

Adventist Review

AND SABBATH HERALD.

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

VOL. 61, No. 49.

BATTLE CREEK, MICH., TUESDAY, DECEMBER 9, 1884.

WHOLE No. 1593.

The Review and Herald,

ISSUED WEEKLY, BY THE

Seventh-day Adventist Publishing Association,
Battle Creek, Michigan.

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications and make all Drafts and Money Orders payable to
REVIEW AND HERALD, Battle Creek, Mich.

THE LAND OF PEACE.

THERE is a bright region beyond the dark tomb,
Where mortal eye never hath gazed on its bloom;
A region so radiant with glory and light,
That hope's brightest visions are lost in the sight.

No light of the sun in that region is known,
No ray of a star on its evening is thrown;
But 'tis lit by the smile and the glory of Him
Before whom the sun and the planets are dim.

And its flowers are not like the blossoms of earth,
Which fade 'mid the fragrance to which they give birth,
But safe from the breath of the tempest they rest,
And throw out their sweetness o'er bowers of the blest.

And there the dark cares of a cold world like this
Ne'er shadow the light of the pure spirit's bliss;
And naught there can enter to mar its repose,
But joy like a river unceasingly flows.

Thrice happy are they who that region may win,
For they never again shall know sorrow or sin;
By the feet of the ransomed alone it is trod,
The home of the just, and the dwelling of God.

—Saunderson.

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.

CHRISTMAS IS COMING.

BY MRS. E. G. WHITE.

"CHRISTMAS is coming," is the note that is sounded throughout our world from East to West and from North to South. With youth, those of mature age, and even the aged, it is a period of general rejoicing, of great gladness. But what is Christmas, that it should demand so much attention? This day has been made much of for centuries. It is accepted by the unbelieving world, and by the Christian world generally, as the day on which Christ was born. When the world at large celebrate the day, they show no honor to Christ. They refuse to acknowledge him as their Saviour, to honor him by willing obedience to his service. They show preference to the day, but none to the one for whom the day is celebrated, Jesus Christ.

The twenty-fifth of December is supposed to be the day of the birth of Jesus Christ, and its observance has become customary and popular. But yet there is no certainty that we are keeping the veritable day of our Saviour's birth. History gives us no certain assurance of this. The Bible does not give us the precise time. Had the Lord deemed this knowledge essential to our salvation, he would have spoken through his prophets and apostles, that we might know

all about the matter. But the silence of the Scriptures upon this point evidences to us that it is hidden from us for the wisest purposes. In his wisdom, the Lord concealed the place where he buried Moses. God buried him, and God resurrected him, and took him to heaven. This secrecy was to prevent idolatry. He against whom they rebelled while he was in active service, whom they provoked almost beyond human endurance, was almost worshiped as God after his separation from them by death. For the very same purpose he has concealed the precise day of Christ's birth; that the day should not receive the honor that should be given to Christ as the Redeemer of the world,—one to be received, to be trusted, to be relied on as he who could save to the uttermost all who come unto him. The soul's adoration should be given to Jesus as the Son of the infinite God.

There is no divine sanctity resting upon the twenty-fifth of December; and it is not pleasing to God that anything that concerns the salvation of man through the infinite sacrifice made for them, should be so sadly perverted from its professed design. Christ should be the supreme object; but as Christmas has been observed, the glory is turned from him to mortal man, whose sinful, defective character made it necessary for him to come to our world. Jesus, the Majesty of heaven, the royal King of heaven, laid aside his royalty, left his throne of glory, his high command, and came into our world to bring to fallen man, weakened in moral power, and corrupted by sin, aid divine. He clothed his divinity with humanity, that he might reach to the very depths of human woe and misery, to lift up fallen man. By taking upon himself man's nature, he raised humanity in the scale of moral value with God. These great themes are almost too high, too deep, too infinite, for the comprehension of finite minds.

Parents should keep these things before their children, and instruct them, line upon line, precept upon precept, in their obligation to God,—not their obligation to each other, to honor and glorify one another by gifts and offerings. But they should be taught that Jesus is the world's Redeemer, the object of thought, of painstaking effort; that his work is the grand theme which should engage their attention; that they should bring to him their gifts and offerings. Thus did the wise men and the shepherds.

As the twenty-fifth day of December is observed to commemorate the birth of Christ, as the children have been instructed by precept and example that this was indeed a day of gladness and rejoicing, you will find it a difficult matter to pass over this period without giving it some attention. It can be made to serve a very good purpose. The youth should be treated very carefully. They should not be left on Christmas to find their own amusement in vanity and pleasure-seeking, in amusements which will be detrimental to their spirituality. Parents can control this matter by turning the minds and the offerings of their children to God and his cause and the salvation of souls. The desire for amusement, instead

of being quenched and arbitrarily ruled down, should be controlled and directed by painstaking effort upon the part of the parents. Their desire to make gifts may be turned into pure and holy channels, and made to result in good to our fellow-men by supplying the treasury in the great, grand work for which Christ came into our world. Self-denial and self-sacrifice marked his course of action. Let it mark ours who profess to love Jesus; because in him is centered our hope of eternal life.

