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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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"UNDERNEATH ARE THE EVERLASTING ARMS."

PILGRIM on the road to glory,
Pressing toward the heavenly prize,
'Mid the ills that now disturb thee,
'Mid the dangers that arise;
When the way is dark and dreary,
Rugged, filled with vain alarms,
When perplexed, exhausted, weary,
Trust "the Everlasting Arms."

When the waves of trouble threaten,
When the billows fiercely foam,
Human aid is unavailing,
Friends and helpers fail to come;
When of succor thou despairest
And no voice the tempest calms,
Think of this, that underneath thee
Are "the Everlasting Arms."

When corroding cares oppress thee,
When the tempter's doubts assail,
When thy secret foes distress thee,
When they threaten to prevail;
When thou dread'st the thought of yielding,
And would'st rather die than sin,
When thy hopes seem just expiring,
"Everlasting Arms" sustain.

And when all below is closing,
When thou dread'st the briny flood,
When thou feel'st the waters rising
Thou shalt find the promise good.
Timid Christian! venture on it;
Bid farewell to all alarms;
'Tis enough that underneath thee
Are "the Everlasting Arms."

—Sel.

Our Contributors.

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

NOTES OF TRAVEL.

BY MRS. E. G. WHITE.

SYRACUSE, N. Y.

AT Marshalltown, Iowa, I parted from my son, J. E. White, whose business was in such a state that he could not remain with me longer at present. In my intercourse with him I have been gratified to see that his heart is awakening to a sense of God's claims upon him. May the time soon come when he will be free from every embarrassment, and will give himself wholly to the work of God. I feel thankful that he has helped what he could at several camp-meetings, and especially for his interested efforts in behalf of the Sabbath-school and in other directions in the Iowa meeting. He will join me again in Ohio. If he keeps his soul in the love of God, he can be a blessing to others; while by using his talents in the

work of God, he will grow in grace and in the knowledge of the truth.

How important it is that those who have talents use them in the cause of God, working with an eye single to his glory. Time is short; eternity is near. I long to see men who are fettering themselves with worldly entanglements and perplexities, lay these aside, and put all their energies into the work of God. If they will ask his help, they will not ask in vain. They should be often in prayer for divine guidance. Jesus invites their confidence; God will never hide his face from the earnest, contrite supplicant. When every other hope fails, our heavenly Father presents himself as a sure refuge.

In the lives of all, difficulties will arise which they cannot solve, and from which they cannot free themselves. If they have neglected to make God their counselor, let this be so no longer. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." What a precious promise is this! What a privilege it is that in the day of perplexity, even though we have brought ourselves into trial by neglecting to seek counsel of God, we may go to him with the full assurance that he will hear and answer our prayers. The Redeemer, who died for fallen man, and who well understands his value, is able to guide the humble seeker into straight paths.

We arrived on the camp-ground at Syracuse, N. Y., Aug. 20. The next day, Thursday, we were glad to greet Eld. U. Smith and wife. Here we met Eld. Wheeler, with whom we became acquainted in New Hampshire thirty years ago. Here was Eld. Cottrell, whom we have known for thirty years; Eld. Taylor, for more than twenty-five years; Bro. Robinson, for thirty-five years. My heart was touched as I looked upon these brethren who had long stood in defense of the faith. More than a score of years have passed into eternity with their burden of record since these men became soldiers of the cross; but their experience in the early history of the cause of God has never grown dim. As their thoughts linger about the past, the fires of love and faith kindle anew in their hearts. They can say with John, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life;" "that which we have seen and heard, declare we unto you, that ye also may have fellowship with us."

Others were present whom we highly esteem, tried friends of the cause, whom we have known many years. We saw their countenances light up with fresh assurance as they listened to the presentation of the truth which has kept their hearts warm all these years. These brethren and sisters have an accurate, personal knowledge of events that occurred a score or more years ago. Some of them have witnessed remarkable manifestations of the power of God in times of our greatest trial and need, when our numbers were few, when opposition was strong, and unreasonable objections had to be met. While things that occurred a

week ago may be forgotten, these scenes of thrilling interest still live in the memory.

Whatever may be said of the later stages of their life-history, their earlier experience in this work has left traces which can never be erased. We cannot afford to let these aged sentinels drop out of sight. To many, by pen and voice, they have spoken precious words of truth; and they should still be encouraged to do all they can with their influence, their counsel, and their experience in the cause of God. More youthful workers are taking their place in active service, and this is right; but let these younger men keep a warm place in their hearts, and room in their councils, for those whose heads have grown gray in the service of Christ. We want to see these men keep on the armor, and press the battle to the gates. We want to see them share with younger soldiers the triumphs of the final victory. It will be joy indeed to see them, when the conflict is ended, crowned and honored among the victorious ones.

We had good meetings. Many were deeply moved, and their testimonies of confession brought light. The discourses were clear, pointed, and stirring, and melted their way into many hearts; but to many others they were as water spilled upon the ground, which cannot be gathered up. It was sad to see so many who have a knowledge of the truth feel so little responsibility to save souls. Jesus is disappointed in their lives. He comes seeking fruit, and finds nothing but leaves,—profession, pretense, hollow formalism.

The truths brought from the storehouse of God's word will find a lodgement in hearts prepared to receive them, and will purify the mind and elevate the character. When men and women have professed the truth for years, but have made no advancement,—when they have failed to gain solidity of character or a valuable Christian experience,—it is because they are not doers of the word. They bear no fruit to the glory of God. They may have ability and tact, thought and skill, to exercise in temporal matters; but they are content to use them where only their own selfish interest is concerned, and they are daily robbing God of the use of the talents he has intrusted to them. Like the inhabitants of the Noachian world, they eat and drink, build, plant, and sow, and allow these things to absorb all their time and all their thought.

As we thought of the numbers in attendance at the Iowa camp-meeting, and looked over the large congregation assembled on this ground, we were deeply moved. We long to have these brethren and sisters discern spiritual things. What can arouse them to overcome doubts and unbelief, and exercise living faith? Many of them need to have the cobwebs of earthliness brushed away before they can turn a clear gaze heavenward. There are kind-hearted professors who need to experience the converting power of God. Our Lord requires full and entire consecration; and the priceless boon of eternal life can be secured on no other terms. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "thy neighbor as thyself."

There was a large number on the ground who did not seem to lose the worldly mold. Their offense was that they were indolent, they rested satisfied while living in the neglect of duty, and as a consequence, they were making but little progress in the religious life. If their light shone at all, it was pale and flickering, and had a sickly, dying-out appearance. Oh! that these dear souls could realize that God is waiting to be gracious; that all Heaven is waiting their demand upon its light and strength.

In the light of God's word, there must be a decided change in the attitude and character of his chosen people, or they will never obtain the overcomer's reward. In their present state of spiritual inefficiency, they could never fight the good fight of faith as successful soldiers of Jesus Christ. While the great enemy of God and his people is wide awake, earnest, and untiring in his efforts to ensnare, where are the men and women who are qualifying themselves to meet and expose his arts and deceptions?

Every man, every woman, and every youth is under obligation to work for the strengthening and up-building of the cause of Christ; but would not a large number of his professed people, in their present condition, be pronounced slothful servants? Brethren, you do not exercise skill, diligence, and devotion in the cause of your Master. After having received the richest gifts of heaven, you are content to give but little in return. Do not entertain complacent feelings in view of the talents which have been entrusted to you. God will prove you; and when he finds you are selfishly absorbed in your own plans and interests, he will take these talents away from you, and give them to those who have wrought unselfishly in his service.

A day of reckoning is drawing on, when the rewards will be given to the faithful traders with their Lord's goods; but these true servants take no credit to themselves; they give their Lord all the glory. "Lord, *thy* pound hath gained ten pounds." There could have been no gain without the deposit, no interest without the principal. The pound was committed to the faithful servant, and he has gained besides it, or through its help, other pounds also. He does not feel that he has done more than his duty. The capital was advanced to him, and if he has been enabled to trade successfully with it, his Lord alone shall have the glory.

When brethren render to God a small portion of their time, money, or intellect, which are all his own, they are inclined to feel well pleased with themselves, and to think that they have placed the Lord under obligation to them. But why should Brn. Whitney, Smith, Brown, Haskell, or any of these ministers, give all their powers to the service of God, and bear burdens in his cause, and the hundreds of believers go free, carrying no responsibility of the work? Has God given these brethren faculties different from yours? No, my brethren and sisters; you have the very same reasoning powers that they possess, but you have allowed your farm or business to absorb all your time and energies.

There is work for all in the cause of God. The church in your own neighborhood requires care. Men of thought and self-denial are needed,—men who will work to keep up the interests of the church, even if their own worldly affairs suffer. You will give your thought and care to that cause whose prosperity you prize most highly. If it is your farm, your trade, or your business, then this will be first considered. But a day of reckoning is surely coming, when a full and minute account will have to be rendered as to how you have employed your God-given abilities.

The apostle Paul exhorts, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable

service." "A living sacrifice"—not a dead, corrupted, defiled offering. It is too often the case that the unclean hand stains, the impure heart sullies, the truth you profess to love. The earthly and sensual has been indulged at the expense of health and of the mental and moral powers. The baser affections have been mingled more or less with the truth you have handled, and it "tastes of the dish." God requires the earthen vessel containing this treasure to be pure, the soul-temple to be cleansed of its defilement.

Paul continues: "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." With the Christian there is an abiding sense of his obligation to God. He looks to the Captain of his salvation for orders, and is faithful and true to obey these orders.

I attended the morning meeting, Aug. 21, and spoke of the work that must be done for us individually. The meeting was a good one; but there was not that depth and earnestness of feeling that would insure the presence of the Spirit of God, and produce lasting impressions. The people are too well satisfied with themselves, and there is a deadness that savors of spiritual paralysis. The message to the Laodiceans is applicable to them; for while congratulating themselves upon their knowledge of the truth, they are destitute of true love and faith.

In the morning meeting of Aug. 22, I spoke to the people upon the important work that is going forward in our behalf on this antitypical day of atonement. I then called upon all to come forward who had not been serving the Lord, but wished to do so, and all who were willing to put away by confession those sins that grieved the Spirit of God, and withheld his blessing from them. Nearly all in the tent came forward, and there seemed to be deep feeling in the meeting. Confessions were made with many tears. Several spoke of their anxiety in regard to their children who were out of Christ. They longed for wisdom to know just how to reach them.

One brother said that he had been impatient, and had not kept up the family altar. He thought that his wife would now be in the faith had he set before her such an example as a Christian should. Another had cherished hard feelings against his brother, and he made this confession that the wound might be healed.

One sister said that her heart was filled with enmity and jealousy. This was indeed sad; but we were glad that she had courage and grace to confess. It is a blessing that she sees her fault now, while mercy stands pleading in behalf of the erring. To see one's sins is the first step toward putting them away. The Christian's experience is a checkered one; his path is uneven, because he does not always make God his trust, and follow where he leads the way. If the Christian life and character were always a faithful representation of Jesus, the world's Redeemer, the good work of grace wrought in the heart would flow out in the life, and would reflect a clear, steady, precious light upon the pathway of others. Such a confession of faith to the world would be a most powerful sermon in favor of Christianity.

Another sister said that her mother had left money to her, the principal to be loaned to the cause, while she was permitted to use the interest; but she confessed that she had called in a portion of the principal for herself. In this case we could advise that she make restitution; and this gave opportunity to make remarks in regard to robbery toward God.

In these last days we must learn from the experience of past ages. The confession of faith made by saints and martyrs has been recorded for our benefit. These living examples of holiness and steadfast faith have come down to us to inspire us with courage. They received grace and truth, not for themselves

alone, but that the knowledge of God might enlighten the world. Has God given us light? Then we should let it shine forth to the world; we should reach out by faith to save souls for whom Christ died.

At this camp-meeting some took their stand with us to keep all the commandments of God. At most of the services there was a good attendance of those residing in the city who were not of our faith. My labors were taxing; but my interest for our people was so deep that I felt constrained to speak to them earnestly; and I longed to have those who are in the darkness of error see the beauty and preciousness of the truth, that they too might come to the light.

We felt anxious that all who could be induced to attend our meeting should hear the prophecies explained in Bro. Smith's clear, forcible manner. The privilege of hearing such clear arguments should be appreciated by our people, and they should set themselves to study the precious truths which are opened to their understanding. These prophecies bring us down to the close of time, and warn us to prepare for the crisis that is approaching. We should be getting ready for the scenes of thrilling interest that are before us.

SELF-DENIAL.

BY ELD. R. F. COTRELL.

SELFISHNESS is the root of sin. It is to gain some supposed good that men transgress the law of God. But no real good is gained by sin; it is a loss every time. Yet men are persuaded to a wrong course by "the deceitfulness of sin." In the end it will be found to be an utter and irreparable loss to those who persist in its course.

The gospel of salvation from sin is founded in self-denial and sacrifice for the good of others. The gospel is intended to uproot selfishness. It is founded in true benevolence and disinterested love. It was because God "so loved the world" that he consented to give his Son for our redemption; and it was because the Son loved us, that he "gave himself for us," and "washed us from our sins in his own blood."

Heaven has set us the example of genuine love and true benevolence, and that at an infinite expense and self-denial; and all who share in the great salvation purchased at so great a cost are called upon to exercise self-denial. Said Jesus, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Self-denial does not deprive one of any real good. It is not self-inflicted torture as a penance for our sins. It is merely a renunciation of our sinful, selfish ways, and a full submission to the will of God. It is to turn from self-seeking to seeking the good of others; forgetting self to do others good. In seeking the happiness of others, true happiness will come to us unsought.

Oh for the mind that was in Christ! His joy will be to see the purchase of his self-denial. "He shall see of the travail of his soul, and be satisfied." His self-denying followers will soon enter into his joy. But let us not deceive ourselves by supposing that we are to enter into the glory before we have been partakers of the suffering. "If we suffer, we shall also reign with him; if we deny him, he also will deny us." Said Jesus, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." A victory must be gained over self, and it must be obtained by self-denial by being followers of Christ.

—The deep mysteries of faith are not given to the lukewarm and the idle, but to those who are "watching thereunto with all perseverance and supplication," and who make no bargain as to the way the Lord shall lead them.

SOME IN EVERY NATION.

BY ELD. R. F. COTTRELL.

Suggested by the dress parade and street pageant of the Knights Templars of the State of New York, in Buffalo, Oct. 14, 1884.

EARTH has a vast, unnumbered host,
Like sands beside the ocean;
And though by sin condemned and lost,
They sport in gay commotion.

They fill the present hour with glee,
Nor heed their hapless ruin;
Dazzled alone with what they see,
And proud of what they're doing.

Like insects they seem fluttering on,
In fair and sunny weather;
And when their sun of life goes down,
Like them, they sink together.

Oh! what is man that the great God
Should show him kindly favor?
Should stoop to lift him from the sod,
And offer him a Saviour!

Such wondrous love should melt the heart
In humble, deep contrition,
That God's dear Son should bear our smart,
And offer us remission.

Thank God! such love response will find
From some in every nation;
So that a host of human kind
Will share the great salvation.

Speed on thy work, O gracious God,
And seal the honest-hearted;
Fit them to share thy blest abode,
From thee no more be parted.

Speed the last message on its way,
To every tongue and nation;
And soon bring in the blessed day,
Time's glorious consummation.

THE TEMPLE IN HEAVEN.

AN IMAGINARY CONVERSATION ON A VERY IMPORTANT THEME.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLIST.—“Our interview closed last evening with an effort to locate the termination of the 2300 years of Daniel 8:14. You will remember that, according to the conclusion reached, they must have ended somewhere about the close of A. D. 1844. From the data employed, it was found impossible to locate their expiration to a day. It was made certain that the seventy weeks, which commenced right where the 2300 days began, must have expired when the apostles turned to the Gentiles; but the precise point at which that took place cannot be ascertained from New Testament authority. The conversion of Paul, which marks that event, according to Usher's chronology as found in the margin of our Bibles, is A. D. 35. It will not be claimed by any intelligent person that this date is anything more than an approximation to the true one. For ought that can be shown to the contrary, it may vary several months from the precise point of time at which Saul was converted. If that event took place anywhere from about the middle to the latter part of A. D. 34, it will show that Mr. Usher's date was as nearly accurate as could have been expected under the circumstances. To-night it is my purpose, by another line of testimony, not only to establish the general correctness of the conclusion reached last evening, to the effect that it must have been at sometime in A. D. 34 that the apostle turned to the Gentiles, but also that it was in the autumn of that year that this occurrence took place. To do this I shall employ the words of the angel which are found in immediate connection with those upon which we have based our argument thus far respecting the termination of the 2300 days in 1844. I read Daniel 9:25-27, inclusive:—

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the

prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”

“Mark the introductory words, ‘Know therefore.’ They connect logically that which follows with that which had gone before. That which had gone before was the statement that seventy weeks were determined upon Daniel's people and upon the city of Jerusalem to accomplish certain purposes. Seventy weeks are equal to 490 years of time. With the 25th verse the angel proceeds to locate the beginning and the end of those weeks more definitely than he had previously done, by giving a connected series of events that should mark certain points along the line of their passage. The first to which he calls attention was the commandment to restore and build Jerusalem, which was then in ruins, and its people in captivity at Babylon. The second was the manifestation of the Messiah. The third was the completion of the building of the street and the wall of Jerusalem. The fourth was the cutting off of the Messiah, or the crucifixion of Christ. The fifth was the confirming of the covenant by Christ with many for one week. The sixth was the act by which Christ caused the sacrifice and oblation of the Jewish service to cease in the midst of the week.”

