. When we say that the occasion bids fair to be one of the most interest and profit ever yet enjoyed, the imagination of the reader will be able to supply all necessary particulars.

The days have been devoted to business meetings, which have all exhibited features of most intense interest. There has been preaching each evening; while the early morning meetings for ministers and delegates have grown so in interest as to overflow the east vestry, where they were at first held, and necessitate the use of the main auditorium. There has been a coming to the light. Victories have been obtained, and a new song put into many mouths. We give the space to the business proceedings of the Conference, which all will be gratified to read.

GENERAL CONFERENCE PROCEEDINGS.

TWENTY-THIRD ANNUAL SESSION.

(Continued.)

FIFTH MEETING, NOV. 3 AT 2:30 P. M.—Prayer by Eld. D. M. Canright. Minutes read and approved. Eld. R. F. Andrews presented credentials as delegate from Illinois. Eld. M. E. Kellogg was by vote invited to act as additional delegate from Vermont, and Eld. C. H. Bliss from Illinois. Eld. Jas. Sawyer, as missionary in the employ of the Conference in Chicago, took his seat as member of the Conference. Eld. E. Van Deusen was invited to represent Arkansas.

Eld. Waggoner, in behalf of the Committee on Constitutions, reported such changes as the Committee thought best to suggest in the Constitution of the General Conference.

On motion to adopt the Constitution with the revisions suggested, as the report of the Committee, many questions were raised and answered in regard to different articles and sections, after which the report was adopted.

The Constitution as presented by the Committee, containing the revisions now adopted, reads as follows:—

GENERAL CONFERENCE CONSTITUTION.*

ART. I. This Conference shall be called the General Conference of Seventh-day Adventists.

ART. II.—SECTION 1. The officers of this Conference shall be a President, a Recording Secretary, a Corresponding Secretary, a Treasurer, and an Executive Committee of five, of whom the President shall be one.

SEC. 2. The Executive Committee shall have power to fill any vacancies that may occur in their number by death, resignation, or otherwise.

SEC. 3. The officers shall be elected at the regular meetings of the Conference, and shall hold their offices for the term of one year, or until their successors are chosen.

ART. III. This Conference shall be composed of delegates from the State Conferences; of the officers of the Conference; and of such ministers as shall have been in the employ of the General Conference during any part of the year. And the Executive Committee are authorized to issue credentials to such ministers as are delegates to the Conference.

ART. IV. The duties of the President and Secretaries shall be such as usually pertain to those offices.

*It would take too much space to note all the changes in detail. The reader can ascertain these by comparing the Constitution as here presented with the Constitution, as given in the Year Book for 1883.—SEC.

ART. V. It shall be the duty of the Treasurer to receive and disburse means under the direction of the Executive Committee, and to keep an account of the same, and make a full report thereof to the regular meetings of the Conference.

ART. VI.—SEC. 1. It shall be the duty of the Executive Committee to take the general supervision of all ministerial labor, and see that the same is properly distributed; and they shall take the special supervision of all missionary labor, and as a missionary board shall have the power to decide where such labor is needed, and who shall go as missionaries to perform the same.

SEC. 2. When any State Conference desires ministerial labor from a minister not a resident within the bounds of such Conference, their request shall be made to the General Conference Executive Committee, and ministers sent by said Committee shall be considered under the jurisdiction of the Conference Committee of such State: *Provided*, 1. That if such minister consider the State Committee inefficient, or their action so far wrong as to render his labor ineffectual, he may appeal to the General Conference Executive Committee: *Provided*, 2. That if such State Committee consider such minister inefficient, they may appeal to the General Conference Committee, who shall decide on the matter of complaint, and take such action as they may think proper.

SEC. 3. The General Conference Executive Committee shall have power during the intervals between the yearly meetings to license ministers who may be raised up in mission fields.

ART. VII.—SEC. 1. For means to carry on the work of the General Conference, it shall receive the tithes of the State Conferences.

SEC. 2. In addition to the tithes, the Executive Committee is authorized to call for donations from State Conferences, churches, or individuals, as the wants of the cause may, in their judgment, demand.

ART. VIII.—SEC. 1. It shall be the duty of the ministers and others in the employ of the General Conference to make a written report to each annual meeting thereof of each week's occupation during the Conference year, or such portion of the year as they may have been in the employ of the Conference.

SEC. 2. It shall be the duty of the Conference to select a committee of six delegates who have not been in the employ of the Conference the preceding year, who, with the Executive Committee, shall audit and settle all accounts with ministers and others who have been in the employ of the Conference.

ART. IX. Each State Conference shall be entitled to one delegate in the General Conference, without regard to numbers, and one additional delegate for every three hundred church members in the Conference. Such delegates may be elected by the Conference, or appointed by its Executive Committee.

ART. X.—SEC. 1. The regular meetings of the Conference shall be held annually, and the time and place of holding the same shall be determined by the Executive Committee, by whom due notice thereof shall be given through the REVIEW.

SEC. 2. Special meetings may be called at the option of the Committee.

ART. XI. This Constitution may be altered or amended by a three-fourths vote of the members present at any meeting.

No other committees being prepared to report in full, the chairman read the following communication from the Central European field:—

TO THE BRETHREN ASSEMBLED IN GENERAL CONFERENCE AT BATTLE CREEK, MICH., OCT. 30, 1884.

DEAR BRETHREN: In view of the recent visit of our beloved president, Eld. Geo. I. Butler, and his thorough acquaintance with the affairs of the Central European Mission, it will not be expected of your committee to make an extended report respecting its work, further than the statement of its finances, and the actual work done in the dissemination of the truth by means of the journals and tracts which have been published and distributed during the past year. There are, however, some other points to which we invite your attention, and concerning which we desire such instruction as in your wisdom it may seem best to give.

Under the blessing of God, it has been possible during the past year to extend the work of publishing, both as to the number of journals issued and the languages in which they are printed. According to the recommendations of your last session, periodicals have been issued since Jan. 1, 1884, in the German, Italian, and Roumanian tongues, besides that already published in French. The actual number of copies printed from Oct. 1, 1883, to Oct. 1, 1884, is as follows: *Les Signes des Temps*, 62,900; *Herold der Wahrheit*, 46,200; *Adevărul Present*, 23,000; and *L'Ultimo Messaggio*, 14,000; or in the aggregate, 146,100 copies. Of the French and German papers, all have been distributed except the regular number reserved each month for binding. Of the Italian and Roumanian journals, we are not able to state definitely what proportion has been distributed, but should judge about one-third of those printed. As these journals have been prepared with care and are issued only quarterly, these remaining copies will be valuable for future distribution. The actual paying list of subscribers to *Les Signes* is 794, and of the *Herold* 1,264; but there are also regularly mailed in addition to this, of *Les Signes* 144 copies, and of the *Herold* 71 copies.

We have had opportunity to know that quite a number have embraced the truth during the past year through the reading of these periodicals. We have reason also to believe that the impression which they have made upon the public is favorable not only to the truth but to their future circulation. This has been demonstrated by what has been done in obtaining subscribers for *Les Signes* in localities where it has been gratuitously circulated. One brother has obtained in a small Swiss city since July 1, more than 150 subscriptions, most of which are for one year; and yet the paper had been sent gratuitously to all the addresses found in the directory of this city. What has been accomplished in this and other localities leads us to believe that thousands of paying subscribers might be obtained if suitable persons could be employed as canvassers. These persons, while acting as canvassers for the paper, could distribute such of our periodicals as should be circulated gratuitously much more judiciously and with much less expense than is done according to our present plan of sending promiscuously through the mails. Especially is this true of France, where there is great need of the circulation of the journal in preparing the way for public labor. The expense of postage to France is five-fold that of Switzerland according to the present postal arrangement, and the cost of sending the number of journals heretofore sent out through the mails would do much toward maintaining judicious colporters in the field, who, while distributing the papers, could at the same time obtain many subscribers. In the judgment of your committee, this course would be much more judicious and efficient for the advancement of the work, than that pursued at the present; and they desire instruction as to whether they are authorized to encourage colporters in this manner, particularly in France and Germany, furnishing them such support as may be absolutely necessary for their maintenance from the mission funds.

Since receiving instruction from the President to go forward with the erection of the building for the publishing work here, we have done our best to have the work go on with the utmost expedition possible; and at the same time we have endeavored to exercise the greatest care that the expense of the work might be as light as possible, consistent with having the building substantially and thoroughly built. We are happy to report that, according to present prospects, the building will be under roof by the time this communication shall reach you. This will permit its being finished and ready for occupancy by July 1, if you shall authorize going forward immediately with the work. The building thus far has been constructed in a most thorough and substantial manner. Full plans, showing how it has been built thus far, and how it is proposed to finish it, will be forwarded so as to reach you before the close of the session. Particular attention is called to the plan for heating and ventilating that portion of the building to be devoted especially to the publishing work and meeting hall. In view of the prospective completion of this building, and the necessary purchase of requisite presses and machinery, in order that the design in the erection of the building may be accomplished, your committee would respectfully

request and urge that you recommend, in harmony with the action of your last session, the coming to Europe of Eld. W. C. White, at as early a date as possible, to take charge of the finishing and furnishing of this publishing house. We request, in view of the probable increase of the printing work here, that you take into consideration the question of furnishing such experienced help as in your judgment will be necessary to take the oversight of this important branch of the work, and give such instruction as is needed to those now engaged in the work here.

In behalf of our mission, in behalf of our brethren and sisters generally, whose wishes we know, and on our own behalf personally, we express our earnest desire that Sr. White may visit Europe, that the cause here may share the benefits of her labors and of the precious light and instruction which the Lord so graciously grants us through his servant.

Praying that God may guide you in all your deliberations and that this session of your Conference may be a season of especial refreshing,

We remain,

Your brethren in the Lord,
B. L. WHITNEY, } Committee of the
A. C. BOURDEAU, } Central European
D. T. BOURDEAU, } Mission

Following the reading of the foregoing communication, remarks were made by Elds. Butler and Haskell in regard to the desirability of a visit to Europe in the near future by Sr. White and her son, Eld. W. C. White. The two latter responded that they stood ready to go whenever God should indicate by unmistakable providences that such was their duty.

The treasurer's report was then presented as follows:—

TREASURER'S REPORT.

