

# Adventist Review

AND SABBATH HERALD.

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

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### "NO NIGHT THERE."

DAY and night, with solemn greeting,  
Unto us are still repeating:  
"Life is wasting, Time is fleeting,  
For the end prepare!  
Look beyond thy low condition,  
Upward to the great transition,  
To the land of open vision,—  
Night comes never there!"

May each night, while slowly falling,  
Be to me mine end recalling,  
Lift my mind from Time's enthralling,  
And my spirit bear  
Thither, where no sin distresses,  
Where no fear or gloom oppresses,  
Where the soul God's glory blesses,  
For no night is there!

Lord, my light and my salvation,  
Grant that in thy habitation  
With thy saints may be my station,  
In this bliss to share;  
Onward still my steps be tending,  
Upward still my thoughts ascending,  
Till I reach thy rest unending,—  
Night comes never there!

—J. D. Burns.

## 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.

### SEARCH THE SCRIPTURES.

MRS. E. G. WHITE.

It is the duty of every Christian to seek a thorough knowledge of the Scriptures. The importance of this can hardly be overestimated. "Given by inspiration of God," "able to make us wise unto salvation," rendering "the man of God perfect, thoroughly furnished unto all good works," the Book of books has the highest claim to our reverent attention. We must not be satisfied with superficial knowledge, but must seek to learn the full meaning of the words of truth, and to drink deep of the spirit of the holy oracles.

To read a certain number of chapters daily, or commit to memory a stipulated amount without careful thought as to the meaning of the sacred text, is a work of little profit. We cannot obtain wisdom without earnest attention and prayerful study. Some portions of Scripture are, indeed, too plain to be misunderstood; but there are others whose meaning does not lie upon the surface, to be seen at a glance. Scripture must be compared with scripture; there must be careful research and patient reflection. And such study will be richly repaid. As the miner discovers veins of precious metal concealed beneath the surface of the earth, so will he who perseveringly searches the word of God as for hid treasure, find truths of greatest value, which are concealed from the view of the careless seeker.

No effort should be spared to establish a right habit of study. If the mind wanders, bring it back. If the intellectual and moral taste has been perverted by the over-wrought and exciting tales of fiction, so that you are disinclined to apply yourself to the diligent study of God's word, then you have a battle to fight with yourself to overcome this depraved habit. A love for fictitious reading should be broken up at once. Rigid rules should be enforced to hold the mind in a proper channel. The pernicious practice of story-reading is one of the means employed by Satan to destroy souls. The mind that is occupied with exciting stories, loses all relish for solid reading that would improve the memory and strengthen the intellect.

I am acquainted with many sad examples of the evil effects of this baneful practice. In youth, the persons of whom I speak had well-balanced minds. God had endowed them with mental powers of no ordinary character. But they took up the reading of romance, and the more they indulged the appetite for this food, the greater was the demand. The imagination constantly craved its accustomed stimulus, as the inebriate longs for his wine or tobacco. Their mental and moral powers were weakened and perverted. They lost their interest in the Scriptures and their relish for prayer; and they were as truly ruined, mentally and spiritually, as is the liquor-drinker or the tobacco devotee. Novel-readers are mental inebriates; and they need to sign a pledge of total abstinence as verily as does the victim of any other form of intemperance.

Another source of danger, against which we should be constantly on our guard, is the reading of infidel authors. Such works are inspired by Satan, and no one can read them without loss to the soul. It is true that some who are affected by them may finally recover; but all who tamper in the least with their foul influence, place themselves on Satan's ground, and he makes the most of his advantage. As they invite his temptations, they have not wisdom to discern or strength to resist them. With a fascinating, bewitching power, unbelief and infidelity fasten themselves upon the mind. To harbor their suggestions is like recklessly taking to your bosom a serpent whose sting is always poisonous and often fatal.

We are surrounded by unbelief. The very atmosphere seems charged with it. Only by constant effort can we resist its power. Those who value their soul's salvation, should shun infidel writings as they would shun the leprosy.

Dear youth, be careful what you read. While the mind is directed into hurtful channels by an improper course of reading, it is impossible for you to make the truth of God the subject of constant meditation. If there was ever a time when a knowledge of the Scriptures was more important than at any other period, that time is the present. I appeal to young and old: Make the word of God your text-book. Here you will find the true standard of character. Here you may learn what it is to be a Christian in the true acceptance of the term.

The Sabbath-school affords to parents and children a precious opportunity for the study of God's word. But in order to gain that benefit which they should gain in the Sabbath-school, both parents and children should devote time to the study of the lessons, seeking to obtain a thorough knowledge of the facts presented, and also of the spiritual truths which these facts are de-

signed to teach. We should especially impress upon the minds of the young the importance of seeking the full significance of the scripture under consideration.

In some schools, I am sorry to say, the custom prevails of reading the lesson from the lesson-sheet. This should not be. It need not be, if the time that is often needlessly and even sinfully employed, were given to the study of the Scriptures. There is no reason why Sabbath-school lessons should be less perfectly learned by teachers or pupils than are the lessons of the day-school. They should be better learned, as they treat of subjects infinitely more important. A neglect here is displeasing to God.

Parents, set apart a little time each day for the study of the Sabbath-school lesson with your children. Give up the social visit if need be, rather than sacrifice the hour devoted to the precious lessons of sacred history. Parents as well as children will receive benefit from this study. Let the more important passages of Scripture connected with the lesson be committed to memory, not as a task, but as a privilege. Though at first the memory may be defective, it will gain strength by exercise, so that after a time you will delight thus to treasure up the precious words of truth. And the habit will prove a most valuable aid to religious growth.

If the time that is worse than wasted in gossip, in ministering to pride, or for the gratification of appetite, were devoted with equal interest to the study of the Bible, what encouragement would be given to our Sabbath-schools! But when parents are more anxious to have their children fashionably dressed than to have their minds stored with the truths of God's word, the children themselves will soon learn to regard dress and display as of more consequence than the things which concern their salvation.

Parents, yours is an important and solemn responsibility. Make it your life-work to form the characters of your children according to the divine Pattern. If they ever possess the inward adorning, the ornament of a meek and quiet spirit, it will be because you perseveringly trained them to love the teachings of God's word, and to seek the approval of Jesus above the approbation of the world.

Observe system in the study of the Scriptures in your families. Neglect anything of a temporal nature, dispense with all unnecessary sewing, and with needless provision for the table, but be sure that the soul is fed with the bread of life. It is impossible to estimate the good results of one hour or even half an hour each day devoted in a cheerful, social manner to the word of God. Make the Bible its own expositor, bringing together all that is said concerning a given subject at different times and under varied circumstances. Do not break up your home class for callers or visitors. If they come in during the exercise, invite them to take part in it. Let it be seen that you consider it more important to obtain a knowledge of God's word than to secure the gains or pleasures of the world.

All over the field of revelation are scattered the glad springs of heavenly truth, and peace, and joy. They are within the reach of every seeker. The words of inspiration, pondered in the heart, will be as streams flowing from the river of the water of life. Our Saviour prayed that the minds of the disciples might be opened to understand the Scriptures. And whenever

we study the Bible with a prayerful heart, the Holy Spirit is near to open to us the meaning of the words we read.

Let the youth be taught to love the study of the Bible. Let the first place in our thoughts and affections be given to the Book of books; for it contains knowledge which we need above all other. "The fear of the Lord is the beginning of wisdom." Let us seek to be thoroughly furnished unto every good work. Let us put forth earnest efforts to draw near to God, that his angels may be near to protect and bless us. Thus may we gain the victory over the power of Satan, and finally receive the crown of glory, honor, and immortality.

#### THE BREASTPLATE AND HELMET.

BY ELD. M. C. WILCOX.

"BUT let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." 1 Thess. 5.

In ancient armor, the breastplate covered the heart, the seat of life. Suspend its functions, and the individual immediately dies. Wound it ever so little and the wound almost universally proves fatal. Used as a figure, it denotes the seat of the affections, emotions, and impulses,—the motive powers which actuate men. "Where your treasure is, there will your heart be also." If Satan can draw and hold our hearts, or affections, from God, he is sure to win the victory. Hence each one is exhorted, "Keep thy heart with all diligence; for out of it are the issues of life." So an exceedingly vulnerable point must be well protected, and this is done by "the breastplate of faith and love." In Eph. 6, these elements of defense are divided between the breastplate and shield. Faith in God, his holy word, and in our Lord and Saviour Jesus Christ as a personal Redeemer, is indeed a shield against the devices of the adversary; and a heart which loves righteousness and performs it, is incapable of being pierced by the darts of the enemy.

The breastplate of faith and love is symbolical of righteousness within. "Faith, if it hath not works, is dead, being alone;" but the faith of which the apostle speaks is not alone; it is connected with love. It is the "faith which worketh by love." It is the love which fulfills the law. Rom. 13:10. It is such a love that keeps all God's commandments, and finds them not burdensome. 1 John 5:3. Such a defense no dart can penetrate. No foe can reach the heart thus protected. But on the other hand, the heart which loves sin, and takes pleasure therein, is devoid of defense, and lays open an easy prey to the enemy of righteousness.

As the heart is the seat of life, so the brain is the seat of intelligence. We can see a reason for putting the breastplate of faith and love over the heart; it guards the affections. Is there not just as good a reason why the hope of salvation should be in the helmet, or that part of the armor which covers the seat of the intellect? It seems so; nay, it is so. The Lord would have us learn by this that our hope should be an intelligent hope. We are not to believe ourselves saved because we feel certain emotions, or impulses, or because we feel a certain amount of ecstasy. If these are the criterions by which we judge, the hope of salvation should have been placed in the breastplate. So Satan would deceive us. So he is deceiving thousands at the present time with a false hope,—a hope, not known, but felt. A certain emotion is given, a certain ecstasy reached, and the dupe of Satan shouts, "I am saved, I am saved; I feel it in my soul." God pity them, and thousands of others who are seeking blindly for the same thing.

An intelligent hope of salvation implies a knowledge of that plan by which God saves men. It involves a knowledge of that law the transgression of which is sin; it looks by faith to the sanctuary above, where our great High Priest pleads his blood for sinful man; it leads to repentance of sin, and obedience to God's commands; it rejoices in hope, because the conditions

have been fulfilled, and the Lord is bound to pardon; and, finally, if they who have this hope be faithful, they will, at Christ's coming, be made heirs of immortal glory.

Such a hope is indeed an anchor to the storm-tossed, almost-discouraged souls, in these last days. Providence may seem to frown upon them; it may be their lot to sleep in death, before the Lord comes; but, with this hope, the assurance is given, that "God hath not appointed us to wrath." God may not grant us life here, but we shall live together with him when he comes; for he died for us and we have fulfilled the conditions.

Such a helmet and such a breastplate will enable us to meet the wiles of the devil. False science may flaunt her banners in our faces; infidelity may strike with battle-ax and bludgeon; sin may court us with its deceptions; they will move us not. Our hearts love not the pleasures of sin; our hope "entereth into that within the vail."

#### A CONVERSATION ON PORK, TEA, AND COFFEE.

BY N. J. BOWERS.

(Continued.)

A. DOES not Paul speak of some who in "the latter times" shall depart from the faith, and give heed to "doctrines of devils," and who shall command to "abstain from meats?" 1 Tim. 4:1-5. How can you show that these words do not apply to your church?

B. I. We do not command anybody to abstain from eating meat. We try to persuade the people by instructing them that some kinds of animal food, especially pork, are not healthy, and advise them not to use it. This is as far as we go. Many physicians do the same.

2. The words are not, commanding to abstain from swine's flesh, but from certain kinds of food not named.

3. This forbidding of meats is associated with the "doctrines of devils." The Lord told his people to abstain from swine's flesh (Deut. 14:8). Are the Lord's doctrine and the doctrines of devils all one? Are light and darkness the same?

4. Those who command to abstain from meats, forbid to marry. This we do not do.

5. Those who put forth the doctrines mentioned are hypocritical liars, and conscience-hardened reprobates. Our worst enemies will hardly say this of us.

6. The meats prohibited are such that "God hath created to be received with thanksgiving of them which believe and know the truth." We read that in the beginning God created the heaven and earth, man and his food. What was his food? Let me read Gen. 1:29; "And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat." This is the meat, or food, the Lord created for man. We think a fruit and vegetable diet is best, and recommend it. I suppose our people, as a rule, eat less meat than any body of Christians in the world. The diet of our father Adam was fruits and grains, and we know it is the best because the Lord gave him this and no other. Science, also, proves it best. Meat-eating seems to be one of the consequences of the fall.

7. The food specified was "created to be received with thanksgiving." Did any holy man or woman in the Bible ever give thanks over a hog? We know the Lord blessed a few small fishes and some loaves of bread, but these were neither slices of bacon nor greasy sausage. Did the Lord create the hog to be received with thanksgiving by anybody? He told his people it was an abomination and unclean, and they must not eat it. Let the shoe of this prophecy be worn where it fits. It does not apply to our foot.

A. I am pretty well convinced you are about right on the pork question, at least. There is one more thing the apostle says, and that is, "Every creature of God is good and nothing to be refused." How about this?

B. You did not quote it all. I will finish. "If

it be received with thanksgiving." A proviso, you see. Its goodness and its not being refused depend on conditions which are that it "be received with thanksgiving: for it is sanctified by the word of God and prayer." (Ver. 5.)

Here is the key. It is good if we can receive it with thanksgiving. This depends on whether the word of God has sanctified or appointed it for the use of "them which believe and know the truth." The word of the living God must first set it apart for us, then we can receive it with prayer and thanksgiving. So the apostle's "every creature" is limited to that which God has appointed for our use. He has not sanctified the hog for us; on the contrary, he calls it "abominable," and the last time he speaks of it he says he will consume those who shall be found eating its flesh when he comes with fire and chariots like a whirlwind "to rebuke with flames of fire." Isa. 66:15-17. But then, if nothing—in the broad sense—is to be refused, we are bound to eat everything, and the Bible says in another place "whatsoever is set before you, eat, asking no question for conscience sake."

Jesus said, "Take heed how ye hear." Let us also take heed how we read. Let us apply the words of the Bible where they belong.

A. Well, now about tea and coffee. These beverages are not hurtful, especially when taken in moderation. I do not think a cup of tea or coffee will hurt any one.

B. I may grant that a single cup of tea or coffee will injure no one, as you say. So a single glass of grog might not. But the drinking of it daily will. It is the many cups drunk for years that do the mischief. If you will drink but one and then stop forever, I do not think you will suffer much damage.

A. Tea and coffee are not like alcohol, intoxicating in their effects. They gently stimulate, only.

B. If they stimulate they intoxicate. If they gently stimulate, they gently intoxicate. Tea and coffee do intoxicate. Dr. Smith of England, when making some experiments with strong coffee, fell to the floor insensible. He was intoxicated. His assistant was served in the same way. They had been drinking the coffee very strong to notice its effects. Dr. Cole, also of England, speaks of several persons who were found unconscious from drinking tea. He mentions a man of literary habits who was discovered in this condition two or three times a week. I am told there are real tea drunkards in England, and I suppose they are to be found elsewhere. A person can get drunk on any kind of stimulant, and he is drunk more or less, according to the amount taken. Dr. Arlidge, another English physician, tells us that many of the women among the working people in his country use tea to such an extent that they greatly suffer from its narcotic poisonous effects.

Tea and coffee, though they but gently stimulate, do it at the expense of the vital powers. Now, what is a stimulant? Let Dr. Billing in his "Principles of Medicine" tell us: "Tonics give strength; stimulants call it forth. Stimulants excite action, but action is not strength. On the contrary, overaction increases exhaustion." Dr. Smith, mentioned before, says that exercise taken while under the stimulation of tea is succeeded by reaction with a sense of exhaustion." So, if tea and coffee gently stimulate, they gently abstract the strength and exhaust the natural powers of the system. Truly, they must be wily and to-be-dreaded foes to go about their work in so gentle and pleasing a manner.

Again, tea is greatly adulterated. Gen. Stahl, U. S. Consul at Hiogo, Japan, in his official report to our government, says artificial coloring is given to teas by the use of indigo and gypsum. The Hiogo News, of July 20, 1881, speaking of tea adulteration says: "But there is doctoring and doctoring. Analysis of eleven samples of Japan teas made last year in San Francisco, showed that four contained Russian blue (ferrocyanide of iron), five, plumbago (black lead), and the remaining two, simply indigo and gypsum." Who wants to drink plaster of paris, indigo, black lead, and something worse than copperas?

(To be continued.)

## BE WITH ME, LORD.

BY EMMA L. WENTWORTH.

O THOU who dost the earth survey,  
Who bidst the waves to go and stay,  
Be thou my guide;  
Who saidst the word, and there was light,  
Who markst the line 'tween wrong and right,  
With me abide.

Thou who didst put the worlds in place,  
Who dost alone their numbers trace,  
Be thou my friend;  
Who bidst the glorious sun to shine,  
Who sendest rain from time to time,  
Thy mercy send.

O Thou whose bright perceiving eye,  
Beholdst all creatures 'neath the sky,  
Mark thou my life;  
Thou whose right hand restrainst our deeds,  
Keep from the path to darkness leads,  
Keep me from strife.

O Thou who readst the thoughts of men,  
And markst their goings where and when,  
Read thou my heart;  
Thou whose unbought, priceless love  
Didst send thy Son down from above,  
Thy love impart.

O Thou who leadest us aright,  
Lead thou my steps to lasting light,  
Lead me to thee;

O Father, save us by thy grace,  
Prepare for thine a resting place,  
Save even me.

South Windham, Me.

## THE GOD OF THE BIBLE AND THE "GOD OF NATURE."

BY A. W. BARTON.

