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AND SABBATH HERALD.

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

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TEMPERANCE THE BETTER WAY.

"THEIR Maker's image," answer'd Michael, "then
Forsook them, when themselves they vilified
To serve ungovern'd appetite, and took
His image whom they served, a brutish vice,
Inductive mainly to the sin of Eve.
Therefore so abject is their punishment,
Disfiguring not God's likeness, but their own;
Or if his likeness, by themselves defaced;
While they pervert pure nature's healthful rules
To loathsome sickness; worthily, since they
God's image did not reverence in themselves."

"I yield it just," said Adam, "and submit:
But is there yet no other way, besides
These painful passages, how we may come
To death, and mix with our connatural dust?"

"There is," said Michael; "if thou well observe
The rule of 'Not too much,' by temperance taught,
In what thou eat'st and drink'st, seeking from thence
Due nourishment, not gluttonous delight;
Till many years over thy head return,
So may'st thou live, till like ripe fruit, thou drop
Into thy mother's lap, or be with ease
Gather'd, not harshly pluck'd, for death mature."
—Milton.

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearken'd, 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.

TEMPERANCE IN ALL THINGS.

BY MRS. E. G. WHITE.

ONLY one lease of life is granted us here; and the inquiry with every one should be, How can I invest my life that it may yield the greatest profit? Life is valuable only as we improve it for the benefit of our fellow-creatures and the glory of God. Careful cultivation of the abilities with which the Creator has endowed us will fit us for usefulness here and eternal life in the world to come.

That time is well spent which is directed to the establishment and preservation of sound physical and mental health. It is too often the case that the precious boon of health is not appreciated until it is lost by transgression of nature's laws, and suffering and disease are experienced. It is easy to lose health, but it is difficult to regain it.

Many men in their eagerness to get money allow themselves to become so absorbed in business and the cares of this life that they sacrifice rest, sleep, and the comforts of life to this one object. Their naturally good constitutions are broken down, disease sets in, and death closes the scene. And yet the man who has obtained wealth at such a terrible price cannot take one dollar of it with him. Money, fine dwellings, and costly apparel avail him nothing now; his life-work is worse than useless.

We can ill afford to dwarf or cripple a single function of mind or body by overwork, or by abuse of any part of the living machinery. So sure as we do this, we must suffer the consequences. It is our first duty to God and our fellow-beings to develop all our powers. Every faculty with which the Creator has endowed us should be cultivated to the highest degree of perfection, that we may be able to do the greatest amount of good of which we are capable. The grace of Christ is needed to refine and purify the mind; this will enable us to see and correct our deficiencies, and to improve that which is excellent in our characters. This work, wrought for ourselves in the strength and name of Jesus, will be of more benefit to society than any sermon we might preach. The influence of a well-balanced, well-ordered life is of inestimable value. Intemperance is at the foundation of a large share of the ills of life. It destroys tens of thousands annually. Intemperance is not limited to the use of intoxicating liquors, but includes the hurtful indulgence of any appetite or passion. To-day thousands are suffering from physical pain, and wishing again and again that they had never been born. God did not design this condition of things; it was brought about by the gross violation of nature's laws. If the appetites and passions were under the control of sanctified reason, society would present a widely different aspect.

Many things that are often made articles of diet are unfit for food; the taste for them is not natural, but has been cultivated. Stimulating food creates a desire for still stronger stimulants. Indigestible food throws the entire system out of order, and unnatural cravings and appetites are the result. "Touch not, taste not, handle not," is a motto that should be carried further than the mere use of spirituous liquors. True temperance teaches us to abstain entirely from that which is injurious, and to use healthful and nutritious articles judiciously.

Great efforts are made in our country to put down intemperance; but it is found a hard matter to overpower and chain the full-grown lion. If half these efforts were directed toward enlightening parents as to their responsibility in forming the habits and characters of their children, a thousand-fold more good might result than from the present course. We bid all workers in the cause of temperance God-speed; but we invite them to look deeper into the cause of the evil they war against, and go more thoroughly and consistently into reform.

The unnatural appetite for spirituous liquors is created at home, in many cases at the tables of the very ones who are most zealous to lead out in the temperance campaigns. The first steps in intemperance are usually taken in early youth. Stimulating food is given to the child, and excites unnatural cravings. These false appetites are pandered to as they develop. The taste becomes more and more perverted; stronger stimulants are craved and indulged in, until finally the slave of appetite throws aside all restraint. The evil commenced in early life, and could have been prevented by the parents.

Parents should so conduct themselves that their lives will be a daily lesson of forbearance and self-control to their household. The father and mother should unite in disciplining their children; each should bear a share of the responsibility. They should acknowledge themselves under solemn obligations to God to train up their offspring in such a way as to secure to them, as far as possible, good physical health and well-developed characters. Upon the mother, however, will come the heavier burden, especially in the first few years of her children's lives. It is her duty to control and direct the developing minds of her tender charge, as well as to watch over their health. The father should aid her with his sympathy and counsel, and share her burden whenever it is possible for him to do so.

Parents should not lightly regard the work of training their children, nor neglect it upon any account. They should employ much time in careful study of the laws that regulate our being. They should make it their first business to become intelligent in regard to the proper manner of dealing with their children, that they may secure to them sound minds in sound bodies. Especially should they spread their tables upon all occasions with unstimulating yet nourishing food. There are but few who carry out the correct principles of health reform in furnishing their tables. To a very great extent, they are controlled by custom instead of sound reason and the claims of God. Many who profess to be followers of Christ are sadly neglectful of home duties. They do not realize the importance of so molding the characters of their children that they will have the moral stamina to resist the many temptations that ensnare the feet of youth.

We urge that the principles of temperance be carried into all the details of home life; that the example of the parents should be a lesson of temperance; that self-denial and self-control should be taught to the children, and enforced upon them, so far as consistent, from babyhood. And first it is important that the little ones be taught that they eat to live, and not live to eat; that the appetite must be held in subjection to the will; and that the will must be governed by calm, intelligent reason.

There are few as yet who are aroused sufficiently to understand how much their habits of diet have to do with their health, their characters, their usefulness in this world, and their eternal destiny. The appetite should ever be in subjection to the moral and intellectual organs. The body should be servant to the mind, and not the mind to the body. All should understand in regard to their own physical frames, that with the psalmist they may be able to exclaim, "I will praise Thee, for I am fearfully and wonderfully made."

—Every good affection, every holy action into which God may lead you, all your bosom struggles, your hungers, and tears, and protestations, will be the travelling only of a princely birth, and a glorious sonship with God.—
Bushnell.

THE TEMPLE IN HEAVEN.

AN IMAGINARY CONVERSATION ON A VERY IMPORTANT THEME.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLIST.—“Well, we are all present again, and I will see if Maud can pick up the thread of the argument where we left it last evening, and tell me what I was endeavoring to prove when our interview closed.”

Maud.—“I think I can do that, sir, without any trouble. You were trying to prove to us that the Judgment will begin before Christ comes, and you had just read several passages for that purpose.”

Mr. B.—“Yes. I read 1 Thess. 4:16, 17, and repeated a portion of Phil. 3:10, 11. The first text I adduced in order to demonstrate that the righteous dead will be raised at the very moment when Christ reaches the atmosphere of our earth. The second I brought forward to prove, inferentially, that there are to be two resurrections; one of the righteous at the coming of the Lord—or the same one spoken of in 1 Thess. 4:16, 17—and the other of the wicked, to take place later. By way of confirming my interpretation of Phil. 3:10, 11, I read Rev. 20:5, 6, where it is positively stated that there is to be a first and second resurrection; the first, of the blessed and holy, and the second (a thousand years later), of the wicked dead. Such, I say, was the situation when our conversation closed last evening. The point we were on is a very important one (I mean the point of the two resurrections), and I will add a few more words, although it would seem that Rev. 25:6 should be regarded as conclusive.

“In the expression found in Phil. 3:11, ‘If by any means I might attain unto the resurrection of the dead,’ the words translated ‘resurrection of the dead’ are *ἐξανάστασις τῶν νεκρῶν*, and should have been translated as they are in the Emphatic Diaglott, ‘Resurrection out of the dead ones.’ It would then read, ‘If by any means I might attain unto the resurrection out of the dead ones.’ Rotherham, in his Emphasized New Testament, gives it thus: ‘If by any means, I may advance into the out-resurrection that from among [the] dead.’ Our Lord has a similar expression in Luke 20:34, 35: ‘And Jesus, answering, said unto them, The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead (out of dead ones), neither marry, nor are given in marriage.’ You see the bearing of these texts. It is this: If the righteous are to be resurrected out of ‘the dead ones,’ then, of course, ‘the dead ones’ out of whom they will be resurrected, are the masses of the dead, good and bad. But when the righteous are raised up out of that multitude, the wicked dead will be left behind, and this will necessitate a second resurrection; thus confirming the doctrine set forth in Rev. 20:5, 6, and rendering it clear that our interpretation of Phil. 3:10, 11,—i. e., that it teaches that Paul strove that he might have a part in the first resurrection,—is correct.”

Maud.—“Don’t get the impression, father, that I am getting very anxious again to have you locate immediately the time for the commencement of the Judgment; but really I cannot see what the doctrine of the two resurrections has to do with fixing the time for that event.”

Mr. B.—“Nevertheless, Maud, it has very much to do with it, as you will see hereafter. Mr. T., here, like most Christians, locates the Judgment at the coming of Christ. This being true, of course he would not look for that event before the second advent. Now if the Judgment should happen to commence before the latter event, he and his orthodox friends

would not be looking for it, and would be liable to be taken by surprise; would they not?

Maud.—“Yes, sir.”

Mr. B.—“Very good. Now what I propose to show by the two resurrections is, that the judgment of the righteous and the separation of the righteous dead from the wicked dead, must take place before the coming of the Lord. It will not need a long argument to do that. We have seen that the resurrection of the righteous dead and the change of the righteous living will occur while the Lord is yet in mid air, and before his feet have touched the earth. In 1 Cor. 15:51, 52, the apostle says: ‘Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.’ That which takes place in the ‘twinkling of an eye’ literally consumes no time whatever. Such, however, is not to be the case with the Judgment. Solomon says, ‘There will be a time there [in the Judgment] for every purpose and for every work.’ To suppose that Christ would judge billions of men in a second of time is preposterous. It would be equally so to conclude that he could resurrect the righteous out from among the dead without first deciding that they were righteous. But to decide that they were such, would be at least to commence the work of the Judgment. Agreeably with this thought, we find Christ, as quoted above, speaking of those ‘who should be counted worthy to obtain that world and the resurrection from the dead.’ Let me repeat my argument upon the basis of this passage: ‘To account worthy to obtain the resurrection from the dead,’ is to judge to be worthy to obtain that resurrection; for ‘account,’ in the connection in which it stands, must have substantially the same sense as to judge. But what was the object of the Judgment in question? Why, it was to decide whether the parties under consideration were worthy to be resurrected. How ridiculous, then, it would be to argue that they would be resurrected first, and then judged to see whether they were worthy of that resurrection; that is, of the first resurrection.

“Thus I have proved that the commencement of the Judgment must precede the advent. I have done this by showing, first, that there will be two resurrections a thousand years apart; the first, that of the righteous at the coming of Christ; the second, that of the wicked later on. Secondly, by showing that the righteous are to be decided to be such before their resurrection, and therefore before the coming of Christ. Thirdly, by showing that such a decision before the coming of Christ could not be made without entering upon the Judgment; and therefore, that the Judgment must be inaugurated some little time before the advent. If the foregoing theory were tested by the typical day of atonement brought to view in the sixteenth chapter of Leviticus, it would be found to be correct. That day, as has been seen, covered that portion of the Judgment in which the cases of the righteous will be decided and their sins be blotted out. You will remember that during its hours the people congregated about the tabernacle and knelt in solemn prayer, awaiting the decision of their cases. It is said that on this day their fasting was so severe that they were not allowed to eat anything in the line of food equal in size to a date. Such a position, and such rigorous fasting, betokened their great anxiety in regard to the decision of their cases. But uncertainty in reference to such a decision, implies that when the antitype is reached, probation will not have ended and Christ will not have come. Again: the sacrificing of the bullock and the rams on the day of atonement, for the sins of the high priest and the people, proves that, in the conception of Jehovah, the typical day of atonement represented a period

when probation would still continue; else there would be no significance in the offering of victims for the expiation of sins.”

Mr. T.—“You do not suppose, Mr. Biblist, that in the antitypical day of atonement, Christ, our high priest, will have any sins of his own to atone for before the Father?”

Mr. B.—“Certainly not, sir. In that particular he will differ from the typical high priest, who was a mere man. It is true, no doubt, however, that the offering of the bullock and the rams on the day of atonement was designed to represent the penitence of the priest and the people for whatever sins they might commit on the day of atonement not otherwise provided for in the scheme adopted. Christ will not plead his blood finally for any man, until that man has by some act expressed a desire to have him do so. If, as we have argued, the day of atonement represented a section of the Judgment, commencing some little time before the close of probation, then during that section of the Judgment thus marked off by, say, some years before the close of probation and during which Christ will be officiating in the most holy place in the heavenly sanctuary, the people of the Lord then living will no doubt be guilty of a variety of sins that it will be necessary for them to confess before Christ can blot them out.”

Mr. T.—“Wait, if you please, sir; I do not catch that idea.”

Mr. B.—“Perhaps it is a little obscure; let me state it in another form. The Judgment will commence some years before the end of probation and the coming of Christ. During that time the living saints will be liable to commit sins. During that time also, Christ, our high priest, will be confined in his work to the most holy place in the heavenly sanctuary. Judging from the type, he will first occupy himself with the sins of the dead saints, and then, just at the time of his advent, he will examine into the cases of the living saints, taking into consideration the sins that they have committed after the Judgment had commenced. This consideration being completed, and the exact reward of each having been decided upon, he will blot out their sins and shortly after that descend to this earth to translate them, put to death the living wicked, and resurrect the righteous dead.”

Mr. T.—“I think I understand you now. You mean to say that the circumstance that offerings were made for the people on the typical day of atonement can be accounted for on the ground that they were designed to cover the sins that they might have committed on that day, and had not therefore been confessed previous to its commencement.”

Mr. B.—“Precisely so, sir.”

Mr. T.—“Reasoning from the type to the antitype, you conclude that in the latter Christ will first occupy himself after the commencement of the Judgment with those sins that were confessed before that event (the commencement of the Judgment), and that he will then consider and blot out the sins that his people have confessed while he had been engaged in examining into the record of the dead.”

Mr. B.—“That is correct, Mr. Thoughtful, and I wish now to read you a passage that relates to the time in question. Here it is in Rev. 22:11, 12: ‘He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.’ From this passage it is evident that there is to be a point of time between the deciding of all cases in the Judgment and the coming of Christ. First, the Lord says, ‘Let him that is unjust, be unjust still, and him that is holy be holy still,’ and then he adds, ‘Behold, I come quickly to give my reward,’ etc.; hence, as I have just stated, it must be true that a certain period of

time will elapse between the fixing of the destiny of every man and the descent of Christ to this earth."

Maud.—"Will the saints know that their cases are decided favorably before Christ comes?"

Mr. B.—"Yes, I suppose they will."

Mr. T.—"Will they not be liable to sin after that event?"

Mr. B.—"Assuredly not; else Christ's words, 'Let him that is holy be holy still,' would not secure the end for which they were uttered."

Maud.—"Why, father, what will keep them from sinning?"

Mr. B.—"I suppose, my daughter, that they will be preserved from sinning by a special exercise of the divine power and grace."

Mr. T.—"I understand that this period of which you speak lies between the close of probation and the coming of the Lord."

Mr. B.—"Yes, sir."

Maud.—"Will the wicked know that they are lost?"

Mr. B.—"Yes, Maud, I suppose that they will. If you will read the 15th and 16th chapters of Revelation, I think you will be satisfied that such is the case. In verse 1 of the former chapter the seven angels who are to pour out the seven last plagues are brought to view. In the 8th verse it says, 'And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.' By reading the 16th chapter you will learn that the seven plagues are to be poured out upon the last generation of sinners. The seventh plague completes their utter destruction. According to the 8th verse of the 15th chapter quoted above, no person will be able to enter the temple of God while the plagues are being poured out. The declaration that no one will be able to enter the temple during the pouring out of the plagues, was designed to teach that the ministration there will cease during the period covered by the plagues. This implies two things; viz., that judgment will be completed at that time, so far as the righteous are concerned, and that the probation of the wicked will be closed. This must be so because where there is no ministration, of course there can be no service; and where there is no service there can be no forgiveness of sin. Thus we have additional confirmation of the theory advanced heretofore that probation will end before the coming of the Lord."

Mr. T.—"Have you any means of determining just how long before the coming of Christ probation will end?"