A. R. Henry in account with the General Conference of S. D. Adventists.

	Dr.	
To cash on hand, Nov. 1, 1883,	\$7,086.84	
“ “ received from Conferences during year,	5,810.76	
“ “ on tent fund,	82.00	
“ “ miscellaneous sources,	93.17	
Total,	\$13,072.77	
		Cr.
By amount paid to ministers,	\$5,978.84	
“ “ “ N. Y. City mission,	3,004.52	
“ “ “ on sundries,	84.25	
“ Cash on hand to balance Nov. 1, 1884,	4,005.16	
Total,	\$13,072.77	

A. R. HENRY, Treasurer.

Adjourned to call of Chair.

SIXTH MEETING, NOV. 5, 2:30 P. M.—Prayer by Eld. Wm. Ostrander. Minutes of previous meeting read and approved. Credentials were presented by Elds. Wm. Covert and J. W. Rees, as delegates from Indiana, and Eld. Samuel Fulton as delegate from Tennessee. Eld. R. S. Owen, having arrived from Canada, was invited to represent that field, and Bro. Geo. Brown to represent Ontario.

In behalf of the Committee on Constitutions, Eld. J. H. Waggoner reported the changes which they had to suggest in State constitutions. The following is a full text of a revised constitution which the committee would recommend for State Conferences:—

CONSTITUTION FOR STATE CONFERENCES.

Believing that we have committed to us the great work of disseminating light upon the “commandments of God, and the faith of Jesus,” and the truths of the Third Angel's Message, for the purpose of securing unity and efficiency in our work, and of promoting the interests of the cause of present truth, we adopt the following as the Constitution of this Conference:—

ARTICLE I.

This Conference shall be known as the ——— Conference of Seventh-day Adventists.

ARTICLE II.

SECTION 1. The officers of this Conference shall be a President, Secretary, Treasurer, and an Executive Committee of five, of which the President shall be one; and they shall be elected annually.

SEC. 2. The duties of the President and Secretary shall be such as usually pertain to those offices.

SEC. 3. It shall be the duty of the Treasurer to keep an accurate account of the receipts and disbursements of the Conference funds, to pay out the same as may be provided by the Conference, to report to the Conference Secretary

each quarter the amount of money received and paid during the quarter, and the amount on hand at the close of the quarter, and to make an annual report thereof at the meetings of the Conference.

SEC. 4. It shall be the duty of the Executive Committee to appoint through one of our weekly papers the time and place to hold the annual Conferences, and to call special Conferences whenever, in their judgment, it may be needful to do so; to take the general supervision of all labor performed within and for this Conference; to take charge of and care for all the property belonging to the Conference; and to exercise a general watchcare over all matters pertaining to the interests of the cause within the bounds of this Conference.

SEC. 5. It shall be the duty of the Conference to elect or appoint a committee of six, who shall not have been in the employ of the Conference during any part of the preceding year, who, with the Executive Committee, shall constitute an Auditing Committee to examine and settle all accounts which are presented to the Conference at which they are elected or appointed.

ARTICLE III.

SECTION 1. It shall be the duty of the churches belonging to this Conference to adopt the tithing system of the Bible, and the funds so raised shall be paid quarterly to the Treasurer of the Conference to be used for the work for which the Conference is formed.

SEC. 2. In addition to the tithes, the Executive Committee is authorized to call for donations as the wants of the cause may, in their judgment, demand.

SEC. 3. All money shall be paid out by the Treasurer as may be provided by the Executive Committee.

ARTICLE IV.

SECTION 1. It shall be the duty of each church to make a written report every quarter to the Conference Secretary, of its standing, its additions and losses, the amount of its tithes, and the number of members of its Sabbath-school and Missionary Society; and to make a like report for the year to the regular annual meetings of the Conference.

SEC. 2. When any church, or scattered brethren, wish ministerial labor in their vicinity, their call shall be made to the Executive Committee.

ARTICLE V.

SECTION 1. It shall be the duty of the Conference to determine who are the approved ministers within the bounds thereof; to grant suitable credentials to the same; and to grant licenses to those whom it shall consider suitable to labor in the cause. And in the interval between the regular meetings, the Executive Committee are authorized to perform such duties.

SEC. 2. Those who may feel it their duty to exercise their gift as preachers or colporters, shall lay their exercises of mind before the Conference Committee, and the Committee may license them if they consider them qualified.

ARTICLE VI.

SECTION 1. It shall be the duty of the ministers of this Conference to make a written report to each annual meeting, of their labors each week during the Conference year, or of so much of the year as they have been in the employ of the Conference.

SEC. 2. It shall also be the duty of the ministers of this Conference to report to the annual meeting thereof, all donations which they have received during the year from churches and individuals, and such donations shall be considered by the Auditing Committee in settling the accounts of said ministers.

ARTICLE VII.

SECTION 1. The delegates to this Conference shall be elected according to the following ratio: Each organized church shall be entitled to one delegate, and one additional delegate for every ——— members.

SEC. 2. The members of the Executive Committee shall be members of the Conference *ex-officio*, and all ministers holding credentials from this Conference shall be considered delegates at large.

SEC. 3. In case that any of the delegates to which a church is entitled do not attend the Conference, the delegates attending may cast the full number of votes to which said church is entitled.

SEC. 4. Unorganized companies of believers shall be represented in Conference by the delegates at large.

ARTICLE VIII.

This Constitution may be amended at any regular meeting of the Conference by a two-thirds vote of the members, provided, that such amendment shall not conflict with the Constitution of the General Conference.

After a few remarks and queries upon some portions of the Constitution suggested, the report was adopted.

The Committee on Resolutions submitted the following as a partial report:—

“1. *Resolved*, That, in view of the difference of opinion existing in regard to ministers' paying tithes, we express it as the sense of this Conference that it is the duty of ministers in this respect, as in all others, to be examples to the flock; that they should pay tithes, and urge upon all others to do the same.

“2. *Resolved*, That in view of the perils of the last days upon which we are entering, we deem it to be the duty of all believers to keep themselves free from all worldly entanglements; and as such we would especially designate all secret organizations.

“3. *Resolved*, That we approve of the action of the California Conference in opening a mission in the

Sandwich Islands; and we view with gratification the indication that in other places, also, our brethren are partaking largely of the missionary spirit.

“4. *Resolved*, That, in our judgment, steps should be immediately taken to open a mission in Australia.”

Upon a motion to adopt the report, the first resolution came up for discussion. More than an hour was spent in a very lively and entertaining examination of the question, when it was moved to lay it upon the table till a Bible-reading should be given upon the subject. This motion was lost; and the time having expired, the Conference adjourned to call of Chair.

U. SMITH, Sec.

GEO. I. BUTLER, Pres.

(To be continued.)

IS THERE PROPHETIC TIME LONGER?

It has been with deep regret that we have noticed a disposition on the part of some professed believers in the Third Angel's Message to search for some *time* in the Scriptures at which they may be justified in looking for the advent of the Lord. Had they racked their brains and exerted their ingenuity to the same extent in studying some profitable question, or in acquainting themselves with the principles of present truth, they might have been useful to the cause. Some have made much of the forty years in which the children of Israel wandered in the wilderness of Arabia. As the Israelites were forty years in the desert, so from the ending of the 2300 days of Dan. 8:14, it would be forty years to the advent! That there is any relation of the two periods was never shown, and never could be shown, but there was a *chance to guess that it might be so*, and this is a basis quite sufficient for time theorists.

About ten years ago a brother in California wrote out his *argument* on this point and submitted it to us. We published a refutation of it which satisfied him. Within the last few years one of our ministers presented the same idea to us. We republished our refutation, and there it dropped for that time. But still the *time mania* would not down; and as a result, which was to be expected, a fanatic published a tract which contained all the possible follies of the theory in a short compass.

That time is passed, and now it is discovered that Joshua and the children of Israel were seven years in subduing the nations in Canaan; therefore it will be seven years to the Lord's coming! Here we must use another exclamation point, which we once learned “is a mark of wonder and surprise.” This theory would answer for the Age-to-come people, for they believe that they will have to subdue their enemies after they cross their Jordan and enter the land of promise. But we are not in the promised land of our inheritance yet. And we do not believe that we shall have to subdue our enemies after we enter it.

But this is not all. Fanaticism is fertile in expedients. It is found that on the day of atonement the jubilee trumpet was sounded; that fifty years from the fall of 1844, that is, to 1894, is a complete jubilee, and at that time the trumpet of deliverance will be sounded!! Here we may be permitted to double our wonder marks. How did they learn that the day of atonement must extend from one jubilee to another? And how are we to know that in the antitype we must measure off jubilee periods of the length of those in the type? We hardly suppose that anything we may say will have much effect on those who chase these phantoms, but we will offer a few suggestions which must be conclusive with every real believer in the Third Angel's Message. That these theories are subversive of the message it is easy to show.

1. It is contrary to every principle of Biblical interpretation to make a year in the type the symbol of only a year in the antitype. “A day for a year” is the only rule known in the interpretation of symbolic time. This undisputed fact is entirely disregarded by these time theorists.

2. We offer a reason which every true Seventh-day Adventist will accept, namely: The Testimonies say that "There is no time in the Third Angel's Message." They say that the truths of this Message are stronger than time. We need add no words on this point, as the declaration is direct and emphatic.

3. If there is *any prophetic time* to which we may yet look, then we have been altogether mistaken in our exposition of Rev. 10. We have *always* claimed that this marked the expiration of the prophetic periods—the only kind of time which was to be "no longer" after that proclamation was made; that this proclamation was made in 1844, identical with the message of the first angel in Rev. 14; that then the bitter disappointment came, represented by the bitterness of the little book after it was eaten; that after this came the Third Angel's Message, in which God's people were to "prophesy again before many peoples, nations, tongues, and kings."

Now it is easy to see that if we have been mistaken in the time message of Rev. 10, then we have been mistaken in applying the bitterness of the little book to the disappointment of 1844; then we have also been mistaken in regard to the First Angel's Message being given in 1844, and then we *must be* mistaken in the Third Angel's Message, and that is not yet being given. When we are ready to yield all these points, then we may join in the hue and cry after some prophetic time yet to be fulfilled.

We say that we do not know that anything we may say will affect the minds of those given to such speculations. But if they will persist in their course we will suggest to them that when they have explored the field of these time vagaries, and have fully settled in their minds where Cain got his wife, the "Pyramids" yet remain, and they will find plenty of room, and congenial company for their explorations.