Youth cannot be made as sedate and grave as old age, the child as sober as the sire. While sinful amusements are condemned, as they should be, let parents, teachers, and guardians of youth provide in their stead innocent pleasures, which shall not taint or corrupt the morals. Do not bind down the young to rigid rules and restraints that will lead them to feel themselves oppressed and to break over and rush into paths of folly and destruction. With a firm, kindly, considerate hand, hold the lines of government, guiding and controlling their minds and purposes, yet so gently, so wisely, so lovingly, that they still will know that you have their best good in view. How many parents are lamenting the fact that they cannot keep their children at home, that they have no love for home. At an early age they have a desire for the company of strangers; and as soon as they are old enough, they break away from that which appears to them to be bondage and unreasonable restraint, and will neither heed a mother's prayers nor a father's counsels. Investigation would generally reveal that the sin lay at the door of the parents. They have not made home what it ought to be,—attractive, pleasant, radiant with the sunshine of kind words, pleasant looks, and true love.

The secret of saving your children lies in making your home lovely and attractive. Indulgence in parents will not bind the children to God nor to home; but a firm, godly influence to properly train and educate the mind would save many children from ruin.

On Christmas, so soon to come, let not the parents take the position that an evergreen placed in the church for the amusement of the Sabbath-school scholars is a sin; for it may be made a great blessing. Keep before their minds benevolent objects. In no case should mere amusement be the object of these gatherings. While there may be some who will turn these occasions into seasons of careless levity, and whose minds will not receive the divine impress, to other minds and characters these seasons will be highly beneficial. I am fully satisfied that innocent substitutes can be devised for many gatherings that demoralize.

Christmas is coming. May you all have wisdom to make it a precious season. Let the older church members unite, heart and soul, with their children in this innocent amusement and recreation, in devising ways and means to show true respect to Jesus by bringing to him gifts and offerings. Let every one remember the claims of God. His cause cannot go forward without your aid. Let the gifts you have usually bestowed upon one another be

placed in the Lord's treasury. I present before you, my brethren and sisters, an object, the European mission. In every church let your smaller offerings be placed upon your Christmas tree. Let the precious emblem, "ever green," suggest the holy work of God and his beneficence to us; and the loving heart-work will be to save other souls who are in darkness. Let your works be in accordance with your faith. I heard Eld. Butler read a touching letter a few days since from Eld. Whitney, of Europe. The good work is going forward there, but it ought to have been done six years ago. Let not this work be hindered. Let it advance. If all, both old and young, will forego giving presents to one another, and forego the selfish outlay of means in these coming holidays, there would be in heaven a most precious record of self-denial for Christ's sake.

Every tree in Satan's garden hangs laden with the fruits of vanity, pride, self-importance, evil desire, extravagance,—all poisoned fruit, but very gratifying to the carnal heart. Let the several churches present to God Christmas trees in every church; and then let them hang thereon the fruits of beneficence and gratitude,—offerings coming from willing hearts and hands, fruits that God will accept as an expression of our faith and our great love to him for the gift of his Son, Jesus Christ. Let the evergreen be laden with fruit, rich, and pure, and holy, acceptable to God. Shall we not have such a Christmas as Heaven can approve? Thousands of dollars are needlessly spent every year in gifts to each other. That is means lost to God, lost to his cause. It pleases the vanity, encourages pride, creates all kinds of dissatisfaction, murmuring, and complaints, because perhaps the gifts are not just what was desired, not of the high value wanted or expected. Christmas is not observed as its name implies it should be. Man has forsaken God in almost everything, and has turned the attention to self. He has left the pure springs of living waters which flow from the throne of God, and hewn out to himself broken cisterns, which can hold no water. God gave man a probation that he might be fitted for heaven. He was to look upward to God, who was to be the soul's adoration; but talent, skill, and inventive powers are all exercised to make self the supreme object of attention. Man has withdrawn his gaze from Deity, and fastened his eyes upon the finite, the earthly, the corruptible.

Satan is in this work to put God out of the mind and interpose the world and self that the eye shall not be single to the glory of God. Satan captivates and ensnares the mind. His infernal wisdom is continually exercised to mold and fashion the material with which he has to deal, to make God the least and the last object of devotion.

The various amusements of society have been the ruin of thousands who, but for these devices of Satan, might be servants of the living God. There are wrecks of character seen everywhere who have been destroyed by gilded, fashionable pleasure; and still the work is going forward. Thousands more will go to ruin who will not open their eyes to see and sense the fact that, although they are professed Christians, they are lovers of pleasure more than lovers of God.