Mr. B.—"I do not know that we have. In the 18th chapter of Revelation, Babylon, or the apostate Roman Church, is brought to view. The devotees of that church, according to the 16th chapter of Revelation, are to be the recipients of some of the plagues. In the 8th verse of the 18th chapter of Revelation it is said that the plagues of Babylon 'shall come in one day.' The day spoken of is prophetic time, and therefore represents a year of literal time. From this it is safe to conclude that the plagues will all be poured out in a single year. This being true, no more than a year will elapse between the close of probation and the coming of the Lord, since probation is to end just before the angel having charge of the first plague, pours out his vial."

"But to return to Maud's question respecting the wicked. There are many reasons for believing that they will understand that their doom is sealed. Before the plagues are poured out, mercy will cease to plead, and the Spirit of God will be withdrawn entirely from the unrighteous before that time. It will no longer plead with them, and they will be left very much in the condition of one who has committed the unpardonable sin; i. e., a condition that might be partially described by the language of the apostle found in Heb. 10:26, 27:

'For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.' In the 24th chapter of Matthew the tribes of the earth, or the wicked, it is said, will mourn when they shall see the sign of the Son of man. In the 6th chapter of Revelation, the same class is spoken of, in connection with the same event, as calling upon the rocks and mountains to fall upon them and hide them. In the 16th chapter of Revelation, when standing in close proximity to the advent, they are represented as 'gnawing their tongues for pain, and blaspheming the God of heaven because of their pains and their sores.' These texts, independently of any other considerations render it certain that the living wicked at the time of Christ's second coming will be conscious that their destiny has been sealed previously, and that their destruction is at hand. I pray that God may save us from sharing their experience before, or their fate at the second advent. Tomorrow night we will take up the subject again at this point."

TWILIGHT.

BY S. ISADORE SUTHERLAND.

WHEN the birds have hushed their singing,
And the world sinks into rest;
When the evening clouds are swinging
In the glory-tinted west;
And the vesper bells are ringing,
'Tis the hour that I love best.

'Tis the hour when life is dearer,
When its joys no discords mar;
Earth and heaven then are nearer;
For the heavens seem not so far,
If between them, shining clearer
Than a diamond, hangs a star.

Earth and sky show strangely tender,
By the fading sunbeams drest,
And their weird but solemn splendor
Still each idle word and jest;
Peace, the angel, then doth render
To the soul its eve's behest.

From the quiet waters straying,
Comes the subtle evening breeze,
Sounds a sweet refrain while playing
Hide and seek among the leaves;
While the crescent moon seems swaying
'Mid the branches of the trees.

One by one the stars are gleaming
Through the fading tent of day;
Drive the shadows by their beaming
From its purple edge away;
Like the shadows, then, my dreaming
Spreads its wings and will not stay.

MARKETABLE "GOODS" FOR TRAVELERS TO CANAAN.

BY HELEN L. MORSE.

"I WILL praise thee forever because thou hast done it; and I will wait upon thy name; for *it is good* before thy saints." Ps. 52:9.

"I will freely sacrifice unto thee, I will praise thy name, O Lord, for *it is good*." Ps. 54:6.

"*It is good* for me to draw near to God." Ps. 73:28.

"*It is a good thing* to give thanks unto the Lord, and to sing praises unto thy name, O Most High." Ps. 92:1.

"*It is good* for me that I have been afflicted; that I might learn thy statutes." Ps. 119:71.

"*It is good* to sing praises unto our God; for it is pleasant; and praise is comely." Ps. 147:1.

"If, then, I do that I would not, I consent unto the law that *it is good*." Rom. 7:16.

"*It is good* that a man should both hope and quietly wait for the salvation of the Lord." Lam. 3:26.

"*It is good* for a man that he bear the yoke in his youth." Lam. 3:27.

"*It is good* neither to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Rom 14:21.

"*It is good* to be zealously affected always in a good thing." Gal. 4:18.

HELP WANTED AT THE WHEELS.

BY W. A. YOUNG.

I ONCE heard of a minister who fell asleep and dreamed that he was traveling a long journey in company with others in a coach. By reason of the vagaries incident to dreaming, it soon seemed as if he were in the thills, and they were in a very muddy, bad place in the road. The work became very laborious. He looked to those who had started with him, and saw Bro. A. and wife, both finely dressed, enjoying themselves as best they could under the circumstances. But Bro. B. became very much dissatisfied, and asked the minister if he was not going to get them out of there and on to the city. The now weary minister looked to see if he had any with him that would help him. He soon found Bro. C., the wood sawyer, and Sr. D., a widow, who were helping all they could at the wheels; but do the best they could, they made but sorry progress. The others wanted to ride all the way, and feared they might soil their clothes. The minister finally became exhausted and disheartened, and—awoke.

So it is with the prosperity of God's truth now, financially. Many want to ride, while but few push. My brother, my sister, is your shoulder at the wheel? Are you pushing all you can? If not, why not?

THE RIGHT ARM.

BY H. F. PHELPS.

THE right arm is a very prominent part of the body. A person who has lost this truly important member, is very unfortunate, and our feelings of sympathy are at once aroused in his behalf. But if we should meet a person whose right arm was in a healthy condition, but who refused to use it, letting it hang listless and inactive by his side, feelings of disgust would arise. If in time he should become wholly unable to use his arm at all, it would be no more than we had expected, and he would but reap the result of his own folly.

Reader, can it be said of you, as of one of old, "Thou art the man"? Let us see. Has not the Spirit of God told us that the "cause of health reform sustains the same relation to the third angel's message that the right arm does to the body"? And if this be so, should not health reform be as prominent in our work as is the right arm in its relations to the body? And should not *Good Health*, that true and consistent exponent of the principles of health reform, be made more prominent? Should it not be held up before the people everywhere? Is it not a good missionary? Is it not just such a missionary as should be found in every S. D. Adventist family, shedding its rays of light, a continual reminder of duty? "A large share of the sickness and suffering among us is the result of transgression of physical law, and is brought upon individuals by their own wrong habits." Far be it from me to say what others shall do; but let me suggest that it looks a little like going backward when the *Good Health* subscription list in a Conference as strong as Minnesota, numbers less than one hundred. Brethren, are we not allowing the right arm to hang powerless by our side? And if by and by we hear, "Let them alone," will it not be the result of our own backslidings? "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Crow Wing, Minn.

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:12.

THE OLD FARM.

OUT in the meadows the farm-house lies,
Old and gray, and fronting the west;
Many a swallow thither flies,
Twittering under the evening skies,
And in the old chimney builds her nest.

Ah! how the sounds make our old hearts swell;
Send them again on an eager quest;
Bid the sweet winds of heaven tell
Those whom we love so long and well
To come again to the dear old nest.

When the gray evening, cool and still,
Hushes the brain and heart to rest,
Memory comes with a joyous thrill,
Brings the young children back at will,
Calls them all home to the dear old nest.

Patient we wait till the golden morn
Rise on our weariness half confessed;
Till, with the chill and darkness gone,
Hope shall arise with another dawn,
And a new day to the sad old nest.

Soon shall we see all the eager east
Bright with the Day-star, at heaven's behest;
Soon, from the bondage of clay released,
Rise to the palace, the King's own feast,
Birds of flight from the last year's nest.

—Sel.

PRAYER AND TRUST.

BY E. M. PEEBLES.

Do we realize that our God is a prayer-hearing and a prayer-answering God? that it is our privilege to come to him with all our cares, sure of finding an ear attentive to all our wants?

We become disheartened because in our short-sightedness we sometimes do not know what to pray for, and our prayers seem unnoticed; yet if we bow in sweet submission to God's will, we have no reason to be discouraged or think it useless to try to pray. He who sees the end from the beginning, knows better than we what is best for us; and if the thing we have desired is not for our good or his glory, he will in mercy withhold it, only, perhaps, to make it up in some other way; for we know that "no good thing will he withhold from them that walk uprightly." "Like as a father pitieth his children, so the Lord pitieth them that fear him." "He knoweth our frame, he remembereth that we are dust." Oh, what precious, comforting words! Mothers, worn and weary by days of unceasing toil and anxiety, and by nights of pain and weary watching, it is our privilege to lay our cares and burdens on Him who "has borne our griefs, and carried our sorrows." He can take care of the dear lambs better than we. He loves them better than we can. Oh! why not trust them with him? Why not lay them upon the altar, and leave them there, ready to acquiesce in any disposition he may see fit to make?

We may sometimes feel that we hardly dare to say, "Thy will, not mine, be done," fearing it will result in the removing of some dear idol which we have set up in our own hearts and worshiped. But God wants the first place in our hearts. He will show us the insufficiency of every earthly prop, that we may lean entirely upon him. Then, when we have learned the lesson of patient trust which he would teach us, and have bowed in submission to his will, he will fill our hearts with sweet, abiding peace. He will appear chiefest among ten thousand, the one altogether lovely.

We can trust him in danger. David says, "What time I am afraid, I will trust in thee." If we could realize that the "angel of the Lord encampeth round about them that fear him, and delivereth them;" that the first uplifting of the heart is known to him, what a relief from anxiety would we experience. It grieves him when we indulge in doubt and distrust. We

ought to take him at his word, and believe he will do just as he has said he would. Oh! it is sweet to just leave ourselves in his care, and feel the everlasting arms beneath us, and know that no one is able to pluck us out of our Father's hand. "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." "My soul doth magnify the Lord." "Let us exalt his name together." "Praise ye the Lord."

So. Lumburg, Vt.

A PLEA FOR SIMPLICITY

"RING in the nobler modes of life,
With sweeter manners, purer laws."

THUS sang the poet-laureate of England, while the poet of Concord took up the strain and exclaimed: "From day to day the capital facts of human life are hidden from our eyes. Suddenly the mist rolls up and reveals them; and we think how much good time is gone that might have been saved had any hint of these things been shown." While his thoughts are echoed and re-echoed through the pines of "Walden," like Thoreau we eagerly question, "Why should we live with such hurry and waste? We are determined to be starved before we are hungry. Men say that a stitch in time saves nine, and so they take a thousand stitches to-day to save nine to-morrow." And if men take a thousand, women take a million.

Yes, a million, useless steps and stitches, which we will begin to study how to obviate when the mist shall indeed roll away, and we realize how much good time is gone that might have been saved to nobler uses.

For instance, the boy with youthful enthusiasm, touched and rounded by the glories of God's wonderful creation, comes rushing into the house, calling, "Mother, mother, the lake is glorious now; can't you come for a row with me?"

"No, indeed?" is the reply, voiced in tones of almost indignant surprise. "No, indeed! I must make some apple pies for dinner, and a loaf of angels' food cake for tea."

"Oh, never mind the pies, the apples are better raw; and we can have the cake some rainy day when we can't have the boat or this glorious morning."

That mother really thinks it is duty to make the pie and cake, and so allows her boy to miss all the beautiful, helpful lessons of the morning, and to drift away toward a game of cards or a game of jump with "the boys." Years later, when the wiser, sadder mother reviews life's opportunities, she will discover that there are things of more vital import to youth than apple pie or angels' food—many kinds of pie and cake being well named angels' food, since they tend to make angels rather than healthy children. [Pardon this remark of the writer; she evidently thinks children become angels when they die.—ED.]

The first thought in connection with the duties we owe to our children, is the value of the first five or six years of child-life,—the permanency of impressions then made, and the incalculable results upon character of early impressions. In reviewing our childhood, do we not realize that the noblest aspirations, the highest conceptions of duty, came to us, voiced by the woods, the flowers, the musical silence of the forests, the silent music of the waters, the glory of sunsets, or the thrilling, throbbing messages of starlight nights; and let us harvest as golden opportunities days in which we can give our children these glimpses into "the hearts of things."

We are "owned by our furniture," our trinkets, our homes, our clothes, instead of our owning them.

Just here we imagine a chorus of voices exclaiming, "Oh, it is very well to theorize, but the boy will return from his morning row or walk 'half starved,' and then he will appreciate the practical, motherly housewife." To those who

willfully misunderstand our meaning it would be useless to explain. So long as there are nine hundred and ninety women who sacrifice their lives, loves, and friendships to complicated housekeeping, ornamental stitching, and the tyranny of dust, there is no danger in one little, earnest plea for simplicity in cooking, in dressing, and living.

A few days since, returning from the pier from which we had waved adieu to departing guests, we turned quite eagerly to the really pleasant labor of "setting one's house in order." Scarcely had we entered the house, when the irrepressible boy met us with a most gymnastic kiss and hug, exclaiming, "Now we can have you all to ourselves for a day. Won't you go to the 'Lookout,' and let us make a camp-fire and boil corn and roast potatoes?" Now, we were just in the mood to really enjoy putting the guest-chamber in perfect order, and so we were obliged to think a few moments. Only ten days more of vacation, and then the long pull of the school year. The guest-chamber can be in order during all those months. For the sake of the children we will flood the room with sunshine, and lock it up for a more convenient season.

The temptation to yield to the housewifely proclivities was overcome, the boys and girls from a neighboring camp invited, the tables bountifully adorned with ferns and golden-rod, the camp-kettle swung, corn and eggs boiled, potatoes and apples roasted.

And when at night the good-night kiss and prayer were supplemented with an earnest thank you to the All Father for our beautiful world and this happy day, the mother instinct whispered that the hours had not been misspent.

—E. B. H., in *Inter Ocean*.

JOHNNIE'S MASTER.

JOHNNIE had an uncle who kept store. Sometime ago when he went to dinner he would not lock the store, but asked Johnnie to be clerk in his absence. One day a man came in when he was there alone, and said: "Now, my boy, give me a pound of sugar; give me extra weight, too; for I see your master is out." Johnnie drew himself up, and looking in the man's face, said: "You are mistaken, sir, my master is God, and he is always in." Was not that a brave answer for a boy of nine?—Sel.

WE MUST HAVE SLEEP.

I WOULD keep "better hours," if I were a boy again; that is, I would go to bed earlier than most boys do. Nothing gives more mental and bodily vigor than sound rest when properly applied. Sleep is our great replenisher, and if we neglect to take it regularly in childhood, all the worse for us when we grow up. If we sit up late we decay; and sooner or later we contract a disease called insomnia, allowing it to be permanently fixed upon us, and then we begin to decay even in youth. Late hours are shadows from the grave.—J. T. Fields.

HOW TO SELECT FLOUR.

In selecting flour, first look to the color. If it is white with a yellowish straw-color tint, buy it. If it is white with a bluish cast or with black specks in it, refuse it. Next examine its adhesiveness. Wet and knead a little of it between your fingers; if it works soft and sticky, it is poor. Then throw a little lump of dried flour against a smooth surface; if it falls like powder, it is bad. Lastly, squeeze some of the flour tightly in your hand; if it retains the shape given by the pressure, that, too, is a bad sign. It is safe to buy flour that will stand all these tests. These modes are given by all old flour-dealers, and they pertain to a matter that concerns everybody.

Whereas, The Lord has said through the spirit of prophecy that when all shall do their duty Vermont will no longer be called a hard field of labor; and—

Whereas, Steps have already been taken in this direction; therefore—

Resolved, That we will with renewed energy and consecration devote ourselves to advance the work until the end.

Whereas, We have been shown by experience that the Signs canvass, when properly conducted, is one of the best methods of preparing the way for tent and other missionary labor; therefore—

Resolved, That we employ every means in our power to induce suitable persons to engage in the work until the Signs is circulated throughout the length and breadth of the State.

Whereas, Good Health is an able and earnest exponent of the principles of health and temperance; therefore—

Resolved, That we urge upon every family in the Conference the importance of securing at their earliest opportunity the monthly visits of this valuable journal.

Whereas, We recognize in "Thoughts on Daniel and the Revelation" a most able exponent of prophecy; and—

Whereas, In other States there are those who have been successful in their canvass for it; therefore—

Resolved, That individuals who will qualify themselves be urged to devote time to the work.

Whereas, Experience in canvassing and colporteur work is more valuable than oral or written instruction; therefore—

Resolved, That as far as possible beginners should be sent out with experienced workers; and where this is practicable we recommend them to labor in companies of two or three, in order that they may frequently meet to compare experiences, and counsel with each other for mutual encouragement.

Resolved, That, as far as the Tract Society is able, we place in our hotels and libraries,—where they will purchase the binders,—the Signs and Good Health, and that proper persons be selected to have the oversight of such work.

Whereas, Our missionary workers are sending forth much reading matter; therefore—

Resolved, That attention be called to the leading points of our faith either by person or correspondence.

Resolved, That we continue to heed the instruction of the Spirit of God by encouraging men and women of good address to engage in the colporteur and canvassing work, and that they be remunerated according to the amount of labor performed.

Remarks were made by Eld. Burrill and others, who felt to rejoice to see the spirit manifested by so many to labor anywhere in the work. The meeting adjourned while the second resolution was pending.

