

Advent Review

AND SABBATH HERALD.

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

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"YET GOD THINKETH UPON ME."

Ps. 40:17.

I CANNOT help what others think of me,
If God, my heavenly Father, thinketh well;
This will in such a world my solace be,
Since from his store of grace, divinely free,
I draw supplies my every fear to quell.

He calms me, and I am at peace with all;
While breezes hotly blow from every part,
And darts from Satan's bow around me fall,
And lips that once dropped honey issue gall,
I, plying pray, yet sing within my heart.

He speeds me on my way as he deems best;
Misunderstood, I speak but to explain;
Then say, I have a country fair in quest,
Called in the Holy Book, God's people's rest.
I cannot stop; I must pass on again.

He helps me when I stand to speak his mind,
Leading my thoughts in ways of truth and light;
And my poor eyes, by nature wrong and blind,
He fills with faith, the narrow way to find,
And hangs a realm of bliss before their sight.

He loves me, and if others love me not,
What can I do but do the best I can;
Endure the hardness of a soldier's lot;
Be brave and kind in every trying spot,
In love with God and every fellow man.

—J. Albert Libby.

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.

WORCESTER, MASS.

WE arrived at Worcester Aug. 26. That evening it commenced to rain, and the storm continued that night and all day Tuesday; but Wednesday forenoon the weather cleared.

The meeting had been in progress five days. Much hard work had been done, with some good results; but the good accomplished was not at all in proportion to the labor bestowed. From time to time we meet things on the camp-ground that seem to stand in defiance of all the advice or labor that can be bestowed; and this makes the labor of the minister very discouraging. On the part of some of the youth present there seemed to be a disposition to pay too much attention to young ladies. When this spirit is once permitted to find place, it works like leaven, and but little permanent impression can be made upon the youth. Until this spirit is entirely rooted out, and the meekness and lowliness of Christ takes its place,

their spiritual progress is stayed, and all the words spoken to them seem as water spilled upon a rock.

Young men who have been granted a license to preach will be tested. They will show whether they are worthy to be recommended to the confidence of the people, and intrusted with the sacred responsibility of laboring for souls. It is a great thing to receive the words of God and present them to the people. It is a sacred trust to occupy the position of a shepherd of the flock of God. All who have a sense of this great responsibility, will be sober-minded, thoughtful, praying men.

It is not by lecturing or sermonizing that the minister will be able to meet the moral darkness of this age, and exalt the standard of truth in the earth. There must be heart-culture. It is by cultivating truth, purity, love, and a disposition to help others, that the influence is sanctified. One that watches for souls as they that must give an account, will watch himself as well. He will consider the prayer of Christ, the Great Shepherd, who is the pattern for all the under-shepherds: "They are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. . . Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth."

Jesus led the way where he wished others to follow, and those who labor intelligently to present the truth will do likewise. They will not engage in frivolous conversation. A wide field of usefulness is open before them; and if they realize its magnitude and importance, they will carry a burden for souls, and will have a weight of influence. But we meet some whose deportment and influence are no recommendation of the truth. If they have any connection with the work of God, it will be marred through the influence of their defective education and wrong habits of life.

Those who are vain and self-important, who are given to trifling and jesting, cast reproach on the cause of God; for our faith and principles are judged by their course of action. The errors and mistakes of the unfaithful minister are charged to the whole body. Then let him that ministers in sacred things be careful to start right. Let him have a character as free from imperfections as possible, and let him walk quietly in the path of rectitude, mastering every passion and habit that will in any way mar the work of God or leave a spot upon its sacredness. It is the work of the minister to resist the temptations that lie in his pathway, and to rise superior to those debasements that give the mind a low level.

Good habits are of great value to every young person. Self-importance, self-esteem, and boldness are to be deplored in any youth or in any professed follower of Christ; but how much more in one who is handling the most sacred truths ever committed to mortals. When such a one pursues a course out of the desk that is not in accordance with his calling and

his pulpit labors, it is an evil that cannot be too strongly condemned. Those who take this course show that they are not Christians; that while they would teach others, they have need that one teach them. They are not students in the school of Christ; they are not wearing his yoke or bearing his burdens. They are an offense to God.

I am greatly troubled; for I know that young men are accepted as laborers whose life and character are no honor to the cause of God. They may have repented of their past course of frivolity; but do they show that the transforming grace of Christ has had its influence on their hearts and lives? Those who are going out as canvassers, colporters, or lecturers, should bear their credentials to the world in a well-ordered life and circumspect conversation. Will these young men consider what kind of a record they are making in the books of heaven? In some cases if their conduct toward young ladies could be laid open before the eyes of men as it is before the eyes of angels, what a picture would be presented! To trifle with hearts is a crime of no small magnitude in the sight of a holy God. And yet some will show preference for young ladies and call out their affections, and then go their way and forget all about the words they have spoken and their effect. A new face attracts them, and they repeat the same words, devote to another the same attentions.

This disposition will reveal itself in the married life. The marriage relation does not always make the fickle mind firm, the wavering steadfast and true to principle. They tire of constancy, and unholy thoughts will manifest themselves in unholy actions. How essential it is, then, that the youth so gird up the loins of their mind and guard their conduct, that Satan cannot beguile them from the path of uprightness. We grieve to see men with good capabilities, to whom have been intrusted precious talents, wholly unfitting themselves to teach the truth. Their thoughts are upon low, debasing themes that defile the mind, so that it never reaches that high standard that would give nobleness of character and firmness of principle.

Let every church frown upon the course of one who comes among them as a minister, and yet dishonors the cause of God by attracting to himself ladies, either married or single. The sacred, solemn truth is despised and made of none effect by the frivolous course of some, who, forgetting the solemnity and dignity that should ever characterize the ambassador for Christ, amuse themselves out of the desk in coquetting with young ladies, thus helping them to put all serious thoughts out of their minds. These men show that they have not elevated views of the truth; that they know nothing of its sanctifying influence; and that they are not in harmony with the work for the salvation of souls. The Lord asks them, "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?"

Each one in the day of investigative Judgment will stand in character as he really is; he will render an individual account to God. Every word uttered, every departure from in-

tegrity, every action that sullies the soul, will be weighed in the balances of the sanctuary. Memory will be true and vivid in condemnation of the guilty one, who in that day is found wanting. The mind will recall all the thoughts and acts of the past; the whole life will come in review like the scenes in a panorama. Thus every one will be condemned or acquitted out of his own mouth, and the righteousness of God will be vindicated.

In the case of each individual there is a process going forward which is far more wonderful than that which transfers the features to the polished plate of the artist. The art of the photographer merely imprints the likeness on perishable substance; but in the life-record the character is faithfully delineated, and this record, however dark, can never be effaced except by the blood of the atoning Sacrifice. Then, young friends, will you not stop and think what record the books in heaven present of your life and character? What kind of a picture are you making to confront you in the final Judgment? Will you consider that the harboring of a polluted thought, the formation of a bad, selfish habit, which debases your own soul and ruins others, is a blot upon that record that will one day appear against you? Can you afford this?

Remember that to cause a suspicion or a reproach to rest upon the cause of God is a terrible thing. It is crucifying the Son of God afresh, and putting him to open shame before his enemies. Those who do this are without excuse, and their course will stand against them in the day of reckoning. God has given to young men precious talents; but all have not made the best use of these gifts; some have perverted these powers, and used them to gratify their own desires, to serve their own purposes. The Lord accepts no such service.

The true minister of God will not attempt to stand before the people until he is himself transformed by grace. Let the light of truth shine into the heart and sanctify the life, and the love of God be shed abroad in the heart, and one can hardly conceive what a change is wrought. It is difficult to realize what a man may become, and what solid work for God he may do. His conversation is in heaven. He is chaste in thought, pure in purpose, sensitive in conscience, unswerving in integrity.

Think for a moment of the contrast between an intelligent Christian, and a man who is living for self, a votary of sin. There stand two men endowed with equal capabilities. Their opportunities have been the same; the same inducements have been presented before them. One has studied his Bible with the purpose to make it the rule of his life. He knows the Source of his strength, and trusts in the merits of Jesus, hanging his helpless soul upon his mercy. His life is one of self-denial. He does not live to please himself, but it is his pleasure to be a co-laborer with God. His countenance is lighted up with intelligence; his experience is rich and deep; his bearing is that of a Christian gentleman, calm, self-possessed, and dignified.

Now look at the opposite picture. There stands one to whom God has intrusted precious talents. He is familiar with the Scriptures, but his heart has never been sanctified through the truths they teach. His affections have never been entwined about God, but are like the vine trailing upon the ground, its tendrils grasping the stumps and rubbish of earth. His entire character is marked by a littleness, an earthliness, a debasement, which testifies to those who observe his ways that the spirit of truth has not entered the inner sanctuary of the soul, and cleansed it of its defilement.

Surely no one can hesitate to choose between these two representative characters. But let each one remember that refinement and true nobility are qualities that never come by chance. It is only by individual, personal effort, aided by the grace of God, that a high standard of moral excellence can be reached.

THE TEMPLE IN HEAVEN.

AN IMAGINARY CONVERSATION ON A VERY IMPORTANT THEME.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLIST.—“Last night, when our interview came to a close, we had located the termination of the sixty-nine weeks in about the middle of A. D. 27, at the baptism of Christ. Can you tell me, Maud, how we happened to fix upon that date for the ending of the weeks?”

Maud.—“Yes, sir, I think I can. You showed that they commenced with the going forth of a commandment to restore and build Jerusalem given in the seventh year of Artaxerxes, king of Persia, which is found in the seventh chapter of Ezra, and was issued in the middle of B. C. 457. You then proved that sixty-nine weeks, or 483 years, measuring from the middle of B. C. 457, would reach to the middle of A. D. 27, or to our Lord's baptism.”

Mr. B.—“Very good, so far; but what had the Lord's baptism to do with the matter?”

Maud.—“Why, the sixty-nine weeks, or 483 years, were to reach to the Messiah, or the Anointed One, and you said that Jesus was not anointed until his baptism.”

Mr. B.—“Your theory of my argument is correct, Maud; but I doubt whether you could give us the steps by which I reached my conclusions.”

Maud.—“Let me try, father.”

Mr. B.—“Very well; you may do so.”

Maud.—“You said there were but two opinions on this subject; one was that Jesus was actually the Messiah, or Anointed One, at his birth; the other was that he was not such until his baptism. Then you proved that the latter opinion must be correct, since the angel placed the manifestation of the Messiah but half a week, or three years and a half, before his crucifixion, whereas his birth took place thirty-one years before that event.”

Mr. B.—“That is superb, Maud; I perceive that you are fully capable, with close attention, of mastering this subject in all of its details.”

Mr. Thoughtful.—“I am not quite satisfied with the location of our Lord's baptism in A. D. 27. You seem to rely entirely upon Mr. Usher's chronology as given in the margin of our Bibles; at the same time you admit that he is not always exactly correct.”

Mr. B.—“Well, let me see if I cannot fortify Usher's date somewhat, and thus relieve your mind. I read verses 1-3, inclusive, of the third chapter of Luke's gospel: ‘Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John, the son of Zacharias, in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.’ By these verses the commencement of the preaching of John the Baptist is located in the fifteenth year of Tiberius Cæsar. This monarch, according to Lardner, Prideaux, Dr. Hales, and others, commenced to reign conjointly with Augustus Cæsar two years before the death of the latter, which took place Sept. 27, A. D. 14. Passing backward two years, we reach A. D. 12, the point where, according to the authorities quoted above, the rule of Tiberius commenced. Measuring forward fifteen years, the point where, according to Luke's gospel, John entered upon his special work, we come to Sept. 27, A. D. 27. But Luke says that John began his work in, or during, the fifteenth year of the rule of Tiberius. The middle of that year, therefore, cannot be far from the time at which John entered upon his mission. Measuring backward six months from the close of the fifteenth year of Tiberius, *i. e.*, in the autumn

of A. D. 27, we are brought back to the spring of that same year as the point which marks very nearly the entry of John the Baptist upon his ministry. We ascertain from Luke 3:22, 23, that Jesus was about thirty years old when he was baptized and commenced to preach the gospel of the kingdom. That was the age at which the priests generally, at the time in question, entered upon their office. As John was of the priestly line, it is probable that he commenced to baptize and preach at the same age at which the priests entered upon their work, *i. e.*, when he was thirty years old. It is generally agreed that Jesus was six months younger than John. If so, and if John was thirty years old in the spring of A. D. 27, then our Lord must have reached thirty years of age in the autumn of that same year. But as Luke says that Jesus was baptized when he was about thirty years old, then his baptism must have taken place in the autumn of A. D. 27, the very year where Usher locates it, and in the exact season of the year where the sixty-nine weeks, commencing with the date of the decree found in the seventh chapter of Ezra, terminated.

“Now that we have established the accuracy of Mr. Usher's date for the baptism of Christ, I wish to read a passage from the sayings of our Lord by way of confirming the view that the sixty-nine weeks, which were to reach to his public manifestation, terminated at the point at which we have argued that they did.”

Maud.—“Pardon me, father; but I cannot wait to have you do that before I tell you of a discovery that I have just made which, I am sure, upsets your whole argument.”

Mr. B.—“Say on, my daughter, as you seem to have struck something that is very important.”

Maud.—“Now you say that Christ was baptized in A. D. 27; but does not A. D. stand for ‘the year of our Lord’?”

Mr. B.—“Yes, Maud, it is so understood generally.”

Maud.—“Well, then, A. D. 27 would stand for the 27th year from our Lord's birth, would it not?”

Mr. B.—“By common acceptance it would, Maud.”

Maud.—“Well, if our Lord was baptized in A. D. 27, as you say, then he must have gone forward in that ordinance when he was twenty-seven years old; but Luke says that he was about thirty years old when he was baptized, does he not?”

Mr. B.—“You will find a statement to that effect in Luke 3:23.”

Maud.—“Well, now, if Luke was right, then you must be wrong; for you differ by three years in regard to our Saviour's baptism.”

Mr. B.—“Your reasoning is very clear, my daughter, and your conclusions would be sound if your premises were well taken. People generally, like yourself, suppose that A. D. 1, as we call it, synchronized with the year of the birth of Jesus. This, however, is a great mistake, and one which scholars universally admit to be such. It is well understood by them that our Lord was born about four years previous to the beginning of our vulgar era. To show that such is the case, I read from the introduction to the gospel of Luke as found in the Revision Commentary: ‘The so-called Christian era fixes the year of the Incarnation as that of Rome 754, four years too late.’ That Bishop Usher adopted the view that Jesus was born about four years previous to our vulgar era, is evident from the margin of Luke 2:41, where the visit of Jesus to Jerusalem, at the age of twelve years, is put down as occurring in A. D. 8.

“Now that I have answered Maud's objection, I will pick up the thread of my argument where I laid it down. I was about to read a saying of our Lord at his baptism in A. D. 27. Here it is in Mark 1:13-15: ‘And he was

there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.'

"These words were uttered at the commencement of Christ's ministry and just after his baptism. It is clear from their import that when the Saviour said, 'The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel,' he alluded to some period the expiration of which was designed to mark the commencement of the gospel age; otherwise there would be no force in the language. The argument is this: the time for the setting up of the kingdom of God has been reached; consequently the kingdom itself must be at hand; wherefore you should repent and believe the gospel, which is the good news of the establishment of that kingdom. But permit me to inquire of you, Mr. Thoughtful, whether you know of any period of prophetic time, save the sixty-nine weeks, that ended in A. D. 27."

Mr. T.—"No, sir, I do not. I cannot recall just now any evidence that there is any period, except the one of which you speak, that could by any possibility have been the one to which our Lord referred."

Mr. B.—"If, then, the sixty-nine weeks did terminate in A. D. 27, and if, as we have seen, they were to reach to the manifestation of the Messiah, then we have a presumption in favor of the hypothesis that they represent the period of time to which the Saviour referred which amounts to demonstration itself. This being true, we have beyond all controversy proved that when we commence to count the seventy weeks from B. C. 457, the time when the decree of Artaxerxes as found in Ezra, chapter 7, was issued, it is found that the first condition for the identity of this latter decree with the one which was to mark the beginning of the seventy weeks, is met; *i. e.*, sixty-nine weeks, or 483 years, measuring from the date at which that decree was promulgated, reach to the manifestation of the Messiah."

"The next thing in order is to apply the text respecting the cutting off of the Messiah and the completion of the work of the rebuilding of the street and wall of Jerusalem. From the latter event, the angel said that there would intervene threescore and two weeks, and then the Messiah would be cut off; *i. e.*, crucified. The complete restoration of the city, state, and polity of the Jews was accomplished in B. C. 408, under the reign of Darius Nothus. Sixty-two weeks, 434 years, measuring from that date, would bring us to A. D. 27, the close of the first sixty-nine of the seventy weeks from the going forth of the decree of the seventh chapter of Ezra. This is just as it should be. The angel at this point in the prophecy computed the time by whole weeks. After threescore and two weeks, said he, shall the Messiah be cut off. That is, there shall be sixty-nine complete weeks from the restoration of Jerusalem, and then shall the Messiah be crucified. Those sixty-two weeks ended in A. D. 27. The next week, therefore, and the one in which Christ was to be crucified, would terminate in A. D. 34. This agrees with the facts of history, since Christ was actually crucified, as nearly all will admit, between these two dates."

Mr. T.—"Your reasoning is good, sir, if your premise is correct."

Mr. B.—"To what premise do you refer?"

Mr. T.—"Why, to the one relating to the completion of the restoration of Jerusalem in B. C. 408, where you commenced to calculate the sixty-two weeks."

Mr. B.—"Pardon me, sir, if I say that the point of which you speak could hardly be regarded as a premise to my argument. That is nothing here or there, however. In the

course of my reasoning I stated that the restoration of Jerusalem was completed in B. C. 408, or in the fifteenth year of Darius Nothus. I will read an extract from Dean Prideaux, which you will find in his 'Connections,' vol. I, p. 322: 'In the fifteenth year of Darius Nothus ended the first seven weeks of Daniel's prophecy. For then the restoration of the Church and State of the Jews in Jerusalem and Judea was fully finished, in that last act of reformation which is recorded in the thirteenth chapter of Nehemiah, from the twenty-third verse to the end of the chapter, just forty-nine years after it had been commenced by Ezra, in the seventh year of Artaxerxes Longimanus.'

"Having seen that the decree of the seventh chapter of Ezra is rightly related to the crucifixion of Christ and the restoration of Jerusalem, the next thing to be considered is the ceasing of the sacrifice and the oblation."

Maud.—"What is meant, father, by the oblation?"

Mr. B.—"An 'oblation' was anything offered to the Lord. In the case before us it related to certain offerings provided for in the law of Moses. The sacrifice spoken of in the same connection refers also to the offerings of the Levitical service. When the angel said that 'he (Christ) should cause the sacrifice and the oblation to cease in the midst of the week,' he meant to be understood as stating that the Saviour would supersede the offerings provided for in the ceremonial law in the midst (middle) of a certain week. That week we have already proved to be identical with the seventieth week of Dan. 9: 24, 25; in other words, that it was covered by the seven years lying between the autumn of A. D. 27 and that of A. D. 34. The middle of such a week would be located in A. D. 31, or three years and a half from its commencement in A. D. 27. Therefore, if we have found the right decree, it must be shown that the Mosaic law, which enforced the oblations and sacrifices, was made null and void in the middle of the seventieth week, or in the spring of A. D. 31. I need not stop here to argue that the Mosaic sacrifices were all abolished at the very moment when Christ died upon the cross. It was then and there, therefore, that the precise condition of things to which the angel alluded, was fulfilled; *i. e.*, the 'oblation and sacrifice' ceased when Christ expired. But when was Christ crucified? I answer, In the spring of A. D. 31; or just three years and a half (half of a prophetic week) from the commencement of his ministry, and just three years and a half from the close of the seventieth week counting from B. C. 457, or the point where the decree given to Ezra was promulgated."