Mr. Thoughtful.—“Did you not say, sir, that the events that you have just enumerated were to cover exactly seventy weeks?”

Mr. B.—“Yes, sir; and now I will prove that such is the case. The angel stated that from the going forth of the commandment to restore and build Jerusalem there should be seven weeks, and threescore and two weeks (or in all, 69 weeks), and then the Messiah should be reached. Subsequently he attributes two acts to the Messiah; viz., the confirming of the covenant with many for one week, and the causing of the sacrifice and the oblation to cease. These events together cover but one week, inasmuch as it is stated that he (Christ) shall cause the sacrifice and oblation to cease in the midst of the week; i. e., the covenant week. Thus it appears that the 69 weeks from the going forth of the commandment relating to Jerusalem, and the one week devoted to the confirming of the covenant, cover all the events to which the angel assigns definite time. But 69 weeks and one week make 70 weeks.”

Mr. T.—“How do you know that the covenant week followed the 69 weeks?”

Mr. B.—“Why, sir, the 69 weeks only reached to the Messiah, and as the latter could do nothing until after he was manifested, the confirming of the covenant and the causing of the sacrifice and oblation to cease must have followed that event, i. e., they must have taken place in the next or seventieth week.”

Maud.—“What difference does it make, anyhow, father, whether the period of which the angel spoke covered 69 or 70 weeks?”

Mr. B.—“Very much, Maud. I am trying to prove that the period of which the angel speaks in the 25th verse, is identical with the seventy weeks of the 24th verse. To do this, I have shown that they are of precisely the same length. If I am not correct on that point, my whole argument must fall to the ground. On the other hand, if I am right in that matter, then, as you will see hereafter, I shall be able to confirm, beyond all question, the soundness of the logic employed heretofore in fixing upon the commencement of the seventy weeks of the 24th verse. You will remember that it was by finding the commencement of those weeks that I was enabled to ascertain the end of the 2300 days or years.

“In the 24th verse I found the data which helped me to locate the end of the seventy weeks. This done, I was able to find their beginning by measuring backward 490 years, or the length of time that they covered. In the 25th verse it is very different. There events are brought to view which will furnish the criterion for establishing both the beginning and the end of the weeks. The former is marked by a commandment to restore and build Jerusalem. It is that commandment for which we will now make search. There are four documents which different individuals have put forward as being the commandment in question. I shall select one of them and prove that it is the one that the angel had in view, and then I shall show that the others cannot lay claim to the honor of being mentioned by the angel, as they do not fulfill the required conditions. The particular commandment to which I refer as the genuine one, is found in the 7th chapter of Ezra. It was given by Artaxerxes, king of Persia, in the seventh year of his reign. That year synchronized with B. C. 457, as will be seen from the following extract taken from the *Advent Herald*:—

“It is by the canon of Ptolemy that the great prophetic period of seventy weeks is fixed. This canon places the seventh year of Artaxerxes in the year B. C. 457; and the accuracy of this canon is demonstrated by the concurrent agreement of more than twenty eclipses. This date we cannot change from B. C. 457, without first demonstrating the inaccuracy of Ptolemy's canon. To do this, it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustments of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess-work.”

“So far as the character of the decree found in the 7th of Ezra is concerned, it is everything that could be desired. The angel stated that the one to which he alluded should cover the restoration and building of Jerusalem. This is true of the commandment found in Ezra 7:11-26. I will not read it as a whole, but you can do so at your leisure. It will not be disputed by any one that the decree of Artaxerxes authorized the rebuilding of Jerusalem. The important question is, Did it meet the other requirement of the prophecy? i. e., did it restore the city? Rebuilding is one thing, restoration is another and entirely different thing. To restore in the sense of the prophecy would be to make Jerusalem what it was formerly, i. e., the grand center of the Jewish worship. To do this, it was necessary that the king should recognize the right of the Jews to worship the true God, and to authorize the priesthood to enforce the Mosaic ritual law. To prove that such was done, I will read a verse or two from the decree: ‘And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.’ You observe that the power conveyed in these verses was ample, as I have before intimated, for the restoration of the Jewish polity.”

Mr. T.—“If any one should take the position that the restoration of Jerusalem necessitated its independent existence as a nation, how would you show that such was not the case?”

Mr. B.—“That could be done very easily, sir. The commandment to which the angel referred was to go forth before the manifestation of the Messiah; but the Jewish state never

had an independent existence from Daniel's time to that of Christ. If, therefore, the angel had reference to the restoration of the Jewish state to an independent existence, in his language to Daniel, then his words were broken.

"But to return to the work of identifying the commandment of the seventh year of Artaxerxes with that to which the angel alluded. To prove that they were identical, it must be shown that the former was properly related in point of time to the following events: 1. The manifestation of the Messiah; 2. The completion of the street and wall of Jerusalem; 3. The cutting off, or crucifixion, of the Messiah; 4. The ceasing of the sacrifice and oblation in the midst of the week; 5. The confirming of the covenant with many of the Jews for one week. I will consider them in order. The manifestation of the Messiah comes first. There were to be 69 weeks (483 years) from the going forth of the commandment in question to the Messiah the Prince. There is a difference of opinion as to the exact point of time at which Jesus became the Messiah, some claiming that it took place at his birth, others that it occurred at his baptism. That the angel called the infant Saviour 'Christ' at his birth, there can be no dispute. It is also admitted that 'Christ' in the Greek means the same as Messiah, *i. e.*, the anointed one. It will be conceded also that Christ was anointed in a special sense at his baptism. Here is what Peter said about the matter, as recorded in Acts 10:37, 38: 'That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him.'

"I think I can offer three conclusive reasons in support of the theory that the angel had in view that period in the Saviour's life which marked his entry upon his public ministry, and which began at his baptism. First, Jesus was almost entirely unknown to the masses of the Jewish people, and gave few if any signs of his divinity until after his baptism. Secondly, the Jewish priests, who were types of Christ, were not anointed until they were thirty years of age, at which time they entered upon their life-work. Thirdly, the Messiah, as we have seen, was to be manifested at the end of 69 weeks, and to be cut off or crucified in the middle of the seventieth week, or three and a half years later.

"Now it is clear that the angel referred to a point of time when Christ would be publicly proclaimed as the Messiah; but it is a fact, as stated above, that this did not take place until his baptism, up to which time he remained in comparative obscurity. Again, as stated, the Jewish priests were not anointed until they entered upon their special office; but it would follow from this that Jesus, their antitype, should also be anointed when he entered upon his special office; *i. e.*, at thirty years of age, or at the time of his baptism. Once more: as there were to be but three years and a half (half of a week) from the point where the Messiah was to be manifested as such, in the sense of the prophecy, till his crucifixion, the angel could not have dated the Messiahship of Jesus from the time of his birth, since it was separated from his crucifixion by thirty-one years. This last point standing alone should settle the question beyond all controversy that it was not until his baptism that, in the judgment of the angel, our Lord became the Messiah in the full sense of that term."

Mr. T.—"What, then, will you do, sir, with the fact that the angel called him 'Christ' at his birth?"

Mr. B.—"He must have done so by way of anticipation.

"But to return to the subject. The next thing to be considered is the date of our Lord's

baptism. I read Luke 3:21: 'Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.' Now if you will look at the margins of your Bibles you will see that the date placed opposite to these verses is A. D. 27. Here is an opportunity to test the question whether we have the right commandment, chronologically speaking. If we have, then, according to the prophecy, 69 weeks, or 483 years, must have intervened between its going forth and the baptism of Christ in A. D. 27. Adding 457 years—the time that elapsed from the date of the going forth of the commandment in the seventh year of Artaxerxes till the birth of Christ—to the 26 years between the latter event and the commencement of A. D. 27, and we have exactly the required number of years; *i. e.*, 483. But as the decree of Ezra was addressed to those in authority at Jerusalem, and as it took him five months to go from Babylon to Jerusalem, we must date the going forth of the decree from the time that it was placed in the hands of those to whom it was addressed; say in the seventh month of B. C. 457. Seven months of that year, therefore, elapsed before the decree had, in the sense of the prophecy, gone forth. For this reason we must commence to calculate our 483 years from the seventh month of B. C. 457. Should we do so, they would terminate in the seventh month of A. D. 27, or about the point where the baptism of Christ is generally located. Thus it appears that the commandment of the seventh year of Artaxerxes fully meets the conditions of the prophecy, so far as the first test is concerned. At this point we must adjourn for the evening."

ISAIAH 27.

BY MRS. M. E. STEWARD.

VER. 1. "In that day [a continuation of the time noticed in the preceding chapters] the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea." John in vision saw Christ's second advent as related to the nations of earth; and he said, "Out of his mouth goeth a sharp sword, that with it he should smite the nations. . . . And the beast [papacy] was taken, and with him the false prophet [the United States] that wrought miracles before him." Rev. 19:15-20. Three great powers, the dragon, the beast, and the false prophet, are engaged in the last great battle. Rev. 16:13, 14. Three powers are noticed in the passage under consideration. Says Dr. Clarke, "These are used allegorically, without doubt for great potentates, enemies and persecutors of the people of God." "Leviathan is the largest fish in the sea."—*R. D. Kimchi.*

"Leviathan" in the text may well represent the two most important powers existing on earth at the second coming of Christ; that is, Babylon the mother, "the piercing serpent,"—who has pierced to death between fifty and a hundred millions of God's people,—and Babylon the daughter, "that crooked serpent"—lamb-like horns with a dragon voice is certainly crooked. The dragon represents the heathen or "the remnant" which are "slain with the sword of him that sat upon the horse."

Ver. 2. "In that day sing ye unto her, a vineyard of red wine." "The redder the wine, the more it was valued," says Kimchi. By this vineyard is meant the true church.

Ver. 3. "I the Lord do keep it; I will water it every moment." God does not forget the object of his love for an instant; he is constantly refreshing and strengthening it by the graces of his Spirit, that it may be able to bear

much fruit. "Lest any hurt it, I will keep it night and day." Some one, then, has a mind to hurt it; but God is guarding it always, night and day, in prosperity and in adversity.

Ver. 4. "Fury is not in me." The Lord is not angry with his children. He is never like an unreasonable, passionate, furious man toward any one; but if the wicked rise against him, seeking to injure his vineyard, he can and will as easily destroy their plans, their weapons, and themselves, as the fire can consume briars and thorns. "Who would set the briars and thorns against me in battle? I would go through them, I would burn them together." God has no pleasure in the death of the wicked. Let his enemies turn about and (ver. 5) "Take hold of my strength, that he may make peace with me; and he shall make peace with me." Our God is very pitiful and of tender mercy; he earnestly desires to save all his creatures.

Ver. 6. "He shall cause them that come of Jacob to take root; Israel shall blossom and bud and fill the face of the world with fruit." No one has power to lay waste the vineyard of our God; it shall be permanently rooted on the new earth. God's original plan concerning this world shall be carried out; it is to be fully inhabited.

Ver. 7. "Hath he smitten him, as he smote those that smote him, or is he slain according to the slaughter of them that are slain by him?" Though the Lord does not smite his people with judgments severe as the plagues by which he slays the wicked who sought to destroy them, yet he suffers grievous trials to come upon them before they are translated. The object of these trials is to purify them (ver. 9): "By this, therefore, shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin."

Ver. 8. "In measure, when it shooteth forth, thou wilt debate with it." In *measure*—God does not deal out to his people at random without measuring the trial to see that it is exactly what they need. "When it shooteth forth"—he purgeth it that it may bring forth more fruit. "Thou wilt debate with it." See Mal. 3:3: "He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." In this time of trial, "he stayeth his rough wind in the day of the east wind." Oh yes, the time will come when the refiner will say, It is enough!

Ver. 9. "When he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up." The figure here used is that of strong, lively stones reduced by fire to the rotteness of chalkstones. The fiery trials which purge away our sins, destroy our idolatrous altars, and our idols are gone. The idols of the wicked all fall under the destructive judgments of God. "Then [ver. 10]: the defended city shall be desolate," etc. "It is a people of no understanding; therefore he that made them will not have mercy on them."

Ver. 11. They are left to believe a lie, that they all might be damned, because they received not the love of the truth.

Ver. 12. "And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel." "The Lord shall beat off"—in chap. 24 God's remnant people were compared to the few olives left upon the tree after it had been shaken. The Lord is here represented as *beating off* the remaining fruit. The last message is a compelling one. Luke 14:23. It carefully gathers souls, one by one, not in great crowds. "I will take you one of a city, and two of a family, and I will bring you to Zion." Jer. 3:14. "From the channel of the river to the stream of Egypt"—from the river Euphrates to the Nile. The Israelites

became incorporated with or dwelt among the inhabitants of all that country. The text no doubt refers to the entire earth, upon all the face of which God's people have been scattered in the cloudy and dark day. Eze. 34: 6, 12.

Ver. 13. "And it shall come to pass in that day that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." "The great trumpet"—three trumpets are heard in the last days, the antitypical trumpet (including the gospel trumpet) of the first day of the seventh month (Lev. 23: 24), known as the first angel's message (Rev. 14), which was proclaimed in 1840-1844; the seventh trumpet (Rev. 10), beginning about the end of that time; and the trump that wakes the dead. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thess. 4: 16. The last is evidently the one meant here. The land of Assyria was that of the Babylonian captivity. Many of those who were not taken captive to Babylon fled at that time to Egypt. Egypt had before been the scene of cruel bondage to the Israelites. A little in the future, and all this persecution will be again awakened against the loyal children of God.

"Spirit of Prophecy," Vol. 4, says: "The people of God will then flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. . . . But many of all nations and all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. Will the Lord forget his people in this trying hour?" No; "the great trumpet shall be blown, and they shall come which were ready to perish." "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds." They "shall worship the Lord in the holy mount, at Jerusalem," with hearts of deepest gratitude and love, forever saved.

—There is one thing Masonry will not bear, and that is light. It is easy to prove that it is not two hundred years old. That all its boasted benevolence is only a pretense to induce men to join; whereas it is extremely selfish, a combination of the strong to help each other to the disregard of the weak. It is easy to show that it is a very uncharitable association; that it persecutes with relentless bitterness, all who oppose it. If by a systematic distribution of tracts and books these facts could be brought to the attention of the young men of the country, Masonry would soon die. We do not believe this would keep men from joining them. There are many men who will join it all the more eagerly when they know its real character, which accounts for the apparent revival of the institution in places where it has been exposed; but it will keep good men from joining it; and whenever Christian men forsake it, it will be as good as dead.—*Midland.*

—Many a word at random spoken
May soothe or wound a heart that's broken.

—A good part of duty is expressed in the single imperative "remember." In the hurry of daily life there are hundreds of things left undone that ought to be done; and in the majority of cases it is not willful neglect, but forgetful neglect, which is to blame.

Special Mention.

OUR COUNTRY.

THE Rev. Dr. Augustus Jessopp, an Englishman, has written a very interesting and lengthy article for the October *North American Review*. It shows the studied attention that is being given to this country by thoughtful minds of other lands. A paragraph reads as follows:—

"First and foremost, let it be understood that I wish to visit America because I am so ignorant about the real life of a great nation that has sprung into magnificent maturity in a single century. HISTORY HAS NOTHING LIKE A PARALLEL TO PRODUCE, which can for a moment be compared with the growth of this nationality. I use these words advisedly. As to the mere progress in wealth and numbers, that does not impress me much. From anything I have heard or read, it does not seem to me inconceivable that a horde of Chinamen, urged on by avarice and selfishness, might have done quite as much as has been done in the United States in the same time, if John Chinaman had happened to get the start; but if they had done so, they would, I am convinced, have remained a horde of Chinamen still. There would have been no new nation; there would have been nothing like the sublime patriotism that, to my mind, characterizes the great American nation; none of that incomparable chivalry that animated a whole people during the war of secession; none of that proud sensitiveness that surprises cosmopolitan philosophers when they hear Americans speak of 'the flag.' This is what I should like to look into, like to ask about, like to study on the spot; namely, What is the amazing cohesive force so infinitely potent to bind together into one corporate, living nationality, atoms so dissimilar as the population that makes up the great American people. . . . How is it that the Dutchman, who has spent all his life in Java, looks to lay his bones with his father's at Amsterdam or the Hague; that our own Australian colonists, when they have 'made their pile,' come back to us and call England still their home; that the Frenchman is always a Frenchman, with no power of assimilating himself to the manners and customs of the people among whom he sojourns; but that, when people go to America, it is only a question of time when they will become Americans—become absorbed, that is, into a new nationality? These are questions I should like to ask on the spot, and, if possible, test the truth of the answer suggested."

THE FUTURE EXPLOSIVE.