THIRD MEETING, SEPT. 5, AT 5 A. M.—President in the chair. Prayer by Eld. Hutchins. Minutes of last meeting read and accepted. The third, fifth, and seventh resolutions were discussed. The fourth and sixth were referred back to the committee.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 7, AT 9 A. M.—Prayer by H. Peebles. Minutes of previous meeting read and accepted. The eighth, fourth, and sixth resolutions were discussed, after which the report of the committee was adopted. The Committee on Nominations reported the names of the following persons, who were elected to their respective offices: For President, Eld. A. O. Burrill; Vice-President, H. W. Pierce; Secretary and Treasurer, Lizzie A. Stone; Directors: Dist. No. 1, A. A. Cross; No. 2, H. W. Barrows; No. 3, R. J. Bailey; No. 4, A. W. Barton; No. 5, C. N. Pike; No. 9, H. C. Lamberton.

Adjourned *sine die*.

A. S. HUTCHINS, Pres.

LIZZIE A. STONE, Sec.

"AFTER MANY DAYS."

A LADY who has been doing missionary work for some time writes us:—

"I was requested to report, for the encouragement of others, the results of my sending out papers and tracts on missionary tours. I have been sending papers, tracts, and books to a lady in Nebraska for some time past, and the result is that she and one other person are keeping the Sabbath. She writes me that her neighbors are so anxious to get our papers that they can scarcely wait for them to come. I have been sending out papers and other reading matter for two or three years, but until now have seen no fruit attending my labors. I had become somewhat discouraged, but this has encouraged me as I hope it will other missionary workers. 'Cast thy bread upon the waters: for thou shalt find it after many days.'"

Special Mention.

LIQUEFACTION OF THE BLOOD OF ST. JANUARIUS.

SEPTEMBER 19 among the Catholics is the day of the festival in honor of the above named saint. On this day, also on the first Sunday in May and Dec. 16, as well as in seasons of national calamity, the supposed relics of this saint are exposed for public veneration in the city of Naples, Italy; and then occurs the so-called miracle of the liquefaction of the saint's blood. The history of Januarius, together with the story of the transaction above referred to, is briefly told as follows:—

He was born in Naples, Italy, or according to some accounts in Benevento, April 21, 272, and was made bishop of Benevento about 303. During the persecution under Diocletian, he was beheaded at Potzuoli, Sept. 19, 305. His remains were first buried at Naples, afterward removed to Benevento and Monte Vergine, and finally brought back to Naples with great pomp in 1497. Says Mc Clintock and Strong's Biblical Cyclopædia:—

"His head and blood, preserved in phials, and looked upon as holy relics, are kept in the chapel El Tesoro, in the cathedral of Naples. According to tradition, a pious woman gathered at the place of his execution two bottles of his blood, and presented them to bishop Severus of Naples. On three festivals each year, the chief of which is the day of the martyrdom, Sept. 19, and on occasions of public danger or calamity, as earthquakes or eruptions, the head and phials of the blood are carried in solemn procession to the high altar of the cathedral, or the church of St. Clare, where, after prayer of greater or less duration, the blood, on the phials being brought in contact with the head, is believed to liquefy, and in this condition is presented for the veneration of the people, or for the conviction of the doubter."

The American Cyclopædia thus describes the ceremony: "The two phials containing what appears as a hard substance, and a glass case enclosing the head, are brought separately from the chapel in which they are preserved, the body itself reposing in the shrine beneath the high altar of the cathedral. As soon as the head is brought near the phials the blood is seen to become liquid, to bubble, to rise in the bottles and fall again."

Sometimes there is a delay of several days in the performance of this so-called miracle, and sometimes it does not occur at all. This is considered an evil omen; and of course the proceedings are watched with great anxiety by the people. At times their religious frenzy amounts almost to madness as they watch and wait for the result; and when at last it is announced that liquefaction has taken place, they rush forward and kneel at the altar, kissing the phial presented to them, or receiving its touch upon the forehead at the hands of the priest.

Of course none but Catholics believe in the reality of this professed miracle. By what trick it is performed is kept a secret by the priests in charge. Addison in his travels speaks of the performance, in his notices of Naples, thus: "I had twice an opportunity of seeing the operation of this pretended miracle, and must confess that, so far from thinking it a real miracle, I look upon it as one of the most bungling tricks I ever saw." See Mc Clintock and Strong's Biblical Cyclopædia, Art. Januarius.

In Dowling's History of Romanism, page 629, may be found an extract (there credited to Dr. Giustiniani's "Papal Rome," page 258), from which the following is quoted:—

"At the time when Napoleon invaded Italy, suppressing the convents and nunneries, carrying the priests and their riches to France, the few who remained were, as a matter of course, not very loyal to the Emperor; they agitated in secret, whispered in confessionals, into the ears of the Lazzaroni, 'Januarius is displeased with the conduct of the invaders, that his blood did not boil during the whole time that the ungodly French soldiers occupied the kingdom of Naples.' On the day of the celebration of high mass, the blood of Januarius was exposed to the adoration of the people;

but it would not boil, not even liquefy. The spies of the French immediately informed the commander of the troops of the imminent danger of the rising of the populace, who without delay gave orders that the whole army should occupy the principal streets of the city; two cannon were planted before the door of the church of St. Januarius, and at the different corners of the street, with lighted matches, and a special order to the Vicar of the bishops, who celebrated the mass: 'That if in ten minutes St. Januarius should not perform his usual miracle, the whole city would be reduced to ruins': and in five minutes the saint was pacified, his blood was liquefied and boiled. The 'gloria in excelsis' was sung, the shouts of joy re-echoed in the air, and the French rejoiced with them, but not the disappointed priests."

Not only do ignorant Catholics devoutly believe in the genuineness of this miracle, but the educated as well; either that, or the educated are united in keeping the people still in the darkness of ignorance and superstition. A recent article in the Catholic World says that "this phenomenon, which, during the last two hundred years, has taken place at Naples at least four thousand times (the phenomena of each exposition having been then and there officially and minutely recorded), cannot be accounted for by any natural cause, and must, therefore, be miraculous."

In the language of Mr. Dowling, "What a comment upon the power of popery to blind the understanding and degrade the intellect of its victims, that the periodical performance of this foolish and bare-faced piece of imposture is still actually credited by multitudes of the deluded votaries of Rome as a veritable miracle!" C. C. L.

THE VINEGAR BIBLE.

THIS is so called because the words "The Parable of the Vinegar" instead of "The Parable of the Vineyard" appear in the chapter heading to Luke 20, in an Oxford edition of the authorized version which was published in 1717. The book was published by J. Baskett in imperial folio, and is said to be the most sumptuous of all the Oxford Bibles. The printing is very beautiful, and some of the copies were printed on vellum; but unfortunately the proofs were carelessly read, and the book printed by Baskett was called "a basketful of printer's errors." The book is now prized on account of its typographical faults. There is, too, the "Wicked Bible." This extraordinary name has been given to an edition of the authorized Bible, printed in London by Robert Barker and Martin Lucas in 1631. The negative was left out of the seventh commandment, and William Kilburn, writing in 1659, says that owing to the zeal of Dr. Usher the printer was fined £2,000 or £3,000. In Laud's published works there is a copy of the King's letter directing that the printers be fined £3,000; but Dr. Scrivener, however, asserts, I know not on what authority, that the real fine was one of £300, inflicted by Archbishop Laud, "to be expended on a font of fair Greek type." Only four copies of this scarce Bible are now known, as the edition was destroyed and every copy called in as soon as the mistake was discovered. Dr. Scrivener declared that a copy existed at Wolfenbützel. This led to a search being made. No such English Bible was discovered; but a German Bible with the very same mistake was found in its stead.—Observer.

GERMANY REBELLING AGAINST CONSCRIPTION.

A BERLIN despatch says: "A great deal of excitement has been caused here by the official returns of the military department of the government, which have just been made public. From these it appears that the growing disinclination on the part of the male population of Germany to undergo military training and service, is seriously menacing the Empire's military strength. 14,702 men were sentenced during the past year for attempting to emigrate for the purpose of avoiding required military service. Cases against 14,178 more offenders in this particular line are still pending. But worse still, the number of other men from whom a re-service is due, and who, during the year past, refused both to report for duty and to furnish the required excuses for the failure to enroll themselves, amounted to the extraordinary number of 103,251."

The Sabbath-School.

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

LESSON FOR THE FIRST SABBATH IN OCTOBER.

(See Instructor of Sept. 24, 1884.)

(Immortality.)

CRITICAL NOTES.

JOHN 5:40: Jesus had just healed the impotent man at the pool of Bethesda on the Sabbath-day. The Jews for this reason sought to kill him. In the course of his reply to them Jesus said, "Ye will not come to me that ye might have life." From this we learn (1) that Jesus is the source of life for man, inasmuch as the Father has given to him to have life in himself (chap. 5:26); (2) that this life is both spiritual and eternal, for no one will have the latter who has not the former; (3) that those who would have life must come to Christ for it; (4) that man can will not to come to Christ for life; and (5), that consequently he has not life or immortality in himself.

JOHN 10:10: The circumstances under which these words were spoken were very much like those described. Jesus had opened the eyes of a blind man on the Sabbath. The Jews, as usual, are angry with him. Jesus sets forth his mission by the parable of the good shepherd. In the passage under consideration he is contrasting the course of false shepherds with that of the good shepherd. The former were thieves and robbers; they came to kill and destroy the sheep, or rob them of pasture. On the other hand, Christ, the Good Shepherd, gave his life for the sheep, that they might have life and "abundance of all good things." So Wakefield's translation. See also the literal rendering, "that life they may have, and abundance may have," and margin of the revised version.

JOHN 3:36: These are the words of John the Baptist to his disciples, who came to him with the information that "he that was with thee beyond Jordan, . . . the same baptizeth, and all men come to him." John takes the occasion to teach them that those who believe on the Son of God have everlasting life. They have it now in prospect, by faith in the promise of God. See 2 Tim. 1:1. They also have its germ, spiritual life, implanted in their hearts. True, sincere belief in the Son implies obedience to his requirements. Thus the revised version translates, "He that obeyeth not the Son shall not see life." So likewise Wakefield and the Emphatic Diaglott. Englishman's Interlinear Greek Testament translates, "He that is not subject to the Son," etc. *Shall not see life.*—Shall not have eternal life.

1 JOHN 5:11: Christ is the only hope of a future life for mankind. God himself is the only source of life; he only "hath life in himself," and "he hath given to the Son to have life in himself." JOHN 5:26. Christ is the "bread of life" (John 6:48); he has the "words of eternal life" (verse 68); he is the "resurrection and the life" (chap. 11:25); eternal life, "the gift of God," comes through him (Rom. 6:23); he has "brought life and immortality to light through the gospel" (2 Tim. 1:10); he is the "word of life" (1 John 1:1); God has given eternal life unto his people, and "this life is in his Son." "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12.

MARK 10:29, 30: "Some have been greatly embarrassed to find out the literal truth of these promises; and some, in flat opposition to the text, have said that they are all to be understood *spiritually*. But thus far is plain, that those who have left all for the sake of Christ do find, among genuine Christians, *spiritual relatives*, which are as dear to them as fathers, mothers, etc.; yet they have the promise of *receiving a hundred fold often literally fulfilled*; for, wherever a Christian travels among Christians, the *shelter of their houses*, and the *product of their lands*, are at his service as far as they are requisite . . . I have often remarked that the genuine messengers of God, in the present day, have, as noted above, this promise literally fulfilled."—Clarke.

With persecutions.—"For while you meet with

nothing but *kindness* from true Christians, you shall be despised, and often afflicted, by those who are enemies to God and goodness; but, for your comfort, ye shall have in the world to come (*aiōni tō erchomenō*, the coming world, that world which is on its way to meet you) eternal life."—Ib.

1 CORINTHIANS 15:51-54: *I show you a mystery.*—A secret, something which has not been revealed before. He had just told them that flesh and blood could not inherit the kingdom of God; and the question would at once arise, What shall become, then, of those who will be alive when Christ shall come? He answers that an instantaneous change will take place in the living as well as the dead, fitting them to inherit the kingdom of God.—*We shall not all sleep, etc.*—Because Paul said "we," many argue that he expected to live until the coming of Christ. Not so; he merely classes himself with Christians, saying, We shall not all die, some will be alive when Christ comes. But we *shall* all be changed, whether living or dead.

Bloomfield upon this passage says: "The use of the first person (we) will not prove that the apostle thought the day of Judgment to be so near at hand that he and his contemporaries might see it, since (as the best expositors are agreed) it appears to be used *by participation*; i. e., the apostle speaks in the person of those alive at the last day, or at least, means to designate such as should be found alive."

In a moment, etc.—Literally, *in an atom* [of time]; i. e., in a point of time absolutely indivisible, so quickly will the change be made; as quick as a wink. C. C. L.

NEW YORK S. S. ASSOCIATION.

THE seventh annual session of the N. Y. Sabbath-School Association was held in connection with the camp-meeting at Syracuse, N. Y., Aug. 17, 1884. The first meeting was called to order by the President, at 5 P. M. After the opening exercises, the minutes of the last annual session were read and approved.

Interesting and stirring remarks were made by the ministers present, showing the necessity of thorough study of the Bible. Its truths should be implanted in our hearts, that we may be able to stand in the hour of temptation before us; and not only should we fortify ourselves with the truths of God's word, but earnest effort should be put forth for the children among us that their minds may be stored with the precious truths contained in the Bible, that they also may be able to stand against the wiles of Satan. Following these remarks, the Chair, being authorized, appointed the usual committees: On Nominations, David Carr, C. G. Satterlee, Wm. Groff; on Resolutions, A. E. Place, J. E. Swift, J. V. Willson.

Meeting adjourned to call of Chair.

SECOND MEETING, AUG. 20, AT 5 P. M.—Prayer by Eld. Oviatt. The Committee on Nominations recommended the following for officers: For President, A. E. Place; Secretary and Treasurer, Mrs. E. E. Walsworth; Executive Committee, G. W. Bliss, E. E. Miles, J. E. Swift, J. V. Willson.

This report was adopted by considering each name separately.

The Committee on Resolutions submitted their report as follows:—

Whereas, The blessing of God has attended our Sabbath-school work during the year that is past; therefore—

Resolved, That we will engage more earnestly than ever before in this branch of God's great work.

Resolved, That all our Sabbath-schools should provide themselves with the necessary helps, such as books, charts, maps, etc., for the study and illustration of the truth.

Resolved, That the great object of the Sabbath-school should be the conversion of its members, and that the superintendent and teachers should use every effort to secure this much desired result.

These resolutions were considered separately, and adopted. Interesting and impressive remarks from the brethren showed the importance of carrying out these resolutions, especially the last. Earnest efforts should be put forth. None but godly men and women should be elected to office,—those who will work for the spiritual interests of the youth and children in our Sabbath-schools.

Instructive remarks were then made by the President relative to the training of our children,

that all that have to do with children should be careful and prayerful in their dealings with them. God will help parents to train their children right. By no means should we let anything come in between us and the duty we owe to those intrusted to our care. He also expressed his continued interest in the Sabbath-school work; and though other duties forbid his being so closely connected with it as heretofore, whenever opportunity offers, he will do all in his power to help advance this branch of the work.

Adjourned *sine die*.

M. H. BROWN, Pres.

MRS. N. J. WALSWORTH, Sec.

NEW ENGLAND S. S. ASSOCIATION.

THE first meeting of the sixth annual session of the New England Sabbath-school Association was held on the camp-ground at Worcester, Aug. 24, at 9 o'clock A. M. The President in the chair. After singing, prayer was offered by Eld. Haskell. The report of the last annual session was read and approved. Earnest remarks were made by the President, Elds. Haskell, Burrill, and others, concerning the Sabbath-school work. The importance of the children's being thoroughly instructed in the truth of God cannot be overestimated. They can be mouth-pieces for God, if they are familiar with the truths of God's word.

An interesting account was related of the Sunday-school lately started in Philadelphia. When organized, there were only the officers and teachers; these went out and gathered in the children, and the third Sunday they had a membership of thirty.

The Chair, being authorized, appointed the usual committees.

Adjourned to call of Chair.

SECOND MEETING, AUG. 29, AT 9 A. M.—After singing and prayer, the minutes of the last meeting were read and accepted. A financial report was also given. Reports from different schools were given, and the subject of how to make family schools interesting was discussed. Many good thoughts were brought out and suggestions made as to how to keep up the interest. Fill the heart with good thoughts, and they will eradicate the evil. Eld. Haskell said that two things were necessary to make a good Sabbath-school: 1. The blessing of God; 2. The interest of the students. We should each labor as though we expected to give an account in the day of God. Christ will come into our midst if we desire it; but he does not *compel* any one to receive him.