THE Scriptures are every man's inheritance, however he may treat them. They reveal to him the true God, his will, his law, by which man sees himself a sinner. They also reveal God's requirements, by obedience to which man may be reconciled to God, and, at a certain time after the present life, which ends in death, be given a life which shall be eternal. We learn from the Scriptures that the God they reveal is an impartial God, for we read that he would have all men come to a knowledge of the truth, and have eternal life. He is a merciful God. "The Lord is long-suffering, and of great mercy, forgiving iniquity." Num. 14:18. He hates evil (Ps. 5:4), and loves good. Ps. 11:7. So much as to the attributes of the scriptural God. Of his power and love we will not speak, for the skeptic admits the "God of Nature" is of manifest power and goodness. Hence, if these scriptures are true of God, they are also of the God of Nature (or him who has created nature.) Now, are not all the foregoing scriptural statements and conditions rational when compared with man's nature, place, and destiny? They will harmonize with man's necessities and surroundings. The candid skeptic will not deny this. The Scriptures say, God created the heavens and the earth, and the skeptic believes it to be true. The Bible says that evil is in the world; he also admits this. Death, too, he recognizes as being proved by the Scriptures, and fears it. Righteousness is required by them; he has no objection. Man desires life; and the Scriptures recognize the fact. He would seek how it might be eternal; the Scriptures declare how such life may be secured. Then there is agreement between man and the Scriptures respecting his creation, condition, and ultimate desire. And it is just here,—in the manner by which this desire (of future life) is to be accomplished, that man's proud nature rebels. The requirements of obedience, humility, and homage are contrary to his nature, else he would yield to them, for they are certainly reasonable and just.

Let us now consider those objections gathered from the Bible to disprove the justice and mercy of the God it reveals. As they must be briefly treated here, we will limit them to the two principal ones offered: First, God's cruelty and injustice, which it is alleged, the Scriptures disclose of his dealings with men in the past; and, secondly, his future and final disposition of those who disregard his authority. The skeptic says that God (his God) does not destroy innocent women and children, or sanction the wanton destruction of men; "his God" is a God of

love, mercy, etc., superior in God-like attributes to the Deity of the Bible. Now we wish to discover by comparison, if we can, whether man by his finite comprehension has evolved a creator with powers and qualities exceeding those of the believer's God. Let us go with our skeptical friend to his favorite field of search and proof, and see if we find there such an inconsistent and cruel Being as he describes. He directs us with a confidence akin to triumph to the record of the wars of the Israelites under the direction of this God, and his dealings with the inhabitants of Canaan.

The sovereignty of God is the subject now in question. If he is indeed the Creator and Lord of all, then all rights and titles merge in him and he is, so to speak, Lord of the fee, and every holding of man issues from him. Man also being a creation of God, the right of property, *i. e.*, man himself, must belong to God, as there is none other to whom He could transfer a title, and property cannot be transferred to itself. We believe that the skeptic is so reasonable as to concede God's sovereignty, and this is all we ask now. For if the Creator of all is one of goodness, and requires good of his subjects, which is not denied, then it ill becomes them to question, or determine the extent or character of his moral government, since it is based upon the prerogative of his general sovereignty, and requires loyalty as tribute for the granted holding of life. We read that God created man upright. He certainly would be, but wickedness exists. How it came does not belong to the subject under consideration. Now, as righteousness must be a cause producing effects, so unrighteousness, or evil, must develop results opposite to those of righteousness, or good. As good begets good, and consequent favor and reward of Him who requires it, so evil begets evil and consequent condemnation and punishment. We seek to prove these results from the nature of things admitted by the skeptic, and not from the Bible, which he denies.

We now come again to the conquest of Canaan by the Israelites. This was a comparatively small territory which had been reserved for the descendants of Abraham. Deut. 32:8. But it had previously been peopled by the descendants of Canaan, the accursed son of Ham. The evil instincts of the Canaanites were inherited from their father Ham, who exhibited his perfect character by his irreverence toward his parent Noah. Gen. 9:22. The sins of the Canaanites were of special enormity,—idolatry and licentiousness. The debased condition of that people was seen, and hence the curse was pronounced upon Canaan, and his descendants. Their gross idolatry and unnatural lewdness were without a parallel at that time. The Hamathites were in early times settled wholly beyond the land of Canaan, but when Abraham passed through Shechem, we learn that the Canaanite was then in the land. Gen. 12:6. Thus we see that he had trespassed upon the rights of his brethren; he was a usurper, and he knew it. Josh. 2:9-13; 9:3.

The learned Jacob Bryant says: "The Canaanites were certainly usurpers, and had acted in open defiance of God's ordinance, by seizing upon the land appropriated from the beginning to the children of Israel." "When, therefore, the Israelites came to the land of Canaan, they came to their own inheritance." "The seven nations of Canaan early became corrupted and depraved. . . . They sprang from the guilty and accursed race of Canaan, the son of Ham, and as early as the time of Abraham they were marked out for punishment in the fourth generation, their iniquity being not yet full."

It is shown by the conduct of Rahab and the Gibeonites, that they were acquainted with their danger. It is also evident that the Israelites were to make overtures of peace to all those cities which they attacked, if they would accept them and become tributary. Deut. 20:10-18. Only one nation, the Hivites, made peace. Of the others we may say that in their rejection of offered peace, they received the punishment promised and due them for their sins.

We now come to treat of the extent and justice of the punishment administered, to which the infidel takes exception. The command of God was to "save none that breatheth," seemingly a cruel requirement. Was it strictly so? Let us see. All nations had gone into idolatry, and had forsaken the knowledge of the true God, save the Israelites, and they were prone to do so. The Israelites, then, were the only depositaries of God's truth and requirements. They were designed to preserve this knowledge, and communicate it to men, as much as they should receive. It is evident that the Canaanite did not receive, but had willfully departed from, the knowledge of the Lord. What, then, could God do with this people,—so iniquitous, obdurate, and unwilling to yield the land to its rightful owners. They were only to be removed by violence, and their removal became the punishment for their sins. God had no possible use for them; they must be cut off "that they teach you [the Israelites] not to do after their abominations." How can any one deny the necessity and justice of this divine polity. "But," it is asked, "why should children be destroyed?" We ask, If God had chosen to destroy the people of Canaan by any natural means, as earthquake, or pestilence, would the children have been spared? Are they spared in any visitation of natural violence? Manifestly not. It will not be claimed that there would be any mercy in sparing thousands of children without the care of a father or mother.

Our argument thus far in vindication of the God of Israel from the charge of cruelty and injustice, if sufficient, must also include all other objections of this class found in the Bible history of God's dealings with men; and we may now briefly consider the second objection named, *i. e.*, God's final disposition of those who disregard his authority. It is objected that if God spare any to enjoy a future life, then he must spare all; for God cannot delight in the destruction of his own creatures, since he is a God of love, etc. Here, we are necessarily compelled to make some deductions from the nature of the things considered, for we are not permitted to rest our case upon the Scriptures. Man naturally desires a perpetuation of life; and it is, moreover, very desirable that he possess himself of some evidence that will remove the dread uncertainty concerning it. We will therefore question the oracle of the "God of Nature." As man is a constituent part of nature, he must partake of nature's character and results. We look out into the world, and inquire for perpetual life; and nature answers in denial. We find decay and death written upon everything. We may ask of the invisible infinite if there is life after death, and the visible all about us echoes only, death. Let man turn to himself, and examine every possible avenue of search; and he turns despairing away, not daring to promise himself that for which he can find no guarantee of fulfillment, for he finds himself subject to the general law of decay.

Thus man can claim no pre-eminence over the character and results of natural law, but he has an inheritance in them all, with the additional acquirement of a natural disposition to do evil which the God of Nature never gave him. The infidel says that God is the author of nothing but good. Here, we are on common ground again. But we find that man, when compared with other manifestations of organized life, is far superior in his capabilities. He thinks upon the problem of life. He reasons, draws deductions, bends the various things about him to his needs, directs the forces of nature to his assistance, and would seem to have been given authority over all other organized forms with which he comes in contact. Can there be reason to suppose that God has created a being of such intellectuality and capacities, only to wonder about himself, without any responsibilities or requirements, to be left wholly to himself and his conjectures, finally to die, yearning for knowledge regarding his creation, obligation, and destiny? Nature reveals an Author of infinite intelligence and wisdom; would he create such an idle work as man would be without re-

quirements or responsibilities commensurate with his faculties and perceptions? We reproach the intelligence of God with such a supposition.

God is confessedly the author of good, and good must be the object of the whole creation; but we find in man a compound of good and an opposite quality, largely predominant, termed evil. It results in grossly inharmonious conduct in man's relations with himself. God is a God of law and order, as is evidenced everywhere and in everything. Should he not also have a law for man (a moral law) to regulate the bearing of men to each other, revealing his will concerning right and wrong, and how man can best promote the good for which he was formed, and thus produce harmony in his relations to himself and to God? Without law, or some divine requirement, how is man to know that good is to be preferred rather than evil? It is not learned from the cyclone or the earthquake. No manifestation of nature teaches any distinction, and death puts the seal of silence upon all. God having made man to be a creature of *intellectual good*, it follows that he would also reveal in a direct and intelligent manner how that good was to be determined and promoted. As he has not done it by the medium of nature, he must have done it by direct revelation,—the only adequate and consistent manner; and if he has done so, would he not declare in his revelation that he was the supreme God that had created the earth and all things therein? If he had given a law, would he not proclaim by whose authority it was given, so that man might not be left to deny the origin of it? And as he requires good, he must condemn evil. So his law will make plain his purpose respecting each, and if life after death be given to all, or a part, upon conditions, God certainly would make it known to his inquiring subjects. In short, he would reveal to man everything necessary to his condition, and becoming to his superior place and capabilities. Such a revelation would be pre-eminently distinctive from all other assumed sources of knowledge.

(To be continued.)

## The Sabbath-School.

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

### LESSON FOR THE SECOND AND THIRD SABBATHS IN OCTOBER.

(See Instructor for Oct. 3 and 10, 1883.)

#### NOTES, CRITICAL AND PRACTICAL.

(1 Thess. 4 and 5, and 2 Thess.)

CHAP. 4:14. **Will God bring with him.**—That is, with Christ from the dead. Heb. 13:20: "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep." 2 Cor. 4:14: "Knowing that he which raised up the Lord Jesus shall raise us up also by Jesus."

Ver. 15. **Shall not prevent them which are asleep.**—The revised version has it, "Shall in no wise precede them that are fallen asleep." "The word prevent with us is now commonly used in the sense of hinder, but this is never its meaning in the Scriptures. The word, in the time of the translators of the Bible, was used in its primitive and proper sense (*prævenio*), meaning to precede, or anticipate."—Barnes. Those who are alive at Christ's coming will not be taken up into glory before those who sleep in Jesus.

Ver. 16. **The archangel.**—Who is he? The following is as appropriate for this text as the passage for which it was written:—

Who was Michael who here came to Gabriel's assistance? The term signifies, "He who is like God;" and the Scriptures clearly show that Christ is the one who bears this name. Jude (verse 9) tells us that Michael is the archangel. Archangel signifies head or chief angel; and Gabriel calls him one, or, as the margin reads, *the first*, of the chief princes. There can be but one archangel; and hence it is manifestly improper to use the word in the plural. The Scriptures never so use it. Paul, in 1 Thess. 4:16, states that when the Lord appears the second time to raise the dead, the voice of the archangel is heard. Whose voice is heard when the dead are raised? The voice of the Son of God. John 5:28. Putting these

scriptures together, they prove, 1. That the dead are called from their graves by the voice of the Son of God. 2. That the voice that is then heard is the voice of the archangel. The archangel, therefore, is the Son of God. The archangel is called Michael. Therefore, Michael is the Son of God. In the last verse of Daniel 10, he is called "your prince," and in the first of chapter 12, "the great prince which standeth for the children of thy people;" expressions which can appropriately be applied to Christ, but not to any other.—*Thoughts on Daniel, chapter 10:13.*

Chap. 5:23. **Your whole body and soul and spirit.**—The apostle does not convey the idea that man has a soul or spirit which exists independent of the body, any more than he does a body which lives independent of soul or spirit. The text is rather an emphatic, comprehensive statement including the whole man. **Be preserved blameless unto the coming of our Lord Jesus Christ.**—It seems evident that this chapter is especially applicable to the last generation,—those who will be "redeemed from among men" (Rev. 14:4), and not taste death. With what weight should its solemn injunctions rest upon our mind; what comfort and hope ought we to draw from its precious promises.

2 Thess. 1:5. **Which is a manifest token of the righteous judgment of God.**—A proof of the future Judgment. The righteous who are most worthy of good, and for whom the earth was made, suffer persecution, while the wicked triumph; but in the future, the righteous judgment of God will make all things right and "render to every man according to his deeds." This present unequal state of things is proof of a judgment to come.

Ver. 8. **Taking vengeance.**—The margin reads "yielding" vengeance. The long-suffering and mercy of God are withdrawn, and the deserved penalties and strict justice are meted out to the wicked. The Emphatic Diaglott has it, "dispensing retributive justice." **That know not God, and that obey not the gospel.**—All those who reject the provisions of salvation are here included. "Know not God" would apply, doubtless, 1. To the heathen who have shut out even a theoretical knowledge of God from them. Gal. 4:8; Rom. 1:28. 2. To those who know not God by experience. Isa. 45:4, 5. "Obey not the gospel" would apply 1. To the Jews who crucified Christ. 2. To all those who believe not in his name to salvation. John 3:18.

Chap. 2:3. **Man of sin.**—The papal power. See Dan. 7:25; Rev. 13:1-8; also "Thoughts on Daniel and the Revelation."

Ver. 6. **What withholdeth.**—Revised version reads, "that which restraineth." The mystery, or yet unrevealed system of iniquity, was held in check, in the providence of God, until the truth of God had spread throughout the nations, and the "fullness of time" had come, which did not occur till some centuries later.

Ver. 7. **Who now letteth will let.**—The word *let*, which is now used in the sense of permit, formerly meant hinder. Doddridge translates the passage thus: "Only there is one that hindereth till he be taken out of the way." The restraint of paganism upon the different forms of corruption in the nominal church did not permit the full development of the papacy; but when this was removed and the Roman empire became nominally Christian the "man of sin" passed rapidly into power unhindered. Barnes, in his notes on the above, says, "The belief among the primitive Christians was, that what hindered the rise of the man of sin was the Roman empire, and therefore they prayed for its peace and welfare, as knowing that when the Roman empire should be dissolved and broken in pieces, the empire of the man of sin would be raised upon its ruins."

Ver. 9. **Even him whose coming is after the working of Satan.**—That is the coming of our Lord Jesus Christ, referred to in the preceding verse. The words "even him" seemed to be supplied without warrant by the translators. His second advent will take place shortly after, or at the time, when that great masterpiece of Satan, modern spiritualism, has reached the height of its power, and is deceiving its millions.

Ver. 10. **Because they received not the love of the truth.**—It is for a reason that sinners perish, and it is here expressed in one sentence. They may have the truth; they may love its perfect harmony and consistency; they may have a love for the love of the truth; but all these avail naught. They must love the truth itself with an absorbing, controlling love, which molds the life and fashions the character, or the terrible "deceitfulness of sin,"

and delusion of spiritualism will pander to their pleasure in unrighteousness and wholly deceive them. God does not decree their condemnation, but it comes as a consequence and penalty for their love of sin.

Ver. 13. **Hath from the beginning chosen you to salvation.**—Hath *elected* you, for the Greek word has that meaning. It is evident, 1. That the Bible teaches the doctrine of "election." 2. That a certain number were elected from the beginning. 3. That this number would be such as would completely populate the earth. Gen. 1:28; 3:16; Rev. 7:1-4. 4. That this number are to be of a certain character. As man was created *physically* in the image of his Creator, Christ, it was also designed that he should perfect a character fashioned after that of his Creator. Hence his character was predestinated, or "marked out" when his creation was *designed*, before he was brought into being. Eph. 1:4. 5. That this election rests upon conditions which must be fulfilled by the individuals chosen. These conditions are always stated, or implied in the text or context of those passages which speak of election or predestination. 6. That these Thessalonian Christians had fulfilled these conditions by accepting of Christ, believing the truth, submitting to its claims, and being sanctified thereby by the operation of the Spirit upon their hearts.

## Our Tract Societies.

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

### PENNSYLVANIA T. AND M. SOCIETY.

Report for Quarter Ending July 1, 1883.

No. of members,.....	214
" " reports returned,.....	118
" " members added,.....	8
" " " dismissed,.....	2
" " missionary visits,.....	231
" " letters written,.....	196
" " subscribers obtained for periodicals,.....	45
" " pages tracts and pamphlets distributed,.....	60,125
" " periodicals distributed,.....	2,496
Received on sales, \$291.83; on membership and donations, \$54.19; on periodicals, \$186.40. Collected for International Society, \$137; for English mission, \$142; for European mission, \$158; for Publishing Association, \$80.	
MRS. D. C. PHILLIPS, Sec.	

### MAINE T. AND M. SOCIETY.

THE annual session of this society was held on the camp-ground at Waterville, Sept. 5, 1883, at 5:30, p. m. Prayer by M. B. Patterson. The report of the last annual session was read and approved. Voted to waive the reading of the report for the year just closed. The Chair being authorized appointed the usual committees.

Voted, That a division be made of Dist. No. 5, and that the boundary of said division be left to the Committee on Nominations.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 9, AT 9:30 A. M.—Prayer by Eld. I. D. Van Horn. Minutes of last meeting read and approved. The Committee on Nominations reported as follows: For President, Eld. J. B. Goodrich, Hartland, Me.; Vice-president, Eld. S. J. Hersum, Deering, Me.; Secretary, Mrs. R. Robbins, South Norridgewock, Me. In the division of Dist. No. 5, the new district shall include Monticello, and all the territory north in Aroostook Co., except that included in Dist. No. 6, and shall be known as Dist. No. 7. Directors: Dist. No. 1, R. T. Hobbs, Somerset Mills, Me.; No. 2, P. B. Osborne, Hartland, Me.; No. 3, M. B. Patterson, Dresden, Me.; No. 4, G. W. Washburn, North Paris, Me.; No. 5, John Bell, Oakfield, Me.; No. 6, E. Sheaboom, New Sweden, Me.; No. 7, B. F. Davis, Caribon, Me. The above names were considered separately, and the candidates elected.