THE explosive of the future is undoubtedly blasting gelatine, the latest invention. Already on the Continent the manufacture of this new agent has assumed important dimensions, though in England, owing to the stringency of the climatic test imposed by government, its position is as yet scarcely established. Many of the later operations of the St. Gothard Tunnel were carried out with pure blasting gelatine; and in Austria, the richest of all European countries in mines except Great Britain, the factories where dynamite was formerly made are now given over to its manufacture. It is simply dynamite, containing 93 per cent of nitro-glycerine, with a base of 7 per cent of collodion wool, that is itself an explosive, in place of the inert *kieselguhr*. As a blasting agent it is more homogeneous than dynamite, and on account of its elasticity, it is less sensible to outward impressions, while in handling or cutting the cartridges there is no loss of the material, as sometimes occurs with dynamite. Its further advantages are, that the gases after explosion are lighter and thinner, and leave no dust, developing at the same time a more considerable power. Taking the power of dynamite at 1,000, and nitro-glycerine at 1,411, blasting gelatine is represented by the figures 1,555, in addition to which superiority it is capable, unlike dynamite, of retaining its nitro-glycerine when brought in contact with water. Sir Frederick Abel has kept it under water for a year without its undergoing the slightest chemical change. It is a satisfaction to reflect that, so complicated and delicate is the process necessary for the production of this new explosive, it is never likely to be made by unskilled persons, or concocted in a back shop.—*Sel.*

THE BALANCE SHEET OF THE WORLD.

MICHAEL G. MULHALL, the distinguished European statistician, is now on a visit to the United States. It will be remembered that he has published several standard works on statistics, one of the most noted and unique being his "Balance Sheet of the World." He says he has recently been making a close study of the debts of nations from the treaty of Utrecht in 1713 to the present time. The total national debt of the world, not estimating local debts of any kind, in 1713 was \$595,000,000. In 1763 they had risen to \$1,415,000,000; in 1793, to \$2,845,000,000; in 1816, to \$7,185,000,000; in 1848, to \$8,245,000,000; in 1870, to \$19,150,000,000; and in 1884 he finds that they have reached the enormous aggregate of \$27,155,000,000." The debts of the different nations of the world compare with their wealth as follows: The debt rate to wealth at the present is in the United Kingdom, 8.4 per cent; France, 11.9; Germany, 5.2; Russia, 12.7; Austria, 13.8; Italy, 18.5; Spain, 20.6; Portugal, 28.5; Holland, 8.4; Belgium, 9.4; Denmark, 3.0; Sweden and Norway, 2.0; Greece, 8.5; Europe, 10.6; the United States, 2.9; Canada, 5.6; Australia, 18.3; the Argentine Republic, 7.9; Uruguay, 14.8; total, 9.3. The national debt of the United States, when compared to the wealth of the country, is only 2.9 per cent, being lower than that of any other country included in his inquiry. Notwithstanding these enormous figures and increasing debts, Mr. Mulhall says he does not see any reason for alarm. It will be borne in mind that since 1848 the increase of wealth in Europe has been four and a half times greater than the growth of debt. If debt goes on increasing from now until 1900 at the rate of \$600,000,000 a year, and public wealth at \$2,700,000,000, Europe will be richer at the end of the century than at present. The readers of the *Christian at Work* may, therefore, be consoled with the fact that national debts are not to be viewed with such horror as our grandfathers and grandmothers entertained regarding them; but that they offer a convenient mode of investment for capital, and are generally secure; that the increase of debt in Europe and America thus far has not injured the working classes.—*Christian at Work.*

"THE GOTHENBURG SYSTEM."

REV. DR. J. M. BUCKLEY shares liberally with his constituents of the *Christian Advocate* his experiences in Northern Europe during his editorial vacation. His last letter is from Gothenburg, Sweden, where he went mainly to examine the workings of the "system" for checking the evils of intemperance to which that city has given its name. The unrestricted manufacture, sale, and use of brandy in Sweden had led to such terrible effects that the city of Gothenburg, which with 35,000 population in 1856 had 135 licensed brandy-shops, authorized a company of its leading citizens to buy up all the existing licenses, and to have the sale of liquor entirely in its hands. It did not aim at prohibition of the traffic, but at an effective regulation. It took it away from disreputable persons, whose interest prompted them to large sales, and placed it in the hands of leading citizens, who bound themselves not to make any profit. They also agreed to sell only for ready money, to sell to none who were the worse for liquor, or to boys under eighteen, or to those who came frequently for drink. They provided eating-houses where spirits, only a single dram, could be sold before meals, and ale or porter only at meals. Dr. Buckley, after full examination, says that the system has carried out the proposed plan of preventing the customer from being tempted by the seller; it puts a stop to running in debt for liquor; it stops him when he shows signs of being drunk; it can divert him from his cravings for liquor by offering him good food; it makes it impossible for children to buy liquor; it can sell unadulterated liquors; it can keep the establishment shut up at proper hours. "These, and these only, it can do. It stops not the abuse of liquor. The best that can be said of it is that it is better than any other form of license. It disinfects the decaying carcass; it conceals its vile odors; it makes it a little less poisonous, but there it is, still doing deadly work."—*Illustrated Christian Weekly.*

Our Tract Societies.

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

THE FALLOW FIELD.

The days were bright, and the year was young,
As the warm sun climbed the sky;
And a thousand flowers their censers swung,
And the larks were singing high;

For an angel swept on silent wing
To the grave where the dead earth lay;
And the Easter dawned as the angel Spring
Rolled the rugged stone away.

Then the fields grew green with the springing corn,
And some with flowers were bright;
And each day came with an earlier dawn,
And a fuller, sweeter light.

So the year grew older noon by noon,
Till the reapers came one day,
And in the light of harvest moon
They bore the sheaves away.

But one field lay from the rest apart,
All silent, lone, and dead;
And the rude share ribbed its quivering heart,
Till all its life had fled.

And never a blade, and never a flower
On its silent ridges stirred;
The sunshine called, and the passing shower—
It answered never a word.

It seemed as if some curse of ill
Were brooding in the air;
Yet the fallow field did the Master's will,
Though never a blade it bare;

For it turned its furrowed face to heaven,
Catching the light and rain;
It was keeping its Sabbath—one in seven—
That it might grow rich again.

And the fallow field had its harvest moon,
Reaping a golden spoil;
And it learned in its ever-brightening noon
That rest for God was toil.

—Good Words.

KENTUCKY TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1884.

No. of members,.....	50
" " reports returned,.....	15
" " missionary visits,.....	119
" " Signs taken in clubs,.....	15
" " new subscriptions obtained,.....	36
" " pages of tracts distributed,.....	29,555
" " periodicals distributed,.....	534

Received on membership and donations, \$5.35; on sales, \$27.14; on periodicals, \$16.80. BETTIE C. SAXBY, Sec.

KANSAS TRACT SOCIETY.

Report for Quarter Ending June 30, 1884.

No. of members,.....	309
" " reports returned,.....	146
" " members added,.....	10
" " dismissed,.....	18
" " missionary visits,.....	514
" " letters written,.....	205
" " Signs taken in clubs,.....	85
" " subscriptions obtained for periodicals,.....	133
" " pages tracts and pamphlets distributed,.....	148,309
" " periodicals distributed,.....	3,686
" " annuals distributed,.....	247

Received on membership and donations, \$63.35; on sales, \$105.59, on periodicals, \$274.15; on reserve fund, \$795.75; collected on other funds, \$1,434.30. CLARA A. GIBBS, Sec.

KENTUCKY TRACT SOCIETY.

The first meeting of the fifth annual session of the Kentucky Tract Society was held on the campground at Glasgow, Oct. 6, at 9 A. M. Prayer was offered by W. H. Saxby. The report of the last session was read and accepted. On motion, the Chair appointed the following Committees: On Nominations, P. A. Williams, J. Cox, R. M. J. Pound; on Resolutions, Allie Combs, William Read, W. H. Saxby. Adjourned to call of Chair.

SECOND MEETING, OCT. 10, AT 9 A. M.—Prayer by W. H. Saxby. The Secretary's report was called for, and the following, showing the labor performed and the financial standing of the Society, was read:—

No. of members,.....	50
" " reports returned,.....	50
" " members added,.....	8
" " families visited,.....	552
" " letters written,.....	97

No. of Signs taken in clubs,.....	15
" " new subscriptions for periodicals,.....	180
" " pages tracts and pamphlets distributed,.....	16,037
" " periodicals distributed,.....	1,263

TREASURER'S REPORT.

Cash received on membership,.....	\$4.00
" " sales,.....	210.55
" " donations,.....	32.15
" " periodicals,.....	88.40
Total,.....	\$335.10

CASH PAID OUT.

To REVIEW AND HERALD Office.....	\$13.17
" Signs Office,.....	10.45
" Ohio Tract Society,.....	27.55
" Conference,.....	7.00
" freight charges,.....	13.85
" postage,.....	3.52
" shelves in depository,.....	2.50
Cash to balance,.....	56.06
Total,.....	\$335.10

FINANCIAL STANDING.

Due from Dist. No. 2 on book account,.....	\$36.94
" " districts on periodicals,.....	55.30
" " ministers and agents,.....	400.08
" on pledges,.....	39.90
Cash on hand,.....	56.06
Total,.....	\$588.28

Due REVIEW AND HERALD,.....	\$758.13
" Signs Office,.....	12.75
" International Tract Society,.....	26.00
" Ohio T. and M. Society,.....	50.86
Total,.....	\$847.74

Resources, consisting of stock on hand at wholesale prices and Society dues,.....	\$885.42
Liabilities,.....	\$847.74
Stock on hand,.....	\$297.14
Balance in favor of State Society,.....	\$37.68

The Committee on Nominations reported as follows: For President, G. G. Rupert, West Clifty, Ky.; Vice-President, J. B. Forrest, Knob Lick, Metcalf Co., Ky.; Secretary and Treasurer, Bettie C. Saxby, Nolin, Hardin Co., Ky.; Directors: Dist. No. 1, John D. Brown, Elizabethtown, Ky.; Dist. No. 2, R. G. Garrett, Powder Mills, Ky. Each name was voted upon separately, and all the candidates were unanimously elected.

The Committee on Resolutions reported the following.

Whereas, Last April Ohio made the Kentucky Tract Society the offer of fifty cents on every dollar's worth of Signs and "Thoughts" sold, to the amount of \$500; and—

Whereas, This Conference stands in pressing need of said help; therefore—

Resolved, That we urge a thorough and continued canvass for "Thoughts on Daniel and the Revelation," and especially for the Signs, as the above offer expires next April.

These resolutions were spoken to at length by the ministers present, and adopted.

Adjourned sine die.

J. B. FORREST, Pres.

BETTIE C. SAXBY, Sec.

DIST. NO. 4, MINN.

I FEEL a deep and increasing interest in the work in our district, and most earnestly desire that it shall reach a high standard of success. In many respects we have reason for encouragement. The work at the district depository is being attended to faithfully. We have a very good assortment of publications, such as may be needed in the work. The librarians are beginning to report to the district secretary, and there seems to be quite an awakening in some parts of the field. For these good omens we feel thankful. But there are some things which we would remedy. There is not that general interest in the work which the merits of the cause demand. God has spoken approvingly of the missionary work. It is beneficial in a two-fold degree. 1. It is a means of bringing the truth before the world. 2. Those who engage in this blessed work are developing true missionary characters. They are cultivating in themselves a spirit which is pleasing in the sight of Heaven. They are becoming more and more like our adorable Master. All should esteem it a privilege to contribute of their means, little though their contributions may be, to aid in this glorious cause. Those at the head of the work can perhaps realize the worth of the penny contributions even more than others. The flowing together of rivulets and brooks constitute mighty rivers and oceans, and thus the little that we do for the Master, and give into his treasury each day, will eventually make up the sum of our

life work, and bring us an eternal reward. Could our dear brethren and sisters feel the burden of debt as do those upon whom the responsibility more especially rests, I feel sure they would make no delay in casting into the treasury of God until our district would, at least, stand upon a sure foundation. On book fund the district is quite safe, but our periodical debt is nearly seventy dollars. This is not as it should be, and not as it would be if each friend of the cause would settle his account with his librarian. Dear Christian friends, will you please attend to this? Will those who are owing the district please make it a matter of special effort to meet their obligations? For the sake of the cause in our State, at the Publishing House, and throughout the entire field, please be prompt. What is true in our district is true all the way up to the general depository. When individuals are delinquent, the librarians must be also. The librarian being behind, the district secretary must be, and this affects the work at the State depository, which also serves as a drawback to the Publishing House. Think of this.

Again, there is another matter about which I feel sad. There are six societies in this district. These are scattered over a territory about one hundred and thirty miles north and south, by seventy-five miles east and west. These societies are not generally wealthy, and consequently their members are not able to attend district quarterly meetings. This is the principal reason why we do not hold quarterly meetings. I wish it were otherwise. Now, some may say, "If we cannot come to you, why do you not visit the different societies?" Well, that is just the point at which I am aiming principally. I am not financially able to defray my expenses over this large territory, and hire a man to attend to my business during my absence. I have a large family, and it requires all my efforts to attend to things at home. I would be very glad if I were able to visit these societies frequently, but since there is no way to remedy the matter, I must do the best I can under existing circumstances.

As before stated, I feel a deep interest in this work. I wish to see this district rising in the work, so that we shall be behind none in the State, and I am willing to do anything in my power to effect this happy result. But there is only one way to do this,—only one way to meet the claims of God,—and that is for each one to do all he can, earnestly and faithfully imploring the blessing of Heaven to attend each effort. Each one is invited to become a co-worker with Christ in this closing message. I believe that the first and best thing to do is to place our district upon a solid financial basis. This is what I have been trying for many months to do, and I feel that, although little has been said, we now have things in comparatively good working order. Brethren and sisters, you who are earnestly working and giving of your means, I bid you Godspeed. May Heaven's choice blessing attend you. For the negligent and careless, I quote the words of the prophet, "Cursed be he that doeth the work of the Lord negligently." Jer. 48:10, margin.

Let us study and plan to aid the cause of God in District No. 4 as we would to gratify some cherished desire. Let us remember how much our Saviour denied himself and suffered for us. Let us remember our greatest obligations are to God. But we most earnestly desire that our librarians look up their accounts with individuals and urge the payment of the same; especially those of long standing. Now is the time to do this. I know that prices are very low, but there is no prospect that they will be better for some time to come. Debts contracted with the missionary society are just as valid, and should receive as prompt attention, as any. The society needs this money very much. Please do this, brethren and sisters, and report the same to the district secretary soon. I pray that God may bless you, every one in District No. 4, that health and prosperity may attend you all the way; that the Spirit of God may rest upon you, causing you to rejoice in his goodness; that your way may grow brighter and brighter, and you stronger and stronger, until the work shall close and Jesus come to take his loved ones home. J. M. HOPKINS.

P. S. Will the librarians please read the above to their respective societies assembled?

J. M. H.

The Sabbath-School.

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

As the lesson for the second Sabbath in November is a review, the Sabbath-School Department this week is devoted to matter of general interest to Sabbath-school workers.

THE TEACHER—IN THE SCHOOL AND OUT.

IN THE SCHOOL.

UNDER this heading the writer desires to tell, not what the average teacher is, but what he ought to be; in other words he wishes to picture as vividly as he may a model teacher, that, beholding the picture, he with others may become changed into the same likeness.

In the school, then, the model teacher remembers that he is placed in charge of a class, not simply to listen to the recitations, but to serve as an example in everything that pertains to the character of a humble, devoted follower of Christ. He, therefore, does not appear before his class clad in gaudy or extravagant apparel, nor adorned with jewelry, but is in dress and appearance a model of neatness, simplicity, and cleanliness. He is also an example of punctuality, and is always found in his place some time before the opening of the school, ready to receive his scholars with a warm shake of the hand and a few pleasant-words. He improves this opportunity to become better acquainted with the individual members of his class, and to ascertain their spiritual condition and wants. All the while he is silently pleading with God for help in the immediate work of the hour.

But the time of recitation has come, and in the strength of God he stands before his class to teach them the word of life. So far as the matter of the lesson is concerned, he has it well prepared, and does not need his lesson paper at all. In fact, he is full to running over with the lesson.

As regards the object of his teaching, our model teacher is not content to know simply that his pupils have learned their lessons well, though this of course meets his approval, and gives him pleasure. He is more concerned with reference to the effect the word is having upon their lives and characters. He does not for a moment forget that the ultimate end of his teaching is the salvation of his pupils in the kingdom of God,—their conversion if unconverted, or if converted, their growth in grace and their establishment in the truth.

In his manner the teacher is earnest and enthusiastic, but never light or trifling. No one in the class goes to sleep, or becomes more interested in a neighboring class than in his own. Why not? Principally because the teacher makes the lesson so full of interest that the scholar has no desire to look elsewhere for something interesting. But partly, also, because the teacher is on the watch for just such listless, uninterested ones. He knows everything that is going on in the class. The barrier which has so long kept the teacher from getting at his class has been removed. He does not stand with a lesson paper between himself and his class, reading the questions and watching the references intently to be sure that the identical passage of Scripture is repeated that is set down as an answer to that particular question. No, indeed. He has learned the important lesson that a scholar may repeat glibly a whole string of verses, without understanding their meaning, or having any just sense of their importance. He has further learned that no printed set of questions can be exactly adapted to the wants of all classes, much less to the individual members of those classes; and he has learned from experience that it is utterly impossible for him to hold the attention of individuals or keep up an interest in the class while he reads the questions to them from the paper. Furthermore, his conscience has convicted him of the inconsistency (to say the least) of requiring his scholars to give their answers without the paper while he himself is dependent upon the paper, not only for asking the questions, but to see that their answers are right. He has therefore made the commendable resolution to reform, and henceforth to be a free man; and he has begun the work by transferring the lesson from his hands to his head. Now he stands before his class, no longer a shackled slave, but a free man; and the very consciousness of his freedom lends dignity and life to his efforts.