The Committee on Nominations presented the following report: For President, A. T. Robinson; Secretary and Treasurer, Mrs. E. D. Robinson; Executive Committee, A. T. Robinson, D. A. Robinson, O. O. Farnsworth. The report was accepted, and officers duly elected.

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

Whereas, We believe we are rapidly coming to the time that will require a faith grounded upon the word of God to enable us to stand in the hour of temptation that is just before us; and—

Whereas, Our Sabbath-school lessons are devoted especially to the various points of our faith; therefore—

Resolved, That we as parents, will be more diligent in the study of the lessons ourselves and in instructing our children at home in their preparations for recitation in the Sabbath-school, impressing upon them the necessity of making a practical application of each lesson to their daily lives; and that as teachers and Sabbath-school workers we will put forth greater efforts to come near to our pupils, that we may better understand their spiritual needs, and thus be able to more properly instruct and encourage them in forming characters which God can accept in his work here and in his kingdom hereafter.

Adjourned *sine die*.

E. P. FARNSWORTH, Pres.

E. D. ROBINSON, Sec.

—The colored sunset and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers,—they are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetic life.—*Frederick W. Faber.*

The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 23, 1884.

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EDITORIAL CORRESPONDENCE.

THE MAINE CAMP-MEETING.

Portland, Me., Sept. 15, 1884.

THE Maine camp-meeting for 1884 closed this morning with an interesting social parting meeting at 5:30. Perhaps no meeting has been held the present season at which there was manifested a greater difference in the spiritual atmosphere between the commencement and the close, than was evident at this meeting.

The excitement of the Maine election detracted somewhat from the interest at the beginning; but that question being settled in favor of the Republican party and the constitutional amendment for prohibition, there was a very apparent increase of attention to the subject of the meeting, and the attendance from without during the week was very considerable, especially on those occasions when it was announced that Sr. White would address the people.

But the more encouraging feature was the change which we believe took place in the feelings of many of our own people, who received new and advanced ideas in regard to the work in which we are engaged, and came to look upon the cause in a new light. If these views shall be cherished, cultivated, and acted upon in the future, it augurs new life and activity and progress for the cause in Maine.

The question of means is always an inevitable one when new plans, advance moves, and progress are talked of. It came in for its share of consideration at this meeting. There has been a lack in this respect in this State. While the friends of the cause are not numerous, and among them are none of very extensive means, no amount very large, in itself considered, could have been expected; yet the amount heretofore raised has not perhaps been as large as it might have been and therefore should have been. Opportunities are everywhere opening in which means can be used with the almost absolute certainty of success. This should be an encouragement, instead of an occasion of regret and dissatisfaction. Suppose for a moment that it were otherwise—that there was no opportunity to use means to any advantage, and hence no call for means, what would this indicate?—Nothing else but stagnation and death; and this instead of being an occasion for congratulation, as it almost seems that some would now regard it, would be to every lover of the truth a source of discouragement and despair in regard to the cause. A call for means was made, and subscriptions to the amount of over eighteen hundred dollars were given. It was voted to raise four thousand dollars in aid of the various branches of the work in which help is now needed in the State.

An interesting and profitable Bible-reading was given on the subject of tithing. We are sorry to say how much it was needed; for there ought not to be a locality in which a Sabbath-keeper is found, where it should be necessary to present the evidence for tithing, except to re-assure them in a practice already followed with religious delight and great spiritual profit. We would not by these remarks intimate that it is in Maine alone that there is dilatoriness on the part of some in this respect; it is too much so everywhere.

There is another way in which brethren could help the cause with their means in a way which

would also, we believe, be an advantage to themselves; and that is by taking surplus sums which they have in banks, bonds, and mortgages, and placing them in some of our institutions, though for the time being the income might be somewhat less. The matter of safety is a more important consideration than that of profit. If the views taught by this people are correct, the time is not far distant when commandment-keepers will neither be allowed to buy or sell; and if our legal rights in the commercial world are thus to be ignored or denied, will it not be a virtual release to all from any pecuniary obligations which they may be under to us? When the Sunday furor rises to its height, how easy for any to say that they who are opposing it are demented; that they should not have the protection of law; that they need a guardian; and that those who are indebted to them should never, by paying those debts, place means in their hands with which to carry on their nefarious work. Where then would be the capital, to say nothing of the interest? Would it not be better to have that means now doing good in the cause, and to be so used, as long as it can be used at all?

But to return from this digression to the meeting: the location was a pleasant one; there were about fifty tents pitched, and the attendance of our brethren from some parts of the State was good, though there were others whom it would have been good to see present.

On Sunday afternoon, the 14th, when Sr. White spoke on temperance—a theme especially interesting to the people of Maine—there was a larger attendance than at any other time during the meeting, some five hundred, it is said, who were not able to find seats in either of the two pavilions seated, standing around the tents, interested listeners. The discourse was received with general favor, and by some with especial delight.

Brs. S. N. Haskell and D. A. Robinson were present from Massachusetts, and labored with their usual ardor for the good of the meeting. The brethren of Maine also seemed ready and desirous to do all in their power for the advancement of the work. The religious interest on the Sabbath was good. Forty came forward for prayers. Eld. Haskell was elected president of the Conference, with Elds. J. B. Goodrich and S. J. Hersum as the other members of the Conference Committee.

Some success has attended the efforts put forth in Maine the past season. There is a good opening for a city mission in Portland, and a commencement already made. Some here, as at other meetings, testified that they were keeping their first Sabbath. Some interest is developing in the city. Brethren are firm in the belief that a great work is to be done in Maine with the rest of New England; and they are ready to make calculations for it. They are of good courage, and we believe they will not be disappointed, even if their faith shall grasp large things.

OUR RIGHTEOUSNESS VS. CHRIST'S RIGHTEOUSNESS.

THE apostle Paul was anxious to be found by his Lord, not having his own righteousness, "which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:9.

Why did Paul not desire to have his own righteousness? Evidently because he did not think it was of the right quality. The prophet Isaiah says: "All our righteousnesses are as filthy rags." Chap. 64:6. The child of God is represented as being clothed with righteousness. Righteousness is right doing, or obedience to the law of God, which is the only standard of right.

The poor Laodicean was recommended to buy the white raiment, that he might be clothed, that the shame of his nakedness might not appear. This was evidently the pure robe of righteousness;

in other words, the possession of a character consistent with right doing in all respects. Paul speaks of a class in Rom. 10:3, who were ignorant of God's righteousness, who went about to establish their own righteousness, and did not submit themselves to the righteousness of God. Their righteousness was very faulty, and inconsistent with the right doing required by the law of God.

The apostle Paul, in the 7th chapter of Romans, speaks of his efforts to obey the law of God in his own strength. He saw that the law was good, spiritual, holy, and just; he delighted in it after the inward man; but he found another law in his members, which kept him from fully obeying this holy and just law. He struggled hard in his efforts to obey it, but failed every time, until, in his despair, he cries out, "O wretched man that I am! who shall deliver me from the body of this death?" He found it was utterly useless to try to keep the law in his own strength, for every effort resulted in a failure.

There never was a man in this world who could keep the law of God in his own strength. Man is so weak because of sin, that his best efforts will never succeed in living up to the pure and holy law. The law is spiritual; but he is carnal. How can a carnal man keep a spiritual law? There must be a transformation of this carnal mind, which is enmity against, and not subject to, God; which is deceitful above all things and desperately wicked, before there can be perfect obedience to the law of God. When the prophet says, "All our righteousnesses are as filthy rags," we understand him to refer to our human efforts to render obedience to the law of God without divine help. Persons clothed in filthy rags would present a very unbecoming appearance. So a person, trying with merely human strength to keep the law, will never meet the requirements of the Judgment. God's people are to stand without spot, or wrinkle, or any such thing, perfect before the throne of God. Such a character would never be properly represented by the raiment of filthy rags.

Paul failed in every effort to keep the law in his own strength; and so will every one of us. What did he do? Did he give up in despair? By no means. After crying out, "O wretched man that I am!" he looks to Jesus Christ, and finds help and deliverance. He then exclaims, "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit; for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin [by a sacrifice for sin, *margin*], condemned sin in the flesh; that the righteousness of the law might be fulfilled in us [the precept of the law fulfilled by us—*Whiting*] who walk not after the flesh, but after the Spirit." Paul utterly failed in keeping the law before in his own strength. His garment of right doing was properly represented by filthy rags; but now he has found life in Christ, and the precepts of the law he keeps through the strength which Christ imparts. He is now found not having his own righteousness, "which is of the law; but that [righteousness] which is through the faith of Christ, the righteousness which is of God by faith."

Christ's strength imparted to Paul through faith, gave him victory over his besetments, and he was now clothed with Christ's righteousness; that is, righteousness or right doing, which he was enabled by the strength of Christ to obtain. Christ, then, has strength to impart which will enable us to keep the law in the spirit and the letter; but this strength can never be obtained till with brokenness of heart and a sense of our own weakness, we fall upon him, and then by faith draw his blessing down. God forbid that any of us should appear before the judgment bar, having "our own right-

eousness, which is by the law ;" that is, being satisfied with our own efforts to keep the law without the help of Christ's Spirit ; but may we all appear before him, having that righteousness which comes by faith in Christ, giving us strength to carry out its sacred principles, and live up to all its requirements. This power comes alone through conversion and living faith.

G. I. B.

THE TIME OF THE LORD'S COMING.

THE second coming of Christ is the most important event the world will ever see. It brings us to the close of probation, the salvation of God's people, the decision of every man's case to all eternity, the destruction of sin and sinners from the universe of God, the consummation of the Christian's hope, and closes up forever the great scheme of human salvation, in which God, Christ, and holy angels have been engaged for thousands of years. Through all the ages of the past, the good and holy have looked forward with the greatest interest to this grand event. It has been the great object of terror to Satan and all of his angels, and to those who have enlisted under his banner. In importance, it overshadows the flood, the destruction of Sodom and Gomorrah, the greatest battles of ancient and modern times, and the greatest calamities that have ever occurred in human history. Such events as these have been of deep interest to mankind, and God has given warnings relative to them, that those might escape who would believe his word.

How much more should we expect that when such an event as the coming of Christ was imminent, he would offer the plainest evidences of its near approach. Accordingly, we find many references to this event all through the inspired record. More than a dozen independent lines of prophecy bring it to view. Important signs, various in character, are given, which will indicate its nearness. To leave men without excuse, God has portrayed before us in advance the condition of the natural world, of the religious world, of the political and social world ; the state of the nations ; remarkable appearance of the heavenly bodies ; the prevalence of storms, earthquakes, tidal waves, pestilences, famines, and in short, the condition of almost every object to which the human attention is directed, showing what will be just previous to the advent of our Lord in glory.

Why has the Lord been so careful to give all these various tokens of his soon coming, if he does not care whether we are looking for it or not ? If it is not important that we should regard the evidences of his soon coming, why should he leave them on record in so many parts of his holy word. The fact that he has been thus particular in stating these events is positive proof that he wants us to keep that constantly in mind. "Ye, brethren, are not in darkness that that day should overtake you as a thief." "When ye shall see these things come to pass, know that it is nigh, even at the doors." Scoffers shall come in the last days, saying, "Where is the promise of his coming ?" clearly proving that somebody will be looking for his coming. The unfaithful servant who dared to cherish the sentiment, "My Lord delayeth his coming," was cut off from the believers, and beaten with many stripes. Why are these statements made, if it is a matter of indifference whether we are expecting Christ's coming or not ? The dwellers on the earth, who say "Peace and safety," are overtaken and caught in the snare of Satan, and cry for rocks and mountains to fall upon them ; while the servant of the Lord says, "Lo, this is our God ; we have waited for him, and he will save us."

The blessing is pronounced upon those who wait, watch, and long for the coming of Christ. These considerations clearly demonstrate that belief in Christ's coming, when it is near, is an exceedingly

important and practical doctrine. The religious condition of the church just before Christ comes is that of lukewarmness and formality. Professors of religion having the form of godliness more than the power thereof, are generally lovers of pleasure more than lovers of God. The whole tendency of society is toward pride, selfishness, frivolity, unbelief, disrespect for sacred things, and rebellion against divine authority. The current of the world will be powerful in the wrong direction. The ordinary inducements of men to lead lives of piety and devotion to God will not govern them. The tide of evil will be too strong. Ordinary means will not bring the mind out of lukewarmness and indifference. Satan will work mightily on the right hand and on the left. It will be the last and greatest struggle between the powers of good and evil.

The grand truth of the nearness of the advent of Christ will be just calculated to save God's people from the delusions of the last days if they will truly believe it. Some such truth will be absolutely necessary to enable the honest in heart to retain their connection with God. We know that this divine doctrine, when thoroughly believed, will increase the piety, the earnestness, and the devotion of the servants of Christ. We can never forget the seriousness of the advent people in 1844 when they thought Christ's coming was near, even at the doors. They looked for it only a year or two ahead ; then within a few months, and within a few weeks,—yes, within a few days. What earnest devotion characterized that people ! What confessions were made ! and what heart searching was seen ! Such as they had never experienced in the past, though professing the religion of Christ. Religious zeal was quickened, and we do not believe there has been a people since the days of the apostles who were more earnest in the work of God than those who believed in the coming of Christ at that time.

How soon the scene changed after the time had passed, and they lost their faith. We have seen this experience over and over again in a lesser degree. It is a truth which cannot be denied, that those who have kept the coming of Christ near before them have maintained their devotion and piety, while those who have put it off a long distance have fallen into lukewarmness and indifference, so prevalent in the world. This has been seen in the lives of some individuals at different periods. When they had the strongest faith in the soon coming of Christ, they enjoyed the most of the Spirit of God, and were in a condition to do the most good in his cause. When they began to cherish the sentiment, "My Lord delayeth his coming," how soon that earnestness leaped out of them. Hence, we believe, beyond a question, that the advent doctrine is a *practical* doctrine. Faith in it tends to piety and devotion ; unbelief tends to laxity, lukewarmness, and indifference. This is why God is so displeased with those servants who say, "My Lord delayeth his coming." We believe the only safety for the advent people is to keep before them constantly those clear and powerful proofs which demonstrate his coming to be near.

We propose in subsequent articles to refresh the minds of the readers of the REVIEW with some plain evidences that we are in the last days, and that the coming of our Saviour is near, even at the doors. May God help us to cherish faith in this glorious truth. If we are mistaken in our views in this particular, we cannot be sure of anything in our doctrinal belief. If we are right in these views, all the other points of our faith naturally and necessarily follow. This is a vital question with us. May God help us to realize its importance, and practically show it in our lives, and be at last among those who will say, "Lo, this is our God ; we have waited for him, and he will save us."

G. I. B.

CAMP-MEETINGS.

OUR camp-meetings this year have been an improvement in some respects over those of any year previous. Many of them have been held in large cities. This is necessary for us to reach the masses of the people. Another important feature has been that most of our camp-meetings have continued for two weeks. If it was necessary for the disciples to spend ten days in seeking God for the outpouring of his Spirit to prepare them to go out to labor, when the Saviour left them after he had been with them for three and one-half years, it certainly would be as necessary that those living in the nineteenth century should spend as much time in seeking God for a fitting up to act their part in the closing work of the third angel's message.

It requires considerable time for our brethren to get their minds off from the things of the world and fix them upon divine things, so that God can work for them and through them, as is necessary to accomplish that which God designs them to accomplish. As we near the end, we should become more and more spiritually minded.

But there are some evils which have existed in connection with our camp-meetings this year that should be corrected. In some instances our brethren have delayed coming, so that but a few were present at the commencement of the camp-meeting. Many seemed to think that if they were there the last of the second week, to have the benefit of the last Sabbath, that would be sufficient. This is a great mistake. Our brethren should be at the commencement of the meeting, whether it be long or short ; and by taking hold at the commencement, they will rise with the interests of the meeting, and receive a blessing which it would be impossible for them to receive were they not present at the commencement of the meeting. Our brethren should realize that the beginning of the meeting is a good time to seek God.

In some cases they have made it a point to visit the city during the meeting. It would be far better if all their sight-seeing were postponed till after the meeting closes, or done before the meeting commences. The mind should be devoted to one purpose.

Another mistake has been in closing the meeting Monday morning. This has been the case in but a few instances. But our meeting in Maine proved almost a failure in some respects, because our brethren had arranged to leave early Monday morning. Usually a great crowd comes upon the ground on Sunday, and the spiritual interest of our brethren, that would rise on the Sabbath previous, would not continue the same over the first day, while the crowd was upon the ground.

Then there are a number to be baptized, and it is seldom that there is an opportunity for baptism on Sunday. It is necessary that Monday be the closing day of the meeting. A sermon could be preached on baptism ; and the work commenced the Sabbath before could be carried forward and completed. It would seem impossible to have the camp-meetings closed up with as good spiritual interest by having it closed on Monday morning as it would to continue till Tuesday morning.