"There is one more point, but it need not occupy more than a moment. I refer to the week during which Christ was to 'confirm the covenant with many.' It was to be the seventieth, or last, in the series. It commenced, therefore, in A. D. 27, and ended in A. D. 34. There are two ways of doing any given thing. One is to do it personally, the other is to do it by proxy. General Grant, for example, conquered the Southern Confederacy. This he did without firing a gun himself. He did it, nevertheless; for he directed the soldiers who accomplished the work. So, too, with Christ; he preached to the Jews in person for the first half of the prophetic week in question, and in the latter half he did it through his disciples. You will recall the fact that up to A. D. 34, the end of the seventieth week, the preaching of the gospel was confined to the Hebrews. At that point Paul was converted, and the Gentiles were admitted to the benefits of the gospel."

"Thus it has been proved that the decree given to Ezra in B. C. 457 meets all the conditions necessary to show that it was identical with the one which the angel said should mark the commencement of the seventy weeks, and

therefore, of the 2300 days also. First, it authorized the restoration of the Jewish state and polity. Secondly, 483 years from its promulgation reached to the manifestation of the Messiah. Thirdly, measuring backward sixty-two weeks, or 434 years from the date of Christ's crucifixion, the point is reached where the building of the street and wall of Jerusalem was completed. Fourthly, the sacrifices and oblations of the Mosaic law were abolished by the crucifixion of Christ in A. D. 31, or in the middle of the seventieth week, calculating from B. C. 457, when the decree was issued. Fifthly, Christ and his apostles together devoted the seven years lying between A. D. 27 and A. D. 34 to the preaching of the gospel to the Jews, thus meeting that requirement of the prophecy which declared that he would confirm the covenant with many for one week."

"Here I must close for to-night. It would be a strange coincidence indeed, if we could find a spurious commandment which would meet all of the five conditions which I have just mentioned as those which would necessarily be met by the genuine commandment whenever it should be discovered. Indeed, if the tests applied do not settle the point of identity and prove that the decree of Ezra was the one that the angel had in mind, then I do not see how such a proposition could be proved at all."

SURELY I COME QUICKLY.

BY N. W. VINCENT.

TUNE.—One Day Nearer.

THIS same Jesus that ascended
So will come in clouds of light,
Soon probation's scenes all ended,
Christ will judge this world aright.
Hosts attending see with rapture
All the dead in Christ arise,
Haste to bear them bright, triumphant
To the Saviour in the skies.

CHORUS.

Even so, even so, Come Lord Jesus, quickly
come;
Come in clouds with power and glory,
Come, receive us to thy home.

See, O Lord, thy servants dying,
Tempted, persecuted, slain,
Near six thousand years all sighing
For an end to Satan's reign.
Oh do thou, the God of power,
God of wisdom, truth, and love,
Hear us in this solemn hour,
Send thy Son from heaven above.

CHORUS.

Sun and moon their brightness vailing,
Stars like figs by tempest hurled;
We these signs from heaven hailing
Cry aloud to warn the world.
"Now has come the hour of judgment,
Ended is prophetic time;
Worship God, keep his commandments,
Look for Christ with hope sublime."

CHORUS.

Casa, Perry Co., Ark.

UPSET.

BY ELD. E. P. DANIELS.

THIS word usually signifies "to throw down, or to overturn." However, it sometimes means the very opposite, *i. e.*, "to set up." For instance, when the tire of a carriage-wheel is loose, the smith heats it in the fire, then hastily transfers it to a machine which he calls the "upset," and sets it up by drawing the steel closer together. This makes it fit the closer, and now it becomes serviceable in holding together all parts of the wheel. With this meaning of the word before us, we can more charitably interpret a species of conduct in the enemies of Christ than we have been able to do heretofore.

The masses of mankind have been working away at this "upsetting" business for thousands of years, and some are at it yet. So the old chariot wheels of salvation are never troubled with loose tires. The only benevolent thing the enemies of Christ have ever done for his church is to keep it perpetually well set up;

for whenever a tire gets a little loose through driving in the warmth of prosperity and the dust of tradition, and there is danger of a breakdown, a Pharaoh, or a Balak, a Herod, an Urban, or a bloody Queen Mary, will give a helping hand. With fire and dungeon, rack and sword, the church is once more "set up," drawn together, more united, strengthened for another drive through the dust.

Eld. John Levington, a minister of the Wesleyan Church, came to Blendon a few weeks ago with "fire pent up in his bones"; and as he purposed in his heart that he would upset Adventism, so he did. He set up the Adventists strong and solid; for whereas our membership numbered but eight when he came, it now numbers twenty-seven, nine of whom before he came were members in good standing of the Wesleyan church.

Another minister by the name of Brown—a gentleman in every sense of the word—came to the tent and requested the privilege of speaking on the covenants, which we granted. The two covenants are forever well "set up" in the hearts of the people in Blendon, and the church keeps on its way, growing and prospering. It now needs the assistance of only one more "upsetter" to make the church of God in Blendon as solid as a cube of granite. We are looking for Eld. Getchel to come and do this for us.

Now, in conclusion, I want to say that as a people we are somewhat indebted to Eld. Levington for the part he has taken in our work at Blendon. We ought not to expect any person to work for nothing, neither do we; therefore in behalf of the brethren in this locality I give the following promise, hoping it will come to his notice: At any time Mr. Levington will send in a report of labor, accompanied by a statement of what he has received from our brethren in food and lodgings, which he acknowledged when at Blendon, we will send him a post-office order or New York draft for the whole amount adjudged to be his due by a committee of men competent to decide how much he ought to have for each evening of four hours of slander and abuse, including a certain pro rata for traveling expenses; expecting, of course, if it shall appear that what he has already received amounts to more than his due, that he will be man enough to refund the overplus; and if he has not the money, we will cheerfully forgive the debt under conditions that he either stops eating and sleeping at the homes of our people or ceases slandering them.

THE "CHRISTIAN UNION" AND THE RESURRECTION.

BY N. J. BOWERS.

In the Chicago *Weekly Inter Ocean* of May 8, 1884, in its S. S. Lesson Department, are some statements copied from the *Christian Union* concerning the resurrection of the body, upon which, from the character of that paper as a representative church periodical, and from the reputation of the author of the statements, who is said to be "one of the oldest and best known Sunday-school teachers in the country," and from the nature of the statements themselves, I have thought it proper to make some comments.

The author in question is, if I mistake not, the editor of the publication referred to, and a gentleman of Christian character and note in the religious world; and it is for this reason to be the more regretted that he has published statements to the world so utterly in opposition to the plain declarations of God's word. In this is fulfilled that old and true saying, "Great men are not always wise." Job 32: 9. Is it any wonder that there is so much open and undisguised disbelief in the revealed truths of the Bible among the masses, when Christian teachers themselves open the way by perverting or mystifying its obvious and plain teach-

ings? Indeed, the marvelous thing is that there is not more.

1. The writer says: 1. "I do not believe in the resurrection of the body." I reply, here is a flat denial of one of the plainest doctrines of the New Testament. Read Mark 12: 25, 26; Luke 20: 35-38; Matt. 22: 29-32; Luke 14: 14; John 5: 28, 29; 11: 23, 25; Acts 23: 6; 24: 15; 26: 8; Rom. 8: 11, 23; 1 Cor. 15: 35, 51-55; Phil. 3: 21; 1 Thess. 4: 14-16. These statements of the Lord Jesus Christ and of his chief apostle are plain, and admit of no question. They at once and forever settle the matter if *their words mean anything at all*. If they teach any kind of resurrection at all, they teach the resurrection of the body.

2. "The phrase, 'resurrection of the body,' does not occur in the Bible." This may be granted; but the doctrine of the bodily resurrection is plainly taught in the Bible, as I have shown. (See references just given). However, the prophet Isaiah says: "Thy dead men shall live, *together with my dead body shall they arise*. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, *and the earth shall cast out the dead*." Isa. 26: 19. The dead body shall arise, shall be resurrected. "The earth shall cast out the dead." Matthew says: "And the graves were opened; and many *bodies of the saints which slept arose, and came out of the graves* after his resurrection, and went into the holy city, and appeared to many." Matt. 27: 52, 53. Here we have in the Old Testament and in the New, expressions very similar to the phrase "resurrection of the body;" so similar, indeed, as to admit of no practical difference in meaning. The writer in question will not find the phrase "immortality of the soul" in the Bible, nor will he find anywhere in the Bible immortality affirmed of the soul as a thing distinct and separate from the body; yet he believes the doctrine.

3. There are so many scientific objections against the resurrection of the body. They are "so great as to be well nigh invincible." Yes, there are objections against this doctrine; so there are against every truth in the Bible; so there are objections against about every thing in the world. Infidels have plenty of objections against the authenticity, credibility, genuineness, and integrity of the Scriptures; *but an objection is not a proof or a demonstration*. We may well be suspicious of a large share of that which now-a-days is floating about calling itself "science." It has a respectable name, and that is about all. It is no science at all. When "scientific" gentlemen agree among themselves more closely, we will look with some less doubt upon their statements. We also want more *proof* and less "perhaps," and "it may be," and "it is likely," and "if so and so be true, so and so must necessarily follow," etc., etc. There is the "science" of evolution which has evolved any amount of scientific baby-talk of late years, and has well-nigh demonstrated one, at least, of its chief points of faith, viz: that some people *may* have descended from the ape.

4. It is "not indeed beyond the conceivable power of the Almighty" to resurrect the body, but it is "incredible." If it is not beyond the power of the Almighty to raise the dead, then the "well-nigh invincible" objections of science amount to nothing. God will do what he has promised in spite of all such "science." The resurrection of the body then is possible, inasmuch as an *impossibility is inconceivable*. If it is *conceivable or possible*, as the Doctor declares it is, then the science that would *prove* it impossible is folly, and is fit only to heap contempt upon. It is "incredible" that Christian teachers should "credit" such objections. All *true* science is of God, and never gets in the way of any of his purposes. Indeed, it cannot; it has its assigned place and must keep it. The apostle put the question to the skeptical Agrippa, "Why should it be thought

a thing *incredible* with you that God should raise the dead?" Acts 26: 8. We put the same to all the doubters and Agrippas of to-day who also think it "incredible," especially those who retain respect for the word of God, and who are looked upon as the leaders in Christian thought and culture.

5. "I doubt whether any intelligent man really believes it," *i. e.*, the resurrection of the body. Is it a mark of intelligence to reject the testimony of Isaiah, Jesus, and Paul? If it is, many may be certainly counted on as lacking in good sense. Does the writer measure the intelligence of other people by his own private standard?

6. "But I disbelieve in the resurrection of the body, chiefly because it is directly opposed to the clear and explicit teachings of the Scriptures, and because, rooted in pagan materialism, it confirms paganism in our theology, and administers to us the cruelty of a pagan comfort in our sorrow." It is hard to believe that the editor of a Christian periodical could make use of such reckless statements. *a.* Where in the Scriptures is the doctrine of the resurrection opposed? Echo answers, "where?" The question will forever remain unanswered, because the truth is that the Scriptures *plainly and in many places teach the doctrine*. Read again the passages noted in the second paragraph of this article. Also in the Old Testament read Ex. 3: 6 (compare Matt. 22: 31, 32); Job 14: 12-15; 19: 25-27; Isa. 25: 8; 26: 19; Dan. 12: 2; Hos. 13: 14, (compare 1 Cor. 15: 54, 55). Do these texts teach the resurrection of the body? If not, what do they teach? Anything? *b.* The doctrine "rooted in pagan materialism." Indeed! Are the Jewish and Christian Scriptures rooted in pagan materialism? *c.* "It confirms paganism in our theology." Do the teachings of prophets, Jesus, and the apostles "confirm paganism in our theology?" They must, in part, as they taught the doctrine in question. Read again the references given. The fact is, the doctrine that renders the resurrection wholly unnecessary, viz., the immortality of the soul, does precisely this very thing. The Doctor has the saddle on the wrong horse. *d.* It "administers to us the cruelty of a pagan comfort in our sorrow." Astonishing! The apostle Paul administers to the church just this kind of comfort. See 1 Cor. 15: 58; 1 Thess. 4: 18: "Wherefore *comfort* one another with these words." Did the apostle "comfort" the church with a *pagan* or a *Christian* hope? Judge ye!

7. The doctrine of the resurrection of the body "is distinctly, emphatically, vigorously, repudiated by the New Testament, no where more distinctly than by Paul in the fifteenth chapter of First Corinthians." We have already shown how the New Testament repudiates (!) the doctrine of the resurrection. We note again the texts. Mark 12: 25, 26; Luke 14: 14; John 5: 28, 29; Acts 23: 6; 24: 15, 26: 8; 1 Cor. 15; Rom. 8: 11; Phil. 3: 10, 11, 21; 1 Thess. 4: 14-16. With a concordance other places may be found. Do these scriptures teach the resurrection of the body? Yes, if they teach *any* kind of a resurrection, or anything at all. They as certainly teach it as Matt. 28: 6; Mark 16: 6, 9; Acts 2: 31, 13: 33-35; 26: 23, teach the resurrection of Jesus, or as Ex. 14: 22, 29, and 1 Cor. 10: 1 teach that Israel passed through the Red Sea. As to 1 Cor. 15 "distinctly" teaching the non-resurrection of the body, it is a statement so plainly and absurdly false as to require no refutation. Read the chapter.

8. "The doctrine of the resurrection of the body is opposed to the spirit of the Scriptures." Another mistake. The spirit or true sense of the Scripture is the *true meaning and teaching* of the Scripture. The Scriptures *mean to teach* the resurrection of the body in the passages I have adduced if they mean anything.

9. "We believe that the body is the man;

we confound the dress with the friend, the tenant and the tenant. We cannot, will not believe in the invisible reality." We get in this statement, the root so to speak, of the writer's opposition to the doctrine of the resurrection. This "pagan materialism," as he is pleased to call it, leaves no place for what may be called his *pagan immortal-soulism* or *modern Spiritualism in embryo*. This is why he opposes the doctrine so vigorously, and nothing strange should be thought of it if he is right; because, if the one is *true*, the other is *false*. He pursues a consistency rarely exhibited by those believing in the immortality of the soul and its conscious, intermediate state; for, if this is true, *there is no need of the resurrection of the body*. Yes, we believe "the body is the man." Proof: "And the Lord God formed man of the dust of the ground." Gen. 2:7, 3:19; 1 Cor. 15:45, 47; Job 14:10-12. A *living man* is a *living body*; a *dead man* is a *dead body*. The word "man" is a few times used in a secondary sense, (as in Rom. 7:22; 2 Cor. 4:16), to denote a certain condition of the mind; but this "inward man" has a close relationship to the "outward man," and indeed is a part of it in one sense. "We cannot, will not believe in the invisible reality." Indeed we will not believe in the "invisible" man or "tenant" of modern theology. This "invisible reality" is invisible alike to the physical senses and to the teachings of the Bible.

10. "The soul passes instantly and without a break from its earthly to its spiritual condition." I suppose the writer means to be understood that the soul, on the death of its "tenement," takes its flight to the "world of spirits;" and this is probably what he means by the resurrection. But it cannot be. In what sense could such a thing be "the resurrection of the dead?" The body is not resurrected at all, and "the soul passes without a break" to its spiritual condition. It does not die, and is not raised from the dead. What, I repeat, is the resurrection of the dead at the hour of death?

11. "The day of Judgment comes for each soul when, in the wisdom of divine grace and love, that boundary is passed beyond which not even divine grace and love can rescue it from its self-chosen death." Then, according to this, "the heavens and the earth are [not] reserved unto fire against the day of Judgment and perdition of ungodly men." 2 Pet. 3:7. "And they that have done evil shall [not] come forth unto the resurrection of damnation." John. 5:29. Whom shall we believe, Jesus and Peter, or a great Doctor of Divinity?

12. "They who are in Christ come not into judgment at all, but have already passed from the domain of selfishness into the state of allegiance to Christ." Here we have the great doctrine of the judgment set aside. The wicked are judged at death, and the righteous, having "passed from the domain of selfishness," are not judged at all. But the wise man informs us, "God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work." Eccl. 3:14. It seems the apostle was mistaken when he said God had appointed a day in the which he would judge the world. Acts 17:31. If Paul had been a D. D. he might not have made the statement. This day or time was *future* in Paul's day, but, according to the view under notice, it was already going on and had been for we know not how long. Again, the same apostle says, "We shall all stand before the judgment seat of Christ," and "so then every one of us shall give account to God." According to the Doctor the righteous are never judged; according to Paul "we all," and "every one of us," shall be. In Rev. 11:18, "the time of the dead that they should be judged," is brought to view. The doctrine we are here opposing knows of no such time. Read also 2 Pet. 2:9; 3:7; Jude 6.; Rev. 20:12,

13. Who can say there is no future day of Judgment?

It is a matter for regret that those whose mission it is to instruct the people in the truths of the Bible should, on the contrary, lead them away from them. The cause of Christ is wounded in the house of his professed friends. The plainest and most important truths of Revelation are ignored or denied by the great and learned of to-day. May God pity them and the people deceived by them. So called science will delude many. The apostle warns us to avoid the "oppositions of science falsely so called, which some professing have erred concerning the faith." 1 Tim. 6:20, 21. Hymeneus and Philetus, through "profane and vain babblings," which we are to shun along with pretended science, *erred concerning the truth, saying the resurrection is passed already; and overthrew the faith of some.* 2 Tim. 2:17, 18. Science falsely so called is to-day putting the resurrection in the past. All the dead "have had their resurrection; it took place when they died." The faith of some will be overthrown. Beware!

Choice Selections.

"Here a little, and there a little."—Isa. 28:13.

WONDERFUL INTELLIGENCE OF A DOG.

THE large Newfoundland dog "Heck," belonging to the St. Elmo Hotel in the oil town of Eldred, Penn., was known throughout the Northern oil field for its great strength and almost human intelligence. The porter of the hotel, a kind-hearted but intemperate person, was an especial favorite with the dog. The porter, a small man, slept in a little room back of the office. The dog slept in the office. On Thursday night last the porter was drunk when he went to bed, and soon fell into a heavy sleep. Sometime in the night he was awakened by the loud barking of "Heck," who was jumping frantically on the porter's bed and seizing the pillow with his teeth. The still drunken and drowsy porter tried to make the dog go away, but the animal persisted in his efforts, and it finally dawned on the befuddled mind of the porter that the house was on fire. His room was full of smoke, and he could hear the crackling of the flames. He sprang from the bed but was still so drunk that he fell to the floor. The faithful dog at once seized him by the coat collar, the porter not having removed his clothing on going to bed, and dragged him out of the room and half way to the outer door of the office, when the man succeeded in getting to his feet, and, unlocking the door, staggered into the street. The fire was rapidly spreading over the building and the hotel was filled with guests, not one of whom had been aroused. The dog no sooner saw that his helpless friend was safe than he dashed back into the house and ran barking loudly up stairs. He first stopped at the door of his master's room, where he howled and scratched at the door until the inmate was made aware of the danger and hurried out of the house, as there was no time lose. The dog gave the alarm at every door, and in some instances conducted guests down stairs to the outer door, each one of these, however, being a stranger in the house, which fact the dog seemed to understand in looking out for their safety. All about the house seemed to have lost their heads in the excitement, and it is said that the hotel dog alone preserved complete control of himself, and alone took active measures to save the inmates of the house. In and out of the burning building he kept continually dashing, piloting some half-dressed man or woman down stairs, only to at once return in search of others. Once a lady with a child in her arms tripped on the stairs

while hurrying out and fell to the bottom. The child was thrown on the floor of the hall some distance away. The woman regained her feet, and staggered in a dazed way out of the door, leaving the child in the midst of the smoke that was pouring from the office door. The brave dog saw the mishap, and jumping in through the smoke, which was now becoming almost impassable, and seizing the child by its night clothes, carried it safely out. Notwithstanding this rescue the mishap that made it necessary led to the death of the noble animal. The mother of the child being restored by the fresh air first became aware that the child was not with her, and crying out wildly that "Anna was burning up in the house!" made a dash for the building as if to rush through the flames to seek her child. "Heck" had already brought the little one out, but it had not been restored to its mother. The dog saw the frantic rush of the mother toward the burning building and her exclamation that some one was burning up in the house, and although the building was now a mass of smoke and flames inside and out, the dog sprang forward and, as a dozen hands seized the woman and held her back from her insane attempt to enter the house, disappeared with a bound over the burning threshold. The faithful animal never appeared again. His remains were found in the ruins. There is no doubt in any one's mind that but for the intelligence and activity of "Heck" the fire in the hotel would not have been discovered in time for a single inmate to have escaped from the burning building with his life; and that the noble animal understood from the half-crazed movements of the child's mother that there was still another one in danger, and to rescue whom he gave his own life, is accepted as certain. The remains of "Heck" were given a fitting burial, and his loss is regretted as that of a useful citizen might be.—*Christian at Work.*

PRAYER ANSWERED.

