

# 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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#### WE SHALL BE CHANGED.

"We shall be changed." Yes, we, the weak and mortal,  
Shall lay this flesh robe by;  
Shall shining stand upon the eternal portal,  
No tears in any eye;  
For weeping shall be done—this is earth's ill,  
And heaven will never hear  
A sigh of grief; exultant song shall fill  
Immanuel's ear.

"We shall be changed." No sick and aching frame,  
No weary, drooping head;  
The Great Physician, who from Gilead came,  
His precious balm shall shed  
Upon our wounds and languor. Once he knew  
All depths of mortal pain;  
From his dear cross that root of healing grew  
And will remain!

"We shall be changed." No saint, with hoary locks,  
Like the white almond tree,  
Shall look through darkened windows; for Christ saved  
Are young eternally!  
They shall not know the failing of desire;  
No fears shall haunt the way;  
The incorruptible shall never tire  
Through heaven's long day!

How fair and pure will be our changed faces,  
When we are made like him  
Whose glory fills Eternity's vast spaces;  
No time blight e'er can dim  
The dazzling beauty of that likeness new,  
Rare immortality!  
What perfect bliss to bid decay adieu,  
And welcome thee!

"We shall be changed." Oh, blessed change of all!  
Washed in thy blood divine,  
Dear Lord, no sin on our pure hearts shall fall;  
We shall be thine  
Eternally, beyond temptation's power  
To lure away—  
All hail sweet hope! haste on, triumphant hour!  
Celestial day! —Selected.

### 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.

#### RIGHT METHODS IN LABOR.\*

BY MRS. E. G. WHITE.

MINISTERS, canvassers, colporters, and other laborers in the cause, should be careful to meet the responsibilities that God has laid upon them. Their course of action will mold the churches that have their labor; therefore there should be diligent heart-searching to see whether they are in the love of God, whether Christ is dwelling in them by living faith.

The standard of Bible religion has been greatly lowered. To confess Christ is not what many suppose it to be; and the lax ideas that prevail on this subject have affected min-

isters as well as people. Personal conflicts and victories will make up the experience of every child of God. But how many there are who profess Christ, and yet know nothing of this Christian warfare. They make no advancement in the Christian life after their baptismal vows are taken. It is not considered essential to carry their religion into their every-day life, into all their business and social relations; and with many, personal experience in the things of God come to an end when they unite with the church.

A worldly religion is now current; and the minister has a work to do to arouse a sleepy, indolent, world-loving church from their dangerous slumbers. If he is a true servant of Christ, he will not cease his prayers, he will not cease his efforts, until every member of his flock has been brought into working order. He will not, if he is a true educator, think to do all the work himself, but will show skill in bringing out and developing the talent that is within his reach. The people must be taught to labor in the vineyard of the Lord, and this is the minister's great work. All power belongs to God; but he has chosen human instrumentalities to do his work in the earth. Here is something to call into active exercise all the powers which men and women possess, whether mental or physical. They have no right to bury their talents in worldly enterprises, thus depriving the Creator of the service which is his due.

The work of God must be carried forward in the earth, and that which he has determined must be accomplished. But the Lord is just, merciful, and good; he requires nothing of his servants which they cannot do,—nothing but that it is for their interest to do. Sometimes ministers do too much; they seek to embrace the whole work in their arms. It absorbs and dwarfs them; yet they continue to grasp it all. They seem to think that they alone are to work in the cause of God, while the members of the church stand idle. This is not God's order at all. Jesus inquires of these unemployed ones, "Why stand ye here all the day idle?" And his word of command to them is, "Go ye also into the vineyard."

Christ is our living head, and we are the members of his body, mutually dependent. It is not his plan that a single member shall become weak for want of exercise. If one member suffers, all the members suffer with it. If one member is honored or enlightened, all the members rejoice with it. Every member receives life from Christ, the living head, "from whom the whole body, fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." "The eye cannot say unto the hand, I have no need of thee," for "unto every one of us is given grace according to the measure of the gift of Christ." "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the

faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Thus it is plainly stated that each member is to be active, and to use his ability to the utmost for the upbuilding of Christ's kingdom in the earth. We each have an individuality in our work, but not separate and distinct from our brethren. A living link unites the people of God, and makes them one in spirit, one in knowledge, and one in love to God and their fellow-men. They are branches of the Living Vine, and are partakers of its sap and nourishment. Every branch in the Vine is expected to be fruit-bearing. Said Jesus, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

It is not the will of God that any should perish, but that all should come to a knowledge of the truth, and be saved. And if men and women would unselfishly do the work which God has left for them, not shirking responsibilities, the gospel would be brought within the reach of all. Let none be content to drink of the life-giving fountain themselves, but let them extend the invitation, "Whosoever will, let him take the water of life freely." Christ left his royal throne and high command in heaven, and came into the world to save sinners. Who of those who profess to be his ministers—who of you, my brethren—have such a love for souls as Jesus has shown for you?

God uses simple instruments. With Jesus abiding in the soul by faith, we can do all things. If the soul is sanctified through the truth, it will be revealed in the life. If you labor unselfishly, dear brethren, however imperfect your work may appear, it is accepted in the sight of your Master, and it will accomplish his purpose. But if your work has been done in human wisdom, or has been marred by selfish motives, the divine signet will not be placed upon it, and you will be made ashamed. Your preaching in the desk is only the beginning of your work for Jesus. Your discourses must be followed by holy living, by bearing burdens in the cause of God, by coming close to hearts, by teaching every one how to make the best use of the talents intrusted to him of God.

Everything of a worldly nature must be kept subordinate to the higher, eternal interest. The minister must be Christ-like, forgetful of self; all childishness, weakness, and deformity of character must be overcome. He must be a pattern of piety, having learned to exercise the meekness and lowliness of Christ and to bear his yoke with patience. Jesus lived not to please himself; but how few are the instances where men in this age are willing to deny self, and take up the cross and bear it after him. The present character and works of God's professed people are not in accordance with their faith. There must be more of a self-sacrificing spirit, more earnestness and faithfulness in their labors, on the part of those who would enter the ministry. Those who professedly represent Christ must keep themselves unspotted from the world. They must be minute men, earnest and true, that the

\* Remarks made in a meeting for ministers, canvassers, and other laborers, held on the camp-ground at Burlington, Vt.

power of God may attend their efforts, while like Paul they labor to present every man perfect in Christ Jesus.

The great deficiency in love and zeal, the manifest backsliding, the easy, contented disposition of many who profess Christ, should alarm the watchmen. They should inquire, What does this mean? Where am I standing? What am I doing to make manifest the truth as it is in Jesus? Am I watching for souls as they that must give an account? What do the books of heaven testify of me? Is faithfulness set down opposite my name, or am I classed with the slothful servants, whose portion will be with hypocrites and unbelievers? As a people, we profess to believe most sacred, testing truths. God has made us the depositaries of his law. We are chosen to be separate from the world, to be God's peculiar people, to love him, but to renounce the world and the things of the world. We are called upon to deny self, and to grow in grace and in the knowledge of the truth.

Many youthful ministers have not a sense of the sacredness of the work. They are weak when they should be strong. Christ went without the camp, bearing the reproach of sin, and we are to follow his example. Paul exhorts, "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." The Lord of glory assumed human nature that he might seek and save that which was lost, and link finite man with the infinite God. No other eyes looked upon man with such pity; no other arm was able to save; no other hand could lay hold on man to lift him up. The condescension of Jesus, his self-sacrifice and unparalleled effort, have prepared the way for us to labor in his strength. Now the question is, Will we work as Christ worked, full of love and pity, or will we coldly hold ourselves aloof from our fellow-men?

We should manifest our love for souls by doing what we can for their salvation. We must exercise much forbearance and wisdom, and put forth pains-taking effort. We must be much in prayer that God will work with our efforts. "Abide in me," is Jesus' requirement; and this involves careful living, and persevering, untiring efforts to save souls. But how easily we become discouraged, and turn away from souls because the great adversary binds them to his side. Selfishness girds us about as with iron bands, and we do not feel like exerting ourselves for others; but selfishness cannot exist where true faith in Christ is exercised. Self-interest, coldness, sluggishness, cowardice, all shrink from the presence of faith.

There is danger of becoming selfish and sectional in our feelings while laboring for the upbuilding of the cause of God. If men are converted to the truth here in Vermont, is it any reason why you should feel that you have a right to confine their labors to this State? This is not wise policy. They may be adapted to some special work which the Lord has for them to do elsewhere, and let no man reach out his finite arm to bar the way. Let no one manifest a selfishness in this matter, for the world is to be warned. Souls in other States and Conferences are just as much in need of the message of truth as those in your own State, where you are particularly interested. The truth is in our hands to be communicated to those who have it not, and souls are to be reached wherever they are. The standard of Christ is to be raised in many places where as yet it has never been seen.

If duty calls the young men who have been laboring in your State to go elsewhere, do not seek to hold them back. There has been too much of this selfishness shown in various sections. One part of the field is as important as another. Our field is the world. There are no bounds; but, sowers, be diligent, "steadfast, unmovable, always abounding in

the work of the Lord." If men are moved to other fields, work on, pray on, that God may raise up others, and by the soul-transforming truths for this time fit them to labor in his vineyard, either to remain with you, or to go into other States.

Of those who are just entering the work of the ministry, growth is expected. They should heed the words of Peter, "Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." How few receive the amazing grace and love of Christ with a deep and permanent sense of their own weakness and unworthiness! If they would cherish true humility, the Lord could do much more for them; but he cannot trust them with any large measure of grace and responsibility without their becoming self-exalted, filled with pride and vain conceit.

What a work might be done for the Master by you, brethren, who are assembled under this tent. But do not overestimate yourselves. "I dwell," says Jehovah, "with him that is of a contrite and humble spirit." We shall forfeit the favor of God if we lose the meek and lowly spirit which in his sight is of great price. Love to Jesus must be the motive which impels us to action. He places the highest value upon even the most trivial acts done from love to him. We must love one another as he has loved us; and by and by we shall hear him pronounce the welcome benediction, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."

#### THE TEMPLE IN HEAVEN.

BY ELD. W. H. LITTLEJOHN.

#### THE TALK ABOUT THE MILLER MOVEMENT CONTINUED.

#### *The Ascension Robes Scandal Exploded.*

MR. BIBLIST.—"At the close of our last night's sitting, we had advanced so far in the examination of our subject that the commencement of the Judgment had been located in A. D. 1844, and search was being made for some movement in the church at that time that was of sufficient magnitude and power to answer to the prophecy found in Rev. 14:6, 7. Upon inquiry, it was found that Mr. Thoughtful in his boyhood days had listened to the preaching of a minister who was connected with what was known as the Miller movement. This man, according to Mr. Thoughtful's account, was a firm believer at that time in the near coming of the Lord, and unhesitatingly preached that the day of Judgment was at hand. It appears, also, that he was able to present a Scripture argument in support of his theory that carried conviction more or less fully to the majority of minds. Had this man been alone in his work, he could not have fulfilled the requirements of the prophecy. But Mr. Thoughtful states, and history supports him in that statement, that there was at the same time a body of Christians known as the Millerites, who believed and advocated the same views that the preacher in question inculcated. The fact is that he was but the advance courier of an army of spiritual warriors as brave and ardent as himself in the advocacy of the doctrines to which he had given his support. It is worth our while, therefore, to pause and consider the claims of a movement which not only took place at the right time, but was also of the right character, at least in some respects. That the men who were engaged in it were most profoundly sincere,

there can be no dispute. It is susceptible of proof that hundreds of them believed so firmly in the approach of the end of all things that, like the disciples of old, they disposed of all that they had, and devoted the proceeds to the propagation of their faith.

"As it regards the extent to which the Judgment message was preached by them and the rapidity with which it went, it may be safely said that it was proclaimed in all the civilized portions of the world, and that it was carried to them in a briefer space of time than any similar proclamation since the days of Christ. To prove this, and to show the spirit of the men who were engaged in the work, I will read an extract or two. Here is one taken from 'Advent Tracts,' vol. 2, p. 135, and penned originally by an English writer by the name of Mourant Brock:—

"It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. In America about three hundred ministers of the word are thus preaching 'this gospel of the kingdom,' while in this country about seven hundred of the Church of England are raising the same cry."

"I read again from an editorial in the *Voice of Truth*, an Adventist paper published in 1845:

"We are doubtless near that auspicious hour when the harvest of the earth will be reaped as described in Rev. 14:14-16. The history of God's people in this mortal state, as given in that chapter, before being glorified, is nearly complete. The everlasting gospel, as described in verses 6 and 7, has been preached unto every nation, kindred, tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters. No case can be more clearly demonstrated by facts than that this message has been borne to every nation and tongue under heaven, within a few past years, in the preaching of the coming of Christ as near at hand. Through the medium of lectures and publications the sound has gone into all the earth, and the word unto the ends of the world."

"Please note the fact that in what I have read the author claims distinctly for himself and his co-laborers that they are engaged in giving the Judgment message found in Rev. 14:6, 7, insisting that it has been carried by them into all parts of the world, agreeably to the predictions of that text. We are now furnished with three important facts which afford a basis upon which to rest our conclusions respecting the Miller movement of 1844. First, it arose at a proper time to meet the requirements of a genuine movement of its kind; secondly, it was characterized by that devotion and power which ever marks the special work of the Lord; thirdly, going, as it did, to every nation, kindred, tongue, and people in the civilized portion of the world, it fully met the demands, so far as scope is concerned, of Rev. 14:6, 7. Should we, under these circumstances, determine that the great Advent movement of 1844 was a counterfeit work, it is difficult to see how the genuine one could ever be identified. Where the specifications of time, character, and extent are fully met, the presumptions are altogether in favor of the genuineness of any movement that can fulfill them. God would never allow his people to be brought into a position where a portion of them were brought in 1884, unless his hand were guiding. To reject at that time the evidences that the hour had been reached for the proclamation of the Judgment message, would have been to deny the plain teachings of the Scripture.

"If you please, step to the door, Maud; some one is ringing the bell."

Maud.—"Father, this is Mr. Clerical; he wishes to see you."

Mr. B.—“Good evening, Mr. Clerical. I am happy to meet you. Be seated, if you please.”

Mr. Clerical.—“Thank you, sir, I will shake hands with Mr. Thoughtful before sitting down.”

Mr. B.—“I am glad that you have dropped in this evening, Mr. Clerical. I think it is the first time you have ever done me the honor to call.”

Mr. C.—“Yes, sir, I think that it is; and to be frank with you, I must say that I should not have called to-night were it not for the purpose of doing my duty to one who is under my pastoral charge. Mr. Thoughtful, here, is a member of my church, and I hear that you have been filling his head with all sorts of heresies respecting the Judgment and the near coming of the Lord. Indeed, I hear, sir, that you have been trying to make him believe that William Miller and his fanatical horde moved out in the order of God in 1844. Now, sir, it seems to me that you should be in better business than trying to deceive people in regard to the true character of such a man as William Miller. I know all about him, sir. He was a poor, ignorant, hair-brained fanatic, who drew after him a crowd of men and women as ignorant and fanatical as himself. I remember the affair very well, sir. When the day came on which the coming of the Lord was expected, hundreds of his silly dupes went out into the grave-yards and upon the tops of houses, and there, arrayed in ascension robes, expected every moment to be caught up into glory. I am surprised that so intelligent a man as Mr. Thoughtful could be entertained with such nonsense as you have been pouring into his ears. I warn him to-night that he will lose his reputation in our church altogether unless he gives up visiting your house from night to night, and listening to these things. Why, only last evening we had a magnificent social at the house of one of the wealthiest families in town, and he could not be induced to attend, because, forsooth, he wanted to listen to a talk from you on the Miller movement. I bid you good night, sir.”

Mr. B.—“Do not hurry away, Mr. Clerical. Be seated, sir; be seated. If these things which you have said about Mr. Miller and his followers are true, I should be glad to know it myself. You have spoken very positively in regard to the character of Mr. Miller and his associates, and now I would like to know all that you can tell me about them. Did you ever see Mr. Miller, sir?”

Mr. C.—“No, sir, I never did.”

Mr. B.—“Did you ever hear any minister of his faith preach?”

Mr. C.—“No, sir. I was quite young at that time, and besides, my father was a preacher, and was too sensible a man to allow his children to listen to such an ignorant fanatic as Miller was.”

Mr. B.—“Did you ever read any of the writings of Mr. Miller, sir?”

Mr. C.—“No, sir. I doubt whether he knew enough to write anything that would be readable.”

Mr. B.—“Notwithstanding your doubts, Mr. Clerical, it is a fact that Mr. Miller was a controversial writer, whose published works have been read quite extensively. Indeed, sir, I feel quite certain that you have misapprehended the character of the man, both as it regards his talent and his spirit. Let me read to you a few sentences from a volume which I have here in my library.”

Mr. C.—“Written by one of his followers, I presume?”