We should realize the importance of the times in which we live. We are unlike the denominations around us. We believe in a truth that is applicable to this time in which we live. Soon Christ will come to gather his people ; and the important question with us is, Shall we be prepared for that event ? If our interests are with the world, or our attention taken up with the things of this life, when our cases are presented to the Father in the Judgment, we will be found lacking. The good man of the house, who knew not in what hour the thief would come, had his house broken through. This parable was given to show the importance of our watching in this time in which we live, and

the danger of our not being prepared when he comes, and each man's case is brought up in review before God. There should not be left a stone unturned on our part to make our camp-meetings a success in every respect. S. N. HASKELL.

SOUTHERN INDIANA CAMP-MEETING.

THIS meeting was held in Bennett's Grove, one-half mile west of Farmersburg, Sullivan Co. The meeting commenced at half past ten of the first day with a goodly number present from Southern Indiana and Southern Illinois. There were twenty-one tents pitched on the ground, and fully one hundred and fifty camped.

The meetings were well attended from the first to last, there being from eight to twelve hundred present each evening. On Sunday there were some fifteen hundred in attendance, though it rained very hard till ten o'clock. The Evansville and Terre Haute R. R. had arranged to run an excursion train from Terre Haute, but they abandoned their design on account of the storm. Notwithstanding the rain, there were, we understand, some three hundred congregated at the depot when orders came to abandon the train. Had it not rained, thousands would have attended. The hundreds present listened with marked attention to the discourses on the Sabbath question and the signs of the times. They not only became interested in the preaching, but purchased books and tracts quite freely.

We were favored with the presence of Eld. R. F. Andrews of Illinois, whose labors were a material aid to the meeting. Elds. Rees, Oberholtzer, Hill, and the writer were the ministers present from the Indiana Conference. The preaching was of a plain, practical nature. Each day at nine o'clock a Bible-reading was held, also at five o'clock in the afternoon a school of instruction in which was explained the T. and M. work; and as a majority of the Sabbath-keepers present have embraced the present truth during the last few months, we explained quite fully the work of the Publishing Association, and the other institutions in connection with the cause of present truth, which seemed to inspire confidence in these institutions.

The children's meetings were well attended, and the majority of the children took part in prayer and testimony before the meetings closed.

On Sabbath afternoon a call was made for all to come forward who desired to start in the Christian life, and we rejoiced to see some thirty respond. It cheered many hearts to hear their testimonies. Mr. Bennett, who owns the grove in which we held the meeting this year and last, for many years an active Baptist, has been intently studying the truth during the past year, and at the close of the meeting fully took his stand with us, and united with the church at Farmersburg. On Monday and Tuesday, Sept. 8 and 9, twenty-five were baptized by Elds. Rees and Oberholtzer. Thus closed our good Southern Indiana camp-meeting. S. H. LANE.

THE SABBATH AND THE FIRST DAY OF THE WEEK IN THE FIRST CENTURIES OF THE CHRISTIAN ERA.—NO. 7.

No greater fraud was ever practiced upon mankind than that which has led thousands of honest souls to believe that the Sabbath has been changed to the first day of the week by divine appointment, and that resting from labor on the stirring day of our Lord's resurrection is obedience to the fourth commandment of the decalogue. The Judgment alone will determine how many of those who have had the means and capability to know the truth on this subject, if they would, and yet have perverted their God-given powers and given their influence and efforts to perpetuate the deception,

have become accessories to the fraud after it was perpetrated, and as a consequence have lost eternal life.

All the evidence from history concerning the observance of the first day in the early church shows that it was observed only as a voluntary festival, in no way tending to rival the Sabbath, or to be a day of rest from common labor; and that about the close of the second century some began to dignify it with the title of Lord's day, not, however, claiming any divine authority for this, nor connecting it in any way with the Lord's day of Rev. 1:10, which doubtless was the day which the Lord had claimed as his from the beginning. In the fore part of the fourth century, paganism put forth its ancient day set apart to the worship of the sun, giving it a Sabbatical character by commanding rest on that day in cities, but expressly permitting those engaged in agriculture and horticulture freely to labor on that day. At this time a bishop of Rome, by apostolical authority, gave it the name of Lord's day, a name which some had before been wont to give it. Still it was no Sabbath to the people in the country till the council of Orleans recommended abstinence from agricultural labor on the day, A. D. 538. A merely voluntary festival, apparently innocent at first, placed by the side of a divine institution as old as the world, gradually increases in honor till it roots out the ordinance of Heaven and usurps its place. This was the result of the influx of paganism. As Gibbon expresses it, "Those who had laid the foundations of the church found themselves overwhelmed by the increasing multitudes, that from all the various religions of polytheism enlisted under the banner of Christ."

But the truth was not crushed out of the earth. There was no age in which witnesses to the Sabbath of the Lord did not exist, though sometimes driven into dens and caves of the earth by the cruel hand of persecution. The apostles and primitive church observed the seventh day, and it was quite generally kept by the eastern churches. In A. D. 364 the council of Laodicea forbade it, pronouncing a curse upon those who should continue to keep it,—a curse upon those who should keep the commandment of God. Prynne says:—

"It is certain that Christ himself, his apostles, and the primitive Christians for some good space of time, did constantly observe the seventh-day Sabbath; . . . the evangelists and St. Luke in the Acts styling it the Sabbath day, . . . and making mention of its . . . solemnization by the apostles and other Christians, it being still solemnized by many Christians after the apostles' times, even till the council of Laodicea [A. D. 364], as ecclesiastical writers and the twenty-ninth canon of that council testify, which runs thus: 'Because Christians ought not to Judaize, and to rest in the Sabbath, but to work in that day (which many did refuse at that time to do). But preferring in honor the Lord's day (there being then a great controversy among Christians which of these two days . . . should have precedence), if they desired to rest they should do this as Christians. Wherefore if they shall be found to Judaize, let them be accursed from Christ.' . . . The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and the primitive Christians, till the Laodicean council did in a manner quite abolish the observance of it. . . . The council of Laodicea [A. D. 364] . . . first settled the observance of the Lord's day, and prohibited . . . the keeping of the Jewish Sabbath under an anathema."

Observe, this council said that Christians ought not "to rest in the Sabbath." Did they not know that Sunday had been the Sabbath for more than three hundred years? No other day than the seventh had ever been called the Sabbath at that time. The decree of this council tended to depress the Sabbath and to elevate the Sunday; but it

did not wholly extinguish Sabbath-keeping. John Ley, an English writer, says:—

"From the apostles' time until the council of Laodicea, which was about the year 364, the holy observance of the Jews' Sabbath continued, as may be proved out of many authors; yea, notwithstanding the decree of that council against it."

After the decree of Constantine, and the effort of Sylvester to exalt the first day at the expense of the Lord's Sabbath, there was yet a revival of Sabbath observance, the Sabbath gaining ground in the churches, as the following testimonies will show. Of the period between Constantine and the council of Laodicea, A. D. 364, Prof. Stuart says:—

"The practice of it [the keeping of the Sabbath] was continued by Christians who were jealous for the honor of the Mosaic law, and finally became, as we have seen, predominant throughout Christendom. It was supposed at length that the fourth commandment did require the observance of the seventh-day Sabbath (not merely a seventh part of time), and reasoning as Christians of the present day are wont to do; viz., that *all* which belonged to the ten commandments was immutable and perpetual, the churches in general came gradually to regard the seventh-day Sabbath as altogether sacred."

Mr. James, addressing the University of Oxford, says:—

"When the practice of keeping Saturday Sabbaths, which had become so general at the close of this century, was evidently gaining ground in the eastern church, a decree was passed in the council held at Laodicea [A. D. 364] 'that members of the church should not rest from work on the Sabbath like Jews, but should labor on that day, and preferring in honor the Lord's day; then *if it be in their power*, should rest from work as Christians.'"

Testimonies might be multiplied corroborating those already quoted as to the way that Sunday, by a protracted struggle, supplanted the Sabbath of the Bible. The origin of the Sabbath and the festival of Sunday is truthfully expressed by Eld. J. N. Andrews as follows: "When God made the world, he gave to man the Sabbath that he might not forget the Creator of all things. When men apostatized from God, Satan turned them to the worship of the sun, and, as a standing memorial of their veneration for that luminary, caused them to dedicate to his honor the first day of the week. When the elements of apostasy had sufficiently matured in the Christian church, this ancient festival stood forth as a rival to the Sabbath of the Lord." The way in which it succeeded in gaining the precedence has been sufficiently shown.

As corroborating the testimonies given, and as a fitting close of this series of articles, the present claim of the Roman Catholic church is presented, taken from the Doctrinal Catechism:—

"*Ques.* Have you any other way of proving that the church has power to institute festivals of precept?"

"*Ans.* Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority." R. F. COTTRELL.

—It is easy enough to destroy; and there are always destroyers enough. It requires skill and labor to erect a building; an idle tramp can burn it down. God alone can form and paint a flower; any foolish child can pull it to pieces.—*John M. Gibson, D. D.*

—A distinguished scholar says he owes his success to the faithful observance of this rule—always to believe that whatever could be done by any person could, if he would take sufficient pains, be done by him.

THE NEXT GENERAL CONFERENCE.

AFTER careful consideration of the matter by the members of the Conference Committee, it is decided that the next session of the General Conference of Seventh-day Adventists will convene in the Tabernacle at Battle Creek, Mich., Oct. 30, 1884, at 9 A. M., to continue until the important business is transacted which makes it necessary to be held.

There will be many most important matters to come up for consideration concerning the cause in many departments, besides the usual routine business. Our foreign work will require special attention. The financial question is one of great moment. It should have the best thought of our responsible men. The subject of city missions is one of great importance; and problems of great interest concerning it will present themselves for solution. Our educational work also demands special attention. In fact, every department of the work is worthy of the most careful thought, and should receive it at our anniversary meetings. As the cause increases, these meetings will be more and more important.

A General Conference, as its name signifies, is a general council. The State Conferences should send the men to attend who can serve best as counsellors,—the responsible men whom they intrust with matters which require the best judgment. We believe full delegations should be sent from our Conferences, as far as is consistent. We expect not only to attend to the business to be transacted, but that showers of God's blessing will fall. Why should we not expect this? As we near the end, may we not hope that God will bless us more and more, and that his light will more graciously shine upon us? We rejoice much that Sr. White can be with us again this year. We shall not soon forget her labors at the last Conference.

Let all reports from our foreign missions be full, and promptly sent in, so that they can receive attention at the proper time. We want to thoroughly understand their condition, so that we can take the best measures for their benefit. There is no time to lose. All having claims on the General Conference should present them at the beginning of the meeting. Fields where there is special need of help should also make their wants known at the first of the meeting, so that they can receive the proper attention.

In conclusion, let us pray much for the blessing of God to rest upon this session of the General Conference. We want it to be a most precious season, a great encouragement to the people of God. It will be so if God blesses it, and he will bless in proportion to the desire we have for his blessing.

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

IMPORTANT NOTICE.

DEDICATION OF THE SCHOOL BUILDINGS AT SOUTH LANCASTER, MASS., AND OPENING OF THE FALL TERM.

It is well known by the friends of the cause that during the present summer our school buildings at South Lancaster have been in process of erection. It was at first hoped that they might be completed in season to have an early fall term. Considering the time the work was begun, we can but feel that the providence of God has highly favored us in having them completed so as to have them dedicated, and the school commence, as early as it is now proposed.

The dedication will take place Sunday, Oct. 19, at 2:30 in the afternoon. The buildings owned by the Lancaster Academy are five in number, two of these being entirely new. One of the two is 60x65 feet, and the other 36x88 feet. The farm house, a large, two-story structure, with recent addition, will also be occupied by the students. Besides the buildings just described, there are two others, one containing harness-shop, shoe-shop, broom-shop, and a room for tent-making; the other is used for type-setting, printing, etc. During the

coming term there will be a class in each of the trades mentioned, under the charge of competent instructors. The buildings described are located upon the Academy grounds, which embrace twenty-six acres, in the village of South Lancaster. We expect to see at our dedication many of the friends of education, and not only those of our faith, but others also.

It will be noticed in another column that the annual meeting of the New England Tract Society will be held Oct. 16-21. As this will probably be the only general meeting we shall have this fall, it is hoped that there will be a general representation from all parts of the Conference.

Our friends will be rejoiced to learn that Sr. White has given encouragement that she will be present, and we are in hopes that others from a distance will also be in attendance. Considering the dedication of the school buildings, the commencement of the school, and the first annual meeting of the School Board, it will be seen that this will be the most important meeting of the kind ever held in the New England Conference. The students should all be present during the week before this meeting. The school can then be organized. We shall expect the largest attendance of our people we have ever had at any such meeting.

Be careful to notice the change in the time of this meeting. At first it was thought best to hold it Oct 3-6; and appointments for meetings of the Tract Society and stockholders of the Academy were given for that date in last week's REVIEW. You will observe that these are changed this week, and the time of the meeting now stands Oct. 19-21.

S. N. HASKELL, *Pres.*

BATTLE CREEK COLLEGE ITEMS.

THE ENROLLMENT.

THE enrollment of students is still going on. One hundred and ninety-eight are now in attendance, and the number is steadily increasing. Sixteen arrived from Kansas last night.

THE BOARDING-HOUSE.

All the rooms in the Welch cottage, which, it will be remembered, has been purchased and converted into a boarding-house, are now full, and the committee are compelled to find rooms for female students elsewhere.

THE TABLE.

A strictly hygienic table is spread for the students, and a strong moral influence is used to induce them to adopt a hygienic diet; but no compulsion is employed, and the use of butter and meat is allowed to those desiring them.

HEALTH MATTERS.

Steps have been taken to make the conditions of health as favorable as possible for the students, and the importance of rightly relating themselves to the laws of life in the matters of dress, exercise, ventilation of rooms, etc., etc., is impressed upon them by occasional talks given by Dr. J. H. Kellogg. Those who cannot obtain a sufficient amount of exercise from manual labor, resort for an hour each day to the gymnasium of the Sanitarium, where they are drilled in calisthenics by an experienced teacher.

MANUAL TRAINING DEPARTMENT.

So far, but little has been done in the matter of teaching trades, except the formation of a class each in book-binding and printing. Quite a number have entered these classes, and with the facilities offered them in this direction by the REVIEW AND HERALD Office, bid fair to make rapid progress in acquiring a knowledge of these arts. Steps are now being taken for the formation of a class of young ladies who wish to acquire a knowledge of millinery and dress-making. The instruction given to such is designed to qualify them to manufacture for themselves various articles of wearing apparel, rather than to fit them to enter business as fashionable milliners.

W. H. LITTLEJOHN.

THE LAST CALL FOR NEBRASKA AND WESTERN IOWA.

WE wish to say a word more to the brethren in these States relative to the importance of the meeting to be held at Omaha Sept. 25 to Oct. 7, and as there will be no paper next week, this is our last chance.

Great efforts have been made by the Nebraska

Conference to secure the most desirable city in the whole State, and to obtain the services of the best help accessible. Sr. White has given her consent to be present at this meeting. There will be at least two of the General Conference Committee present, also Eld. Farnsworth and other laborers. Sr. White will take this long journey West almost on purpose to be present. It is not often that her labors can be secured. The Sabbath-keepers in western Iowa especially, who have not had the benefit of her labors for a long time, will need to profit by this opportunity. They will make a great mistake if they fail to be present. Come with preparations for keeping comfortable. Bring plenty of clothing, and secure stoves, for the weather will likely be quite cool at that season. Let us have a grand rally, and see if we cannot prepare ourselves for the blessing of God at this meeting.

G. I. B.

MISSOURI CAMP-MEETING.

DEAR BRETHREN AND SISTERS: The time for our annual gathering is drawing near. We look forward to this meeting with deep interest. Every Sabbath-keeper in the State ought to put forth an earnest effort to be present. We can none of us afford to remain at home, and lose the benefits of this meeting. The lessons of instruction which will be given us by the tried servants of God we all very much need. If there ever was a time in the history of our work here in Missouri; when we as a people needed to draw especially near to God, it is now. When we look back over the past year's labor, and see that more have been added to our numbers than ever before in the same length of time, surely we ought to thank God and take courage. Now, as this Conference year closes and another begins, let us all, as far as possible, meet at our coming camp-meeting and show our thankfulness to God for his blessings during the past, and seek him earnestly that his Holy Spirit may rest upon us during the coming year as never before. Time is fast drawing to a close; we shall have the opportunity of attending but few more of these annual gatherings. Come, brethren; come seeking God as never before. Leave home and its cares behind. Come expecting and earnestly desiring a great blessing from God, and you will receive it. Come at the very beginning, and stay until the close of the meeting. Let nothing, unless it be sickness, keep you away. The great day of God is hastening greatly, and unless we improve every opportunity for spiritual advancement, we may not be able to stand.