Brethren, we entreat you not to give place to vain and unprofitable talk, when there is so much important "present truth" to learn. "The commandments of God and the faith of Jesus" present a broad foundation, and there are wondrous things in the law of God yet to be learned by us all. Myriads of ruined souls are still in darkness, waiting for the warning message which God has committed to us. Work, work, in behalf of the truth and of lost souls; and if there is no work at your hands, pray for those who are working, and that the Lord of the harvest will raise up more laborers, for the work is great, and many workers are needed.

J. H. W.

NORTHERN MINNESOTA CAMP-MEETING.

THIS meeting was held at Sauk Center, in a beautiful grove not far from town. We had feared the weather would be so cold as to make it unpleasant, but we suffered no inconvenience whatever. We had neither rain nor wind, and so far as the weather was concerned, it was one of the most pleasant meetings we have attended this year. I found the meeting much larger than I had expected. There were about thirty-five tents up, and nearly two hundred people camped on the ground.

Several of the Minnesota ministers were present, but most of the labor fell upon Bro. Olsen and myself. The attendance from the outside was good, and the interest most excellent. We had good freedom in presenting the truth, and the people seemed to appreciate it. Our own people were encouraged by what they heard. This meeting was the first that had ever been held in Northern Minnesota, hence there were a good many there that had never attended such a meeting before.

On the Sabbath Bro. Olsen preached a most impressive sermon, after which a large number came forward for prayers. On Monday about thirty

were baptized in a beautiful stream near by. God came near and especially blessed. All parts of the work received a share of attention,—the Conference, the tract work, health reform, also canvassing. Thus it will be seen that the meeting was a busy one, and I think it was a profitable one for Northern Minnesota. We believe its influence will be felt for good in that part of the State. It closed Tuesday morning, and the people returned to their homes strengthened and encouraged in God.

E. W. FARNSWORTH.

MEETING AT ALGONA, IOWA.

THIS meeting was held about the 20th of September, but the report that was then written being lost, a word at this late date will not be entirely out of place. Though the meeting was not quite as large as last year, it was an excellent one. A large proportion of the brethren and sisters from the northern part of the State were there. The meeting passed off very much as such meetings usually have. The preaching was such as to impress our people, as well as others who came in from the country and town, with the importance of obeying the truth in all respects. On Monday, fifteen were baptized; and about thirty joined several of our churches in that part of the State. After the baptism, we returned to the camp and celebrated the ordinances of the Lord's house. We doubt that this can be done properly at our camp-meetings as they are usually situated, but on this occasion we were somewhat retired from the village, and only a few besides our own people were present. Many of our scattered brethren and sisters, who seldom have such a privilege, prized it greatly, as well as all who participated in them. The Lord came very near to us on that occasion, and those who were present were deeply impressed by what they saw and felt.

The meeting was indeed a profitable one, and we feel sure that it will be a help to the cause in that part of the State. May God bless the people there.

E. W. FARNSWORTH.

GENERAL MEETING FOR PENNSYLVANIA.

THIS meeting to be held at Wellsville, N. Y., Nov. 27-30, will be one of great importance. The general interests of the cause will be carefully considered, and plans laid for its advancement. We are living in a most solemn time, when a great work is to be done, and but little time remains in which to accomplish it. God has given us a portion of this work, and made us responsible for its management and accomplishment. We have secured the labors of Elds. Butler, Haskell, and Canright, at this meeting. These men are qualified to give us instruction in all branches of the work, and to assist us in gaining a knowledge of our true relation to God. We certainly should make all possible efforts to attend this meeting. We cannot afford to let one such opportunity pass by at this time in the history of our work.

The usual reduction of fare will be granted to those who come over the N. Y. L. E. & W. Railway; while the narrow-gauge company gives all who pay full fare over their line to attend the meeting, a free return passage. This truly is liberal.

We request our brethren to come prepared to care for themselves as far as possible. Rooms will be rented and preparations made for all. Bring your trunks filled with bedding, the same as when you attend camp-meeting. However, if any are not able to comply with this request, there will be places provided for them. Brethren and sisters, come to this meeting, and use your influence to have others accompany you.

D. B. OVIATT.

—Let prayer be the key of the morning, and the bolt of the evening.

NORTH DAKOTA.

I WISH to call special attention to the appointment for a meeting at Fargo, D. T., Dec. 6-8. This will be the first general meeting for all that country; and we hope that all believers and friends of the cause will make a special effort to be at this meeting. Eld. Tenny and Eld. M. M. Olsen have been at work there a short time. Now, in order that the work may be carried on to the best advantage, we call this meeting of all interested ones, that we may consult, lay plans, and organize the effort and the strength there, that the most possible good may be accomplished.

If there are those that are so remote that they cannot attend, will they please write concerning their interest, and what the opening for labor is in their vicinity. All such communications may be directed to Mrs. G. C. Tenny, Fargo, D. T.

We would also request those that come to come prepared to care for themselves in part by bringing blankets and other things for bedding, and anything else by which you can help sustain the meeting, as there are but few at Fargo to entertain. But let no one stay away on this account. We should also be glad to meet friends from the adjoining region in Minnesota.

O. A. OLSEN.

GENERAL MEETING FOR NEW YORK.

It is now decided to hold our State meeting at Rome, Nov. 27 to Dec. 1, as appointed in this week's REVIEW. This will be an important gathering, and a general attendance is expected. Bro. Butler or Bro. Haskell and Bro. Canright will attend our meeting, and we know our brethren and sisters will appreciate the privilege of enjoying the labors, and hearing the testimony of these servants of the Lord. The meeting will begin Thursday evening, and close Monday morning. We request all our laborers to come Wednesday, and remain over till Tuesday, to consult together, and lay plans for the further prosecution of the work in our Conference.

M. H. BROWN.

EXPLANATORY.

A WORD of explanation is due on what I said upon cholera in a recent number of the REVIEW. From searching records I am prepared to state that it made its first appearance in Great Britain in 1831, and on the Continent the next year. It also crossed the Atlantic at that time and spread somewhat in America. It made its reappearance in Europe about thirty years ago. This is, therefore, the third visit to Europe of this plague, which was not known here till about a half century ago. One who has a knowledge of present truth, on passing where it is raging, cannot suppress those sensations men will have when the seven last plagues shall come. God deliver us in that dread day, which hasteth greatly.

D. T. BOURDEAU.

—You want to be true, and you are trying to be: learn these two things: Never to be discouraged because good things get on slowly here; and never fail daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why cannot we, since we have him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruits. Trust to God to weave your thread into the great web, though the pattern shows it not yet.—Geo. McDonald.

—Shall we then bemoan any darkness? Shall we not rather gird up our strength to encounter it, that we too from our side may break the passage for the light beyond? He who fights with the dark shall know the gentleness that makes a man great—the dawning countenance of the God of hope.

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.

GATHERING OF THE FAITHFUL.

At the sounding of the trumpet, when the saints are gathered home,

We shall greet each other by the crystal sea ;
When the Lord himself from heaven to his glory bids them come,

What a gathering of the faithful that will be !

When the angel of the Lord proclaims that time shall be no more,

We shall gather, and the saved and ransomed see ;
Then to meet again together, on the bright, celestial shore,
What a gathering of the faithful that will be !

At the great and final Judgment, when the hidden comes to light,

When the Lord, in all his glory we shall see,
At the bidding of our Saviour, "Come ye blessed to my right,"

What a gathering of the faithful that will be !

When the golden harps are sounding, and the angel bands proclaim

In triumphant strains the glorious jubilee ;
Then to meet and join to sing the song of Moses and the Lamb,

What a gathering of the faithful that will be !

—Selected.

FRANCE.

IN "QUARANTAINE" NEAR BASTIA, CORSICA.—I am spending a few days in *quarantaine* on a vessel in the port of Bastia, Corsica, for having passed through Marseilles, where I set sail for this city, and where cholera has not ceased doing its fearful work of destruction.

I have, with the blessing of God, had a good passage to this island, to which I am invited by a Baptist evangelist, who has received our French paper through the instrumentality of Bro. Whitney. I have held an interesting correspondence with this evangelist, who is also a colporter. He is cautiously embracing the third angel's message, and needs instruction on many points. I shall give further particulars when I have seen him.

Since my last report, Mrs. Bourdeau and myself have visited a lone Sabbath-keeping family at St. Didier, not far from Lyon. The brother is disposed to devote his time to the work of colporting as soon as he can so shape his affairs that he can carry out his intentions. We have also had a precious season with the church of Valence, with whom we held quarterly meeting and celebrated the ordinances. Here, as at Branges, nearly all paid in their tithes as systematically as do our old churches in America. Though the amount was not large, it was telling when considered from the stand-point of the true principle that produces it. I put the church records of the churches of Valence and Branges in shape very much after the plan of church books used by our American churches.

I stopped one day at Marseilles, a city of 400,000 inhabitants, of whom 12,000 are Protestants. I visited several persons of high standing, among whom was a Pastor Monod, who belongs to the family of Monods that is so noted in the Protestant world. Here, as at every other point (even at the Library of the National church, and in the National church itself), I spoke nearly one hour from our chart. I never saw a better interest. The pastor treated me with great respect, manifesting special appreciation and gratitude. While he was speaking favorably of the chart and of the fitness of its symbols, a member of his church stepped in, with anxiety and paleness stamped upon his countenance, informing him that one of his teachers was having a severe attack of cholera, and wanted to see him immediately. The pastor regretted very much having to leave, saying he was deeply interested, etc. I said to him, "You and the afflicted have my sympathy and prayers. God bless and comfort you both." Thus closed a very interesting interview. I never felt more thankful for present truth, a mighty, impregnable bulwark against error before the learned and unlearned. But in this case there was no opposition to the truth. Objections were raised in a Christian spirit, and these were respectively met with Bible testimony. I obtained some names for our French paper and American *Signs*, and also a few subscrip-

tions ; and, best of all, an offer of a furnished room for a colporter, at very reasonable rates, from the son of one of our converts from Branges, who has for years served in the National Bank of France, and who did all in his power to assist me while in Marseilles.