Mr. B.—“Not so, sir. The title of the work is, ‘Our First Century,’ and it was written by R. M. Devens, a gentleman who in no wise sympathized with the doctrines of Adventists. He is a writer of considerable note, having published a life of Washington and one of Wellington, besides several other important

works. Here, on page 437, I find something in point:—

“As a man, Mr. Miller is described as strictly temperate in all his habits, devoted in his family and social attachments, and proverbial for his integrity. He was naturally very amiable in his temperament, affable and attentive to all,—a kind-heartedness, simplicity, and power peculiarly original characterizing his manner. He was of about medium stature, a little corpulent; hair, a light, glossy brown; countenance full and round, with a peculiar depth of expression in his blue eye, of shrewdness and love. As a preacher, Mr. Miller was generally spoken of as convincing his hearers of his sincerity, and instructing them by his reasoning and information. All acknowledge that his lectures were replete with useful and interesting matter, showing a knowledge of Scripture extensive and minute, that of the prophecies, especially, being surprisingly familiar; and his application of the great prophecies to the great events which have taken place in the moral and natural world, was, to say the least, ingenious and plausible. There was nothing very peculiar in his manner; his gestures were easy and expressive; his style decorous, simple, natural, and forcible. He was always self-possessed and ready; distinct in his utterance, and frequently quaint in his observations; in the management of his subject, exhibiting much tact, holding frequent colloquies with the objector and inquirer, supplying the questions and answers himself in a very apposite manner; and although grave himself, sometimes producing a smile upon the faces of his auditors.”

“Please notice some of the expressions in the selection just read. It says of Mr. Miller, that he was ‘strictly temperate in all his habits,’ ‘devoted in his family and social attachments,’ and ‘proverbial for his integrity.’ These certainly are excellent qualities; but the writer goes still further, and says, ‘He was naturally very amiable in his temperament, affable and attentive to all,—a kind-heartedness, simplicity, and power peculiarly original, characterizing his manner.’ ‘Kind-heartedness,’ ‘simplicity,’ ‘power,’—these are striking words. The man who possesses these traits of character which they represent, assuredly is no ordinary man; for he has the elements of true greatness. Here is something further on that bears directly upon the point of Mr. Miller’s ability: ‘Mr. Miller was generally spoken of as convincing his hearers of his sincerity, and instructing them by his reasoning and information. All acknowledge that his lectures were replete with useful and interesting matter, showing a knowledge of Scripture very extensive and minute—that of the prophecies, especially, being surprisingly familiar; and his application of the great prophecies to the great events which have taken place in the moral and natural world, was, to say the least, ingenious and plausible.’”

Mr. C.—“I don’t care what Mr. Devens says. I know Mr. Miller was a fool. No man that had good common sense would ever put on a cotton ascension robe, as Mr. Miller and his rabble did, with the expectation of ascending to heaven in it.”

Mr. B.—“Well, let us consider the matter calmly, Mr. Clerical. It is of no use to become excited. To my mind, it is evident that a man who, like Mr. Miller, was able to deliver three thousand lectures on the prophecies in ten years, and defend himself in the meantime against the attacks of some of the first scholars of the nation with such manifest success that he was able to gather around him a body of followers numbering scores of thousands, assuredly could have been no idiot. You admit that you did not know Mr. Miller or any of his co-laborers personally; you deny the conclusions reached by a judicious historian; you go against the natural presumptions based upon the inference that marked success won at great

odds is a token of decided ability; and for this unusual course the only reason you assign is that Mr. Miller and his associates put on ascension robes for the purpose of ascending in them to meet their Lord. Now, sir, you will pardon me if I say that you, yourself, have been sadly duped if you have accepted as true the idle reports which have been floating about for years respecting the ascension robes alleged to have been worn by Mr. Miller and his followers in 1844. These stories are but canards, as foolish as they are false. Of course it is not to your advantage to be deceived in a matter of this kind; so if you will come to our interview to-morrow evening, I will bring out the proofs necessary to demonstrate that what I say about the matter is correct. It is now time to adjourn.”

#### SABBATH EVENING THOUGHTS.

BY ISAAC MORRISON.

To-night, O Lord, we come to thee,  
Our six days’ earthly labor done;  
Within ourselves no good we see,  
Nor can we for our faults atone.

We are but creatures of the dust;  
And only “Guilty” can we plead;  
But in thy name we fain would trust;  
Does not our Saviour intercede?

So oft in word and deed we’ve failed,  
Thy love we scarcely dare to claim;  
But thy compassion has prevailed,  
And brought us help in thy dear name.

We long, O Lord, to taste thy grace,  
The blessing found in thee alone;  
By faith to gaze upon thy face,  
And all thy sweet forgiveness own.

Forgive the failings of the past,  
Biot out our sin and guilt and shame.  
And long as earthly trials last,  
Grant us a refuge in thy name.

We know that thou art good and kind;  
Thy nature, tenderness and love.  
And sins of heart and hand and mind  
Thy blood will evermore remove.

Dear Saviour, may we walk with thee,  
In sweet communion day by day,  
In peace earth’s blindness cannot see,  
Earth’s turmoil never take away.

Supported by thy loving arm,  
We fear not trials deep and sore.  
Be thou our refuge safe from harm,  
Till storms and conflicts are no more.

#### “NOT EVERY ONE THAT SAITH, LORD, LORD.”

BY HELEN L. MORSE.

WHAT a fearful thing it is to go up to the Judgment deceived! Many feel secure because they make a profession of service to God. But the warnings, entreaties, cautions, exhortations, and admonitions of God’s word are mainly addressed to believers. The Bible is made up largely of records of those who have been God’s professed followers in the past, and of instruction to such as may be in all future time. Little reference is had to those who have not even professed to seek the Lord. Those who walk in open unbelief or defiance of God, are of no esteem in his word; and while they thus continue, their part of God’s message is “the terror of the Lord,” the threatenings and the condemnations. The words of sweet counsel, cheering encouragement, loving kindness, and tender mercy, with the precious promises, are nothing to them. They are not entitled even to a part in the Judgment: “For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall be the end of them that obey not the gospel of God? For if the righteous scarcely be saved, where shall the ungodly and the sinner appear?” They are condemned already.

Thus those who feel rich and increased with goods because they have the form, and turn the Bible with its searching and solemn admonitions over to those outside, are depriving themselves of what God expressly designs for



and addresses to them. They were all the children of Israel who had seen God's power exercised in their behalf, whom God addressed through Moses when he said, "He that is on the Lord's side, let him come over to me," and, "Separate yourselves from among this congregation that I may consume them in a moment." Num. 16:21. All the children of Israel came out of Egypt, and beheld God's wonderful providence in delivering them from their enemies, and all joined in the song of triumph and praise to God. Only two, however, endured to the end, and reached the promised land.

Christ performed works of mercy to arrest the attention and teach the ignorant, but his sermons were all addressed to believers or seekers. It was God's chosen people, those who made the highest profession and occupied the most prominent position, who rejected and crucified our Saviour; and this profession they continued to make after "the veil of the temple was rent in twain," after the solemn declaration had gone into effect, "Behold your house is left unto you desolate." It was those who had "a name to live," and who represented the church militant, who imbrued their hands in the blood of upward of fifty millions of the saints of the Most High, who stoned Stephen, crucified Peter, beheaded Paul, and afterward attempted to quench the light of the Reformation by stopping the voices of Huss, Jerome, Wickliffe, and many messengers whom God sent to warn them.

It is those who have a form of godliness in these days who will make an image to the beast, "and cause that as many as would not worship the image of the beast should be killed;" and, sadder than this, it is those who have the light of this last truth and a knowledge of the perils and dangers of these last days, who are "wretched and miserable, and poor and blind and naked," and *know it not*. But the saddest of all is, that many in the full light of our gospel privileges and in sympathy with the work of God,—who have committed themselves to it, and are associated with his people,—are failing to have that individual expression in the things of God, that deep, thorough work, that aims at perfect purity of thought and motive, and that high standard of Christian character required in God's word. So in self-deception they are swept along in the broad current, past the privilege of choosing whom they will serve, past the opportunity to be overcomers, past the solemn warnings and searching tests, past the time when their lives can produce fruit, or repentance can avail them, to the close of probation, to cry in vain in the Judgment, "Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works?" to hear, "Depart from me ye that work iniquity," and to see Abraham, and Isaac, and Jacob in the kingdom and themselves thrust out.

Who will not rather welcome chastisement, reproof, humiliation,—anything that will show them their need, cause them to realize their danger, enable them to have their sins go before them to Judgment, and thus avert this fearful doom, and save them from the bitter lamentation, "The harvest is past, the summer is ended, and we are not saved."

#### WHAT GOD REQUIRES.

BY D. F. EWEN.

"My son, give me thine heart." Prov. 23:26.

The greatest results often succeed our smallest actions; and so, in the same way, the deepest truths of Holy Scripture often underlie the plainest language and the simplest words; for words are only instruments to awaken the feelings of the mind, and through the mind to reach the heart. Oftentimes the simplest words, spoken in season, have a power

and a force which whole volumes of eloquence at other times cannot raise; and why? Because that word spoken in season is the word that touches the heart, and rouses the feelings that you wish to excite. The request quoted from the word of God carries at once conviction to us: "O my son, hear the instructions of thy father, and forsake not the law of thy mother." Carry out in all the difficulties and trials and temptations of life the lessons which you have learned in the sacred sanctuary of home. Let there be a steady obedience to what you have learned. "My son, give me thine heart." Not going beyond the human meaning, these words are very eloquent and instructive. Lift up the eye around you, and see the atmosphere filled with the hosts of the eternal God, and hear the words spoken to every sinful man. The words then have a force and a meaning which ought to come home to us all, to give God our heart.

God says, "Give me thine heart." This is the language of tender affection; it is the language of earnest entreaty. It is the language of fatherly love, the will of God to every soul of man. He cannot use a figure you understand better. He cannot employ language which touches your spirit more. It is God speaking to the individual. The words send us back—ought to send us back—to our knees in shame. They ought to make every one of us say, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son;" give me the crumbs that fall from thy table, not the plenteousness of thy fatherly banquet. We know no one can truly say he is God's son to the full extent he ought to be,—an obedient, faithful son. And yet God does not wait for our goodness, any more than he does for our merit. He does not wait for our goodness to help us. It is a proof of his love that while we are sinners, he offers us his blessings, and while we are his wayward children—far-away prodigals, denying the Lord who bought us,—that he calls us back. Well may we be ashamed to think how God deals with us, in spite of our conduct toward him. He giveth us all things,—life, kind parents, and friends. He giveth us rain to fructify the products of the earth, and tries to bring us back by the divinest mercy and the most plenteous grace, now blessing and then chastening us, if need be,—how tenderly, how gently, how perseveringly, because we are his children! My child, your heart is the only gift God wants. He asks your thoughts, energy, and time, as well as your substance; but all these gifts are included in the one,—your heart.

#### WILL YOU CONSIDER?

BY F. PEABODY.

My dear friend, stop a moment. Stop thinking? No; but think about something else. The Lord has said things in his book you ought to know. Have you seen them? You say you have no time. Lay aside some of your care, and give a little attention to that book. It is a wonderful book. Read it much; I am sure you would be interested. It tells of men in the past who did just what you are doing; they neglected to give attention to what the Lord said, and they were swept away by that flood of water. Then there was one large city where the people spent their time in nothing but telling or hearing some new thing. They had left the one true God and had become loaded down with thirty thousand false ones.

You say you have no doubt that God is the author of that book called the Bible; but you have no time to read it. My dear friend, he has certainly spoken about you, and I think you would better take time to learn what he has said. He has given you such good counsel about all your affairs in life; and such sympathy as you can find nowhere else in the world is vouchsafed when cares and trials weigh

heavily. It tells of prophets who lived and wrote ages ago. They said that one should come who would change the order of things wonderfully, and that he would be of heavenly origin. And then in another part of it, we learn that he came, how he staid a short time, and returned to heaven; but not until he had made arrangements to have his work carried on in his absence. He assured those he left that he would come again, but not alone then. Do you ask the reason of his coming again? Why, to make all things new, and give long life to his people. Not on this old earth as it is, groaning under the curse of sin; but it will be so renovated that it will be a desirable place to live. Tears and sighs will not be known; and death, that enemy whom you and I would give all we possess to conquer when he approaches our homes, will be destroyed. All these, and many more things, this same Bible will reveal to you. Give it your attention. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

#### MORNING THOUGHTS. NO. 1.

BY MRS. H. T. H. SANBORN.

How very precious are these quiet morning hours! how calm and peaceful their influence on the mind! All nature seems to bow in silent reverence to her God. This perfect stillness, all unbroken by the din and confusion of the noisy world, lends a sacred, hallowed influence to the hour. The very atmosphere seems subdued. The stars glisten their harmony, and the queen of the night presides brilliantly over all. Gazing on the lovely scene, one feels the truthfulness of the psalmist's language: "The heavens declare the glory of God; and the firmament sheweth his handiwork." In the enjoyment of such surroundings that heart must be recreant indeed which would not be drawn out in longings for a closer walk with God. Yes, the loyal heart joyfully and lovingly yields to the influences of this quiet morning hour, and the soul communes with God. Precious privilege bestowed on sinful mortals, thus to approach the Majesty of heaven! In prolonged meditation the heart is humbled, and an overwhelming sense of unworthiness leads one to fall at the feet of the dear, merciful Saviour, there in submissive pleadings to find rest. Thus the opportunity of the morning proves to be a lasting benefit, since it prepares one to meet the perplexities of the day with a spirit of meekness very becoming in the child of God. Now as the orb of day outshines the lesser lights the language of the poetess, Elizabeth Scott, seems peculiarly appropriate:—

"See how the morning sun  
Pursues his shining way,  
And wide proclaims his Maker's praise,  
With every brightening ray.

"Thus would my Parent soul  
Its heavenly Parent sing,  
And to its great original  
The humble tribute bring.

"Serene I laid me down,  
Beneath his guarding care;  
I slept, and I awoke, and found  
My kind Preserver near.

"My life I would anew  
Devote, O Lord, to thee;  
And in thy kingdom I would spend  
A bright eternity."

Burns, Wis.

—Christ fits his ministers through manifold experiences of sorrow and pain for the highest service. He writes their best sermons for their hearers by the sharp *stylus* of trial. Such as he would make most eminent in his service he takes farthest with him into Gethsemane.

## Choice Selections.

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

### THE BRITISH-ISRAELITE CRAZE.

ALTHOUGH there is a "Corporation" for the circulation of books and papers, to show that the British people are identified with the alleged Ten Lost Tribes of Israel, we have not heard much about the matter of late; but Mr. Spurgeon, by some recent remarks has, it seems, stirred up a storm. In the *Sword and Trowel* for September, Mr. Spurgeon says:—

"When reading James 1:1, 'to the twelve tribes which are scattered abroad, greeting,' we dared to observe that the Jews were not two tribes but twelve, and that there are no ten lost tribes. This has brought upon our devoted head vials of wrath from some of the Anglo-Israelites and a great deal of profound instruction from others of them. The whole theory of Anglo-Israelism is so whimsical and unreasonable that we can hardly mention it without a smile; but as it has evidently become a belief with certain Christian people, we will try to treat it as a rational opinion. No identification between our nation and Israel which has ever yet been set forth is worth a thought—with such arguments we could prove cats to be angels. We are, however, told by several correspondents to be more accurate, and to remember that Israelites are not Jews, though Jews are Israelites. We do remember it, and pray our instructors to observe that the Israelites were the people to whom our Lord preached, 'I am not sent, but unto the lost sheep of the house of Israel,' (Matt. 15:24); and these were the people who persecuted Paul and of whom he said, 'My prayer for Israel is that they might be saved.' Rom. 10:1. To these the apostle belonged; for he said, 'Are they Israelites? So am I.' The Jews of that day were Israelites, and the Israelites of that day were Jews: the Jews of this day are the same. Inquire of any Jew, and he will tell you he is an Israelite. Ask him to which tribe he belongs, and he may mention Naphtali or Asher quite as likely as Judah.

"This foolish dream has engendered a number of other silly dotings, and has supplied fuel for the Jingo flame, or else we should have made no mention of it, but left it for the innocent amusement of the credulous. In any case, fleshly descent is not a thing to be gloried in, or depended upon. The blessings of the covenant were not to the seed according to the flesh, but to the children by promise, born of the Spirit by faith. We deprecate with deep earnestness all reliance upon blood and birth, for that which is born of the flesh is flesh, and nothing more. Even if we were really the natural seed of Abraham, it would avail us nothing: we must be born again from above. Now, in Christ Jesus there is neither Jew nor Gentile; and the attempt to restore the distinction is either ridiculous or pernicious, or a good deal of both. We know that these remarks will bring a hornet's nest about our ears; but as we are already overdone with wasps, it will be a change. We shall at least enable many journals to prepare fresh articles for the defense of their crochet, and we trust they will be duly grateful to us for our help, and be as good-tempered over it as the Lion and Unicorn will let them be."

On account of these pungent paragraphs, as it would seem, a meeting has been called for in Exeter hall, when Mr. Edward Hine will give a "farewell lecture," for the purpose of answering Mr. Spurgeon, besides showing that "the House of Lords cannot be abolished," and that "Britain can never be a republic." Mr. Hine, it appears, is going to America to show the people there that they are descended from the tribe of Manasseh!—*London Christian World*.

### "I'LL NO TRUST YE."

Two centuries ago, in the Highlands of Scotland, to ask for a receipt or promissory note was thought an insult. If parties had business matters to transact, they stepped into the air, fixed their eyes upon the heavens, and each repeated his obligation without mortal witness. A mark was then carved upon some rock or tree near by, as a remembrance of the compact. Such a thing as a breach of contract was rarely met with, so highly did the people regard their honor.

When the march of improvement brought the new mode of doing business, they were often pained by these innovations. An anecdote is handed down of a farmer who had been to the Lowlands and learned worldly wisdom. On returning to his native parish he had need of a sum of money, and made bold to ask a loan from a gentleman of means named Stewart. This was kindly granted, and Mr. Stewart counted out the gold. This done, the farmer wrote a receipt and handed it to Stewart.