He looks in a kind but firm and manly manner directly into the eyes of his scholars, and reads upon their faces the thoughts and emotions of their hearts.

He does not have a set of questions all made up, and committed to memory; but out of the fullness of his own knowledge of the lesson he asks such questions as are best calculated to test the pupil's knowledge and understanding, or to make clear to his mind points not thoroughly understood, never with certainty knowing what the next question will be until he has heard the pupil's answer to the one just asked.

He watches every movement; he notes every expression. Now he fires a question at that listless boy; again he requests another, whose attention is wavering, to read a certain passage from the Bible. He explains, he illustrates; he enforces the truth taught, and exhorts to obedience and holy living.

All this means work for the teacher. Not a faculty of the mind nor a fiber of the body is dormant. The sympathies are all in lively exercise, as the teacher watches with the most intense interest the effect of the truth upon the minds before him. This is work,—exhaustive work, if you please,—but at the same time it is grandly exhilarating and noble work. Such is our model teacher in the school,—an earnest, faithful, enthusiastic, exemplary, progressive worker for God.

OUT OF THE SCHOOL.

Our model teacher when out of the school does not forget that he has duties as a teacher which follow him throughout the week. Among these he recognizes as sacred that of preparing his lesson for the next Sabbath; and knowing that thorough preparation requires deep and prayerful meditation, and having learned, perhaps from experience, how superficially is that lesson learned whose study is put off until Friday night, he begins the work Sabbath afternoon, and gains a good start before the new weeks begins. Then he follows up the work by studying a little every day. Perhaps he does this at family prayers, considering a few questions, or committing a text each time. Thus he has the lesson to think about all through the week, as he goes to and from his work, or while he drives the team, or shoves the plane, or swings the scythe. And this is a matter of no small importance, when we take into consideration that which few but our model teacher ever thinks of, namely, the benefits to be derived from studying the lesson with reference to the wants of individual members of the class. As he goes about his work the teacher thinks over the lesson, and tries to discover some point that will be as meat in season to some individual of his class; or, reversing the process, he thinks of the spiritual condition or the prominent characteristic of some individual, and searches the lesson for food adapted to that individual's wants. Thus by having the lesson well in mind at the beginning of the week, he is able to accomplish a most important work, which is utterly impossible to the teacher who does not study his lesson until the close of the week.

Another duty which our teacher recognizes as binding upon him out of the school is that of becoming acquainted with each member of his class. How can he adapt his teaching to their spiritual wants unless he is familiar with those wants? Hence in every proper way he seeks to know his scholars. He trains himself to close habits of observation, studying his scholars closely without seeming to do so. But finding it impossible to gain more than a general knowledge of their character in the class, he extends his observations outside. He studies his pupil while at play or on the street; he talks with his teacher in the day-school; he learns what is his general reputation in the community where he lives. But he must get nearer to his pupil yet. So he neglects no opportunity of conversing with him. As he meets him on the street, he does not hasten past with merely a nod of recognition; but, however hurried he may be, he stops for a few pleasant and encouraging remarks. It takes but a minute, and he can well afford the time; for thus he is constantly winning his confidence and drawing nearer to him. He calls at his home, and becomes acquainted with his parents. He notes the favorable and unfavorable points in his home surroundings and influence. All this is done, not after the manner and spirit of a detective, but as a true, Christian friend, who

thus seeks to become acquainted with the circumstances of his pupil, that he may know better how to labor for his highest good.

The faithful teacher during the week inquires after those who may have been absent from the class the Sabbath before. He reasons thus: Either he has some good reasons for being absent, or he has not. If he has not, he is evidently losing his interest in the school; and if I show no interest in him, he will soon drop out entirely; and it is a crisis in the scholar's life when he is tempted to forsake the Sabbath-school. On the other hand, if I call upon him, or drop him a note, kindly inquiring after the cause of his absence, my interest in him thus expressed at this crisis, may be the means of keeping him in the school and saving his soul. If he has a good reason for being absent, then he or his friends may be sick or in trouble, and a little aid or sympathy from his teacher will be just the thing to win his heart, and open the way to do him good spiritually.

Finally, the model teacher is painfully conscious of the imperfections of his work. He is not at all satisfied with his efforts, and neglects no means of improvement within his reach. If the school has teachers' meetings, he is always present. He practices economy that he may save means to buy the best books on teaching. He studies these carefully and prayerfully, and tries to put in practice what he learns. He is constantly on the alert to seize upon every hint which will help him to do his work better. In short, by prayer, by study, by observation and meditation, in every way possible, he studies to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." C. C. L.

OHIO SABBATH-SCHOOL ASSOCIATION.

THE first meeting of the seventh annual session of this Association convened on the camp-ground at Columbus, O., Sept. 14, 1884, at 9:30 A. M. The President being absent, Eld. E. H. Gates was appointed to fill the vacancy. Minutes of the last annual session were read and approved. The Chair appointed the following committees: On Nominations, W. J. Stone, M. Watts, and A. L. Stevens; on Resolutions, D. E. Lindsay, H. H. Buskholder, and Mrs. Celia Thomas.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 16, AT 5 P. M. After the usual opening exercises Eld. I. D. Van Horn interested the children for a short time by asking general questions. This exercise was interesting to both old and young. The minutes of the previous meeting were read and accepted, after which the report of labor for the preceding quarter was read. The annual financial report was also given. The Committee on Resolutions offered the following:—

Whereas, We believe the Sabbath-school to be a grand means second to none for the instruction of our children in the word of God, especially in present truth; therefore—

Resolved, That we will encourage our children, by our presence and all other possible ways, to be punctual in attendance, thorough in their lessons, and faithful in the discharge of all their duties as pupils in the school of Christ.

Resolved, That we are more than ever convinced of the absolute necessity of the presence and example of the fathers and mothers of the church in order that the school may accomplish the greatest possible good.

Resolved, That we hail with gladness the new series of lessons pertaining more particularly to the special truths which are necessary to be understood and practiced preparatory to our entering the city of God.

Whereas, The General Conference has removed our President to labor in Kentucky; therefore—

Resolved, That we hereby express our appreciation of his labors among us, and will gladly welcome him back whenever in the providence of God it is possible for him to return.

These resolutions were adopted. The Committee on Nominations reported the following-named persons, who were elected as officers for the ensuing year: For President, O. F. Guilford; Vice-President, O. J. Mason; Secretary and Treasurer, Verna N. Mason; Executive Board, O. F. Guilford, O. J. Mason, and D. E. Lindsey.

By vote, Sr. S. E. Stevens was appointed to prepare an essay to be read at our next annual meeting.

Adjourned *sine die*.

E. H. GATES, *Pres. pro tem.*
VERNA N. MASON, *Sec.*

The Review and Herald.

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

BATTLE CREEK, MICH., OCT. 28, 1884.

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

EDITORIAL CORRESPONDENCE.

DEDICATION OF SOUTH LANCASTER ACADEMY.

South Lancaster, Mass., Oct. 20, 1884.

LEAVING the Independence, Mo., camp ground, Oct. 13, we had opportunity to spend half a day in Battle Creek, before proceeding to South Lancaster, Mass., at the request of Eld. Haskell and others, to be present at the dedication of the new Academy building, which was appointed for the 17th. An accident in Canada, by which the engineer of the train was killed and a number of the passengers more or less injured, caused a delay of seven hours, spoiled connections at Albany, and allowed us to reach the place only about half an hour before the commencement of the services, which was fixed at one o'clock of the date above named.

The Academy chapel was filled to its utmost capacity. Elds. Goodrich and Hersum were present from Maine, Elds. Hutchins and Burrill from Vermont, Eld. Whitney and Bro. Boynton from New York. A full attendance of our own people from the immediate vicinity, and a good representation of the principal citizens of South Lancaster, made up an intelligent and interested congregation.

After singing, introductory remarks were made by Eld. Haskell, extending a welcome to all who had come. The opening prayer was offered by Eld. Hutchins, after which a history of the South Lancaster Academy enterprise from its beginning to the present time, when, with its new facilities, it is entering upon a new era of progress, was given by Eld. Robinson. This showed how, step by step, with a constantly accelerating progress, the enterprise had reached its present state of enlargement and prosperity, and how often the evidences of a favoring providence had been seen.

A report of the building committee, and, on their behalf, a presentation of the buildings to the Academy Association, were made by Bro. J. Taber, of Jackson, Mich., who had had charge of the erection of the buildings. In behalf of the stockholders, Eld. Haskell responded, accepting the work, and commending the ability and fidelity with which the buildings had been erected.

The dedicatory remarks were designed to show the Bible standard of education, and how S. D. Adventists are striving to reach it.

Following these remarks some very interesting reminiscences of the place where the Academy is located were given by Rev. A. P. Marvin, the Congregational minister of the place, and brief and appropriate addresses followed by Rev. Mr. Bartoul, Unitarian minister, by Mr. Howe, banker, and by Elds. Hutchins, Burrill, and Whitney. These added greatly to the interest of the occasion. The dedicatory prayer was offered by Eld. Haskell; and after the benediction, the audience had the privilege of examining the buildings. These are very thoroughly and substantially made, and neatly finished, and drew forth many words of gratification and commendation from the visitors. Their expectations were surpassed, and the feelings of many, if not all, were doubtless expressed by one of the leading citizens, who remarked to Eld. Haskell that our people had done honor to themselves and to the place thus far in this enterprise. Thus the friendly attitude of the community toward the school is assured.

The coming term opens with a strong corps of teachers, Eld. Robinson being in charge, with efficient assistants. The dormitory will seat a hundred and twenty at its tables, and its rooms are fitted up with every facility for the health and comfort of the students. The outlook for future prosperity seems to be excellent. In the ranks of actual workers now out in the field, South Lancaster Academy is already well represented. We expect it will be more fully so in the future.

On Sabbath and Sunday the house of worship was well filled. More room will soon need to be provided. Preaching by Elds. Haskell, Burrill, Goodrich, Hutchins, and the writer. On Monday the officers of the society were elected, but we were obliged to leave before the result was declared.

AT HOME.

Battle Creek, Oct. 27, 1884.

We returned by way of New York City, having the pleasure of the company of Eld. Whitney and Bro. Boynton and Taber to that place, where the magnificent steamer Bristol, of the Fall River line, landed us in safety Tuesday morning, the 21st. The sights and sounds of a great metropolis in these days contain an impressive lesson for the student of prophecy. How like the description given us of the days of Noah and Lot, when, representing how it would be in the last days, worldliness was the irresistible tide, and fleshly gratification the all-absorbing passion. What chance is there for the truth in such a seething caldron of mammon and pleasure? Parting with Bro. Whitney at Utica, N. Y., with Bro. Taber at Jackson, Mich., we reached Battle Creek, the 23d. Quite a number of delegates to the General Conference are already here. Eld. Waggoner spoke in the Tabernacle on the Sabbath. In a few days the Conference with all its multiform matters of business, its urgent demands, and its opportunities, will be here. Pray for the blessing of Heaven to rest upon it.

A. D. 1844.

THE above date is the great light-house to the sailor on the prophetic channel in these last days. The message of truth which was then proclaimed to all the world should never be forgotten by any who would make the port of bliss at the close of earth's perilous voyage. Our venerable brother, who was a practical sailor, and who now sleeps in Jesus, said that sailors laid their course by the light-house after they had passed it, as well as before, and by this means avoided the rocks and shoals, which sometimes make the last part of their voyage the most perilous of any.

Before reaching 1844 it had been demonstrated twice, at least, that the mode of computing prophetic time commonly adopted by expositors, namely, taking a day in the prophecy to represent a year in the fulfillment, was the correct computation. One of these demonstrations had been seen in the exact fulfillment of the time, times, and a half of papal rule. Dan. 7:25; Rev. 12:6, 14, and 13:5. The papacy was established by the plucking up of three of the ten kingdoms into which the Roman empire was divided, symbolized by the ten horns upon the beast of Dan. 7:7, 8, 24. The Ostrogoths, the third of the three kingdoms which were subdued to make room for the papacy, were finally conquered in A. D. 538. Add to this date 1260 years, and it brings us to A. D. 1798, in which year the pope was dethroned and carried a prisoner of war into France, where he died in exile.

The second demonstration to which I allude is the exact fulfillment of the two prophetic periods of Rev. 9, connected with the sounding of the fifth and sixth trumpets. These two periods were computed by Eld. Josiah Litch in 1838; and finding that they would end Aug. 11, 1840, by the adopted rule of interpretation, he predicted thereon the loss of Turkish independence at that date. When the

time arrived, the prediction was verified. On that day the terms of the settlement of the Sultan's quarrel with the Pacha of Egypt who was in open hostility against him, which terms were prepared by the Christian powers of Europe, were passed by the Sultan into the hands of the Pacha, and thus the affair was left to be settled between the Pacha and the Christian powers. For a particular account of this transaction, see a pamphlet entitled "The Seven Trumpets," for sale at the REVIEW Office.

This demonstration gave power to the message on prophetic time then being preached. The 2300 days of Dan. 8:14 would end in 1844; and upon this was based the proclamation, "The hour of his Judgment is come." Rev. 14:6, 7. With such assurances of the correctness of the computation of prophetic time, and considering, too, that God lives, and fulfills his own word in its season, it is vain to say that those who preached that thrilling warning which moved the world were mistaken in regard to the time which they preached. They did mistake in regard to the coming of the Lord at that time; but their position on prophetic time was right. No error can be found in it; though many have tried their hand at correcting the error, and have set numerous times for the coming of Christ, upon the strength of their false expositions. The word of God never fails of its fulfillment. He has set his seal to the fulfillment of the prophetic numbers, and it is vain to attempt to remove it.

The events which have taken place since 1844 all conspire to show that the message on time was from Heaven, and not of men. Before that time we had had "signs in the sun, and in the moon, and in the stars," but immediately following it there has been "distress of nations with perplexity." The nations have been peculiarly straitened and perplexed in regard to the attitude which they bear to each other. The sea and the waves have roared, engulfing many mariners, and earthquakes by land and sea have shaken cities, removed islands with vast numbers of inhabitants, and sent inland great tidal waves which have swept away vast numbers of human beings. Cyclones, tornadoes, floods, and disastrous fires have indicated a warning of the elements; and these things are beginning to cause men's hearts to fail "for fear, and for looking after those things which are coming upon the earth."

The year 1848 is especially memorable on account of the political convulsion which shook all Europe. From that time to this it has been evident that the nations have been in that condition described in prophecy by the significant expression, "the nations were angry." This state of the nations is to be followed by the wrath of God—the seven last plagues. Rev. 11:18; 15:1. The nations are now fulfilling the prophetic command, "Prepare war, wake up the mighty men, let all the men of war draw near," etc. Joel 3:9. The Lord's "mighty ones" will come down to the battle. Verse 11; Rev. 19:11-20.

In that year modern spirit manifestations were introduced to public attention,—a Satanic delusion which has suddenly spread itself over all the earth. Satan was not permitted to spring this snare upon the people till they had rejected the light from the word of God, which showed that the second coming of Christ is at hand. Speaking of the coming of Christ the apostle says, "Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:9-12.

Since 1844 the last message of the gospel has been announced, giving a final warning against the

worship of the beast and his image, and bringing to light the people in various parts of the world which keep the commandments of God and the faith of Jesus. Rev. 14:9-12. So we see the last great deception of Satan, and the last merciful warning of the gospel, doing their work simultaneously.

The lowering of the standard of piety and morality has been constant and rapid since 1844. All manner of measures to raise church moneys have been resorted to, some of which are condemned by State laws as immoral. Festivities and worldly amusements have been increasing, and that under the sanction of both clergymen and laity. Church buildings have been supplemented with eating-houses and play-rooms. Were the apostle here, he would very naturally exclaim, "What? have ye not houses to eat and drink in? or despise ye the church of God, and shame them that have not?"

Infidelity has grown bold and aggressive, and its apostles are trumpeting their blasphemies through the land. Science, falsely so-called, has boldly arrayed itself against the Bible, and leading clergymen and popular college professors have been, and are, taking new departures from the faith of the gospel in that direction.

Since 1844 the pope of Rome has called two general councils, the one to decree the "immaculate conception," the other to proclaim his own infallibility; and it is remarkable how soon after the decree of infallibility was reached that the last show of temporal power was taken from him.

At the present time, too, there is a popular movement among Protestants for a union of all "evangelical churches," not a union upon Bible truth, but one which ignores the distinction between truth and error, spreading the mantle of false charity over all denominations alike. And although the papacy has been denounced by them, since the sixteenth century, as "the man of sin, the son of perdition," yet many of them now show a decided tendency to embrace the church of Rome in the proposed charitable union.