For this and other blessings, we thank God and take courage. Even the quarantine is proving a blessing to me, in giving me an opportunity of resting, attending to an extensive correspondence, and reviewing the mercies and blessings vouchsafed to me thus far. My heart is broken in tenderness, and tears flow at a sense of God's unbounded goodness, and I am strongly impressed with the conviction that time is very short, and that the plagues of God's unmingled wrath will not tarry long, and that we should make the signs of the times, fulfillment of prophecy, and near coming of Christ very prominent in our preaching, in our papers, and above all in our lives.

Since I finished writing this, a fine-looking man made his appearance, among other persons, on a high wall at a distance. The thought struck me that here was a good subject for missionary labor, and I acted accordingly, waiving a paper I held in my hand. He responded, obtained a boat, and came to within speaking distance of our boat. I never had seen him before. He promises to meet me at the boat to-morrow, Friday, at 3 p. m., at the close of my quarantine.

LATER.—I put my feet on *terra firma* at Bastia last Friday, feeling thankful for so favorable a passage through the dreaded quarantine. On landing, myself and goods underwent a brief fumigation for disinfection. I then came directly to our Baptist evangelist, Bro. Comte, a young man about twenty-nine years of age, whose spirit and caution I admire, and to whom I have been teaching the way of truth more perfectly since meeting him. I have also spoken twice in a Baptist hall controlled by a Baptist vice-consul residing in this city, and once in a private room.

The people of this island all speak Italian. Most of them also speak French. They number about 150,000, and are all Roman Catholics, excepting about fifty persons who have espoused the Protestant cause. The reason this people speak Italian is, that the island of Corsica belonged to the kingdom of Genoa until about one hundred and twenty years ago. The reformation of the sixteenth century never penetrated here, and it is only since France has had more liberal laws that the Baptists have started the evangelical work in this city. It is decidedly a hard field. The people are behind the times through being shut away from the advantages of the light and blessings of the more favored portions of Europe. They have a decided military spirit, priding themselves that the great Napoleon was born on their soil, in the city of Ajaccio, to which I am invited by a pastor who is interested in our views.

D. T. BOURDEAU.

SWEDEN.

SINCE September 11 I have labored in Sweden. Of this labor others have spoken. Sept. 25 I came to Stockholm. On the following Monday Bro. Norlin came home from a tour in Norland. He has been absent less than three months, and has received during that time for subscriptions and books sold, about \$243. The people have, as a general thing, been very kind to him, and often entertained him free of charge. He has held a few meetings here and there, where opportunity was given, and reports the people in that part of the country as more religiously inclined, and less prejudiced, than in any other part. The farthest point reached was Luleå, about six hundred miles north of Stockholm. He has visited the cities, and traveled on foot through the country. In Umeå he was permitted to speak in a Lutheran meeting-house belonging to the State church. In Hernisand he obtained 50 subscribers for our papers, and in Sollefteå 40. Some became interested in the truth. In Kubikenborg are three Sabbath-keepers, in Helsingland eight, in Torp four, and a few others have commenced in other places.

Bro. Norlin will now have to labor awhile in Stockholm, so as not to lose the subscribers we have here, and to help develop the interest ; but Bro. Hällgren will go to Norland in a short time to labor as colporter.

We find Stockholm a hard place to labor. Many distracting influences have created much prejudice. The Baptists oppose us severely, and they are very numerous in this city. The First Baptist church numbers more than three thousand members, some of whom are very rich, and there are three other Baptist churches in the place besides. We held four meetings in a school-house in the southern part. About one hundred and twenty attended on Sunday. Some were inquiring after the truth. But this place is now shut against us. In the north part of the city we were invited by a Baptist brother to speak in the hall of a religious society of which he was chairman. I spoke twice. Then the other brethren appointed meetings on the same evenings that we had appointed, so we withdrew our appointments. The brother who wanted me to speak had paid half of the rent for the hall, and insisted on occupying it half of the time. The rest agreed to this, and I held one meeting, which was well attended. The society then met again and decided that we could have the hall no more. They also excluded said brother from their society on account of heresy, although the society is made up of many different denominations, and pretends to labor for Christian edification, independent of sectarian views. So we were shut out again.

We have now succeeded in obtaining a large shop below in the same building, and have held three meetings, according to appointment. Said society had published in the papers that they had not invited me to speak, so as to discourage people from attending, but nevertheless our room was filled every time. Sunday afternoon about one hundred and fifty attended, and many left because there was no room. The Spirit of God attended these meetings and a deep impression was made. We are now about to hire a hall large enough for eight hundred or one thousand persons. It is in a new building situated in one of the best localities of the city, and we are to occupy it three months for \$40, which is less than one-third of the regular rent. (House rent is exceedingly high in this city.) The Baptist brother already mentioned has done everything in his power to get the truth before the people ; indeed, he could not do more if he was one of our own members. He is a man of some means and a good influence, and without his help we could not have had these meetings on the north side. We trust the Lord will direct to his own glory and the salvation of precious souls.

Stockholm, Oct. 15.

JOHN G. MATTESON.

ROUMANIA.

I HAVE now labored in Roumania three months. The church in Pitesti now comprises fourteen members, who seem to be firmly established in the faith, and to be of good courage. Bro. Tomă G. Aslan, and his brother, Mitica M. Aslan—two of those who have interested themselves in a special manner in the study of the present truth—have already commenced to work in the cause, and we have reason to hope that God will assist them and grant them success in their labors.

I have baptized three more persons, and have made arrangements for four others to be baptized as soon as practicable. The dear friends of truth there have taken off their jewelry, and have laid aside the use of intoxicating wines, tobacco, tea, swine's flesh, etc. They enjoy having family worship in their dwellings, appreciate their worship on the Sabbath, and their prayer and social meetings ; and their Sabbath-school is calculated to impart instruction and courage to all those who attend it.

Recently Bro. T. G. Aslan and I spent a few days in the cities of Bucearest and Ploesti ; and as a result of our visit there, several have expressed their desire to read on the truth, and to become better acquainted with our views. They have joyfully taken from our hands some of our tracts, and copies of the *Adevărul Present* ; and a goodly number have subscribed for the paper.

The following extracts of letters show how some persons look upon our Roumanian journal. They seem more interesting when it is considered that Protestantism, and even Roman Catholicism, have not as yet made any impression on the real Roumanians, as to making converts of them. A gentleman in Moldavia writes :—

"Sir: I have the pleasure of sending you the addresses of thirty-three persons, some of whom, I

trust, will subscribe for your journal, the *Advärulla Present*, after having received specimens of the same. It is liked much."

Afterward, the papers having been sent as desired, he writes again: "I send you the amount for the subscriptions of fifteen persons, with their names. I hope to find more subscribers for your journal. At present several are at the springs in the mountains. I hope, in the future, to do all I can to help you in your work."

A person from one of the cities in Roumania writes: "I am very grateful for the tracts and the journal that you have sent me. Please send me several sample copies of the journal to hand to my friends. As for myself, you may always consider me as a subscriber."

A person from another of those cities writes; "I have received your journal, and I wish to make known to you the real pleasure it gave me to read the words that are so precious to me. I now see that the Spirit of God prevails also to-day among the faithful Christians who keep the law of God. The Lord grant that your writings may bring good results, and be like 'high-sounding cymbals.' I send you one hundred addresses of persons in our city, and I hope to send you three or four hundred more soon. I shall work as much as possible in circulating your journal, and I will look to God for my reward. I pray that the Lord may grant you light and wisdom from above to proclaim the judgments contained in his word which will have their accomplishment in our generation."

As the result of sending the papers to the one hundred persons, nearly forty became subscribers to the journal.

A person in Transylvania writes: "The contents of the journal that you publish interest me much, and I pray you to make me a subscriber for it."

Another person writes: "I have read with pleasure your very interesting journal. Have done my very best to find some subscribers for it, and have obtained six, of whom I send you the names, and which you will please regard as a little sacrifice on my part in favor of your work. Please regard me as a perpetual subscriber."

May the God of all mercies enable the dear friends of truth in those countries to walk in his fear, and to endure faithful unto the end, is my earnest prayer.

A. C. BOURDEAU.

Bale, Suisse.

SWEDEN.

SEPT. 2 I came to Sillerud, in the western part of Sweden, and held meetings a short time. One person received the truth and was baptized. There are now two Sabbath-keepers. From here I went to the Conference in Grythytted. Our meetings here were well attended, and the word preached made a deep impression on our brethren as well as on outsiders. The good Spirit of God brought rich blessings to our hearts, and our brethren and sisters promised before God to do all they could toward spreading the light of present truth among their fellow-men. More brethren attended this Conference than any preceding one, yet some were missing, and they were deprived of a great blessing. For my own part, I have never before been blessed so greatly, and I feel that all the treasures of earth are nothing compared to this blessing.

On Monday after the Conference I went to Örebro. No place for meetings could be obtained at present, but arrangements were made for one in the future, and I hope to be able to occupy it during the winter. Örebro is a central place in Sweden, and one of the principal places for religious activity. In Eskilstuna I held three meetings. Sept. 22 Bro. Matteson arrived and held two more meetings. The last of these was attended by about two hundred hearers, who listened with good attention. Sept. 24 we went to Stockholm. The brethren were glad that we came, for the few Sabbath-keepers here began to feel like sheep without a shepherd.

Sept. 29 I went to Knifsta, and have held meetings in Laggå, Denmark, Östuma, and Alsike, besides Knifsta. There has been a good interest to hear. About twenty persons are keeping the Sabbath. Three were baptized. A church with seven members was organized. Others intend to unite with them ere long.

I am now with Bro. Matteson in Stockholm. I

feel strengthened by the grace of God, and trust to be enabled hereafter to labor more than in the past, that I also may have a few sheaves to bring home to the heavenly garner in the great day.

Oct. 15.

O. JOHNSON.

NEW HAMPSHIRE.

SOUTH CONWAY.—I spent Sabbath and Sunday, Oct. 18 and 19, at this place. There is some interest here. I have presented the claims of God's law, and look for some to obey. There are calls in so many directions that it is impossible for me to attend them all at present. Brethren, pray for the work in this part of the great harvest field.

GEO. W. HOWARD.

MAINE.

DENMARK AND HIRAM.—Returning from camp-meeting, we commenced meetings in Denmark. The Lord is at work here by his Spirit. Seven or eight have started in his service. The interest is quite good, and we hope for others. At Hiram two have embraced the truth since camp-meeting. We hope for others. Two were baptized here last Sabbath.