"What is this, man?" cried Mr. Stewart, eying the slip of paper.

"It's a receipt, sir, binding me to give ye back the gold at the right time," replied Sandy.

"Binding ye! Weel, my man, if ye canna trust yerself, I'm sure I'll no trust ye. Ye canna have my gold." And gathering it up, he put it back in his desk and turned the key upon it.

"But, sir, I might die," replied the canny Scotchman, bringing up an argument in favor of his new wisdom, "and perhaps my sons might refuse it you, but the bit of paper would compel them."

"Compel them to sustain a dead father's honor!" cried the Celt. "They'll need compelling to do right if this is the road ye're leading them. Ye can gang elsewhere for money; but ye'll find none in the parish that'll put more faith in a bit o' paper than in a neighbor's word o' honor and his fear o' God."—*Religious Intelligencer*.

### WHO ARE WANTED.

THE world does not advertise all its wants. Few of the thousands of young people who, at this commencement season of the institutions of learning, complete their studies, have received public notification that they are specially needed anywhere. Most of them might apparently remain for a post-graduate course without being seriously disturbed by the clamor for their services in any particular field. Yet their help is wanted, though many of them are discouragingly certain that it is not. There are positions waiting for them, the futile efforts of teachers' agencies to find such places to the contrary notwithstanding. To avoid a rush of applicants, the world does not advertise its wants, but those wants exist, and are, indeed, very pressing and very real. Among other things, it wants young men who are men enough to search out their places; it wants young women of sufficient self-reliance to bear the disappointment of not securing the first position for which they apply: most of all, it wants character, and it very wisely declines to accept a college or school diploma as conclusive evidence of that. Their equipment is incomplete who have no more than youth and education to recommend them. Only the resolute and Christian young worker can have all the essentials of success. He will not be of those who, for the next generation, will be sitting around in the world's intelligence offices, waiting, and grumbling, and with nothing to do.—*S. S. Times*.

—Rev. Dr. Deems says: "Do not try to make your home like heaven, but try to make your home such that when you think of heaven you will be reminded of your home."

## Our Tract Societies.

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

### CHEERY THINGS.

KIND acts are life's sunbeams,  
Good wishes its flowers,  
Making beautiful its pathways,  
Brightening dark hours;  
Its music a laugh, fresh from the heart,  
Cheering dull spirits, bidding sadness depart.

Gentle words are life's moonbeams  
Soothing its care;  
In the moonlight, rough places  
A softened look wear.  
Pleasant smiles and kind glances  
Are life's twinkling starlight,  
Always beaming the brightest  
In the darkness of the night.

—*Cheerful Hours*.

### CANADA TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1884.

No. of members,	55
" " reports returned,	25
" " members added,	3
" " missionary visits,	225
" " letters written,	254
" " Signs taken in clubs,	19
" " subscriptions obtained for periodicals,	71
" " pages tracts and pamphlets distributed,	22,949
" " periodicals distributed,	739
Cash received on membership, \$3.00; on book sales, \$9.50; on other funds, \$30.	

MARY L. CUSHING, Sec.

### OHIO TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1884.

No. of members,	501
" " reports returned,	88
" " members added,	5
" " dismissed,	2
" " missionary visits,	329
" " letters written,	125
" " Signs taken in clubs,	629
" " new subscriptions obtained,	37
" " pages tracts and pamphlets distributed,	35,044
" " periodicals distributed,	2,694
" " annuals distributed,	3

Received on membership and donations, \$16.81; on sales, \$24.92; on periodicals, \$96.54; on other funds, \$2. The Societies at New Haven, Dunkirk, Mendon, Youngstown, Cleveland, and Leesburg, and Dist. No. 2, failed to report.

MRS. IDA GATES, Sec.

### DAKOTA TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1884.

No. of members,	249
" " reports returned,	136
" " members added,	39
" " dismissed,	3
" " missionary visits,	894
" " letters written,	510
" " Signs taken in clubs,	86
" " new subscriptions obtained,	103
" " pages tracts and pamphlets distributed,	91,423
" " periodicals distributed,	3,990

Received on membership and donations, \$72.55; on sales, \$318.24; on periodicals, \$243.55; on general sales, \$166.40; on ten thousand dollar fund, \$960.30; on reserve fund, \$183; on tent fund, \$162.59; on International Tract Society, \$50.25; on English mission, \$67.25; on European mission, \$42.75; on Scandinavian mission, \$79.75.

The Societies at Elk Point and Tyndall failed to report.

ALICE H. BEAUMONT, Sec.

### WISCONSIN TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1884.

No. of members,	700
" " reports,	359
" " members added,	6
" " dismissed,	12
" " missionary visits,	1375
" " letters written,	1013
" " Signs taken in clubs,	153
" " subscriptions for periodicals,	839
" " pages tracts and pamphlets distributed,	234,717
" " periodicals distributed,	10,005

Received on membership, etc., \$49.04; on book sales, \$16.94; on periodicals, \$136.97; on other funds, \$500.

The local Societies at Milton, Elm Dale, Avon, Victory, Clintonville, Sturgeon Bay, Alma Center, and Racine, failed to report.

PHEMIE LINDSEY, Sec.

—Our actions are our own, their consequences belong to Heaven.—*Francis*.

## INTERNATIONAL TRACT SOCIETY.

(Continued.)

THIRD MEETING, NOV. 7, AT 9:30 A. M.—Prayer by Eld. Geo. B. Starr. Eleven additional delegates were present: Michigan, 4; Indiana, 4; Pennsylvania, 1; Illinois, 1; and California, 1, two of whom became life-members.

Minutes of last meeting were corrected and approved. A report concerning the work of the Society during the year, consisting largely in the distribution of reading-matter outside of State T. and M. organizations, and in assisting mission work in cities, was read.

The distribution of publications sent directly from the publishing houses, including what has been sent to city missions, amounts to \$4238.98, at less than wholesale prices. In addition to this, from fifty to seventy-five barrels and boxes have been sent out for the International Society from So. Lancaster, Mass., as follows: Two to Portland, Me.; eleven to Boston; one to Chelsea, Mass.; two to Providence, R. I.; eight to New York City; one each to Baltimore, Md., Raleigh, N. C., Corsicania, Tex., Charleston, S. C., Dalton, and Savannah, Ga., New Orleans, La., Toronto, Canada, Thomasville and Fowltown, Ga., Hayti, W. I., and British Guiana, S. A. Five or more barrels have been sent to Bro. Drew, England. Boxes have also been sent by order of the Secretary from Battle Creek, Mich., and the depositories in Dakota, Missouri, etc., to England, St. Louis, Chicago, and other places. Of this quantity, twenty-five barrels have been sent to different missions not of our faith where responsible persons are actively engaged in using them in their missionary work. Free transportation has been secured from Boston and New York City to different points on the Atlantic coast, and to other nations; also in some instances to the interior of Southern States by rail. The providence of God has been very marked in opening the way for the spread of the truth.

The aggregate weight of the periodicals sent from So. Lancaster in these barrels is 4729 lbs., or what would equal about 9,000,000 pages of tracts. The amount sent from Battle Creek and other State societies would probably equal half this amount, making the entire distribution of reading matter by this Society, including what has been sent direct from the publishing houses, about twice as great as that distributed by all the State societies. The publications sent in barrels, which have gone to various seamen's missions, Bethels, hospitals, large day and Sunday-schools, etc., have been gladly received.

## TREASURER'S REPORT.

Cash on hand last year,	\$1,242.16
Received on donations,	4,122.70
“ “ sales,	1,002.67
<b>Total,</b>	<b>\$6,369.53</b>
Paid for periodicals,	\$2,257.89
“ “ publications,	1,481.09
“ “ bound books to libraries,	113.99
“ “ “ “ city missions,	200.40
“ History of Waldenses,” Dictionaries,	
Signs and Good Health binders,	1,323.95
Tract holders,	101.00
Certificates, and other expenses,	525.61
Cash on hand to balance,	365.60
<b>Total,</b>	<b>\$6,369.53</b>

## FINANCIAL STANDING.

Cash on hand,	\$365.60
Value of books on hand,	650.00
Due on books sold,	132.41
“ “ pledges paid at Pacific Press,	700.00
<b>Total net assets,</b>	<b>\$1,848.01</b>

The Committee on Resolutions presented the following report:—

1. *Resolved*, That we urge all our local societies to put forth a vigorous effort to systematically work up an interest in the truth in such a portion of the territory adjoining them as they can thoroughly canvass, following it up by earnest missionary and colporteur work, and that so far as consistent, all members be invited to do some part in the work.

Whereas, There are many large villages and towns in the various Conferences which we cannot hope to reach immediately with tent labor, and which are not large enough to warrant a continued effort, such as is made in the city missions; therefore—

2. *Resolved*, That we recommend the plan of sending two or more suitable persons, either brethren or sis-

ters, to such places, where they can find homes with brethren, or rent rooms and board themselves, to remain long enough to thoroughly canvass the place with our publications, and do such other missionary work as may seem needful.

3. *Resolved*, That each year's experience gives us increasing confidence in the plan of sending out colporters to work up, in advance, an interest in the truth in those places where it is intended to hold a tent-meeting.

4. *Resolved*, That we approve of the plan of family Bible-readings being held everywhere by suitable persons, and especially recommend them as an effectual means of getting the truth before the people in our city mission work.

Whereas, The parlors and reading-rooms of our best hotels offer a rare opportunity to reach the traveling public with present truth, and experience has shown that the *Signs of the Times* and *Good Health* will find many readers if placed upon the tables of these rooms; therefore—

5. *Resolved*, That we recommend local societies and individuals to supply these periodicals regularly to these and similar places where they will be kept and read.

Whereas, Each year's experience gives us more confidence in the efficiency of missionary work done on ships and railroad lines; therefore—

6. *Resolved*, That we recommend a more general effort in this line, and especially the placing of tract and periodical distributors in railway depots and on ships and steamers, these distributors to be kept in place only as long as it is evident that they are useful, and arrangements can be made to keep them well supplied with reading matter.

Whereas, The experience of our vigilant missionary workers has proved that good results from systematic, continued labor put forth in one locality; therefore—

7. *Resolved*, That we approve of the plan of each local society selecting some special territory to which to mail the *Signs*, and thus give it a thorough canvass before leaving it for another field.

8. *Resolved*, That we recommend to our branch societies the sale of the engraving “Christ the Way of Life,” in connection with other mission work, especially in the cities and larger towns.

9. *Resolved*, That we express our desire that enlarged illustrated editions of “Sketches from the Life of Paul” and “United States in Prophecy” be prepared expressly for the use of our canvassers and colporters, and that the titles be so changed as to attract popular attention.

Whereas, There will be representatives from all nations of the earth at the International Exposition, or World's Fair, which opens at New Orleans next December, presenting a rare opportunity to send seeds of present truth to “every nation, kindred, tongue, and people;” therefore—

10. *Resolved*, That we recommend that the various branches of the work connected with the cause of the third angel's message be represented at this assembly of the nations.

11. *Resolved*, That immediate steps be taken by this Society to open up a city mission in New Orleans, and to organize an efficient corps of workers under the immediate direction of the President of this Society to labor in disseminating the light of present truth, by scattering our periodicals, obtaining addresses, and such other work as the occasion may demand.

11. *Resolved*, That we invite the different State Societies and our institutions to provide and support the laborers, and furnish the publications to carry on this important general enterprise.

Moved and supported to adopt this report by considering each resolution separately.

Adjourned to call of Chair.

S. N. HASKELL, Pres.

M. L. HUNTLEY, Sec.

(To be continued.)

—Sometimes “the heaviest wheat of all” may spring up from seeds dropped in an accidental way. What a motive to the maintenance of a personal holiness! The accidental is a shadow of the intentional. Influence is the exhalation of character.—W. M. Taylor.

—One of the last public sayings of Dr. Calhoun was this: “If any church puts the work of missions in the corner, the Lord will put that church in a corner.”

—Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm.—Colton.

## The Sabbath-School.

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

## LESSON FOR THE FIRST SABBATH IN DECEMBER.

(See Instructor of November 19, 1884.)

THE SPIRITS IN PRISON AND CHRIST'S DESCENT INTO HADES.

## CRITICAL NOTES.

1 PETER 3:19, 20.—“The advocates of natural immortality are not long in finding their way to this passage. Here, it is claimed, are spirits brought to view, out of the body; for they were the spirits of the antediluvians: and they were conscious and intelligent; for they could listen to the preaching of Christ, who, by his conscious spirit, while his body lay in the grave, went and preached to them.

“Let us see just what conclusions the popular interpretation of this passage involves, that we may test its claims by the Scriptures. 1. The spirits were the spirits of wicked men; for they were disobedient in the days of Noah, and perished in the flood. 2. They were consequently in their place of punishment, the place to which popular theology assigns all such spirits immediately on their passing from this state of existence, the burning, quenchless hell of fire and brimstone. 3. The spirit of Christ went into hell to preach to them. These are the facts that are to be cleared of improbabilities, and harmonized with the Scriptures, before the passage can be made available for the popular view.

“But the bare suggestion of so singular a transaction as Christ's going to preach to these spirits, immediately gives rise to the query for what purpose Christ should take pains to go down into hell, to preach to damned spirits there; and what message he could possibly bear to them. The day of their probation was past; they could not be helped by any gospel message: then why preach to them? Would Christ go to taunt them by describing before them blessings which they could never receive, or raising in their bosoms hopes of a release from damnation, which he never designed to grant?

“These considerations fall like a mighty avalanche across the way of the common interpretation. The thought is felt to be almost an insuperable objection, and many are the shifts devised to get around it.

“The whole issue turns on the question, When was this work performed? Some will say, ‘While they were in prison, and that means the state of death, and shows that the dead are conscious, and can be preached to.’ Then, we reply, the dead can also be benefited by preaching, and led to repentance; and then the Romish doctrine of purgatory springs at once full fledged into our creed; and not only that, but that worse than Romish purgatory, the modern doctrine of probation after death.

“But does the text affirm that the preaching was done to these spirits while they were in prison? May it not be that the preaching was done at some previous time to persons who were, when Peter wrote, in prison, or, if you please, in a state of death? So it would be true that the spirits were in prison when Peter makes mention of them, and yet the preaching might have been done to them at a former period, while they were still in the flesh and could be benefited by it. This is the view taken of the passage by Dr. Clarke. He says:—

“‘He went and preached’] By the ministry of Noah one hundred and twenty years.’

“Thus he places Christ's going and preaching by his Spirit in the days of Noah, and not during the time his body lay in the grave.

“Again, he says:—

“‘The word πνεύματι, spirits, is supposed to render this view of the subject improbable, because this must mean disembodied spirits; but this certainly does not follow; for the spirits of just men made perfect (Heb. 12:23) certainly means righteous men, and men still in the church militant; and the Father of spirits (Heb. 12:9) means men still in the body; and the God of the spirits of all flesh (Num. 16:22 and 27:16) means men, not in a disembodied state.’



"The preaching was certainly to the antediluvians. But why, according to the popular notion, should Christ single out that class to preach to, about twenty-four hundred years afterward, in hell? The whole idea is forced, unnatural, and absurd. The preaching that was given to them was through Noah, who, by the power of the Holy Ghost (1 Pet. 1:12) delivered to them the message of warning. Let this be the preaching referred to, and all is harmonious and clear; and this interpretation the construction of the original demands; for the word rendered in our version, 'were disobedient' is simply the aorist participle; and the dependent sentence, 'when once the long-suffering of God waited in the days Noah,' limits the verb 'preached' rather than the participle. The whole passage might be translated thus: 'In which, also, having gone to the spirits in prison, he preached to the then disobedient ones, when once [or at the time when] the long-suffering of God waited in the days of Noah.' Christ is said to have preached, because it was Christ's spirit in Noah. Noah was his representative; and, according to the Latin maxim, 'Qui facit per alium, facit per se,' what one does through another, he does himself.

"But in what sense were they in prison?—In the same sense in which persons in error and darkness are said to be in prison. Isa. 42:7: 'To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.' Also Isa. 61:1: 'The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.' Christ himself declared (Luke 4:18-21) that this scripture was fulfilled in his mission to those here on earth who sat in darkness and error, and under the dominion of sin. So the antediluvians were shut up under the sentence of condemnation. Their days were limited to a hundred and twenty years; and their only way of escape from impending destruction was through the preaching of Noah.

"So much with reference to the spirits to whom the preaching was given. Now we affirm further that Christ's spirit did not go anywhere to preach to anybody while he lay in the grave. If Christ's spirit, the real being, the divine part, did survive the death of the cross, then—

"1. We have only a human offering as a sacrifice for our sins; and the blasphemous claim of Spiritualists is true, that the blood of Christ is no more than that of any man.

"2. Then Christ did not pour out his soul unto death, and make it an offering for sin, as the prophet declared that he would do (Isa. 53:10, 12); and his soul was not sorrowful even unto death, as he himself affirmed that it was. Matt. 26:38.

"3. The text says Christ was quickened by the Spirit; and between his death and quickening no action is affirmed of him; and hence any such affirmation on the part of man is assumption. There can be no doubt but the quickening here brought to view was his resurrection. The Greek word is a very strong one, ζωοποιεω, 'to impart life,' to make alive.' He was put to death in the flesh, but made alive by the Spirit. Landis (p. 232) labors hard to turn this word from its natural meaning, and make it signify, not giving life, but continuing alive. It is impossible to regard this as anything better than unmitigated sophistry. The verb is a regular, active verb. In the passive voice it expresses an action received. Christ did not continue alive, but was made alive by the Spirit. Then he was for a time dead. How long?—From the cross to the resurrection. Rom. 1:4. So he says himself in Rev. 1:18, 'I am he that liveth and was dead.' Yet men will stand up, and for the purpose of sustaining a pet theory, rob the world's Offering of all its virtue, and nullify the whole plan of salvation, by declaring that Christ never was dead!