DR. J. P. NEWMAN, in a recent sermon, said: "When New Orleans was smitten with yellow fever, I buried the first victim, and from July to September I attended the sick. I buried that noble young lawyer, Vice-President Hamlin's son. At last my turn came, and I was stricken down. During my sickness I was attended at night by a negro nurse, sent to me by General Sheridan, and in the day-time by a devoted lady who was a member of one of the churches in the city.

"When I recovered I gave wages where wages were due, and rewards where rewards were due, for you must not give wages where rewards are due. Then I afterward went to Washington as chaplain of the United States Senate. One day as I was in my study, the thought came suddenly to me to reward that lady. The answer was, 'You did.' 'True, but not enough,' I said to myself, and I wrote a check and sent it at once. At that moment the lady was kneeling by the body of her dead sister, praying that God would send her a friend. She had been reduced to poverty, and what I sent her came in time to defray the funeral expenses. You may relegate such a thing to the law of coincidences, but we are praying every day that God will administer just such a law of coincidence as this."—*Exchange.*

—A good sister said, "When the Lord tries me, then I try the Lord, and he keeps me."

—There are people who have too high an opinion of their own importance, and think nothing can go on without them. It is a good thing to have a just estimate of your own ability. But the world went on before you were born, and in all probability it will go on after you are dead.

Our Tract Societies.

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

WITNESSES.

"I AM working alone, and no one heeds!"
Who says so, does not know
There are clear eyes watching on every side,
And wherever our feet may go,
We are "compassed about with so great a cloud"
That if we could only see,
We could never think that our life is small
Or that we may unnoticed be!

We seem to suffer and bear alone
Life's burdens and all its care;
And the sighs and the prayers of the heavy heart
Vanish into the air.
But we do not suffer or work alone;
And after a victory won,
Who knows how happy the hosts may be
Who whisper a soft "Well done!"

Oh, do not deem that it matters not
How you live your life below;
It matters much to the heedless crowd
That you see go to and fro;
For all that is noble and high and good
Has an influence on the rest,
And the world is the better for every one
Who is living at his best.

But even if human eyes see not,
No one is unobserved;
There are censures deep and plaudits high
As each may be deserved.
We cannot live in a secret place,
There are watchers always by;
For heaven and earth are full of life,
And God is ever nigh.

Oh for a life without reproach,
For a heart of earnestness!
For self forgotten, for meanness slain,
For hands well-used to bless!
Lord, raise us far from the little things,
And make us meet to be
Skilled workers here in the place we fill,
And servants unto thee.

—London Christian World.

TEXAS TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1884.

| | |
|---|--------|
| No. of members,..... | 170 |
| " " reports returned,..... | 78 |
| " " members added,..... | 11 |
| " " dismissed,..... | 9 |
| " " missionary visits,..... | 79 |
| " " letters written,..... | 8 |
| " " signs taken in clubs,..... | 33 |
| " " new subscriptions obtained,..... | 21 |
| " " pages tracts and pamphlets distributed,..... | 30,743 |
| " " periodicals distributed,..... | 2,480 |
| Received on membership and donations, \$22.15; on sales, \$30.30; on periodicals, \$74.15; on other funds, \$10.15. | |
| CLEMENT ELDRIDGE, Sec. | |

VIRGINIA TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1884.

| | |
|---|-------|
| No. of members,..... | 44 |
| " " reports returned,..... | 19 |
| " " members added,..... | 1 |
| " " missionary visits,..... | 56 |
| " " letters written,..... | 32 |
| " " subscriptions obtained,..... | 19 |
| " " signs taken in clubs,..... | 10 |
| " " pages of tracts and pamphlets distributed,..... | 3,942 |
| " " periodicals distributed,..... | 208 |
| Received on sales, \$1.45; on membership, \$7.00; on periodicals, \$4.55; on reserve fund, \$100. | |
| LILLIE D. WOODS, Sec. | |

SOME RESULTS OF CANVASSING.

BRO. C. J. HOLMES writes encouragingly of the canvassing work in Wisconsin as follows: "I began canvassing for 'Thoughts' last winter, and took 135 orders up to the time of the camp-meeting at Baraboo. Of these I have delivered 73 volumes. There were several promised in the German language, for I expected some prepared before this; but the orders are waiting still. The people here are poor, and many of them are new settlers, but they are willing to read. There are many more foreigners than Americans, else I could make more sales of 'Thoughts.' Since camp-meeting, I have taken 18 orders for 'Thoughts' while going over my old territory and making collections on books not paid for, and thus I had an opportunity to see those interested. Found seven keeping the Sabbath, and many ready to begin as soon as they hear preaching. I have three fields

ready for meetings, and Eld. Decker has promised to send help soon.

"I labored some among the Swedes, and obtained 41 orders for the *Harolden*. I also sold 48 'Sunshine at Home,' and have over 50 orders more."

AN INTERESTING LETTER.

THE following letter was sent me by one of the Vermont missionary workers, thinking that if printed, it might encourage others to engage in the work. This lady's name was taken from a local paper. She is an officer in the Woman's Christian Temperance Union. She writes:—

"A short time ago I received a paper from you, also a letter saying you would send it to me if I would peruse it. I am very thankful to you for this paper. I like it very much. I am seeking continually after more divine truth and knowledge, and I find many thoughts in this paper that are new and instructive to me. You are entirely unknown to me, but my prayer is that God's blessing may rest upon you for this act of kindness and thoughtfulness toward one who is desirous of a closer walk with the blessed Saviour, also of learning more of his precious truth. I take great pleasure in perusing the blessed truths in this paper."

L. A. STONE.

WAYSIDE OPPORTUNITIES.

THOSE who have learned to "do the duty that lies nearest to them" have discovered the secret of noble characters and useful lives. Great opportunities do not come to those who dream and wait; they are the reward of faithfulness in the discharge of humble, every-day service. The earthly ministry of our Lord illustrates most forcibly the truth that the best opportunities for doing good are found along the wayside of life. By the shore of the lake and at the receipt of custom Jesus finds his chosen disciples. The necessities of a wedding festival are the occasion of his first miracle. The sorrow of a widowed mother whom he meets as she is following an only son to his burial, the cry of blind beggars by the road-side,—these were the incidents that stirred his heart of infinite compassion, and gave an opportunity for his divine service. There is no part of the gospel narrative more rich and full in spiritual instruction than that which relates the Saviour's conversation with the woman of Samaria at Jacob's well, and yet in its surroundings how common-place appears this occurrence for doing good. A casual service rendered by a stranger while resting from the noonday heat, was the wayside opportunity that Jesus used in leading a needy soul to the fountains of living water.

Not only is it true that the faithful recognition and acceptance of every-day duties open the doors that lead to the noblest achievement in service, but it is also to be remembered that it is by the wayside the best personal blessings are often found. This is a world where, as pilgrims, we cannot tarry long in one phase of experience, and we must learn to pluck the flowers that grow by the road-side. A kind word to a child may seem a trivial thing as you go dreaming of some great opportunity of doing good, but while the dream is never realized, the kind word starts a song in the heart that is never forgotten. We are not allowed to build tabernacles and dwell in any mount of transfiguration. Moments of special blessing; hours in which we are permitted the joy and shelter of the sanctuary and the place of prayer, are granted to us; but most of our days are spent in the routine of ordinary care and exacting duties, and if we would grow strong in spiritual life, we must seek to use the wayside opportunities of meeting and doing the will of Him who went about doing good.—*Christian at Work*.

—An exchange says: More and more are we crowded up to the necessity of acting out the expressive words of Whittier:—

"If we have whispered truth,
Whisper no longer;
Speak as the trumpet does,
Stern and stronger."

—Faith comes to our aid when our boasted reasonings and knowledge fail.

Special Mention.

EXTRAVAGANCE AMONG THE UPPER CLASSES.

A VERY remarkable article has recently appeared in the *National Review*, written by Lady John Manners. It sets forth the reckless extravagance which at present prevails among the upper classes. The writer herself belongs to the circles which she describes, and there is no reason to suppose that she exaggerates. Her picture of "a Day in a Great House" is most melancholy reading, showing a style of living so luxurious that we are at once reminded by it of the last days of the Roman Empire. If the enervating process which is now going on is not arrested, the moral, not to speak of the material, consequences must be serious. Of course the luxury cannot be maintained without an enormous expenditure, and the facts Lady John Manners mentions may well give the heartache to those who are seeking to reclaim the waste places of the earth, and are often in despair for a hundred pounds. "Many ladies," she says, "whose incomes cannot be considered large, spend £600 a year on their toilets; and it is not unusual for £1,000 to be expended by those who go out a great deal. Sixty guineas for a court dress is not an uncommon price." Entertainments are now on a much more extravagant scale than formerly; and the startling fact is mentioned that £2,000 is sometimes spent on *flowers alone* for a single ball. Grouse-shooting, also, is a large item of expenditure; for £1,600 or £2,000 is not unfrequently paid for a single season. Sometimes £5 a day is spent on cigars. Facts like these have startled a good many people into thought, and some good, perhaps, will come by the exposure. But we wonder whether our readers throughout the country have become alive to something similar which is taking place in circles very much lower than those of which Lady John Manners speaks. It seems to us that an ominous taste for pleasure is being awakened in not a few hitherto uncorrupted neighborhoods, and that that taste is being met in a way that can lead to no satisfactory issue. Country towns and even villages have now their public balls and theatrical representations; and "popular lectures" and music of a high class have ceased to attract as formerly. We hope that a note of alarm will be sounded in time, because far more than a waste of money will be the consequence if the pleasure-loving current is not checked. A more serious result will be a moral deterioration—a weakening of the healthy fiber which has hitherto constituted the pith of the nation.—*Free Church Monthly*.

PETROLEUM 'AS FUEL.

THE extraordinary cheapness and abundance of petroleum has, time and again, suggested its possible usefulness as fuel as well as light. In San Francisco they have been trying an experiment in which petroleum and water are combined. The fuel is placed in a tank outside or on top of the house, and all that is necessary is to turn a faucet, and the material is conveyed to an attachment that fits any ordinary stove. In this arrangement there is a saving of the carriage of the coal, as well as the removal of the ashes. This thermagon will heat a house or cook a dinner at one-third the expense of bituminous coal. It is said to be safer than any ordinary fire. As petroleum is being discovered in all parts of the world, it may yet become one of the principal fuels of mankind. Its cheapness is shown by the fact that its wholesale rate is rarely more than a dollar a barrel, and during the past spring it has been selling in New York as low as fifty-five cents a barrel.—*Christian at Work*.

—Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure comfort.—*Sir H. Davy*.

—It is well to remember the beautiful thought of George D. Prentice, that a word of kindness is seldom spoken in vain, while witty sayings are as easily lost as pearls slipping from a broken string.

PNEUMATIC TRANSPORTATION.

A COMPANY is getting ready to build a pneumatic tube for carrying letters and small packages from Chicago to New York. The idea, at first seemed impracticable, but on examination it turns out to be feasible. Two tubes are to be made of brass, which will run side by side, although it is said one tube will be tried at first. A powerful engine, with an exhaust wheel, is to be stationed at one end. It is said that if the tube is properly made and planted, no air will escape. The right of way, it is believed, can be secured for nothing, or at a nominal expense, and the main cost will be the tubes and the engines and stations. A letter, a sample of grain, or package of any kind which is to be sent, is enclosed in a leather ball. A ball presents the least friction as a rolling object, and the leather is to be stiff and heavy. A continuous current of air is passing through the tube. With one pipe the plan is to reverse the engine every hour—the first hour forcing the air in at the Chicago end and sending the packages to New York, the next hour exhausting the air at Chicago and drawing the packages as quickly back. The men who have it in charge do not say how long it will take to send a package this way, but claim to be able to do it in less than a minute. Stations will be established at the important cities on the route.—*Sel.*

The Sabbath-School.

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

LESSON FOR THE THIRD SABBATH IN NOVEMBER.

(See Instructor of November 5, 1884.)

IMMORTALITY.

CRITICAL NOTES.

THE basis of the present lesson is that portion of scripture extending from 2 Cor. 4:16 to 2 Cor. 5:8. The other texts named in the lesson are referred to as throwing light upon this passage.

CHAP. 4:16. *Though our outward man perish*, etc.—That which kept the apostles from fainting was the firm hope expressed in verse 14 that the Lord Jesus would give them immortal life through the resurrection. Sustained by this hope, they could say, "Though our body by the continued working of death is being worn out, yet our spiritual life is continually fed with fresh accessions of grace."—*Alford*. "The 'outward man' denotes that which is visible in us; *i. e.*, our corporeal nature, and the 'inner man,' our intellectual, rational, and moral selves."—*Meyer*.

Verse 17. A literal translation of this verse, as far as English can express its meaning (for Clarke says the language is "infinitely emphatic, and cannot be fully expressed by any translation"), would be as follows: "For the momentary lightness of our affliction works out for us according to an exceeding on an exceeding, age-lasting weight of glory." How insignificant seem the afflictions of this life as the apostle piles up the glories of eternity! "He opposes things present to things future; a moment, to eternity; lightness, to weight; affliction, to glory. Nor is he satisfied with this, but he adds another word and doubles it saying, 'an exceeding on an exceeding' weight of glory. This is a magnitude excessively exceeding."—*Chrysostom*.

Verse 18. The statement that the afflictions of this life work out for us an exceeding weight of glory is not unconditional. They will work for us in this manner only while we keep the eye of faith fixed upon the eternal things, which are not seen with the natural eye.

Chapter 5:1. Although the division of chapters occurs here, there is no break in the train of thought, verse 1 giving reasons for the statement of verse 17 of the preceding chapter. Many think to find here a foundation for the theory of an immortal soul inhabiting a mortal body; but this cannot be made to harmonize with all the statements given. The theory that the "building of God" denotes the resurrection body beautifully harmonizes with every expression, and is supported by many eminent commentators. "Our earthly

house" denotes the present mortal body, which is likened to a tent that may easily be taken down or dissolved. This refers to death,—a statement which no one will question, and which is confirmed by a comparison of 2 Pet. 1:14 with John 21:18, 19. In the first of these passages Peter declares that he must shortly put off this tabernacle, even as the Lord Jesus Christ had shown him; and from the second we learn what Jesus showed, namely, "by what death he should glorify God."

But although the Christian must die and his earthly house be dissolved, so far from being left eternally without hope of a future habitation, he has "a building of God," "the resurrection body, the result of a new divine creation."—*Lange*. See chap. 4:14 and 1 Cor. 15:51-55. *Lange* says further: "It is hardly probable that such a man would have changed his mind so soon after writing the fifteenth chapter of his former Epistle to the Corinthians, and so should now have believed that he was to pass immediately at death into the blessedness of the resurrection body." The same author makes the following remarkable admissions: "The human being, it is probable, cannot exist as a pure spirit. A vehicle of form, perhaps an organization, may be necessary to its action." And *Olshausen* says: "The apostle in no respect recognizes the idea of a pure, spiritual extension of life into eternity; without corporeality there can be no everlasting happiness, or eternity for the creature."

Continuing the interpretation with this guiding principle, that the house from heaven means the resurrection body, there is found an easy pathway.

Verse 2. "For in this [earthly house] we groan, earnestly desiring," not that our immortal soul should leave its earthly house, and go away to seek its house in heaven, but that our house in heaven should come down, and (changing the figure) clothe like a garment the earthly house. "Earnestly desiring to put on over it our house which is from heaven."—*Lange*. *Elijah* was thus clothed upon with his house from heaven, and the saints who live when Christ shall appear, have awaiting them a like glorious experience; while the righteous dead come up clothed with spiritual bodies.

Verse 3. *If so be that being clothed*, etc.—This does not imply doubt that the righteous will be found naked, as might seem at first reading, but furnishes a strong reason for "desiring to be clothed." Thus the following translations: "And surely, having been invested, we shall not be found naked."—*Diaglott*. "Seeing that we shall be found clothed, not naked."—*Am. Bible Union*. To be "found naked" denotes the condition of the wicked in the resurrection, who will come up with mortal bodies, and, having no "house from heaven" to clothe them, are called "naked." Care should be taken not to confound this term with "unclothed" of verse 4, which refers to death. In harmony with this view, notice the following quotations: "We shall then have a better body than this. Not that we wish, as many philosophers and dreamers, to have no sort of body at all, but to be pure spirit."—*Chas. Herbert*. "Although we may be unclothed (dead), we shall not be found naked, *i. e.*, without a body; for we shall be clothed with a resurrection body."—*Lange*. "Since, then, we shall not be found naked as the wicked, but clothed with a body not subject to death."—*Whitby*.

Verse 4. *We . . . do groan*.—Rom. 8:23 gives us an inspired comment upon this expression, showing that Paul groaned for the redemption of the body. *Not for that we would be unclothed*.—"For while we are here in this house, we groan under its burden; yet we desire, not to throw it off, but to be clothed over it, so that its mortality may be swallowed up of life."—*Syriac Trans.* "Not so much to put off this, as to put on another."—*Wakefield's Trans.* "Not that we desire to remain without a body, but clothed upon with the glorious, immortal, incorruptible, spiritual body; that this present mortal body may be covered with that which lives forever."—*Wesley*.

Harmonizing with the foregoing interpretation, the expression, "at home in the body" (verse 6) means, in this present, mortal state; "absent from the Lord," debarred from the glory of his immediate presence; "absent from the body" (verse 8), released from mortality; "present with the Lord," invested with the enjoyments of the immortal state in the presence of God. If it be urged that being absent from the body secures an

immediate presence with the Lord, it may be replied that the text does not say so; while Paul elsewhere teaches expressly to the contrary. It may also be alleged with *Lange*, "that the intermediate state between death and the resurrection is entirely lost sight of in the apostle's mind, inasmuch as we know that he looked upon it as altogether temporary, and hence that the perfection to be attained after the resurrection was the absorbing object of his attention in this passage."

MISSOURI SABBATH-SCHOOL ASSOCIATION.

THE seventh annual session of the Missouri S. S. Association convened on the camp-ground at Independence, Mo., Oct., 1884. The first meeting was held Oct. 6, at 9 A. M. President, N. W. Allee, in the chair. Meeting opened with prayer by Eld. E. W. Farnsworth. Minutes of last session read and approved. Financial statement showed an amount of \$13.50 in the treasury.

Credentials being called for, delegates representing the following schools responded: Nevada, Sedalia, Utica, Winston, Emporia, Half Rock, and Hamilton. Brn. Adams and Way having failed to secure credentials, were voted in as delegates from the school at Green Top.