I entreat you, my brethren and sisters, to make this coming Christmas a blessing to yourselves and others. The birth of Jesus was unhallowed by the great men of earth. He was the Majesty of heaven; yet this royal subject had no attendants. His birth was unhonored by the very men he came to our world to save. But his advent was celebrated by the heavenly host. Angels of God, in the appearance of a star, conducted the wise men on their mission in search of Jesus. They came with gifts and costly offerings of frankincense and myrrh, to pay their oblation to the infant king foretold in prophecy. They followed the

brilliant messengers with assurance and great joy. The angels passed by the school of the prophets, the palaces of kings, and appeared to the humble shepherds, guarding their flocks by night, upon Bethlehem's plains. One angel first appeared, clothed with the panoply of heaven; and so surprised and so terrified were the shepherds that they could only gaze upon the wondrous glory of the heavenly visitant with unutterable amazement. The angel of the Lord came to them, and said, "Fear not, for, behold, I bring you tidings of great joy, which shall be unto all people; for unto you is born this day, in the city of David, a Saviour, who is Christ the Lord. And this shall be a sign unto you, Ye shall find the babe wrapped in swaddling clothes, lying in a manger." No sooner had their eyes become accustomed to the glorious presence of the one angel, than, lo! the whole plain was lighted up with the wondrous glory of the multitude of angels that peopled the plains of Bethlehem. The angel quieted the fears of the shepherds before opening their eyes to behold the multitude of the heavenly host, all praising God, and saying, "Glory to God in the highest; and on earth, peace, good will to men."

Then was the melody of heaven heard by mortal ears, and the heavenly choir swept back to heaven as they closed their ever memorable anthem. The light faded away, and the shadows of the night once more fell on the hills and plains of Bethlehem; but there remained in the hearts of the shepherds the brightest picture mortal man had ever looked upon, and the blessed promise and assurance of the advent to our world of the Saviour of men, which filled their hearts with joy and gladness, mingled with faith and wondrous love to God. In simple trust, the shepherds hastened to follow the direction of the heavenly messengers, to find the royal babe, not in a palace, not in even a common inn, but in a stable. They bowed in reverence to the infant king, committing no idolatry. But how certain is it that idolatry is committed by those who profess to be lovers of Jesus! Their attention, thought, and powers are devoted to poor, finite mortals. Relatives and friends come in for the worship which belongs to God alone.

I entreat my brethren and sisters to have a special object in view. The European mission is in great need of means to carry forward the work. In Switzerland they are building a printing office which is greatly needed; and means is wanted to carry forward this work to completion. It now seems an impossibility to supply this great need for lack of means. The missionary work must go forward. Now, brethren, let us on Christmas make special efforts to come before the Lord with gifts and grateful offerings for the gift of Jesus Christ as a Redeemer to the world. Let nothing now be spent needlessly; but let every penny that can be spared be put out to the exchangers. Satan has had his way in managing these occasions to suit himself. Now let us turn the current heavenward instead of earthward. Let us show by our offerings that we appreciate the self-denial and sacrifice of Christ in our behalf. Let God be brought to remembrance by every child and parent; and let the offerings, both small and large, be brought to the store-house of God.

You that have means, who have been in the habit of making donations to your relatives and friends until you are at a loss to know what to invent that will be new and interesting to them, seek to put your ingenuity to the test, as well as your influence, to see how much means you may gather to advance the work of the Lord. Let your skill and your capacities be employed to make the coming Christmas one of intense interest, paying your addresses to the God of heaven in willing, grateful offerings. Follow no longer the world's customs. Make a break here, and see if this Christmas cannot show thousands of dollars

flowing into the treasury, that God's storehouse may not be empty. You may not be recompensed on earth, but you will be rewarded in the future life, and that abundantly. Let those who have so long planned for self now begin to plan for the cause of God, and you will certainly have increased wisdom. Let the conscience be enlightened, and the love of truth and of Christ take the place of idolatrous thoughts and love of self. Will you not arise, my Christian brethren and sisters, and gird yourselves for duty in the fear of God, so arranging this matter that it shall not be dry and uninteresting, but full of innocent enjoyment that shall bear the signet of Heaven? I know the poorer class will respond to these suggestions. The most wealthy should also show an interest, and bestow their gifts and offerings proportionate to the means with which God has intrusted them. Let there be recorded in the heavenly books such a Christmas as has never yet been seen, because of the donations which shall be given for the sustaining of the work of God and the upbuilding of his kingdom.

TRUST.

BY JOSEPHINE E. MOTT.