"The word 'quicken' is the same that is used in Rom. 8:11: 'But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you.' God brought again our Lord from the dead by the Holy Spirit; and by the same Spirit are his followers to be raised up at the last day. But that Christ went anywhere in Spirit, or did any action between his death and quickening, is

what the Scriptures nowhere affirm, and what no man has a right to claim.

"Mr. Landis (p. 235) argues that this preaching could not have been in the days of Noah, because the events narrated took place this side of the death of Christ. Why did he not say this side the resurrection of Christ?—Oh! that would spoil it all. But the record shows upon its very face that if it refers to a time subsequent to Christ's death, it was also subsequent to his resurrection; for if events are here stated in chronological order, the resurrection of Christ, as well as his death, comes before his preaching. Thus, 1. He was 'put to death in the flesh;' 2. 'Was quickened by the spirit,' which was his resurrection, as no man with any show of reason can dispute; and 3. 'Went and preached to the spirits in prison.' So the preaching does not come in, on this ground, till after Christ was made alive from the dead.

"Some people seem to treat the Scriptures as if they were given to man that he might exercise his inventive powers in trying to misunderstand or pervert them to avoid the doctrines they teach. But no inventive power that the human mind has yet developed will enable a man, let him plan, contrive, devise, and arrange as he may, to fix this preaching of Christ between his death and resurrection. If he could fix it there, what would it prove? The man of sin would rise up and bless him from his papal throne, for proving his darling purgatory. Such a position may do for Mormons, Mohammedans, Pagans, and Papists; but let no Protestant try to defend it, and not hang his head for shame. Mr. Landis says that 'Mr. Dobney and the rest of the fraternity conveniently forget that there is any such passage [as 1 Pet. 3:19] in the word of God.' But we cannot help thinking that it would have been well for him, and would have saved a pitiful display of distorted, not to say dishonest logic, if he had been prudent enough to forget it too."—*Man's Nature and Destiny.*

#### PARENTAL INFLUENCE IN THE SABBATH-SCHOOL WORK.

"INFLUENCE," says Webster, "is that invisible power known only by its effects." So if we wish to determine the influence of a person or thing, we look for the effect of that influence. The influence of the magnet is known only as we see the effect, which is to draw, to attract. The influence of the Spirit of Christ and of the Christian religion is also known by the effect it has upon the receiver. Says Christ, the author of this religion, "And I, if I be lifted up from the earth, will draw all men unto me." This power, or influence, is seen in that it always elevates the receiver. In this it never fails. The influence of Satan, who has always opposed the work of Christ, we also see, and recognize from its results. And what are they?—Waste, desolation, and ruin, which have been, and will ever be, visible wherever the power of evil has a foothold. If we wish to know something concerning the influence of a person in a neighborhood, we look for the effect of that influence. If a person is regarded as slack and untidy in his habits, if his promise is regarded as of no value, if he is looked upon as a busybody in other men's matters, or if the opposite of all these, we at once determine the nature of his influence.

Coming closer home, we look to see the effect of the parent's influence over the children, for "children are what we make them." If in them we see, on the one hand, pride and vanity, habits of slackness and untidiness, if their tongues run riot in foolish conversation, if there is quarreling and backbiting, or if we see the opposite of all these, the young people going about with a steady firmness to do the right and resist the wrong, we know the influence of the parents.

We see, then, that our influence may be either good or bad. It may be exerted on the right or on the wrong side. So in the Sabbath-school may it be either good or bad. And it is here, again, that we have only to look at our children to become acquainted with the nature of our influence. There is no mistake in this; for children are but a faithful mirror of parental example, and will act out what we put in. This influence is known, seen, and felt in many ways; for a word, an insinuation, a look, or even occupying a neutral position, may throw an influence for or against the Sabbath-school work.

\*Essay read at the Sabbath-School Convention held at Sauk Center, Minn., Oct. 8-15.

But do not the interests of the Sabbath-school center in and rest with the officers and teachers, and particularly with the superintendent? We answer emphatically, No! While we admit that upon both officers and teachers, and particularly upon the superintendent, rests a great responsibility, we also say that the success of the Sabbath-school depends largely upon the influence of parents. And parents are to a large degree responsible for its success or defeat. It is with reference to success or defeat that we look for the effect of parental influence; for the success or defeat of our Sabbath-school work will eventually be measured by the salvation or loss of our children. By this, we see that the effect of our influence will reach far into the endless ages of eternity. Then let us examine ourselves. If the children are always on time, with lessons well learned, if they are deeply in earnest in all the exercises of the school, seeming to feel that, for the time being, at least, their very all depends upon the duties of the hour, we know that their home-influence is good. And when we see these traits in the children, we need not look in vain to see the same in the parents. And if we see them in both parents and children, we feel that the success of that Sabbath-school is certain. But if on the other hand, children come late, with an untidy appearance, with poor lessons, and manifesting but little interest, seeming to regard with suspicion the requirements of the school, we look, and shall not be disappointed, to see the same spirit manifested in the parents; and we are assured that, unless there is a remedy applied, the defeat of that school is sure.

Then we are led to this conclusion, that officers and teachers may feel the importance of the work, and, feeling it, may work and lift with all their power, but their efforts may nevertheless be defeated by parental influence. We also come to another conclusion; that we need not come out in open opposition to the Sabbath-school work to exert such an influence as to defeat its object; but we may sow the seeds of ruin and desolation by silent and unseen influence,—seen only in its effect. But when we try to lift the veil, and realize that the effects of our influence reach away into the unseen world, that it will affect the spiritual welfare and eternal destiny of our children for weal or for woe, we exclaim, "How very careful we should be of our influence!"

Beloved brethren, what has been our influence in the past? what is it for the present? and what will it be in the future? God help us that it may be what it should be. May parents so guard their influence that they may build up the Sabbath-schools, and may God bless our Sabbath-schools, is my prayer.

H. F. PHELPS.

#### TENNESSEE S. S. ASSOCIATION.

THE fifth annual session of this Association convened at Martin in connection with the camp-meeting.

FIRST MEETING, OCT. 16, AT 9 A. M.—After the opening exercises and the reading of the minutes of the last annual session, very encouraging reports were listened to from superintendents of various schools.

The Chair, being authorized, appointed the following named persons to act as committees: On Nominations, J. B. Yates, W. H. Parker, and A. M. Fry; on Resolutions, I. D. Van Horn, S. J. Yates, and S. Moore.

Adjourned to call of Chair.

SECOND MEETING, OCT. 19, AT 9 P. M.—The Committee on Nominations reported for President, W. D. Dortch; Vice-President, W. H. Parker; Secretary, J. T. White.

A motion was made to accept the nominations by considering each name separately, which was done, and those persons duly elected.

The following resolutions were presented:

*Resolved*, That we express our gratitude to God for the prosperity of the Sabbath-school work in our Conference the past year, and we pledge ourselves to increase our efforts to make this branch of the cause more effectual to the great object of saving our children.

*Resolved*, That Sabbath contributions be encouraged in all our Sabbath-schools, and that the proceeds of the same be used to furnish the *Instructor*, maps, books, and other helps for the benefit of the schools.

These resolutions were adopted by a rising vote, and the meeting adjourned *sine die*.

J. T. WHITE, Sec. W. D. DORTCH, Pres.

# The Review and Herald.

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

BATTLE CREEK, MICH., Nov. 18, 1884.

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

## THE CONFERENCE.

Of the meetings held during the past week, all of which have been good and encouraging, we take time to mention only the occasion of Sabbath, Nov. 15. In the forenoon, Eld. Waggoner spoke, in accordance with the instructions of the Conference, in regard to the duties and responsibilities of church members, and the propriety of their locating where they could be of the most use. The dangers into which many are liable to fall were faithfully pointed out. The discourse was a stirring one, delivered with freedom; and it made a deep impression upon the congregation.

In the afternoon sister White spoke with freedom on Matthew 18, bringing out clearly the fundamental principles which should characterize our relations to God and to one another. As she drew her remarks to a conclusion, she requested a few front seats to be vacated that if any wished to seek the Lord especially, they might come forward. These seats were soon filled, and more were cleared and occupied, and so on till nearly two sections of seats were filled with earnest seekers. To see them, as the last rays of that Sabbath's setting sun were throwing their mellow beams through the building, coming from the gallery and from all parts of the house, and pressing in to the places prepared for those who wished to seek the Lord, was a most cheering and impressive sight.

After prayers by Elds. Haskell and Butler, those who had come forward repaired to the east vestry to the number of some three hundred, where they had opportunity for a more individual work. It was a good move, and a day long to be remembered.

## GENERAL CONFERENCE PROCEEDINGS.

### TWENTY-THIRD ANNUAL SESSION.

(Continued.)

SEVENTH MEETING, Nov. 6, 2:30 P. M.—Eld. G. G. Rupert opened the meeting with prayer. Minutes of last meeting approved. The question before the meeting being on the adoption of the report of the Committee on Resolutions, and the point under discussion being the first resolution, namely, a resolution that ministers should pay tithes, the subject was but little further discussed; and the general opinion expressed being in favor of the resolution, it was unanimously adopted.

The second resolution—pertaining to secret societies—drew forth remarks as lengthy and earnest as greeted the first one. No diversity of opinion was found to exist on the resolution itself; the discussion was confined chiefly to the question as to what would be the most expedient attitude for us to maintain toward the question whenever circumstances called for a stand to be taken. It seemed to be the prevailing opinion that this matter could generally be left to the individual concerned and the occasion. The resolution was adopted with no dissenting voice.

Resolution 3 was adopted without discussion.

While the question was pending on the adoption of resolution 4, the Conference took an adjournment to such time as the chairman should convene them again.

EIGHTH MEETING, Nov. 7, 2:30 P. M.—The brethren were led in devotional exercises by Eld. R. M. Kilgore. Record of previous meeting approved. The question before the Conference being on the adoption of the fourth resolution, the motion unanimously prevailed. The following additional resolution was then introduced:—

"Whereas, The third angel's message has been

committed to us to give to the world, and we now have but three laborers in Great Britain where there are forty millions of English speaking people; therefore—

5. "Resolved, That, in consideration of the magnitude of the work to be done in Great Britain, it is our duty to send two more able ministers to engage in the work in that mission."

Some earnest words were spoken in reference to the subject involved in this resolution, and our duty in regard to sounding the warning to the earth's remotest bounds, and the motion to adopt was heartily sustained.

The Committee on Fields of Labor then presented a partial report as follows:—

Your committee appointed to consider the wants of destitute fields, would report as follows:—

"Recommendation 1. That Eld. S. H. Lane and wife go to England to take a leading part in the British mission, and the printing work of that mission.

"Rec. 2. That Eld. R. F. Andrews be sent to the British mission, to labor in Scotland and Ireland, as the way may open.

"Rec. 3. That W. C. White go to Europe when the proper time arrives, and assist in the publishing work.

"Rec. 4. That Eld. R. M. Kilgore take the Presidency of the Illinois Conference, made vacant by the resignation of Eld. Andrews.

"Rec. 5. That Eld. M. B. Miller go to Texas, and take the Presidency of that Conference.

"Rec. 6. That Eld. J. D. Pegg go to Texas to labor in that Conference.

"Rec. 7. That West Virginia be united to the Ohio Conference, and that Eld. C. H. Chaffee move to and labor in that field.

"Rec. 8. That we accept the generous offer of the Indiana Conference to furnish a tent to West Virginia.

"Rec. 9. That Arkansas be united to the Missouri Conference, and that Eld. J. G. Wood labor for a time in that field; that Eld. G. G. Rupert visit Alabama and spend as much of the winter there as possible; also that Bro. Blackmon of Missouri join him in labor in that field.

"Rec. 10. That Eld. Butler spend the greater part of the winter in Battle Creek, laboring especially for the church, the College, and our other institutions located there.

"Rec. 11. That Eld. E. R. Jones go to the Pacific Coast to labor in California or the northern Conferences, as the wants of the cause may demand.

"Rec. 12. That Eld. Wm. Ostrander take the Presidency of the Colorado Conference when Eld. Jones goes to California.

"Rec. 13. That Eld. H. W. Decker go to the Upper Columbia Conference in time to attend their next camp-meeting.

"Rec. 14. That Eld. S. N. Haskell go to California in time to attend the fall camp-meeting, and as soon after this as possible go to Australia to superintend the establishing of a mission there; and that Eld. J. O. Corliss and other laborers who may be selected go at the same time to labor in the mission."

W. C. WHITE,  
O. A. OLSEN,  
W. H. LITTLEJOHN, } Com. on Destitute Fields.  
G. G. RUPERT,  
R. CONRADI,

Recommendations 1 and 2, after affecting remarks by the parties mentioned in them, and the delegates from Indiana and Illinois, were adopted. By request recommendation 14 was next taken up for consideration, when the following substitute was offered by Eld. Butler:—

"That Eld. S. N. Haskell, as soon as possible, go to Australia to superintend the establishment of a mission there; and that Eld. J. O. Corliss and other laborers who may be selected go at the same time to labor in the mission; and that Eld. Haskell return at least early enough to attend the California camp-meeting in 1885."

While the question was pending on the substitution of the foregoing for the original recommendation of the committee, the Conference adjourned to call of the Chair.

NINTH MEETING, Nov. 9, 2:30 P. M.—Prayer by Eld. R. F. Andrews. Before resuming the regular business, on a tacit suspension of the rules, a little time was taken to consider the question of the continuation of this Conference. It was finally decided by vote that the delegates make no arrangements for the future which will interfere with their remaining at this meeting two weeks longer.

The regular business being resumed, and the question pending, being on the adoption of the substitute for the 14th recommendation of the Committee on Fields of Labor, offered by Eld. Butler, after some discussion, the substitute was withdrawn. The question being now on the adoption of the original recommendation, it was seriously objected to by some and urged by others. After remarks by Elds. Haskell, Butler, White, and Waggoner, it was referred back, without instructions, to the committee.

Recommendation 3 was then read, and the following substitute was offered by Eld. Butler:—

"That Eld. W. C. White go to Europe to assist in the purchase of machinery for our houses in Bale, Switzerland, and Christiana, Norway, and in the placing of the publishing work there on the proper basis, and in counseling and assisting in all branches of the work in Europe."

This substitute was by vote accepted, and the recommendation was then adopted.

Recommendation 4 was then adopted.

Recommendations 5 and 6 were referred back to the committee.

Recommendations 7, 8, 9, and 10 were adopted without much discussion, and the Conference adjourned to the call of the Chair.

TENTH MEETING, Nov. 10, AT 2:30 P. M.—Eld. J. H. Waggoner opened the meeting with prayer. Minutes of last meeting read and approved. The regular business being further action on the report of the Committee on Fields of Labor, the remaining recommendations, Nos. 11, 12, and 13 were adopted without discussion.

The following resolution was then presented and after brief discussion adopted:—

Whereas, We realize that there is no neutrality in the cause of God, and that they who gather not with Christ scatter abroad, and that they who do not work weaken and discourage those who do work; and we know that there are many, especially in Battle Creek, whose lives are unprofitable in their present position; therefore—

6. Resolved, That we request and urgently call upon those who are doing no work in the cause here, to move to destitute fields where they may be of service to the Master; and further—

Resolved, That a Committee of three be appointed to canvass the Sabbath-keepers and report to the Conference or to the church, the names of those who it may appear have a duty to the cause in this respect.

On motion of Eld. Rupert, Eld. Waggoner was requested to preach a sermon to the Battle Creek church on the subject of this resolution at some time during this session of the Conference.

The Committee on Licenses presented their report, recommending that credentials and licenses be granted, as follows: For credentials, Geo. I. Butler, S. N. Haskell, J. Fargo, W. C. White, O. A. Olsen, J. G. Matteson, B. L. Whitney, Mrs. E. G. White, A. A. John, A. B. Oyen, M. C. Wilcox, J. H. Durland, Wm. F. Killen, L. P. Hodges, S. H. Kime; for licenses, A. A. Meredith, W. R. Fogg, E. Hoff, Wm. M. Baird, J. R. Wait, N. B. England; for ship missionary, Geo. R. Drew.

The report was amended by adding for credentials the names of R. F. Andrews, E. G. Olsen, and S. H. Lane, and then adopted.

The desire having been expressed by certain ones to present to the Conference some theological views which were to them of great interest, it was—

Moved, That the Chair appoint a Committee of eight to act with himself, to consider any theological questions which may be brought before it.

This motion prevailing, the Chair appointed as said committee, S. N. Haskell, J. H. Waggoner, U. Smith, W. C. White, R. F. Cottrell, D. M. Canright, I. D. Van Horn and E. W. Farnsworth.

It was further—

Moved, That the Chair appoint a committee of four to act with the General Conference Committee to consider a plan of more perfect co-operation between the publishing houses in Battle Creek, Mich., and Oakland, Cal.—Carried.

The Chair appointed as said committee, S. H. Lane, E. W. Whitney, R. A. Underwood, and Dan T. Jones.

A communication from Norway concerning the publishing interest in Christiana and the plan of the European Council in reference to the further prosecution of the work there, was read and referred to the General Conference Committee.



An interesting communication from Eld. D. T. Bourdeau respecting the progress of the work in France, and the encouraging prospect before the cause there, was read, after which the Conference adjourned to the call of the Chair.