Motion was made by Eld. D. T. Jones to amend the constitution of the Association so as to make each member of the Sabbath-school a member of the Association. The motion was discussed and carried. A motion that the Chair be empowered to appoint the necessary committees was carried, and the Association adjourned to call of Chair.

SECOND MEETING, Oct. 7.—Prayer by Eld. Farnsworth. Minutes of last meeting read and approved. The following committees, having been previously announced by the Chair, gave in partial reports: On Nominations, Oliver Smith, H. H. Loop, Harvey L. Hoover; on Resolutions, R. S. Donnell, S. C. Feeks, J. W. Watt.

The Committee on Nominations reported the following names as officers for the ensuing year: For President, N. W. Allee; Secretary and Treasurer, Vita Morrow; Executive Committee, Andrew E. Flowers, Rufus Low.

The report was received and the above names voted upon separately and the nominees elected.

Remarks were then made by Eld. Farnsworth on the importance of the work, the beauty and value of the Sabbath-school system, and the necessity of our people carefully studying the lessons from week to week, and taking more interest in this branch of the work. Bro. Allee followed with appropriate remarks in reference to teachers and all doing faithful duty in this work. Bro. E. A. Dean spoke of the utility of holding Sunday-schools, giving an instance in his locality where such a school was held with good results. Bro. Brownlee also spoke on the subject, after which the meeting adjourned *sine die*.

J. M. GALLEMORE, Sec. pro tem.

Our Basket.

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

—God doth not bid thee wait,
To disappoint at last;
A golden promise, fair and great,
In precept-mould is cast;
Soon shall the morning gild
The dark horizon rim,
The heart's desire shall be fulfilled;
"Wait patiently for Him."

—Love from God streams upon us as the sunbeams upon the earth, bringing light, life, and salvation. He loves us with an everlasting love.

—My principal method of defeating heresy is by establishing truth. One proposes to fill a bushel with tares; now if I shall fill it first with wheat, I shall defy his attempts.—*Newton*.

—It is not the flashing meteor that attracts so much attention for a moment and then goes out in darkness, but the steady shining of the fixed stars, that is reliable. So with Christians. It is not the flashing, brilliant talkers that count, but the steady people who live and shine every day.

The Review and Herald.

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

BATTLE CREEK, MICH., Nov. 4, 1884.

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

THE CONFERENCE.

THE readers of the REVIEW will be glad to hear a word from the beginning of the Conference this week. We give elsewhere the report of the business proceedings up to the hour of going to press.

There is a more general representation of the different State Conferences by delegates than at any previous meeting, every field being thus represented, except Canada, Upper Columbia, and a few of our foreign missions. Some sixty ministers are present.

By invitation of the Conference Eld. Butler presented on Thursday evening a general view of the religious condition of Europe, and the present state and wants of our own work there. We ought, he said, to be doing more than we are to enlighten the crowded millions of the European continent in reference to the present truth. Especially is enlargement called for in the English field, from which ships visit all ports in the civilized world. The missions already begun are accomplishing good. The building enterprise at Bâle is in a prosperous condition. A fine building in a pleasant location, costing some \$25,000 will soon be ready for occupancy. Another office at Christiana, Norway, will soon be provided. Eight new papers have been started the past year, five of them in foreign tongues. The English mission and publishing work are in an encouraging condition. But the present truth is the hope of the world, and the nations must be visited by its precious rays.

The evening of the 31st, the beginning of the Sabbath, Eld. Waggoner spoke to a large congregation on the words, "Remember the Sabbath-day to keep it holy." An invincible argument was presented for the immutability and perpetuity of the Sabbath, and of that law of which the Sabbath is an inseparable part. It was shown that the prayer of the psalmist was no meaningless petition when he desired the Lord to open his eyes that he might behold the wondrous things out of his law; for there are wondrous things to be learned therefrom. It was shown that the decalogue was recognized in the Scriptures as a distinct and independent law, as, for instance, in Ex. 24:12, where the expression, "a law," is in the original very definite, "the law." It was shown to be a law for all the universe; for it was seen by John in the temple of Him who is the ruler of all the worlds. And it will be perpetual; for there is to be no sin in the everlasting ages of the new earth. A person develops a character according to the law he keeps; but what commandment of the decalogue could a person live in violation of, and not be a sinner? And in what remote verge of the universe, or even in what angelic community, could any one of them be dispensed with, and moral ruin not follow? Not one. On these points S. D. Adventists are, and always have been, a unit. Diversity of opinion in any degree exists only on the non-essential questions as set forth in the recent articles by Eld. Kilgore in the REVIEW, and advocated by our late lamented Eld. Jas. White, whether, before sin entered, these did not exist only in the two great positive principles into which Christ summarized them; namely, Love God with all thy heart, and thy neighbor as thyself; and whether, after sin is finished, they will not drop the definite decalogue form and resolve themselves again into these two great principles. Certainly no one could violate

any one of the first four commandments, or the last six, considered as particulars, without infringing one or the other of the two great principles, love to God, or love to fellow-beings.

Sabbath forenoon Eld. Haskell spoke on Luke 34:49, in connection with Acts 4:13. In this discourse was very clearly set forth the fact that in addition to all natural advantages, or acquired accomplishments, a person must have the accompanying influence and power of God, to do the Lord's work successfully. And when this power is granted to this cause, as it will be, the people of God may expect great things. At the close of this meeting, eighteen were baptized in the Kalamazoo by Eld. E. P. Daniels.

In the afternoon Sr. White spoke on the 58th chapter of Isaiah, showing what is an acceptable fast unto the Lord, and how we may live and must live to secure the presence and blessing of the Lord with us. The discourse was replete with stirring, practical instruction.

Eld. Waggoner gave in the evening a Bible-reading on the subject of sanctification. Sunday was devoted principally to the General Sabbath-school Association.

The regular programme for the week will be, Prayer and social meeting for ministers and delegates at 5:30 A. M. General prayer and social meeting at 8 A. M. Business meetings at 10 A. M. 2:30, and 5 p. M. Preaching in the evening.

RELIGION OF MASONRY.

DURING the present year there was a national meeting of Knight Templars in the city of San Francisco. Now Knight Templarism is no part of Masonry, yet no one but a Mason can be a Knight Templar. They are inseparably wedded together by modern Masonic usage and teaching. The celebration in San Francisco was the most gaudy show that we ever beheld. In a communication to that body, the Grand Commander, speaking of their Sunday parade, said:—

"Sunday will long be remembered as the day on which was rendered the most magnificent and impressive religious service ever witnessed on this side of the continent. The grand parade and review, ten divisions, each under the command of Past Grand Commanders, moving through our streets in long, undulating lines, in picturesque shapes—now a star, then a cross, here a triangle, there a hollow square, a pageant seldom seen, perhaps never equaled—not only elicited the applause of the large multitude that thronged the sides of the streets, crowded every balcony, window, and coigne, but illustrated the beauty and excellency of the Templars' drill, and reflected credit upon the commanding genius of the march."

Their drill was almost incomparable; we never saw anything to nearly equal it. But we had not the least idea that the drilling and marching through the streets was considered a "religious service" until we saw the above paragraph.

No citizen of California is more highly respected by all classes than the writer of that address. It was written considerably, and reveals to us forcibly the quality of the religion, and the nature of the "religious service" of that august body. The emblem that they carry is the cross. We have respect for the cross, but we are not able to appreciate a religious service in honor of the cross which consists in such a gaudy pageant, or empty show. The whole thing was born of knight errantry, and properly belongs to the Dark Ages. All confessed that the drill was splendid, but it should not bear the title of a religious service in this age of Bibles.

J. H. W.

—How poor and helpless, how much more a pilgrim and a stranger in a world over which he has no rule, must he be who has not God all one with him! Not otherwise can his life be free save as moving in loveliest harmony with the will and life of the only Freedom—that which wills and we are.

"THE SABBATH WE HAVE."

In the *Morning Star*, Dover, N. H., June 25, is an article headed as above, by Rev. J. M. Bailey, D. D., which exhibits wonderful offrontery in naked assertions, presuming very greatly upon the credulity of the readers. His leading position is that the time of the Sabbath has not been accurately kept. He says, "We do not know how many times it has been changed, or lost and re-established." Again he asks, "Who with any confidence will plead for the identical time appointed by God when that time has been lost again and again with no possibility of restoring it." And he draws this conclusion: "Sticking for identical time or any other than the established seventh part is absurd." He asks, "What difference does it make when we begin to count? If number makes any difference, commence on Monday and it will make it all right. Indeed, this is the easiest way to correct it."

If the seventh-part-of-time theory is true,—if God has not given a specific, sanctified seventh day, but has left it with men to choose the day,—we can hardly see how that "the influence of keeping Saturday and working Sunday" can be "destructive of the Christian Sabbath;" for Saturday is a seventh part of time, as well as any other day. But the writer has learned to be guarded in his words of expression. He says, "The established seventh part." That means Sunday. But the question arises, If uniformity in the day is essential to the quiet observance of the Sabbath, as all must admit, and if God has not by his word and providence established and preserved the day, by what authority shall it be established? Have not all equal rights in choosing the day? Has God clothed majorities with divine right? A particular day is indeed essential; and we shall find that God was aware of it, and by a wisdom not exceeded by that of men appointed the day, and by his providence he has preserved the knowledge of it to mankind.

The following statement would be truly amusing, were it not the deliberate utterance of a grave doctor of divinity. Speaking of the change from Old Style to New he says, "The English were so slow in adopting it that they were obliged to jump eleven days, calling the 3d day of Sept. 1752, the 14th day, bringing the Sabbath into the middle of the week." Now who ever read of this marvelous event in English history? And how long was it before England came into harmony with the rest of mankind in respect to the week, as she now is? Or did the whole world, Jews, Mohammedans, and Christians, adopt the change when the English did? Now supposing the said 3d of September came on Sunday, would calling it the 14th make it Wednesday? Would it not be Sunday all day? and would not the next day be Monday? Were not the English then observing Sunday, the first day of the week? and have they not observed it ever since? The fact is, the cycle of seven days, the oldest division of time, is God's arrangement, and no change in the number of days in months or years can affect it. And from Eastern Asia to Western America all nations are agreed in the reckoning of the days of the week.

Again we quote: "When Moses established the Sabbath he did not even pretend to count from the creation, but from the falling of the manna which might have been any day of the week for all that we know." To this we reply that God, and not Moses, established the Sabbath, when he rested upon the seventh day, and then blessed and sanctified it because he had rested upon it. And the commandment which he gave with his own voice at Sinai is a perfect refutation of every attempt to make the day of the Sabbath indefinite and changeable. Let us see. "Remember the Sabbath day." This refers to something in the past, and is equivalent to, Remember the rest day. "The seventh day is the Sabbath,"—rest. Whose

rest is it?—"The Sabbath of the Lord thy God; in it thou shalt not do any work." Why is this? "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore [for this reason], the Lord blessed the Sabbath day and hallowed it." This refers us directly back to the creation, in the record of which it is said, "He rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made."

Sabbath means rest. God worked during six days. Can any one of those days ever become his rest day? Not till he shall rest upon it. He rested on the seventh day of the week. Can that fact cease to be a fact? can the seventh day ever cease to be his rest day?

Now if the Lord still requires us to obey the fourth commandment by keeping his Sabbath, and yet has suffered the day to be lost so that we cannot possibly find it, an impossibility is required, and we cannot be blamed, though we work on his rest day. The inevitable conclusion of our friend's logic throws the blame on our Creator.

Before we thus impeach him, let us see whether his providence has not preserved to us the day of his rest. When the Lord gave manna to his people, he pointed out his Sabbath by giving none on that day. A month before the Sabbath law was given at Sinai, Moses said, "This is that *which the Lord hath said*, To-morrow is the rest of the holy Sabbath unto the Lord." Ex. 16. And after this when God spoke the commandments, he proclaimed this Sabbath as the day of his rest at creation.

Jesus kept the Sabbath. Did he not know which was the day of rest at the creation? His disciples kept it "according to the commandment" after his death. If so, they must have kept the day specified in the commandment. From that day to this, Jews and Christians have been, and are, agreed in numbering the days of the week. The Jews and a part of the Christian church, sometimes more and sometimes less, have kept the seventh day, while a large part of the Christians, especially in the later centuries, have kept the first day because it was "the first day of the week." Those who make reckless assertions that time has been lost would do well to look these facts in the face.

Our friend makes the customary voyages around the world both ways to find an objection to the Creator's arrangement in making "the Sabbath for man," and yet placing him on a round and rolling earth. It is not worth the time and space to follow him. But we notice a part of what he says of the change of the day. Says he, "It appears that the day of 'convocation' was changed from the seventh to the first on the very day of the resurrection of Christ. What he said to his disciples about it to convince them, we have no means of knowing. He met some of them several times that day and then appeared in their assembly where they were met with closed doors 'for fear of the Jews,' and sanctioned their meeting by breathing on them the Holy Spirit and sending them forth as the Father had sent him. Probably for fear of the Jews, what he said against Judaism or in favor of the Christian Sabbath was not published." This "convocation" or "assembly" consisted of the eleven. Mark 16:14. They had one common abode. Acts 1:13. They were at home and had closed the doors for fear of the Jews. What were they doing? Eating their supper—"they sat at meat." Mark 16:14. Admit that he "sanctioned their meeting." What else did he do? He "upbraided them for their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Were they met to celebrate his resurrection, before they believed he was risen? "He showed them his

hands and his feet" to convince them of what they did not believe, and further, he took some food and ate in their presence to satisfy them of the reality of his resurrection. See Luke 24:36-43. It is very true that "what he said to the disciples to convince them" of the change of the Sabbath, "we have no means of knowing." Is this evidence that he said anything about it? "Probably for fear of the Jews, what he said against Judaism or in favor of the Christian Sabbath was not published." And this silence of the inspired record is the best evidence he can offer that a "Christian Sabbath" was instituted that day! Paul did not keep back anything that was profitable for the church for fear of the Jews; but he did keep back the Sunday-Sabbath.

When holy angels behold the attempts which are constantly being made on every hand to sustain a human tradition which sets aside the plainest possible expression of the will of God to man, they must certainly be amazed at the daring presumption of men, and be filled with wonder that a creature formed in the image of God and endowed with reasoning powers but a little lower than the angels, could voluntarily so degrade his noble, God-given powers as to put forth such silly and contemptible quibbles, for the want of better arguments, as are constantly being resorted to for the purpose of sustaining the practice of Sunday-keeping against the commandment of the Most High! "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. 2:12, 13.

R. F. COTTRELL.

THE SABBATH IN EGYPT.

THE Sabbath was kept by the Israelites in Egypt; at least Pharaoh charged Moses and Aaron with causing them to keep it, and for that reason made their burdens heavier, and took away the straw. In Ex. 5:5, Pharaoh said to Moses and Aaron, "Behold the people of the land now are many, and ye make them *rest* from their burdens." The word here translated "rest" is in Hebrew *shabath*, and in every other place where the word is translated *rest* it is in connection with the rest of the seventh-day Sabbath, except in Lev. 26:34, 35, where it refers to the land resting while it should be desolate. But when we turn to 2 Chron. 36:21, to the fulfillment of the words in Leviticus, there we have the word translated plainly, "As long as she lay desolate, she kept *sabbath*."

Following are all of the places wherein the word "*Shabath*" is translated "rest" or "rested":—

Gen. 2:2: "And he *rested* on the seventh day."

Gen. 2:3: "Because that in it he had *rested*."

Ex. 5:5: "Ye make them *rest* from their burdens."

Ex. 16:30: "So the people *rested* on the seventh day."

Ex. 23:12: "On the seventh day thou shalt *rest*."

Ex. 31:17: "The seventh day he *rested*."

Ex. 34:21: "On the seventh day thou shalt *rest*."

Ex. 34:21: "In earing time and in harvest thou shalt *rest*."

Lev. 26:34: "Then shall the land *rest* and enjoy her sabbaths."

Lev. 26:35: "It shall *rest* because it did not *rest*."

And in 2 Chron. 36:21 the same word is translated as stated above, plainly, "*sabbath*," in fulfillment of Lev. 26:34, 35, "As long as she lay desolate, she kept *sabbath*."

So, therefore, with the exception in Leviticus, in every place in the Bible where the word is

translated "rest," it refers to the rest of the seventh day, the Sabbath of the Lord, unless we make a further exception of these words of Pharaoh in Ex. 5:5. But why should this be more an exception when there is nothing in the text nor context which demands it as an exception? and when besides we have all these instances of the use of the word to justify the use of it in that same sense in this place?

Further: the context appears to justify this meaning; for Pharaoh said also (Ex. 5:8), "For they be *idle*." Now what good reason could he have for saying they were *idle* unless it be in view of what he had said to Moses and Aaron that they made them *rest*, and in view of that rest being the Sabbath in which they should "not do any work." Consequently, there was a conflict of authority. Moses and Aaron came to the people with the authority of God, teaching the people to rest. Pharaoh refused to recognize the authority, and made their burdens heavier and their tasks harder, and would not let them serve God. Then (Ex. 8:1) "The Lord spake unto Moses, Go unto Pharaoh and say unto him, Thus saith the Lord, Let my people go, *that they may serve me*." And this is further confirmed by the fact that the very first service that the Lord demanded of them, after Pharaoh had finally let them go, was to keep the Sabbath,—to rest on the seventh day.

Another thing that strongly confirms this view of the text is, "And they sing the *song of Moses* the servant of God." Rev. 15:3. Who sing this song? "They who had gotten the victory over the beast and over his image, and over his mark, and over the number of his name." How did they get the victory? "By keeping the commandments of God and the faith of Jesus." Rev. 14:12. How did they get the victory "over his mark?" By being sealed with the seal (mark) of the living God (Rev. 7:3; 14:1), in opposition to the mark of the beast. Rev. 14:9-12. We know that the last oppression that the people of God will suffer in this world, will be because they recognize their duty (and will do it) of keeping the Sabbath of the Lord, resting on the seventh day. We know, likewise, by Rev. 13:15-17, that an attempt will be made to prevent our serving God, and therefore when the oppression of the modern Pharaohs becomes so cruel upon us, again the Lord will say unto them, "Let my people go that they may serve me." Rev. 22:3. And when that shall have been said, and he shall have given us the victory over the beast and over his image and over his mark, etc., then indeed will it be that we shall "sing the song of Moses" the servant of God, as well as "the song of the Lamb." But how can we sing the song of Moses, unless we have a similar experience to that which gave rise to the song of Moses. Oppression alone does not give that experience; because if that were so, all of the martyrs could sing the same song; but in this, none but those who have "gotten the victory over the beast and over his image and over his mark," etc.,—"the hundred and forty-four thousand,"—none but these sing this song. Rev. 15:3; 14:3. Therefore it cannot be oppression alone, but oppression for the same cause which gives rise to that song of Moses. And this text (Ex. 5:5), and this view of the text, furnishes not only a parallel oppression, but a parallel cause for the oppression. And if this view of the text be not allowed, *there is no fitting parallel* between the circumstances and events of that time of old and the one soon to be. Therefore, I firmly believe that Ex. 5:5 was emphatically one of the things which was written for our admonition upon whom the ends of the world are come. 1 Cor. 10:11.

This view of the text furnishes additional light also upon other texts, Deut. 5:14, 15, for instance. There, Moses, after rehearsing the fourth commandment up to the place where the man-servant, the maid-servant, and the stranger are mentioned,

breaks off and adds, "That thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt." In this view, this was an appeal to the personal experience of every one, under the Sabbath commandment. And more, they were to remember how God had wrought for them with a mighty hand and an outstretched arm, and how he had punished their oppressors. They were to draw from that the lesson that they should not oppress the keepers of the Sabbath of the Lord, lest they be like Pharaoh and all his host. And this lesson was not for them alone, but for all people, and all time. Rev. 13: 10-18; 14: 9-12.