The Committee on Resolutions presented the following:—

Whereas, The T. and M. Society, in the providence of God, is proving an efficient means of disseminating the light of the third angel's message to the world, therefore,—

Resolved, That we recognize this organization among us as of God, and we pledge ourselves to support it by our influence, our prayers and our means.

This resolution was spoken to by Elds. Butler and Van Horn, after which it was adopted.

Remarks were made by Sr. White upon the

importance of having our periodicals and other publications in the families of our people, that we may become familiar with all points of our faith, and be able to present the truth to others in an intelligent manner.

Adjourned to call of Chair.

The report of labor for the year just closed is as follows:—

No. of members,	225
“ “ reports returned,	154
“ “ members added,	10
“ “ missionary visits,	523
“ “ letters written,	796
“ “ Signs taken in clubs,	110
“ “ new subscribers obtained,	234
“ “ pages tracts distributed,	81,933
“ “ periodicals “	3,384

TREASURER'S REPORT.

CASH RECEIVED.

Cash on hand at commencement of year,	\$13.62
Received on membership,	10.00
“ “ donations,	94.72
“ “ sales,	369.91
“ “ periodicals,	238.51
“ “ reserve fund,	343.01
<b>Total,</b>	<b>\$1,069.77</b>

CASH PAID OUT.

To S. D. A. P. Association,	\$500.00
“ Pacific Press,	178.00
“ N. E. T. and M. Society,	365.00
“ freight, postage, etc.,	24.66
Cash to balance,	2.11
<b>Total,</b>	<b>\$1,069.77</b>

FINANCIAL STANDING.

Value of publications on hand,	\$266.93
Due from ministers and agents,	94.88
<b>Total,</b>	<b>\$361.81</b>
Due S. D. A. P. Association,	\$58.01
“ Pacific Press,	32.17
“ N. E. T. and M. Society,	127.79
<b>Total indebtedness,</b>	<b>\$217.97</b>
Balance in favor of State,	\$143.84

J. B. GOODRICH, Pres.

MRS. R. ROBBINS, Sec.

NEW YORK TRACT SOCIETY

TWELFTH ANNUAL SESSION.

ACCORDING to appointment, the first meeting was called Wednesday afternoon, Sept. 12, 1883, on the camp-ground near Union Square, N. Y. Minutes of the last annual session, also of the special session held at Rome, N. Y., in May, were read and approved. On motion, the Chair was authorized to appoint the usual committees.

SECOND MEETING AT 9 O'CLOCK, SUNDAY MORNING.—After singing and prayer, the minutes of the previous meeting were read and approved.

The Committee on Nominations reported as follows: For President, Eld. E. W. Whitney; Vice-president, Eld. M. H. Brown; Secretary and Treasurer, Addie S. Bowen. Directors: Dist. No. 1, Eld. R. F. Cottrell; No. 2, L. R. Chapel; No. 3, E. C. Hoxie; No. 4, H. R. Wilcox; No. 5, I. N. Russell; No. 6, David Carr; No. 7, T. T. Wheeler; No. 8, S. N. Walsworth; No. 9, E. S. Lane. These persons were elected for the ensuing year.

The Committee on Resolutions presented the following:—

Whereas, A large portion of the work connected with the third angel's message must be accomplished by missionary effort; and—

Whereas, We believe that the end of all things is at hand, and we have only a little time left in which to rescue perishing souls; therefore,—

Resolved, That every member of our Society should strive, by the help of God, to awake to a true sense of the importance of the time and to the solemn obligation resting upon us to engage earnestly in this part of the Lord's work.

Whereas, The Lord has favored the advance steps taken in the canvassing and colporter work; and—

Whereas, This branch of the cause has been sadly neglected by us in the past, and precious time has been lost, wherein we might have improved our own spiritual condition, and brought light to other hearts; therefore,—

Resolved, That earnest efforts should be put forth to seek out and encourage suitable persons to engage in this work; and further,—

Resolved, That we earnestly urge our younger brethren and sisters, especially, to seriously consider this matter to see if they have not a duty to engage in this honorable and important calling.

It was truly encouraging to hear responses to the first resolution from Bro. J. M. Lindsay, as he gave himself again to the work, Bro. P. Z. Kinne, Bro. Boynton, and others; and the most excellent remarks from Brn. Butler and Van Horn will, we

believe, result in good to those who so attentively listened to them.

These resolutions were unanimously adopted. As noticed in the minutes of the annual meeting last September no yearly report was given; hence the following report covers two years:—

No. of members,	460
“ “ reports,	1,171
“ “ members added,	28
“ “ “ dismissed,	39
“ “ missionary visits,	4,512
“ “ letters written,	1,267
“ “ “ received,	230
“ “ Signs in clubs this year,	558
“ “ pages tracts, etc., distributed,	513,950
“ “ periodicals “	27,099
“ “ annuals “	3,926

More than half the above was of last year's labor, except in pages of tracts, etc., used, of which there were over 20,000 more this year than last. About thirty reading-rooms have been furnished each year with Signs and Good Health. Books from the International Society were placed in twenty-seven libraries last spring. By these means, a light has been sent into New York City, Buffalo, Albany, Troy, and many smaller towns.

TREASURER'S REPORT.

Cash on hand, Sept. 7, 1881,	\$592.32
Received on Association fund,	\$555.00
“ “ English mission,	71.40
“ “ French Signs,	198.00
“ “ membership, etc., (Inter. Soc.),	72.00
“ “ Pacific mission,	25.00
“ “ periodical fund,	2,254.33
“ “ educational relief fund,	2.00
“ “ reserve fund,	55.15
“ “ European mission,	919.97
“ “ Scandinavian mission,	21.25
“ “ school fund,	3.00
“ “ tract society fund,	4,566.07
“ “ miscellaneous fund,	25.25
<b>Total,</b>	<b>\$9,360.74</b>

Paid on missions,	\$1,821.47
“ on accounts, expenses, etc.,	6,440.53
<b>Total</b>	<b>\$8,262.00</b>

FINANCIAL STATEMENT.

Cash on hand,	\$1,098.74
Due on periodicals,	701.78
“ “ books,	1,180.56
“ “ S. S. Association,	16.00
“ “ Conference,	.35
Stock on hand,	1,107.96

<b>Total Assets,</b>	<b>\$4,105.39</b>
Due REVIEW AND HERALD,	\$683.31
“ Pacific Press,	279.32
“ Pennsylvania Society,	2.50
<b>Total liabilities,</b>	<b>\$965.13</b>

Balance in favor of Society, Sept. 10, 1883,	\$3,140.26
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This report was adopted.

Bro. Boynton gave instructions to a class of about thirty canvassers, occupying several hours each day. Outfits for Signs and "Thoughts" were taken, and several are to go into the field at once.

On Monday morning over fourteen hundred dollars were pledged to the foreign missions and International Tract Society, of which \$300.80 was paid. At other times an encouraging interest has been manifested, but the large number present at these two meetings and the earnest purpose to advance on the part of so many, was unusual, and we look for unusually good results to follow.

E. W. WHITNEY, Pres.

ADDIE S. BOWEN, Sec.

CANVASSING IN TEXAS.

God has blessed my feeble efforts in trying to get the important work, "Thoughts on Daniel and the Revelation," before the people here. I have been at work for two weeks now. During the first week, I took sixteen orders, working but about two-thirds of the time. The second week I took thirty orders, only losing a half-day out of the five that I worked. I can confidently say, now, that it is a book that sells. I truly believe that it is the means that God in his providence has put in our hands to help warn the world of its fast-approaching doom. I feel to say to my brethren in the canvassing work, Take courage. When the work goes hard, work the more faithfully, and pray the more earnestly. Brethren, pray for the prosperity of God's work in Texas.

J. M. HUGUELY.

—As water runs down from the swelling hills, and flows together in the lowly vale, so grace flows not hut into humble hearts.—Augustine.

THE TRACT SOCIETY IN CALIFORNIA.

THE membership of the Society is 699, the number of new members added during the year being 86. There were 1142 reports returned, which is an increase of 200 over the previous year. Number of families visited, 9783; increase, 4776. Letters written, 3946. Pages tracts given, 1,195,366; increase, 106,892 pages. Periodicals distributed, 158,564; increase 74,464. The number of Signs taken in clubs is 2,000; increase, 446. Number of subscriptions obtained for the various periodicals, 2184. Of these, 1184 are yearly subscribers. In addition to this, 171 yearly subscriptions were taken upon the camp-ground, making 1355 yearly subscribers, 156 of which were for the REVIEW.

During the past year, books have been sold to the amount of \$1016.47, and tracts to the amount of \$598.42, making a total of \$1614.89 (not including books sold by subscription). The expense of freight, postage, stationary, furnishing Signs and Good Health to public libraries, etc., has been \$201.24.

About the first of September last year, on account of the agitation of the Sunday question, it was thought advisable to issue a special edition of the Signs previous to the election. Over 300,000 copies of this edition were sent out, the greater portion of them to the citizens of this State. This cost \$1779.62, the most of which was paid at the time by subscriptions and donations. The remainder, \$383.55, has been paid since the quarterly meeting in April, when pledges were taken for this purpose and for the support of the Seaman's Mission.

The mission has steadily increased in interest and importance since its beginning, and at present one missionary devotes all his time, and two others spend a portion of their time in the work. They have visited 1113 ships, and have left with the officers and crew of these vessels 176,096 pages of books and tracts, and 14,152 periodicals. For these the receivers have paid \$154, which shows their interest in the truth. Donations to the amount of \$1,000 have been received from the friends of the cause throughout the State, leaving \$616.45 now due on pledges made last April. A reading-room has been secured, with a library of over 100 volumes. A general assortment of our publications is kept on hand, and meetings held with those that are interested. The workers also receive fifty copies of the Signs, and a club of each of the foreign papers with which to supply the ships. A number have been baptized and many are reported as interested. On some ships the entire crew are keeping the Sabbath as the result of this work.

The Signs is considered an important means of forwarding the truth, and experience has proved that the people will read with more interest that for which they pay; hence the plan of obtaining monthly subscriptions was adopted. During the short time devoted to this work more than 1000 subscriptions were taken, and many of these have renewed for a longer period. This being an experiment, it was thought that the cost would exceed the income, but this has not been the case, as eighteen dollars above the cost has been received.

A brother in the mining State of Nevada obtained 273 subscribers for the Signs in less than five weeks. A large proportion of them were for one month, at 20 cts. each, who were to pay at the end of that time. They were not revisited at all, but their names were sent to the California Tract Society secretary, who at once corresponded with them. This resulted in some acknowledging the truth and quite a number re-subscribing, so that the society received more than the cost of the paper. This has been the result of our monthly subscriptions in many instances.

The State Society has on hand foreign publications, including the Spanish, from which to supply the mission and workers. S. N. HASKELL.

—Be always displeased at what thou art, if thou desire to attain to what thou art not; for where thou hast pleased thyself, there thou abidest.—Quarles.

—We reprove each other unconsciously by our own behavior. Our very carriage and demeanor in the streets should be a reprimand that will go to the conscience of every beholder. An infusion of love from a great soul gives a color to our faults which will discover them as lunar caustic detects impurities in water.—Thoreau.

## The Review and Herald.

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

BATTLE CREEK, MICH., OCT. 9, 1883.

URIAH SMITH, Editor.

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

### THE MICHIGAN CAMP-MEETING.

THE Michigan State camp-meeting for 1883, was held in Battle Creek, Mich., according to appointment, Sept. 25 to Oct. 2. The location was the western half of what was formerly the Fair Ground, which furnished a very beautiful spot for such a gathering. The weather was fine throughout, no rain falling upon the camp till in the night before the closing meeting Tuesday morning.

Report gave the number of tents as one hundred and thirty; and the large meeting-tent, 80 by 120 ft., was well filled with Sabbath-keepers at each service. About fifty ministers and licentiates were present, and some powerful sermons were preached. Even a first-day Adventist minister who was present Sabbath and Sunday said that it seemed like 1844.

On Sabbath some three hundred came forward for prayers. Forty candidates were accepted for baptism, most of whom will however be baptized at their home churches, in the near future. Fifteen, who had no such prospective opportunities, were baptized here in the Kalamazoo River, on Monday.

The business proceedings of the different organizations which held their annual sessions on this occasion passed off satisfactorily. The doings of the Michigan Conference will be found reported in this issue. The T. and M. work, and the Sabbath-school interests also received their share of attention, reports of which will in due time appear.

The presence of Brn. Haskell and W. C. White from the Pacific coast added to the interest of the meeting. Elds. Butler and Fargo, who with Bro. H. constitute the General Conference Committee, being also present, the occasion was a favorable one for the formation of plans for the further advancement of the cause; and some steps were taken in this direction as will be seen by reports in this paper.

The benefit of the labors and attendance of Sr. White at this meeting cannot be overestimated. Her exhortations moved the people to seek the Lord with earnestness and contrition of heart, as could have been done by no others. A meeting of this character on Monday forenoon which continued without intermission till nearly two p. m., was considered by some who have had large experience in religious things, the most impressive occasion, and one marked by the most solemnity and power of any meeting they had ever attended.

Sr. W. has a work to do, and is trying faithfully to perform it, which no others can do. It is one which has a most intimate connection with the prosperity of this cause. For this she is especially qualified by the gift she has in exercise of "visions and revelations of the Lord." Through this she is able to perceive more vividly the dangers and duties pertaining to these closing moments of time, and thus more understandingly instruct and warn the little flock; and he who would try to destroy confidence in her work, or weaken her hands, is taking a course hostile to the best interests of this cause. We are firmly persuaded that far the greater part of the history of this message, so far as duration of time is concerned, is already in the past. This world in its present state, if we rightly apprehend the situation, will never see the close of the present century, and how much sooner the end may come, we know not. But we believe we have reached a point when time is indeed very

short, and it becomes us to give ourselves as never before to the work of preparation. To the doomed invalid the admonition is sometimes given, "If you have any business in this world to settle up, you had better attend to it at once." So we believe it may now appropriately be said to all the church, in view of the immediate future. But from the very beginning, now nearly forty years ago, the manifestation of the spirit of prophecy in the visions of Sr. W. has been connected with this work, and interwoven with every step of its progress. To suppose that during the brief time remaining, it is to be separated from it, would be to look for a singular providence indeed. A change in this respect is now no more possible than it is desirable. Rather than stop now to question the wisdom of God's providence, in the constitution or history of this work, and spend time and strength in efforts to introduce fundamental changes, we think all would do better to accept it as a whole, give their attention to a careful examination of their own hearts in view of the soon-coming Judgment, and be willing to receive instruction from whatever source, and by whatever means the Lord may see fit to send it. If the work of the ministry, as Paul wrote to Timothy, is, among other things, to "reprove, rebuke, exhort," it would not be strange if this should be a characteristic of a special gift in the church; and if to refuse to receive instruction from the faithful minister would be to neglect duty and suffer spiritual loss, it would, in the other case, be no less so.

Reference to Sr. W.'s labors at the camp-meeting has led us to this digression, in which we have taken occasion to state more fully than in the recent REVIEW Supplement our position on a question which has been the cause of no little agitation of late in some quarters. To return to the meeting, we believe its influence will be to consolidate the work in this State, and bind the hearts of the brethren more closely together. It is one Lord, one cause, and one people. The remnant are going through together, not in straggling squads, or hostile sections. Happy will it be for those who can say, This cause is my cause, and this people is my people.

### THE ILLINOIS CAMP-MEETING.

THE camp-meeting at Sheridan, Ill., is in the past, having continued from the 18th to the 25th of September. The meeting was not as large as had been hoped. There are two causes which contributed to this result. First, the meeting was held too late, by three weeks, to suit the people of the State. Secondly, the location selected was too far from the center of the State to be easily accessible to a large portion of the brethren. So far as the grounds were concerned, they were all that could be desired. The location selected was a wooded hill, on which are found several living springs, and at the foot of which runs a branch of the C. B. and Q. R. R. Nearly all of the ordained ministers and licentiates of the State were present, and participated either in preaching or in the other labor of the meeting.

I reached the grounds on Wednesday, and found the meeting in full blast. Eld. Geo. I. Butler arrived on Thursday, and, as usual, threw himself into the work with all the zeal and energy of one who loves to labor in the cause of God. The preaching during the meeting combined the practical and the doctrinal in such proportions as are necessary in order to impress upon our people the necessity of holy living, and at the same time to qualify them to perform the spiritual work to which they have been called. At times the feeling ran very deep. On the Sabbath over fifty, composed of backsliders and those who were starting in the Christian life, came forward for prayers.

This number will appear to be very large when we remember that there were not many over two hundred persons encamped upon the ground.

On Monday a consecration movement was called for, and responded to by at least two-thirds of the whole congregation. On the same day nineteen willing souls were baptized in Fox River. The occasion was one of unusual interest and impressiveness.

Eld. R. F. Andrews was re-elected president of the Conference. Through his careful management the finances of the Conference have been brought into a most encouraging condition; and the harmony which exists among the ministers, and the advantages which Illinois offers as a field of labor, give promise that the year to come will be one characterized by unusual growth and prosperity. Something over twelve hundred dollars were subscribed for the different missions and the International Tract Society.

We left the ground on Tuesday morning, after enjoying a closing meeting of remarkable spirit. At one time eighty testimonies were given in about thirty minutes. As the train rolled away from the foot of the hill on which the encampment was located, taking with it a car-load of our brethren bound for Chicago and the West, we left behind a crowd of campers waiting to be borne to their various destinations when other trains should arrive. As we whirled by, waving hats and handkerchiefs and shouts of farewell testified to the warmth of that affection which exists between those who love the third angel's message.