J. W. WATT.

TENNESSEE CAMP-MEETING.

It will be noticed that the time announced for our annual meeting to be held is from Oct. 10-21; but as it is not expected that the laborers who are coming to help will be with us before the 15th, the regular services will not commence before that time; yet it is thought advisable for our brethren to come on the 13th, so that as much of the business of the Conference can be transacted before the preaching services-commence as possible.

We expect all our brethren will make an extra effort to attend the meeting, as it will be the most important one yet held in the Conference. We have not learned who are coming from other Conferences, but we know the help we shall have from the General Conference will be such as we need. And now, dear brethren, as the servants of God come such a distance to break to us the bread of life, and to give us the instruction we so much need, shall we not humble ourselves before God and pray for his blessing, that the effort put forth may prove a success in the conversion of souls.

We have concluded to hold the meeting at Martin, as that place has been canvassed, and there seems to be a good degree of interest to hear more of the truth. The Nashville, Chattanooga, and St. Louis R. R., and the Illinois Central, intersect at this point. We expect to obtain a reduction of rates on both these lines of road, of which we will give notice hereafter.

We are glad to know that some of our brethren are securing tents. We hope as many as possible will do so, but we would say to those who cannot bring tents, that provision will be made for them.

Brethren, come prepared to pay your pledges.

CONFERENCE COMMITTEE.

Progress of the Cause.

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

THE WORLD'S APPEAL.

HARK! the wail of heathen nations;
List! the cry comes back again,
With its solemn, sad reproaching,
With its piteous refrain:
"We are dying fast of hunger,
Starving for the bread of life!
Haste, oh, hasten! ere we perish,
Send the messengers of life!"

"Send the gospel, faster, swifter,
Ye who dwell in Christian lands;
Reck ye not we're dying, dying,
More in number than the sands?
Heed ye not His words—your Master,—
Go ye forth to all the world?
Send the gospel faster, faster,
Let its banner be unfurled!"

Christian! can you sit in silence
While this cry fills all the air?
Or content yourself with giving
Merely what you "well can spare"?
Will you make your God a beggar,
When he asks but for "his own"?
Will you dole him from your treasure
A poor pittance as a loan?

Shame, oh, shame! for very blushing
E'en the sun might veil his face:
"Robbing God"—ay, of his honor,
While presuming on his grace!
Keeping back his richest blessing
By withholding half the "price"
Consecrated to his service;
Perjured, perjured, perjured thrice!

While you dwell in peace and plenty,
Store and basket running o'er,
Will you cast to these poor pleaders
Only crumbs upon your floor?
Can you sleep upon your pillow,
With a heart and soul at rest,
While upon the treacherous billow
Souls you might have saved are lost?

Hear ye not the tramp of nations,
Marching on to Day of Doom?
See them falling, dropping swiftly,
Like the leaves, into the tomb.
Souls for whom Christ died are dying,
While the ceaseless tramp goes by;
Can you shut your ears, O Christian,
To their ceaseless moan and cry?

When the Master comes to meet us,
For this loss what will he say?
"I was hungered, did ye feed me?
I asked bread; ye turned away;
I was dying in my prison,
Ye ne'er came to visit me!"
And swift witnesses, those victims
Standing by will surely be.

Sound the trumpet! wake God's people!
Walks not Christ amid his flock?
Sits he not "against the treasury";
Shall he stand without and knock—
Knock in vain to come and feast us?
Open, open, heart and hands!
And as surely his best blessings
Shall o'erflow all hearts, all lands.
—Life and Light.

FRANCE.

VALENCE.—I came to this city less than one week ago, after an absence of about seven years. Since my first effort here some of the believers have apostatized. I found those remaining like sheep without a shepherd, and in great need of help. Some were giving their strength and influence to spurious religious movements, which will eventually blend with spiritualism, and militate against the work and people of God.

I have now held eight meetings, baptized two persons, organized a small Sabbath-school, and a church of seven members, who pay tithes. This company have commenced to work for others, and already some are searching for truth, and I look for a gradual ingathering of souls in this city.

A unanimous vote was passed inviting my brother and myself to give a complete course of lectures in this city as soon as practicable. We will respond at our earliest convenience.

Aug. 28.

D. T. BOURDEAU.

ROUMANIA.

IN accordance with a recommendation of the council held at Bâle, Switzerland, the last of May,

I came to Roumania the last of June, to spend a few weeks in laboring in the best possible way to advance the cause of present truth in this country. There were three here in Pitesti who had for some years been professedly keeping the Sabbath; but they seemed to be ignorant as to the proper manner of observing it, and needed to be instructed more perfectly on many of the leading points of present truth.

It seems evident that true religion has almost entirely been lost sight of among the semi-Orientals; and that it will be necessary to lay a good foundation of truth—righteousness, and obedience to God's requirements; and to dwell upon these things until it is known that they understand them.

I have given nearly fifty lectures in this city. Some of the time hundreds have attended the meetings. I have for several weeks been giving Bible lessons daily to those who felt a desire to do something for the spread of the truth. Six families are now keeping the Sabbath. We have recently organized a church in Pitesti. Eight persons have been baptized, and six more will be baptized soon. We have also organized an interesting Sabbath-school, which has now twenty-one members.

Those who have interested themselves in a special manner in the study of the great truths for our times, feel greatly to rejoice that they have had the privilege of receiving theoretical and practical instructions on the principal points of our faith. May the Lord help them to labor successfully for him, and for his cause.

There are difficulties for us to encounter in our labors in Roumania. But God lives and reigns, and he can help us to surmount them. A large portion of the inhabitants we cannot possibly reach now, as they are not much advanced in civilization, and are very ignorant; but we can work among the higher class, though the real Roumanians are proverbial for being very tenacious to their religion, the Greek Catholic faith. Those who have embraced the Sabbath here are all Armenians, and they feel a great interest to labor among those of their own nationality.

In all my labors in public and private, Bro. Thomas G. Aslan serves as my interpreter. The Roumanian periodical which is published at our office in Bâle, is being circulated quite extensively in this country, and it is hoped that in this way favorable openings will be made in several places for the presentation of the truth. We are now arranging to give a course of lectures in another city about sixty miles from here. Brethren, pray for us.

My post-office address is Bureau des Signes des Temps, Bâle, Switzerland.

A. C. BOURDEAU.

Pitesti, Roumania, Aug. 28.

CENTRAL EUROPE.

We are not without encouraging evidences of the progress of the truth in this portion of the great harvest-field. If the field be difficult, and the influences which oppose the advancement of the work many, and sometimes seemingly almost overwhelming, it is ours to see demonstrated beyond question the vital power of the truth, which is able to make progress in spite of the darkness and bondage of error, and against difficulties sufficient to defeat the work were it not of God.

Although the nature of our work here is such that we have no reason to expect for the present to be able to judge how much is really being accomplished, yet we have many things to cheer our hearts, and to assure us that the good work is really going forward, and bringing some souls to the knowledge and obedience of the truth. It has never been my privilege to see more striking evidences of the power of the Spirit of God in moving upon the hearts of men, than in the work here during the past few months. When we take into account the general state of indifference respecting religion, the general lack of knowledge of the word of God, the absence of those influences which awaken and educate the conscience,—that men and women should be found under these circumstances to take their stand for the truths of the third angel's message simply by having them presented through our periodicals, with no encouragement from association with others, seems nothing less than a marvel of the work of grace on the heart.

In a recent Sabbath afternoon meeting for our young people, three intelligent young persons were present, who have recently begun to observe the Sabbath. One, a young man of more than ordinary intelligence and studious habits, was, a few months since, a Catholic, as are now all the members of his family. Under the labors of Bro. Bourdeau he gave his heart to God, accepted the truth, and is now a faithful helper in our office. Another, a young sister who speaks French, German, and English, embraced the Sabbath about eleven months ago from reading her Bible and *Les Signes*, and on that day enjoyed her first meeting with those who observe the rest-day of the Creator. Although having had absolutely no association with those of our faith, and with no instruction but that received from the sources mentioned, she was fully settled in her desire for scriptural baptism, and has regularly paid her tithes for the support of the work. The third, a young man who embraced the truth from reading *Les Signes*, has had the courage to obey his convictions, and thus far has been able to find employment even while observing the Sabbath. Thus God, by his truth and his providence, is gathering, here and there, those who truly love him and have a desire to obey his commandments.

We are also receiving, from time to time, letters from those with whom we have not the pleasure of a personal acquaintance, giving evidence of their love for the truth. We are assured there are already quite a number of persons in France who, although never having met with Sabbath-keepers, are nevertheless keeping the Sabbath themselves from the reading of the paper. I translate entire a letter this day received from one of our subscribers in one of the Southeastern Departments of France, as a sample of those which have come quite frequently during the last few months:—

"DEAR FRIENDS: I have been united with you for some months in the observance of the fourth commandment, the rest of the seventh day. Convinced for a long time of this great truth, I have at last put my convictions in execution, timidly at first, afterward openly. I have acted from deep conviction. God by his Holy Spirit has given me a heart to obey his word in this respect. During the time when Satan held me captive in respect to this subject, I was unhappy; I experienced an indescribable unrest, which was only dispelled when I acted in accordance with that of which I had been fully persuaded. Our kind Heavenly Father has thus given me one more proof of his love, in his patience toward me. I trust in him to finish the work,—to change my desperately wicked heart, to help me make progress in the truth, and to enlighten me upon his word. You will find inclosed with this the addresses of many Protestants in our locality,—not of all, but of all those who have some appearance of piety.

"Will you receive the salutations of your sister in Christ."

We could furnish other letters of equal interest with this, were not the columns of the REVIEW already well filled with matters of interest of the work elsewhere. I believe there are such persons scattered here and there all through Europe, whom God by his truth will search out to stand with the remnant when our Lord shall come to gather his people.

At this date, work on the new building for the publishing work here at Bâle is well under way, the foundation being already laid, and the walls going up rapidly. As it was impossible for Bro. Hanson to devote his entire time to take charge of the work, as well as for other reasons, it seemed best to make a contract with a responsible builder here to put up the walls and put on the roof. After carefully maturing plans, which were accepted by the Building Department, such contract was made with one of the leading builders of the city, and, as we think, on very favorable terms. This contract specifies that the walls are to be finished and the roof on by the 31st of October, no work to be done on the Sabbath.

That our brethren may judge of the care which our good city government takes for the health of its inhabitants, I will state that according to its sanitary laws, the building must stand eight months after being so far finished as our present contract requires, before it can be occupied. The Sanitary Department, in granting permission for the erection of this building, also positively forbade the use

of the basement for press-room, on the ground that it would be prejudicial to the health of the workmen, and this, although it was to be built but three feet below the level of the street, while it would be nine feet in height above this level, with plenty of windows, allowing abundance of pure air and sunshine. We have appealed to the city Council for special permission to use this room for this purpose, and trust our petition will be granted.

B. L. WHITNEY.

Bale, Suisse, Sept. 5.

MAINE.

DANFORTH.—We closed our meetings here Aug. 31. Twelve or fifteen decided to keep the Sabbath and to live out the truth. We organized a Sabbath-school and established meetings. Sold some \$12 or \$15 dollars' worth of tracts and books. We expect to see others yet embrace the truth here. May God help those who have started to be faithful unto the end, for such only have the promise of being saved. We had the usual amount of opposition, but the Lord helped us.

J. B. GOODRICH.

C. W. GUERRIER.

MINNESOTA.

SALEM, OLMSTEAD CO.—Since my last report I have visited the church at Agency. Have also held some meetings with the brethren where I live, and have now been at Salem nearly two weeks. The Lord has blessed my efforts. Last Sunday at 11 A. M. we held a meeting in a grove. One hundred and fifty persons were present, and listened with much interest to a discourse on baptism, after which all went to a river near by where a brother was buried with Christ. At 3 P. M. I spoke again, and to-day I have learned that another brother has taken a firm stand for the truth. I feel to praise the Lord for his mercy to the children of men.

L. JOHNSON.

Sept. 9.

KANSAS.

CHARD, LAWRENCE, TOPEKA, AND SIBLEY.—Since my last report I have labored at Lawrence and Chard. Five more were baptized at Lawrence, making thirteen in all. Five have embraced the truth at Chard since the close of the tent-meeting there. Nearly all appear firm, and we hope to see them settle into the work of seeking the Lord with all their hearts.

On my return from Concordia camp-meeting, I stopped at Topeka. Held two meetings, and baptized three persons, who united with the church there. A First-day Adventist minister residing at Topeka, has, after thorough investigation, embraced the Sabbath, and seems to be rejoicing in the light. I also held one meeting at Sibley. Two signed the covenant there.

Sept. 10.

R. F. BARTON.

NEBRASKA.

ECONOMY, MACON CO.—We have moved our tent about five miles from where it was first pitched. Began meetings Aug. 15. The attendance is not so large here, but there seems to be real interest shown by some of the more intelligent class, for whom we hope, labor, and pray. A few accepted the truth at our first meeting.

N. W. ALLEE.

NEBRASKA CITY, AND DUNBAR.—Sept. 5-7 I spent with the brethren at Nebraska City. The brethren of this church are so scattered that they have not held regular Sabbath meetings for a long time. We held quarterly meeting with them, and they seemed encouraged.

Sept. 7-14 I was with the brethren at Dunbar. All who embraced the truth about two months ago are firm, and others are interested. A church of nineteen members was organized with its proper officers. Love and union prevail. May these desirable traits of character deepen in the hearts of all. Others will soon unite with the church. I expect to return and labor there as the interest may demand. May God bless this church.

O. A. JOHNSON.

KENTUCKY.

NELSONVILLE, NELSON CO., SEPT. 16.—Began meetings here Aug. 22. We gave twenty-three discourses, and then the Disciple minister of this place sent for Eld. Thorp (Disciple) to preach against the Sabbath. He arrived last Thursday, and preached three sermons, which were reviewed by Bro. Rupert, who was on his way from Battle Creek, Mich., to Glasgow. Eld. T. left without notice before his last discourse was reviewed. The reader can judge of the mind of the people by his sudden departure. Three families have accepted the truth. Have had a good attendance. Our meetings closed to-day. Bro. Rupert goes now to West Clifty. We are of good courage.

W. H. SAXBY.

R. G. GARRETT.

NEW YORK.

CORTLAND SEPT. 16.—Since camp-meeting we have had the privilege of visiting all the Sabbath-keepers here, and we are encouraged to find nearly all becoming rooted and grounded in the truth. One or two more have commenced to keep the Sabbath. Regular Sabbath meetings have been held from the first, and a weekly prayer-meeting is now established. A club of fifteen *Instructors* has been ordered, and a Sabbath-school will be organized next Sabbath. Eleven were baptized last Sabbath. Fifteen signed the covenant, and a number of others will do so at the first opportunity. The truth is gaining ground here.

E. E. MILES.

MC GRANVILLE, SEPT. 15.—We commenced meetings here in our forty-foot circle tent on the evening of Sept. 6 under favorable circumstances. The attendance thus far has been good, and excellent attention has been given to the word spoken. McGranville is a pleasant village of about nine hundred inhabitants. Nearly every family has already been visited, and the work has been carried to some extent into the country. In every case we are very kindly received, and an interest is manifested to hear the truth. We feel greatly encouraged to go forward with earnestness in the good work.

A. E. PLACE.

J. V. WILLSON.

DAKOTA.

HURON, SEPT. 10.—Closed our labors at this place and shipped our tent to-day. This has been rather a discouraging field from the first. We have advertised largely, and expensively; but did not succeed in raising any general interest. The community seems to be about equally divided between fashionable church members and skeptics; some of the latter radically so. Still we have felt forbidden to leave it, and our labors have not been entirely without fruit. Six or seven have decided to keep the Sabbath, and we have sold nearly \$25 worth of books, besides twenty-four diagrams, and have obtained seven subscriptions for our periodicals. Toward the last the weather was so rainy and cool as to break up our meetings entirely; but some of the leading citizens came to us, expressing their convictions upon the truth, and their desire to investigate, and we hope that some more may yet be reached with proper effort. Pray for us.

S. B. WHITNEY.

M. M. RUITER.

INDIANA.

DUPONT, SEPT. 15.—The interest still continues. A goodly number are now keeping the Sabbath, and many others are almost persuaded. The greatest obstacle here is tobacco, but some are overcoming their appetite for the filthy weed. I have obtained five subscriptions for the REVIEW, have sold some books and tracts, and have received \$4.52 in donations. Yesterday (Sunday) I joined Eld. Covert in holding a basket meeting near the place where he is preaching. A great many people gathered from different parts of the county. Thus the seeds of truth are being scattered. The Macedonian cry is coming in from every side. May God help us to be faithful, and through our efforts send more laborers into his great harvest-field.