GEO. W. HOWARD.

OHIO.

SPRINGFIELD, NOV. 5.—The work is still onward in this place, and the interest is increasing. Since our good camp-meeting, ten have united with the church, and others are convinced of the Sabbath. May the dear Lord give the increase, and add to our numbers such as shall be saved in his everlasting kingdom. We feel greatly encouraged to work for the Master, that his name may be glorified and that precious souls for whom he has died may be saved. Pray for the success of the cause here.

GEO. W. ANGLEBARGER.

INDIANA.

PLYMOUTH, NOV. 3.—I returned to this place Oct. 24. The interest among those in the truth had not abated; but outside prejudice had become quite bitter. The efforts to secure a public hall for preaching failed, and our meetings were necessarily held in a private house, which prevented many from attending. A church of eighteen members was organized, seven being received by letter. Bro. A. C. Barnes, who was for years an ordained minister of the Methodist church, but ceased his labor there, as he says, to search for truth, was unanimously chosen elder. Although he has been blind for a year, his memory is well stored with a large share of his Bible; and the truth as presented to him by Bro. Godsmark and myself, caused him tears of joy. Every confidence is reposed in him by all, and with the assistance he has, I am sure this church will prosper.

J. P. HENDERSON.

PENNSYLVANIA.

EMAUS.—Our work at this place and in the State closed Oct. 27. We feel grateful for the blessing of God that has attended our feeble efforts. Since our last report a number more have taken hold of the truth. We enjoyed also the visit of Eld. Oviatt, and during his stay we organized a Tract Society of ten members at Fleetwood to carry forward the good work. At Emaus five were baptized on our last Sabbath there, and one at Fleetwood on Sunday. Eight have lately joined the church, making a total of sixteen additions. At our parting meeting at Fleetwood, we could truly say that we had the good wine at the close. Our donations were not far from \$50, and our book sales, including the work of Bro. Snyder, amounted to \$100. We received several new subscribers for the REVIEW, Signs, and the German papers.

As we leave this field, we hope that God will soon send a laborer to continue the good work; for truly this Conference presents a great field for German labor.

R. CONRAD.

MICHIGAN.

GOWEN.—Oct. 17-29 Eld. J. F. Hanson and wife held meetings here and worked with praiseworthy zeal. He spoke in five different places, so that all could come who wished. Of those who came in from the outside a few were convinced of

the truth, and others were deeply moved. God's Spirit was manifest in a great degree among us. We felt greatly blessed. The testimonies borne were all in one direction, to live a holy life and be prepared to meet our dear Saviour in peace. May God in his great mercy help us all. May God lead and strengthen his servants, Bro. and Sr. Hanson, that they may be a blessing among our Scandinavian people everywhere.

AUGUST RASMUSSEN.

AMONG THE CHURCHES.—At the time of my last report I was called to Racine, Wis., to preach the funeral sermon of Sr. Christensen. Oct. 4, 5, the time of our quarterly meeting, we enjoyed a good meeting with the friends in Chicago.

Sabbath, the 17th, in company with my wife I met for the first time with the friends of the cause in Gowen, Mich. We labored here with this church till the 29th, holding in all seventeen meetings. My wife's help was very much appreciated by the friends, as well as by those not of our faith. Sabbath, the 25th, I baptized three, who united with the church. Took eight subscriptions for our publications, and sold ten Bibles. On the whole we think our visit proved a blessing both to the church and community.

Nov. 3.

J. F. HANSON.

TEXAS.

PEORIA, HILL CO., OCT. 12.—As soon as possible after our camp-meeting I prepared to go out to labor in the harvest field. A call for help came from Comanche County, to which I responded. I stayed two weeks, preaching sixteen discourses, and visiting the interested ones for the balance of time. Eight promised to keep all of God's commandments. I regretted to have to leave them so soon, on account of sickness at home; but hope to resume my labor there very soon. These people are generally poor in this world's goods; but I trust some of them will be heirs of the world to come. I feel that it is sweet to labor for the cause and make covenant with God by sacrifice.

A. W. JENSEN.

McKINNEY, COLLIN CO.—Since our last report we have given thirty-six discourses, making forty-seven in all. We held two Bible-readings, and conducted three Sabbath-schools. We have had to meet in debate two Campbellite ministers, one of whom was R. C. Horne, whom Eld. Kilgore met in debate at Savoy, Fannin Co., Texas. The truth has triumphed, with between thirty-five and forty adults keeping the Sabbath as a result. The opposing side took the old positions of the abolition of the law, and no Sabbath, which was very unsatisfactory to the people. There is a great work to be done here yet, as others are almost persuaded, and most of those who have taken their stand on the Sabbath are strongly wedded to that idol, tobacco. We expect to visit them Sabbaths and Sundays until an organization can be effected, and they all become rooted and grounded in the truth.

We expect further opposition from the aforesaid Horne and Eld. Ober, the Winebrennerian minister. We shall labor and pray to the end that the Lord may thoroughly establish in present truth all those that are honest at heart. We earnestly desire the prayers of God's people.

Oct. 27.

J. M. HUGULEY.

W. T. DRUMMOND.

IOWA.

MARSHALLTOWN.—Closed meetings at this place Oct. 26, having continued eight weeks. The average attendance was fifty or more, and the interest at the close as good as at any time during the meeting, or better. Bro. Wilson and Hoen labored a portion of the time among the Scandinavians, eight of whom are now obeying the truth. On account of sickness Bro. Pegg left us during the latter part of the work. As a result of the tent work, camp-meeting, and colporters' labors, twenty or more have embraced the truth. A Sabbath-school of forty members was organized, a hall secured, and regular meetings established. \$30 worth of books were sold, three orders taken for REVIEW, and twelve for Instructor. The work here should be resumed in the near future, that those who have taken hold may be fully established, and that others who are investigating may

be induced to unite with them. We hope to see a good church established here if the work, but just begun, is properly carried forward. May the Lord bless those who are willing to obey him, and lead others who are yet undecided into a full submission to his will. We close the work for the present to attend the General Conference.

A. G. DANIELLS.
I. J. HANKINS.

MISSOURI.

TEN MILE, MACON CO.—Eld. D. B. Ray, who came here, as he said, "to expose the heresy and corruption of the Seventh-day Adventists," after promising that he would be "very fair and divide time with them," backed down on every point, even on his own proposition. He manifested such an abusive, tyrannical spirit that all classes and denominations, except his own church, which he called "the sheep," were disgusted with him. He made us many friends, and so divided the Baptist church in sentiment that even many of the members were ashamed of his conduct and language, and are in sympathy with us. At least, this is the report.

The church was closed against us, but the Lord opened the way before his servants. The Methodist church on one side, and the Disciple house on the other, was offered us in which to reply. At my first reply, though but a few hours' notice was given, the church was literally packed, and all could not get in who came. We decided to occupy both houses, which are four miles apart. Bro. Bunch is reviewing him at one of these churches, and I at the other. We have good congregations of the best citizens at each place. Four new ones have signed the covenant since I came here, and many others are interested. "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." Ps. 76:10. J. G. WOOD.

ILLINOIS.

MORRISON AND ALEDO.—From Sheridan we went to Morrison Oct. 6, and remained till the 8th. Here I had the privilege of seeing my dear parents. They love the precious truth of God, and are endeavoring to shape their lives in harmony with it. We had some precious seasons in reading the Bible and praying together. I spent the night of Oct. 8 with Bro. Theo. Kendall and family at Rock Island. This dear family love the precious truth, and are striving to obey it.

From here I went to Aledo. I reached this place Oct. 9, and remained till the 20th. Our brethren and the friends of the truth have built a commodious house of worship, which was dedicated on Sunday, Oct. 12. This house is provided with comfortable seats, and two good heating stoves and is all paid for. Five worthy persons took their stand for God and his truth, and were baptized on Sabbath, Oct. 18. It was a pleasant sight to see husband and wife, and young persons just emerging into active life, acknowledge the claims of God and submit to them. On the evening after the Sabbath these persons were given the right hand of fellowship and welcomed into the church of Christ. It was a solemn occasion. The Lord granted us his Spirit graciously. I am sure if we cultivate the Spirit in our hearts that we enjoyed on that occasion, that "roots of bitterness" will not spring up, but that brotherly love and tender feelings will exist in every heart. Lord, help us to realize that we live in the great antitypical day of atonement. R. F. ANDREWS.

TENNESSEE CONFERENCE PROCEEDINGS.

THE fifth annual session of the Tennessee Conference of Seventh-day Adventists was held at Martin, in connection with the camp-meeting, Oct. 14-22, 1884. The first meeting was called Oct. 15, at 9 A. M. Prayer by Eld. S. Fulton. The Secretary's report of the last annual session was read and approved.

Four churches were represented by delegates. By request, the Leach church was admitted into the Conference, and by vote, a delegate appointed. On motion, Elds. I. D. Van Horn and S. H. Lane and all other brethren in good standing were invited to take part in the deliberations of the Conference. On motion, the Chair was authorized to appoint the usual committees, which were as fol-

lows: On Nominations, J. H. Dortch, J. B. Yates, W. L. Eskew; on Credentials and Licenses, I. D. Van Horn, J. E. White, N. Pearson; on Auditing, S. J. Yates, J. E. White, Geo. Cook, J. K. Cartwright, W. H. Parker, N. Pearson; on Resolutions, S. H. Lane, P. D. Moyers, J. Q. Finch. Adjourned to call of Chair.

SECOND MEETING, Oct. 16, AT 5 P. M.—Prayer by Eld. I. D. Van Horn. Minutes of last meeting read and approved. The Committee on Resolutions reported the following:—

Whereas, The *Signs of the Times* has proved an excellent paper to introduce the truth into new fields; therefore—

Resolved, That we recommend that in cities in which important meetings are to be held a thorough canvass be made for the *Signs*.

Whereas, The tithe is the Lord's, therefore—

Resolved, That we as members of this Conference consider it our duty to pay all our tithes into the treasury for the support of those who labor in the cause.

These resolutions were considered separately, and important remarks were made by Elds. I. D. Van Horn and S. H. Lane, and others, after which they were unanimously adopted.

The following resolution was also presented:—

Whereas, The health reform is an important part of the third angel's message, therefore—

Resolved, That we recommend all our members to become more thoroughly educated in the principles of health reform by subscribing for and reading *Good Health*.