Thus closed the Illinois camp-meeting for 1883,—a meeting thought by many to have been the best in point of spirit of any that has ever been held in that State. W. H. LITTLEJOHN.

### NEBRASKA CAMP-MEETING.

THIS meeting was held at Crete, Sept. 19-25, as appointed. We arrived on the ground Thursday, the 20th, and found the meeting in progress, it having begun the evening before. The wind was blowing almost a gale, and it was difficult to keep the tents in position. Above seventy tents were pitched, and nearly six hundred camped on the ground.

The weather was very rough and stormy from Thursday till Monday, which prevented a large attendance from the outside, though on Sunday afternoon upward of twelve hundred were present to hear Sr. White. She arrived on the ground Friday afternoon, but the storm was so severe that it was necessary to find a room for her in the town, about a half-mile from the camp. She spoke three times with her usual freedom, and her testimony was well received.

The preaching was done by Sr. White, Eld. Farnsworth, and the writer. Efforts were made to raise the standard of spirituality and devotion to the cause, and with some success. But there was not the breaking down and turning to the Lord which we would have been glad to see. We had two children's meetings, which were characterized with the deepest feeling of any held. These were truly rich with the blessing of God.

The business of the Conference and T. and M. Society was done with the usual degree of union. It showed progress in the different departments of the cause, but more especially in the canvass for the *Signs*. Pledges were taken on the ground to support the *Signs* canvass and T. and M. work to the amount of \$1500 and upwards, which, added to what had been raised during the year, increased the sum to about \$5000. It appeared to us that unless great care should be taken, the strain in this direction will have a tendency to dry up the tithes.

Eld. Haskell and W. C. White arrived at the meeting Tuesday morning. Bro. H. gave an in-

teresting address touching our foreign missions and the International T. and M. Society, showing the wants of the cause in this direction. After the address, pledges were taken to the amount of \$1,245. Surely the friends of the cause in this young Conference have shown a commendable zeal in the direction of sacrificing, that there shall be no lack of means to carry on the work. We hope they will be able to meet their pledges, and still maintain their interest in the work.

The meeting was a good one for the cause, though, owing to the bad weather, the attendance was much smaller than at first expected. We trust lessons were learned in some things at this meeting that will be of great value to this Conference in future meetings of the kind, if they are heeded.

I. D. VAN HORN.

Battle Creek, Oct. 3.

KENTUCKY CAMP-MEETING.

THIS meeting convened Sept. 19-26 at Glasgow. Our people were there promptly, and remained to the close. This is as it should be at every camp-meeting. Those who come to the meeting need all the benefits which can be derived from the entire meeting.

The weather was quite favorable, and a beech grove near the city afforded very desirable grounds. Glasgow is an old town, surrounded by good farming land, and situated about eighty miles south of Louisville and ten miles east of the Louisville and Nashville R. R., at the terminus of the Glasgow branch. It has about three thousand inhabitants, which are about equally divided between white and black. Its educational interests are among the finest in the State, two prominent colleges being located here. Sr. Coombs had canvassed the town for the *Signs*, which had so favorably acquainted the people with us that they were ready to hear upon present truth. Each evening there were from two to four hundred in attendance, among whom were the local clergy of all denominations, and the college professors and students.

All through the meeting we were impressed with the thought that the time was near, if it had not already come, when the truth will be listened to with much interest by the masses of the people.

We were very free while setting the great outlines of the truth before the people, and we received very warm invitations to call upon many of our listeners, only one of which we could find time to accept. This was from the Normal school. The students are largely from Tennessee, Alabama, Georgia, Mississippi and Kentucky, and number about one hundred and fifty. We had the privilege of addressing them. As we looked upon these youth we greatly desired to see them embrace the present message, and no doubt some of them will before this work shall close.

Eld. Osborn was elected president of the Conference. All the business meetings were characterized by harmony. Books were taken quite freely. Our people in this Conference are very anxious to have Sr. White visit them, and passed a resolution inviting her to do so at her earliest convenience. Could she do this, it would prove a great blessing to this young Conference.

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

FORT SCOTT CAMP-MEETING.

OUR excellent meeting closed last Sunday night. The churches in southeastern Kansas had suffered on account of a lack of ministerial labor, and this meeting was designed to supply the need. There was a good representation from this part of the State, about two hundred and fifty being camped on the ground. We were rejoiced to see a number of brethren and sisters from Missouri. Elds.

Cook, Rogers, Barton, Santee, Hill, and Gibbs were also in attendance. At the beginning of the meeting, it was damp, and the wind raw and chilly; but in two or three days the weather moderated, the sun came out, and the remaining days of the meeting were days of unalloyed pleasure.

The preaching was close and practical, and wrought much good. There was a general breaking down before the Lord, and as his good Spirit came into the camp we all felt that it was good to be there. There was a united effort to seek the favor of God by the putting away of sins. At times, the camp was almost deserted, while in the grove could be heard in every direction the voice of prayer. There was no excitement, and yet deep feeling prevailed. A large majority of those that came to the camp-ground unconverted were brought to the Lord. I have been surprised to see what thoroughly organized personal labor will do. It is almost irresistible.

"The Lord comes down our souls to greet,  
And glory crowns the mercy-seat."

We feel that the meeting was a success. Many declared that it was the best they had ever attended; and although it extended over ten days, many expressed regret that they must leave its precious scenes and again return to the world to take up its toils and duties. Lingeringly we left the spot where the Lord had come so near, and as we remember the enjoyment that his presence affords us here, our hearts turn to the future, and we think,—

"What must it be to be there?"

Over four hundred dollars were pledged to the reserve fund of the tract society. The European mission was remembered and many pledges made, but I do not remember the exact amount. Fifteen were buried in baptism beneath the waters of the Marmaton by our beloved Bro. Barton. The meeting has been productive of great good, and the desire of many is stronger than ever before so to live and labor that when the Lord shall appear they may "dwell with the King in his beauty."

Our closing camp-meeting for the year will commence Oct. 11, in Eldorado. L. D. SANTEE.

NEARING THE COAST OF ENGLAND.

WE have now been ten days at sea, and hope to reach London in two more days. To-morrow, providence favoring, we shall halt in sight of Portland, England, and our American mail will be transferred to another ship for New York. I improve my first opportunity of sending a few lines to the REVIEW.

Our voyage thus far has been prosperous. For the first four days the sea was unusually calm, and though it has been quite agitated and rolling, yet we are thankful we have escaped hard storms and tempests. Last Sabbath was to us a day of calm resting in God. The day following I had the privilege of circulating two large bundles of the *Signs*, *Instructor*, and *Good Health* which I had brought from the S. D. A. Free Reading-Room in New York. In handing out my little work on Bible Conversion I was kindly allowed free access to the sailors and to cabin and steerage passengers, who, with only one or two exceptions, accepted the reading matter with marks of true gratitude. This resulted in my receiving an urgent invitation from the captain and other officers to take part in a religious service; in visiting, praying with, and speaking words of comfort to, a dying passenger; and in bringing to light the fact that a leading officer of the ship had been, to the *Signs* Office in Oakland, California, knew the editor of the *Signs*, admitted the truth of the Sabbath, and believed the seventh day should be kept.

The accident which occurred on the very train we were going to take in leaving Montpelier, Vt., by which some were killed and others wounded, and which made our connection with this ship

difficult; visible marks of a recent ship disaster in New York harbor, resulting in more loss of human lives; and unmistakable evidences in mid-ocean of a recent shipwreck, as seen in floating pieces of timber, and what an officer pronounced a floating human corpse, have tended to increase our gratitude to God for his care over us on this and other voyages.

The gloom which such occurrences would naturally cause, has been largely removed by a consciousness of divine protection, and by the sweet recollections clustering around the late Vermont camp-meeting, from which we started on this journey. The privilege of once more meeting with our dear Vermont brethren and of receiving from them genuine tokens of Christian affection and moral support, and of again seeing and enjoying sweet counsel with Elds. Butler, Van Horn, Hutchins, Sr. White, and my brother, have left pleasant traces in my memory, which I expect to cherish until the grand, final reunion of all the overcomers.

D. T. BOURDEAU.

Atlantic Ocean, Sept. 14.

P. S. Monday morning, Sept. 17. We are all safe in London, and mail our letters from this place, as no time would have been gained by mailing them at Portland, as no boat left for New York before to-day.

D. T. B.

Ministers' Department.

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

CHURCH MANUAL.

(Concluded.)

FORM FOR RECORDING CHURCH MEETINGS.

On the first page of every church record the name of the church to which it belongs should be given in full, as per the following example:—

"The Seventh-day Adventist Church of Battle Creek, Calhoun Co., Michigan."

When this is done, it will not be necessary to write the name of the church again in connection with the minutes of each meeting held. Below, a form is given which may be of service to those not acquainted with the ordinary method of keeping the record of the church meetings.

"BRIGHTON, MAY 4, 1884.

"Agreeably to appointment the church held a business meeting at the usual place of worship at 10:30 A. M., Eld. J. Shepherd acting as chairman. The meeting was opened by singing and prayer. Minutes of the previous meeting were read and approved.

"On motion of Bro. J. B. Latham, seconded by Bro. A. C. King, it was voted that the church proceed to consider the case of Bro. I. T. Goran, who had been formally charged with dishonesty in deal. After some time had been spent in hearing the testimony for and against Bro. Goran, the following preambles and resolutions were offered by Bro. B. T. Ingraham:—

"Whereas, I. T. Goran has been charged with dishonesty in deal; and—

"Whereas, After having listened to the testimony on both sides, we are convinced that he is guilty as charged; therefore—

"Resolved, That we place him under the censure of this church until such time as he shall make full reparation to the injured party, and confess his fault in a suitable manner before the church.

"The above resolution having been seconded by Sr. Mary H. Long, it was put to the vote and carried unanimously.

"The above case having been disposed of, it was moved by Bro. Jas. G. Bingham, and seconded by Bro. I. J. Peckham, that the church proceed to investigate the charges against Bro. Ira J. Dickens. After about an hour had been

devoted to the consideration of the case of Bro. Dickens, Bro. H. C. Langdon offered the following preambles and resolutions, and moved that they be adopted:—

*Whereas*, Bro. Ira J. Dickens has been charged with using profane language on a certain occasion; and—

*Whereas*, It is evident, from the testimony introduced, that he is not guilty of the offense in question; therefore—

*Resolved*, That we do hereby fully exonerate him from the offense laid to his charge.—*Carried*.

“On motion of Sister Sophia J. Atkinson, supported by Bro. J. H. Dyer, it was voted that a letter of commendation be granted to Sr. Maria E. Parkes, who desires to unite with the Seventh-day Adventist church at Silver Lake, Wis.

“On motion of Bro. H. T. Bidwell, seconded by Sr. Emma Horton, Sr. Alice F. Morse was received into this church on a letter granted to her by the church of Sulphur Springs, Kansas.

“On motion of Bro. E. Spence, seconded by Bro. O. T. Lane, it was—

*Voted*, That Bro. H. T. Stover be elected to act as sexton of the church for the coming year, and that he receive as compensation for his services during that time, the sum of fifteen dollars.

“On motion of Bro. J. B. Latham, seconded by Bro. George Long, the meeting adjourned *sine die*.

“H. F. LYLE, *Church Clerk*.”

In the above form, it has only been possible to give a very few illustrations of the proper method of recording the items of church business. The church clerk, or the secretary *pro tem*, as the case may be, should seek to make his record present, in as few words as possible, a history of the business, and the order in which it was taken up at any given meeting. Where it can be done, it is well to give the names of the persons making and seconding motions. It is also desirable that all important motions should be recorded as nearly as may be in the exact language employed by the mover.

W. H. L.

## The Commentary.

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

### SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

#### ATTAINING TO THE RESURRECTION OF THE DEAD.

What does Paul mean in Phil. 3:11, by the words, “If by any means I might attain unto the resurrection of the dead?” S. J. H.

Ans. Instead of “the resurrection of the dead,” the diatolot translates as follows: “The resurrection out of the dead ones.” Paul had in view the two resurrections. He wanted to be resurrected out of the dead ones; *i. e.*, he wanted to have a part in the first resurrection, which is to take place at the coming of Christ. Those who share in it are blessed and holy. Rev. 20:4-6. They are raised up out of the dead ones; *i. e.*, they come up from among them, leaving the wicked dead in their graves, where they will remain until the end of the thousand years spoken of above.

We have a parallel passage in the language of Christ, Luke 20:34-36, where the original (Greek) should be translated, “out of dead ones.”

“A SEED SHALL SERVE HIM.”

Please explain Ps. 22:30.

S. A. C.

Ans. It is evident from the connection that the generation spoken of in Ps. 22:30, is composed of the redeemed in the resurrection state. By turning to 1 Pet. 2:9, it will be observed that the terms “generation,” “priesthood,” “nation,” and “people” are used synonymously when applied to the people of God. In the text, passing in review, it is not impossible that the people of God are styled a “generation,” from the relation which they sustain to him as his children. To generate is to beget. The natural father begets the natural child. God who is the Father of his people, begets them through the operation of his Holy Spirit, and thus they are properly called a “generation,” or those who are begotten of the Lord. John 3:3, 5. Luke 20:34-36.

### PRAY FOR THE ERRING.

HAS thy brother gone astray,  
Have dark clouds obscured his way,  
Causing him to stumble? Pray.  
Prayer may lift the stricken up;  
Prayer may give the hopeless hope;  
Prayer may win thy brother back  
To the straight and narrow track.  
Prayer will move the Mighty Arm  
That alone can shield from harm.

Has a Christian gone astray?  
’Tis thy brother; do not say  
Words of condemnation; pray.  
Hadst thou been as sorely tried,  
Thou hadst wandered far more wide.  
Pray with meekest charity;  
Pray with purest fervency,—  
Pray; his soul cannot be lost  
And thy heart not rue the cost.

’Tis his hour of sorest need;  
Show thyself a friend indeed,  
For him with the Saviour plead.  
Pray that God’s eternal arm  
May deliver him from harm.  
Pray. For him the Saviour bled.  
Shall that blood in vain be shed?  
Bear him to the mercy seat,  
Plead for him at Jesus’ feet.

—*Sabbath Recorder*.

## 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.

### ENGLAND.

ULCEBY AND GREAT GRIMSBY.—Our meetings are becoming very interesting and solemn. Having quite fully presented the message, we are pleading with many to obey. Two at Ulceby have just commenced to keep the Sabbath. We hope for several more. Though the labor is difficult, we have much to encourage us. Our address is 89 Hainton St., Great Grimsby, Eng. Remember us in prayer.

A. A. JOHN.

Sept. 18, 1883.

### THE BRITISH MISSION.

THE following from our English Supplement, No. 33, will give the readers of the REVIEW some idea of the situation here:—

“First-day, August 19, was a happy day for our company at Ravenswood, as on that day five candidates were immersed in the name of the Lord. Two of these were from the Isle of Wight; one was a sister from Gt. Grimsby, who has come to labor in the office and depository; and the other two had taken their stand with us here at Ravenswood, one of them being our own daughter. Besides these, a number of persons have, of late, become deeply interested in our meetings, some of whom have already commenced the observance of the Lord’s Sabbath. Others acknowledge that it is their duty so to do.

“Bro. John writes that the presentation of the Sabbath question in his meetings has *increased* rather than diminished the interest. A number of persons have decided as to the truth of the matter, but now comes the question, ‘Who will keep the Lord’s commandments as he hath commanded them?’ There are a number at Gt. Grimsby awaiting the opportunity for baptism. As our baptismal font was so constructed as to be transported from place to place, it has (since our baptism here) been taken down, and forwarded to Bro. John, so that he may use it as he has occasion.

“Just as this paragraph was put in type, a letter came from Bro. John, stating that one at Ulceby has already commenced the observance of the Sabbath.

“Bro. Drew writes encouragingly of the ship-work at Liverpool. Besides his distribution of tracts and papers, he has sold over £12 worth of books during the month of August. He also finds much interest on land as he canvasses for the *Signs of the Times*.

“We still receive many interesting letters which show that our readers are many of them forming a lasting acquaintance with the principles set forth in the *Signs of the Times* and our books. We will only take space to quote from a letter just received, as a sample. This person has been reading many months; but before becoming acquainted with our works, he was not a believer in the inspiration of the Scriptures. Writing to renew his subscription, he says: ‘I derive much comfort

and instruction from the paper. I am grateful to you for keeping me supplied with it. My interest in it increases rather than flags. Something is always to be found in it to suit every case or position we may be placed in. The signs are surely ever thickening around us. Nations rise against nations, kingdom against kingdom; famines, pestilences, and earthquakes abound; and still the world goes on regardless and careless, as it was in the days of Noe. It is still the greatest wish of my life to be one with you. It seems impossible in my present position; but if ever I can succeed in getting clear from this [meaning some business engagement], my first movement would be (before taking any new departure) to seek to become a humble member of your fraternity. I am already so in heart; for I believe all that you believe, and am willing to be taught of you, and it is the greatest blessing I ask of the Almighty to suffer me and my family to enter your fold. I hope and pray the day may come, and I ask you, as a faithful servant of God, to pray for me.’”

The following will appear in No. 34 which has just gone to press: “At Southampton, on Sept. 2 and 3, steps were taken to more permanently organize the seventh-day keepers into a church. There was an enrollment of about a score of names of persons who had been baptized; these were attached to a *covenant* which reads, ‘We, the undersigned, hereby associate ourselves together as a church, taking the name Seventh-day Adventists, covenanting to keep the commandments of God and the faith of Jesus Christ.’ One brother was elected by unanimous vote elder of the church, he also to act as clerk, keeping the records, etc. This brother was ordained by prayer and the laying on of hands. Other persons stand ready to unite with the church, and will doubtless be received at our quarterly meeting the first Sabbath in October.