Another feature of the present time is a movement toward a law-religion, or a "religious amendment" of our Constitution. The Sunday-Sabbath is the most conspicuous object in this movement, it being of the most practical importance. The "mother church" being the power that substituted the Sunday in the place of the Sabbath of the Lord, as she invariably and truthfully claims, why should she not be included in the Evangelical Alliance, especially as her help is needed to carry the religious amendment, a thing which she will not be averse to do? Accordingly we see Protestantism changing front and courting the Roman church. On the death of Pope Pius IX. a leading minister, supposed to be evangelical, preached "His Holiness" straight to Heaven, purgatory being no stopping-place for one that is infallible. And numerous expressions from higher sources show that the nominal churches are getting ripe for the union.

United in action, at least, the object will be gained; Sunday will be established by law; the image of the beast will be formed. Meanwhile the Lord is sending forth the warning against the worship of the beast and his image, and bringing out his people to keep the commandments of God and the faith of Jesus. We now have the privilege of choosing whether we will worship God or Baal. Our all is depending on the choice which we make, and our faithfulness to God and his truth.

R. F. COTTRELL.

—O Saviour, I have nought to plead
In earth beneath or heaven above,
But just my own exceeding need,
And thy exceeding love.

The need will soon be past and gone,
Exceeding great, but quickly o'er;
The love unbought is all thine own,
And lasts forevermore.

—Travers Madge.

KENTUCKY CAMP-MEETING.

THIS meeting commenced at Glasgow Oct. 3, and was conducted several days by Elds. Osborn and Rupert and their associate laborers who are preaching in the State. The meeting was held within the city limits, only about one-quarter of a mile from the center of the business part of the city. Oct. 7, Eld. Van Horn arrived, the writer one day later. We found the meeting in a good spiritual condition, and all took hold well in all our social meetings.

Eld. Rupert and Bro. Pound held a tent-meeting in the city, which closed a few weeks since. The Lord blessed their efforts, and some twenty-five embraced the truth. Seeing the necessity of a meeting-house, they commenced to erect one immediately, 26x40 in size, locating it near the center of the city. It is now enclosed, and will be soon completed. The inhabitants of the place have been so thoroughly tested by the tent-meeting that our outside turnout was small. There was much interest manifested in all our meetings by those camped upon the ground, and all the transactions of business passed off harmoniously. Eld. Rupert was elected president of the Conference. Bro. Willard Saxby was ordained the last day of the meeting.

Kentucky now has four ordained ministers, one licentiate, and several colporters. They are entering upon a systematic canvass, and through the blessing of the Lord will accomplish much good.

The financial wants of the cause were considered, and a resolution was passed to raise \$2,500 to prosecute the work in the State, and in a short space of time \$2,100 was pledged. All seemed thankful for the privilege of aiding in the cause.

The Lord has blessed the laborers in Kentucky, and we see no reason why a strong Conference of believers in the truths of the third angel's message may not be raised up in that State.

S. H. LANE.

CONGREGATIONALISM AND MODIFIED UNIVERSALISM.

If the writer were to state upon his own authority that infidelity and Universalism were making rapid inroads among the religious denominations of to-day, and should point to this fact as proof that the words of the prophet were being fulfilled where he says that "in the last days perilous times shall come," and men having the form of godliness shall deny the power thereof,—there would be some ready to cry, "You're a 'pessimist.' Why do you always look upon the unfavorable side of matters, and are never able to see anything good in the religious world?" But as the writer does not propose to advance his own opinions in this article, he will have no words with any who may be thus disposed to criticise, but will call their attention to the language of Paul in 2 Tim. 3:1-5, and leave them to shout "pessimist" at him if they will.

Meanwhile, the reader's attention is called to statements of President Northrup, of Yale College, and to comments upon the same by the *Interior* (itself a Presbyterian paper), which reveal the startling fact that, in the Professor's own words, the Congregational churches of the East "have made a step toward modified Universalism." Here is the article entire, as it appeared in the *Interior* of Oct. 9:—

"President Northrup, of Yale, gave the Congregational Club of St. Paul an account of the revolution which has quietly been accomplished in the Congregational churches of the East. He said:—

"It is a fact that the church has made a step toward modified Universalism. The revolution is not the effect of preaching, nor the work of any sect or school; but of a silent change in the thought and methods of modern life.

"Second, the sense of sin—the intense conviction of sin that prevailed in preaching and religious experience and literature—has almost entirely gone.

"Third, a very diminished importance now attaches to creeds. Whether this has made Christianity more or less aggressive and effective remains to be seen."

"President Northrup's statements were received with applause, and they are printed in the *Advance* without comment, which shows that the theology of the churches is not differentiated by longitude. He said (we quote the report of the *Advance*):—

"We cannot go backward. The love of God in Christ, and not the terrors of the law, must be the chief power in the work. Sinai no longer terrifies, but Gethsemane and Calvary still touch the hearts of men. The central power in the religious life to-day is the life of Christ." These facts were presented by President Northrup with an earnestness and manly courage that won all hearts, and although he prefaced his paper with the remark that he only knew about church life in the East, the applause that followed his address showed that the sympathy of the Club was with him. Rev. J. L. Scudder told with much feeling how he had struggled out of the theology of Union Seminary into a gospel that is actually adapted to his own needs, and the needs of the many young men in his congregation.

"Well, if you cannot go back, then you must go forward. 'Gethsemane and Calvary still touch the hearts of men.' Yale College and Andover and the churches have not gotten entirely away from the gospel yet. There is still a feeble show of sensibility to its appeals. But how long will this last in a forward movement which has left no sense of sin behind, and has no respect to scriptural truth—to creeds? When the sense of sin is almost entirely gone, what is there left of Gethsemane and Calvary but a tragedy, and what appeal has it to make to anything but sentimentality? Why not present the softer and more artistic death of Ophelia from the pulpit, to touch the hearts of men? The amazing thing is, that avowals and confessions like these should be applauded in the St. Paul Congregational Club, and printed without comment in the *Advance*. It is to say that the theology of Congregationalism is affected through and through with dry rot. If sin counts for nothing, neither does salvation count for anything. If truth is not valued, neither is falsehood abhorred. There is nothing left but the sentimentality which carries bouquets and attar of roses to criminals awaiting execution under the civil law. And how long will this kind of religion last? What is left of it is nothing else than a fading reminiscence, a forgotten habit, a dream, a tale that hath been told. Dr. Scudder got away, after a struggle with his conscience, from the theology of Union Seminary to a sentimentality adapted to the 'wants of his people.' His people do not want to be convicted of sin. They do not want the burden of accepted truth. So the word of God must be adapted to what they do want! That is an heroic, Pauline, Christlike gospel, is it not? And 'we cannot go backward' to the awful significance of Calvary, and to the awful teachings of Christ. No more of Sinai—with its 'thou shalt not.' This is not only the dry rot of theology, but the dry rot of morality as well. If there be a remnant, and we know there is a large one in the Congregational churches, who are willing to stand with Elijah and Paul, they cannot be too soon in declaring themselves. This 'modified Universalism' is not as good as Universalism, which, at least, has sincere and positive convictions." C. C. L.

THE CAUSE OF RELIGIOUS PERSECUTION.

As a general thing, there has ever been just one cause for religious persecution, and that is clearly expressed in the words of an apostle in reference to Cain and Abel. He says, "And wherefore slew he him? Because his own works were evil, and his brother's righteous." Righteous living and conversation condemn the unrighteous. It was the spotless life and the pure and holy teaching of Jesus which condemned the rulers of the Jews, and brought upon him their hatred. Their religious pride was wounded, and they had no argument to oppose him but their power, supported by the prejudices of a blind and misled people. They could not gainsay the teaching of Christ and his apostles by any righteous course of argument; and hence their bitter persecution of the infant church.

And when the gospel of Christ began to make

inroads upon the idolatry of paganism, these blind and wicked votaries of a false religion were aroused; and the rulers of this darkness put forth their strongest argument against a religion of truth, of purity, and of righteousness which condemned their wickedness. This argument was force, oppression, extermination.

The same was true when the falling away from the simplicity of the gospel, and the corruptions of inflowing paganism, had developed the papacy. Then whoever would maintain the faith in its purity and the righteousness taught by Jesus and his apostles, became odious to those who loved the praise of men in preference to the honor which comes from God; and the most feasible way they could see to maintain their position without annoyance from a despised minority, was to force them to terms of submission or put them out of the way. Their own works were evil, and the righteousness of the righteous was a continual reproach to them.

It will be the same in the last persecution. The ruling spirits in the popular churches will follow the traditions of men, rather than return to the commandments of God, feeling strong in the strength of the great majority; and seeing the little minority who are pleading for Bible truth standing right in their way, condemning their course by their adherence to the commandments of God, the last argument—force—will be resorted to; and an attempt will be made to compel all to keep the tradition of men, which makes void the fourth commandment of the law of God. The time is swiftly approaching, and the way is being prepared for the unrighteous decree. Now is the time of preparation for those who will be found on the Lord's side in the final conflict. The powers of darkness shall not prevail; but the victors will stand with the Lamb on Mount Zion, having the Father's name in their foreheads.

R. F. COTRELL.

THE WORK IN KENTUCKY.

OWING to circumstances, I have failed to write for the REVIEW for some time; but it has not been on account of lack of interest, or because I have been idle. I do not now wish to speak of what has been done during our camp-meeting and previously, for others will do that; but I wish to consider our duty with reference to the work in the future.

Since our good camp-meeting has closed, I have thought over the plans laid for carrying forward the work in Kentucky, and it has seemed that the plans devised at the camp-meeting were good. It was then recommended that all engage in the colporter work till tent season. By pursuing this course the field will be prepared for ministerial labor next summer, and the truth placed before hundreds that would not otherwise be reached. Undoubtedly the Lord is preparing the way before us. Mr. Seever, of Glasgow, offers us a free transportation over his stage line to Burksville, forty-five miles on the Cumberland River. Mr. Seever's wife is a Sabbath-keeper. Now we would like some one to labor in that country probably all winter as a colporter, also, if the way opens, to hold Bible-readings. Who will fill this opening? Bro. Pound has been impressed for some time in reference to laboring in the "blue grass" region. We hope the way may open for him to do so. He has already ordered fifty "Thoughts" to commence with. Litchfield and vicinity will be canvassed by Bro. Oliver. Some interest in that place has already been manifested. Bro. and Sr. Saxby, Bro. Brown, and probably Sr. Ross, will undoubtedly open a new field and raise up friends for the cause in the southwestern part of the State. Hopkinsville, a place of ten thousand inhabitants, will be their head-quarters. Now there are a number more just as capable of doing work in the cause as these

mentioned, and the openings are abundant. As I write these lines, my heart is encouraged, and I think I can see every reason to rejoice for the prospect of the prosperity of the cause in the future as well as for the success in the year just past.

Let all who wish to engage in the good work, write to me at Glasgow, and I will aid you all I can. Our new meeting-house in Glasgow is now inclosed and painted. We hope the Glasgow company will appreciate their privileges enjoyed the past summer, and show the same by becoming a working church.

G. G. RUPERT.

THE RELATION OF THE AMERICAN PARTY TO THE CATHOLICS.

MOST of the readers of the REVIEW have doubtless heard of the American party, and already know that their aims are closely allied to the National Reform movement. With the latter, they hold that "ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government," and they propose to purify American politics by infusing it with the Christian religion. They differ from the National Reform party principally in their earnest opposition to all secret societies. The third plank of their platform declares that "God requires, and man needs, a Sabbath;" and they are doubtless in favor of Sunday legislation; for, speaking of Mr. Blaine's visit to the Catholic University at South Bend, Ind., upon a recent Sunday, the *Christian Cynosure*, organ of the American party, says with reference to a speech which he made upon that occasion: "There was nothing that would offend the meanest political striker; whereas, the day, the audience, and Mr. Blaine's Christian profession would have permitted—nay, they required, a positive testimony for Christianity. It is safe to say that Mr. Blaine would not repeat his Notre Dame Sabbath at Oberlin. Will he help to honor the day when he gets to Washington?" In this connection it is but just to add that they disclaim all intention or desire to oppress Sabbath-keepers by Sunday legislation; and at the Michigan State convention, held at Battle Creek early the present year, they passed the following resolution, which was endorsed later in the season by the national convention at Chicago:—

"Resolved, That this association express its conviction that, in the matter of Sabbath legislation, those who observe the seventh day are entitled to the same protection as those who observe the first."

No doubt these were the honest sentiments of the men who uttered them, as they looked at matters then; but they will be as straws before the overwhelming tide of sentiment opposed to making any such exception in favor of so insignificant a minority as Sabbatarians will present.

But how will the Catholics stand in the "coming conflict"? It would be perfectly natural for them to support their cherished institution of Sunday, for which the Catholic church furnishes the only ecclesiastical authority; and no one supposes for a moment that they have lost all of that spirit which formerly led them to coerce those whom they looked upon as heretics. They are strongly opposed to secret societies, and this naturally forms a bond of union between them and the American party. How strong is this friendship? Is it growing? What will be the result? These are important questions, easily asked, but not so easily answered. To give some information upon these matters, however, and to arouse thought with reference to them, the following article is quoted from the *Christian Cynosure* of Oct. 23, entitled, "Our Relation to the Catholics." The readers of the REVIEW will also be interested to peruse the article which is promised next week:—

"This is very complicated, and to the last degree important. The *Cynosure* is intensely Protestant. It protests against the doctrine of salvation by

human ceremonies, wherever and by whomsoever taught. It abhors the complete subordination and subjugation of man to man, and regards war which absorbs the free agency of soldiers into officers, as a 'temporary repeal of all the virtues;' in short, a judgment of God, and so no justification for the same complete annihilation of manhood by Jesuits, Masons, Mollie Maguires, Ku-Klux, Nihilists, etc., etc.

"But over, above, and beyond all, the *Cynosure* regards all priests, since Christ, who 'hath an unchanging priesthood,' as mere errors, mistakes, and counterfeits. Christ is the only High Priest we have, or need.

"Now, on the contrary, while we loathe and detest all sham Protestantism, with its 'step toward modified Universalism,' 'restatement of Christ's words of future retribution, post-mortem probation,' etc., we consider the whole secret lodge system a foul conspiracy against God, and goodness, the Bible, order, and morals. And this system of Masonry numbers in its dark lists thousands of members and ministers of Protestant churches. We look upon the whole Masonic horde, little and large, as one complicated, collective anti-Christ of the last days. Knight Templary, originally a Popish institution, now pervades Protestantism, and mocks Christ with its 'cup of devils,' drunk from human skulls, etc., harlot finery, and sword-worship. This is embarrassing enough.

"Now the American party proposes to withdraw these lodge-charters, and prohibit their cathys by the votes of the American people; and the *Cynosure* believes it can and will be done. God is everywhere 'raising up a standard' against these dreary abodes of darkness and moral death.

"Prof. Claudio Jannet, of the Catholic University of Paris, sent us four French volumes against secret societies as the enemies of society. A bright monthly, entitled '*Freemasonry Unmasked*,' is sent us also from Paris. And now we have the two letters below; one from a polished gentleman in Tours, South France, and the other from the Rev. Joseph P. Roles, a Catholic priest in Chicago. The letters explain themselves, and we will endeavor to recur to our relations with the Catholics next week.

"This much is certain, the Romish church, all things considered, is the strongest human organization on earth; and it insists on Christ as King; it insists on marriage between one man and one woman; it gives us the Father and the Son, while the lodge denies us both; and every Catholic paper which appeals to the people against the lodge, is on the right track; for appeals to the people are American.

"But here are the letters. Read them:—

"[Translated by Prof. W. H. Fischer.]

"TOURS, FRANCE, SEPT. 17, 1884.

"Rev. Dr. Blanchard, Wheaton College, Ill.

"REV. SIR: We have learned that, seeing the dangers caused to Christian society by the immense Masonic associations, you are at the head of a prosperous party which applies itself to weaken and diminish the destructive effects of Freemasonry, and to cauterize the wounds inflicted by this dangerous society, as well on the moral as on the material existence of Christian society.

"Under the name of 'Society of Historical Research,' we have founded at Tours a nucleus of resistance and exposure which we hope to extend and increase toward the same object which you pursue. Also we would request your favor in corresponding with us, and giving us valuable information concerning the means most favorable to your benevolent endeavors, as well as concerning results already achieved.

"Your elections of next November interest us very much; and we desire to follow them in order.

"Accept, Rev. sir, the expression of our respectful consideration.

"Yours for the truth, A. SCHMID."

"Here follows the courteous letter of a priest of thirty-one years standing, twenty-five of which he has passed in Chicago; a gentleman of much travel and intelligence:—

"CHICAGO, ILL., OCT. 4, 1884.

"Rev. Dr. Blanchard.

"DEAR SIR: Recently in Tours, France, I made the acquaintance of Mons. A. Schmid, the editor of the *Independent*, a gentleman well versed in antiquarian researches, but now directing his attention chiefly to the influence that secret societies are exercising on order and morals.

"He was very much interested in the work that you had performed in America, for his views in the main are yours, but in some details he had noted of your career, I think he was misinformed.

"I. Could you give me, to be transmitted to him, any pamphlet or work of yours likely to put him right on all?"

"II. As he is the leader of an organized movement against secret societies, would you like to be placed in correspondence with him?"

"Yours respectfully, Jos. P. ROLES."
C. C. L.

A MOMENTOUS PERIOD.