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

THIRD MEETING, OCT. 17, AT 9 A. M.—Prayer by Eld. S. H. Lane. Minutes of last meeting read and approved. The third resolution was taken up and discussed at length, and unanimously adopted by a rising vote. Adjourned to call of Chair.

FOURTH MEETING, OCT. 19, AT 9 A. M.—Prayer by J. H. Dortch. Minutes of last meeting read and approved. The Committee on Credentials and Licenses reported as follows: For renewal of credentials, S. Fulton; license, P. D. Moyers.

The report of the Nominating Committee was as follows: For President, S. Fulton; Secretary, M. C. Fulton; Treasurer, J. B. Yates; Executive Committee, S. Fulton, J. B. Yates, G. W. Dortch; Camp-meeting Committee, W. D. Dortch, J. T. White, Samuel Moore. Each name was considered separately, after which this board of officers was elected.

Adjourned to call of Chair.

FIFTH MEETING, OCT. 20, AT 9 A. M.—Prayer by Eld. I. D. Van Horn. The Committee on Resolutions further reported as follows:—

Resolved, That the Tennessee Conference raise \$1,000 for home work the coming year, \$500 for reserve fund, and \$500 for tent fund.

The resolution was fully discussed and adopted, after which pledges were taken amounting to \$1005. An amendment was offered to the resolution that an addition be made of \$500, for the purpose of helping pay the ministers, providing the tithe was not sufficient. The resolution as amended was acted upon and unanimously adopted.

Adjourned *sine die*.

SECRETARY'S REPORT.

No. of churches,	5
" " members,	87
" " Sabbath-school scholars,	106

TREASURER'S REPORT.

Received during the year in tithe,	\$382.68
" " on pledges,	109.75
Total,	\$492.43
Paid out,	\$492.43

S. FULTON, Pres.

M. C. FULTON, Sec.

—If there's a right thing to be done, and we seem to pass through a wrong thing on our way to it, depend upon it there's another way to it, and a better one, and it is our own fault, and not God's that we do not find it.—*Edward Gannett*.

—Let all seen enjoyments lead to the unseen fountain from whence they flow.—*Halyburton*.

News of the Week.

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

FOR WEEK ENDING NOV. 8.

DOMESTIC.

—Southern Pennsylvania is having a second crop of fruit on account of the lateness of the season.

—Vermont proposes to substitute electricity for hanging, in cases of capital punishment.

—The decrease in the public debt for October was \$8,307,192; total interest-bearing debt, \$1,206,475,600.

—A gas vein with a flame of fifty feet was struck at Cannonsburg, Pa.

—Mrs. William H. Vanderbilt, it is said, knits the stockings worn by her millionaire husband.

—The supreme Court of Ohio has declared the Scott liquor law unconstitutional.

—Many leading sanitarians express a belief that the cholera will reach America next year.

—During the week there have been 166 business failures in the United States against 205 last week, and 219 for the corresponding period of 1883.

—A boiler explosion in Mead's sugar house at New Orleans caused the death of nine persons; while six were wounded, some of them dangerously.

—President Arthur has issued his proclamation for the observance of Thursday, the 27th, as a day of general thanksgiving.

—There are published in English 16,500 publications; German, 7,350; French, 3,850; and Spanish, 1,650.

—The Rev. J. J. Riordan, Catholic missionary to Castle Garden, says that America is the dream of every boy and girl in Ireland.

—The Society for the Prevention of Cruelty to Children in Philadelphia has discovered one girl of fifteen who is a wife and the mother of two children, and another wife less than 12 years of age.

—The damage by the high tides at Quebec, Wednesday night, is placed at \$250,000. Towns along the St. Lawrence have suffered severely, docks have been carried away, and boats and other vessels wrecked, the losses mounting into the thousands. In some places the people are suffering from cold and hunger.

—An explosion in a dynamite mill near Stouchsburg, Pa., Thursday afternoon, blew three men to fragments and demolished the mill. The detonation caused the collapse of a chimney at Robesonia, ten miles away, upon which a number of masons were working, ten of whom were killed.

FOREIGN.

—Sir Walter Raleigh's tobacco-box has lately been discovered in England.

—M. de Lesseps will leave France for Panama early in February.

—Professor Nordenskjöld is preparing to lead an expedition to the South Pole.

—De Lesseps is watching United States politics with great interest.

—King Leopold of Belgium has presented to King Humbert of Italy a silver medal for his humanity and devotion to the cholera-stricken people of Naples.

—Sixteen people were killed and twelve seriously injured during a fire panic at the Starr Theater, Glasgow, Scotland.

—The Khedive of Egypt has received information that Chinese Gordon has been captured by the rebels, and he is now at the Mehdi's headquarters. Previous to his capture, 8,000 of his garrison surrendered to the rebels while on the way to Dongola.

—The discovery of a silver mine district, sixty miles by thirty, on the borders of New South Wales and South Australia is the excitement of the hour in those parts. In one instance a mass of two tons yielded 10,000 ounces of silver. A similar discovery is also announced in another part of New South Wales.

—GLASGOW, Nov. 2.—The man whose cry of "fire" caused the panic in the Star Theater last evening, has been arrested. He was drunk when he raised the false alarm. Persons in the theater at the time describe the scene on the staircase as terrible. The steps were strewn with ribbons, hats, sacks, and shawls. The victims were first suffocated and then trampled upon. The panic lasted fifteen minutes. It is a noteworthy fact that the authorities had disapproved of the means of exit, and contemplated the construction of an additional exit from the gallery. The scenes witnessed when the relatives identified the dead, were most affecting. Among the victims were eight females.—*Inter Ocean*.

RELIGIOUS INTELLIGENCE.

—Joseph Cook will visit Nova Scotia in December with his lectures.

—There are 168,855 liberal or open-communion Baptists in the United States.

—Mr. Moody, the well-known evangelist, began a convention for Christian workers Thursday at Montreal.

—The Young Men's Christian Association in Springfield, Mass., has recently opened its reading-room on Sundays, and left the secular papers on file.—*Christian Union*.

—The magnificent "First Spiritual Temple," which the Spiritualists of Boston are building in that city is nearing completion. Its cost when finished will be about \$250,000.

—A mob prevented the ex-priest, Father Chiniquy, from lecturing Wednesday night at Montreal. They broke the windows of the hall and demolished the lamps and furniture. Aided by the police, Chiniquy and a few friends escaped in carriages.

—The Sandwich Islanders are such strict [Sunday] Sabbath-keepers that M. D. Conway confesses, "Never, in Scotland or Connecticut, have I seen such a paralysis as fell upon Honolulu the first day of the week."—*Christian Cynosure*.

—The expenses of the Methodist General Conference at Philadelphia were over \$50,000, of which the Methodists of this city pay \$20,000, and the Philadelphia Conference \$25,000. It cost \$2,200 to bring the California delegation, and \$1,024 for the men from Northern India.

Arrangements are in progress for the visit to Rochester, N. Y., of the noted evangelists, Messrs. Moody and Sankey, who are to be there on November 16 and 17. The pastors of the city have held meetings, and committees have been appointed to attend to their reception and entertainment. Mr. Moody will also attend a convention of Christian workers in Utica, November 10 and 11.

WASHINGTON, Nov. 6.—The plenary council which convenes in Baltimore next Sunday will be the largest Catholic council which has ever met in the country. The first plenary council convoked by Archbishop Kerrick met May 9, 1852. There were present six archbishops, twenty-five bishops, one mitred abbot, eleven superiors of religious orders and seminaries, twelve vicars general, and a great number of clergymen.—*Inter Ocean*.

—There was an interesting and suggestive tableau presented during the Friends' Yearly Meeting at Lawrence, Kansas. Steamboat Frank stepped to the front of the rostrum and commenced singing; Joseph Bean, of Iowa, stood by his side and laid his hand on his shoulder; almost at the same moment Noah C. McLain, of Ohio, stepped to the other side and placed his hand on the other shoulder. Thus standing, they sang together the praises of Jesus,—the representatives of three races, the Anglo-Saxon, the Indian and the African, and all recorded ministers of the Society of Friends. It made a deep impression.

Obituary Notices.

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

PLACE.—Died of puerperal peritonitis, after an illness of two weeks, in Oswego, N. Y., Oct. 19, 1884, Mrs. Alice M. Place, aged 30 years. She was brought up in the observance of the Sabbath, and baptized when twelve years of age by Eld. C. O. Taylor, at Roosevelt, N. Y.

She died in hope. Her last words were "Jesus is precious." She was faithful and devoted as a companion and as a Christian. She leaves a husband, mother, and brother to mourn her loss, as well as a large circle of sympathizing friends, but they sorrow not even as others who have no hope. She cherished the Christian's hope, and we have no doubt she will come up in the first resurrection. M. H. BROWN.

JOHNSON.—Died of congestion of the lungs, at his home near Peoria, Hill Co., Tex., Oct. 7, 1884, Geo. A. Johnson, aged 56 years, 10 months, and 5 days. Bro. Johnson was for many years a faithful member of the Baptist church. In 1878 he heard Bro. R. M. Kilgore, and with his wife received the present truth, since which time he has remained faithful to the same. In 1880 death claimed his faithful companion; and about three years ago he united his interests with those of Sr. Jennie Williamson, of Kaufman Co., whom he leaves to mourn, but not as those who have no hope. In his last will, as well as during his life, Bro. Johnson remembered the cause of God. May the Life-giver in mercy remember him when he comes to gather his jewels; and may we who yet have the use of probationary time, so use it as to be numbered among the faithful in the great reunion. A. W. JENSON.

ROBINSON.—Died in Moreland, N. Y., Sept. 23, 1884, Polly Robinson, widow of the late Freeman Robinson, in the sixty-seventh year of her age. Sr. Robinson embraced the truth in 1851. Her life has ever been one of devotion and consistency, and she was beloved by all who knew her. And now she sweetly sleeps by the side of her husband, with him awaiting the coming of the Life-giver in the near future. Funeral services were held in the Baptist church at Moreland, conducted by the writer.