“Bro. John writes from Grimsby that his meetings increase in interest at that place, as well as at Ulceby and Louth. At the former place, another person has commenced the observance of the Sabbath. There are many more *almost persuaded*.”

We expect to embark for America on, or before, the 10th of October. We hope to have the pleasure of seeing many of our American friends at the General Conference in November.

J. N. LOUGHBOROUGH.

### ALABAMA.

ST. STEPHENS, WASHINGTON Co.—Since my last report I have been holding regular meetings four or five miles from this place. There are some here that are very favorable toward us as a people. I think there can be some good done here provided I can keep up the meetings. There are three who live near the church that keep the Sabbath, but have not united yet. I hope they will soon. We are glad to think that Bro. Corliss and Bro. Burrill will be with us at the camp-meeting in Choctaw Co. D. W. JORDAN.

### VERMONT.

WORCESTER, SEPT. 20.—Commenced meetings in this place Sept. 16. A little opposition on the part of the minister here has caused a reaction in favor of the truth; and there is now a large attendance, many church members being interested. I design to speak on the Sabbath question next Sunday. I have consecrated myself anew to the word of God. I mean to go forward with new courage. God is blessing me as I try to draw near to him. Pray for me and the work here.

R. S. OWEN.

### MASSACHUSETTS.

WORCESTER, SEPT. 25.—Sept. 14, Eld. Goodrich commenced meetings here in the Reform-club Hall. The attendance has not been large. Commencing with thirty, the audience has gradually increased to sixty. Nearly all of these became interested in present truth as the result of of the camp-meeting and the canvassing work; There is quite a large church of first-day Adventists here, and they have made use of the stay-away argument; but some of their number keep coming and are deeply interested. A few have already decided to keep the Sabbath. They have engaged Eld. Cunningham to speak on the Sabbath question next Sunday. He will be reviewed. Every day, about a third of column is devoted by the two daily papers in this city to a report of the meetings.

They seem anxious to publish our reports, the reporters coming to the hall, and asking us to furnish them something.

There are scores in this city who are interested in the Sabbath, but there is a strong feeling against anything that bears the name of Adventism. Yesterday a lady told me with tears in her eyes that she had for years enjoyed the blessing of God; but now light has come which she feels unwilling to accept, and her peace is destroyed. Some came to Bro. Goodrich the second evening he spoke, and requested him to speak on the Sabbath question. He has given four discourses on that subject. Several say they are convinced; but some are going to wait until they hear Eld. Cunningham. We earnestly hope and pray that good may result to the cause.

A. T. ROBINSON.

WEST VIRGINIA.

RAVENSWOOD, JACKSON Co., SEPT. 19.—I have been preaching here three weeks. Some are interested, and I believe others will soon commence the observance of the Sabbath. Expect to leave here in a short time to begin meetings among the Disciples in a school-house about three miles from this place. Was invited to preach among them by one of their leading men, who promised me a home with them as long as I wished to stay. I have been blessed in having great freedom in presenting the truth to the people. Brethren, pray for me and the cause in West Virginia.

W. R. FOGGIN.

MARYLAND.

CALVERTON, SEPT. 22.—Since my return from the Virginia camp-meeting I have labored in the T. and M. work, visiting from house to house. In this way an interest has been awakened to hear preaching. An appointment was made for Sept. 15 at a place known as the White Grounds. There were but a few present, but these gave good attention to the word spoken. We met with them again on the 22d. The attendance was larger and the interest to hear was equally as good. We expect to meet with them again on the 29th. Some one, dear brethren, must push the work in Maryland. Pray that God may make me an efficient helper in this blessed work.

JOHN F. JONES.

IOWA.

BATTLE CREEK, IDA Co., SEPT. 20.—Feeling anxious to spread the truth as rapidly as possible in this locality, we decided to hold two courses of lectures at the same time. Bro. A. G. Daniells continues the work at the tent with a good interest, while I am holding meetings in a school-house four miles southwest of Battle Creek. Began here Sept. 9, and have given twelve discourses. From the beginning the attendance has been small, but steady, and is gradually increasing. Some are interested. Pray for me and the work here.

H. P. HOLSER.

KANSAS.

SPRINGSIDE, POTTAWATOMIE Co.—Bro. Flaiz and myself pitched the tent at this place the 5th inst. Our congregations and interest were very small at first, but continued to increase until we had canvassed the Sabbath question. Since that time some have been dropping off. Fourteen, all heads of families, have signed the covenant. There are five others who we expect will sign it as soon as they have opportunity. Two more are deep in the "valley of decision." It is our desire to live humbly at the Saviour's feet, and to be guided by him in all that we do. Pray for us.

Sept. 24.

WILL D. CURTIS.

MISSOURI.

POOLS PRAIRIE, SEPT. 17.—We have just closed our labors here. The opposition became very bitter toward the close of our meetings. Another Baptist minister opposed us for nearly a week, but the Lord blessed in reviewing, and a decided victory was gained in favor of truth. The interest held good to the close, there being about three hundred present at our last meeting. The first minister that spoke against us was present and desired to make an appointment. We gave him the privilege. He asked those that wanted to hear the other side of the Sabbath question, pre-

mented by an able and talented man, to rise to to their feet, and out of a congregation of about three hundred, two ladies arose. As a result of our labors here, twenty have signed the covenant; four others are keeping the Sabbath. Three of those that signed the covenant were convinced before, two having commenced to keep the Sabbath under the labors of Bro. Blackman last winter. Organized a Sabbath-school of forty-five members, and obtained twenty-five subscribers for the *Signs* on trial. Our last meeting was the best, several encouraging testimonies being given. One minister, of another denomination, said that he felt sure the Spirit of God was with this people. To God be all the glory.

W. WOODRUFF.  
E. G. BLACKMAN.

MINNESOTA.

GOOD THUNDER, SEPT. 14.—The interest at the Ballard school-house is still good. At last eight precious souls have been added to the little flock that keep the commandments of God. Eld. Kerr, United Brethren minister, has been helping us by preaching against the Sabbath. Bro. Hill has been with us some of late. Pray for us.

W. M. SCHRAM.  
M. H. GREGORY.

LANSING, DEXTER, BROWNSDALE, ETC.—Since my last report, I have held meetings at the above-named places. There was a good outside interest at all of them. There are a few of our people living in each of these places, who have tried for quite a while to hold up the light; and as a result, the people are now anxious to hear. I have also visited the churches at Byron and Pine Island, and found the brethren trying to press onward.

I am now at Geneva, Freeborn Co. Began a course of lectures Sept. 16, and have had a good attendance every evening, the people paying the best of attention. I hope to be remembered in the prayers of God's people.

A. M. JOHNSON.

OHIO.

WALNUT GROVE.—For the past three weeks I have been assisting Br. Saxby and Lindsey. The Lord has blessed their labors in this place. Thirty-nine have united in church fellowship, and a few others are keeping the Sabbath. Twenty-four have been baptized. We have organized a Sabbath-school and a tract society. The brethren will report the work here more fully. I now expect to resume labor in the district assigned me.

G. G. RUPERT.

WALNUT GROVE, SEPT. 27.—Our meetings began here July 6. Have held eighty meetings in all. We took down our tent yesterday. Bro. Rupert was with us the last three weeks, assisting very materially in preaching, baptizing, and completing the organization of a good society. Forty-five have signed the covenant, and twenty-four were baptized. The church was organized with thirty-one members, and more will unite soon. We also organized a tract society of twenty members, and a Sabbath-school of sixty members. We have sold \$75 worth of books, taken subscriptions for twenty-three copies of the *Signs*, one for the *Review*, two for the German paper, thirty for the *Instructor*, and all our expenses have been met.

This summer's experience has been the best in our lives. We have great reason to be thankful to God for his mercies, and to him we ascribe all the honor of this good work. We will take measures immediately to secure funds with which to build a meeting-house.

D. E. LINDSEY.  
W. H. SAXBY.

VIRGINIA.

SHENANDOAH, FREDERICK, AND PAGE COUNTIES.—Since my last report I have been laboring in the above-named counties. I have visited nearly every Sabbath-keeper. I find the most of them of good courage. Perhaps one reason of this is because of our good camp-meeting. I find some already laying plans to attend next year. This is as it should be.

Friday, the 14th, Eld. Rife and I began meetings at the Quicksburg church, and continued until Sunday night. We enjoyed much freedom in speaking. All the brethren and sisters took an active part in the prayer and social meeting on Sabbath evening, and I can truly say it was one

of the best I ever attended in the State. On the 24th, Eld. Rife leaves for Pennsylvania to labor among the German brethren. Tuesday, the 18th, I left for Indiana. On my way I called on Bro. Stuard, of Harper's Ferry. I found him very active in the work, and would be glad to have any of the brethren or sisters passing that way call on him. May God bless his truth in this field.

Sept. 26.

M. G. HUFFMAN.

RILEYVILLE, PAGE Co.—For the last two weeks I have been holding meetings with the little company who accepted the truth during our meetings at this place last fall. The preaching has been plain, and calculated to show the importance of a thorough work in the cause of God. The brethren seem to have been strengthened, and several backsliders have made a new start. The outside interest and attendance have been excellent. Seven have signed the covenant, making in all nineteen. Tobacco has been overcome by all except one brother who would not give his name until he should have gained the victory, which I hope will be in a short time. The tithing system was also laid before them, and fourteen cheerfully pledged themselves to "prove" the Lord one year by faithfully paying their tithes. Several are now ready for baptism, and others expect to be soon. We hope that this may be attended to ere long, and the church organized at this place. I leave them much encouraged.

I now expect to hold a series of meetings at German Run, a few miles from the above-named place. Quite an interest is manifested to hear more of our doctrines there. May the good Spirit of the Lord direct.

B. F. PURDHAM.

Sept. 17.

INDIANA.

HARTFORD CITY, SEPT. 25.—Last Sabbath was another profitable season for our brethren and sisters here. Most of the Dunkirk company met with us. The Spirit of God seemed to come very near and touch many hearts, some bearing testimony for the first time. Five were buried in baptism, and others only wait a more favorable opportunity. Thirty have signed the covenant, and still others are keeping the Sabbath.

This finishes our tent work in new fields for the season, as we expect to remove this week to Bunker Hill to our camp-meeting. By the blessing of God, our work this season has been prospered, and we see many good souls rejoicing in present truth. Have sold \$45.00 worth of books, and received \$28.00 in donations. Besides monthly subscriptions for the *Signs*, we have received six subscriptions for the *Review* and three for the *Signs*; and twenty copies of the *Instructor* are taken for our Sabbath-school, which seems to be hardly a sufficient number. Regular meetings are established. We close our work with a feeling of gratitude to God for his loving-kindness that has attended our efforts this season.

J. P. HENDERSON.  
O. C. GODSMARK.

FARMERSBURG.—The camp-meeting of the Seventh-day Adventists of this place closed on the morning of the 18th inst. It was held in my grove, one-half mile west of the town. The grove is a beautiful one, and some said it must have been designed by nature for such a meeting. The tabernacle tent was raised and seated early Wednesday morning, and at 10:30 A. M. Eld. S. H. Lane preached the introductory sermon to a small congregation of citizens. Soon, however, strangers began to arrive from all directions; and before long there were seventy-two Adventists with their friends comfortably provided for. There were ten family tents, a book tent, and a provision tent. There were one hundred and twenty-five Adventists, and about fifty others that were keepers of the seventh-day Sabbath, that attended the meeting. The meetings increased in numbers and interest from the beginning. The last three days and nights the congregations ranged from one thousand to fifteen hundred. The preaching was chiefly of a practical character, and was delivered in a clear, concise, and impressive manner, and was listened to with marked attention. I never witnessed as good order and attention in a grove-meeting as we had here, day and night. The spirituality manifest among the ministers and members has made a favorable impression upon our people here, who attended the meetings regularly.

On Monday, Sept. 17, just two months from the time of the debate here, Elds. Lane and Thompson buried twenty-four willing subjects in the baptismal grave, in the presence of over fifteen hundred persons. Fourteen of the number became members of the Farmersburg church, which has been but recently organized. The last meeting was held at sunrise and designed especially for the campers, but by count sixty-five of our citizens came in to enjoy the feast. The most of us met a few days before as it were strangers; but we parted as brethren.

Although not a member of their body, I enjoyed their meetings, and visited each tent, forming many pleasant acquaintances, and can bid them God-speed in their work. From what I have learned of them I fear to forbid them; for our Lord said, "Forbid them not, for he that is not against us is for us." They find here much bitter opposition, and all manner of evil has been said of them. But if the members of the church organized here will live out the practical part of the teaching received during the camp-meeting, the church, the world, or the devil, cannot prevail against them.

W. R. BENNET.

Sept. 21.

#### MICHIGAN.

SHERMAN CITY, ISABELLA Co.—Bro. F. Squire has just closed his labors here. Held three meetings, and visited each family of Sabbath-keepers here. This labor was timely, and will result in good to the cause here. The Spirit's presence in our meetings was evidenced by deep feeling of love for the cause and for each other, and by a sense of the solemnity of the present time. The church here, though few in numbers, is beginning to come up in spirituality. Remember us in your prayers, dear brethren.

J. B. TINKER.

KALAMAZOO.—It was with an unusual sense of depression that I entered upon the preaching of the word at the school-room used in this place. In the interim after the Sabbath-school, there had been hints as to the necessity of giving up this accommodation and holding the meeting at different private houses. As, however, we meditated upon Him who loved us and gave himself for us, and the apostle's position in Gal. 2:20, the grace of God warmed our hearts. In the afternoon all gave their testimony with a freshness that was delightful. It was afterward arranged to have another meeting in the evening. Two brethren nine miles distant were telephoned, and were present in the evening, as well as two Jewesses and others. The subject then was "good works," which may God make to abound in all, our hearts being first established in the grace which is in Christ Jesus for all who believe and claim it.

H. VEYSEY.

MANTON.—After the camp-meeting at this place, Sr. Lane remained one week and rendered excellent help in preaching the word and visiting among the interested ones. On Monday eve, Sept. 10, she spoke on the subject of temperance in the Methodist church, which was crowded to its utmost capacity. After the lecture it was proposed to raise a fund to place our books in a public library. Accordingly a sufficient amount was donated by the audience. The books have been sent for, and a librarian appointed. We are also about to organize a Health and Temperance Society here. There are eighteen now keeping the Sabbath, and we feel sure many others will soon obey what they are now willing to confess to be the truth.

When the evenings became too cool to continue meetings in the tent, we were given the free use of a large, comfortable hall, which we occupied for awhile, but during the past week we have been holding our meetings from house to house, many doors having been opened to us. We have organized a class of Sabbath-keepers here, and appointed a leader to take charge of the meetings. Have also organized a Sabbath-school. Last Sunday two persons were baptized,—husband and wife. On account of the work yet to be done here, I think now of renting a house and remaining through the winter.

R. C. HORTON.

#### NEW YORK CONFERENCE.

THE twenty-second annual session of the New York Conference of Seventh-day Adventists convened according to appointment on the campground at Union Square, N. Y., at 5 p. m., Sept.

12, 1883, Eld. M. H. Brown in the chair. Prayer by Eld. E. W. Whitney. The Conference was duly organized by the reception of delegates, and the minutes of the last session were read and approved.

*Voted* That Eld. Geo. I. Butler, Eld. I. D. Van Horn and others from abroad be invited to participate in the deliberations of the Conference.

The Chair having been authorized, announced the usual committees.

Adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., SEPT. 14.—Opened with singing and prayer. The minutes of the last meeting were read and, after correction, approved. Other delegates took their places in the Conference.

The Committee on Nominations reported, recommending for officers of Conference for the ensuing year the following: For President, M. H. Brown; Conference Committee, M. H. Brown, E. W. Whitney, and S. N. Walsworth; Secretary, E. E. Miles; Treasurer, W. E. Lewis. These persons were unanimously elected.

The Committee on Credentials and Licenses recommended that credentials be renewed to J. N. Andrews, R. F. Cottrell, B. L. Whitney, M. H. Brown, M. C. Wilcox, Geo. W. Bliss, F. Wheeler, H. H. Wilcox, C. O. Taylor, and E. W. Whitney; that E. E. Miles be at this time ordained and receive credentials; that ministerial licenses be renewed to J. E. Swift, A. E. Place, H. E. Robinson, F. M. Wilcox, W. S. Hyatt, J. F. Stureman, F. W. Gibbs, and E. M. Plumb; and that colporter's licenses be renewed to J. V. Wilson, and Norman Kling, and be granted to S. O. Lane, W. H. Wild, S. N. Walsworth, and J. M. Lindsay.

*Voted*, That the recommendation of the committee be carried out in each case.

By request of the President, a committee of three was chosen to audit the Conference books.

*Voted*, That the President appoint a committee of three to consider the matter of the indebtedness on the Rome meeting-house, and report at the next meeting of the Conference.

Adjourned to call of Chair.

THIRD MEETING, AT 4:45 P. M., SEPT. 10.—Prayer by Bro. J. E. Swift. Minutes of the last meeting read and approved.

The committee appointed to audit the accounts of the Conference since Eld. M. H. Brown became President, reported that they had examined the accounts and found them correct.

*Voted*, That the report of the committee be accepted.

The committee appointed to consider the matter of the indebtedness on the Rome church reported, recommending that the Conference raise the amount, \$501.81, and cancel the debt, and that it be raised by subscription.

*Voted*, That the report be accepted, and the recommendation carried out.

The Committee on Resolutions presented the following:—

*Whereas*, We have been spared to enjoy the blessings of another annual gathering and the labors of the chosen servants of God, and in his infinite mercy are still granted the exalted privilege of engaging in the work of rescuing our fellow-men from ruin; therefore—

*Resolved*, That we will more earnestly than ever before seek that humility and consecration to the work which God's love toward us and the importance of the time demand.