**ELEVENTH MEETING, Nov. 11, 2:30 P. M.**—Prayer by Eld. H. Nicola. Minutes read, and with one correction approved.

The Nominating Committee reported, recommending that the following persons be chosen to the offices named: For President, Eld. Geo. I. Butler; Secretary, U. Smith; Corresponding Secretary, Mrs. M. J. Chapman; Treasurer, A. R. Henry; Executive Committee, Geo. I. Butler, S. N. Haskell, O. A. Olsen, W. C. White, and J. Fargo.

The report of the committee was adopted, as the voice of the Conference.

The subject of the preparation of a new hymn book for the general use of our people, being introduced, it was—

*Moved*, That a committee of five be appointed to draw up a plan of action on which this work should proceed. This motion prevailed.

The Committee on Fields of Labor further reported as follows:—

“Recommendation 15. That the recommendation for Eld. M. B. Miller to go to Texas be withdrawn.

“Rec. 16. That Eld. J. D. Pegg go to Texas to labor under the direction of Eld. Kilgore until the next Texas camp-meeting.

“Rec. 17. That Eld. J. F. Hanson labor in Chicago as much as his other duties will permit.

“Rec. 18. That Eld. J. O. Mickelson go to Kansas, and labor among the Scandinavians there.

“Rec. 19. That Eld. G. G. Rupert spend several months in North Carolina, as the way may open, and that he labor in other southern fields as the General Conference Committee may advise.

“Rec. 20. That Ontario be a mission field, and that Eld. T. M. Stewart go there to labor.

“Rec. 21. That Delaware and Maryland be a mission field, and that Eld. O. F. Guilford go to this field to develop and establish the work.

“Rec. 22. That Eld. J. S. Shrock go to Pennsylvania to labor among the Germans, and that Eld. Conradi go with him for a time to assist and counsel in the work.”

On a motion to adopt, recommendations 15 and 16 were sustained. An amendment to No. 17 was offered by adding that the Scandinavian church in Chicago be transferred from the Wisconsin Conference to the Illinois Conference. This was ruled out of order as not coming within the province of the committee's action. A motion to lay the recommendation on the table was lost, and the recommendation was adopted. The remaining recommendations of the report passed without extended discussion.

At this point another resolution was offered as follows:—

7. *Resolved*, That we express our heartfelt gratitude that the way is opening to extend our work into Delaware, Maryland, North Carolina, and other destitute fields in this country, as well as in the Province of Ontario, in Scotland, Ireland, etc.; and we suggest that the attention of those friends who are acquainted with these fields, and who may be able to give counsel in regard to them, be specially called to this part of the work.

The adoption of this resolution was moved, when the Conference adjourned to the call of the Chair.

**TWELFTH MEETING, Nov. 12, 2:30 P. M.**—Prayer by U. Smith. Minutes of last meeting read and approved. The pending question being on the adoption of resolution 7, it was spoken to by Eld. S. N. Haskell, and adopted.

The committee called for in resolution 6, was appointed as follows: S. H. Lane, R. A. Underwood, C. L. Boyd.

The committee on hymn book was appointed as follows: I. D. Van Horn, H. W. Decker, M. H. Brown, R. F. Andrews, and Wm. Ostrander.

The Committee on Fields of Labor completed their report as follows:—

“Recommendation 23. That Eld. F. D. Starr go to the North Pacific Conference.

“Rec. 24. After more mature consideration, we recommend that Eld. H. W. Decker go to California so as to labor several months in that State before attending the Upper Columbia camp-meeting.

“Rec. 25. That, in view of the great importance of spreading the truth to earth's remotest bounds, and of opening a mission in Australia as soon as possible,

Eld. S. N. Haskell go to Australia next May, taking with him a competent corps of laborers to establish a mission, and that he return in time to attend the next General Conference.

“Rec. 26. That, in view of Eld. Haskell's going to Australia, Eld. E. W. Farnsworth go to New England to labor.

“Rec. 27. Also, that Eld. D. M. Canright go to labor in New England, after attending some general meetings in various Conferences with Eld. Butler.

“Rec. 28. That Eld. J. O. Corliss and Bro. Wm. Arnold prepare to go with Eld. Haskell to Australia.

“Rec. 29. That Northern Dakota from the 46th parallel be united to the Minnesota Conference.

“Rec. 30. That Eld. G. C. Tenney labor in this field, and with Eld. O. A. Olsen, as he may be needed, in general meetings.

“Rec. 31. That Kentucky and Tennessee interchange laborers as the presidents of these Conferences may agree.”

After the adoption of recommendation 23, No. 24 was amended by recommending that P. H. Cady be added to the Wisconsin Conference Committee, and that Eld. Breed be chairman of the committee on Eld. Decker's departure. As amended, it was carried. All the remaining recommendations were adopted without dissent.

*Moved* by Eld. S. H. Lane, That Michigan be invited to furnish North Carolina a brand new 50-foot tent by the first of May next.—Carried.

Eld. J. H. Waggoner moved the adoption of the following resolution:—

*Whereas*, We have received light from the Testimony of the Spirit that the health reform is a part of the present truth, and it having suffered neglect, both from our ministers and people; therefore—

8. *Resolved*, That we urge upon all our people, both ministers and churches, the duty and necessity of renewing their interest in this important subject; and we further request that articles on this subject be again published in our church paper.

This being heartily adopted, the matter of an improved form of diary for ministers was introduced by Eld. E. P. Daniels, when it was—

*Moved*, That a committee of five be appointed to take the matter into consideration, and report at this session of the Conference.—Carried.

The following brethren were appointed as said committee:—

E. P. Daniels, G. K. Owen, J. H. Waggoner, S. H. Lane, and R. M. Kilgore.

*Moved*, That the General Conference Committee take into consideration the circumstances of the Chicago mission, and make such recommendation concerning it as they may deem necessary.

*Moved*, That the Chair appoint a committee of three to present a plan for the preparation of a book containing a full list of the shareholders in our various incorporated institutions.—Carried.

W. C. White, U. Smith, and J. H. Waggoner were appointed as this committee.

*Moved*, That the matter of the Year Book for 1885 be referred to the foregoing committee.

Adjourned to the call of Chair.

U. SMITH, Sec. GEO. I. BUTLER, Pres.

(To be continued.)

#### THE COMING THANKSGIVING.

OUR Thanksgiving is approaching. Will it be as it has been in many instances, a thanksgiving to ourselves? or will it be a thanksgiving to God? Our Thanksgivings may be made seasons of great profit to our own souls as well as to others, if we improve this opportunity to remember the poor among us. God has placed his poor in our midst, and he identifies his interest with them. Those who for Christ's sake relieve their necessities thus show that they would gladly do the same for Jesus; but as they cannot manifest their love to Jesus in person, they do their acts of sympathy, their deeds of love and beneficence, to him in the person of his saints.

There are among us poor persons who need not have been thus if they had manifested wise forethought and careful Bible economy when they had opportunity and ability to earn wages. But they spent all as fast as it came, indulging in things they might have done without, and lacking nothing for their own comfort. Their desire to dress as richly as their relatives or friends, the desire to gratify

their fancy so to provide for their tables as to make a good showing before friends or relatives who love not the truth, makes them very liberal to themselves, which results in their really doing injustice to themselves, to their families, and those whose capital they are using. Many need not be poor if they were self-denying and economical. When in possession of health, they should improve the opportunity when money comes in, to practice economy and lay by a certain sum weekly, resolving not to touch it even if for some meals they were obliged to eat salt and potatoes, or porridge and bread. This self-denial would be of the greatest advantage to the health. And if wages were low, or money scarce, it would be a gratification to know that there was something to fall back upon.

There are families where enough is wasted to support a small family. Such the Lord is testing. He will let them experience pinching want,—the only way in which they can learn the lesson that it is not selfish indulgence or chasing after pleasure that brings peace and contentment. Real moral worth, the love and fear of God, opens fountains of pleasure that are never dry.

While there are those who are in poverty through extravagant habits of living, there are also those who bear the curse of God for their dishonesty. They profess to be Christians; but they have overreached, thinking it was very cunning to deceive, to prevaricate, to obtain means under false pretenses, to take that which was not their own. God cannot bless this class. They will eventually come to want.

But these are the degraded poor, bearing the present penalty for their evil course, preparatory to the final judgment of God, and the reward they will receive according as their deeds have been. While he bears long with the perversity and iniquity of those who profess to be Christians, but who are so only in name, God never forgets, and he will punish their transgressions and visit their iniquities. There are poor among us who have done the best they could; but misfortune and sickness seem to be their lot. Their homes are not attractive because they cannot make them so. They have no money to indulge in the gratification of luxuries or those things their tastes desire. The plain necessities of life are all they can afford. There are many such ones to whom it is exceedingly galling to be obliged to depend on charity in the least sense. But, brethren and sisters, God has placed these very ones in our midst to test and prove us, to keep our dispositions Christ-like. God withholds nothing from us; we are the recipients of his mercies. Day by day and hour by hour, God is giving to us generously; and shall we for one moment look down upon the poor as though in God's sight we were better than they? God forbid! Never let the hungry cry of the destitute and afflicted ones come up to God against us; for every tear and every pressure of suffering want bears a cry up to heaven,—a grave charge upon some one of God's favored ones.

There are a hundred ways that can be devised to help the poor in so delicate a manner as to make them feel they are doing us a favor by receiving our gifts and sympathy. We are to remember that it is more blessed to give than to receive. The attentions of our brethren are most liberal to those whom they wish to honor, and whose respect they desire, but who do not need their help at all. Custom and fashion say, Give to those who will give to you; but this is not the Bible rule of giving. The word of God declares against this way of gratifying self in thus bestowing our gifts, and says, “He that giveth to the rich, shall surely come to want.”

Now a season is coming when we shall have our principles tested. Let us begin to think what we can do for God's needy ones. We can make them through ourselves the recipients of God's blessings. Think what widow, what orphan, what

poor family you can relieve, not in a way to make a great parade about the matter, but be as a channel through which the Lord's substance shall flow as a blessing to his poor. As you look upon your own children, consider how many there are just as good and noble who have but little to cheer or make them glad. They may be orphans, with no home, no father, no mother, subject to temptations and influences calculated to lead them to ruin when these days of festivity occur. Who has a care for these homeless ones? Whose doors are open to them? Let the widow and the orphan be remembered.

But this does not embrace all your duty. Make an offering to your best Friend; acknowledge his bounties; show your gratitude for his favors; bring a thank-offering to God. How many want a share in our College at Healdsburg, Cal.? How many want to present a thank-offering to God through the College at Battle Creek? How many want to invest something in our school at South Lancaster? Brethren and sisters, eat a plain dinner on Thanksgiving day, and with the money you would spend in extras with which to indulge the appetite, make a thank-offering to God. What will you do for our new school just dedicated at South Lancaster? This school is at present in the greatest need. Will you do something for it?

Everything seems to have degenerated into mixing the spurious with the genuine. Thanksgiving is almost entirely perverted. Instead of being a day of solemn gladness and gratitude to God, it has become a day of jollification, self-indulgence, and gluttony. Self interposes for attention, for gratification, for indulgence. This is a thanksgiving and oblation made to self to the forgetfulness of God and all his benefits to us. Let nothing interpose to detract glory from God.

How much good might be done if we would make a right use of our associations with one another! Every one who has received of the heavenly benefits is under obligation to shed some light on the pathway of others. In all our associations we are to be witnesses for Christ. Then all those who truly love God will cease their idolatry of self. Let this be the case in the coming Thanksgiving. Employ your powers to a better purpose than in cooking a variety of food with which to gratify your appetites. Employ that time in becoming missionaries for God's cause, seeking how much you can do to turn the attention from self to the Lord our Creator. Gather up the offerings. Set the mind to running in a different channel than has been your custom. Let your works correspond with your faith. See what you can do toward turning your thoughts heavenward in place of upon earthly appetite and selfish indulgence. Wisely improve your powers in gathering up the smaller and larger offerings for the Master, and thus present a true thanksgiving to God. Make the most of your social position and influence to advance the interests of God's cause in the earth. There have been so few true Thanksgivings to God! Everything has been turned from God and heaven to earth; and now let us make every effort in our power to turn the mind back to God, away from earth, away from selfish interests, and away from self-serving. We know but little of the experience of self-denial. We must know more of it, weaving benevolence into our daily experience.

There never was a time when we needed to begin to understand our duty to God as now. Let the questions be asked in sincerity, Am I a Christian (Christ-like)? Am I showing my loyalty to God, and interestedly engaged in his service? Am I doing his word as well as hearing it? Let every one, young and old, feel the responsibility of his stewardship. All are in their Master's service. If those who profess to be Christians expend money needlessly when there are so many missionary en-

terprises that demand all the means that can be spared by every one of us, they are unfaithful servants. When about to purchase some article that is not essential, remember that the means thus invested, if not necessary for health or comfort, is so much retained for selfish purposes that ought to have been invested in the cause of God. It might have added some really necessary article of food or apparel to the needy poor around us. Cannot we, upon the coming celebration of Thanksgiving, make a thanksgiving for others through our thoughtful sympathy and deeds of love and kindness? We may bring rays of sunshine into many a heart that has long been desolate.

How many in the Christian world will upon this Thanksgiving obey the injunction of Christ, "When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Instead of inviting those who have many good things in this life, and who cannot appreciate the favors of a feast, invite to your homes the needy, the poor, the widow, the fatherless. To the ones who have an abundance we have shown honor; but the ones who were really in need, who would esteem our favors as of great value, we neglect because they are poor, as though they did not belong to the Lord's family. The poor as well as the rich are under God's care. Then let us keep Thanksgiving in God's own way, and no longer follow the customs of the world, selfishly heaping our favors upon a few favorites, and neglecting the ones precious in the sight of the Lord, though slighted and neglected by those who profess to be the children of God.

The pampered, the indulged, need to be in the place of the poor for a year, if not longer, that they might learn by experience what it is to be straitened in purse, to be humbled by slights, to be neglected, to want for sympathy, to put up with inconvenience, to lack many things necessary for comfort. This experience would give a different mold to the character. It would open eyes now selfishly blind; and when placed back where there was an abundance at their command, their sympathies, which are now sealed to everything but selfish interests, would become extended and deepened.

Brethren and sisters, will you this Thanksgiving live and act the Christian as well as bear the name? Remember the words of Jesus: "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. . . . Verily I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not unto me." Matt. 25:42-45. Never let it pass from our minds that Christ identifies his interest with suffering humanity. And we are to work for them as he worked for us. Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We may show our love and benevolence to Jesus in the person of his saints, saying as did David, "All things come of thee, and of thine own have we given thee."

When the blessing is pronounced on the faithful, unselfish worker, the question arises from the lips of him receiving the blessing, "When saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?" They knew not that they had done any wonderful thing. The works of love and mercy had been the natural result of their love for Jesus. When the heart is filled with the heaven-born principles of true faith and devotion, there will be an immediate kindling of love toward Jesus, the author of redemption; and the very same works of benevolence which characterized the life of Jesus, will be wrought out by his followers, in gratitude, in devotion, in acts of mercy,—the natural fruit borne by a branch of the Living Vine.

If there is in us the love of Jesus, who hath loved us, and given himself for us, then we shall reveal the spirit that is in us by doing as Christ has done. "Beloved, if God so loved us, we ought also to love one another."

The poor we have always with us; and opportunities are thus granted us of testifying to our love for Jesus in the person of his saints. Jesus linked himself with humanity in ties of close brotherhood. He sympathized with the poorest of the race. On the coming Thanksgiving, let us take our stand on the platform of love to our Redeemer. I shall look with interest for the reports of the coming Thanksgiving; for I believe it will be to all who will work as did Christ, the best and happiest of their lives.

E. G. WHITE.

#### UNITY AND HARMONY CHARACTERIZE THE WORK OF GOD.

THERE is harmony in all the work of God. What he has promised, he is sure to perform; and the work which he begins is sure to move onward to its completion. He chooses human instruments through which to carry forward his work, and always sustains the instruments of his choice as long as he sees best to use them. And if a change becomes necessary, it is made in a way to preserve the unity and harmony of the work. His work is never reversed or revolutionized in its course. No faction can arise and succeed in giving a new shape or direction to the work. Rebellions may arise in the camp, but they will always fail to establish a new lead. The rebellion will fail, and the work will move on. Being the work of the Lord, and not of men, he will preserve its unity and harmony to the end.

The work of God in leading Israel from Egypt to Canaan furnishes a good illustration of this subject. God had promised Abraham to do this more than four hundred years before; therefore it was a special work to fulfill the promise. But the Lord chose human instruments through which to accomplish the work. He chose Moses and Aaron as leaders of the people, not because they were infallible; for their fallibility was manifested, and the facts are on record for our learning. Rebellious factions did arise; but God did not suffer them to overthrow his established order and change the course of events. Even Aaron himself was implicated in one of them; but by God's mercy he was restored to favor, in answer to his prayer and by a frank confession of his sin. But the most noted rebellion, that of Korah, Dathan, and Abiram, was of such a nature and magnitude that God interposed in speedy judgment, and put it down by a special and astounding miracle: "The earth opened and swallowed up Dathan, and covered the company of Abiram. And a fire was kindled in their company, the flame burned up the wicked." The work remained on its original basis. It was not subverted at all. God still stood by his chosen instruments till he saw best for them to lay down their work. And when Aaron was to die, a successor was provided. The garments of the high priest were put upon his son Eleazer. So also when Moses was about to die, he prayed God to "set a man over the congregation." Accordingly the Lord chose Joshua to take the place; and Moses laid his hands upon him and gave him a charge; and thus the work moved on in unity and harmony. There was no break in it from the time they left Egypt till the tribes of Israel were settled in the promised land.