Further: this view of the text shows that the duty of keeping the Sabbath was the main cause of their deliverance, and decisively excludes it as the consequence. For if they had not been required to keep the Sabbath, their oppression would not have been so great; and if their oppression had not been so great, they would not yet have been delivered.

Once more, and with this I close: if this view of the text be allowed, and if it be shown that the keeping of the Sabbath was a point of conflict in Egypt, before the Exode, then we have a strong additional refutation of the claim that it originated in the wilderness. Other reasons might be given for this interpretation of the text, but I think these are amply sufficient to justify us in the belief that it is the correct one.

ALONZO T. JONES.

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.

CAUTION, GENTLEMEN!

THE uncertainties of theological speculation have often been held up to ridicule by the Positivists and scientists. Thus, for example, a distinguished modern apostle of science says quite euphoniously: "Extinguished theologians lie about the cradle of every science as the strangled snakes beside that of Hercules; and history records that whenever science and orthodoxy have been fairly opposed, the latter has been forced to retire from the lists, bleeding and crushed, if not annihilated; scotched, if not slain." Without attempting to comment upon the exquisite taste of this comparison, or to assert that theologians are never "extinguished," we may retort, if it be in order, that sometimes scientists get "extinguished" also by facts which show that their conclusions drawn with such absolute assurance are, after all, rather doubtful. An amusing as well as instructive instance of this kind occurred the other day in the Scientific Association held in Philadelphia. Professor Hall is the State Geologist of New York, and one of the greatest living authorities on fossils. Upon hearing Professor Williams declare, in a lecture, that the *spirifer disjuncta* and *spirifer messoserialis*, two kinds of fossils, existed side by side in the same rocks, Professor Hall replied: "If any one will show me the two *spirifers* side by side in the same rock, I will sacrifice my life's work. I will give up my reputation, eat my hat, and make the person who shows me the rock a present of my coat and boots." Professor Williams took the first train to Ithaca, and, returning the next day, came to the meeting, and solemnly dumped a big box of rocks on the floor. It was consigned to Professor Hall in the following words: "The enclosed rock contains the *spirifer disjuncta* and *spirifer messoserialis* side by side. You have it. Please eat your hat, and send me your coat and boots by express."

All this was exceedingly funny—it is more than funny; it points to a moral, viz., that the advocate of science is quite as apt to be overconfident as the theologian, and that it is the part of wise caution oftentimes to refuse to accept hastily new conclusions, or, at least, to hold the judgment in suspense until knowledge has had time to ripen into substantial fruits. Another instance illustrating the advisability of such caution, was afforded in the

sweeping statement of Professor Huxley, made in one of his lectures, to the effect that the theory of evolution was now as well substantiated as the Copernican theory, which established the sun in the center of the planetary system. Here the conviction was absolute, and it was stated in a form to render assurance doubly sure. And yet, so far is evolution from being on a par, in regard to certainty, with the revolution of the earth around the sun, that while no man in his senses can examine the proofs of the latter and doubt them, yet many of the finest minds in the world, and these, too, of the highest authority in science, have investigated the arguments in favor of the former, and have rejected them as groundless. Among these foremost scientists who either positively antagonize evolution, or hold it as unproven and uncertain, are Professor Virchow of Berlin, Tyndall, Agassiz, Dr. Elam, Principal Dawson, Mivart, Professor J. L. Smith, Barrande, Alfred Russel Wallace, De Quatrefages, Dana, Sir William Thomson, Carruthers, Clerk Maxwell, and a host of others, to say nothing of metaphysicians and theologians.

In regard to scientific facts, it is well always to hold the mind in a receptive, open, and welcoming attitude, but it is equally well to be on guard against a too ready adoption of the inferences and theories alleged to flow from these facts. Here, not less than in matters of dress and custom, Pope's finely balanced couplet offers a safe guide:—

"Be not the first by whom the new is tried,
Nor yet the last to cast the old aside."

Not long since it was proclaimed with oracular voice, by a noted scientist, that the wonderful discovery had been made of a continuous sheet of gelatinous substance called "Bathybius" enveloping the globe, and in which had been found the origin of life—the germs of all living forms and things. It now turns out, however, that this so-called discovery was an *ignis fatuus*, an altogether false and delusive light of science, for no such continuous sheet of life exists, and the origin of things is left involved in a mystery as far off as ever. The discoverer himself has lived long enough to recognize and recant his error; but since he was just as sure in regard to Bathybius as he now is about some other theories which metaphysicians and theologians consider rather nebulous, it would seem to be the part of wisdom to think twice and earnestly before forsaking the old truths of revelation for the new inferences of so-called science radically opposed to them. This not to resist by any means real and well established scientific facts and their rational explanation.—*Christian at Work*.

ATTRACTIVE PREACHING.

THE wish to be fresh and interesting in the pulpit is to a certain degree praiseworthy. To command attention, to awaken interest, is often to open a door for the entrance of truth. But it is very easy to sacrifice the gospel message to this desire for novelty. It is not only permissible, but praiseworthy, to illustrate a discourse by pithy anecdote and illustration. But these ought to bear the same proportion to the body of a sermon that buttons do to the mass of the garment. This desire for freshness sometimes shows itself in a strained and florid rhetoric. All rhetoric is bad which overlays the truth. It is excellent when it makes the truth more vivid. To give accurate expression to truth is a fine art. To do more than this is to be merely decorative. The gauds of rhetoric are to be avoided as a painter would avoid gauds of color. Anecdotal and rhetorical preachers are seldom long enjoyed. The same is true of those whose elocution is of the schools rather than nature, improved but not conventionalized. The sweetest and most attractive freshness is that which comes neither from anecdote, rhetoric, nor elocution, but from the heart of the preacher, stirred by a constant study of the word, quickened into full life by the divine Spirit, made effective by pastoral sympathy with human aches and needs. This will last. It will not need odd titles to call the people in. The common people will be drawn by it, and the judicious piety of the church will be attracted and greatly grow. And this sort of pulpit popularity is within the reach of every devout and diligent preacher, however worldly critics may estimate his talents.—*Christian Advocate*.

HOUSE TO HOUSE VISITATION.

A PRIVATE note from a town in Eastern Ohio, tells us of the way in which a work of revival commenced. The pastor having, by announcement from the pulpit, secured the attendance at an evening meeting of a large number of his members, explained to them how, in his judgment, the work of the Lord could be revived in the town and in the church. "Work," remarked he, "will do it—regular, persistent, hard work for every one who holds a membership in the society, and feels that Christ has died for sinners, and is willing to save them." After a twenty minutes' talk, he obtained the pledges of ten men and thirty women to do the work of religious visitation from house to house, for at least two weeks, beginning on the morrow. The visiting was commenced as promised, and on the following Sabbath there were forty-five strangers at the eleven o'clock preaching service. By the second Sabbath the congregation had nearly doubled, and on the evening of that day thirteen persons rose in the congregation asking the prayers of God's people. The following Sabbath there were twenty conversions and accessions, and at this writing the town is in a flame of revival.

God honors those who honor him. Feeble efforts are recompensed by feeble results. Hearty, united, and continued labor, he crowns with victory. Convince the world that your profession is a possession as well,—a living, impelling heart-power,—and you secure attention and consideration for your views.—*Cincinnati Christian Advocate*.

SUCCESS IN PREACHING.

Two things are essential to success in preaching; viz., first, the divine call, and secondly, a proper idea of the end and aim of preaching. Given these, and any man of energy and ordinary ability may, and indeed, if true to his manhood, will make a successful preacher. The aim of every sermon should be to win souls to Christ, and to edify believers. Methods of presenting truth best adapted to these ends should be pursued, others, however enticing, persistently ignored. The standard of success should be measured by the good done, not simply by the pleasure afforded parishoners. It is manifest that whenever the pulpit is used simply as a place for rhetorical display, or to gratify the fancy of audiences, and not to elevate them in holiness, it is a failure, since it is brought in competition with the platform and the theater, and these excel the pulpit in the department of amusement. "Holiness becometh thy house, O Lord!" should be the motto of every pulpit.

I am of the opinion that any man of ordinary ability who has been called to preach the divine gospel, who feels overwhelmingly, "Woe is me if I preach not," who is an earnest, prayerful student of the Scriptures, who, as he looks upon his audience, realizes the fact that by nature they are sinful men subject to constant forces drawing them toward perdition, that Christ lived, died, and now intercedes for all mankind, that though unseen, Christ is present, and the speaker is but the advocate of his cause, that perchance this is the last time he will be permitted to plead his Master's cause, and all forgetful of self he sees and feels the awful responsibility resting upon him,—he must be a successful preacher. But as Christ said on a memorable occasion to his disciples, "This kind can come forth by nothing but by prayer and fasting." Mark 9: 29. Whoever thus humbles himself to become such a preacher exalts his congregation in righteousness and holiness, and is certain to be exalted himself both in this life and that which is to come. To a layman nothing seems so incongruous as a proud or egotistical preacher. And nothing in this life seems more noble than a true, devoted preacher, who lives so near the cross that the monstrous pride and egotism cannot possess him. It is of the greatest importance to distinguish clearly between true and false success in preaching, and the only true test is by a measurement of the results.—*Seneca N. Taylor*.

—If you hear a prayer that moves you
By its humble, pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer?

"WEGOTISM."

THE *Religious Herald* hits off so humorously, yet with so much pith and point, the disagreeable habit of appropriating the editorial "we" on the part of outsiders that we are constrained to give place to its witty little sermon for the benefit of *Herald* readers. We would add, however, that not all our correspondents afflicted with "wegotism" are ministers; the malady seems to have equally affected the laymen of this latitude:—

"We respectfully suggest to the minister of the gospel that he discard the plural pronoun 'we' in speaking of himself. Editors are, perhaps, justified in adopting that method of speech; but there is, so far as we can see, nothing in favor of its use by the preacher. It is true that the personality of the editor often breaks through the conventional 'we' and enables the reader to identify him beyond all mistake. But, as a rule, the editor speaks as a part and not as a whole—as one of a company, and not for himself alone, but as truly for those associated with him. Besides, the editor's name is not attached to what he writes.

"But not so with the minister. He speaks in a personal and not in an associated capacity. He is solely responsible for his own utterances. It is, therefore, not only unnecessary, but at times it borders on the absurd and ridiculous for him to put on the stiff and pompous 'we.' We have before us a letter from a young preacher which absolutely bristles with 'we's.' 'We' have been traveling; 'we' assisted in a meeting; 'we' baptized so many; 'we' preached so many times; 'we' did this, and 'we' did that. Indeed it impresses us as a we-bit of a letter. The brother writes as if he were a full caravan of preachers, when, as a fact, he ought to be abundantly comforted if he can pass for one. What is he talking about? Only himself, and not the less truly about himself, because he is hidden behind his multitudinous 'we's.' It is barely possible that if he had used the honorable and never-misunderstood pronoun 'I,' he would not have ventured to air his performances so extensively.

"We were present not long ago when a beloved minister gravely announced that 'our throat' was sore, and that 'we' found it very painful to speak. We felt greatly disposed to rise and say to the congregation that 'our throat,' through the mercy of the Lord, was not sore, and we did not wish any such impression to go abroad. As he pathetically dwelt on the badly ulcerated condition of 'our throat,' we fancied that some of the inquisitive boys in the audience were wondering if 'our throat' was not a portable and adjustable machine, belonging jointly to the several preachers present.

"We understand, of course, that an humble preacher is anxious to avoid every appearance of egotism in the pulpit. His modesty is worthy of commendation, but he ought to know that there is really no more conceit in 'egotism' than there is in 'wegotism.' Indeed, there is often a smack of cant and self-assertion in the frequent use of 'we' that is easily seen and cordially abhorred. It invariably indicates an offensive self-consciousness—though not always in the direction of personal vanity.

"We are thoroughly against the attempt to exclude the pronoun 'I' from the pulpit. The minister's business in the pulpit is not to talk about himself, and the less he says of himself, the better. But if he has occasion to allude to himself—his person, history, or opinion—then let him do it in the simplest and most direct way. Let him say 'I.' It is an excellent pronoun, and can soon be said. There is really no objection to a minister's speaking of himself in the pulpit, provided he says the fitting thing, at the right time, and in an honest, manly way. He will always weaken himself by adopting roundabout methods of mentioning himself. He will offend the best taste of his people by his ponderous 'we,' or his circumlocutory 'your unworthy speaker.' Let him say just as little concerning himself as he possibly can, and let him say that like a man."—*Michigan Herald*.

—Love itself is the only true nearness. He who thinks of his Saviour as far away can have made little progress in the need of him; and he who does not need much cannot know much, any more than he who is not forgiven much can love much.

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*St. Chrysostom*.

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN,

281.—FASTING ON THE SABBATH.

J. P. L.: I do not think that your scruples in regard to fasting on the Sabbath are well grounded. The texts that you quote are by no means conclusive. It is true that in Isa. 58:13 we are instructed to delight in the Sabbath, but delight is not incompatible with that solemnity and careful self-examination which characterize a day of fasting and prayer. Indeed, properly understood and properly entered upon, fasting affords the very highest order of delight to the Christian heart; for it brings the believer into the fullest possible communion with God by rendering clear the intellectual perceptions, and making the spiritual conditions favorable in the highest degree. That the Hebrews did not, as you suppose, confine their fasting to week-days (Isa. 58:3), I will prove by giving several notable illustrations. Valiant men of Jabesh-gilead, after burying the bones of Saul and his sons under the oak, fasted seven days (1 Chron. 10:13); but a seven days' fast would include one Sabbath. Jesus fasted forty days and forty nights (Matt. 4:2); but forty days would cover at least five Sabbaths. By these citations two facts are established: first, that fasting on the Sabbath was practiced, and secondly, that it was right; else Christ sinned in following that practice. In addition to the texts cited above, see Dan. 10:3, where it is recorded that the prophet (Daniel) continued a partial fast for three weeks,—or for a length of time covering three Sabbaths.

282.—THE ANGER OF MOSES.

F. M. S.: The first portion of Ex. 11:8 contains a prophecy which was fulfilled afterward. "The great anger" in which it is said in the latter part of the verse that Moses went out from the presence of Pharaoh, should be understood as righteous indignation, rather than "anger" in the common acceptance of that term. The willful perversity and blind folly of Pharaoh were exactly calculated to create in the mind of Moses the most profound indignation,—but would not have justified passionate anger.

Your question in regard to Isa. 53:12 is not sufficiently explicit to enable me to determine just what you would like to have explained.

283.—THE SPECIAL RESURRECTION.

C. D.: For the location and complete description of the special resurrection mentioned in Dan. 12:1, 2, we are indebted very largely to the testimonies of the Spirit which are recognized by our people. That there is to be such a special resurrection, however, the Scriptures leave no room for doubt. The language of Dan. 12:1, 2, for example, is very explicit. It declares in substance, that when Michael, the great prince, shall stand up, *i. e.*, assume the kingdom that is to be given to him by the Father, there shall be a resurrection, and that some of those resurrected shall come forth to everlasting life, while others shall be given over to shame and everlasting contempt. From this it follows that the resurrection which is to take place when Christ shall assume the kingdom will be a mixed resurrection. In other words, that it will embrace both just and unjust. Now we know that Christ will assume the kingdom under the sound of the seventh trumpet angel of Rev. 11:15-18, or just before his second advent and the rewarding of the saints.

This, then, will be the point where the resurrection spoken of in Dan. 12:1, 2, will take place; for it is right there that Christ (Michael) will stand up, or take the kingdom,—the very event which Daniel associates with the resurrection to which he alludes in the text before us. Besides the reference which Daniel makes to the standing up of Michael by way of connecting it with the resurrection of which he speaks, he also makes mention of a time of trouble, the greatest that men ever have seen or ever shall see, as being closely

connected with the resurrection in question. "At that time" (*i. e.*, the time when Michael shall stand up, and the resurrection to which he had referred shall take place) "there shall be," says the prophet, "a time of trouble such as never was since there was a nation even to that same time." The time of trouble here brought to view must be the one which is to be experienced in connection with the pouring out of the seven last plagues. Rev. 16. No other time of trouble will answer the requirements of the prophecy; because it will be the greatest that ever has been or ever will be. But as the plagues are to be poured out before the coming of Christ, and as the special resurrection of Dan. 12:1, 2 is to take place in connection with the time of trouble, which is to take place at the same time that the plagues are to be poured out, it follows that the resurrection under consideration must transpire before the advent. By way of confirming the theory given above in regard to the resurrection of Dan. 12:1, 2, let me call your attention to Rev. 22:18, where it is stated that if any man should add to the words of the book of Revelation, God would add unto him the plagues that are written in that book, or, in other words, the seven last plagues. Now there is no question that men have undertaken to do the very thing that they were forbidden to do on the penalty of receiving the seven last plagues. It is certain, therefore, that they will be poured out upon them. But in order that this may be done, some of the offenders who have now been dead for ages must be resurrected. Were they to remain in their graves until the general resurrection of the wicked, one thousand years after the resurrection of the righteous (Rev. 20:4-6), they would come up just one thousand years too late to be the recipients of the plagues, since the latter are to be poured out on men who are to be living when Christ comes.

The explanation of the matter, therefore, which will harmonize Daniel with John and John with himself, is this: There is to be one general resurrection of the wicked, which will take place one thousand years after the second advent of Christ. Besides this one, there is to be a special resurrection just before the coming of Christ, in which some of the righteous and some of the wicked will come forth from their graves, the first class to receive special rewards on account of certain peculiar experiences through which they have passed, the second class to suffer the penalty of the seven last plagues because of the aggravated nature of their offenses. Among the first class will be those who have gone down into their graves while engaged in giving the third angel's message of Rev. 14:9-12. Among the second class will be those who have attempted to add to the book of Revelation, and, perhaps, those who were engaged in the crucifixion of Christ. Rev. 1:7.

That the resurrection of some of the righteous and some of the wicked spoken of in Dan. 12:1, 2 must be distinct either from the general resurrection of the righteous at the commencement of the thousand years, or that of the wicked at the end of that period, is evident because of the fact that the former relates wholly to the righteous and the latter wholly to the wicked; whereas the resurrection of which Daniel speaks in the place under consideration is a mixed resurrection of both the righteous and the wicked.

It is true, as you say, that this theory does not accord with the doctrine that both the righteous and the wicked are to have but one resurrection each. This difficulty is removed, however, when we remember that all general rules have their exceptions. It is a fact, for example, that it is "appointed" unto men once to "die" (Heb. 9:27); but it is nevertheless true that Enoch and Elijah never died. Again, men generally die but once; but Lazarus, the son of the widow of Nain, the damsel that Christ brought to life, Tabitha, the child that Elisha resurrected, and others, were compelled to die a second time. Possibly, also, some of them may die a third time at the end of the thousand years; since, no doubt, it is true that some of them went down into their graves a second time in an impenitent condition. If so, their cases will be parallel to those of the wicked in Daniel's special resurrection.

—Temptation is the line of duty God has provided for; but temptation sought and coveted God has not provided for.—*Rees*.

Progress of the Cause.

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

"THE LAND AFAR OFF."

A LAND wherein bleak winter doth not reign,
But always summer, sweet unto the core;
Where broken hearts are knit in love again,
And weary souls shall wander out no more;
Where bliss is greater for all woe before;
Where fair flowers blow, without earth's sad decay,
And friendship's happy voices, as of yore—
But ten-fold dearer—ne'er again shall say
"Farewell"—but ever "Welcome to this shore!"
Or, "Hail, tired pilgrims, to this golden day!"
And, "Come, ye blest, to joys which will not pass away!"

A country in whose light our souls shall bask;
A goodly heritage, where all we sought
Of hope, and love, and every pleasant task
Shall center gladly—far beyond all thought!
And He, the Lamb, who from all evil bought
His chosen people, shall our eyes behold,
And graciously, as when on earth he taught,
His voice shall speak again—clear, as of old,
But with no ring of sorrow in its tone;
Glad presence, walking in the streets of gold!
A mighty King, with people all his own!