J. W. RAYMOND.

WEATHERWAX.—Crushed in a coal mine by the falling of the slating, three miles northwest of Coal City, Ind., on the 14th day of Oct. 1884, L. Weatherwax, aged 29 years lacking one day. He lived about two hours after the accident, unconscious, but apparently in great suffering. He was a faithful, devoted member of the Coal City S. D. A. church,—faithful among the miners and others, sowing in word and deed the seed of the kingdom wherever he went. His manner of life left a good impression upon all those who knew him. He leaves a wife, who also is a member of the same church, and one child. The church deeply feel his loss. CHAS. GRIM.

HAWKINS.—Died in Hiram, Me., Oct. 19, 1884, of quick consumption, Bro. Charles Hawkins, aged 24 years, 2 months, and 7 days. Three or four weeks prior to his death Bro. Charles sought and found the Lord. He seemed desirous to know the whole truth. He even discarded the use of pork. He had kept four Sabbaths, and expressed a desire for baptism, but as he was very low, it was thought that it could not be administered. He selected a chapter to be read, and a text from which to preach at his funeral, and left a request for me to preach his funeral sermon. But his request was not granted by his friends on account of opposition to the truth. He leaves a companion and other friends to mourn. We believe he sleeps in Jesus. GEO. W. HOWARD.

THOMPSON.—Died of consumption at Greenville, Mich., Oct. 8, 1884, Elizabeth E. Thompson, in the 35th year of her age. About eight years ago, Sr. Thompson received her first impressions of the truth from reading, and six years ago last summer she was baptized, uniting with the church. She has since lived a consistent life, and leaves good evidence of her acceptance with God. All through her Christian experience she suffered from the disease that finally carried her to the tomb, from which we trust she will come up in the morning of the first resurrection. Words of comfort were spoken to the bereaved husband and friends from words of her own choice found in Rev. 21: 4. J. FARGO.

REES.—Fell asleep in Jesus at Kokomo, Howard Co., Ind., Sept. 30, 1884, Sr. Edith M. Rees, daughter of Eld. J. M. and Melvina Rees, aged 17 years. Edith's death was caused by that dread disease consumption. She was baptized, and united with the Seventh-day Adventist church at New London, Ind., two years ago. She was of a sweet disposition, and her voice was often heard in praise to God in the social meetings which she attended. Her death is a great loss to her family and church; but the hearts of all mourning friends are cheered with the blessed hope that she will soon live again in the resurrection of the just. Funeral discourse by the writer in the Baptist meeting house at Kokomo, to a large congregation of sympathetic friends. S. H. LANE.

BRISBIN.—Died in Battle Creek, Mich., Oct. 23, 1884, Sr. Martha Brisbin. She was a laborer in the REVIEW AND HERALD Office. She fell dead from her chair while at work, her death resulting from heart disease. Sister Brisbin embraced the truth several years since, and from that time to her death she led a consistent, devoted Christian life. She leaves a husband and daughter to mourn their loss; but although they are sad they sorrow not as they who have no hope, for they soon expect to meet, if faithful, the wife and mother. Funeral discourse at the Tabernacle by the writer on Sunday afternoon, Oct. 26, to a large turnout of friends and neighbors. S. H. LANE.

DEMAREST.—Died at his residence in Clarkson, Monroe Co., N. Y., Oct. 23, 1884, Bro. David C. Demarest, aged 83 years. He embraced the Sabbath nearly thirty years ago, and was a member of the North Parma church, acting as their elder for a number of years. Several years ago, he had a stroke of paralysis, since which time he has been feeble. He has been gradually failing in sight and hearing and mental faculties for a year or two, and for six months his death was expected almost daily. For weeks he was delirious, not having his right mind. He leaves a wife and a daughter. Discourse at the funeral from 1 Thess. 4: 18. R. F. C.

—At evening to myself I say,
Soul, where hast thou gleaned to-day,
Thy labors how bestow'd?
What hast thou roughly said or done—
What grace attained, or knowledge won
In following after God?
—Charles Wesley.

Appointments.

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

FAST FOR PENNSYLVANIA.

In harmony with the judgment of the President of the General Conference, we appoint Sabbath, Nov. 15, 1884, a day of seeking God by fasting and prayer, that he may grant us his blessing in our coming meeting, that he may give us wisdom in planning for the advancement of his cause in our Conference, and especially that we may gain a deeper individual experience in the knowledge of God. We trust our brethren will consider this matter of importance.

D. B. OVIATT, } Conf.
J. W. RAYMOND } Com.
F. PEABODY, }

I WILL meet with the church at Stowe Prairie, Minn., Dec. 9, 10. Meeting will commence Tuesday evening. O. A. OLSEN.

I WILL meet with the friends at Arkada, Fannin Co., Texas, Nov. 29, 30; Peoria, Dec. 6, 7. R. M. KILGORE.

NOTHING preventing, I will meet with the friends of the cause in North Dakota at Fargo, Dec. 6-8. Meetings to commence with the commencement of the Sabbath. O. A. OLSEN.

THE State meeting for Minnesota will be held at Minneapolis, Dec. 12-17. State meeting for Iowa will be held at State Center, Dec. 19-24.

These will be very important meetings, and we shall expect a large attendance. We have the promise of the attendance of Eld. Geo. I. Butler and Eld. D. M. Canright. O. A. OLSEN, Pres.

THE State quarterly meeting of the New York Tract and Missionary Society will be held in connection with the general meeting at Rome, N. Y., Nov. 27 to Dec. 1, 1884. As we expect either Bro. Butler or Haskell and Bro. Canright to be with us, we trust there will be a large attendance from all parts of the State, and a full attendance of the officers of the society without fail. E. W. WHITNEY.

THE church at Charlotte, Mich., will hold a two days' meeting, Nov. 29, 30. At this meeting their house of worship, just completed, will be dedicated. All the members of the church living near or far away are requested to be present. If any cannot be present, let them be represented by letter. Eld. D. H. Lamson is invited to be present, and assist in the services. I. D. VAN HORN.

PROVIDENCE permitting, we will meet with the Clarion church at Sr. Main's, Nov. 29, 30. We want to make this a general meeting for the brethren of Dist. No. 9. Hope the Harvey Co. church will be well represented, as we want to consider the wants of the cause in this part of the State. Brethren, come praying for God's blessing to be with us. Come prepared to care for yourselves as far as possible, as Sr. Main has to buy even the hay for her team this winter. OSCAR HILL.

GENERAL MEETING IN NEBRASKA.

A GENERAL meeting will be held at Fremont sometime about Dec. 1, 1884. Eld. Boyd will be present. We hope to meet all our laborers at this meeting, at which time important plans will be laid for our winter's work. Especially do we want to see all who contemplate canvassing in any department of the work. We would like to see twenty of our brethren and sisters start out from this meeting to canvass for our works.

We will try to tell you at that time all we can about our good General Conference that is now in session. We are being greatly blessed at this meeting and we want our brethren in Nebraska to have the benefit of these blessings. We will state next week what day this meeting will commence.

Bro. Boyd will only stop one week in Nebraska, as he is on his way to Oregon.

A. J. CUDNEY, } Conf. Com.
H. SHULTZ, }
SOREN JENSON. }

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ALL communications relating to the Tenn. Tract Society will hereafter be directed to J. H. Dortch, Springfield, Henry Co., Tenn., who will be Secretary the coming year.

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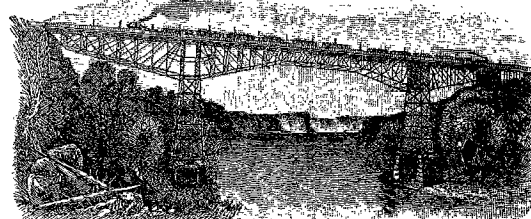
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1.05	2.23	8.47	1.42	4.05	Jackson,	11.55	10.35	6.50	11.30
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GOING WEST.					GOING EAST.				
Chicago Pass.	Mail.	Day Exp.	Pacific Exp.	St. Paul Pass.	Mail.	Limit Exp.	Atl. Exp.	San. Pass.	Pt. H. Pass.
.....	a.m.	a.m.	p.m.	p.m.	Dep.	Ar.	p.m.	a.m.	a.m.
.....	6.35	7.50	8.00	4.10	.....	Port Huron	10.40	1.26	7.50
.....	8.15	9.12	9.30	5.45	.....	Lapeer	8.58	12.07	6.35
.....	9.07	9.55	10.10	6.25	.....	Flint	8.13	11.35	6.00
.....	9.45	10.30	10.45	7.00	.....	Durand	7.05	11.05	5.25
.....	11.00	11.32	11.50	8.25	.....	Lansing	6.01	10.15	4.15
.....	11.40	12.08	12.22	9.05	.....	Charlotte	5.24	9.37	3.32
.....	12.40	1.05	1.18	10.20	.....	ATTLE CREEK	4.20	8.55	2.35
.....	6.00	1.25	1.23	p.m.	.....	.....	4.15	8.00	2.30
.....	6.48	.....	2.10	2.17	.....	Vicksburg	3.22	8.10	1.45
.....	.....	.....	2.20	2.28	.....	Schoolcraft	3.08	.....	1.30
.....	.....	.....	3.09	3.19	.....	Cassopolis	2.16	7.24	12.51
.....	.....	.....	3.50	4.08	.....	South Bend	1.30	6.44	12.10
.....	.....	.....	.....	.....	.....	Haskell's	12.07	.....	p.m.
.....	.....	.....	5.25	5.52	.....	Valparaiso	11.30	6.25	10.40
.....	.....	.....	7.45	8.10	.....	Chicago	9.10	3.21	8.30
.....	p.m.	p.m.	a.m.	a.m.	Ar.	Dep.	a.m.	p.m.	p.m.

*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.

Pacific, Limited, and Atlantic Expresses, daily.

Sunday Passenger, Sunday only.

GEO. B. REEVE, Traffic Manager.

W. J. SPICER, General Manager.

CHICAGO, BURLINGTON & QUINCY R. R.

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

May 18, 1884.