Now let us make an application of these known principles to the work of God in our own time. About eighteen hundred years ago God promised by his servant John certain special warnings or messages of truth, to be proclaimed in the world as the closing work of the gospel of salvation, and for the preparation of the living saints for translation at the coming of the Son of man. Rev. 14:

6-14. These messages have been announced in the given order; and the third and last has been on its way for nearly forty years. When I received it thirty-three years ago, I "received it not as the word of men, but as it is in truth, the word of God." There is no other consistent way of receiving it; for if it is not the word and work of God, it is a base counterfeit, and should be rejected. It has every appearance, however, of a work of God; and the evidences of the truth of our position are accumulating continually as time passes on. Being a work of God, nothing can defeat it, or turn it from its destined course, as designed in the prophecy, nor revolutionize it, and thus destroy its unity. It will go steadfastly onward without a break, until its work is accomplished.

At several points in the brief history of this work, fanatical and factious ones, who claimed a part with us in the work, have attempted to correct the work and improve the plan of operation, by substituting other instrumentalities for those already in the work. They were evidently moved by the same motives which actuated Korah, Dathan, and Abiram; that is, to assume the leadership, and correct what they claimed to be errors and abuses. But each instance of rebellion has proved a failure. The cause has not suffered, but has been relieved, by their departure. The words of Gamaliel have proved true in each case: "If this counsel or this work be of men, it will come to nought." These factions have come to nought; while the message from Heaven has moved on without interruption, its divine origin becoming more and more apparent from the fact that it cannot be overthrown.

As it has been in the past, so it may be in the future. Other factions and fanaticisms may arise, designed by Satan to impede the work, and bring our cause and name into disrepute. I write this for the benefit of honest souls who may not be aware of Satan's devices. If the work in which we are engaged be the work of the Lord, of which I have no doubt, no attempt against it can prosper. Any faction which steps out and takes a lead against the united wisdom of the body, is not of God; and to join such a faction is to fall into the ranks of the enemy, and to be found fighting against God.

In conclusion, I would express my gratitude to God for the unity of the work in which we are engaged. The work is one in all the world—throughout the United States, the countries of the old world, and the islands of the sea. I do thank God for this seal of the genuineness of the work. The evident design of the third angel's message is to bring the remnant of God's people into that state of unity for which Jesus prayed. And he has given to his chosen servants that measure of wisdom and discernment in organizing the work and providing for its increase in all the world, which has secured this result in all nations where the truth has gone or may go. Jesus will return to a united church—such as he left on earth when he ascended to heaven. None have claimed infallibility. None have assumed the leadership of God's heritage. The Lord has done the work in fulfillment of his word of promise; and he will finish it gloriously. Unity and harmony will still be more and more its characteristics, till it ends in the preparation of God's people in the finishing touch of immortality, and translation to those mansions which Jesus has gone to prepare. The highest aspiration of the writer is to have some part in the work, be it ever so humble, to the end of the work, or to the end of life. This request being granted, the eternal future is safe.

R. F. COTTRELL.

—The man who finds not God in his own heart will find him nowhere, and he who finds him there will find him everywhere.

#### RIDING THE GOAT.

THE INITIAL SERVICES OF ODD-FELLOWSHIP DESCRIBED IN COURT.

A UNIQUE case was tried before Justice Galt at Whitby, a small village twenty miles east of this city [Toronto]. Richard Kinver, a chair-maker, brought suit against the Phoenix Lodge of Odd Fellows, of Whitby, for injuries received at the hands of members of the lodge while he was being initiated into the mysteries of the order. The case is the first of the kind ever brought before a court of justice in this country, and has excited a great deal of interest. The court-room today was crowded with members of the Phoenix Lodge and curious outsiders, anxious to learn something of the secrets of the brotherhood. The plaintiff appeared in court leaning on crutches. He was badly bruised about the head and body, and appeared to be suffering severe pain. On the witness-stand he told the story of events on the night of his initiation. He was met, he said, by a committee of the Odd Fellows Lodge, who first blindfolded him by drawing a black cap down over his face, so that he could not see the slightest thing, and then led him into the lodge-room.

His entry was the signal for shouts of derision from the members present. He had hardly got inside the room when he was forcibly seized from either side and whirled rapidly round till he had become so dizzy that he had lost all idea of his surroundings. Then a chain was fastened about his body, and he was dragged roughly about the room, the cap being still down over his head. When the brethren had tired of yanking him about at the end of the chain, he was brought up standing, while a mysterious jargon was gone through. Suddenly the candidate received a rough push from some one behind, which threw him over on his face. His feet tripped over something and he fell headlong on the floor, striking in falling upon a stool which cut a deep gash in his head. He was partially stunned by the fall. He was just conscious enough to hear some one ask in a deep voice: "Brethren, shall we have mercy?" and some one else replied: "Have mercy." Then he was lifted up off the floor by the chain and was led about the room for a while, with the cap still on, until he had somewhat recovered from the effects of the fall. His initiation was not concluded, owing to his inability to endure more. Since then the witness testified that he had been unable to support his family by working at his trade. Physicians whom he had consulted said that his injuries would trouble him for several years, and that he might never get over them. The defendant Odd Fellows admit the truth of Kinver's testimony regarding his experience in the lodge-room. They said it was the custom of the lodge to lead around the candidates for initiation with a view to bewildering or befogging them, so that when the cap is removed they can not find the door by which they entered the room. There is no intention of harming the candidates, and the initiation is not rougher than a healthy man can stand. The constitution of the order requires that candidates be in sound health. Plaintiff knew this, and procured his initiation by fraudulent representations and concealment regarding his health. Medical men testified that Kinver had received internal injuries from which he might die. The case was adjourned to a high court at Toronto.—*Toronto Mail*.

What a spectacle the facts narrated above present! Men of mature age blindfold a fellow-man, whirl him around until he becomes dizzy, drag him about the room with a chain, throw him violently upon the floor and cause him to sustain injuries which render him unable to support his family, and which are likely to trouble him for years, and finally defer the conclusion of his initiation because of his inability to endure more! And these things are not denied, but in extenuation of their crime the lodge declares that this is the usual method of initiating candidates! that there was no intention of harming him! that the initiation is not rougher than a healthy man can stand! that the constitution of the order requires that candidates shall be in sound health, and that the plaintiff knew this, and procured his initiation by fraudulent representations and concealments re-

garding his health! Odd fellows indeed! Is it any wonder that the secrets of the order are carefully concealed by those who get through the initiation ceremony without receiving lasting injuries? For very shame few men would be willing to publish abroad what fools they had thus made of themselves. Their most natural course would be to look very wise and solemn, and pretend that the ceremonies were highly religious and elevating, and thus get as many decent men as possible to join the lodge and lend respectability to their folly and be their companions in misery.

What if a religious denomination,—the Seventh-day Adventists, for example,—should perpetrate such outrages as are described above upon the members who are received into their churches? How long would it be before the people would rise up in righteous indignation, and drive them from the land? Furthermore, suppose the churches, pretending to be benevolent institutions, should refuse to receive into their ranks those who were not sufficiently rugged to endure without serious injury such a mauling as was received by the poor man alluded to in the preceding extract—what would be thought of them? And yet many a man will laugh at his wife's religion, intimate that the church will do, perhaps, for women, but can never satisfy strong-minded men like himself, and then go to the lodge, engage in ceremonies that would make a heathen blush for very shame, and tell his wife that it is all very solemn and religious and manly!

C. C. L.

#### 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.

#### THE LANGUAGE SPOKEN BY CHRIST.

It is a much discussed question as to what language was spoken by Christ; whether it was the Greek or the Hebrew or the Aramaic. The whole problem hangs together with the question as to what language was spoken in Palestine in the days of our Lord. The natural conservatism of the people, as well as the sacred character of the ancient Hebrew, would certainly influence the people to retain, as far as possible, that venerated idiom. Professor Delitzsch, in his little, but remarkably rich, pamphlet, entitled "The Hebrew New Testament of the British and Foreign Bible Society," which he published (in English) as a sort of companion tract to the fifth and stereotyped edition of his New Testament, touches this point in the following words:—

"A friend of mine does not cease to entreat me to translate the New Testament into the Aramaic idiom which was spoken in Palestine in the days of Christ and his apostles; that is, into the language of the Palestinian Talmud and the Palestinian Targums. But his desire rests on an illusion. The Hebrew remained, even after the Exile, the language of Jewish literature. The Ecclesiasticus of Jesus Sirach was written in Hebrew, as its fragments in the Talmud show. The original of the first book of the Maccabees, and of the so-called Psalter of Solomon, was Hebrew. The inscriptions on coins, the epitaphs, the liturgic prayers, were Hebrew. The form of the laws was Hebrew, as appears from the codification of the Mishna. Also the book in which, as Papias says, Matthew had collected the sermons of the Lord, was written in the 'Hebrew dialect.' It is true that 'Hebrew' and 'Chaldee' were not accurately distinguished. Nevertheless it is quite unlikely that Matthew wrote in Aramaic; for the Aramaic was the language of daily life, the vulgar language, in which the people and also the learned were wont to converse and to hold controversies; but ἡ ἑβραϊκὴ διάλεκτος, in which St. Paul was accosted by the exalted Saviour (Acts 26:14), and in which he himself addressed the people of Jerusalem (Acts 21:40; 22:2), was the holy language, the language of the temple worship, of synagogical and



domestic prayer, of all formulas of benediction, of the traditional law; further, the parables, the animal fables, the lamentations for the dead, the Talmuds and Midrashin are mostly Hebrew; the holy languages continued to be the language of the higher form of speech; even the popular proverbs were only partly Aramaic. . . . The Shemitic woof of the New Testament Hellenism is Hebrew, not Aramaic. Our Lord and his apostles thought and spoke, for the most part, in Hebrew. Aramaic was understood only by a small part of the Diaspora."

The little pamphlet of Delitzsch must be studied by all who are interested in Hebrew Syntax. It abounds in excellent points.—*Independent*.

Upon the same subject the *Christian at Work*, of Nov. 6, 1884, has the following:—

"The question is an interesting one, and has generally been answered one way; it is claimed that he spoke Aramaic. Our esteemed contemporary, the *Advance*, returns this answer to an inquiring correspondent, and assigns as its reason, 'We know that He spoke Aramaic as we know that Bunsen spoke German and Talleyrand French, because it was the language of his countrymen.' Herzog and the *Encyclopedia Britannica* are quoted in support of this view, likewise McClintock and Strong, though the latter can scarcely be considered as authorities. But our contemporary further quotes Herzog as follows—italics our own:—

"After the exile, Aramaic gradually became the language and the conversation of the people, and finally the written language of Judea. This language is called Hebrew in the New Testament. Acts 21:40; 22:2."

"And this from the *Britannica*:—

"The substitution of Aramaic for Hebrew, as the vernacular of Palestine, was completed before the time of Christ; and it is this dialect (not the language of the Old Testament Scriptures) which is designated in the New Testament as Hebrew."

The *Christian at Work* here quotes the opinion of Prof. Franz Delitzsch as given above from the *Independent*, and concludes as follows:—

"Who shall decide when the doctors disagree?—In the absence, though, of proof to the contrary, we may venture the opinion that Christ neither spoke all Aramaic nor all Hebrew. His words to the damsel, 'Talitha cumi,' are Aramaic, as they naturally would be; and one may believe that in addressing the common people Christ used the common language—Aramaic. On the other hand, whatever he said to the Sanhedrim, the Scribes, the Elders, the learned, would certainly be spoken in Hebrew. For one thing, we greatly doubt the correctness of the statement put forth in Herzog and the *Britannica*, and quoted by the *Advance*, that the 'Hebrew tongue' of the New Testament (Acts 21:40; 22:2) was not Hebrew but Aramaic. This seems entirely gratuitous. What proof is there that Aramaic was meant when the Jewish writers had proper and distinct word equivalents for each (Aramith and Hebrais)? Why, if Paul spoke in Aramaic, would it not have been so stated, and why, let us ask, would they have 'kept the more silence' at hearing their own common idiom? Is not this expression strongly indicative of the fact that Paul spoke in 'the holy language of the temple worship'—a language sacred to them as used by God himself;—would they not naturally 'keep the more silence, give him their respectful and stilled attention? As Christ used Hebrew on the cross, we believe he loved to use it—the hereditary language of his people—in speaking to his disciples and to the learned men of his day. We know that the great mass of commentators are united in the opinion that Paul spoke in Aramaic to that perturbed congregation of Jerusalem. But we are mistaken if these opinions do not eventually have to give way. And we have no doubt that later investigation and the test of riper scholarship will considerably modify the view so generally held, that Christ ignored his own native tongue,—that sacred language in which he himself addressed the Apostle Paul from out of the cloud, as the apostle took that eventful and never-to-be-forgotten journey to Damascus."

—You now lay yourself out not for much rest but for great patience.—*Thomas à Kempis*.

#### LEARNING IN THE PULPIT.

DOES THE PULPIT NEED IGNORANCE—OR CULTURE?

A GOOD many who cried out against learning in the pulpit never stopped to consider whether ignorance was any more acceptable to God. Fifty years ago, Dr. Archibald Alexander wrote as follows: "I know it to be a fact that multitudes would walk ten miles to hear a black man who could not read a word, in preference to going to hear the best sermons within a few miles." Others want the learning, although it is beyond them, and have but little respect for the plain preaching of the gospel.

The gifted Romaine was asked to display a little more learning in the pulpit. The first text after this request, he read in Hebrew, remarking: "I suppose scarcely any one in this congregation understood that." He then read it in Greek, and said, "There may be one or two that understand me now." He then read it in Latin, and said, "Possibly a few more may comprehend me, but the number is still very limited." Then he read it in English, and remarked: "There, now, you all understand me; which do you think is best? I hope always so to preach that the most ignorant person in the congregation may understand me." Even Robert Hall, the famous English divine, was once accosted in the following manner: "Mr. Hall, this preaching won't do for us; it will only suit a congregation of old women."

It is related of Dr. Archibald Alexander after he had reached the period of ripe scholarship and great power over his audience, that a man arose and left the church where he was preaching, because he delivered his message in such a plain, simple manner. George Herbert, knowing this desire on the part of some of his congregation, preached a very learned sermon, and at its conclusion remarked: "I shall not often preach so learnedly, but shall henceforth strive to save your souls."

In dismissing a minister, it was put upon the record of the ecclesiastical body having jurisdiction in the case, "Rev. Mr. A., in our judgment, has given to this church and congregation meat fully equal to their digestive powers!" Said a distinguished bishop of the English Church, "It takes all our learning to make things plain." Plainness and simplicity are the fruit of learning. Faraday, when lecturing, said that he kept his eye on the dull-est student in the class, and when his face lighted up, he knew that the whole class understood, and that he could proceed. Those who stand highest in any departments of learning are those who can tell in the plainest, simplest language what theories they hold. Fullness, variety, plainness, are the result of learning, and are wonderfully attractive to the multitude. The learning that furnishes these will give freshness and authority to pulpit utterance, and make the preacher a power in the community.

When the minister does his best to fill his pulpit, people will come and fill the pews. Guthrie says: "Alas for the day when pulpits are proverbial for dullness, and the greatest of all professions has the smallest men to fill it." And Baxter bears this testimony: "He is the able, skillful minister that is best skilled in the art of instructing, convincing, persuading, and, consequently, of winning souls; and that is the best sermon that is best in these." These utterances are equally worthy the consideration of the pulpit and the pews.—*Rev. Robert H. Williams*.

#### FOR YOUNG MEN.

THE qualities that are essential to true manhood and to good citizenship in our boys are sobriety, industry, frugality, and piety.

The slave of an appetite or of a passion is only half a man at best. The real element of manhood is gone whenever one surrenders himself to the dominion of his lower nature. Dissipation and gluttony brutalize human beings. If our boys and young men give way to these things they degrade themselves, injure society, and dishonor God. Whenever a vitiated appetite or an unholy passion gains the mastery, the human will is enslaved, and then manhood is gone. Paul urged Timothy to "exhort young men to be sober-minded," to have self-control, as rendered by Messrs. Conybeare and

Howson. Self-control is the most important factor in every true man.

Boys and young men should diligently cultivate habits of industry. Always be employed at something that is profitable or useful, something that will benefit yourself or some one else. Industrious habits are a great safeguard against the vices so common in our land. Most of our young men start to ruin from having nothing to do. Idleness is the mother of all vice. Satan always finds some mischief for idle hands to do. One who does nothing, or has nothing to do, is sure to fall into sin. Be employed.

It is exceedingly important that our boys form frugal habits while young. If they are wasteful, careless, or destructive while young, they will come to poverty and want when they are grown.

Boys should be taught—should learn to take care of everything, even the little things. This is all the more important now because this seems to be the careless age, the destructive age. A real frugal man would live on what many of us throw away. The stumps of some boys' cigars would afford a competent support to other boys. Many of the boys and young men of this age chew up and spit out or puff away in smoke a handsome fortune before they come to man's estate. A long train of evils is sure to follow this kind of wastefulness.

Industry and frugality are the corner-stones of the temple of worldly prosperity. Many large fortunes, acquired by hard labor, have been speedily thrown away by indolent and thriftless sons. A race of spendthrifts will ruin any country in the world.