Both Eld. Covert and I close our meetings next Thursday night. We will hold meetings over Sabbath and Sunday at Dupont. Monday, the 22d,

we leave for the northern part of the State, to attend the camp-meeting. We have enjoyed much of the Spirit of God this summer, and praise his holy name for blessing the efforts that have been put forth in this part of the State.

M. G. HUFFMAN.

MISSOURI.

BOLIVAR AND CARTHAGE.—Closed our meetings at Bolivar Aug. 30. As the result of our work there, eighteen new ones signed the covenant, and a number of others are almost persuaded. The citizens of Bolivar and vicinity are generally a sociable, free, open-hearted people, and received us and our preaching kindly. We leave many warm friends there, who urge us to return soon and hold other meetings with them. Sold about \$15 worth of books and tracts, and received several subscriptions for the REVIEW.

Bro. Jones left on the morning of the 31st, in company with Eld. Wood, to look after the work in Lawrence and Newton counties, and Bro. Flowers and myself came to Carthage to engage in tent labor here. We are pleasantly located in the city park, which we are permitted to use free of charge. Began our meetings last Friday night, and up to this writing are having a fair hearing. The way has been prepared here by a six weeks' canvass with tracts, *Signs*, etc., and we hope for good results. Eld. Watt joined us Monday night. We are all of good courage, and seek the Lord daily for strength and wisdom to do his work aright.

R. S. DONNELL.

Sept. 11.

IOWA.

MARSHALLTOWN, SEPT. 11.—At the close of the State camp-meeting held here, it was deemed best to hold a series of tent-meetings in this city of about 10,000 inhabitants. By the aid of influential persons, we secured a very nice lot on Main St., only three blocks from the heart of the city. For a few weeks before the camp-meeting two or three faithful colporters labored hard to get the truth before the people, and create an interest to hear. From what we have seen since we began work, we feel certain that their work has done much good. The attendance is not what a city of this magnitude should afford. But those who do come are regular in attendance, and manifest a real desire to know the truth. We introduced the Sabbath question Sunday, the 9th. Eld. Farnsworth spoke with effect to about four hundred persons in the evening on the eight texts which refer to the first-day. At the same hour the Baptist minister spoke in his church on the same question. We reviewed his arguments the following night. Eld. John Wilson and Bro. Hoen are here laboring for the Scandinavians in the city. We hope to establish a church here. A few have already decided to obey. We ask the prayers of God's people.

J. D. PEGG.

A. G. DANIELLS.

I. J. HANKINS.

GEORGIA.

I WENT to Colquitt county in this State last February, and baptized a young man and his wife. They live on a farm, but he has taught school, and has a very good English education. They had read many of our tracts and papers, and were rejoicing in the truth. There were others in the neighborhood that knew much of us, and talked of us as their people. I hoped that they would have joined us ere this.

I have had an appointment in this county to speak the truth every third Sunday, and my congregations have averaged from fifty to seventy-five. One man and his wife are very much interested. They are taking the *Signs*, and are willing to read.

The cotton crop will be very short on account of the dry weather, which will make times harder than ever before. The corn crop is very good, or our country would be ruined. Every farmer is very tired of the business, and would quit it if he could. Two young merchants of Perry own a beautiful level farm joining mine. They employed an experienced farmer to run it last year and this. They used guano and cotton seed liberally, paid their laborers in goods from their store, and were guano agents themselves. They say they lost at

least one thousand dollars last year, and will probably lose as much this year.

I have sold two of the books that I have on hand to school teachers. I would be very glad to have the agency of several of our books, but it seems impossible to sell them.

Sept. 16.

W. F. KILLEN.

NORTHERN WISCONSIN CAMP-MEETING.

THIS meeting was held at Duck Creek, Sept. 4-8. It was an excellent one. About one hundred and twenty tented on the ground. A heavy rain Sunday prevented a large attendance from the outside, but it gave opportunity to continue the plain, practical preaching, which, with the blessing of God, did much good. About twenty made a start to serve the Lord, and ten were baptized. On Sabbath, at 9 A. M., a very interesting Sabbath-school was held, in which over one hundred took part. One remarkable incident occurred at this meeting. On Friday two men, traveling with a team to Minnesota, came along, and seeing the tents, stopped and listened for a short time to the preaching. They then asked the privilege of pitching their tent on the ground, which was granted. They stayed to the close of the meeting, and were both converted and accepted the truth, one pledging \$50 to the cause. Most of the brethren are poor in this part of the State, but when a call for means to help the cause, was made, \$488 was pledged. This was the first camp-meeting many had ever attended, and all seemed to prize the privilege. As they separated on Monday morning, all felt encouraged, and returned home resolved to try harder than ever before for a home in the kingdom of God.

H. W. DECKER.

I. SANBORN.

THE WORK IN KANSAS.

THE CANVASSING WORK.

I WISH to address a few words through the REVIEW to the brethren of Kansas. As I take a retrospective view of the work since our spring camp-meeting, I feel grateful to God that he has blessed the labors of his people in this State as never before in such a short time. About one hundred and fifty in a little over three months have been converted to the truth, and commenced the observance of the Sabbath. About 500 "Thoughts" have been sold, and most of them delivered. Four cities have been thoroughly canvassed with tracts, so that every family has been repeatedly visited. These four cities contain a population of 15,000. Three other cities are now being canvassed, which number about 17,000 inhabitants. This work is largely done by colporters. How much has been done by the canvass for "Thoughts" the Judgment alone can tell. Five hundred copies have been sold, and probably that number, or more, are reading that valuable book.

THE SIGNS CANVASS.

This has been neglected, or overlooked, so that we cannot report as much progress as in some other departments of the work. But we hope in a short time to be able to report favorably of the Signs canvass.

THE DEPOSITORY BUILDING.

An addition 50x21 is being made to this building, and is being rapidly pushed forward. The walls are nearly completed.

FINANCES.

This canvassing and colporter work has made it necessary that our stock of books and tracts be greatly increased. We have thus brought an indebtedness of about \$3,000 against us at the Office. Not that the tract society has sunk that amount. No; they have books, tracts, and credits equal to the debt. But a stock of this kind must be carried, and the districts and the workers will all the time be in debt to the State Society. But what we want now is, that those who have made pledges to the reserve fund in the past, and to the \$30,000 fund last spring, do what they can to help lift at this special time. Some probably can pay all they pledged, and others can pay a part. We do not want any to distress themselves; but if a lift can be given in this way, the Office can be relieved, and we can go forward in enlarging our work. But if we fail in this direction, we shall be compelled to call in some of our workers, and cur-

tail instead of enlarging the work. I am satisfied that our people in Kansas are not willing that the work should be embarrassed; but on the contrary desire an advance all along the line. Kansas never had better crops than this season. The Lord has greatly blessed us both spiritually and temporally. And I send out these lines confidently expecting that a response will return in dollars and cents to meet the wants of the cause at this special time of need. Shall we hear from you at once?

J. H. COOK, Pres.

THE NEW ENGLAND CONFERENCE.

THE first meeting of the fourteenth annual session of the New England Conference convened on the fair ground in Worcester, Thursday, Aug. 21, 1884, at 2:30 P. M. In the absence of the President, Eld. S. N. Haskell, the Secretary called the meeting to order. Prayer by Eld. A. O. Burrill. On motion, Eld. Burrill was chosen Chairman *pro tem*.

Upon the call for delegates, twelve, representing eleven churches, responded. On motion, the Chair was empowered to appoint the usual committees, which were announced at a subsequent meeting as follows: On Nominations, J. Webber, J. Crandall, W. L. Payne; On Resolutions, W. J. Boynton, E. T. Bedee, J. R. Israel; on Credentials and Licenses, F. W. Mace, Leslie Hobart, D. E. Dickenson; on Auditing, C. K. Farnsworth, S. W. Smith, C. E. Palmer, W. E. Landon, E. P. Farnsworth, W. B. Mason, J. Webber.

Adjourned to call of Chair.

SECOND MEETING, AUG. 28, AT 5 P. M.—Prayer by C. K. Farnsworth. Eld. Haskell, having arrived, occupied the chair. Eleven additional delegates, representing seven churches, took their seats in the Conference.

Bro. S. A. Whittier was chosen to represent the company at Reading. The Committee on Resolutions presented the following:—

Whereas, A school has been established in the New England Conference, and buildings are already erected and nearly completed; and—

Whereas, We believe God's providence has been over the enterprise; therefore—

Resolved, That we express our gratitude to him for the success we have seen, and that we pledge ourselves to aid this institution by our influence, our prayers, and our means.

Whereas, We believe there are many among us who might become successful laborers in the cause, providing they could have a few month's drill in Bible study; therefore—

Resolved, That we believe it to be the duty of such to attend for a time the South Lancaster Academy.

Whereas, Volume 4 of "Spirit of Prophecy," which will soon be issued from the press, contains some of the most important instruction that we have ever received from this source, presenting in vivid light the perils that lie just before us, and faithfully pointing out our way of escape from them; therefore—

Resolved, That it is the duty of every family in this Conference to procure this book, as soon as it can be secured, and prayerfully read and carefully heed its contents.

These resolutions were spoken to by several, and adopted.

Adjourned to call of Chair.

THIRD MEETING, AUG. 31, AT 9 A. M.—Prayer by Eld. U. Smith. Report of last meeting read and approved. Three more delegates took seats in the Conference.

The Committee on Nominations recommended for President, S. N. Haskell; Secretary, S. A. Whittier; Treasurer, Mrs. E. T. Palmer; Executive Committee, S. N. Haskell, D. A. Robinson, and E. P. Farnsworth; Camp-meeting Committee, H. P. Wakefield, C. R. Brown, C. E. Palmer, W. L. Payne, and Lewis Apley.

The Committee on Credentials and Licenses recommended that credentials be renewed to S. N. Haskell, Nahum Oerutt, and D. A. Robinson; that licenses be granted to J. R. Israel, W. J. Boynton, and Asa T. Robinson; and that S. A. Farnsworth and F. A. Buzzell receive colporter's license.

The Committee on Resolutions further reported as follows:—

Resolved, That we express our thanks to the various papers, especially the Boston Journal, for the candid reports that have appeared in their columns

Resolved, That we express our thanks to the railroads of this and other States which have so kindly granted reduced fare to those who have attended this meeting.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 1, AT 8 A. M.—Prayer by Eld. S. N. Haskell. After the reading of the minutes of the last meeting, the Committee on Credentials and Licenses further recommended, that O. O. Farnsworth and P. A. Green receive licenses. H. B. Tucker, C. W. Priest, Elwyn Snyder, and S. L. Edwards were each granted a colporter's license.

The Treasurer's report was read and approved. The financial report of South Lancaster Academy, together with remarks made by Bro. Taber, the builder, gave an approximate idea of the cost of our buildings when completed and furnished, which will be not far from \$17,000. This, with \$13,000 for our land, makes in all \$30,000. The President remarked that the Academy owned lands and buildings which it did not need and could dispose of in time for about \$10,000. He referred to the fact that a few months ago a vote was passed to raise \$25,000, and suggested, in view of our city missions, the necessity of an educational fund, and other interests needing financial help, that instead of \$25,000 we make the sum \$30,000. By a unanimous vote it was decided to do this. In addition to the \$15,000 already pledged, about \$5,000 more was pledged at this meeting.

Adjourned *sine die*.

S. N. HASKELL, Pres.

D. A. ROBINSON, Sec.

ILLINOIS CONFERENCE.

THE fourteenth annual session of the Illinois Conference of Seventh-day Adventists convened, as per appointment, at Peoria, Ill., Aug. 20, 1884, at 9 o'clock A. M., the President in the chair. Prayer by Eld. S. H. Lane. Credentials of delegates were called for, and seventeen churches were found to be represented. On motion, the reading of the minutes of last session was waived.

Voted, That Elds. Littlejohn, Lane, and Van Horn, 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, AUG. 21, AT 4 P. M.—Prayer by Eld. I. D. Van Horn. Minutes of the preceding meeting read and approved. On call for delegates it was found that one additional church was represented. Reports of committees being called for, the Committee on Resolutions submitted a partial report as follows:—

Whereas, The providence of God has permitted us to meet again in Conference; and—

Whereas, The cause of truth we so dearly love has made rapid progress the past year; therefore—

Resolved, That we express our gratitude to God for the increased power of the last message of mercy, and we hail with joy every token which shows that the final consummation of all things is very near.

This resolution was spoken to by Eld. W. H. Littlejohn, and adopted.

Whereas, The forth-coming volume four of "Spirit of Prophecy," or "Great Controversy," will contain themes of great importance to us because of describing scenes that relate to the last days; therefore—

Resolved, That an especial effort be made to place this book with the three preceding volumes where they are not now owned, in the houses of all our people in the State, and in other families, and in reading-rooms and libraries as far as possible.

Spoken to by Eld. S. H. Lane, and unanimously adopted.

Whereas, The experience of other Conferences has shown the utility of canvassing towns and cities where the truth is about to be presented; therefore—

Resolved, That we recommend a thorough canvass of all places in which tent, camp, and other important meetings are to be held.

This resolution was discussed by Elds. Andrews, Lane, Littlejohn, and others, and referred back to the committee for further consideration.

Whereas, Canvassing, and colporter work is becoming an important feature in advancing the cause of truth, and queries are arising as to how those who do this work may be supported; therefore—

Resolved, That those who engage faithfully in this work be remunerated out of the funds of the Confer-

ence, the same as our ministers, according to the decision of the Auditing Committee; and in cases that cannot be put off till the session of the Conference, the same shall be adjusted by the Conference Committee.

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

THIRD MEETING, AUG. 25, AT 4 P. M.—Prayer by Eld. S. H. Lane. Minutes of preceding meeting read and approved.

On motion the resolution relating to compensation of canvassers and colporters was laid on the table.

The Committee reported the following resolution:—

Whereas, We witness with profound gratitude the evidences that the message is going with increased power in different parts of the world; and—

Whereas, It is manifest that in order to accomplish all that might be accomplished at the present time, it will be necessary that this Conference, in common with others, should contribute liberally to the funds set apart for the various enterprises now being carried on by our people; therefore—

Resolved, That we as a Conference undertake to raise the sum of \$10,000, to be apportioned as follows: For State T. and M. reserve fund, \$2,500; for city mission, \$2,500; for educational fund, \$2,500; for Battle Creek College, \$1,500; for foreign missions, \$1,000.

This resolution was discussed by several, and adopted.

On motion, the resolution relating to compensation of canvassers and colporters was taken up, and after some discussion adopted.

The resolution relating to canvassing towns and cities where meetings are to be held, was, after being reconsidered by the committee, again reported, unchanged, and after being read was adopted.

The Committee on Credentials and Licenses reported as follows: For renewal of credentials, R. F. Andrews, T. M. Steward, C. H. Bliss, B. F. Merritt, J. F. Ballenger, G. F. Shonk, E. O. Hammond; that A. O. Tait be ordained and receive credentials; for licenses, W. H. Owen, A. K. Attebury, William Penniman, Charles Sturdevant, J. C. Wright, A. Ballenger; for colporter's license, Chas. Parmele, Chas. Sturdevant, Wm. Penniman, Jennie E. Owen, J. E. Merritt, Julia Parmele, E. Martin.

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. Attebury; Treasurer, Lizzie S. Campbell; Executive Committee, Alfred Hobbs, John H. Bates. The nominees were elected.

TREASURER'S REPORT.

Cash received during year,	\$3,204.31
“ paid out “ “	2,204.31
“ on hand “ “	1,000.00

J. H. BENNETT, Treasurer.

On motion, Elds. R. F. Andrews and T. M. Steward were elected delegates to the General Conference.

A vote of thanks was tendered the General Conference for the efficient help sent us; also to the various railroads for reduced rates, and to the proprietors of the Jefferson Park grounds.

Adjourned *sine die*.

R. F. ANDREWS, Pres.

A. K. ATTEBURY, Sec.

Obituary Notices.

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

KELSEY.—Died at Battle Creek, Mich., Aug. 19, 1884, Clara Mabel, youngest daughter of Oliver and Lydia Kelsey, aged 11 years, 1 month, and 7 days. Mabel was a sweet child, and her naturally winning ways, coupled with her consistent Christian character, made for her many friends. She belonged to the Sabbath-school; and often attended the children's meetings, where she was wont to bear cheerful testimony to her love for the Saviour. The Rivulet Missionary Society, of which she was a member, attended her funeral at the Tabernacle in a body. We are not able to understand all the dealings of Providence; but it is sufficient to know that God saw fit to let little Mabel escape the perils of the last days, and sweetly sleep till the resurrection beside her mother, who died last winter. Remarks at the funeral by the writer from Rom. 11:33.

WM. C. GAGE.