—Chamber's Journal.

IOWA.

DENMARK, LEE Co.—Our tent-meetings still continue. A few have embraced the truth, and many are convinced. The attendance has been, and is still, good. We remain this week to follow up the work. Oh that the Lord would move the people to take a stand for the right!

Oct. 22. C. A. AND J. S. WASHBURN.

ILLINOIS.

WALDRON, OCT. 18.—We had a very good meeting with our dear American brethren and sisters at this place, where I preached by request. The Spirit of God witnessed with power to the word spoken; and nearly all present wept during the social season that followed preaching. Three dear souls not of our people requested the prayers of God's children; and every person signified his desire to be saved when Jesus shall come.

PAUL E. GROS.

KANSAS.

HUMBOLDT, OCT. 23.—Three weeks have passed since our camp-meeting here. The interest created by it and the previous missionary work has been deepening and widening. We have been trying to follow it up by tent-meetings, visiting, etc. As a result sixteen adults have commenced to keep the Lord's Sabbath and walk in the better way. The weather becoming too cold for the tent services, we have put the tent away for the winter, and are now occupying the Christian church. Our courage is good as we see the firmness of the converts and the indications that more will soon obey. How sweet to work for Jesus!

T. H. GIBBS.
J. W. BAGBY.
A. C. JOHNSON.

TEXAS.

FERRIS, WAXAHACHIE, GRANBURY, ETC.—The meetings in the tent have been closed about two weeks. Several were added to the few who were keeping the Sabbath, so that we are able to organize a Sabbath-school of thirty-eight members, and establish regular meetings for the future, with Bro. S. C. Weatherford as leader. At the close of the meetings we were met with a challenge from Eld. Wm. Price, of the M. E. church south, to discuss the Sabbath and other questions, which we had discussed at Granbury three years ago. But he could not come just at that time.

Oct. 11, 12 I visited Waxahachie, where we organized a society of nine members, and a church of eight. Four were baptized. Had a good meeting.

Oct. 18, 19 I was at Granbury, and enjoyed the privilege of speaking to the numerous friends there in their new, neat, and commodious house of worship, which stands free from debt. It was built by the citizens and the efforts of the brethren

for a meeting-house and a school-house, to be controlled by S. D. Adventists. My brother Scott is now teaching in it a good subscription school of over fifty students. The company not being prepared for organization, Bro. Halsel was appointed leader, and superintendent of the Sabbath-school.

Yesterday, Oct. 21, I met Eld. Price here at Ferris, in the Presbyterian church, to arrange for the debate. The claims of the first day as the Christian Sabbath, Eld. Price affirms. The debate opened last night by Eld. Price (a Methodist) "wiping out" the ten commandments! The debate will close next Friday, in time for my departure to attend the General Conference. R. M. KILGORE.

MICHIGAN.

MEMPHIS AND CEDAR DALE.—Oct. 4, I was at Memphis. By urgent request of the children, held a meeting with them at 5 P. M. As a result, eleven covenanted together to keep the commandments of God, and the faith of Jesus.

Oct. 17-27, I was at Cedar Dale and vicinity. Two dear youth arose to manifest a desire to do the will of God. Another, who had become discouraged and given up, started again in the service of God. Three were baptized. I am thankful for the mercy of God, and desire to seek him that I may have his abundant blessing.

ALBERT WEEKS.

BLENDON, SHELBY, AND FERRY.—Oct. 4, 5 I met with the church at Blendon. Found an increased interest in the Sabbath-school, and love for the truth prevailing. All were greatly rejoiced to welcome to their number one more precious soul, who signed the covenant that morning. The young people were among the first to bear a good testimony. Thirteen subscribed for the REVIEW. A Tract Society was organized, also a Health and Temperance Association; and we are well assured that they are doing good work for time and eternity.

Sabbath, Oct. 11, I was with the church at Shelby. They seemed cheered by my coming. Was sorry not to be able to remain longer with them.

Oct. 12, 13 I spent at Ferry. This church is doing what it can. The members take the REVIEW, *Instructor*, and *Signs*. They have a good start in the missionary work, and are taking hold of the tithing system. While here, two precious souls signed the covenant, mainly through previous missionary effort. A Health and Temperance Society was organized, and we hope that soon they will have *Good Health*, both in "type" and reality. The last evening of my stay they met at the house of the elder for prayer-meeting, and we had indeed a heavenly sitting together in Christ Jesus. This little company hold their prayer-meetings from house to house, and necessarily have to go quite a distance over the hills and through the woods. The Lord comes near to them, and they feel repaid. May they be faithful and receive the welcome applause, Well done. MRS. E. S. LANE.

GENERAL CONFERENCE PROCEEDINGS.

THE twenty-third annual session of the General Conference of S. D. Adventists convened in Battle Creek, Mich., at the time appointed, Oct. 30, at 9 A. M. President, Eld. Geo. I. Butler, in the chair. Prayer by Eld. J. H. Waggoner.

The following delegates, representing the Conferences named, handed in credentials: California, J. H. Waggoner, W. C. White; Colorado, Wm. Ostrander; Dakota, A. D. Olsen; Indiana, S. H. Lane; Iowa, H. Nicola, E. W. Farnsworth, J. D. Pegg, A. R. Henry; Kansas, J. H. Cook, T. H. Gibbs; Kentucky, G. G. Rupert; Michigan, E. H. Root, I. D. Van Horn, H. Littlejohn, E. P. Daniels, D. M. Canright, W. C. Sisley, F. D. Starr, E. S. Griggs, R. C. Horton; Minnesota, Harrison Grant, Lewis Johnson; Missouri, Dan T. Jones; Nebraska, A. J. Cudney, Henry Shultz; New England, S. N. Haskell; New York, M. H. Brown, R. F. Cottrell, J. E. Swift, E. W. Whitney; Ohio, R. A. Underwood, E. H. Gates; Pennsylvania, D. B. Oviatt, F. Peabody; Vermont, H. Peebles; Virginia, B. F. Purdham; Wisconsin, H. W. Decker, John Hanson, A. J. Breed.

Eld. J. P. Rosqvist was invited to act as delegate from Sweden.

A request from the recently organized Conference in Switzerland, to be admitted to the General Conference, with Eld. G. I. Butler as delegate, was granted.

The reading of the minutes was waived.

On motion of J. H. Waggoner, the Chair was empowered to appoint a special committee to examine the Constitution of the General Conference, and the Constitutions of State Conferences, and suggest such revisions as may seem to be necessary.

On motion of S. H. Lane, the Chair was empowered to appoint the usual committees.

On motion of S. H. Lane, the Chair was empowered to appoint a Committee of five on destitute fields, and a committee of three on religious exercises.

While the Chairman was preparing the committees, Eld. R. Conradi made interesting and encouraging remarks on the progress of the work among the Germans in this country.

The following committees were then announced: On Constitutions, S. N. Haskell, J. H. Waggoner, W. C. White, R. A. Underwood, O. A. Olsen; on Nominations, D. B. Oviatt, H. Grant, M. B. Miller; on Resolutions, U. Smith, J. H. Waggoner, W. H. Littlejohn; on Credentials and Licenses, S. H. Lane, J. Fargo, D. M. Canright; on Auditing, H. Nicola, A. R. Henry, W. C. Sisley, D. T. Jones, H. W. Decker, M. H. Brown; on Religious Exercises, W. C. White, J. Fargo, W. H. Littlejohn; on Destitute Fields, W. C. White, G. G. Rupert, O. A. Olsen, R. Conradi, W. H. Littlejohn.

A general survey of the field and progress of the work the past year was then presented by the Chairman.

Adjourned to 2:30 P. M.

SECOND MEETING, AT 2:30 P. M.—Prayer by U. Smith. Minutes of previous meeting read and approved.

Will E. Morton was invited to act as delegate from Maine, and P. H. Cady as additional delegate from Wisconsin; Bro. S. H. Kime to represent the North Carolina field; Bro. R. F. Barton as additional delegate from Kansas; and Bro. W. B. White as additional delegate from Minnesota.

Calling Eld. Haskell to the chair, Eld. Butler occupied the time in giving a general account of observations in the European field, stating the questions which would come up for consideration and decision at this meeting. The remarks were full of interest and encouragement.

On motion of Eld. Waggoner, the Chair was instructed to appoint a special committee of five to take into consideration the question of owning and controlling our foreign printing offices, our tract depositories, church buildings, etc., and report at this session of the Conference. The following brethren were named as said committee: J. H. Waggoner, W. H. Littlejohn, A. R. Henry, S. N. Haskell, W. C. White.

Adjourned to Oct. 31, at 10 A. M.

THIRD MEETING, OCT. 31, AT 10 A. M.—Prayer by S. N. Haskell. Minutes read and approved. The following additional delegates presented credentials: O. A. Olsen, of Minnesota; C. H. Chaffee, of Missouri; R. M. Kilgore, of Texas; C. L. Boyd, of Oregon; and Geo. B. Starr, was invited to represent Chicago.

Eld. J. H. Waggoner, chairman of committee on revision of Constitution, made partial report of the action of the Committee, suggesting the changes which they thought desirable. As the Committee wished to meet again, action on the report was temporarily waived. The remaining time was taken up with a discussion of the best methods of supporting canvassers and colporters. Many took part in the discussion of the subject, and interesting items of experience and valuable thoughts were expressed. It was suggested that the Committee on Resolutions make this a subject for consideration.

On motion of Eld. Waggoner, Dr. J. H. Kellogg was invited to give an address on the subject of health reform, Sunday, at 5 P. M.

Adjourned to 2:30 P. M.

FOURTH MEETING, AT 2:30 P. M.—Prayer by Eld. S. H. Lane. Eld. J. W. Raymond presented credentials as delegate from Pennsylvania. Reports from delegates, respecting the work and wants of their fields of labor, were made the order of the meeting. Eld. S. H. Lane spoke for Indiana and the South. Two hundred Sabbath-keep-

ers have been brought out in Indiana the past year. Two meeting-houses have been dedicated, another will be ready for dedication the first of next month, and the foundations for two more are laid. He reported that his Southern trip had done him good, and he had a higher esteem for Southern people than ever before. An interesting account was given of the work in West Virginia, where a meeting-house is about ready to be dedicated.

Eld. Kilgore spoke of the work in Texas. The severe drouth has greatly retarded the work the past summer; but there are over a hundred Sabbath-keepers in the State more than there were a year ago.

Eld. C. L. Boyd spoke of the work in Oregon. There has been quite an increase in the number of Sabbath-keepers there; and obstacles which have heretofore existed have disappeared.

At this point credentials were presented by Bro. E. A. Chapman, as additional delegate from California.

The delegate from Upper Columbia not having arrived, Eld. J. H. Waggoner spoke in regard to the work in that part of the field. California has voted to send Eld. Healey to Upper Columbia, and to open up the field in Idaho, California to meet his expense of time and travel while in the latter Territory.

Adjourned to call of Chair.

G. I. BUTLER, Pres.

U. SMITH, Sec.

(To be continued.)

NEW ENGLAND TRACT SOCIETY.

THE annual meeting of the New England Tract Society convened at 9 A. M., Oct. 19; prayer by Eld. Robinson. Eld. Haskell made some remarks upon the importance of our work, and the necessity of our becoming interested in the work of saving souls, and thus cultivating those qualities of mind that will lead us to perfect a character like our Saviour's, that our minds may be able to share in the joys of our Lord in the world to come. Just as we cultivate our minds here, and form tastes, just so they will be in the resurrection. If we only think within ourselves and of ourselves, the mind cannot expand; but it should go out after others, grasp eternal views unselfishly, and labor for souls. In this way we shall be fitted to enter upon the future state far better than we otherwise would be. We should watch God's providence, trust in him, and the angel of God will go before us and open the way.

We have many things to encourage us at the present time. There is evidently a deep, strong under-current at work to incline minds toward the truth. Individuals are embracing it in different places as the result of reading matter which has been distributed in the past. And when God clothes the truth with power, those who have made sacrifices, and unselfishly labored to get the truth before the people, will see the results of their efforts. When we go as far as we can, others will step in and help carry forward the work in the providence of God. Eld. Whitney of New York said that he was learning the lesson of faith; that God had wrought for them in that State as they had moved out in faith; and he felt that when they had narrowed up in their plans and in their work, the interest had diminished. The effort at their camp-meeting had a good effect upon the brethren.

Eld. Burrill stated that a great change had taken place in the public mind in the last few months, and that we are nearing the time when our religious principles will be abridged. The desire to read is increasing among the people. The calls for labor create a demand for our publications. He was astonished to see the willingness to read. If we fail to do our duty, we cannot expect to hear the "well done." The reading of the report of the last annual meeting was waived, and the following summary of labor given:—

| | |
|---|---------|
| No. of members,..... | 396 |
| " " reports returned,..... | 792 |
| " " visits made,..... | 3,916 |
| " " letters written,..... | 2,411 |
| " " Signs taken in clubs,..... | 1,753 |
| " " Bible-readings held,..... | 460 |
| " " new subscriptions for periodicals,..... | 1,351 |
| " " pages of reading matter distributed,..... | 854,487 |
| " " periodicals distributed,..... | 71,020 |

The Society has sent old periodicals and publications by the box and barrel for the International

Society to Boston, New York, Portland, Providence, Baltimore; Raleigh, N. C.; Charleston, Dalton, Fowlston, Thomasville, Savannah, Ga.; Roe, Ark.; Bolivar and Kelso, Tenn.; Vicksburgh, Miss.; New Orleans, La.; Corsicana, Tex.; Hayti, British Guiana, South America, and Liverpool—in all, about two tons. This was besides other private correspondence and publications sent by mail to all parts of the world. This was under the direction of the Secretary of the International Society, she not being able to attend to it herself.

There being a larger number of brethren present than would be later in the week, it was thought best to have a summary of the financial matters relating to the Academy, and learn something of its workings. The actual pledges made to the Academy were found to be \$15,662; pledges actually paid, \$13,748. Then at the camp-meeting there was pledged for this and other enterprises something over \$5,000. There is also due from students who attended the school, and those who were poor and were carried through free of expense, an amount of \$1,541.22. Much of this will be paid.

Remarks were made respecting the school, its present prospects, and the providential manifestations of God's care over the work. There were twenty-seven shares taken at \$25.00 each during the meeting. The Chair being empowered to appoint the committees, the following were chosen: On Nominations, W. J. Boynton, J. A. Rice, A. T. Robinson; on Resolutions, A. O. Burrill, D. A. Robinson, J. B. Goodrich.

At a subsequent meeting the following resolutions were presented by the Committee:—

Whereas, The raising of a widow and orphans' fund has been found to be very beneficial in the relief of many who have been providentially brought into distressed circumstances; and—

Whereas, The circumstances under which we as a people are placed are such that much more funds will be required than in the past; therefore—

Resolved, That we encourage all our brethren and sisters to make donations toward this fund for the benefit of such worthy poor as may be providentially thrown in our midst.

Resolved, That we believe it a duty of our Tract Society and church officers as well as others, to make diligent inquiry to learn the circumstances of those living alone, who have been thrown out of employment and brought into straitened circumstances in consequence of keeping the Sabbath.

Whereas, We believe the direct providence of God has given us the journal *Good Health*; and—

Whereas, The journal is a clear and able exponent of the laws of health and the proper treatment of disease, giving us precious light upon these important questions; therefore—

Resolved, That we continue to urge upon our people the importance of having this journal in their families.

Whereas, Bible-readings, when properly conducted, have proved the means of accomplishing great good in removing prejudice, and in leading individuals to embrace the truth; therefore—

Resolved, That this feature of our work be encouraged with all of our colporters.

Whereas, There are many who desire to go out as colporters and canvassers; and—

Whereas, By this means many have developed into successful laborers in the cause of God; and—

Whereas, If they had some of our most desirable works arranged with cuts, and bound in an attractive manner, they could sell them and thus pay their expenses; therefore—

Resolved, That in our judgment the "United States in Prophecy" and "Life and Epistles of Paul" would, if prepared in this manner, meet this want to a large extent.

Whereas, The *Sabbath Sentinel* is designed to warn the government respecting the Constitutional amendment; and—

Whereas, We recognize in the proposed amendment that which will terminate in the image of the beast of Rev. 13:14; therefore—

Resolved, That all our church societies take clubs of this sheet, and extend its circulation as far as is consistent, and not take the place of other features of the missionary work.

Whereas, The work which has been put forth in Boston and in Providence fully justifies the city mission enterprise; and—

Whereas, The success of city missions depends largely upon family Bible-readings and personal effort; therefore—

Resolved, That we encourage this kind of labor in our cities, and depend more upon personal invitations to the reading-room than by hand-bills, posters, etc.

The above resolutions were spoken to by Elds. Haskell, Burrill, Hutchins, Robinson, and others, and were adopted by the Society.

The Committee on Nominations submitted the following report: For President, S. N. Haskell; Vice-President, D. A. Robinson; Secretary, Eliza T. Palmer; Assistant Secretary, Carrie M. Mace; Directors, Dist. No. 1, J. C. Tucker; No. 2, A. T. Robinson; No. 3, T. W. Mace; No. 4, S. A. Farnsworth; No. 5, F. B. Reed; No. 6, W. L. Payne; No. 7, J. R. Israel; No. 8, W. J. Boynton. These individuals were elected to fill their respective offices.

TREASURER'S REPORT.

| | |
|------------------------------------|-----------|
| Cash on hand at beginning of year, | \$ 350.50 |
| Rec'd on tract fund, | 3,753.54 |
| " " periodicals, | 3,409.44 |
| " " reserve fund, | 157.45 |

Total, \$7,670.93

| | |
|--------------------------------------|------------|
| Paid REVIEW AND HERALD, | \$3,500.00 |
| " Pacific Press, | 1,200.00 |
| " for other publications, | 1,371.44 |
| " merchandise, | 534.86 |
| " freight, postage, and incidentals, | 479.72 |
| Cash on hand to balance, | 584.91 |

Total, \$7,670.93

| | |
|------------------------------------|-----------|
| Balance on hand, | \$ 584.91 |
| Value of depository and furniture, | 865.00 |
| " " stock, | 5,234.66 |
| Due on accounts, | 977.96 |

Total assets, \$7,662.53

| | |
|------------------------------|------------|
| Society owes Pacific Press, | \$1,336.37 |
| " " REVIEW AND HERALD, | 2,643.74 |
| " " Vermont on reserve fund, | 420.25 |

Total liabilities, \$4,400.36

Balance in favor of Society, \$3,262.17

S. N. HASKELL, Pres.

ELIZA T. PALMER, Sec.

KENTUCKY CONFERENCE.

THE ninth annual session of this Conference convened according to appointment on the campground at Glasgow. The first meeting was held Oct. 5, 1884, and was called to order by the President, Eld. S. Osborn. Prayer by W. H. Saxby. The report of last session read and accepted.

Voted, That Eld. G. G. Rupert, W. H. Saxby, and others be invited to participate in the deliberations of the Conference.

Voted, That the company at Glasgow be taken into the Conference.

Voted, That the company raised up by Eld. G. G. Rupert and R. M. J. Pound at West Clifty be taken under the watchcare of this Conference.

Voted, That the company brought out at Boston and Nelsonville by Elds. Osborn, Garrett, and Saxby be taken under the watchcare of this Conference.

Voted, That the company raised up by Eld. Osborn at Pleasant Zion, Hancock Co., be taken under the watchcare of this Conference.

Voted, That the motion to disband the Seatonville church be referred to the Conference Committee.

On motion, the Chair appointed the following committees: On Auditing, G. G. Rupert, J. B. Forrest, D. W. Barr, Sarah Barr, James Ax, Allie Coombs; on Credentials and Licenses, G. G. Rupert, J. B. Forrest, D. W. Barr; on Resolutions, R. M. J. Pound, W. H. Saxby, and R. G. Garrett. Adjourned to call of Chair.