Last, but not least, boys and young men should be religious. The religious principle, if we only knew it, lies at the base of human action. When a young man, or any man, says in his heart, "No God," he is ready for any sin in the catalogue of crime. In any given matter, at any time after the inception of moral accountability, every man who sins first says, "No God," or "God, or no God, I intend to do this thing. To me, for this time, and in this thing, there is no God—nothing but self-will." The word of God says such persons are "fools," and so they are. Young men and boys should learn to do right things because they are right; because they are well-pleasing to God; and because they elevate, beautify, and dignify human character and action. In any matter where our hearts condemn us, we may know, assuredly, that God will also condemn us. When we sin, we sin against our better self as well as against God. In the day of Judgment the condemnation of God will have the approval of our own hearts. No man can ignore the religious element of human action without giving the lie to his own heart.

Religion has the approval of our better judgments, because it is in perfect accord with our higher natures. The normal—the natural—state of man is the religious state, and the best men and women of the world have been governed by religious principle. This is not an accident, but the result of a law of grace. Sin is an abnormal, an unnatural thing. We are restless, uneasy, unsatisfied, without peace of mind, and unhappy while in sin. Religion is the right thing, the only thing that can give us peace of mind in this life.—*Religious Intelligence*.

—Let no passing fashion mislead you. Let God be your guide in the building of the vessel in which you expect to cross the ocean of life, and enter eternity without wreck. Use no timber that will not bear storm. Never sleep while you skirt the reefs.—*Joseph Cook*.

—There is a threefold submission to God—first, of our carnal hearts to his holiness; secondly, of our proud hearts to his mercy; thirdly, of our revolting hearts to his sovereignty.—*D. Manton*.

# 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 TURNED LESSON.

"I thought I knew it!" she said;  
"I thought I had learned it quite!"  
But the gentle teacher shook her head,  
With a grave yet loving light  
In the eyes that fell on the upturned face,  
As she gave the book  
With the mark still set in the self-same place.

"I thought I knew it!" she said;  
And a heavy tear fell down,  
As she turned away with bending head;  
Yet not for reproof or frown,  
And not for the lesson to learn again,  
Or the play-hour lost;  
It was something else that gave the pain.

She could not have it put in words,  
But her teacher understood,  
As God understands the chirp of the birds  
In the depth of an autumn wood;  
And a quiet touch on the reddening cheek,  
Was quite enough;  
No need to question, no need to speak.

Then the gentle voice was heard:  
"Now I will try you again."  
And the lesson was mastered, every word;  
Was it not worth the pain?  
Was it not kinder the task to turn  
Than to let it pass  
As a lost, lost leaf that she did not learn?

Is it not often so,  
That we only learn in part,  
That the Master's testing time may show  
That it was not quite "by heart"?  
Then he gives, in his wise and patient grace,  
The lesson again,  
With the mark still set in the self-same place.

Only stay by his side  
Till the page is really known;  
It may be we failed because we tried  
To learn it all alone.  
And now that he would not let us lose  
One lesson of love  
(For he knows the loss), can we refuse?

But oh! how could we dream  
That we knew it all so well,  
Reading so fluently, as we deem,  
What we could not even spell?  
And oh! how could we grieve once more  
That patient One  
Who has turned so many a task before?

That waiting One, who now  
Is letting us try again;  
Watching us with the patient brow  
That bore the wreath of pain;  
Thoroughly teaching what he would teach  
Line upon line,  
Thoroughly doing his work in each.

Then let our hearts be still,  
Though our task be turned to-day,  
Oh! let him teach us what he will,  
In his own most gracious way,  
Till, sitting only at Jesus' feet,  
As we learn each line,  
The hardest is found all clear and sweet.

—Good Words.

## FRANCE.

BASTIA; CORSICA.—Have held fifteen meetings since coming here, just one week. God has given us a great victory. Eleven persons have kept to-day (the Sabbath). The work of conversion is deep and thorough, and God's Spirit is melting hard hearts. I have obtained three subscriptions for the Italian paper, two for the French, and one for the *Present Truth*. The two workers of the mission in this city are now commandment keepers. I start for Ajaccio to-morrow morning to return here in about one week. D. T. BOURDEAU.

Oct. 26

## IOWA.

COIN.—We closed our meetings in the tent Oct. 26. Gave in all sixty discourses. We leave ten or twelve, all heads of families, keeping the Sabbath, who now hold regular Sabbath meetings and Sabbath school. Two of these were keeping the Sabbath when we came, and have been very kind

in ministering to our temporal wants. The attendance was good to the close. Eld. Hart was with us the first three weeks of the meeting, and Elds. Hollenbeck and Larson each spent one week with us after that. Their labors were very valuable in the work here, and we missed them greatly when other labor called them away. Since then, with my wife's help, I have tried to labor the best I could, and the Lord has given some fruit. To him belongs the praise. R. C. PORTER.

Nov. 6.

## MICHIGAN.

POMPEII.—Commenced meetings here Oct. 20, and gave seventeen discourses. Politics agitated the minds of the people, and we had to give up the house to two speeches. Four, all heads of families, took a stand for the truth, and several others were deeply convicted. We were obliged to close last night, as school commences. Let us pray God to bless the seeds of truth to the salvation of the honest. I. H. EVANS.

Nov. 7.

BUEL, Nov. 4.—I began meetings at this place Oct. 29. Have given seven discourses with a good attendance and interest. The order maintained in our meetings is thought to be very remarkable for this place. Nearly all are eager listeners, and seem to accept the truth as it is brought before them. Some are rejoicing in the light, and we hope as it increases they will be ready to walk in it. I am thankful for the blessing of God. Please pray for me and the work here.

ALBERT WEEKS.

## ALABAMA.

HOPEWELL, CLARK Co.—On invitation, I spoke here Sabbath evening, Oct. 18, and also Sunday morning and evening. Our doctrines are new in this section, and I am the only Seventh-day Adventist that has ever preached here. Some seemed favorably impressed; others were not. One intelligent gentleman, who attended two meetings, said that he knew that, according to the Bible, the seventh day was the Sabbath. He had always supposed the change from the seventh to the first day to be right; but he hoped that if our faith was the truth, we might be successful. A Baptist minister, who heard one discourse on the Sabbath, also expressed himself the same. The people have requested me to return and preach to them again. D. W. JORDON.

Oct. 20.

## S. D. A. EDUCATIONAL SOCIETY.

### TENTH ANNUAL SESSION.

The stockholders of the Educational Society met in Battle Creek, Nov. 6, 1884; at 9 A. M. The President, Eld. G. I. Butler, in the Chair. Prayer by Eld. I. D. Van Horn. Minutes of the previous session read.

Upon calling the roll, there were found to be present 84 stockholders. Interesting and instructive remarks were made by Sr. White relative to the importance of our College and her anxiety that the youth should receive the right mold of character to enable them to become successful workers in the cause of God. The teachers should have a living connection with God in order to help and strengthen those under their charge. She spoke of the necessity of a "Home" for our students and stated also that the present building erected was not one quarter as large as it should be.

These remarks were fully indorsed by Elds. Butler and Haskell.

Eld. Littlejohn spoke of the workings of the College the past year, and the good results which had been attained. He stated that last year more than one hundred students had been sent out as active workers in the cause.

The Treasurer's report was read, and with the Auditor's report accepted.

### TREASURER'S REPORT.

A. R. Henry, in account with the Seventh-day Adventist Educational Society.

### CASH RECEIVED.

On shares,	\$ 2,560.00
" tuition,	2,047.09
" rent,	933.40
" book stand,	848.27
" donations,	703.25
" notes issued,	500.00
" accounts,	13,918.61
Total,	\$21,510.62

### CASH PAID OUT.

On salaries,	\$ 3,644.00
" notes redeemed,	8,050.00
" book stand,	631.99
" interest,	494.95
" boarding house,	384.07
" expense,	211.51
" fuel,	209.72
" tuition,	98.80
" printing,	76.58
" taxes,	71.35
" repairs,	47.36
" library,	17.50
" real estate,	6.00
" museum,	5.65
" insurance,	2.33
" accounts,	7,558.81
Total,	\$21,510.62

### FINANCIAL STATEMENT.

#### RESOURCES.

Real estate,	\$45,290.50
Library,	1,356.50
Museum,	605.65
Philosophical Apparatus,	1,150.00
Due on accounts,	418.95
Boarding house,	384.07
Total,	\$49,205.67

#### LIABILITIES.

Due Publishing Association,	\$6,522.54
Outstanding notes,	2,002.50
	\$ 8,525.04

Present worth,	\$40,680.63
Worth July 1, 1883,	\$39,077.21
Gain,	\$ 1,603.42

Given on donations,	\$ 703.25
" " Shares,	2,560.00

Total,	\$3,263.25
Less gain,	1,603.42

Actual loss,	\$1,659.83
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A. R. HENRY, Treasurer.

The Chair was authorized to appoint the usual committees. I. D. Van Horn, D. M. Canright, and H. Nicola, were named as Committee on Nominations; and W. C. White, S. N. Haskell, and W. H. Littlejohn, on Resolutions.

Adjourned to call of Chair.

SECOND MEETING, NOV. 12, AT 9:30 A. M. Prayer by Eld. J. D. Pegg. Minutes of the last meeting read and approved. The Committee on Resolutions presented the following report:—

Whereas, The Battle Creek College has been founded for the express purpose of preparing individuals for the ministry and for labor in other departments of our special work; and—

Whereas, Like most institutions of its kind, it is largely dependent for its financial support upon the liberalities of its friends; therefore—

1. *Resolved*, That we counsel those of our brethren who have means that they wish to invest where they will advance the interests of the present truth that they would do well to contribute generously to the maintenance of the Battle Creek College.

Whereas, It is impossible, without raising a large amount of money to pay off the debt of Battle Creek College, to carry out the long cherished plan of connecting a successful manual training department with the College, and to provide the necessary pecuniary aid for those who wish to prepare for usefulness in the cause of God, but who are prevented from so doing by a lack of means; therefore—

2. *Resolved*, That we earnestly request those who have subscribed to a fund which was designed to secure these ends, to pay their subscriptions at the earliest date possible.

Whereas, The usefulness of the missionary department of the College has been demonstrated by the fact that a large number of its members have engaged actively in the missionary and colporter work; therefore—

3. *Resolved*, That we approve of the establishment of this department, and that we recommend persons needing instruction in the missionary work to spend some time at Battle Creek College.

Whereas, There are many churches having a large number of children who cannot attend Battle Creek College or any of our larger schools, that would be

willing to support and would be greatly benefited by a short term each year of a primary school conducted by teachers who have prepared themselves to teach the Bible and missionary work in connection with the common branches; therefore—

4. *Resolved*, That we recommend proper persons to attend Battle Creek College and prepare themselves to engage in this work.

Whereas, There will be a very large class in the College this winter of those who are preparing to enter the ministry, and who desire instruction in methods of labor, the duties of ministers, organization, church officers, church discipline, etc.; therefore—

5. *Resolved*, That we request Eld. Geo. I. Butler to spend as much time as he can consistently with other duties in the interests of the College, and especially in giving instruction to those soon to enter the field as laborers.

6. *Resolved*, That we cordially invite the presidents of Conferences and ministers of our denomination residing in States to which Battle Creek is the most accessible point where one of our educational institutions is located, to interest themselves in the work of inducing worthy young men and women who desire to labor in the cause of God to avail themselves of the advantages offered by Battle Creek College to those who wish to engage in such service.

These resolutions were considered separately and adopted.

The Nominating Committee recommended that the following persons act as a Board of Trustees for the coming year: Geo. I. Butler, W. H. Littlejohn, A. R. Henry, U. Smith, J. H. Kellogg, J. Fargo, W. C. Sisley.

The vote by ballot resulted in the election of the persons named.

Adjourned.

Geo. I. BUTLER, Pres.

W. H. HALL, Sec.

## News of the Week.

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

FOR WEEK ENDING NOV. 15.

### DOMESTIC.

—A fire at Napoleonville, La., destroyed buildings valued at \$200,000.

—A fire at Palatka, Fla., destroyed fifty buildings, including four hotels, and several large business blocks. The loss is estimated at \$1,000,000.

—A nine-ton lump of coal, claimed as the largest ever mined, will represent the coal interests of Birmingham, Ala., at the New Orleans Exhibition.

—Near New Haven, Conn., ripe strawberries were picked one day last week, and the fields are said to be full of red clover blossoms.

—Horace Greeley never said "Good morning" or "Good evening," "How do you do?" "Good by," or inquired after anybody's health.

—The ship Andrew Johnson, of Thomaston, Me., was sunk in West Indian waters by a collision, seventeen of the crew being drowned.

—Barney Gallagher, who was Clerk of the last Nevada State Senate, has gone crazy from cigarette-smoking.

—A large number of Mormons from Tennessee reached St. Louis Friday, en route to the new settlement of the Saints in Colorado.

—Rails were removed from the Houston and Texas, Central track, near Hempstead, Texas, Thursday, night, and early Friday morning an express train tumbled down a thirty-foot-embankment. Ten persons were killed and a number wounded.

—Professor Wolf, Superintendent of Schools, Burlington, Iowa, Ella Carpenter, Etta Teter, and Edith Branah were drowned by the capsizing of a skiff in which they were riding.

—Late discoveries have rendered insulation so perfect that there is less loss of electricity between here and Europe than there was formerly between New York and Jersey City.

—The National Cotton Exchange estimates the cotton crop in the United States this year at 5,726,000 bales, a slight increase over last year's yield. There are prospects that the "top crop" may increase this by 75,000 bales.

—It is estimated that there will be over 15,000 delegates from the various cotton-producing countries in attendance at the Universal Cotton Convention at New Orleans, Feb. 10.

—The revenues of the Baltimore and Ohio Railroad Company for the past fiscal year amounted to nearly

\$19,500,000. During the period named, the surplus fund was increased to the extent of \$1,900,000.

—The charters of 721 national banks, with an aggregate capital of over \$189,000,000, will expire during the year 1885. From information received by the Comptroller of the Currency it is expected a large majority if these banks will continue their existence.

—In the Union (W. Va.) section the people, because of an unusual drought, have been compelled to use water from streams heretofore regarded as impure. A disease known as flux has resulted, causing many deaths, particularly of children. Live stock have perished in large numbers, the loss from this cause alone amounting to \$50,000.

—A severe shock of earthquake was felt Wednesday night at Concord and other towns in New Hampshire. Thursday forenoon Colchester and Kingsville, Ont., were disturbed by a heavy quake, windows being broken and the people alarmed. Shocks were also felt in Northern Ohio, but they are attributed to the powder exploration near Toledo.

—WASHINGTON, Nov. 12.—The Washington monument to-day reached a greater height than that of any other structure in the world, being 520 feet and 10 inches above the floor of the monument. The next highest structure is the spire of the Cologne Cathedral, which towers 515 feet above the floor of the building. It will take twenty-five years to complete the monument.—*Inter Ocean*.

—Ten tons of giant powder in Rummel's magazine, near Toledo, Ohio, was exploded Thursday morning by the detonation of a tub of nitro-glycerine, which had been placed near a fire to thaw. The explosion was heard at Detroit, sixty miles away, and in the immediate district smashed windows, leveled fences and barns, and tore limbs from trees. In two schools near the scene a panic occurred, many children being bruised; and a spring wagon, containing four persons, was thrown into a ditch. An employe of the magazine was seriously burned, but will probably recover. The financial loss is placed at \$10,000.

### FOREIGN.

—Thirty-seven fresh cases of cholera were reported in Paris, and twelve deaths.

—The death of six men from eating pork affected with trichina is reported from Sudbury, Ont.

—The Chinese attacked the French works at Tamsui, and were repulsed after a fight of three hours.

—Fresh rumors are current at Cairo of the capture of Khartoum and the massacre of General Gordon.

—A Hong Kong despatch states that the situation of the French in Tonquin is daily becoming more serious.

—In the eighteen hours ended at six o'clock Wednesday night, there were forty-three deaths from cholera in Paris.

—At Paris, for the eighteen hours ending 6 p. m., Thursday, fifty-eight deaths from cholera were reported.

—According to the most recent statistics the population of Mexico is now 10,000,000, and the value of property is estimated at \$3,707,000,000.

—The Mudir of Dongola telegraphs the Egyptian authorities that El Mahdi has established himself on the Western bank of the Nile, a few miles from Khartoum. Also that one of the Mahdi's chief lieutenants is marching on Dongola with 12,000 men.

—"At Pordenone they rejoice, at Naples they die. I go to Naples." Such was the telegraphic answer of the King of Italy to the inhabitants of Pordenone, begging his presence at the races, and he went to Naples, receiving, as he deserved, a warm ovation. The cholera is decreasing in Italy, but this noble saying of the King (and the resolution thus carried out to give the strength of his presence to his plague-stricken people), will ever remain one of the proudest passages in the history of the House of Savoy.

### RELIGIOUS INTELLIGENCE.

—Mr. Moody, the evangelist, is conducting a revival at Troy, N. Y.

—The Prince de Ligne is thought to be possessed of the most curious book in the world, "The Passion of Christ." It is neither written nor printed, but every letter of the text is cut out of a leaf, and, being interleaved with colored paper, is as easily read as the best print.

—The Supreme Court of Iowa has just decided that reading the Bible in the common schools does not make them places of worship, and consequently it is not contrary to the constitution of that State, which declares that "no person shall be compelled to attend any places of worship or pay taxes for building or repairing places of worship."