OUR earth has never seen a more momentous period than the present. It was a time of awful moment in the days of Noah while the ark was being prepared, and the world was being warned of its approaching doom. Those hundred and twenty years of probation,—a time in which general repentance and reformation might have averted the impending calamity, as was afterward the case with the doomed Ninevites,—were days of fearful import to the antediluvians. See Joel 3:10; Jer. 18:7, 8. But Noah's faith condemned their unbelief and wickedness; therefore God, after taking Enoch to himself, and after other faithful ones had fallen asleep, brought the flood upon the world of the ungodly, as he had forewarned them by his faithful servant.

The world is now hastening to its final doom. A remnant was saved from the flood to re-people the earth; but in the coming calamity, the few righteous who are found alive will be translated, and the remnant of the wicked will be cut off. The past and present fulfillments of the prophetic word of God force us to the conclusion that we are standing on the very border of this transcendently momentous event. Since we look for such things, what manner of persons ought we to be? There must be a people here whose faith and works and deep piety and consecration to God and the cause of human salvation, will condemn the unbelieving and disobedient race, they thus becoming heirs of that righteousness which is by faith.

There is a great work before us who believe. The world is to be warned, and the true-hearted are to be searched out and fitted for the coming event. The commandments of God and the faith of Jesus must be restored to those who shall be translated as Enoch and Elijah were. The remnant of God's people must be found walking with him. The time is short in which to work. How shall the mighty work be accomplished? It is not by human power, but by the Spirit of God. But we have a responsibility to place ourselves in a position in which God can work through us. If we occupy such a position, he will use us in our weakness to accomplish great results. To him will all glory be due.

We cannot make amends for past neglects. It will be of no use to mourn over past short-comings; only as it may incite us to greater diligence in time to come. May God help us, my brethren and sisters, to make the necessary preparation to have a part in the closing work of the gospel. The faithful will soon hear the "Well done, good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."
R. F. COTTRELL.

"I expect to pass through this world but once. If, therefore, there be any kindness I can show or any good thing I can do to any fellow human being let me do it now; let me not defer nor neglect it, for I shall not pass this way again."

—I take this cross, dear Jesus;
Enough for me
That all its pain and burden
Was borne by thee;
And that in love bestowing
This was the best,
The shortest, sweetest leading
To perfect rest.

—A holy life has a voice. It speaks when the tongue is silent, and is either a constant attraction or a continual reproof.—*Hinton.*

Ministers' Department.

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

DR. BARNES ON PREACHING.

THE following interesting remarks on preaching are found at the close of Dr. Barnes' comments on the 14th chapter of 1 Corinthians:—

"Preaching should be simple and intelligible. There is much preaching which might as well be in a foreign tongue as in the language which is actually employed. It is dry, abstruse, metaphysical, remote from the common manner of expression and the common habits of thought among men. It may be suited to schools of philosophy, but it cannot be suited to the pulpit. The preaching of the Lord Jesus was simple and intelligible, even to a child. Nothing can be a greater error than for the ministers of the gospel to adopt a dry and metaphysical manner of preaching. The most successful preachers have been those who have been most remarkable for their simplicity and clearness. Nor is simplicity and intelligibility of manner inconsistent with bright thought and profound sentiments. A diamond is the most pure of all minerals; a river may be deep, and yet its water so pure that the bottom may be seen at a great depth; glass in the window is most valuable the clearer and purer it is, when it is itself least seen, and when it gives no obstruction to the light. If the purpose is that the glass may be itself an ornament, it may be well to stain it; if to give light, it should be pure. A very shallow stream may be very muddy, and because the bottom cannot be seen it is no evidence that it is deep. So it is with style. If the purpose is to convey thought, to enlighten and save the soul, the style should be plain, simple, pure. If it be to bewilder and confound, or to be admired as unintelligible, or perhaps as profound, then an abstruse and metaphysical or flowery manner may be adopted in the pulpit.

NOT A THING TO BOAST OF.

AN eminent preacher is reported to have recently said to his people in a somewhat boastful way: "There is not a boy, nor a girl, nor a woman, nor a man, who can say that I have talked religion to him, except when they have desired it and come to me." And another preacher, somewhat eminent a few years ago, but now under an eclipse, is reported as having said that he would not "peddle the gospel to anybody." He would preach the best sermons that he could to those that would come to hear him, but he would not talk religion to individuals.

It is doubtless true that the great business of the minister of Christ is the public preaching of the gospel. But he has by no means fulfilled his mission when he has done thus much, however faithfully. The Saviour did not thus limit himself. At Jacob's well, though wearied with his travels, he improved the opportunity to speak a word to the Samaritan woman who came there to draw water, which proved a word of salvation to her soul, and through her to the souls of many others. Nor did Paul, the prince of preachers, confine his endeavors for the good of souls to his public ministrations. He taught men publicly, and from house to house, warning every man night and day with tears. He improved all favorable opportunities to speak to perishing men about the interests of their precious souls, if by any means he might save some. He did not wait for men to come to him, nor did he regard it as beneath his dignity to "peddle the gospel," as this personal work has sneeringly been characterized. Multitudes have been saved by just this kind of work, who but for it had not been saved. And we regard it as a favorable sign, that of late there has been a waking up in larger measure to its importance. It is in our commission to "preach the gospel to every creature." We are to do this both publicly and privately. The minister that boasts that he has never done it in this latter way, thereby condemns himself out of his own mouth. He proclaims that he has been sadly remiss in duty. It is to be hoped that no young minister, who may admire his talents, will be induced to follow his example in

this regard; for the usefulness of a minister largely depends on his fidelity in this particular. The first person converted by the instrumentality of the writer, in connection with his present charge, was by means of something said to her at her home. She had listened to many a faithful gospel sermon with no saving benefit. But this first personal address to her (as she said it was), on the interests of her soul, resulted in her conversion.

True, it requires wisdom to do this work properly. The words should be seasonably and fitly spoken. Favorable opportunities should be sought, and there should be no rudeness. Those ministers who are wisely faithful in this kind of labor will find that by means of it their public ministrations are crowned with greater success. The writer laments that no more of it has characterized his own ministry, now hastening to a close.—*Christian at Work.*

HOW WESLEY PREACHED.

SOME of the gatherings to hear Wesley were immense. Let us try to describe one of them. It was at Gwennap Pit, a vast excavation on a hillside, supposed to be the work of ancient miners. The day is fine, and thousands have already assembled, standing about in groups, busy in conversation, or sitting silently on the rocks and greensward. Mothers are there with their babies; fathers leading by the hand their little ones; old men and women bent with the weight of years, the countenances of some telling of sorrow, and sin, and care. Miners are there, just as they have come from the pit, and their grimy faces tell of many a day of toil, and many a scene of danger. Rough men with weather-beaten faces are there from the seashore, too, with women little less toil-worn and hard-featured; for some of these could tell tales such as only wreckers can. And then there are farmers and their workpeople and families, who have left their various avocations, and some of them their houses without a caretaker, and all to hear "Parson Wesley." All is expectation.

Presently there appears a man in clerical attire, rather below than above the middle stature, his neat dress and large silver buckles on his shoes suggesting the idea of a city clergyman rather than a field preacher. This is "Parson Wesley," as calm and self-possessed as if he were in a city church. In a few moments all is hushed attention. His prayer is the utterance of a man who knows what it is to walk and converse with God. The sermon begins, and every eye is riveted on his benevolent face. The grand scenery around is forgotten, and all else save the message of salvation and the thoughts and feelings it awakens. He tells of man's wandering, of his lost condition, of the Good Shepherd's love, compassion, and diligent searching for the strayed ones, and of how he has purchased their redemption with his blood. He tells of the wrath quenched, of the sentence of death cancelled, of the ransom paid, and of the way to the kingdom of Heaven opened for all who will enter through Christ the Door. He invites every one to return to God. He beseeches all to accept the free offer of salvation, to believe and live; yea, that moment to flee for refuge.

While he speaks, mighty influences are silently at work. Tears are coursing down many a grimy face, and many a dark-browed listener is convulsed with grief. Like stricken deer, some are silently mourning over their sins; but others are unable to restrain their emotions. They speak out, some softly, some in loud tones, and some in piercing cries. Presently the whole multitude seems aroused and alarmed, and the preacher's voice can hardly be heard for the weeping. Then some lift up their voices in praise to God, for redeeming grace has broken their fetters, or the whole multitude join in a loud "Amen." Here and there, too, men as well as women fall to the earth, as if struck by some irresistible power, and some are borne away, convulsed with an agony of distress because of their sins. The sermon ends, and the whole of the congregation join in singing:—

"Jesus, lover of my soul,
Let me to thy bosom fly," etc.

The old hills ring again. There is gladness in many a heart, for salvation has come to it; and there is joy in heaven among the angels of God; for sinners are bowed in penitence, and souls by hundreds have been plucked as brands from the burning.—*Anon.*

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.

BE STILL.

Be still, my soul; Jehovah loveth thee;
Fret not nor murmur at thy weary lot;
Though dark and lone thy journey seem to be,
Be sure that thou art ne'er by him forgot.
He ever loves; then trust him, trust him still,
Let all thy care be this, the doing of his will.

Thy hand in his, like fondest, happiest child,
Place thou, nor draw it for a moment thence;
Walk thou with him, a Father reconciled,
Till in his own good time he call thee hence.
Walk with him now, so shall thy way be bright,
And all thy soul be filled with his most glorious light.

Fight the good fight of faith, nor turn aside
Through fear of peril from the earth or hell;
Take to thee now the armor proved and tried;
Take to thee spear and sword; oh, wield them well;
So shalt thou conquer here, so win the day,
So wear the crown when this hard life has passed away.

Take courage! faint not, though the foe be strong;
Christ is thy strength; he fighteth on thy side;
Swift be thy race; remember 'tis not long,
The goal is near; the prize he will provide;
And then from earthly toil thou wilt rest ever;
Thy home on the fair banks of life's eternal river!

He comes with his reward; 'tis just at hand;
He comes in glory to his promised throne.
My soul, rejoice; ere long thy feet shall stand
Within the city of the Blessed One,
Thy perils past, thy heritage secure,
Thy tears all wiped away, thy joy forever sure.

—Bonar.

WISCONSIN.

GLENDALE, OCT. 21.—I have been laboring for the last two weeks in the town of Glendale about nine miles west of Elroy. We had a good attendance for a country place, and some decided to obey the truth. Last Sabbath I met with the company at Elroy. We had an excellent meeting. They are building a meeting-house. It is up and covered, and they expect to finish it this fall.

N. M. JORDON.

NEBRASKA.

HILLSBORO.—The battle between truth and error is still being contested here. As the result of our teaching that the law of God is binding upon all Christians, nine more souls have joined our little band of Sabbath-keepers since our last report to the REVIEW; and the Lord is in every way blessing richly, and love and union prevail throughout the camp. About half of our German brethren attended our late camp-meeting at Halstead, becoming more fully acquainted with our people. I think they were lastingly benefited. The outside interest has at no time been better than at present. Our new German book, "United States in Prophecy," sells well. Dear readers, pray for the work here.

S. S. SHROCK.

NORTH PACIFIC CONFERENCE.

BEAVERTON AND EAST PORTLAND.—After my return from the southern part of Oregon, I met with the Beaverton church, and was happy to find them of so good courage. Bro. J. C. Hall was set apart to the sacred work of the eldership of the church. May the Lord bless both him and the church in this new relationship.

I was with the church at East Portland at the time of their quarterly meeting, which, I trust, was a profitable occasion. Three united with the church by letter and one by baptism. We hope to see the city, ship, and train missionary work result in the salvation of many precious souls. I am now in Clark Co., W. T., to assist in following up an interest which has been awakened by colporteur work.

CHAS. L. BOYD.

WEST VIRGINIA.

FREEPORT, WIRT Co.—We closed our meeting at this place last Thursday night. The attendance was very poor from the beginning. The stay-away doctrine had been faithfully preached at this place.

We discussed the Sabbath question last Wednesday night with Eld. Cozad of the United Brethren church. He affirmed that Sunday is the Sabbath of the fourth commandment. His argument was that God never authorized any person to change his Sabbath, and therefore there has been no change, and that those who keep Sunday keep the Sabbath of the fourth commandment. We believe there are some here who will yet keep all of God's commandments.

We shall visit this place again, but expect to preach in another house. We found some warm friends here, and were made welcome at their homes. We are in hopes that the General Conference will assist us some the coming year if possible. Brethren, pray for us.

W. R. FOGGIN.

Oct. 20.

MISSOURI.

MACON CITY, OCT. 15.—I arrived here, eight miles from the above place, to-day, where Eld. D. B. Ray, from St. Louis, editor of the *American Baptist Flag*, has, in six discourses, been heaping abuse and scandal upon Seventh-day Adventists, and the end is not yet. Bro. Bunch has noted his positions, but has not been allowed to speak a word. When he quietly arose to offer propositions for discussion before the meeting was opened, he was ordered to *take his seat and shut his mouth*, under a threat of the law.

The people are greatly excited. Politics are laid in the shade. The people are turned toward us *en masse* except a few who are pinned to D. B. Ray's doctrine. What the end will be we cannot tell. Our trust is in God to move forward in his name and strength. Dear brethren, we desire an interest in your prayers.

N. W. ALEE.

NEW YORK.

LOCKE, SYRACUSE, AND AUBURN, OCT. 21.—I attended the quarterly meeting of the Genoa church Sabbath, Oct. 4. Some of the members of that church seem to be laying hold on eternal life, and all seemed to be encouraged. May God's blessing attend them.

Sunday, Oct. 12, at 3 P. M. I spoke at the reading-room in Syracuse, to those who were gathered there. The late camp-meeting held there has had a wonderful effect in removing prejudice, and preparing hearts to receive the truth. There is earnest missionary work being done in the city, and a harvest of souls is hoped for.

The remainder of my time since I last reported has been spent in the tent work at Auburn. We took down our tent here yesterday, having held meetings six weeks since we pitched the tent the second time. The field has been a hard one, yet a few have taken their stand to obey, and those who came out during our first effort have been strengthened, so that we have quite a body of commandment keepers here; and what is encouraging about it is, they are nearly all workers. A church will be organized here this week. Many are interested who have not yet decided to obey. May God add to the number such as shall be saved.

J. E. SWIFT.

TEXAS.

MONTAGUE, OCT. 19.—Since I came to this place I have had an attack of fever and chills at two different times, and the work has been somewhat hindered as a consequence; but by the help of God I have completed the course of lectures, and about half a dozen are now keeping the Sabbath. We enjoyed a sweet season together yesterday (Sabbath), as the precious souls expressed their joy in the newly-found truth, and their determination to hold on to the same.

I expected to return to my home some time ago to rest awhile, but just before I was to take down the tent, some of the citizens of the place, not of our faith, got up a petition and circulated the paper in and around the town to get subscriptions for the purpose of building me a house to live in through the winter, provided I would stay and occupy it. After considering the matter carefully, I concluded that it would be better for the cause for me to remain, and really it seemed wrong to refuse after they had manifested so much interest, though it would have afforded me much pleasure to have gone home; but I never want pleasure to

stand in the way of duty. The lumber is now on the ground, and work on the house has commenced. I remain to try to hold the few who are keeping the Sabbath here and at Pleasant Grove together. Some at the latter place have gone back into the world, having loved that more than the service of God. I desire the prayers of the brethren and sisters that I may have strength for my duties.

W. A. McCUTCHEN.

MICHIGAN.

JACKSON.—I spent Sabbath and Sunday, Oct. 4, 5, with the brethren in the city of Jackson. It was decided at the camp-meeting that I should attend the quarterly meeting at Ceresco, and I should have gone, had not Bro. Miller persuaded me that it was my duty to stay there in the city over the Sabbath. I am not sorry that I stayed, although I was disappointed in not meeting with the church at Ceresco. Bro. Palmer's house was well filled with interested listeners, who came expecting preaching. I spoke twice on Sunday in the Ladies' Temperance Union rooms in this place. I am informed that the work resulted in good.

I spent the next week at Spring Arbor. The brethren found strength, hope, and a new hold upon God in these meetings. I was also led to rejoice in God on account of his blessing. I trust that this labor was not in vain, but that one day we shall see the first love return in fullest measure to every soul in this church.

E. P. DANIELS.

WRIGHT, DIST. No. 5.—We are thankful to our heavenly Father for his presence and blessing with us during our three days at Wright. The company assembled numbered nearly, if not quite, three hundred. Every one took right hold, and our social and prayer meetings were made deeply earnest and affecting. Some who have for a long time been in the dark came out into the light. New vows were voluntarily made to support the tract work and to devote the possessions of this life to the good work God has so graciously entrusted to our care. A good many have found the Saviour more precious to them on account of advancement in the work of personal and entire consecration. The work is not finished here in Wright. A solemn spirit seems brooding near, and so we feel anxious to abide a while, and inquire what the Lord will have us do. We hope through its aid to bring joy and comfort to some poor desponding hearts. We feel greatly encouraged over the results of the meeting, and shall hold another three days' meeting in the month of January next. The only fear we have for the future is that our house of worship will be too small to seat the congregation, but we will improvise seats for the occasion to fill vacant spaces in the house. Accommodations for entertainment are ample. Let all the brethren in the district think of this, and make calculations accordingly.

E. H. ROOT.

E. P. DANIELS.

J. L. EDGAR.

CANADA.