LEAVE.	TRAINS TO AND FROM CHICAGO.	ARRIVE.
+ 8.45 a.m.	..Galesburg, Ottawa and Streator Express.	+ 7.10 p.m.
+ 10.00 a.m.	..Freeport, Dubuque & Sioux City Express.	+ 2.50 p.m.
+ 4.45 p.m.	..Amboy, Rock Falls, Sterling Express.	+ 11.20 a.m.
+ 12.01 p.m.	.....Kansas City & Denver Express.	+ 2.10 p.m.
+ 12.15 p.m.	.....Council Bluffs Express.	+ 2.10 p.m.
+ 12.01 p.m.	..St. Joseph, Atchison & Topeka Express.	+ 2.10 p.m.
+ 12.30 p.m.	.....Denver East Express.	+ 2.15 p.m.
+ 12.30 p.m.	.....Montana & Pacific Express.	+ 2.15 p.m.
+ 3.20 p.m.	.....Aurora Passenger.	+ 7.45 p.m.
+ 4.45 p.m.	.....Mendota & Ottawa Express.	+ 10.30 a.m.
+ 4.45 p.m.	.....St. Louis Express.	+ 10.30 a.m.
+ 4.45 p.m.	.....Rockford & Forrester Express.	+ 11.20 a.m.
+ 5.30 p.m.	.....Aurora Passenger.	+ 8.55 a.m.
+ 9.20 p.m.	.....Freeport & Dubuque Express.	+ 6.35 a.m.
+ 10.00 p.m.	Des Moines, Omaha, Lincoln & Denver Exp.	+ 6.55 a.m.
+ 10.00 p.m.	.....Southern Pacific Express.	+ 6.55 a.m.
+ 10.00 p.m.	.....Texas Express.	+ 6.55 a.m.
+ 10.00 p.m.	.....Kansas City and St. Joseph Night Express.	+ 6.55 a.m.
+ 1.05 p.m.	.....Aurora Sunday Passenger.	+ 6.30 a.m.

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

Freeport, Dub

The Review and Herald.

BATTLE CREEK, MICH., NOV. 11, 1884.

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THE Publishing Association, the Health Institute, and the Educational Society have each held but one meeting the past week. Hence there is no report from these institutions for the present number.

At the meeting of the General Conference Sunday, Nov. 9, considering the vast amount of business to be transacted by the various organizations, it was voted that the ministers make no appointments which will interfere with their remaining in Battle Creek until the close of the meetings; and it is expected that the meeting will continue until Nov. 24.

If Catholics could have their way, the racks used to furnish our literature to travelers in R. R. depots would evidently soon be abolished. From one of these racks on the Grand Trunk Road was recently taken the following note which some irascible Catholic had placed there:—

"These prophecies as they are interpreted in this place are a snare, a fraud, and a delusion; they are also a public insult to every Catholic who enters this room.

"G. T. R. PASSENGER."

THE SENTINEL.

THE *Sentinel* will be a little late this month. As we do not omit a number of the REVIEW during Conference, and much extra work is involved in the meetings of the Conference and the different organizations that now hold their anniversary sessions, it has been impossible to prepare matter for the *Sentinel* in season for the first of the month. Under the circumstances, we ask the indulgence of its readers.

CORRECTION.

THE report in the REVIEW of Oct. 28, signed by N. W. Allee, should have been credited to J. G. Wood. There was no name attached to the report, and the only clue we had to the writer was the fact that he mentioned Bro. Bunch as being already at the place when he arrived.

Knowing that Bro. Allee had been laboring with Bro. Bunch until quite recently, we thought that he wrote the report. Sign your names, brethren; it is the only way we have of telling who writes your letters.

THE PREFIX "SAINT."

FOLLOWING papal decree or tradition, many seem to think it indispensable to prefix "saint" to the names of all the apostles. The scruples of such are well answered by the following from the N. Y. *Independent* of Oct. 30, 1884:—

"A correspondent of an Episcopalian paper is shocked at the 'irreverence' of speaking of the apostles as simply 'Paul,' 'John,' etc., prefixing no title. But why put handles to the names of the apostles, any more than to those of the patriarchs, like Abraham and Adam who were even more venerable? And would profounder respect be shown by saying *Professor* Socrates, *General* Caesar, etc.? Is it unduly 'familiar' to speak of 'Charlemagne,' 'Washington,' etc., without using any title?"

GOOD WORDS FROM NORTHERN EUROPE.

ACCOMPANYING the report from the Conferences in Denmark and Sweden, and the Norway Mission, by Bro. A. B. Oyen, came the following items of encouragement and words of good cheer:—

"You will, no doubt, have a large, interesting Conference this year, and I pray that it may be a most blessed one. We shall anxiously look for the reports of the meeting.

"We are making some progress here. The meetings are growing in interest, and some souls are being added to the church. Five were baptized at our late quarterly meeting. Bro. Olsen is having an interest near Drammen, with a prospect of some others obeying the truth. Bro. Matteson is holding a series of meetings in Stockholm with a good attendance and prospects of a number receiving the truth. Bro. Brorsen is in Copenhagen starting the work in the capital of Denmark. He expects Bro. Matteson there to help him later on. So you see the ball is moving."

THE LAW IN EDEN.

BRO. SMITH: In the REVIEW of Nov. 4, in a notice of my discourse on the Sabbath, you speak of the views of Bro. White in regard to the origin of the ten commandments, and of the existence of only the two great commandments before the fall of man. On this subject I wish to say a few words.

In the last conversation I had with Bro. White on this subject, I asked him if it was not a fact that the law of the Sabbath was given to Adam before his fall. After reflecting on the bearings of the question, he answered: "Yes; it must be true that the Sabbath law was made known to Adam before his fall." In addition to this, *no one can deny* that the law prohibiting the eating of the tree of knowledge was given to Adam (penalty and all) before he sinned. This conceded, of course the whole ground of the theory that only the two commandments existed before the fall of man, is conceded.

Within three years after I embraced the present truth, I examined with care *every text in all the Bible* which speaks of the law. Many of my conclusions and the reasons therefor have been given to our people, and many of them have been used by the brethren from that day to this. But many considerations presented to my mind have never been published. It is my intention to write further on "the wondrous things of the law" as soon as my time and other labors will permit.

J. H. WAGGONER.

BATTLE CREEK COLLEGE.

THE second term of the Battle Creek College will commence Wednesday, Nov. 19. This will be the most important term of the year. It will cover twenty-two weeks; and into it will be crowded the theological lectures and the missionary

class and institute. The special course for ministers also will be commenced this term. The prospect is that the attendance will be very large. For further particulars send for catalogue.

W. H. LITTLEJOHN.

A GOOD RESOLUTION.

I CHANCED upon a valuable item in reading the other day, and I said to myself, That is well worth committing to memory and putting in practice. Here it is. Who will hold up his hand to the resolution?—

"Resolved, that when my mind is not clear on any point affecting another's duty, never to open my lips until I feel that God has given me something to say."

C. C. L.

CHANGE OF APPOINTMENTS.

PENNSYLVANIA.

THE appointment for the general meeting in the Pennsylvania Conference is postponed for one week. It will therefore be held Nov. 27-30.

D. B. OVIATT.

WISCONSIN.

The general meeting appointed at Poy Sippi for Nov. 20-24 is postponed for one week. It will now begin Nov. 27 and continue till Dec. 1.

H. W. DECKER.

WHO CHANGED THE SABBATH?

A Tract of 24 pages, which fully answers this question, and shows how Sunday displaced the Bible Sabbath. Extracts given from Catholic writers. Price, 3 cts.

Address, REVIEW & HERALD, Battle Creek, Mich.

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ALL know that the books of Daniel and the Revelation are two of the most wonderful books in the Bible. The author of this work gives us the result of nearly thirty years' study, and throws such a flood of light on these two books as no other work in any language has ever done. No fanciful theories are presented, but arguments are drawn from ancient and modern history and the most reliable authorities, in great abundance, to make clear the meaning of these important books of the Bible, verse by verse, and convey an amount of information which cannot elsewhere be found in so concise a form.

In reading this book, our minds are carried through the history of the rise and fall of four great nations of the past, which are represented by the great image of gold, silver, brass, and iron, from the old Assyrian empire down to the division of the Roman Kingdom, and on through the Dark Ages in which Roman power and Mohammedan superstition were felt and seen all over the earth. The great Revolution in France in 1793-1798, which is fresh in the minds of all readers, and the Eastern Question, which is now attracting the attention of all the leading statesmen of the world, are carefully considered as waymarks on the great stream of time.

Our own government, the youngest power in history, and the greatest marvel of national development—a nation which began its independent existence just one hundred years ago, with 815,615 square miles of territory and a population of about 3,000,000, but has now increased its territory to 3,678,392 square miles, and its population to over 52,000,000—is treated from a standpoint which will make it a subject of great interest to all. The author believes this nation to be a subject of prophecy, a prophecy which not only describes its present exalted position, but points out its future course and destiny.

It is a volume of 800 pages, printed on fine paper, handsomely bound, and illustrated with colored plates. Sold by subscription only.

TESTIMONIALS.

From Prof. C. O. NEPPER, Heidelberg College, Tiffin, Ohio:—

I am glad you wrote to me, for I wanted to tell you how much I am pleased with "Thoughts on Daniel and the Revelation." Since you were here, I have been reading it, and the more I read, the more I am interested and delighted with it. Prophecy is a matter that is claiming much attention at present among theologians. The interpretation given by Prof. U. Smith is very satisfactory. His style is beautiful; his statements perfectly fair; his arguments honest and logical; and, at the same time, the thoughts are given in so clear a manner that the commonest mind can understand them. It is a book that everybody ought to read, especially in these times when the faith of men is so wavering. I hope you may have good success in selling the work, for I am sure no one will regret his subscription when he comes to read his book. A few days before I received your letter, I told my wife that I would not take double the price I paid for my copy, if it could not be replaced.

From Prof. D. MOURY, Principal Normal Department, Central Tennessee College:—

Having read "Thoughts on Daniel and the Revelation," by Prof. U. Smith, I am highly pleased with it. The literature is such that all can readily understand it. It shows the real value of all historical knowledge. It demonstrates beyond any reasonable doubt that the Bible is a book of truth, and shows infidelity to be a great mistake. While it is interesting, it is instructive, and as a work of solid worth, it is valuable to us beyond the preciousness of gold. I cannot see how any young man or woman, who has any cultured tastes for history, can afford to be without the knowledge it contains, or how any father or mother in this age of knowledge can feel free to allow their children to be ignorant of the living themes with which it is filled. I am glad that it is being circulated among the people, and wish these noble spirits who are circulating it unbounded success.

AGENTS WANTED.

Address, REVIEW & HERALD, Battle Creek, Mich.