BRYANT.—Died in Bath, Steuben Co., N. Y., Aug. 26, 1884, Nellie S., adopted daughter of Hicks and Eliza Bryant, aged 13 years, 5 months, and 26 days. About a year ago she gave her heart to the Saviour. She began to fail last winter, her disease proving to be tubercular consumption. Three or four weeks before her death she told us that she felt that the Lord had forgiven her sins, and that she was ready to die. She pleaded with us to live so that we might meet again at the soon coming of our Lord. She greatly desired to be baptized and join the Wellsville church; but we think we have evidence that she was accepted of her Saviour. We miss her very much; but it is a great comfort that she leaves such a testimony.

ELIZA A. BRYANT.

MARTIN.—Died of diphtheria, near Alma, Harlin Co., Neb., July 15, 1884, Esther Laurie, aged 3 years, 4 months, and 12 days.

Also, July 22, 1884, of the same disease, Wesley B., aged 6 years, 3 months, and four days. Although death has taken two of our darlings, and our home is very lonely without them, yet we sorrow not as those without hope. If faithful a little longer we shall meet our loved ones where parting will be no more. Funeral discourse by a Congregational minister.

JOSEPH MARTIN.

PIERCE.—Died at Monterey, Allegan Co., Mich., Sept. 8, 1884, Fanny Pierce, in the 88th year of her age. Sr. Pierce was born in Kent County, England. In company with her husband she came to America in 1829, and settled in Wayne Co., N. Y. She came to Michigan in 1844. In 1843 Sr. P. left the Baptist church to embrace the first angel's message. In 1855, some reading matter relating to the Sabbath question fell into her hands: and as the result she commenced the observance of the seventh-day Sabbath. Through her influence Eld. Cornell was induced to hold a series of meetings at Monterey in the winter of 1856, resulting in the establishing of the Seventh-day Adventist church at that place, of which she was a worthy member until her death. She was the mother of ten children, five of whom survive her to mourn their loss. We laid her away in hope of meeting her again at the soon-coming of the Lifegiver. Discourse by the writer from Rev. 14:13.

H. M. KENYON.

MORRIS.—Died near Plano, Collin Co., Texas, little Elmo, infant son of S. C. and M. F. Morris, aged 6 months, and 6 days. Elmo was taken sick with cholera infantum at the camp-meeting at Dallas, and died Sept. 1. We laid him to rest hoping to meet him when he “comes again from the land of the enemy” and is “ransomed from the power of the grave.”

W. S. CRUZAN.

Appointments.

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

REMAINING CAMP-MEETINGS FOR 1884.

MICHIGAN, Jackson,	Sept. 18—30
INDIANA, Logansport,	Sept. 25 to Oct. 7
NEBRASKA, Omaha,	Sept. 25 to Oct. 7
KANSAS, SOUTH-EASTERN, Humboldt,	Sept. 25 to Oct. 5
KENTUCKY, Glasgow,	Oct. 3—14
MINNESOTA, Sauk Center,	Oct. 8—14
MISSOURI, Independence,	“ 3—14
TENNESSEE, Martin,	Oct. 13—21
KANSAS, WESTERN, Halstead,	Oct. 9—

APPOINTMENTS FOR NEW YORK.

Eld. E. W. Whitney will be at Frankfort, Sept. 27, 28; Rome, Oct. 4, 5; Roosevelt, Dist. No. 2, Oct. 11, 12; Newfane, Dist. No. 1, Oct. 18, 19, or as Bro. Harmon Lindsey, the Director, may appoint.

Eld. M. H. Brown will be at Mannsville, Sept. 27, 28; Syracuse, Oct. 4, 5; Silver Hill, Dist. No. 4, Oct. 11, 12; Brookfield, Dist. No. 7, Oct. 18, 19.

Eld. E. E. Miles will be at Williamstown, Sept. 27, 28; Pulaski church, Oct. 4, 5.

Eld. J. E. Swift will be at Locke, Oct. 4, 5, if consistent with the interests of the cause at Auburn.

The meetings at Roosevelt, Newfane, Silver Hill, and Brookfield, are all district quarterly meetings; and we trust there will be a special effort made by all the friends of the cause in those districts to attend, and labor for the success of these important gatherings. The other meetings are appointed as church quarterly meetings; and we urge every member of these churches to report in person if possible, otherwise by letter; and by all means we want you to plan to attend both days of the meeting.

N. Y. CONF. COM.

THE Lord willing, the Quicksburg church will hold their next quarterly meeting at Liberty, Va., the first Sabbath and Sunday in October; Marksville and Cedar point churches, the second Sabbath and Sunday. Bro. B. F. Purdham will be at the last named church. Would be glad if Bro. Rife could attend one or both of these meetings; and we hope to see a general attendance of the brethren and sisters.

A. C. NEFF.

THE Lord willing, I will meet with the friends of the cause in Gowen, Mich., Oct. 11, and continue meetings for some time. Circulate the appointment among the Scandinavians.

J. F. HANSON.

THE quarterly meeting of Dist. No. 7, N. E., will be held at Haverhill, Mass., Oct. 11, 12.

J. R. ISRAEL, Director.

THE quarterly meeting of the Fremont church will be held at Fremont, Wis., Oct. 4. We earnestly request our scattered members to report at once. “He that is faithful in that which is least, is faithful also in much.”

JAMES HILTON.

THE Indiana State Sabbath-School Association will hold its annual meeting at Logansport, Ind., in connection with the camp-meeting, Sept. 25 to Oct. 1, 1884.

J. M. REES, Pres.

THE next annual meeting of the New England Tract Society will be held at South Lancaster, Mass., Oct. 16-21. It has been appointed thus early on account of the dedication of our school buildings and the opening of the fall term of school, which will come about that time. Broader plans should be laid, and steps taken in this Conference in advance of any we have ever taken heretofore. The message must be carried to the scores of cities, villages, and towns, in New England, that have not the light of present truth. Who will act as light-bearers amid the moral darkness? Who, with humility of soul, will feel and respond to the claims that God has upon them? We hope to see at this meeting a general rally from all parts of New England. Those who design to attend school should come to the meeting.

S. N. HASKELL, Pres.

THE quarterly meeting of Dist. No. 2, N. Y., will be held at Roosevelt, Oct. 11, 12. If nothing prevents, Eld. E. W. Whitney will meet with us. I hope that all will put forth every effort to attend, and make a full report. A temperance meeting will be held the evening of the 11th.

L. R. CHAPEL, Director.

THE quarterly meeting of Dist. No. 11, Iowa Tract Society, will be held at Smithland, Oct. 11, 12. We hope to meet all our brethren and sisters of the district at this meeting.

G. W. HOSKINS, Director.

THE first annual meeting of the stockholders of South Lancaster Academy will be held at South Lancaster, Mass., on Monday, Oct. 20, 1884, at 10 A. M., for the election of officers, and the transaction of such business as may come before the meeting. As full a representation of the stock as may be possible is greatly desired.

Directors: S. N. HASKELL,
G. H. BELL,
E. P. FARNSWORTH,
C. W. COMINGS,
J. C. TUCKER,
C. E. PALMER,
D. A. ROBINSON.

Publishers' Department.

“Not slothful in business.”—Rom. 12:11.

BUSINESS NOTICES.

(Under this head short business notices will be inserted at \$1.00 for each notice of four lines or under. Over four lines, 25c a line. Persons unknown to the managers of THE REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.)

WANTED.—Six able-bodied young women, who are Sabbath-keepers, to work in the Sanitarium laundry. I will be at the Mich. camp-meeting, Sept. 28, and confer with any who may wish employment.

W. H. HALL.

RECEIPTS.

Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

Books Sent by Freight.—W A Young, A J Cudney, S H Lane, Review & Herald, S H Lane, Minn T & M Society.

Books Sent by Express.—S S Smith.

English Mission.—Nellie Sperry 5.00, R Stewart 5.00.

European Mission.—Esther Trumbull 1.00, Mrs John Place 5.00.

Scandinavian Mission.—Nellie Sperry 5.00, R Stewart 5.00.

International T & M Soc.—B H Welch 10.00, R Stewart 5.00, S H Lane 61.02.

General Conference.—Iowa Conf tithe 366.18.

Shares.—Fred A Lashier 10.00.

Mich. T. & M. Reserve Fund.—H S Guilford 100.00, Esther Trumbull 50c.

Cash Rec'd on Account.—Wm Harper 10.00, Mich T & M Soc 14.01, Wis T & M Soc per W N Kennedy 1.50, John Wilson 5.00, P L Hoen per A R H 180.00, E W Farnsworth per A R H 100.00, Iowa T & M Soc per A R H 755.31, H S Guilford 25.43, Wm Harper 5.00, C J A Peterson 21.75, Illinois Conf per Jerome Ralph 5.00, I E Kimball 3.00, Reuben Wright 276.00.

WHO CHANGED THE SABBATH?

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

Address, REVIEW & HERALD, Battle Creek, Mich.

The Review and Herald.

BATTLE CREEK, MICH., SEPTEMBER 23, 1884.

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Editorial Notes.

Do not overlook, on page 619, the notice by Bro. Haskell of an important meeting at South Lancaster; and the change of date from Oct. 3-6, as given in the appointments last week, to Oct. 19-21, as the date now stands.

Let it not be forgotten that the S. D. A. Publishing Association has just issued an edition of "United States in Prophecy," by Eld. U. Smith, in the German language. This is the first bound book which has been printed by us in German. The translating has been done critically, the printing and paper are excellent, and the binding is beautiful. Price, 75 cts. per copy, postage prepaid. Let the orders come. TRUSTEES.

That Bible-reading, prepared by Eld. R. F. Cottrell, recently noticed in the REVIEW, entitled "The Sabbath in the New Testament," is a very excellent thing in its line. All the texts in the New Testament which refer to the first day of the week (any Sabbath-school scholar should know that there are only six of them) are given, with a carefully-prepared argument for the true Bible Sabbath. This Reading is about the same as an 8-page tract in size, and, as we already learn, is doing good. Some fourteen thousand copies have been published, in both English and German, and probably hundreds of thousands more will be called for and used. Remember the price is only 80 cts. per hundred, with discount in quantities. TRUSTEES.

CIRCULARS.

If any of our brethren and sisters would like some first-class circulars, which will explain the character of our leading works, as "Nature and Destiny of Man," "History of the Sabbath," "Thoughts on Daniel and the Revelation," "The Coming Conflict," "Synopsis of Present Truth," or "United States in Prophecy" (the last published in both English and German), to drop in a

letter of correspondence, or to use in missionary work, they will be furnished gratis, in a package containing twenty-five of each, if five cents are sent to pay postage. We have prepared a number of excellent circulars setting forth the merits of the above works. TRUSTEES.

NEW EDITION OF "THOUGHTS."

Our Publishing House is now running a 10,000 edition of that most excellent subscription-book, "Thoughts on Daniel and the Revelation." It is with gratitude to God that we are able to say that this will make 35,000 of this valuable work which is being circulated among the people. Let agents and canvassers everywhere rejoice, for this carefully-prepared volume, in addition to being a textual commentary on Daniel and Revelation, presents all the leading points of the faith of S. D. Adventists. One of these books well circulated in a neighborhood is almost equal to a course of lectures. Let us thank God and take courage as the good work moves on. TRUSTEES.

"STARTLING ADMISSIONS."

"STARTLING Admissions from Sunday Observers and Writers, Concerning the First Day of the Week," is the name of a little envelope tract, of four pages, announced in the REVIEW of recent date. It is strange that this little document was not thought of and published before! It is just the thing to slip into your envelope with the letter when writing to a friend. You can send in a No. 6 envelope, a common sheet of note paper of four pages; a copy of "Startling Admissions," one copy of the Bible-reading, "The Sabbath in the New Testament," a circular setting forth very fully the merits of any of the following books, "Man's Nature and Destiny" (new edition), "The Coming Conflict," "Andrews' History of the Sabbath," "Synopsis of Present Truth," or "United States in Prophecy," ALL FOR TWO CENTS! The Bible-reading and "Startling Admissions" go well together. One shows the Gibraltar strength of the Lord's Sabbath in the New Testament, and the other the strange admissions of Sunday authors and speakers respecting the weakness of the first-day institution, so far, at least, as the Bible is concerned. "Startling Admissions" is made up wholly of extracts, from some twenty-five authors, who have made as startling admissions concerning the weakness of the Sunday fabric, as were ever adduced by a Seventh-day Adventist. This little enveloplet is printed on thin paper, and furnished for sixty cents per hundred. They are being ordered by the thousand. TRUSTEES.

CHANGING OF THE CAMP-MEETING APPOINTMENT FOR MISSOURI.

We have recently received a letter from the president of the Missouri Conference, strongly expressing a desire for the Missouri camp-meeting to hold over two Sabbaths. In a recent article, I suggested the necessity of closing the meeting by Oct. 14, as arrangements had been made by Sr. White and myself so that we could not remain longer than the 14th at the Missouri camp-meeting on account of other appointments. We have now concluded, in order to meet the desires of the brethren in Missouri, to change their camp-meeting to Oct. 3-14. Sr. White and myself expect to be at this camp-meeting the last week. We will try to furnish as much help as possible the first week. The time is very short for the notice of the change, and we regret that we did not get this letter one week earlier. We think it is better for the camp-meeting to have the strongest help at the last end rather than vice versa. We trust this will not disappoint the brethren of Missouri. It is the best we can do at the present time. GEO. I. BUTLER.

FANATICISM AND TIME-SETTING.

JUST as the REVIEW is going to press, the mails bring a liberal supply of an 8-page octavo tract, which is brimful of extravagant religious nonsense. It is filled with disgusting personalities, fanatical interpretations of scripture, various singular revelations, and the time is definitely fixed for the end to occur a few weeks from date, or as the document gravely states, "in October, 1884." This new freak of fanaticism may mislead some, but it should rather excite a spirit of commiseration for

the few misguided enthusiasts who are responsible for the present silly outbreak. Fanaticism, in a general sense, is like a sputtering sky rocket, which will die of itself after it has spent its force in lurid glare. We do not imagine that the publication referred to will excite any serious disturbance among those who can distinguish the "voice of the Good Shepherd" from the ten thousand conflicting voices in the world of confusion around them. The tract referred to is entitled, "Another Angel Came from Heaven," and is signed, James Monroe Garmire. As this whole thing is begotten, conceived, and brought forth mainly by a clique of disaffected spirits, a word to the wise would seem to be sufficient. G. W. A.

DAY OF FASTING AND PRAYER FOR TENNESSEE.

In view of our coming camp-meeting, we appoint the first Sabbath in October as a day of fasting and prayer for Tennessee, that we as individuals and as a Conference may get nearer the Lord, and in a position to enjoy his blessing. CONFERENCE COMMITTEE.

INDIANA CAMP-MEETING.

This camp-meeting will continue until Tuesday morning, Oct. 7. Let all come prepared to remain until Tuesday morning. Some of the most important meetings will be held on Monday, Oct. 6, which none can afford to lose. We can furnish tents for all. Let all the church treasurers send all the tithes they can collect, so we can settle with those who have labored for the Conference. For the last time this year, let me say, Come to the camp-meeting. S. H. LANE.

MISSOURI CAMP-MEETING.

REDUCED RATES.

THE Missouri Pacific will issue round-trip tickets on all their lines in this State, to Independence, for one and one-third fare, on presentation of a certificate signed by the Conference Secretary. In REVIEW of Sept. 16 I asked to whom I should send these certificates in the different neighborhoods. Ask these persons or your elder or clerk for these certificates, before you start to buy your tickets. The Iron Mountain will issue round-trip tickets to St. Louis on the same terms. The Chicago and Alton will sell tickets at Independence to any point on that road in Missouri, at one-third fare, to all who have paid full fare on that road going. The Wabash also returns at one-third fare all who pay full fare going. Ask N. W. Allen, at the camp-meeting, for certificates for return on C. and A. or on the Wabash. Other roads are expected to make similar reductions. N. W. ALLEN, Sec.

OMAHA CAMP-MEETING.

THE time for this important meeting is fast approaching, and ere this paper reaches its readers it will have begun. Already there is quite a corps of workers on the ground making the necessary preparations for this gathering.

The camp-meeting proper begins Sept. 24, and will continue until Oct. 6, nearly two weeks. As has been previously announced, those wishing to attend the meeting should procure certificates in order to be benefited by the reduced rates; so those who do not get their certificates before the camp-meeting begins will be supplied by applying to H. P. Rue, Omaha, Neb., care of camp-ground. Excursion tickets will be sold until Oct. 5, good to return till Oct. 8. We hope, however, that all who can possibly do so will be present at the first of the meeting and remain until the close.

A general attendance is looked for at this meeting, and it will doubtless be the largest ever held by our people in any of the Western States. No pains will be spared to make all comfortable, and the meeting beneficial. The presence and valuable labors of Sr. White will add much to the interest and profit of the meeting; and we trust that those who attend, will go away better prepared to serve God, and battle against the wiles of the enemy. A. J. CUDREV.