TORONTO, OCT. 23.—Came to this city with my family nearly a year ago, and we were the only Sabbath-keepers that we knew of in this place until recently. An old gentleman, his wife, and a grand-daughter have commenced to keep the Sabbath through reading they received from me. I have a list of tracts hanging in my window for free distribution; and to those who are interested enough to come in for them, I give a few on the leading points of our faith. Some come back for more, but most of them I never see again.

The International Tract Society kindly sent me a supply of tracts, five copies of the *Signs*, five copies of *The Present Truth*, and a library of bound books and pamphlets. I lend the books to interested parties, and give away and sell what I can of the tracts and papers. In this way I am endeavoring to interest people in the message. I have the advertisement of the "History of the Sabbath" now running through about ten Canadian weekly newspapers. There is no profit in it financially, but I have sold a few copies in this way, which I expect will accomplish some good.

I have just moved into a new place in another part of the city, which will make a good site for a

mission, as it is on the best street and has a fine plate glass front.

The old gentleman and lady I have already mentioned were in the advent movement here in 1844. They were baptized by William Miller, and are about the only ones left of over two thousand of his followers. They can relate some graphic scenes that occurred at that time. The tracts on the three messages seemed to revive the old advent spirit in them. They rejoice in the truth.

May the Lord direct all our efforts for the advancement of his cause is our prayer.

GEORGE BROWN.

505 Yonge St.

DAKOTA.

SPRING LAKE, ELK POINT, ETC.—I was obliged to leave the interest at Spring Lake to labor in other places and look after the interest of the cause. Before I went away, five began the observance of the Sabbath. I left the work in charge of Bro. M. M. Ruiter, and we hope to see quite a company of believers raised up there. Found the church at Elk Point somewhat discouraged and having no meetings. They resolved to hold regular meetings in the future, and we organized a Sabbath-school. I held two meetings at Hawarden, and baptized two on my return. Found that one lady had begun the observance of the Sabbath. Held two meetings at Sunny Side, and attended the funeral of Bro. Poulsen.

Oct. 4, 5, I was with the church at Sioux Falls, and attended their quarterly meeting. Was glad to see that some work had been done; but we all felt that more should be done in the future. We organized a Tract Society at Brookings, and a church of seventeen members, also a Tract Society at Vilas. Oct. 11, 12, was with the church at Irquois. Was sorry to find that the enemy had been sowing seeds of discord and strife. We hope our brethren may get the love of the truth so deeply rooted in the heart that envying and fault-finding will be put away, and our ambition shall be to spread the precious truth, and labor for those for whom Christ died.

Sabbath, Oct. 18, I was at Madison to hold the first meeting in their new church. The brethren have erected a very neat and pleasant house of worship; and while it has cost them considerable labor and sacrifice, we believe it will result in spiritual good to themselves and others, if done in the right spirit.

The work on the depository building has been carried forward as rapidly as possible. It is now inclosed, and presents a very attractive appearance. We think it will be a credit to our people.

In looking over my labor for the past few weeks, I feel thankful to God for his mercy and goodness, and feel to press forward in the closing work.

A. D. OLSEN.

PENNSYLVANIA.

SMETHPORT, MCKEAN Co., OCT. 16.—At our last report we were at Sterling Run, Cameron Co., Pa. We remained there till the 5th of October. Held in all seventy-one meetings, also a few Bible-readings. Gave sixty-six discourses, and were called upon to preach three funeral sermons. Sold \$17.71 worth of books, obtained six subscriptions for the *Signs*, and received in donations about \$12. This place was indeed a hard field. It is the stronghold of the Messiahites, and they hold their General Conference here annually. Their position in regard to the law of God is that of the Antinomians. They believe that the first covenant embraced the ten commandments; that they were faulty and passed away, and gave place for the establishment of the second covenant, which is a covenant of love without any law. A few of their number ventured out to our meetings against the sharp rebuke of their leader. They became deeply interested, and tried hard to get others of their members out to hear for themselves. Those who came were satisfied, and embraced the truth of the third angel's message, becoming very active in advocating it. A few of the members of the M. E. church came out to hear, and they became deeply interested also, some of their number embracing the truth. Public sentiment turned in our favor, and the truth was aided by the sympathy given to it.

As the result of this effort, eleven are keeping

the Sabbath, seven signed the covenant, and twelve signed the pledges. The work here can be followed up in the school-houses better than in a tent. Our temporal wants were looked after, and nearly all supplied. One remarkable case is that of an old man in his eighty-third year, he having never made a profession of religion before. He was one of the most active ones in getting the people out to our meetings, walking nearly three miles to and from the meeting day after day. It was truly affecting to see him sign the covenant. He was indeed a father to us in looking after our wants. We have now held nineteen meetings here in East Smethport, with good interest. One has signed the covenant, becoming convinced of the truth by reading the *Signs*. Brethren, pray for us; we need your prayers.

J. G. SAUNDERS.
D. A. BALL.

ILLINOIS.

BELVIDERE.—I was called to Belvidere by telegram Sept. 18, to preach the funeral sermon of our beloved Sr. Gamble. The church here deeply mourn her loss; for she was truly one of the excellent of the earth. Her life has left a fragrance and sweetness that will not soon be forgotten.

I remained with them over the Sabbath. Held four meetings, and had the privilege of burying four precious souls with their Lord in baptism. At our closing meeting we gave them the right hand of fellowship, and welcomed them to the benefits and blessings of the church of Christ. It was a solemn meeting. The blessing of the Lord was there.

RANKIN.—The 26th to the 29th of September I spent with the friends of the truth in and near Rankin. Held five meetings with this dear people, and baptized five precious souls. This is the place where Bro. A. O. Tait held his tent-meeting this summer. He has many friends here who are anxiously hoping for his return soon.

SERENA.—Oct. 3-6 I spent with the church at Serena. This is one of the largest churches of our people in the State. Our brethren here have ever been true to the cause. They have a warm place in our affections. Their children are being instructed in the truth, enjoying the privileges of meetings and Sabbath-school. We felt especially drawn out after them, and had the satisfaction of leading seven of these precious youth down into the water, and there burying them with their Lord in baptism. Oh that they may "walk in newness of life!" Now the Christian race has commenced with them. God grant that they may run it with delight.

Our closing meeting was one of the best we ever attended. These young people were given the right hand of fellowship and welcomed into the church of Christ. The Lord came near to his people in a special manner. Hearts were melted into tenderness, and tears of contrition flowed freely. As long as we cherish in our hearts the blessed Spirit we enjoyed on that occasion, brotherly love will continue. Lord, help us to do so.

Oct. 16.

R. F. ANDREWS.

INDIANA CAMP-MEETING.

This meeting was held at Logansport, Sept. 25 to Oct. 7. The camp-ground, which was indeed a beautiful one, is situated less than one mile from the center of the city, which contains some seventeen thousand inhabitants. The ground, which in many respects was the best adapted to camp-meeting purposes of any we have ever seen, is nicely shaded with oak and maple, and slopes gradually from the center in every direction. The large preaching pavilion was located in a central position; and the family tents were so nicely arranged and substantially pitched, that the thousands who visited the ground enthusiastically complimented the arrangement to that extent that we were well advertised, and a good impression was made.

For three months before the meeting, two colporters worked faithfully in obtaining short-term subscriptions for the *Signs*, and distributing, by selling, many tracts, the result of which was that quite a number became interested, and attended our meetings throughout, and a few decided to obey. We never saw better order preserved, nor

more respect shown, than was bestowed upon us at Logansport, and we received many invitations to hold the meeting there next year.

During the last week of the meeting, we enjoyed the valuable labors of Elds. Haskell and Van Horn, who did all in their power to make the meeting a success.

The social meetings were good throughout. On the two Sabbaths they were especially solemn. On the first Sabbath some forty came forward for prayers; on the second, some seventy-five. At the close of the meeting, thirty-four were baptized by Elds. Rees and Henderson. On the last day of the meeting, Bro. J. S. Shrock was ordained to the sacred work of the gospel ministry. The occasion was a solemn one, and the Lord blessed. Three new churches were added to the Conference. Fully one hundred and fifty have embraced the truth as the result of the labor of the five tent companies.

There were pitched upon the ground seventy family tents, besides two large ones which were used by campers. There were nearly seven hundred people encamped on the ground. The business sessions of the Conference passed off harmoniously. The financial wants of the cause were considered, and a resolution was adopted to raise \$15,000 to advance the cause, nearly \$8,000 of which was pledged in a few moments.

Nearly all remained until the last service, and returned home feeling that they had enjoyed a good meeting.

S. H. LANE.

IOWA HEALTH AND TEMPERANCE SOCIETY.

THE fourth annual session of the Iowa Health and Temperance Society convened on the campground at Marshalltown, Ia., Aug. 19, 1884, at 9 A. M. President in the chair. After the usual opening exercises, the Chair was authorized to appoint the Committee on Nominations, which were as follows: I. J. Hankins, J. Willoughby, and C. E. Stranaham. Interesting remarks were made by Bro. White. He spoke of the importance of the temperance work and the necessity of having a roll connected with the church, that it might be known who were members of this temperance reform. Temperance includes more than abstinence from intoxicating drinks; it embraces everything that will better fit us to appreciate God's truth and his law.

Adjourned to call of Chair.

SECOND MEETING, AUG. 20, AT 5 P. M.—Prayer by J. T. Mitchell. Secretary's report called for, read, and approved. A report of the standing of the Society, including additions and finances, was given.

The Committee on Nominations presented the following report: For President, Eld. L. Mc Coy, Sigourney, Ia.; Secretary and Treasurer, Mrs. S. N. Hodges, Pleasantville, Ia. The report was accepted and the nominees were elected.

Adjourned *sine die*.

L. Mc Coy, Pres.

Mrs. S. N. Hodges, Sec.

Our Gasket.

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

—God give us men! A time like this demands
Tall men, sun-crowned, who live above the fog
In public duty, and in private thinking;
For while the rabble, with their thumb-worn creeds,
Their large professions, and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.
—Dr. J. G. Holland.

—Poverty is in want of much, but avarice demands everything it has not.

—The sublimity of wisdom is to do those things living which are to be desired when dying.—*Johnson*.

—Any coward can fight a battle when he is sure of winning it; but give me the man who has the pluck to fight when he is not sure of winning.

Wait for me! yet why ask it, when I see,
With feet nailed to the cross, Thou'rt waiting still for me.

—Never swerve in your conduct from your honest convictions; decide because you have reasons for decision, and then act because you have decided.

News of the Week.

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

DOMESTIC.

—The total vote in Ohio was 780,373.

—The drought in West Virginia was broken up Wednesday by a heavy fall of rain.

—The balance of the miners in the Ohio Central and Buckeye Creek regions have struck for an advance in the rates of mining to 80 cents per ton.

—Willie Webster, a 15 year-old bootblack, confessed at St. Louis that he was one of the six that caused the lumber-yard fires at Cleveland.

—At Shenandoah, Pa., the drought has made water so scarce that families are allowed but a couple of quarts per day.

—A Nevada editor says that the silver dug out of the Comstock mine would load a wagon train 547 miles in length.

—The report of the Post-office Department for the fiscal year ended June 30, shows a deficiency of \$3,593,137.

—Business failures for the week number 234, against 209 last week, and the same number in the corresponding period of 1883.

—The boiler of a threshing engine, run by a carpenter, exploded at Beltrami, Minn., Monday morning, killing five men instantly, and mangling and scalding three others.

—A train on the Northern Pacific road brought to Fargo, D. T., Monday, 110 cars filled with wheat—the greatest wheat train on record. At Duluth the same road delivered on the same day 216 cars of wheat.

—While three men were examining a defect in the top of a coke oven near Funneltown, W. Va., Monday night, the cone caved in, letting the men drop into the fiery furnace. The oven was cleaned out after an hour's work, but no trace of the victims was found save little lumps of metal, probably melted buttons or coins.

—Fire in Carthage and East Carthage, N. Y., Monday, destroyed 200 dwellings, three churches, the hotel and opera-house, an academy and school-house, and some mills and factories, the loss being estimated at \$500,000. Numbers of people were rendered homeless, and but few houses are left standing. No lives were lost, but a number of people were badly burned. Assistance is asked for the people rendered destitute.

FOREIGN.

—The French have gained another victory in Tonquin, and 450 Chinese killed.

—Chinese troops continue to pour into Tonquin, and the French Cabinet is divided as to what measures should be adopted to provide re-enforcements.

—Anti-Ministerial papers denounce the practice of the French troops in Tonquin of taking no prisoners and killing the wounded.

—The Paris correspondent of the London *Telegraph* states positively that the Chinese Government offered, through the Washington government, to pay the French 5,000,000 francs for their losses.

—The wealthiest man in the world is said to be the Chinese banker, Han-Qua, of Canton. He pays taxes on an estate of \$450,000,000, and is estimated to be worth a billion teals, which, in our money, would be about \$1,400,000,000.

—A sensation has been created in England by an article in the *St. James Gazette* on England's relations with India. It asserts that a crisis is approaching, in comparison with which the Sepoy rebellion of 1857 will be commonplace; that the oppression of the natives by tax farmers and collectors equals in criminality the crimes of Warren Hastings; and that there exist unparalleled sloth, incompetency, and favoritism among the British officials.

—The latest news from China furnishes a suggestive and sinister commentary on the reports of great victories which the French have been assiduously sending from Tonquin. It has always been suspected that the telegrams concerning these victories were too rosy to be true. It was altogether too much of a good thing for any person but an intense French patriot to believe that the French troops were slaying thousands of Chinese in every battle while they themselves were escaping with such casualties as two men killed and half a dozen wounded. If that were the case, the Chinese must long ago have been driven back into their own country. Now, however, we find the French commander appealing to his government for more men whereby he will be enabled to put into the field two columns, each consisting of 10,000 men, and at the same time many of the Parisian journals are protesting that unless General d'Lesle receives immediate

assistance his position will be singularly dangerous. This does not look as though the French arms had been so uniformly successful as has been claimed. It looks still less like it when it appears to be imminent that Premier Ferry will have to accept the portfolios of three of his most prominent colleagues—General Camponon, Minister of War, Vice Admiral Peyron, Minister of Marine, and M. Paul Tirard, Minister of Finance, all of whom are dreading the responsibilities which the government colonial policy is rapidly imposing upon the country at a time when affairs on the continent of Europe are not in the most satisfactory condition.—*Inter Ocean.*

RELIGIOUS INTELLIGENCE.

—The Salvation Army were granted articles of incorporation Friday at Albany, N. Y.

—The Prohibition party have issued an address, calling on the people to observe the 29th of October as a day of prayer for the suppression of the traffic in alcoholic drinks.

—Sir Moses Montefiore, the benevolent Hebrew millionaire, reached his 100th birthday Saturday. The event was generally celebrated by his co-religionists, and by thousands of others who have been aided by his philanthropy.

—At the conclusion of the Western New York Methodist Conference, which has been in session at Medina, N. Y., during the past week, resolutions were passed in favor of the election of the Prohibition candidates.

—The Woman's National Christian Temperance Union met Tuesday at St. Louis, Mo., Frances E. Willard delivering the welcoming address, and later being elected President. The Credentials Committee reported the largest gathering ever known at the opening session.

—A remarkable scene was witnessed in Westminster Abbey last Sunday. Five hundred Catholics, who had come in a procession from the celebration of mass in their church of St. Peter's, knelt at the shrine of Edward the Confessor and prayed for the conversion of England to the Roman Catholic faith. Such a procedure in a Protestant sanctuary caused general surprise. When Rome had the power she did not confine herself to the use of instruments so gentle as prayer to convert people to her faith.—*Christian Herald.*

—An interesting movement is going on in the Jewish communities of Southern Russia, under the leadership of Joseph Babinovitch, an enthusiastic and eloquent preacher. He accepts and declares Christ as the true Messiah, and supports his statements by proof cited from the Bible and the prophets. Of course the Jewish press anathematizes him, but he is nevertheless winning many proselytes. At Kischineff a hundred Jewish families were represented at a Conference, in which they declared themselves ready to decide in favor of the general principles of Christianity, and they have expressed a desire to be organized as a Hebrew branch of the Christian Church. It is not to be expected that they will all at once break away altogether from the habits of worship and belief of centuries, and none will be surprised to learn that they yet cling with much tenacity to many customs and traditions of the Jews, but these are among the non-essentials. To receive the Lord Jesus Christ as the Messiah is the removal of the veil from their eyes, and time will take away all the scaffolding of tradition that remains in their beliefs.

Obituary Notices.

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

STRAW.—Died at Dell Prairie, Wis., Oct. 11, 1884, my mother, Mrs. R. C. Straw, in the 81st year of her age. She had been a great sufferer for months; but her passing away was so peaceful and quiet, we hardly knew it. She loved the present truth, and was firm in her belief. F. C. STRAW.

COVERSTONE.—Died of typhoid fever, Aug. 30, 1884, Nina Evelyn, daughter of J. W. and L. F. Coverstone, of Chicago, while on a visit to her grandparents at Gretnahush, Mich., aged 7 years and 9 months. The parents deeply feel the loss of their only daughter, and desire that it may help them to strive more earnestly to be ready to be caught up together in the clouds to meet the Lord in the air, and so to be ever with the Lord. 1 Thess. 4:17. H. L. MORSE.