*Whereas*, The colporter and missionary work is recognized by the Spirit of God as being second to no other to advance the cause of God and save perishing souls in these last days; and—

*Whereas*, Experience demonstrates more and more the efficiency of consecrated effort put forth in this direction; therefore—

*Resolved*, That we earnestly entreat those whom the Conference has licensed, and all other believers in the present truth, who have any ability to do so, to go forward in the wisdom and strength of God and devote either the whole or a part of their time to this work.

*Resolved*, That we again acknowledge the gift of prophecy in our midst, and that we show that we value it by conforming more closely to its teaching in all things.

*Resolved*, That we will recommend by word and example the light of the testimonies on the subject of Christian temperance, both in regard to plainness of dress and healthful living.

*Resolved*, That we hereby express our thanks to the R. W. and O. R. R. Co. and its gentlemanly agent at Union Square, for favors extended and courtesy manifested in connection with this camp-meeting and Conference, and also vote our thanks to the Delaware and Hudson Canal Co. and the Adirondack R. R. for similar favors.

Interesting remarks were made upon the second and third resolutions by Eld. G. I. Butler. The resolutions were all unanimously adopted, the third by a rising vote of the congregation.

The Treasurer's report was rendered as follows:—

Balance on hand Sept. 26, 1882,	\$1450.79
Received during the year,	4344.48
Total,	\$5795.37
Paid out,	4641.15
Balance on hand Sept. 12, 1883,	1154.12
Total,	\$5795.27

WM. E. LEWIS, *Treas.*

FOURTH MEETING, SEPT. 18, 5:45 A. M.—Minutes of last meeting read and approved.

It being ascertained that Bro. P. Z. Kinne wished to engage more fully in the work than formerly, if the Conference would assign him some position, his case was referred to the Conference Committee.

After the ordination service, the Conference adjourned *sine die*. M. H. BROWN, *Pres.*

E. E. MILES, *Sec.*

#### CONFERENCE DIRECTORY.

*President*, M. H. Brown, Watertown, N. Y.  
*Secretary*, E. E. Miles, Groton, Tompkins Co., N. Y.  
*Treasurer*, Wm. E. Lewis, Rome, N. Y.  
*Ex. Com.* { M. H. Brown, Watertown, N. Y.  
 E. W. Whitney, Box 113, Rome, N. Y.  
 S. N. Walsworth, No. 2 Cherry St., Syracuse, N. Y.

#### ILLINOIS CONFERENCE.

THE thirteenth annual session of the Illinois Conference of Seventh-day Adventists convened, as per appointment, at Sheridan, Ill., Sept. 19, 1883, at 9 o'clock A. M., the President in the chair. Prayer was offered by Eld. T. M. Steward.

The Secretary not having arrived, Bro. A. O. Tait was elected Secretary *pro tem*. On motion, the reading of the minutes of last session was waived. Credentials of delegates were called for, and eight churches were found to be represented.

*Voted*, That Bro. Sawyer, together with all brethren present in good standing, be invited to participate in the deliberations of the Conference.

The Chair was authorized to appoint the usual Committees.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 20, AT 4 P. M.—Prayer by Eld. Hanson. Minutes of the preceding meeting read and approved. On call for delegates, it was found that twelve additional churches and companies were represented. On motion it was voted that Elds. Littlejohn and Hanson be invited to participate in the deliberations of the meeting.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 21, AT 4 P. M.—Prayer by Eld. T. M. Steward. Minutes of last meeting read and approved.

On motion, Eld. G. I. Butler was invited to participate in the deliberations of the Conference.

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

*Whereas*, It is indispensable to the growth and prosperity of any Conference, that the members thereof should have implicit confidence in the integrity and capability of the officers of the Conference; and—

*Whereas*, The Illinois Conference has suffered in time past from unjust suspicions which have been thrown upon those holding positions of responsibility in the Conference; therefore—

*Resolved*, That we hereby pledge ourselves to give our hearty sympathy and support hereafter, as far as we can consistently do so, to the officers of this Conference; and that we will frown down in others any disposition to weaken the confidence of their brethren in the said officers.

This resolution was spoken to by Elds. Littlejohn, Steward, and Andrews, and adopted.

*Whereas*, We, as members of the Illinois Conference, feel that it is incumbent upon us to do all in our power to spread the light of truth as rapidly as possible within the limits of this State; and—

*Whereas*, This can be done only when all the funds which can be raised through the tithing system are placed at the disposal of the Conference Committee; therefore—

*Resolved*, That in our judgment it is desirable that each member of the Conference pay his tithes into the State treasury; and that we have witnessed with regret a disposition on the part of some to divert it from this channel, and to devote it to the interests of the work in parts of the field outside of our own Conference.

This resolution was discussed by Elds. W. H. Littlejohn, J. F. Ballenger, G. I. Butler, and R. F. Andrews, and adopted.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 23, AT 7 P. M.—Prayer by Eld. W. H. Littlejohn. Minutes of last meeting read and approved.

*Voted*, That Bro. David Johnson act as delegate from the Wauseka church.

The Committee on Resolutions reported further as follows:—

*Resolved*, That we renew our expressions of confidence in the manifestations of spiritual gifts, which have existed among us as a people for so many years, and that we express it as our solemn conviction that we are largely indebted for the present prosperity of our work, to the light which we have received through this instrumentality.

*Resolved*, That we recommend that all our churches require their treasurers to receipt for all money paid them, and that they present quarterly to the church, or auditing committee appointed by the church, itemized reports of all money received, and all that is paid by them into the Conference, showing the receipt of the State Treasurer as vouchers therefor.

Spoken to by W. H. Littlejohn, and adopted.

*Resolved*, That we recommend that in selecting clerks and treasurers, our churches exercise great care that only conscientious persons, of prompt business habits, be chosen to these important offices.

This resolution was spoken to by Eld. G. I. Butler, and adopted.

*Resolved*, That the Conference earnestly request each minister of this Conference to furnish promptly, to the Secretary, at the close of each quarter, a carefully prepared itemized report of labor, expenses, etc., for the quarter.

This resolution was unanimously adopted.

The Committee on Credentials and Licenses reported as follows: For renewal of credentials, R. F. Andrews, T. M. Steward, C. H. Bliss, J. F. Ballenger, B. F. Merrill, G. F. Shonk, and E. O. Hammond; for licenses, A. K. Atteberry, A. O. Tait, and W. H. Owens; for colporter's license, Helen L. Morse. Other cases were referred to the Conference Committee. These recommendations were adopted, and credentials and licenses granted accordingly.

The Committee on Nominations presented their report, recommending for President, Eld. R. F. Andrews; Secretary, A. K. Atteberry; Treasurer, J. H. Bennett; Executive Committee, R. F. Andrews, Alfred Hobbs, P. Rothrock. The nominees were elected.

On motion, a vote of thanks was extended to Brn. J. J. Carlock, Geo. Foreman, and A. Crow, for the faithful and efficient manner in which they have discharged the duties devolving upon them as officers of this Conference.

Appropriate remarks were here made by Eld. G. I. Butler on the importance of the T. and M. work, and the propriety of employing an efficient secretary whose whole time shall be devoted to the work.

*Voted*, That Sr. L. S. Campbell be invited to arrange to give her entire attention to the tract and missionary cause as soon as practicable.

*Voted*, That Eld. Hanson and Bro. James Sawyer be invited to labor in Illinois as far as duties in other fields will permit.

It was moved by Eld. Ballenger that the name of McConnells Grove church be changed to that of Leva.—Carried.

On motion, Eld. Butler was invited to speak on the subject of canvassing; whereupon he responded in a very interesting and instructive address upon the canvassing and general missionary work.

Adjourned to call of Chair.

FIFTH MEETING, SEPT. 24, 7 P. M.—Prayer by A. O. Tait. Minutes of last meeting read and approved.

The Committee on Resolutions reported the following:—

*Resolved*, That it is the sense of this meeting that our Conference Committee select some city near the center of the State at which to hold our next annual camp-meeting, and that they take steps to have the city which they shall select thoroughly canvassed for the Signs previously to holding the camp-meeting therein.

This resolution was spoken to by several, and adopted.

*Whereas*, It is evident that the time has come when we should make an especial effort to get the Signs of the Times and "Thoughts on Daniel and the Revelation" before the people; therefore—

*Resolved*, That this Conference adopt the plans which are working so successfully in other Conferences for the circulation of the same.

Spoken to by Bro. G. A. King, and adopted.

*Voted*, That the Scandinavian church in Chicago be invited to join the Illinois Conference.

It was moved by Bro. Tait that the committee proceed at once to nominate delegates to the General Conference.—Carried.

*Voted*, That a Camp-meeting Committee of three be appointed by the President.

The Committee on Nominations presented the names of Elds. R. F. Andrews and T. M. Steward as delegates to the General Conference; also the following names to receive colporters' licenses: C. W. Webb, E. Martin, Chas. Sturtevant, R. R. Wood, Chas. Parmele, Geo. Light, J. D. A. Camp, Linda West, and Bro. Daniel Thompson. These names were considered, and the recommendations of the committee in each case sustained.

A vote of thanks was extended to Elds. W. H. Littlejohn and G. I. Butler for their presence and timely aid.

*Voted*, That we tender our thanks to the C. B. and Q. and Illinois Central R. R. companies for a liberal reduction of fare to those attending our camp-meeting over their respective roads.

TREASURER'S REPORT.

Amount on hand Sept. 1, 1882,	\$2,565.31
“ received to date, Sept. 14, 1883,	4,154.50
Total,	\$6,719.81
Paid out,	\$5,684.83
Cash on hand,	1,034.98
Total,	\$6,719.81

J. J. CARLOCK, Treas.

*Voted*, That the Secretary send a report of this session to the REVIEW for publication.

Adjourned *sine die*.

R. F. ANDREWS, Pres.

A. K. ATTEBERRY, Sec.

TWENTY-THIRD ANNUAL SESSION OF THE MICHIGAN CONFERENCE.

FIRST MEETING, WEDNESDAY, SEPT. 26, AT 9 A. M.—Called to order by the President, and after singing, prayer was offered by Eld. Butler.

The credentials of delegates were called for, and upon their reception it appeared that sixty-nine delegates were present, representing thirty-eight churches. It was voted to invite the ministers of other Conferences, and the members of all Michigan churches, in good standing, to participate in the deliberations of this session.

*Voted*, To waive the reading of the minutes of last session, they having been fully published in the REVIEW.

The admission of new churches was next considered, and Eld. Geo. O. Wellman presented the names of the churches at Lockwood and Rockford, requesting their admission to the Conference, giving a report of their standing and condition.

On motion, these churches were respectively received into the Conference. Unorganized companies of believers were next considered, and the following were presented to the attention of the Conference: Hoytville, by Eld. Starr; Midland, by Eld. Ostrander; Vermontville, by Eld. Owen; and Denver, Edmore, and Crystal, by Bro. Kunz; all of which companies were by vote received under the watchcare of the Conference.

*Voted*, That the Chair appoint the usual committees.

Adjourned to the call of the Chair.

SECOND MEETING, FRIDAY, SEPT. 28, AT 9:45 A. M.—Prayer by Eld. Kenyon. Reading minutes of last meeting. Additional credentials were received, to the number of eighteen, representing eight churches not already reported.

The Committee on Resolutions reported, by its chairman, Eld. U. Smith, as follows:—

*Whereas*, A general state of prosperity has existed in our cause in this State since our last Conference; therefore,—

*Resolved*, That we hereby express our gratitude to God for the success which has attended the labors of his servants the past year; and we feel that this should stimulate us to more earnest efforts to bring before the people a knowledge of the truth for this time.

*Whereas*, The times are daily growing more and more interesting, and the truth we profess of more thrilling importance, and,—

*Whereas*, A devoted and active ministry is one of the most important and efficient agencies in the promulgation of the truth; therefore,—

*Resolved*, That we will pray the Lord of the harvest more earnestly to raise up laborers for his work, and will by all proper means encourage suitable young men to engage in the public proclamation of the truth.

*Whereas*, The management of the financial interests of a Conference involves a responsibility of no small magnitude; therefore,—

*Resolved*, That in all ministerial labor involving special

expense, the Conference Committee should be consulted in reference thereto, before such expense is incurred.

*Resolved*, That we hail with gratification the re-opening of the Battle Creek College, and we pledge ourselves to give it our hearty sympathy and support.

*Resolved*, That ministers moving from this Conference to another to labor, or coming from other Conferences to this, be recommended to procure a formal transfer similar to that required of brethren when they transfer their church membership.

*Resolved*, That we hereby express our pleasure at again having the benefit of the presence and labors of Sr. White at our annual gathering.

The discussion of the first two resolutions occupied the remainder of the time allotted to the meeting, Elds. Butler and Haskell speaking at length on the responsibility of those who have talents entrusted to them, and their duty to consecrate them to the cause of God.

Adjourned to call of Chair.

THIRD MEETING, FRIDAY, SEPT. 28, 4:30 P. M.—Prayer by Eld. S. N. Haskell. Minutes of last meeting read and approved. Credentials of twelve delegates, representing five additional churches, were received.

Consideration of resolutions was resumed, and a full and free discussion of the points involved brought before the meeting their full force and significance. The approach of the Sabbath prevented a complete canvass of the report, and the meeting was adjourned to call of Chair.

FOURTH MEETING, SUNDAY, SEPT. 30, 9 A. M.—Prayer by Eld. I. D. Van Horn. Three additional delegates presented their credentials, and were received.

The Committee on Nominations presented their report, which after some discussion was referred back to the Committee.

The report of the Treasurer was read, as follows:—

TREASURER'S REPORT.

W. H. Edwards, in account with the Michigan Conference of S. D. Adventists:—

	Dr.
To cash on hand Sept. 26, 1882,	\$ 7,668.14
“ “ rec'd to date, Sept. 24, 1883,	15,130.51
Total,	\$22,798.65
	Cr.
By cash paid out during year,	\$14,512.70
“ balance on hand,	8,285.95
Total,	\$22,798.65

This is to certify that I have carefully examined the books of the Michigan Conference Treasurer, and find them correctly kept according to my best knowledge and belief.

F. H. SISLEY, Auditor.

Battle Creek, Mich., Sept. 25, 1883.

The report of the Treasurer was accepted.

The following resolution was presented by Bro. W. C. Sisley:—

*Resolved*, That we approve of the plan adopted in some Conferences, of sending out colporters to visit families, sell papers and tracts, and hold Bible-readings with families, [and small companies] as a means of spreading a knowledge of the truth and as a preparation for tent-meetings.

This resolution was spoken to at much length by Eld. Haskell, who gave interesting reports of the success of "Bible-readings" in California, Nebraska, and elsewhere. Sr. White followed in a powerful address, showing the importance of personal effort, and its necessity as a means of maintaining spiritual life among our people.

Adjourned to call of Chair.

FIFTH MEETING, SUNDAY, AT 5 P. M.—Opened with prayer by Eld. Littlejohn. Minutes of the last meeting read and approved. Three delegates were received, representing two additional churches. The resolution pending at the last meeting relative to Bible-readings, etc., being the next business in order, its discussion was resumed, and extended remarks were made by Elds. Butler, and Haskell, and Brn. Sisley, Veysey, and others.

On motion of Bro. E. S. Griggs, the resolution was amended by inserting the words "and small companies," as given above in brackets, and thus unanimously passed.

The Committee on Resolutions presented a supplementary report, as follows:—

*Whereas*, There are among us those who have experience, and others who have ability to carry the present truth to the people, by the sale of such books as "Thoughts on Daniel and the Revelation," "The Coming Conflict," "The Great Controversy" and "History of the Sabbath;" therefore,—

*Resolved*, That we remind these brethren of their duty to use these talents, and that we urge upon them a thorough preparation for this work.

*Whereas*, We believe that there is not one-tenth as

much being done as might be, to sound the third angel's message; therefore,—

*Resolved*, That we use our best efforts to encourage laborers in all departments of the work; (1.) By encouraging each other in all branches of the missionary work; (2.) By urging upon our tract society directors and church elders the more faithful performance of the duties of their offices, and the work of visiting the families of our brethren, conducting Bible-readings to establish them in all points of the faith, and to encourage them to missionary effort, thus releasing our ministers to labor in new fields; (3.) That we recommend our ministers to labor more in new fields, spending less time than heretofore with the churches, and paying less attention to district lines.

*Whereas*, There are urgent calls for the truth to be preached in some of our larger towns and cities; therefore,—

*Resolved*, That it is the sense of this Conference that our ministers should be associated in companies of two and three, according to the discretion of the Conference Committee, to enter such places the coming season; and,—

*Whereas*, The work in such places requires much visiting and colporteur work; therefore,—

*Resolved*, That we employ faithful colporters to precede and assist these ministers as they may direct.

The resolutions were discussed quite fully until the time of adjournment, Sr. White speaking especially upon that part of the second resolution marked (2), relating to district lines. While system and order in the bestowal of ministerial labor were necessary, there was great danger of "running in grooves," and attaching the churches to the minister instead of to Christ. Her remarks were solemn and earnest, and left a profound impression on the minds of the congregation.

Adjourned to call of Chair.

SIXTH MEETING, MONDAY, OCT. 1, AT 4. 40 P. M.—Prayer by Eld. Haskell. Minutes read and approved. The last two resolutions were spoken to by Eld. Haskell and W. C. White, after which the motion to adopt the supplementary report was carried.

The following resolutions were introduced by the Committee:—

*Resolved*, That immediate steps be taken to procure a large tent for camp-meeting use, similar to the one now used for the purpose, but nearly spoiled.

*Resolved*, That our next annual camp-meeting be appointed to hold two weeks.

The latter resolution was spoken to by Elds. Haskell and Butler, W. C. White, and Sr. White. On motion, the resolution was amended so as to read "over two Sabbaths," and as thus amended, together with the preceding one, was passed.