—A reporter of the *Toronto Globe*, with the text in his mind, "If there come into your assembly a poor man in vile raiment, and ye say unto him, Sit thou there," etc., donned his "vile raiment," and visited a number of the most prominent churches of the city. He got good sittings in just two churches, the others having said to him, "Sit thou there." There are a good many churches in this latitude, it is to be feared, in which he would be invited to sit "there."

—A thoroughly sensible answer was that given recently by Rev. M. C. Stebbins, when examined for the pastorate of the Congregational church at Cornwall. President Hamlin asked him if we have the right to fix the Bible over to suit ourselves. Mr. Stebbins replied: "I am accustomed to look upon the Bible as intended to fix us over."

—In giving some reminiscences of the late Bishop Simpson, Mr. Robert Burdette, the journalist, says he once attended a conference in Illinois, at which the Bishop in addressing the class of young men who were up for reception, remarked: "I have heard young men, in the depth of their humility, say, 'I am willing to be a poor, despised Methodist minister.' Now, brother, if you are poor, it's your own fault, and if you are despised, it is because you are despicable."—*Christian Herald*.

—The *Catholic Review* contains the following: "New York is probably the strongest Catholic city in the world. It is strong by the faith that is in it. If a man asks for the monuments of Catholicity in this great city, that soon may be the commercial center of the world, as it already is of this republic, he need only be told to look around him. Within a short century—within, in fact, half a century—New York has more Catholic churches, schools, societies, institutions, than any other denomination in the city."—*Inter Ocean*.

—This is the way the Catholic council now in session at Baltimore seeks to impress the public mind with the greatness and magnificence of the Catholic Church:—

"It had evidently been determined that in brilliancy and numbers the opening services should exceed any religious event in the history of the country, and certainly the result went beyond all expectations. With thirteen archbishops, sixty-five bishops, scores of abbots, monsignors, vicars-general, superiors of religious orders, rectors of seminaries, and theologians—such a procession and spectacle has not before been seen in the land. Old men and old women went home exclaiming: 'Now I have seen thy salvation!'"—*Inter Ocean*.

## Obituary Notices.

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

THOMPSON.—Died of consumption, near Russellville, Ind., Nov. 1, 1884, Sr. Gertrude, wife of Luzerne Thompson, aged 24 years. Sr. Thompson and her mother (Sr. Windsor) embraced the truth at the same time, the former being about fourteen years of age. She was baptized in 1879. Her husband and invalid mother mourn greatly their bereavement, and the church their loss, as she was a zealous Sabbath-school worker. The writer frequently conversed with her concerning her hope in Christ, and believes she sleeps in Jesus. The funeral services were held in the Christian church Nov. 2. Bro. Rees gave a discourse from Isa. 25: 8, 9, to a large and appreciative congregation. WM. COVERT.

PECK.—Died of consumption, Sept. 21, 1884, at the residence of her brother, in Richmond Center, O., Betsey Peck, aged 67 years and 6 months. An only daughter and many friends mourn their loss; but their loss is her gain, for she had a glorious hope of the first resurrection. C. T. SUNBURY.

ALLEN.—Died at Bull City, Kan., Oct. 28, 1884, of summer complaint, Clarence Leroy Allen, aged 1 year and 6 months. His parents sorrow not without hope. Words of comfort by the writer, from Hosea 13: 14. J. S. THORP.

CORNELL.—Died after a short illness, in Akron, Ill., Oct. 12, 1884, Clara, eldest daughter of Daniel and Matilda Cornell, in the 16th year of her age. From a little child, Clara took great delight in learning sacred truth. She had implicit confidence in God and his word. She was baptized and united with the Princeville church some time ago. Her devotion to God and earnest desire to know and do his will assure us that she sleeps in Jesus. We wept that one so true and lovely should so rudely be taken from us by the destroyer, and that a form so beautiful must be consigned to the cold, damp earth; but we shall see her in the resurrection. This hope sustains the friends of the deceased. Funeral services were held in the Seventh-day Baptist church at West Hallock. B. F. MERRITT.



RICHMOND.—Killed Sept. 23, 1884, by an accident on the Whitehall and Brattleboro R. R., near West Dummston, Vt., Bro. Frank Richmond, aged 51 years. The car in which he and his family were traveling was thrown down an embankment and trestle work of twenty feet. His wife and adopted daughter were badly injured, but will probably recover. Bro. Richmond embraced the truth through reading when about twenty-seven years of age, his attention being called to it by publications sent to him by his mother. It now seems as though Bro. R. had for some time been fitting up for the change. At the time of the accident, he and his wife were on their way to open the missionary work in Brattleboro, Vt. His remains were taken back to his home, Jamaica, Vt., where Eld. Rowell (Baptist) made appropriate remarks to the sorrowing friends and relatives, from John 14:1-3. A. O. BURRILL.

HENDRIC.—Fell asleep in Jesus Nov. 1, 1884, our dearly beloved sister, Emma May Hendric, wife of Arthur E. Hendric, aged 22 years and 5 months. Her death was caused by consumption. She was anointed and prayed for at three different times, receiving a blessing each time; but she felt that God in his kind mercy thought best to lay her away while she was prepared. For eleven months she had been ill, and was confined to her room five weeks before she died. At times her sufferings were severe, but she bore them with marked patience, always thoughtful of others' comfort even during the most severe part of her illness. She talked of death with composure, and to the last she fully trusted in God's promises. When too weak to speak, almost the last moment, when asked if she was happy, she answered with a bright smile. She selected the text and hymn to be used at her funeral. She leaves a husband, mother, brother, three sisters, other relatives, and many friends to mourn their loss. May they all so live that they may be as fully assured of taking part in the first resurrection. She desired that Sr. E. B. Lane should preach the funeral sermon; but on account of her being absent at General Conference, H. P. Blake (Methodist) officiated, using her selected text, John 14:1-3. M. C. THAYER.

GASKELL.—Died in Richmond Center, O., Oct. 5, 1884, Bro. James Gaskell. He embraced the truth under the labors of Elds. Underwood and O. F. Guilford in 1881. He was zealous for the cause, admonishing all with whom he mingled, and conversing often on present truth. A wife and four daughters mourn the loss of a kind husband and father, and the community a kind neighbor and friend. C. T. SUNBURY.

## Appointments.

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

NOTHING preventing, I will meet with the church at Badus, Sabbath, Nov. 29, and will spend Sunday, Nov. 30, with the church at Madison. We hope for a general attendance at these meetings. Brethren, come praying for God's blessing to be with us. A. D. OLSEN.

No providence preventing, I will meet with the church at Mannsville, N. Y., on Thanksgiving day, and on the Sabbath and Sunday following. Service Thanksgiving day at 11 o'clock; Sabbath and Sunday at 10:30 A. M. Other services will be held as circumstances permit. Let us make this Thanksgiving a day of real thanksgiving to God. Let self and self-indulgence be forgotten, and let us contemplate the bounties and blessings of heaven. G. D. BALLOU.

We invite all the churches in Allegan County to meet with us at Otsego, Nov. 20-24. Eld. Geo. I. Butler, Sr. White, and others will be present. It is at great sacrifice that they do this. We hope all will show their appreciation by attending. We will cheerfully provide for all who come. D. M. CANRIGHT.

We appoint the following meetings in New York, to be attended by the brethren named below:—  
Mannsville, Eld. G. D. Ballou, Nov. 29-30.  
Roosevelt, Eld. A. E. Place, " " "  
Williamstown, Eld. J. E. Swift, " " "  
Rome State meeting, Dec. 4-8.  
EXECUTIVE COMMITTEE.

The State quarterly meeting of the New York Tract and Missionary Society will be held in connection with the general meeting at Rome, N. Y., December 4-8, 1884. As we expect either Bro. Butler or Haskell and Bro. Canright to be with us, we trust there will be a large attendance from all parts of the State, and a full attendance of the officers of the society without fail. E. W. WHITNEY.

We will meet with the church at Waukon, Iowa, Nov. 21-24. Elgin Nov. 27 to Dec. 3. We are anxious to see all the friends at these meetings who can possibly attend.  
I. J. HANKINS.  
A. J. DANIELLS.

The general meeting to be held at Fremont, Neb., will commence Wednesday evening, Dec. 3. Those coming to

the meeting should, if possible, be well supplied with bedding and provisions. We desire to see representatives from every church, and especially the elders. Any tract societies or individuals desiring a supply of tracts, books, etc., should get them while at this meeting.

A. J. CUDNEY.  
H. SHULTZ.

## Publishers' Department.

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

Our address, until further notice, will be Battle Creek, Mich.  
M. AND H. EXOCH.

### 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.)

FOR SALE.—A house and two acres of land, good location, one-half mile from town. Any one wishing to buy, address, for further particulars, J. F. Adelberg, Banarot, Shiawassee Co., Mich.

FOR SALE.—A farm of 200 acres well improved, containing two dwelling houses, and two never-failing wells. It is four miles and a half from the R. R. station at Stromsburg, Polk Co., Nebraska. I desire to sell in order to put my time and means into the missionary work. An S. D. A. meeting-house stands upon one corner of the ground, and church and school privileges are good. For further particulars address, H. Shultz, Stromsburg, Neb.

### RECEIPTS.

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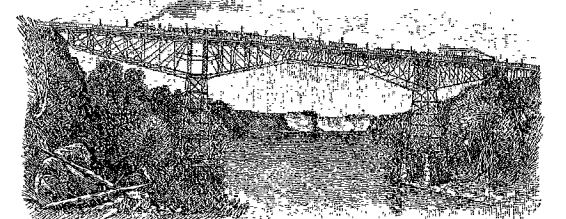
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## CHICAGO & GRAND TRUNK R. R.

Time Table, in effect December 30, 1883.

GOING WEST.					GOING EAST.				
Chgo. Pass.	Mail.	Day Exp.	Pacific Exp.	B. Crk. Pass.	STATIONS.	Mail.	Land Exp.	Atto. Exp.	Pull. Pass.
.....	am	am	pm	pm	Dep. Port Huron	.....	am	am	am
.....	6:35	7:50	8:00	4:10	.....	10:40	1:25	7:50	.....
.....	8:15	9:10	9:30	6:45	.....	8:50	12:07	8:35	.....
.....	9:07	9:55	10:10	6:25	.....	8:15	11:35	6:00	.....
.....	9:45	10:30	10:45	7:00	.....	7:05	11:05	5:25	.....
.....	11:00	11:32	11:50	8:25	.....	6:01	10:16	4:15	.....
.....	11:40	12:08	12:22	9:05	.....	5:24	9:55	3:37	.....
am	12:40	1:05	1:15	10:20	.....	4:20	8:55	2:35	.....
6:00 pm	1:25	1:25	pm	D	ATTLE CREEK	4:15	8:50	2:30	.....
6:48	.....	2:10	2:17	.....	.....	3:22	8:10	1:45	.....
.....	.....	2:20	2:28	.....	.....	3:08	.....	1:36	.....
7:50	.....	3:09	3:19	.....	.....	2:16	7:21	12:51	.....
8:38	.....	3:50	4:08	.....	.....	1:30	6:44	12:10	.....
.....	.....	4:25	4:52	.....	.....	12:07	.....	.....	.....
12:30	.....	7:45	8:10	.....	.....	9:10	8:21	8:30	1:15
.....	.....	pm	am	.....	.....	Dep.	am	pm	pm

\*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. SPIER,  
General Manager.



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## MICHIGAN CENTRAL RAILROAD.

GOING EAST.					GOING WEST.				
Mail.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Right Exp.	STATIONS.	Pacific Exp.	Evening Exp.	Gr. R. Exp.	Day Exp.
p.m.	p.m.	p.m.	p.m.	a.m.	Ar. Dep.	p.m.	p.m.	p.m.	a.m.
6:05	6:25	11:59	5:55	8:29	.....	9:00	8:00	4:30	9:00
9:05	4:03	10:00	3:25	5:45	.....	11:55	10:35	3:50	11:30
1:05	2:23	8:47	1:42	4:05	.....	1:42	13:15	8:47	1:05
12:03	1:45	8:10	1:01	3:17	.....	2:27	1:07	9:40	1:45
8:38	11:05	6:02	10:42	12:10	.....	5:18	4:38	.....	4:27
6:45	8:55	4:15	8:40	9:55	.....	7:55	7:30	.....	6:50
a.m.	a.m.	p.m.	a.m.	p.m.	Dep.	Ar.	a.m.	p.m.	p.m.

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.  
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MAX 18, 1884.  
O. W. LUGGLES, Gen. Pass. Agt.

## CHICAGO, BURLINGTON & QUINCY R. R.

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

May 18, 1884.

LEAVE.	TRAINS TO AND FROM CHICAGO.	ARRIVE.
+ 8.45 a.m.	..Galesburg, Ottawa and Streator Express.	+ 7.10 p.m.
+ 10.00 a.m.	..Freeport, Dubuque & Sioux City Express.	+ 2.50 p.m.
+ 4.45 p.m.	..Amboy, Rock Falls, Sterling Express.	+ 11.20 a.m.
+ 12.01 p.m.	.....Kansas City & Denver Express.	+ 2.10 p.m.
+ 12.15 p.m.	.....Council Bluffs Express.	+ 2.10 p.m.
+ 12.01 p.m.	..St. Joseph, Atchison & Topeka Express.	+ 2.10 p.m.
+ 12.30 p.m.	.....Denver Fast Express.	+ 2.15 p.m.
+ 12.30 p.m.	.....Montana & Pacific Express.	+ 2.15 p.m.
+ 3.20 p.m.	.....Anrora Passenger.	+ 7.45 p.m.
+ 4.45 p.m.	.....Mendota & Ottawa Express.	+ 11.20 a.m.
+ 4.45 p.m.	.....St. Louis Express.	+ 10.30 a.m.
+ 4.45 p.m.	.....Rockford & Forrester Express.	+ 11.20 a.m.
+ 5.30 p.m.	.....Anrora Passenger.	+ 8.55 a.m.
+ 9.10 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.
1.03 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.

# The Review and Herald.

BATTLE CREEK, MICH., Nov. 18, 1884.

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Book sales from the Office the past year have amounted to over sixty-three thousand dollars. This, though not so much as it promised at one season of the year to be, is nevertheless an advance of more than twenty-five per cent over the sales of the year before.

The reader will find much in the Conference proceedings this week to interest him, and perhaps some things to surprise him. The sending of missionaries to Australia, the Sandwich Islands, Idaho, and additional help to the Eastern, Middle, and Southern States, England, Ireland, and Scotland, is an encouraging sign of the times.

It is quite generally conceded, as we go to press, that Grover Cleveland, the Democratic candidate, is elected President of the United States. This the first division of the *Michigan Christian Herald's* forecast for the future, as quoted in the REVIEW of July 15, comes to pass. The other predictions of the *Herald* seem quite as probable. We believe the hand of Providence is now specially interposing in all national affairs to hasten the fulfillment of prophecy for this time.

## WESTWARD BOUND.

OUR company going to California will leave Battle Creek Dec. 8, at 1:05 P. M., via Michigan Central Railroad. We leave Chicago at 10:00 P. M. via Chicago, Burlington, and Quincy Railroad, and Kansas City at 10:00 P. M., Dec 9, via Atchison, Topeka, and Santa Fe Railroad. We are assured of a large and agreeable party.

W. C. WHITE.

## "AN INNER MEANING."

THE following words of warning against "an undue tendency to spiritualization" in the interpretation of the Scriptures, are taken from the Old Testament Student, as quoted by the *Christian at*

Work of Nov. 6, 1884, and may be of service to our ministers:—

"There has ever been a disposition to try to find 'an inner meaning' in the words of Scripture and especially so in the Old Testament; it seems to be taken as a matter of course that a message from the Deity must contain some mysterious hidden element which can only be discovered by careful searching. . . . There is an undue tendency to spiritualization, which finds mystical meanings in the decoration of the tabernacle, the dress of priests, and the most trivial incidents of every-day life. While there are, of course, prophetic and typical elements in the Old Testament, we should not strive to find these upon all its pages, but recognize that the Book is the narration of simple fact, and is to be treated as such. . . . Much of the historical narrative was written as we believe, like other history, save only that the writers were divinely guided in the selection of the facts to be recorded; if this be so, then in our treatment of these events we should in large measure teach the sacred history as we would other history."

## INDIANA TREASURER'S REPORT.

The report of the Indiana Treasurer not reaching the Secretary in time to be inserted in the minutes of the Conference, it is now given:—

Cash on hand Oct. 18, 1883,	\$ 354.32
Received during the year,	3,007.70
Total,	\$3,362.02
Paid out,	\$3,357.55
Balance on hand Oct. 8, 1884,	\$4.47

WM. HILL, Treas.

## GENERAL MEETING.

A GENERAL meeting for the brethren and sisters living at Sharps, Clearfield, Delphos, Kellerton, and Davis City, will be held at Bro. Rigg's school-house six miles northwest of Mount Ayr, Ia, Sabbath and Sunday, Nov. 22, and 23. Plans for winter labor for this district will be talked up at this meeting. It is hoped that Eld. R. A. Hart can be with us. Shall we not all come praying the blessing of God?

R. C. PORTER.

## POSTPONEMENT OF THE NEW YORK MEETING.

THROUGH a misunderstanding the general meeting for Pennsylvania was appointed for the same time as our meeting in New York. After further consultation with the brethren that have promised to attend these meetings, it is decided to postpone our meeting one week, so it will now come Dec. 4-8. This postponement of one week for each of our meetings is necessitated by the continuation of the General Conference for at least a week longer than was expected. We trust that all our brethren will put forth earnest efforts to attend this important meeting.

M. H. BROWN.

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