SECOND MEETING, OCT. 9, AT 5 P. M.—Prayer by Eld. S. H. Lane. The Committee on Nominations submitted their recommendations as follows: For President, Eld. G. G. Rupert, West Clifty, Grayson Co., Ky.; Secretary, Allie Coombs, Glasgow, Barren Co., Ky.; Treasurer, J. B. Forrest, Knob Lick, Metcalfe Co., Ky.; Executive Committee, G. G. Rupert, S. Osborn, J. B. Forrest. These persons were duly elected to their respective offices.

The Committee on Resolutions reported as follows:—

Whereas, The cause of present truth, for which we have so earnestly prayed and sacrificed, has made an advance move in this Conference the present season; therefore—

Resolved, That we express our gratitude to God for the same, and individually pledge ourselves anew to continue in the same course as the ever-increasing wants of the cause demand.

Whereas, Volume 4 of "Spirit of Prophecy," which is just published, contains matter of importance equal to or greater than any ever received from this source, presenting in vivid light the perils that lie just before us, and faithfully pointing out our way of escape from them; therefore—

Resolved, That we urge every family in this Conference to procure this work at their earliest opportunity.

Resolved, That the tithe is the Lord's, and that we hereby pledge ourselves to render unto the Lord for the support of the gospel ministry the tithe of all our increase.

Adjourned to call of Chair.

THIRD MEETING, OCT. 12, AT 9 A. M.—Prayer by Eld. Lane. The Committee on Resolutions presented the following:—

Whereas, The cause in this Conference is greatly in need of means in the different departments of the work in order to place it on a sound basis; therefore—

Resolved, That we proceed to raise by pledges the sum of \$2,500, to be applied in home work as follows: \$1,500 for reserve fund, \$500 for tent fund, and \$500 to pay indebtedness to the ministers.

FOURTH MEETING, OCT. 13, AT 9 A. M.—The Committee on Credentials and Licenses recommended that credentials be renewed to Elds. S. Osborn and R. G. Garrett; that W. H. Saxby be ordained and receive credentials; that license be granted to R. M. J. Pound; and that colporter's license be given to Gideon Brown, J. B. Forrest, William Garrett, P. A. Williams, H. C. Martin, T. Stephenson, Green Trent, J. C. Olliver, Bettie C. Saxby, S. M. Ross, Sallie Pound.

Eld. G. G. Rupert was appointed delegate to the General Conference.

Voted, That J. B. Forrest, D. W. Barr, and Green Trent act as Camp-meeting Committee.

Adjourned *sine die*. S. OSBORN, Pres.

BETTIE C. SAXBY, Sec.

News of the Week.

"Tidings of these things came."—Acts 11:12.

DOMESTIC.

—A New Jersey farmer is raising a successful crop of cotton.

—There are 500 pieces in the \$15,000 china set used at the White House.

—The estimated decrease of the public debt for October is \$8,250,000.

—The Land Office reports show that there have been 400,000 farms taken up by settlers the last year.

—Samuel Sargent found a petrified dove in a chimney at Belfast, Me.

—One of the clerks in the United States Treasury at Washington is said to be able to count 4,000 new notes an hour for seven hours a day.

—Hogs are dying by the hundred in Sangamon and Goose Creek Townships, Champaign County, Ill., of cholera.

—Since Sunday the capsizing of fishing boats in the Straits of Mackinaw and round there has resulted in the drowning of seven persons.

—Reports are that, some distance west of Georgetown, Col., seventeen horse-thieves were captured and lynched by vigilantes the first of the week.

—Mrs. J. H. Moshier, who a few weeks ago celebrated her 100th birthday, died Monday at Lockport, N. Y.

—The latest surprise from Dakota is a turnip three feet in diameter and weighing twenty-three pounds. It is on exhibition at Fargo.

—Business failures for the week number 205, twenty-nine less than last week, but an increase of ten over the corresponding period of 1883.

—Mayor Stephens, of Cincinnati, it is said, contemplates discharging the whole police force of that city and closing the stations, because there is no money to pay the men their salaries.

—Alexander Graham Bell hopes to introduce generally into deaf and dumb institutions the entire substitution of articulate conversation for the present system of sign language.

—The Armstrong oil well, near Butler, Pa., gushes at the rate of 190 barrels an hour, and in twenty-four hours put 8,000 barrels in tank—beating all previous records.

—The coal mine disaster near Youngstown, Pa., resulted in the death of fourteen men whose bodies have been brought to the surface. Seven others are wounded, some of whom may not survive.

—Near Long Creek, Oregon, Tuesday, a party of whites stole upon a band of Indians, and shot and killed two braves. The feeling against the aborigines is intense among the whites, and an Indian outbreak is threatened.

—Lena Haberland, aged 10, died at St. Louis Thursday of trichinosis, the muscles and tissues of her body being found infested with pork parasites. Her little brother is ill from the same malady, and her mother, who passed away a month ago, is believed to have died of the disease.

—Hurricanes, Sept. 29 and Oct. 7, on the coast of Lower California, were the severest known. The steamer Estado de Sonora was lost, and fifty seven persons on board perished. The schooner Doralt was also wrecked, and nine sloops and coasters went to the bottom, but the number of lives lost is not exactly known.

—Two fire-damp explosions occurred Monday evening in the sixth flat of the Youngstown Coke Company's mine, near Uniontown, Pa., in a section where twenty-five men were at work. Windows for miles around were shattered, and flames burst from all the openings. Six men have been taken out—two dead, two fatally injured, and two slightly, but it was impossible to attempt the rescue of the others. The wailing of the wives and children of the unfortunate men is heart-rending.

—A majority of the Ohio Supreme Court rendered decisions Tuesday that the Scott liquor tax statute is unconstitutional and void. The effect of this ruling will result in that all amounts collected under the law must be returned with interest, which will seriously embarrass many cities of the State, and the financial trouble will be increased, from the fact that the Legislature is not in session to provide means for tiding over the difficulty.

SAN FRANCISCO, OCT. 27.—Lieutenant George M. Stoney, who was detailed by the government to explore the great unknown river of Alaska discovered by him last year, has returned here on the government schooner Ounalaska. In an interview published in the *Daily Report* he says he ascended the river for 500 miles, where he reached a large lake through which the river flows. On account of the lateness of the season he was obliged to return. Stoney brings specimens of gold, copper, and coal which he discovered, and also numerous specimens for the Smithsonian Institution.—*Inter Ocean*.

FOREIGN.

—Commodore Shufeldt does not believe that De Lesseps will ever complete the Panama Canal.

—Thursday the Bank of England advanced its discount rate from 3 per cent to 4.

—At Colima, Manzanillo, and other towns on the western coast of Mexico, yellow fever of a malignant type is claiming many victims.

—Rumors have reached London that a severe type of cholera is spreading through the French squadron under Admiral Courbet, now blockading Formosa.

—A radical demonstration in favor of the abolition of the House of Lords was held in Hyde Park Sunday, 100,000 persons being present.

—A Marseilles steamer passed Quebec en route to Montreal without stopping for inspection, and uneasiness is felt lest an outbreak of cholera should result.

—A Paris newspaper states that Prime Minister Ferry has accepted England's offer to mediate between China and France.

—The condition of affairs at Cairo is reported as deplorable. The preparations for the Nile expedition have caused wild and reckless expenditures, and affairs, both civil and military, are careless and extravagant. Scores of British officers are lounging about hotels, awaiting orders, and incurring heavy bills.

—It is proposed in Italy to throw a bridge over the Straits of Messina that separate Sicily from Italy. The place selected for the bridge is between Cap del Pezzo and Ganzini, where the channel is two and a half miles wide. Two great piers will support a viaduct of steel raised to a height of 328 feet above the water.

—The reports that England was to mediate between France and China are denied, and the latter is making extensive purchases of war material. All the princes of the empire have been specially summoned to attend an imperial audience at Peking, Nov. 5, 6, and 7. The French Government has decided to send an additional force of 15,000 men to Tonquin. Owing to the menacing attitude of the Chinese, all the French consuls in the country have been ordered to Shanghai.

RELIGIOUS INTELLIGENCE.

—The only cities in this country allowing theatricals on Sunday are Chicago, Cincinnati, St. Louis, San Francisco, and New Orleans.

—Edmund Block, a young Hebrew, embraced the Lutheran faith Sunday at Fort Wayne, Ind., and will enter the Concordia Theological School at St. Louis to prepare for the ministry.

—The last three of Mr. Ruskin's Oxford lecture will deal with "Protestantism, or the pleasures of Truth," "Atheism, or the Pleasures of Sense," and "Mechanism, or the Pleasures of Nonsense."

—Arrangements for holding the Catholic council at Baltimore are nearly completed, the daily attendance being estimated at 700. Public sessions will only be held on Sundays and Thursdays.

—The Presbyterian Synod of Ohio, in session at Cincinnati, Friday deplored the desecration of the Sabbath, and favored prohibition of the manufacture and sale of intoxicating liquors.

—The Pope authorizes the statement that he never mentioned to Bishop O'Ferrill, of Trenton, that he desired Ireland should be free from the rule of the English Government.

—Major Moore, in command of the Salvation Army in this country, with headquarters at Brooklyn has been ordered displaced by General Booth, Commander-in-chief, but the Major refuses to give up his command, and there is mutiny in the ranks.

—The Presbyterian Synod of South Carolina has disapproved Dr. Woodrow's teaching in the Columbia Theological Seminary, declaring his belief in Darwin's theory of the descent of man, and considering it not inconsistent with the Scriptures.

—Mrs. Mary Benson, member of a Methodist church at Augusta, Ga., who was afflicted with a tumor, hearing of many faith cures, became greatly impressed, prayed fervently, and arose from her bed a few days ago apparently in perfect health. Doctors had told her to prepare for death.—*Inter Ocean*.

Obituary Notices.

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

CHASE.—Died in Martha's Vineyard, Mass., Jan. 25, 1881, Bro. Alfred Chase. He had a long experience in the cause of present truth. He was firm in his convictions of duty, and according to his ability, was a faithful worker in the cause of God.

O. DAVIS.

BAILEY.—Died in New Bedford, Mass., April 1, 1884, Sr. Jane Bailey (colored). Sr. Bailey was received by vote into the Dartmouth church, of which she remained a consistent and exemplary member till her death.

O. DAVIS.

YUKER.—Died of dysentery, at Webster, N. Y., Sept. 23, 1884, Sr. Sally Yucker, aged 67 years. Discourse by a Methodist minister.

R. F. C.

KOONS.—Died of typhoid fever, in Center township, near Bowling Green, Wood Co., Ohio, Oct. 14, 1884, Sr. Nancy Koons, aged 60 years lacking 5 days. Sr. Koons embraced the present truth under my labors about a year ago, and united with the Portage River church last May. Her loss is deeply felt in that young church, as she was an earnest, energetic worker. During her illness, which lasted only three weeks, she was sustained by the blessed hope, and died rejoicing in the assurance of sins forgiven and a compassionate Saviour's love. The funeral services were conducted by Eld. Holmes, Baptist minister.

E. H. GATES.

WOODWARD.—Died in Hillsdale, Mich., Oct. 11, 1884, of typho-malarial fever, Herbert Elwin, son of Eld. Wm. C. and Esther M. Woodward, aged 5 years, 6 months, and 9 days. Though so young, Herbert had a good understanding of the main Bible truths. It is no small comfort to the bereaved parents that they so early taught their boy of Jesus and the resurrection of the dead at his soon coming, a topic upon which he never tired of questioning. Almost the last was, "Mamma, will it be as quick as this?" winking his eyes, and referring to Paul's words. Just as the sun was sinking from sight on the eve of Oct. 13, we laid him away to sleep till the trump of God shall wake to life and immortality. Discourse by the writer from Jer. 31:16, 17.

C. J. LAMSON.

GAGE.—Died in Battle Creek, Mich., Oct. 24, 1884, of malignant diphtheria, Harriman C. Gage, son of Eld. Wm. C. and Nellie L. Gage. He would have been eight years old on the first day of January next. Three other children had the disease, but only Harry, apparently the most robust and healthy of all, has fallen a victim. He was a remarkably bright, active, and cheerful child, and will be greatly missed, not only in his own, but in neighboring households where he was always a welcome visitant. The body was placed in a sealed casket, and followed by a large company of sympathizing friends to the grave, where brief services were held. The hymn, "We may sleep, but not forever," was appropriately sung, and brief remarks were made by Eld. Waggoner and the writer. The affliction is a severe one to Bro. and Sr. Gage; but they realize the value of the blessed hope which promises an eternal reunion in the soon coming kingdom of God.

U. S.

RATHBUN.—Died of consumption, at Bancroft, Mich., Oct. 12, 1884, Fred A. Rathbun, aged 17 years, 5 months, and 22 days. Fred was baptized three years ago last summer, and has since been quite faithful in taking part in the social meeting and other religious duties. About two and a half years ago, his health began to fail. He departed this life with a reconciled mind, and a hope of having a part in the first resurrection. Funeral address by the writer, from Rev. 14:13. F. D. STARR.

BURKITT.—Died of membranous croup, in Pitwood, Iroquois Co., Ill., Oct. 23, 1884, little Lula, daughter of Roderick and Mary Burkitt, aged 2 years, 7 months, and 26 days. Although it was hard to part with their darling, yet they rest on the promise of God that she will come "again from the land of the enemy." Words of comfort were spoken by the writer, from Job. 14:14. W. H. OWEN.

EMERSON.—Fell asleep Tuesday morning, Oct. 22, 1884, at her father's home, in Akron, Ohio, after an illness of three days, Nellie Mary Emerson, aged 20 years, 10 months, and 17 days. Her disease was typhoid fever. Sr. Mary gave her heart to the Saviour at the age of eight years, and when twelve years old, united with the M. E. church. When Eld. St. John and the writer held a tent-meeting in Akron, Ohio, two years ago this fall, Sr. Mary was the first of her father's family to accept and obey the truth. Last Sabbath she bore her last testimony in the church. Sunday evening an ordinance meeting was held at her father's house. Although very sick, she took part in the ordinances. Tuesday morning she was a helpless corpse. We laid her to rest with the sweet assurance that she will be gathered with the jewels of the Lord. May the dear afflicted family so live that they may be an unbroken circle at the resurrection of the just. Words of comfort were spoken by the writer, from James 4:14. R. A. UNDERWOOD.

STROUD.—Died near Oneco, Stephenson Co., Ill., April 19, 1884, my mother, Eliza Stroud, aged nearly 90 years. She was a member of the Presbyterian church until Elds. Sapporn and Ingraham held a tent meeting in Oneco, some years ago. She embraced the truth at that time, being soon after baptized by Bro. Ingraham, and uniting with the McConnel Grove church. Always faithful to her first convictions, she was a frequent reader of the Bible, deriving much comfort from its sweet promises. In early life she had been a sweet singer; and during her last illness she found much comfort in singing many well-known hymns. Everything that could be suggested by sympathy and affection was done for her by loving hands; yet her sufferings were great. She had been one of the most unselfish of women in her busy life. Self was forgotten in her loving ministrations to the happiness of others. What she was to me, her stricken daughter, can never be fathomed. I never witnessed so peaceful a death. Like one in a refreshing slumber, a sweet smile rested on her countenance, even to the very last. It was desired that Bro. Hammond conduct the funeral services; but owing to bad roads, he failed to arrive in time. Eld. Wendell preached appropriately from Num. 23:10, the same text chosen at the funeral of her husband, thirty years ago. Thus we laid away one of the best of mothers, whose memory shall never be effaced till life and care end together. MAGGIE A. LOGAN.

MAREHAND.—Died in Neosho, Mo., Oct. 19, 1884, John R. Marehand, son of Bro. and Sr. Marehand, aged 4 years, 8 months, and 15 days. He was a lovely child. He now sleeps in Jesus, and a father, mother, two brothers and sisters, are left to mourn their loss. Words of comfort by the writer from Jer. 31:17. E. G. BLACKMON.

WORDEN AND LOOP.—Died of brain fever, at Ferry, Oceana Co., Mich., Oct. 9, 1884, Maude E., daughter of Dudley and Eva M. Worden, aged 1 year, 11 months, and 6 days. Also, the same day, of the same disease, Bessie, daughter of Curtis C., and Pearllett Loop, aged 1 year, 6 months, and 16 days. These little cousins were remarkably intelligent children, and by their winsome ways had won the love of every one. Their dear parents have recently given their hearts to the Saviour, and in this double affliction they have the comfort of the blessed hope. Funeral services by the writer from Jer. 31:16. MRS. E. S. LANE.

—Finish thy work, the time is short;
The sun is in the west;
The night is coming down; till then
Think not of rest.

—Victorious faith, whose conquests everywhere
Thy mighty power and majesty declare,
Thy truthful inspirations gently give,
The light and love by which the soul can live.
'Tis by the light of faith I see
What right can never yield to me.
—Edwin H. Nevill.

Appointments.

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

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.

WISCONSIN GENERAL TRACT AND MISSIONARY MEETING.

The general meeting spoken of in the REVIEW a few weeks ago will be held at Poy Sippi Nov. 20-24. All coming from a distance should reach there the 19th, as the meeting will begin at 10 A. M. on the morning of the 20th. Those coming by way of Berlin should notify P. H. Cady. His address is Poy Sippi, Wis. Those coming by way of Waupaca should notify H. H. Fisher of Lind, Waupaca Co. Free transportation will be furnished from these places to the meeting. The Poy Sippi church will cheerfully entertain all who attend, and are preparing for a large turnout. Let those who can, bring straw ticks, quilts, and robes.

There will be held in connection with this meeting a special session of the Wisconsin S. S. Association, for the purpose of electing a president in place of Bro. Tenney, who is laboring in another field. Services will be conducted in the Scandinavian language by Eld. J. F. Hansen.

Matters of importance will come before the meeting for consideration. Plans will be laid for the winter's work, and instruction in the different branches of the work will be given. We look for a large attendance, especially of those who contemplate working in the cause in any capacity. H. W. DECKER.

Publishers' Department.

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

BUSINESS NOTICES.

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

Books Sent by Express.—N E Tract Depository, P E Simmons.

Books Sent by Freight.—Mrs M C Mantz, C H Bliss, N E Tract Depository.

Cash Rec'd on Account.—Mich T & M Soc per H H \$765.13, Mich Reserve Fund per H H \$95.15, Mich Reserve Fund C L Shelton 5.00, Ind T & M Soc per S H L 458.00, Ind Home Mission 81.50, Wis T & M Soc per H W Decker 1126.06, Texas T & M Soc Clement Eldridge 97.00 Missouri Conf per J N Floyd 11.00.

General Conference.—Ill Conf Tithe per L S Campbell 50.00, Wis Conf per H W Decker 200.00, Delia Chamberlain 1.50, Ind Conf 300.00, Iowa Conf per A R H 150.00.