The Committee on Credentials and Licenses recommended that credentials be renewed to the following persons for the ensuing Conference year: Sr. E. G. White, Elds. Uriah Smith, W. H. Littlejohn, John Byington, R. J. Lawrence, J. Fargo, J. O. Corliss, A. O. Burrill, M. B. Miller, H. M. Kenyon, D. H. Lamson, D. A. Wellman, E. Van Deusen, Wm. Ostrander, E. P. Daniels, A. Weeks, John Sisley, F. Starr, G. K. Owen, R. C. Horton, J. L. Edgar, L. A. Kellogg, M. S. Burnham, J. Sawyer; that licenses be renewed to C. S. Stoddard, A. W. Bather, H. S. Guilford, H. W. Miller, C. J. Lamson, L. G. Moore, G. O. Wellman, T. S. Parmelee, A. Kunz, Joseph L. Cupit, F. Squires, F. Howe, E. B. Miller, Marcus Carpenter, Llewellyn O. Moore, C. C. Lewis, W. C. Wales, A. Marsh, Mrs. E. S. Lane, Mrs. G. K. Owen; and that licenses be granted for the ensuing Conference year to Henry Veysey, I. H. Evans, J. W. Miner, G. O. States, and W. C. Sisley.

The report was amended by adding the names of Elds. I. D. Van Horn and E. H. Root to the list of ministers, and of E. S. Griggs, Geo. Randall and Geo. W. Caviness, to the list of licentiates.

Bro. Hilliard requested that permission be granted the church at Newton to appropriate their tithe toward paying for their house of worship, which was by vote referred to the Conference Committee.

The question of disbanding the church at Ravenna was disposed of by advising that the church hold a final meeting, and vote each other letters to the churches they wish to join, and report the action to the next Conference.

The Committee on Nominations presented the following report, which was adopted, action being taken on each name singly:—

For President, J. Fargo; Secretary, A. H. Mason; Assistant Secretary, Nellie E. Sisley; Treasurer, W. H. Edwards; Conference Committee, Elds. J. Fargo, E. H. Root, I. D. Van Horn.

The question of licensing colporters was then raised, and discussed by several speakers, Eld. Butler, especially, devoting considerable time to

the importance of the colporter's work, and urging that young men and women enter this field, and devote to it the energy that should characterize the service of God.

The following names were then proposed by different delegates, and by vote of the Conference they were granted colporter's license: Carrie Young, Annie Hemming, Hickman Miller, Walter Webber, Wm. Wilbur, Flora Foster, O. F. Campbell, Levi Turney, Lavina Turney, Luther Warren, Adolphus Smith, Willard Fay, Wm. S. Hipkins, Mintie Chilson.

Adjourned *sine die*.

J. FARGO, *Pres.*

WM. C. GAGE, *Sec.*

P. S. At an informal meeting of ministers, delegates and Tract Society officers, Tuesday morning, Oct. 2, the following resolution was passed:—

*Whereas*, The holding of Bible-readings in connection with other colporter work has been recommended to precede and accompany the preaching of the truth; and whereas, those who think of engaging in this work feel the necessity of special preparation; therefore,—

*Resolved*, That we hold a ten days' institute, immediately preceding the General Conference, for improvement in this direction, and that we request Eld. Haskell to conduct this institute.

*Voted*, That the delegates to the General Conference, and as many individuals from the different States as their Conference Committees would recommend, be invited to attend this institute.

W. C. G.

#### OHIO S. S. ASSOCIATION.

The first meeting of the sixth annual session of the Ohio Sabbath-school Association convened on the camp-ground near Galion, O., Aug. 15, 1883, at 8 A. M. Prayer by Eld. Rupert. The roll was called, showing nineteen schools represented by twenty-one delegates. Minutes of the last annual session were read and approved. The Chair appointed the usual committees.

Adjourned to call of Chair.

SECOND MEETING, AUG. 16, 4:30 P. M.—After the usual opening exercises, the minutes of the previous meeting were read and accepted. The Committee on Resolutions reported as follows:—

*Resolved*, That we believe the Sabbath-school to be, under God, a grand means for the education of our youth in the truths of God's word.

*Resolved*, That we as a people will encourage more than ever the attendance of both old and young at our Sabbath-school, and urge thoroughness in the preparation of the lessons.

*Resolved*, That to this end we suggest that all pupils and teachers begin the study of the lesson immediately upon the receipt of the lesson-sheet.

*Resolved*, That we recommend all our Sabbath-schools in Ohio to procure Sr. White's last work, "Sketches from the Life of Paul," to aid in the preparation of the lessons.

These resolutions were separately discussed, and adopted. The financial report was read, and presents a marked increase in the contributions for the past year. A yearly summary of the work done was also given. The Committee on Nominations reported the following-named persons who were elected as officers for the ensuing year: For President, G. G. Rupert; Secretary and Treasurer, Verna Null; Executive Board, G. G. Rupert, Mrs. M. E. Guilford, and G. W. Angleberger.

Adjourned *sine die*.

H. A. ST. JOHN, *Pres.*  
VERNA NULL, *Sec.*

#### CANVASSING IN MINNESOTA.

WE began to canvass in Spring Valley for "Thoughts on Daniel and the Revelation" as soon as harvest was over, and have continued steadily at the work ever since. We have found quite a number who are interested in the truth, and have had fair success in taking orders for the book, obtaining also a few orders for the *Signs*.

The frost has killed all of the corn, which makes the people feel very poor; hence we have found it much more difficult to take orders now than before harvest. There are several openings where we hope to be able to present the truth as soon as the canvassing season is over. We earnestly desire to be remembered in the prayers of God's people, that we may so humble ourselves before God that he can bless our labors.

Sept. 23.

D. W. REED.

G. M. DIMMICK.

—The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.—*Spurgeon*.

## News of the Week.

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

FOR TWO WEEKS ENDING OCT. 6.

### DOMESTIC.

—New York will pay 10 cents a quart for milk after Oct. 1.

—The National debt was reduced \$14,707,279 during September.

—Twelve locomotives were shipped from Philadelphia for Brazil last week.

—Ice formed half an inch thick on the Straits of Mackinaw Sept 29.

—During Sept. 29, three inches of snow fell in the northern portion of Franklin County, Maine.

—The Agricultural Department of Kansas places the corn yield at over 206,000,000 bushels—50,000,000 bushels more than last year.

—The steamer Colorado, freight-laden to Chicago, burst her boiler near Buffalo, Sept. 29. Two of the crew were killed, and a number severely scalded.

—The steamer Alaska, which arrived at New York Sunday, made the trip in six days, two hours, and forty minutes.

—The Exposition Building at Pittsburg, Pa., with all its valuable exhibits, machinery, etc., was destroyed by fire Oct. 3. Loss about \$1,000,000.

—The new Brook's comet, the one of 1882, is rapidly approaching the earth and sun, and will be visible to the naked eye before Christmas.

—During business hours at the New York Post-office Oct. 1, 1,250,000 two-cent stamps, 400,000 two-cent envelopes, and 85,000 four-cent stamps, were sold.

—At a railway crossing in Detroit, Sept. 25, two men were killed and a boy fatally injured by a Michigan Central locomotive.

—Grip-cars for public travel were put on the Brooklyn bridge for the first time Sept. 24, running smoothly and making the trip across in about eight minutes.

—The southeastern section of Indiana was swept by a hailstorm Sept. 23, which ruined standing crops. From two to four inches of hail fell.

—The Salvation Army captain, Booth by name, is engaged in a revision of the Bible. If his work is no better than his revival work, the world is better without it.

—Delaware still lashes her criminals at the whipping-post. If she would take a contract from a few other States, they could furnish mighty deserving material.

—Near Lampasas, Mexico, a few days ago, Mrs. Valdez, while insane, killed her five children and herself with a butcher-knife. The ages of the children ranged between 2 and 10 years.

—In Natchitoches Parish, La., Oct. 3, a quarrel arose among negroes in a saloon, when dirks and revolvers were drawn and freely used. At the end of the *mélée* six men were found dead and four mortally wounded.

—Near Shreveport, La., Sept. 22, the boiler exploded on a boat upon which were workmen constructing the Red River railroad bridge, killing and drowning five persons, and wounding five others, one fatally.

—Over 500 letters for foreign countries were mailed at New York Oct. 2, bearing only a two-cent stamp, the senders laboring under the erroneous impression that the foreign postage rates as well as the domestic had been reduced.

—Near Shakopee, Minn., Sept. 28, the broken section of a freight train on the Minneapolis and St. Louis road, ran into another division, telescoping some cars, and instantly killing the engineer, fireman, a brakeman, and a cattle-driver.

—Near Stewardson, Ill., on the Toledo, Cincinnati and St. Louis Narrow-gauge road, a freight collision occurred Sept. 23, by which a caboose was thrown down a sixty-five-foot embankment, and Brock Jamison and Lou Sloan, residents of Oconee, were instantly killed.

—Two passenger trains on the West Shore road collided Monday, Oct. 1, near Fort Plain, N. Y., killing two persons instantly, wounding one mortally, and twenty others slightly. Both locomotives and the baggage and smoking cars were completely wrecked.

—A fast express on the New York, Pennsylvania and Ohio road dashed into a stationary freight at Tallmadge, Ohio, Sept. 22, killing the engineer and seriously injuring many train men. The passenger engine and two freight cars were consumed. No travelers hurt.

—The ships Pauline and Shirley, which sailed from New York on Nov. 19 and March 8 last, respectively, are now given up as lost. The former carried a crew of twenty persons and a cargo of petroleum and turpentine for Shanghai. The Shirley was destined for Valparaiso.

—A little girl fell from the bridge across the Yantic River near Norwich, Conn., last week and would inevitably have drowned if Mrs. McMahon, a woman 70 years of age, had not sprung in after her. They both sank after a struggle, but as they rose again the heroic old

woman succeeded in grasping a rock with one hand while with the other she still held the child, and thus kept both their heads above water until they were rescued. The child was then unconscious, but she was soon resuscitated.

—Every now and then we hear of a pugilistic encounter in a St. Louis court, but an episode which occurred last week surpassed all previous records in this respect. The spectators at a trial became indignant at the verdict, and pounded the justice and jury unmercifully.

—While six men were timbering the Woodward mine shaft at Kingston, Pa., Sept. 22, a heavy block of timber fell on the platform supporting them, and four of the men tumbled sixty feet to the bottom and were drowned. The other two saved their lives by hanging to a beam until rescued.

—Mr. Keeley cannot fill that engagement with his motor because of a miscalculation in the "chromatic relationship of the vibrator," and it is not in his power to say when he will have it fixed. The chromatic relationship of Mr. Keeley and his financial backers is becoming interesting.

—Three masked men entered the express car of a passenger train between Roann and Laketon, Ind., Sept. 27, bound the messenger, and took from the safe some \$15,000 in currency and coin. The robbers quitted the train at Roann, and the crime was not discovered until Peru was reached, where the messenger was found insensible in his car.

—S. W. Tallmadge, of Milwaukee, whose reports are alleged to be held in repute, estimates the wheat crop of the United States for 1883 at a little over 400,000,000 bushels—being 104,000,000 bushels short, as compared with last year, and 50,000,000 bushels less than the average of the past five years.

—The boiler of the steamer, J. S. Robinson, lying at an Albany dock, exploded Sept. 21, killing three persons instantly, and wounding many others. Craft lying contiguous to the Robinson were badly damaged. The shock of the explosion resembled an earthquake, and caused consternation in the vicinity.

—It is not generally known, but it is said to be a fact, that Georgia and Mississippi are the strictest temperance States in the Union. There are eighty-seven counties in Georgia where a man cannot buy, beg, or steal a drink of whisky, and none can be purchased in the State except in the larger towns. In Mississippi they tax billiard saloons \$1000 per year as it is alleged they are aids to intemperance.

—Three men attacked an A., T. and Sante Fe passenger train at Coolidge, Kan., Sept. 29, for the purpose of robbing the express car. Engineer John Hilton, for refusing to stop the train, was shot dead, and the fireman was severely wounded. The express messengers, however, repulsed the bandits after several shots had been fired, one slightly injuring Messenger Peterson. The attempted robbery causes much excitement, and posesses from Topeka, Dodge City, and other points are hunting the band. Kansas justice may be unmerciful if they are brought to trial, but Missouri—

—The *Inter Ocean* says: "Mr. Talmage is made sick because he finds it is the disposition of Christians now to ride to Heaven in Pullman palace cars; to go in on soft plush and have the beds made up early so they can sleep all the way and have the black porter, death, wake them up in time to enter the golden city. His nostrils ache with the scent of eau de cologne in the baptismal font, and he prays for a little more of the spirit of Knox and Wesley in the modern church. Mr. Talmage is not altogether in the wrong of it, either." And we think the *Inter Ocean* is about right.

—Three hundred women voted at the school election at Binghampton, N. Y., Sept. 28.

#### FOREIGN.

—Father Anderledy, a German, succeeds Pere Beckx as general of the Jesuit order.

—Five persons were killed and 40 injured by a railway accident near Naples last week.

—Russia is making extensive military preparations along the Austrian and German frontier.

—The British Consul at Scutari was fired at a few days ago, but was not hit. The assassin made his escape.

—A cage fell down a coal mine shaft at Leigh, England, Oct. 2, killing six persons.

—Mrs. Diana Colphus, aged 115, died Friday, Sept. 28, at London, Ont. She was a negress, born in Kentucky in 1768.

—Two severe shocks of earthquake were felt at Casamicola Sunday. One house was wrecked, but no lives lost.

—The Vatican has set on foot a special inquiry into the causes of the spread of Freemasonry among Catholics in the Province of Quebec.

—The chief superintendent of the Panama Canal reports that it will be finished in 1888. Next month 600,000 subscriptions of 500 francs each will be offered at 235 francs.

—Reports from Santo Domingo say that a hundred sailors must have perished by the recent cyclone in that vicinity. Great destitution will follow the destruction of the fruits.

—With oppressive heat the yellow fever rages at Her-

mosillo, Mexico, where it is estimated that 1,000 people are down with the disease. On Sept. 26 there were twelve deaths from 8 A. M. to 10 P. M.

—His Holiness, the Pope, wishes October to be a month of special prayer for the wants of the Church, which is struggling against persecutions and assaults from all sides by bad government, secret societies, and false brethren. The Archbishop of Toronto has issued a letter to that effect.

—The Russian Government, dissatisfied with recent ministerial changes in Bulgaria, will issue a note on the subject to the powers, believing that the situation is dangerous. If anarchy results, it is understood that Turkey will declare a right of suzerainty over Bulgaria until peace is restored.

—A whaler which arrived at Dundee Sept. 30, brings word that natives of Saunders Island saw a party of five men at Etab, a fishing station off the Greenland coast, early in the year, who belonged to an expedition located further north. The captain of the whaler believes this party was sent out by Lieutenant Greeley to meet the ill-fated Proteus.

—A villainous plot to blow up the Haytian man-of-war *Dessaline*, by means of an infernal machine, manufactured by George Holgate, the celebrated maker of dynamite machines, was frustrated Sunday, in Philadelphia, by the vessel sailing under American colors. The explosive was hidden in what looked to be a harmless lump of coal, and was wound up to run two days before exploding. It had an explosive power equal to 900 lbs. giant powder. Holgate received \$1,000 for its manufacture.

—A terrible explosion occurred last week at the Royal Arsenal, at Woolwich, England. The latest reports place the dead and dying at 100 or more. The explosion originated in a bunch of rockets in the rocket department. From that the fire spread to the other buildings which were packed full of explosives of the most deadly kind. Many were blown to atoms, and others were crushed into a shapeless mass by their fleeing fellow-workmen and falling buildings.

## Obituary Notices.

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

GIBSON.—Died in Iroquois, Kingsbury Co., Dakota, Sept. 21, 1883, of acute hydrocephalus, Mabel C., daughter of Bro. and Sr. Gilbert I. Gibson, aged four years, eleven months, and eight days. Funeral discourse by the writer. L. H. ELLS.

GRAGG.—Died of diphtheria, at Valley Crucis, N. C., Sept. 15, 1883, James E., son of Bro. T. R. and Sr. Sarah Gragg, aged seven years, ten months, and twenty-three days. Although so very young, he expressed a desire that Jesus would come and take him up to his good home. May the Lord comfort the bereaved father and mother. Discourse by the writer from Job 14: 14. S. H. KIME.

JOHNS.—Died, of brain fever, Oct. 2, 1883, Oscar, son of Francis and Nancy Johns, aged one year and twenty days. Words of comfort by the writer, in the M. E. church. D. E. LINDSEY.  
[Signs of the Times please copy.]

CLARK.—Died in Conway, N. H., Sept. 6, 1883, Mrs. Nancy Clark, aged ninety-six years, six months, and nineteen days. The long life that she lived here was one of usefulness. She had observed the Lord's Sabbath for about five years. Her last words were in praise to Jesus. She rests in hope. Remarks by the writer, from 1 Thess. 4: 18. GEO. W. HOWARD.

ADAMS.—Died of consumption, at Richmond, Ia. Sept. 16, 1883, Phebe, wife of Milton Adams, aged twenty-eight years. She early in life gave herself to the service of her Master. At the age of eleven years she was baptized and united with the S. D. A. church, at Pilot Grove, where she remained a loved and respected member till her decease. Her sufferings were borne with patience, and the "blessed hope" was to her exceedingly precious. The husband and child, a daughter of four years, are left to mourn, but not as those without hope. Funeral services by the writer from Rev. 14: 13. IRA J. HANKINS.