KILBY.—Died in Mackinaw, Ill., Aug. 22, 1884, after weeks of severe sufferings, our dear sister Almira P. Kilby, in the 26th year of her life. In early life she gave her heart to God, and cultivated the Christian graces. She was loved by all, and always manifested

a desire to walk in the way of truth, however unpopular. Teaching was her occupation. For a number of years she had been one of the directors of the Illinois Tract and Missionary Society. Her writings, prayers, and exhortations all evinced a heart aglow with ardent love for God and his truth. Her work is done. She sleeps in Jesus. We deeply feel our loss, but sorrow not as those without hope. A large circle of friends survives, whom this sad bereavement admonishes, "Be ye also ready." Remarks on the occasion of the funeral, from Rev. 13:14. B. F. MERRITT.

FLANDERS.—Died in Bangor, Me., Sept. 9, 1884, at the residence of her son, my dear mother, Sarah Flanders, aged 82 years and 4 months. She experienced religion in early life, and embraced the third angel's message in 1847. For about thirty-seven years she was a faithful observer of God's holy Sabbath. Her constant prayer was that God would help her children to live out the truth, so that at the second coming of Christ we might all meet in the kingdom of heaven. Thus our dear mother has left us. May God help us to heed all her good advice, and at last meet where death and the tomb can divide us no more. Seven children mourn their loss. Her remains were taken to Bowdoinham for interment. The funeral services were conducted by the Free-will Baptist minister. S. W. FLANDERS.

KELLEY.—Fell asleep in Jesus, Sept. 24, 1884, our dearly beloved sister, Adela Kelley, aged 21 years, 10 months, and 14 days. Her disease was quick consumption. She was the oldest daughter of E. F. and M. A. De Bord. Brought up a Sabbath-keeper, she united with the church of Afton, Iowa, at the early age of 14 years. Married Frank Kelley Dec. 11, 1881. Remained a member of the church at Afton until January, 1884, when she united with the church at East Portland, Oregon. For some years past she had been ill, and was confined to her room for four weeks before she died. At times her sufferings were very severe, but she bore them with marked Christian patience. She was a firm believer in the blessed hope. To the last she fully trusted in the promises of God. With composure she talked of sleeping until the indignation be overpast, then to enter a life where sickness and death should never come. As she was parting from her loved ones she sang, "We'll Wait Till Jesus Comes." She said at the close that bright angels were around her. She selected the funeral hymns. She leaves a Christian husband and one child, Christian parents, five brothers, one sister, and a large circle of friends to mourn their loss. Remarks by the writer from 1 Thess. 4:13, 14. H. W. REED.

GAMBLE.—Died at her mother's residence near Belvidere, Boone Co., Ill., Sept. 17, 1884, our beloved sister, Fannie Gamble, in the 29th year of her age. Sr. Gamble obtained her first impressions of the truth some six years ago in Nebraska. She was then Fanny Lawrence. On returning to her home in Illinois she took her stand with the people of God, and the purpose of her life since then has been to honor God and advance his cause. She was esteemed and beloved by all who knew her. The church at Belvidere has sustained a great loss in her death. She has been gradually failing for the past two years, as she died of slow consumption. But as she neared the dark portals of the grave, her faith and hope grew stronger and brighter. She was fully resigned to the will of the Master, and rejoiced in the hope of immortality so soon to be given through Christ. Her husband, an aged mother, three brothers, and a little daughter, are left to mourn their loss. Their loss is her gain. She rests secure. May all these dear ones so live as to meet her in the glorious resurrection morn. The writer spoke to a large congregation of sympathizing friends and neighbors on the occasion of her funeral, from 1 Thess. 4:18. R. F. ANDREWS.

POULSEN.—Died at Sunnyside, Dakota, Sept. 23, 1884, of hemorrhage of the lungs, Bro. Jorgen Poulsen, aged 49 years, 6 months, and 27 days. Bro. Poulsen's death was quite sudden and unexpected to all, as he was only sick six days. He embraced the present truth under the labors of Bro. J. G. Matteson about seventeen years ago, at Raymond, Racine Co., Wis. He moved to Dakota in 1874, and when the church was organized at Sunnyside seven years ago, he was appointed leader. Three years ago he was chosen to act as elder, which position he filled acceptably till he died. Bro. Poulsen was highly esteemed as a Christian and as a neighbor by the church and the community in which he lived. The church especially meet with a great loss in his death, and seem to be left as sheep without a shepherd. He leaves an aged mother and four children to mourn their loss. We hope these may be so faithful that they shall meet again in the morning of the resurrection. Remarks were made at the funeral to a large and sympathizing congregation from Rev. 14:13, and we laid him away to sweetly rest through the perils of the last days till Jesus comes to call his sleeping saints to himself. A. D. OLSEN.

(Sandhedens Tidende please copy.)

FURCHT.—Died of typhoid fever, at her home in Thornburg, Keokuk Co., Ia., Oct. 12, 1884, Mrs. Mary Bülo Furcht, in the 28th year of her age. Her health had been poor for a year. She had been an earnest Christian for years; but heard of present truth for the first time in the tent pitched here Sept. 3 of this year. She gladly accepted all so far as she heard, having already kept two Sabbaths before she became sick. She was greatly cheered during her last hours by this newly-found light of truth, and especially so by the hope that her Saviour would soon come to receive his waiting ones. A brief discourse was given by Eld. H. Nicola from Ps. 90:12.

J. O. BEARD.

Appointments.

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

HEALTH REFORM INSTITUTE.

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

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

SANITARIUM IMPROVEMENT COMPANY.

THE first annual meeting of the stockholders of the Sanitarium Improvement Co., will be held at Battle Creek, Mich., Nov. 4, 1884, at 3 P. M., for the election of a Board of Directors, and the transaction of any other business that may come before the meeting. Stockholders who cannot be present, but who wish to be represented in the meeting, should designate their proxies.

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

THE PUBLISHING ASSOCIATION.

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

- GEO. I. BUTLER, H. W. KELLOGG, U. SMITH, M. J. CHAPMAN, W. C. SISLEY, A. R. HENRY, G. W. AMADON, Board of Directors.

S. D. A. E. SOCIETY.

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

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

STATE MEETING FOR PENNSYLVANIA.

WE now hope to be able to hold our general meeting the fourth Sabbath in November. This will be the most important meeting of the kind ever held in our Conference, and as there is no place where our people can be accommodated as well, we have thought best to hold it at Wellsville, and follow the same plan as last year. Bro. Butler expects to attend, and we extend a cordial invitation to Sr. White and Eld. W. C. White. We shall begin at once to arrange for the meeting, and trust we shall have a large gathering of our people.

D. B. OVIATT.

Publishers' Department.

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

THE P. O. address of Eld. D. H. Oberholtzer and family is Farmersburg, Sullivan Co., Ind.

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.—A first-class boot and shoe maker. Steady employment and good wages given. Address T. T. Brown, Bannington, Ottawa Co., Kansas.

RECEIPTS.

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

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

Books Sent by Express.—G W Angelbarger, G H Rogers, C A Berggren, W A Young.

Books Sent by Freight.—Pacific Press, R M J Pound.

International T & M Soc.—A J Foreman \$5.00. Cash Rec'd on Account.—N Y T & M Soc pr Mary Taylor \$200.00, Iowa T & M Soc pr A R H 16.77, Mich T & M Soc pr Fattie House 441.67, Mich Reserve Fund pr Fattie House 75.00, Ill T & M Soc pr L S Campbell 2.75, Ill Reserve Fund pr Mary Coyle 3.00, Ill City Missions pr Mary Coyle 3.00, Ill Ed Fund pr Mary Coyle 3.00, Tenn T & M pr S H L 63.14.

S. D. A. E. Soc.—Mary Coyle \$1.00, L P Russell pr T S Parmelee 15.00, (Shares) J Warren Wright 95.00.

General Conference.—Tenn Conf tithe \$38.25.

English Mission.—Paul E Gros \$5.00, A J Foreman 5.00.

European Mission.—Paul E Gros \$15.00, A J Foreman 5.00, Miss Lizzie Humphrey 5.00, L A Logan Jr. 5.00.

Scandinavian Mission.—A J Foreman \$5.00.

Chicago Mission.—Mrs. E Van Deusen \$2.00.

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Time Table, in effect December 30, 1883.

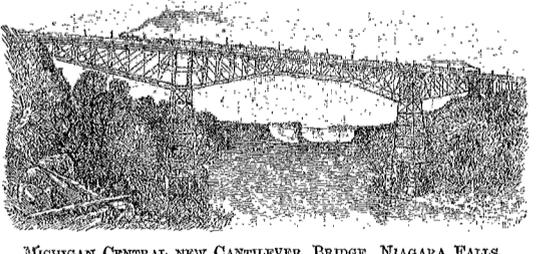
Table with columns for GOING WEST, STATIONS, and GOING EAST. Includes times for Chicago, Port Huron, Flint, Durand, Lansing, Charlotte, and Chicago.

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

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Grand Rapids and Detroit Express leaves Kalamazoo at 6:45 A.M. Battle Creek 7:53, arrives at Detroit 11:45 A.M. All trains run by Ninetieth Meridian, or Central Standard Time. Day Express and Mail, east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east, daily except Saturdays. MAY 18, 1884.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

CHICAGO, BURLINGTON & QUINCY R. R.

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

May 18, 1884.

Table with columns for LEAVE, TRAINS TO AND FROM CHICAGO, and ARRIVE. Lists various train routes and times.

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

PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., OCT. 28, 1884.

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A congregation of more than a thousand persons listened to the excellent discourse by Bro. Waggoner in the Tabernacle Sabbath forenoon. Some two or three hundred were obliged to find seats in the gallery.

Sabbath afternoon was filled up with a variety of services. The usual social meeting was held at the Tabernacle. Sister White addressed the students at the College chapel. Bro. W. K. Loughborough held his children's meeting at the usual place. The Sanitarium people held their Sabbath-school. While a large number of sympathizing brethren and sisters performed the sad duty of accompanying Bro. and Sr. W. C. Gage to the cemetery, as they were called to lay their little son, Harry, aged eight years, in the grave. Short services were held at the place of burial, as the day was pleasant, and the nature of the disease was such (malignant diphtheria) that it was not thought prudent to hold services in any dwelling.

REVIEW OFFICE CHAPEL EXERCISES.

EVERY Sunday morning the REVIEW Office at 7 o'clock holds a short religious service with its many helpers. The roll is called, then a hymn is sung, which is followed by reading of the Scriptures and prayer. Generally there are remarks, more or less extended, by some of the leading brethren; then the workmen are excused, the great engine begins its steady strokes, and the busy duties of the week are entered upon in earnest. Last Sunday morning, the 26th, Eld. Butler was present with us for the second time since last winter. The hands greatly prize the privilege of having the President of the Association at their meeting, as there is always more or less counsel and encouragement imparted. On this occasion Eld. J. H. Waggoner, of the Signs Office, was present also, and made extended remarks concerning our publishing interests, the marvelous development

of the work, and what we are justified in expecting in the near future. Many were the good things spoken. May the great Head of the church bless the publishing work here and elsewhere, and, as we most fervently pray, bless the workers also.

G. W. A.

WESTWARD BOUND.

WE shall return to California about Dec. 1. In order to secure the control of an emigrant sleeping car, and exclude tobacco and profanity, we shall make up a party of thirty persons. Any of our friends who think of going to California about this time would find comfortable accommodations at the least possible expense. For particulars address me at Battle Creek, Mich.

W. C. WHITE.

AN IMPRESSIVE DREAM.

THE night after my arrival at Valence, I dreamed I saw the coming of Christ as described in Rev. 19. Appearances of white horses accompanied the Saviour, who, at first, was barely discernible in the distance; but as he drew near, his size and glory increased until I exclaimed, It is indeed the Saviour! Am I prepared to stand? The great impression made upon my mind was that Christ had come sooner, far sooner than I had expected. I shook from head to foot like an aspen leaf. Never had I conceived of so lofty, so noble, so glorious a Being. The dream awoke me with sensations I can never forget.

May this dream tend to make me a better man. May it serve to strengthen my faith in the near coming of Christ, and lead me to overcome every defect in my character, that I may be able to stand when Christ appeareth a terror to the unprepared; but the Chief among ten thousand and the One altogether lovely to his waiting people.

D. T. BOURDEAU.

A PORTABLE BIBLE DICTIONARY.

A GOOD BOOK—A CHEAP BOOK.

THE S. D. A. Publishing Association has now on hand a portable Bible Dictionary, which is as good a book of the kind, for the price, as we have seen. This is the small abridged edition of the celebrated mammoth English work, by Dr. Wm. Smith, LL.D., issued in London and Boston, in four large volumes, and costing \$20. This Portable Dictionary, as we call it, is no shoddy affair, merely gotten up to sell, but it is revised and edited by the Rev. F. N. and M. A. Peloubet, the well-known authors of "Select Notes on the International Lessons." As the title-page says, it is "a Dictionary of the Bible, comprising its Antiquities, Biography, Geography, Natural History, and Literature; with the latest researches and references to the Revised Version of the New Testament." It has eight colored maps, and four hundred and forty illustrations. The work is printed on good super-calendered paper, and is run from new, clear plates. The illustrations are excellent, and add greatly to a correct understanding of the text. We do not mean to speak in praise of this Dictionary to the disparagement of others. We have formerly kept for sale at this Office the Bible Dictionary of the American Tract Society, which was a good work; but by an actual comparison of the two books, we find that this work contains 2,257 topics which are not found in that. This alone will give some idea of the book we are noticing, as compared with others of the same class. In size this book is 5 7/8 by 7 7/8 inches, and is 1 3/4 inches thick. There is also an Appendix containing Chronological Tables, Harmony of the Gospels, Jewish Weights, Measures, Time, Money, etc., etc. The money mentioned in the Scriptures is reduced to the American standard. This work contains 818 pages besides the maps, is elegantly bound in muslin, with ornate gilt lettering, and has a map of Palestine printed on the first page of the cover and a map of Egypt on the back, and will be sent, postage prepaid, for \$2.

Address, REVIEW AND HERALD, Battle Creek, Mich.

Note: This work is not intended to take the place of Barnum's edition of Smith's Dictionary, which is also kept for sale at this Office, a work which is nearly equal to the unabridged, and which is recommended to all who want the best Bible Dictionary extant. But that is too large and cumbersome to carry about. The Portable Dictionary is recommended for Sabbath schools and persons of limited means, and to ministers and others who find it necessary to carry a Bible Dictionary with them. To such, if not already supplied, we would say, Get the "Teacher's Edition" of the Bible Dictionary published by Porter and Coates, recommended in this article, which, for \$2, is the best and cheapest of any thing in that line that we have yet seen.

THE NEW TESTAMENT CRITICALLY EMPHASIZED.

SUCH is the title of a translation of the New Testament into English, which is kept on sale at the REVIEW Office. This version has several features which make it a desirable book to have. It is particularly valuable to such as have little or no acquaintance with the Greek, and who would like to know something of the construction of the words of life in the Greek tongue. It is, also, a translation made directly from the Greek, the text used being that of the late well-known critic, Dr. Tregelles. The translation itself was made in London, in 1878, by J. B. Rotherham. The book is issued by the responsible publishing house, Samuel Bagster and Sons, and has reached the third edition. We will now transcribe a paragraph to more fully show the reader the plan of the work. Matt. 19: 23-30 is thus rendered and emphasized:—

23 And °Jesus said to his °disciples, Verily! I say to you that a rich [man] with difficulty will enter into the kingdom of the heavens. 24 Again, moreover, I say to you, It is easier for a camel through an eye of a needle to enter, than for a rich [man] to enter into the kingdom of the heavens. 25 And, hearing [it], the disciples were being greatly struck with astonishment, saying, Who then can possibly be saved? 26 And, looking at [them], °Jesus said to them, With men this is impossible, but with God all things [are] possible. 27 Then, answering, °Peter said to him, Behold! we left all and followed thee; what then shall there be for us? 28 And °Jesus said to them, Verily! I say to you that he °who followed me, in the regeneration, whensoever the Son of °Man may seat himself upon his throne of glory, even ye yourselves shall take your seats upon twelve thrones, judging the twelve tribes of °Israel. 29 And every one whoever left brothers or sisters or father or mother or children or lands or houses, for the sake of my °name, manifold shall receive, and age-abiding life shall inherit. 30 But many first shall be last, and last first.

The reader will readily discover four marks of emphasizing in the above paragraph. The meaning is this: One line under a word denotes a slight emphasis. Two lines indicate a stronger emphasis. Words in black letters, as "we" and "ye," mark a special class of emphatic pronouns. The small circle "°" stands for the Greek article wherever not translated "the." There are a few occasional signs of emphasis rarely used. Generally from fifty to one hundred marks of emphasis appear on a single page, and as already seen, this version is very literal. To students, who prize the aid of a translation, this work will be valuable. Price, post-paid, \$2.00. Address,

REVIEW AND HERALD,
Battle Creek, Mich.

NEBRASKA, ATTENTION!

ALL communications pertaining to the business of the Tract Society, and all money, drafts, money orders, etc., should be addressed to the Nebraska Tract Society, Fremont, Neb. A great deal of trouble has been caused by sending letters containing money and orders to the names of those working at the Office.

A. J. CUDNEY.