S. D. A. E. Soc.—Shares Hattie House \$10.00, Shares A Kunz 10.00, Shares A R Henry 50.00, E Bracket and wife 20.00, Harriet Lee 2.00

International T & M Soc.—C Turnipseed and wife \$10.00, Daniel Graber 5.00, Alice Weary 50c, P Weber 5.00, Sophia Bartley 50c, Nancy Wilson 10.00, John Murphy 25.00, Chas Bartley 10.00, Joseph Harmon 10.00, G Havens 10.00, Ed Turner 1.00, Judge Colburn 1.00, J L Turner 25.00, E W Welch 5.00, Wm Hughes and wife 5.00, J N Johnston 10.00, Mary Clover 2.50, Sarah Harrold 75c, W J Pugh and wife 5.00, Harvey Ludington 1.00, Jennie Lynch 25c, A friend in Indiana 50c, John Crawford 1.25, Clara Crawford 50c, Geo Hoffman 50c, George Jones 25c, Evermont Nash 5.00, Rachel Nash 8.00, M A Morrison 5.00, Margaret Karr 50c, Susan Hall 1.25, C S Edwards 2.50, J. Rinehart 1.25, Henry Shafer 1.00, Julia Rinehart 1.25, Henry Shafer 1.00, Sarah Fix 50c, Preston Reed 2.50, S E Dunlap 1.00, Lovina Shirey 10.00, J. D. Woodburn 1.25, A Shafer 1.00, J P Henderson 10.00, Thos Harrison 5.00, J S Shrock 10.00, Alvin Covert 1.00, C Bradley 6.25, D H Overly 1.00, Ruel Stureman 10.00, Isaiah Hile 1.00, Mattie Craig 1.00, G W Brigham 25c, John Ellis 10.00, R A Shane (L M) 10.00, D E Lindsey 4.00, A F Whitright 1.00, L J Myers 1.00, J S Hies 5.00, A G Chinnock 1.00, O J Mason 2.00, Almon Brooks 1.00, H T Hoover 25c, G A Young 5.00, Martha Goodman 1.00, M J Bartholf and wife 50.00, A Westphal 5.00, S S Smith and wife 5.00, David Dodge and wife 12.00.

European Mission.—C Turnipseed & wife \$10.00, Daniel Graber 5.00, M C Fatic 5.00, Alice Weary 10.50, Sophia Bartley 50c, John Murphy 25.00, Chas Bartley 10.00, Joseph Harmon 10.00, Judge Colburn 1.00, J L Turner 25.00, E W Welch 5.00, Wm Hughes & wife 5.00, Sarah Harrold 75c, W J Pugh & wife 2.00, H Ludington 1.00, Jennie Lynch 25c, A friend in Indiana 50c, John Crawford 1.25, Clara Crawford 50c, Geo Hoffman 50c, George Jones 25c, Evermont Nash 5.00, Margaret Karr 50c, Susan Hall 1.25, C S Edwards 2.50, J. Rinehart 1.25, Henry Shafer 1.00, Elizabeth Emerick 5.00, Sarah Fix 50c, Preston Reed 2.50, S E Dunlap 1.00, J D Woodburn 1.25, A Shafer 50c, T Harrison 5.00, J S Schrock 10.00, Wm Covert 5.00, Alvin Covert 1.00, C Bradley 6.25, D H Overly 1.00, Ruel Stureman 10.00, Isaiah Hile 1.00, Mattie Craig 1.00, G W Brigham 25c, D E Lindsey 2.00, A F Whitright 1.00, C A Stanford 5.00, R J Lafferty 2.00, H M Dunlap 5.00, Sarah Hill 3.00, T J Handley 5.00, Martha Goodman 2.00, S S Smith & wife 5.00, David Dodge 2.00, Lee Garrell 1.00.

English Mission.—Daniel Graber \$5.00, Alice Weary 50c, P Weber 5.00, Sophia Bartley 50c, John Murphy 25.00, Chas Bartley 10.00, Thos Harrison 10.00, Joseph Harmon 10.00, Ed Turner 1.00, Judge Colburn 1.00, J L Turner 35.00, E W Welch 5.00, Wm Hughes & wife 5.00, Mary Clover 2.50, Sarah Harrold 75c, W J Pugh & wife 4.00, Harvey Ludington 1.00, Geo Mann 2.00, Jennie Lynch 25c, A friend in Ind. 50c, John Crawford 1.25, Clara Crawford 50c, Geo Hoffman 50c, George Jones 25c, Evermont Nash 5.00, Margaret Karr 50c, Susan Hall 1.25, C S Edwards 2.50, Elizabeth Skeels 2.00, Matilda Caffy 2.00, Julia Rinehart 1.25, Henry Shafer 1.00, Luther Harmon 25c, Sarah Fix 50c, Preston Reed 2.50, S E Dunlap 1.00, J D Woodburn 1.25, A Shafer 50c, Thos Harrison 5.00, J S Schrock 10.00, D H Overholtzer 25.00, Alvin Covert 1.00, C Bradley 6.25, D H Overly 1.00, Ruel Stureman 10.00, Isaiah Hile 1.00, Mattie Craig 1.00, G W Brigham 25c, D E Lindsey 2.00, A F Whitright 2.00, Ann Stark 5.00, R

J Lafferty 2.00, L J Myers 1.00, Sarah J Ludwig 5.00, R A Underwood 5.00, Sarah Hill 3.00, Martha Goodman 1.00, C Turnipseed & wife 10.00, Eliza Peret 50.00, S S Smith & wife 5.00, Jennie Dodge 2.00, Lee Garrell 1.00, Della Frisbie 5.00, J D Butcher 10.00, Silas Clapson 5.00, J N Floyd 7.00, Nettie Reynolds 2.00, Kittie Brown 5.00

Scandinavian Mission.—Daniel Graber 5.00, Alice Weary 50c, P Weber 5.00, Sophia Bartley 50c, John Murphy 25.00, J L Turner 30.00, E W Welch 5.00, Sarah Harrold 75c, W J Pugh & wife 2.00, Harvey Ludington 1.00, Jennie Lynch 25c, John Crawford 1.25, Clara Crawford 50c, Geo Hoffman 50c, Evermont Nash 5.00, Margaret Karr 50c, Susan Hall 1.25, C S Edwards 2.50, Julia Rinehart 1.25, Henry Shafer 1.00, Luther Harmon 25c, Sarah Fix 50c, Preston Reed 2.50, S E Dunlap 1.00, J D Woodburn 1.25, A Shafer 50c, Thos Harrison 5.00, C Bradley 6.25, Ruel Stureman 10.00, Isaiah Hile 1.00, Mattie Craig 1.00, G W Brigham 25c, D E Lindsey 2.00, A F Whitright 1.00, S Rogers 5.00, R J Lafferty 1.00, L J Myers 1.00, Martha Goodman 1.00, C Turnipseed & wife 10.00, Sine Peterson 2.50, Jennie Dodge 2.00, S S Smith & wife 5.00, August Rasmussen 35.00, Lee Garrell 1.00.

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Devoted to the dissemination of the great truths applicable to this time. Each number contains 16 pages of varied reading matter, treating upon different points of Bible truth, besides departments devoted to our current Sabbath-school lessons, the family circle, and general news of the day.

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Address, SANDHEDENS TIDENDE, Battle Creek, Mich

CHICAGO, BURLINGTON & QUINCY R. R.

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

May 13, 1884.

| LEAVE. | TRAINS TO AND FROM CHICAGO. | ARRIVE. |
|------------|---|------------|
| 7:45 a.m. | Galesburg, Ottawa and Streator Express. | 7:10 p.m. |
| 10:00 a.m. | Freeport, Dubuque & Sioux City Express. | 2:50 p.m. |
| 4:45 p.m. | Amboy, Rock Falls, Sterling Express. | 11:20 a.m. |
| 12:01 p.m. | Kansas City & Denver Express. | 2:10 p.m. |
| 12:15 p.m. | Council Bluffs Express. | 2:10 p.m. |
| 12:01 p.m. | St. Joseph, Atchison & Topeka Express. | 2:10 p.m. |
| 12:30 p.m. | Denver East Express. | 2:15 p.m. |
| 12:30 p.m. | Montana & Pacific Express. | 2:15 p.m. |
| 8:20 p.m. | Aurora Passenger. | 7:45 p.m. |
| 4:45 p.m. | Mendota & Ottawa Express. | 10:30 a.m. |
| 4:45 p.m. | St. Louis Express. | 10:30 a.m. |
| 4:45 p.m. | Rockford & Perrotton Express. | 11:20 a.m. |
| 5:30 p.m. | Aurora Passenger. | 8:55 a.m. |
| 9:00 p.m. | Freeport & Dubuque Express. | 6:35 a.m. |
| 10:00 p.m. | Des Moines, Omaha, Lincoln & Denver Exp. | 6:55 a.m. |
| 10:00 p.m. | Southern Pacific Express. | 6:55 a.m. |
| 10:00 p.m. | Texas Express. | 6:55 a.m. |
| 10:00 p.m. | Kansas City and St. Joseph Night Express. | 6:55 a.m. |
| 1:05 p.m. | Aurora Sunday Passenger. | 6:30 a.m. |

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

Freeport, Dubuque, and Sioux City trains leave and arrive from Central Depot, foot of Lake street.

PERCEVAL LOWELL, Gen. Pass. Agt.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect December 30, 1883.

| GOING WEST. | | | | STATIONS. | | | | GOING EAST. | | | |
|-------------|-------|----------|-----------|-------------|-------|-------|-----------|-------------|-----------|------|-------|
| Chgo. | Mail. | Day Exp. | Pack Exp. | Dep. | Ar. | Mail. | Land Exp. | Day Exp. | Land Exp. | Dep. | Ar. |
| am | am | pm | pm | Dep. | Ar. | pm | am | pm | pm | am | am |
| 6:35 | 7:50 | 8:00 | 8:10 | Port Huron | 10:40 | 11:25 | 7:50 | 10:40 | 11:25 | 7:50 | 10:40 |
| 8:35 | 9:12 | 9:30 | 9:40 | Lapeer | 8:58 | 12:07 | 6:35 | 9:12 | 9:30 | 9:40 | 12:07 |
| 9:07 | 9:55 | 10:10 | 10:25 | Flint | 8:13 | 11:35 | 6:00 | 8:25 | 9:12 | 9:30 | 11:35 |
| 9:45 | 10:30 | 10:45 | 10:55 | Durand | 7:05 | 11:05 | 5:23 | 7:40 | 9:12 | 9:30 | 11:05 |
| 11:00 | 11:32 | 11:50 | 12:05 | Lansing | 6:01 | 10:15 | 4:15 | 6:09 | 9:12 | 9:30 | 10:15 |
| 11:40 | 12:06 | 12:22 | 12:35 | Charlotte | 5:24 | 9:35 | 3:37 | 5:32 | 9:12 | 9:30 | 9:35 |
| 11:40 | 1:01 | 1:15 | 1:20 | Atchison | 4:20 | 8:55 | 2:35 | 4:35 | 9:12 | 9:30 | 8:55 |
| 6:00 p.m. | 1:25 | 1:35 | 1:40 | ATLANTA | 4:15 | 8:50 | 2:30 | 4:15 | 9:12 | 9:30 | 8:50 |
| 6:48 | 2:11 | 2:17 | 2:20 | Vicksburg | 3:22 | 8:10 | 1:45 | 3:22 | 9:12 | 9:30 | 8:10 |
| 7:50 | 2:27 | 2:28 | 2:30 | Schoolcraft | 3:03 | 7:51 | 1:35 | 3:03 | 9:12 | 9:30 | 7:51 |
| 8:38 | 3:09 | 3:19 | 3:20 | Cassopolis | 2:16 | 7:21 | 12:51 | 2:16 | 9:12 | 9:30 | 7:21 |
| 9:00 | 3:50 | 4:08 | 4:10 | South Bend | 1:30 | 6:44 | 12:10 | 1:30 | 9:12 | 9:30 | 6:44 |
| 9:30 | 4:20 | 4:32 | 4:35 | Haskell | 12:07 | 6:15 | 11:40 | 12:07 | 9:12 | 9:30 | 6:15 |
| 10:00 | 5:00 | 5:12 | 5:15 | Valparaiso | 11:30 | 5:25 | 10:40 | 11:30 | 9:12 | 9:30 | 5:25 |
| 12:30 p.m. | 7:45 | 8:10 | 8:15 | Chicago | 9:10 | 3:21 | 8:30 | 1:15 | 9:12 | 9:30 | 3:21 |
| pm | pm | am | am | Ar. | Dep. | am | pm | pm | pm | am | am |

*Stops only on signal. Where no time is given, train does not stop.

Trains run by Central Meridian Time.

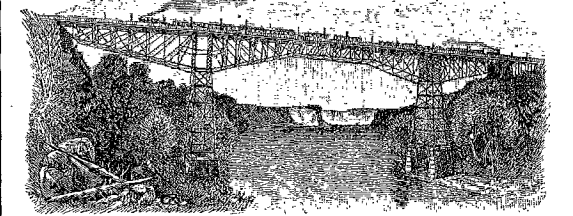
The Day Express, Battle Creek Passenger, Chicago Passenger, Pt. Huron Passenger, and Mail trains, daily except Sunday.

Pacific, Limited, and Atlantic Expresses, daily.

Sunday Passenger, Sunday only.

GEO. B. REEVE, Traffic Manager.

W. J. SPICER, General Manager.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

| GOING EAST. | | | | STATIONS. | | | | GOING WEST. | | | |
|-------------|----------|------------|---------------|------------|--------------|-------|-------|-------------|------------|---------------|------------|
| Mail. | Day Exp. | N. Y. Exp. | Atlantic Exp. | Night Exp. | Ar. | Dep. | Mail. | Day Exp. | N. Y. Exp. | Atlantic Exp. | Night Exp. |
| 6:05 | 6:25 | 11:58 | 5:55 | 8:20 | Ar. | Dep. | 6:00 | 6:20 | 11:50 | 5:50 | 8:10 |
| 8:05 | 8:25 | 10:00 | 8:25 | 5:45 | Detroit | 9:00 | 8:00 | 8:20 | 9:50 | 8:00 | 9:00 |
| 1:05 | 2:23 | 8:47 | 1:42 | 4:05 | Jackson | 11:55 | 10:55 | 6:50 | 11:30 | 9:03 | 10:03 |
| 12:03 | 1:45 | 8:10 | 1:01 | 3:17 | Battle Creek | 1:42 | 12:15 | 8:47 | 1:05 | 10:43 | 11:43 |
| 8:58 | 11:06 | 6:02 | 10:42 | 12:10 | Kalamazoo | 2:27 | 1:07 | 9:40 | 1:45 | 11:38 | 12:38 |
| 6:45 | 8:55 | 4:15 | 8:40 | 9:55 | Mt. City | 5:18 | 4:38 | 9:40 | 4:27 | 11:30 | 12:30 |
| am | am | pm | pm | pm | Chicago | 7:55 | 7:30 | 6:50 | 6:50 | 6:25 | 7:25 |
| am | am | pm | pm | pm | Dep. | Ar. | am | am | pm | pm | pm |

Grand Rapids and Detroit Express leaves Kalamazoo at 6:45 A.M., Battle Creek 7:33, 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. O. W. RUGGLES, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., NOV. 4, 1884.

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DANIEL AND REVELATION IN GERMAN.

SUNDAY, Oct. 26, we began in earnest to set the type, and make new electrotype plates for Daniel and Revelation in the German language. The book will be in the same sized type and page as the English work, and in all respects will be as near as possible a fac simile of the parent volume. It will, however, be several months before we shall be able to produce the books. But while we are waiting, let the interested friends remember that busy fingers are clicking the types, skilled workmen are producing the plates, and careful proof-readers and editors are supervising the sheets, so that the book may be as perfect as possible. May the blessing of the All-wise One, who is sending the last warning to the "nations and kings and tongues," attend the publication of this valuable book in the German tongue. G. W. A.

TENNESSEE CAMP-MEETING.

THE above mentioned meeting commenced at Martin, Oct. 13, and closed the morning of the 21st. Eld. Van Horn and the writer arrived on the second day of the meeting. The meeting was progressing finely.

There were some sixty Sabbath-keepers encamped on the ground, which was a large number for the new field of Tennessee. Quite a number have embraced the truth during the past year; and as they testified of their love for the truth, they gave life to the social meeting. Our social meetings were especially good, as all took an active part in them.

The preaching was of a plain, practical nature. The outside attendance each evening was quite large. The best of attention was given, and many seemed deeply interested. The turnout Sunday, Oct. 19, was large, and the preaching made a deep, and, we trust, a lasting impression.

The business transactions passed off harmoniously.

Eld. S. Fulton was elected president of the Conference.

The financial condition and wants of the cause in the State were discussed; and when these wants were fully understood, all seemed willing to aid. A resolution was passed to raise the sum of \$1,500. In a few moments nearly \$1,100 was pledged.

The parting meeting was a precious season, and when the brethren separated, all felt that truly the meeting had been a good one, and that the blessing of the Lord had attended it, and that all had been benefited.

S. H. LANE.

THE SWISS CONFERENCE.

AN application from the Conference in Switzerland to be admitted to the General Conference of S. D. Adventists, was presented to the Conference Oct. 30, 1884. The communication contains so many items which will be of interest to our readers generally, that we present the following extract:—

This Conference was organized May 25, 26, 1884, under the direction of Eld. Geo. I. Butler.

It is composed of seven regularly organized churches, the total membership of which is 202. Of these churches, two, having a membership of 48, are located in Germany. There are also at this time two regularly organized churches in France of 24 members, and one in Roumania of 14 members, which have not as yet been admitted to the Conference. In addition to the members of churches, there are, in the countries named, 107 persons known to be observing the Sabbath, and in harmony with Seventh-day Adventists in the great truths of the third angel's message.

The Conference has 4 ordained ministers and 8 licentiates, and the amount of tithes paid into the treasury since Nov. 1, 1883, is frs. 4,375.99, or \$875. This sum includes only the tithes of the Swiss churches, that of the churches in Germany not having as yet been paid into the treasury. So far as we know, our brethren of this Conference are fully in harmony with the great body of our people, not only in the doctrines which we profess, but in our interest to do all in our power for the extension of the sacred truths which pertain to these last days. In behalf of all our brethren, we desire to express to our brethren of the General Conference our appreciation of the interest which they have manifested in behalf of the work among us in so many ways, and in particular would we acknowledge the visits of Elds. Haskell and Butler, whose labors, under the blessing of God, have proved of great benefit to the cause in our midst. We sincerely desire and request the future visits of these brethren, and of any others whom in your wisdom it may seem to you best to send to us. We also wish to express through you the intense desire of all our brethren for a visit from our beloved sister E. G. White, if, in the providence of God, we may be permitted this great privilege.

In behalf of the Conference.

B. L. WHITNEY,
ADEMAR VUILLEUMIER, } Com.
PIERRE SCHILD.

DIST. NO. 9, KAN.

BRO. Oscar Hill, of Grenola, Elk Co., Kan., has been appointed director of the above District.
T. H. GIBBS, Pres.

TO THE LEADING BRETHREN OF THE MICHIGAN CONFERENCE.

I WOULD request the ministers, T. and M. directors, and leading brethren of the Michigan Conference, to read carefully the minutes of the annual session of the H. and T. Association of our State, especially the resolutions passed, as reported in REVIEW for Oct. 21, and make them operative as soon as practicable. As soon as local clubs are formed, please notify the Secretary, Mrs. E. S. Lane, Coopersville, Ottawa Co., Mich., of the result, giving names of officers, number signing the different pledges, etc. Come, dear brethren and sisters, let us awake to this important branch of the work of the Lord for the present time.

H. M. KENYON, Pres.

VIRGINIA, TAKE NOTICE!

THE address of Lillie D. Woods, Secretary of the Virginia Tract Society, will be Battle Creek, Mich. care REVIEW and HERALD. All business pertaining to the Society should be directed to her, except orders for books, etc., which must be addressed to Eld. A. C. Neff, Quicksburg, Shenandoah Co., Va. We take this opportunity of asking those who have not paid their indebtedness to the Virginia Reserve Fund, pledges made previous to our late Camp-meeting, to do so as soon as possible. Any one not knowing how much he owes can ascertain by addressing Sr. Woods.

Let us all renew our energy in the work of the Lord. Let us not rest satisfied until every child in the State is imbued with the true missionary spirit, and is working in the proper channel to disseminate the light of truth. By touching the lever at the engine the train moves with ease—all done by one man at the proper place. We have a gigantic system, in which even a child can move the hearts of individuals by applying the truth of God by means of our publications. Let no one, then, be idle in the vineyard.

R. D. HOTTEL.

For Va. Tract Society.

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