CLARK.—Died of diphtheria, near Victory, Wis., July 31, 1883, after an illness of seventeen days, Sylvia Bernice, daughter of Franklin and Emeline Clark, aged six years, seven months, and twenty-seven days. Sylvia possessed an intelligent mind beyond her years. She was fond of reading the Bible, and loved family worship. When about to die, she bade each member of the family present an affectionate farewell, twining her little arms about them in token of her love. To her weeping parents she said, "Papa and mamma and Sylvia will live with God." Remarks by F. J. Brown from 1 Thess. 4: 16. BELLE L. BROWN.

WELLS.—Died, at her residence in Calais, Sept. 18, my grand mother, Mrs. Susanna L. Wells, aged seventy-three years. Her life has been in many respects an exemplary

one, characterized by integrity, industry, and reliance upon God. She was respected by all who knew her, and many relatives and friends lament her death. For more than five years she has rejoiced in the truth; but never has she manifested such earnestness, zeal, and hope in God as within the past year. She had no fear of death, but cheerfully submitted to the will of God, and testified her readiness to meet her Saviour. Typhoid dysentery, the disease which caused her death, fastened upon her soon after her return from camp-meeting. Eld. O. Davis of the Christian denomination, who officiated at her husband's funeral, and who had been a friend of the deceased for more than forty years, spoke feelingly to the assembled relatives and friends from 2 Tim. 4: 6-8.

I. E. KIMBALL.

PIERCE.—Died at Madison, Dakota, of typho-malarial fever, our dear brother, Eld. Stephen Pierce, aged seventy-nine years. Bro. Pierce was born in Cavendish, Vt., and resided in that State many years. He afterward lived at Stewartville, Minn., and Mt. Pleasant, Iowa. His last days were spent at Madison, Dakota, with the family of Bro. A. D. Smith. He was president of the S. D. A. Conference in Vermont and Minnesota five years each, and at one time occupied the position of corresponding editor of the *REVIEW AND HERALD*. Many, in hearing of the death of Bro. Pierce, will feel that they have sustained a personal loss. He was a man of deep and genuine piety, possessing at the same time much of the precious grace of humility. The Bible was his study and delight, and he was an able expositor of its truths, seeming to have a clear understanding of many of its parts "which are hard to be understood."

Bro. Pierce was ever a friend of the poor and suffering; and while he made few claims for himself, he was thoughtful of the comfort and convenience of others. His last sickness was borne with much patience, and he earnestly desired to have death come that he might be at rest. God has spoken by his Spirit that Bro. Pierce was a man of fine conscience, and the fear of the Lord has been before him. Yet at times he doubted, and feared he was not accepted of God. We have good reason to believe he will come forth at the first resurrection and share in the triumph of God's people. Not long will the prairie sod cover his precious form; for the voice of God will call him from his dusty bed, and he will reap the reward of a faithful, godly life. He certainly is of the class spoken of in Rev. 14: 13: "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."

A. D. OLSEN.

## Appointments.

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

#### REMAINING CAMP-MEETINGS OF 1883.

KANSAS, Eldorado, Butler Co., Oct. 11-21.  
MISSOURI, Higginsville, " 11-16.

THERE will be a general meeting for Southern Illinois, commencing Thursday evening, Oct. 18, continuing over till Monday the 23d. We are very anxious that all our brethren in the southern part of the State should attend. It will be held at Keenville. R. F. ANDREWS.

QUARTERLY meeting for Dist. No. 4, Kansas, will be held at Osawkee, Oct. 14. All are invited to attend. W. M. DAIL, *Director*.

THE quarterly T. and M. meeting for Dist. No. 3, Me., will be held with the church in Portland, Oct. 16. Let every member report without fail. M. B. PATTERSON, *Director*.

THE next general quarterly T. and M. meeting in Maine will be held with the church at East Cornville, Oct. 27, 28. Meeting to commence at 6: 30 Sabbath evening. J. B. GOODRICH.

THE quarterly meeting for Dist. No. 3, Iowa, will be held at Sigourney, Oct. 13, 14. No preventing providence, Elds. I. J. Hankins and L. Mc Coy will meet with us. J. W. ADAMS, *Director*.

DIST. No. 8, Kansas, will hold the next quarterly meeting at the Eldorado camp-meeting, Oct. 21. Will the librarians of said district be prompt in sending in their reports? JAMES V. MOCK, *Director*.

THE quarterly T. and M. meeting of Dist. No. 11, Iowa, will be held at Smithland, Oct. 13, 14. We would like a full attendance from all parts of the district. There will probably be ministerial help. G. W. HOSKINS, *Director*.

No preventing providence, I will attend the district quarterly meeting at Loyal, Clark Co., Wis., commencing Sabbath, Oct. 13, and continuing two days. We hope there will be a general attendance from all parts of the district, as we hope to see an advance movement all along the line. I. SANBORN.

THE quarterly meeting for Dist. No. 7, Mich., will be held at Alma, Oct. 20, 21. We desire a general attendance. FRANKLIN SQUIRE, *Director*.

At Hickory Corners, Mich., Oct. 20. L. G. MOORE.

## INSTITUTE FOR BIBLE-READINGS.

THE Institute to be held for Bible-readings will commence in the Tabernacle at Battle Creek, Oct. 30, and hold till Nov. 7. A resolution to this effect was passed at a meeting of the ministers held Tuesday morning, which resolution will be found following Michigan Conference report. We expect all will avail themselves of this opportunity to gain a more thorough knowledge of the truth, and a proper way to work for the Lord in his cause. MICH. CONF. COM.

THE quarterly meeting for Dist. No. 2, Ohio, will be held at Bellville, Richland Co., Oct. 13, 14, commencing Sabbath evening. We desire to see a general rally of our brethren at this meeting. Librarians, all please come bringing your T. and M. books with you. Eld. G. G. Rupert will be with us at this meeting. E. C. PENN, Director.

THE T. and M. quarterly meeting of Dist. No. 4, Vermont, will be held (D. V.) in the school-house in Jericho, near Bro. Walston's house, on the third Sabbath and Sunday in October. For several reasons we desire to secure a full attendance at this meeting. Eld. Durphey has given me some encouragement that he will be present and preach to us. C. K. DRURY, Director.

If the Lord will, the quarterly meeting for Dist. No. 4, N. Y., will be held at South Pierrepont, Oct. 13, 14. Eld. C. O. Taylor and Bro. J. E. Swift will be present. Eld. H. H. Wilcox is also expected. As this meeting will be one of interest, we hope all who love the work will be present. H. R. WILCOX, Director.

PROVIDENCE permitting, the quarterly meeting for Dist. No. 8, N. Y., will be held at Darius Tabor's, Pompey Center, Oct. 20, 21. This will be an important meeting, and we hope there will be a general attendance. Eld. M. H. Brown is expected to be present. S. N. WALSWORTH, Director.

DISTRICT No. 10 will hold its meeting at Marshalltown, Iowa, Oct. 20, 21. Eld. J. D. Pegg will be with us. S. M. HOLLY, Director.

DISTRICT quarterly meeting at Wright, Mich., Oct. 13, 14. E. H. ROOT.

THE T. and M. meeting for Dist. No. 2, N. Y., will be held at Roosevelt, Oct. 27, 28. Ministerial help is expected. There will be a temperance meeting in connection, evening after the Sabbath. L. R. CHAPPEL, Director.

PROVIDENCE permitting, I will meet with the church at Webster City, Ia., Oct. 13-15. The church quarterly meeting will be held at that time. Let every member be present, as there are important matters to be considered at this meeting. There will be an opportunity for baptism. Meeting on the evening before the Sabbath. J. H. DURLAND.

If the Lord will, I will meet with the church at Algona, Ia., Oct. 13, 14. The church quarterly meeting will be held at this time. I am anxious to have every member report in person or by letter at this meeting. There will be an opportunity for baptism. E. G. OLSEN.

By request of Bro. T. T. Wheeler, I appoint the district quarterly meeting for Dist. No. 7, N. Y. T. and M. Society, at Brookfield, Oct. 20, 21. No providence preventing, I will be present, and we earnestly hope that there will be a general attendance of all who can consistently be there. E. W. WHITNEY.

THE next quarterly meeting of Dist. No. 2, Iowa, will be held at Olin, Oct. 13, 14. J. T. MITCHELL, Director.

THE quarterly meeting for Dist. No. 9, Illinois, will be held at Onarga, Oct. 13, 14. Eld. Andrews will be present, and a general attendance is desired. A. O. TAIT, Director.

THE T. and M. quarterly meeting of Dist. No. 2, Illinois, will be held at Rockford, Oct. 13, 14, Eld. J. F. Ballenger is expected. WM. McKIBBEN, Director.

THE Lord willing, I will be at district meetings as follows: Dist. No. 3, at Pineville, Oct. 13, 14; Dist. No. 5, at Pompey Center, Oct. 20, 21; Dist. No. 2, at Roosevelt, Oct. 27, 28. Darien Center, Nov. 3, 4. A general attendance is desired. M. H. BROWN.

I WILL meet with the church at Hastings, Barry Co., Mich., Oct. 20, 21, where Bro. Moore may appoint. Hope to see all the scattered brethren in the county at this meeting. There will be an opportunity for baptism. H. M. KENYON.

Quarterly meeting for Dist. No 2 will be held at Alaledon, Oct. 13, 14. Leslie, Oct. 20, 21. Eaton Rapids, " 27, 28. G. K. & J. A. OWEN.

THE Lord permitting, I will meet with the church at Kalamazoo next Sabbath, the 13th inst., and, if desired, will give a lecture at 7 p. m., on Nebuchadnezzar's image, with chart. H. VEYSEY.

THERE will be a general meeting for the Iowa T. and M. Society at Winterset, Iowa, beginning Friday evening, Nov. 30, 1883, and continuing over the following Sabbath and Sunday. We hope to see our Society well represented from all parts of the State, and expect that as many of our ministers

will attend as can consistently with the interest they may have on their hands at that time. We shall have a good assortment of all our publications at the meeting. The meeting has been appointed somewhat later than usual, on account of the General Conference coming earlier, and we thought best to hold our State meeting after the Conference, so that we could more successfully carry out the plans suggested. We think this is an important point. We shall expect to see a good many of our brethren and sisters at this meeting. Plans will be made for our winter's work, and we want to see a large number of our people there.

The delegates to the General Conference from Iowa are A. R. Henry, E. W. Farnsworth, H. Nicola, C. A. Washburn. E. W. FARNSWORTH.

NOTHING preventing, I will attend general meetings as follows:—

Medford, Minn.,	Oct. 20, 21.
Hutchinson, "	" 27, 28.
Eagle Lake, "	Nov. 3, 4.
Will look for a large attendance.	O. A. OLSEN.

THE quarterly meeting for Dist. No. 12, Kansas, will be held with the Hallowell church, Oct. 27, 28. Important business will be transacted, and it is desired that every church in the district be represented. We shall expect Eld. J. H. Cook will be present. R. F. BARTON, Director.

NOTHING preventing, I will be at Mackford, Oct. 20, 21. H. W. DECKER.

No providence preventing, the Tract Society quarterly meeting for Dist. No. 2, Pa., will be held at West Pike, Potter Co., Oct. 20, 21. The brethren of this place have long anticipated having a general meeting of this kind, and we hope to have a good attendance from all parts of the district. We especially request the brethren of the Sunderlinville and Raymond churches to attend. D. B. OVIATT.

SEVERAL of the brethren from Battle Creek expect to meet with the church at Marshall next Sabbath, Oct. 13. Eld. U. Smith intends to come and speak the word of God, after which there will be a social meeting. Let all the scattered ones attend, and may the Lord meet with his children. CHURCH COMMITTEE.

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THE home address of I. and H. T. H. Sanborn is Burns, La. Cross Co., Wis. I. SANBORN.

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Books Sent by Freight.—J. M. Huguley \$40.00, W. J. Simonton \$5.00, S. H. Lane \$9.53, R. C. Horton \$3.29, W. H. Saxby \$1.10.

Books Sent by Express.—J. W. S. Miller \$15.00, C. O. Holden \$1.23, Alice Robinson 7.78.

Cash Rec'd on Account.—Pa. T. & M. Society per Mrs. D. C. Phillips \$236.30, L. O. Moore \$4.94, J. W. Scales 5.00, Richard Conradi per I. D. Van Horn 6.00, Cal. T. & M. Society per Alice Morrison \$21.48, H. E. Hansen 4.25, R. C. Horton 13.00, Minn. Conf., Mrs. Lucy M. Kelley tithe 2.50, B. M. Shull 7.75, S. Thurston 1.47, I. A. Olmstead per U. S. 91c, D. H. Lamson 48.73, A. W. Bather 80c, J. F. Bahler 50.00, E. P. Daniels per C. E. Van Horn 49.69, R. J. Lawrence 4.50, James Sawyer 4.00, Moses Randall 35.16, E. W. Crawford 10.00, New York Conference, Frank M. Reynolds, tithe 1.00, E. E. Olive 7.00, Rufus Low \$3.60, Dak. T. and M. Society (per Mary Heilsson \$38.82, per Alice Beaumont \$6.47), James Sawyer 8.55, W. B. White 74.11, Neb. T. & M. Society per S. E. Whites 200.00.

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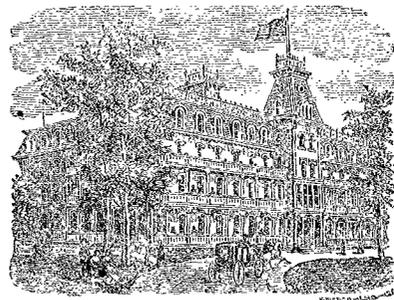
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The Review and Herald.

BATTLE CREEK, MICH., OCT. 9, 1883.

CONTENTS OF THIS NUMBER.

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

Table listing contents of the issue, including Poetry, Our Contributors, Sabbath-School, Tract Societies, Editorial, Ministers' Department, The Commentary, and Progress of the Cause.

On account of the large amount of matter for the Progress Department this week, owing to the omission of the paper last week, and the reports of the business proceedings of several Conferences, the editorial is given on the sixth and seventh pages, instead of the eighth and ninth, as usual.

THE BIBLE READING INSTITUTE.

As will be seen by appointment in another column, there is to be a ten days' institute to give instruction in conducting Bible readings, and other colporteur work, at Battle Creek, commencing Oct. 30. This will be an important occasion. Let immediate steps be taken by all concerned to determine who should have the benefit of such a season of instruction, and to remove every obstacle from the way of those who should attend. Eld. Haskell will conduct the classes. It should be extensively patronized by our people from all parts of the field who intend to become workers in the cause. Read again the resolution in another column, and also the appointment.

SABBATH, OCT. 6.

This date marks another good day for the church in Battle Creek. At the close of the forenoon's discourse by Eld. Butler, the large congregation repaired to the banks of the Kalamazoo, where Eld. Corliss immersed eighteen willing souls in the likeness of Christ's death, all but four of whom were new converts. This is largely the fruit of the camp-meeting. The candidates were very thoroughly examined before baptism, and were received by unanimous vote into the church. The attacks now being made upon the views and polity of S. D. Adventists from abroad is exciting certain low-lived and abusive opposition to our church in this city; but in the midst of it all, souls are coming out, and taking their stand for the truth; and the cause, like the noble ship which plunges through the breakers, scattering them in foam and spray, keeps steadily on its course. In the evening there was a large attendance at the ordinances of the Lord's house

PROXIES AND GENERAL CONFERENCE DELEGATES.

SEVERAL weeks ago we spoke of the importance of our institutions being properly represented by proxies at the time of our anniversary meeting, commencing Nov. 8. We suggested the propriety of having lists of the delegates to the General Conference published beforehand, so that those who hold shares in the different States could, if they chose, request the delegates coming from their respective States to represent them.

In order to do this, we must have a list of those who will be sent as delegates immediately, so that it can be published at once, in order to be in season for the Conference.

We therefore ask the president of all our different Conferences, where stock is held, to notify the REVIEW Office at once of those who will come as delegates to the General Conference, that proxies may be made out in season, and that blanks may be sent to all the stockholders of our institutions. The time is short. Let this be done without delay.

GEO. I. BUTLER, Pres. Gen. Conf.

AN OPPORTUNITY.

THERE is an opening at the Sanitarium for two or three young men to begin the study of medicine. The advantages offered are exceptionally excellent. Competent persons can pay their expenses for board and tuition, for one year, in work, which will be in the line of medical study and experience. The qualifications required are, 1. A first-class moral character; 2. A fair literary education; 3. Good health, good manners, and a good disposition; 4. Willingness to work hard, and study hard, and a determination to excel; 5. Satisfactory recommendations. One or two more young ladies can be given a situation on the same terms. Persons desiring to embrace this opportunity should address the undersigned, giving full particulars concerning themselves.

J. H. KELLOGG, M. D.

"SIGNS" FOR NOVEMBER.

We would like to have at least 1000 copies of the Signs of the Times come to Ohio during the month of November, 1883. Licensed colporters who are not already otherwise engaged, and as many others as possible, would do well to engage at once in the work of securing monthly subscriptions for the month of November at the rate of twenty cents for four weeks. The names should be forwarded each week to Ida Gates, Clyde, Sandusky Co., Ohio. When the subscriptions are about to expire, each canvasser will be expected to diligently labor to secure renewals for one year or less. During the month of October, let this matter be pushed forward with vigor. Why should not each church hold a meeting at once to consider the matter and appoint one or more persons to engage in the canvass, and then pray the Lord to bless their efforts?

The time to work is growing short, and if we ever hear the "well done" it will be because we have done something. Let us hear from many workers immediately. H. A. ST. JOHN.

THE HISTORY OF THE SABBATH.

THIS is a book which ought to be in the family of every Sabbath-keeper who wishes to be well informed in regard to one of the leading points of our faith. It is a book which every family of Sabbath-keepers ought to have to hand out to that class of people who, though candid, are not satisfied with few proofs, but want the most complete evidence, and will take the requisite time to examine such evidence. There are some such persons in every neighborhood. The great questions with them are, "Why were not these things found out before? and, How did all this great change come about?"

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