"WHAT time I am afraid, I will trust in thee." Precious words! How good to have One in whom we may trust without fear of betrayal. We may trust Him amid all the dangers of the elements. One night I lay listening to the roll of thunder as the storm came nearer and nearer. The lightning was one continual blaze, one flash melting into another. The thunder crashed over my head as if the roof was fairly torn asunder, and the wind roared almost like a tornado. The child at my side turned in his sleep, and clung to me for protection; and I even began to tremble; when as plainly as if spoken by a human voice, came the words, "What time I am afraid, I will trust in thee." My fear left me in an instant. The Lord had spoken peace to my heart, and I feared no more. Who shall say an angel did not speak these words of peace to me? I dare not say so.

Many times have I felt the protecting care of holy angels, unworthy as I am,—how unworthy none can know as well as I. Sometimes I feel as if I would sink out of sight in my unworthiness. The Lord has given me so much tender, loving care, and has so often led me by paths I knew not, that I feel to trust him whatever may threaten. Many times, when sorely pressed by temptations, earnestly desiring something, yet only daring to ask the Lord to do what would be for my best good, he has denied me what seemed so dear to my heart. Yet afterward I could see the unhappiness that would have ensued had my wishes been granted.

Dear friends, we are finite beings. God is infinite.

"He who the end from beginning can tell,
Works for thy good; for he doeth all well."

And indeed he does, my dear brethren and sisters. I have proved him and found him true. All I can doubt is whether I am right or not; but I ask him for Jesus' sake to make all things right, and lead me; and he does, though oft it is by ways I know not. But if I only place my hand in his, saying, "I will trust thee," it is all right. My feet may feel the thorns, but if I only keep hold of my Father's hand, I am safe. Let Satan rage, or the tempest howl, if the Father's arms only uphold me, I cannot go astray. "Underneath are the everlasting arms." It is only when I let go of his loving hand that I go wrong.

May you and I, dear reader, always feel the blessedness of the thought that the Father cares for and protects his children when they express their confidence in him in the words of the Psalmist, "What time I am afraid I will trust in thee." Let us all learn the lesson of trust.

"HIS MOTHER'S SONGS."

[The following lines by Mrs. E. V. Wilson, in the *Inter Ocean*, and copied by the *Golden Censer*, are so full of beautiful sentiment and true poetic merit, that I think they will interest the readers of the *Review*, and hence I transcribe them.—J. M. HOPKINS.]

BENEATH the hot midsummer sun
The men had marched all day,
And now beside a rippling stream
Upon the grass they lay.

Tiring of games and idle jests,
As swept the hours along,
They called to one who mused apart,
"Come, friend, give us a song."

"I fear I cannot please," he said;
"The only songs I know
Are those my mother used to sing
For me long years ago."

"Sing one of those," a rough voice cried;
"There's none but true men here;
To every mother's son of us
A mother's songs are dear."

Then sweetly rose the singer's voice
Amid unwonted calm:
"Am I a soldier of the cross,
A follower of the Lamb?"

"And shall I fear to own his cause?"—
The very stream was stilled,
And hearts that never throbbed with fear
With tender thoughts were filled.

Ended the song, the singer said,
As to his feet he rose:
"Thanks to you all, my friends, good night,
God grant us sweet repose."

"Sing us one more," the captain begged;
The soldier bent his head,
Then glancing round, with smiling lips,
"You'll join with me," he said.

We'll sing this old, familiar air,
Sweet as the bugle call:
"All hail the power of Jesus' name,
Let angels prostrate fall."

Ah! wondrous was the old tune's spell,
As on the singer sang;
Man after man fell into line,
And loud the voices rang.

The songs are done, the camp is still,
Naught but the stream is heard,—
But ah! the depths of every soul
By those old hymns are stirred.

And up from many a bearded lip,
In whispers soft and low,
Rises the prayer that mother taught
The boy long years ago.

THE TEMPLE IN HEAVEN.

BY ELDER W. H. LITTLEJOHN.

MR. MILLER'S MISTAKE EXPLAINED.

THE DISAPPOINTMENT A MATTER OF PROPHECY.

MR. BIBLIST.—"To-night, agreeably to my promise made to Maud last evening, I am to discuss the disappointment of 1843-4. You are aware that the Adventists, so called, in the outset expected that the Lord would certainly come during the year 1843, Jewish time."

Maud.—"What do you mean, father, by Jewish time?"

Mr. B.—"The Jews, Maud, commenced their year in the spring, about the 21st of March, I think; whereas we begin ours on the first of January. As I was saying, the Adventists anticipated that Christ would come in the spring of 1843, Jewish time, or 1844, our time. Disappointed in this, however, and discovering that the 2300 years were to be counted from about the middle, instead of the commencement, of B. C. 457, they found that they would terminate in the fall, instead of the spring, of 1844, according to our reckoning. The tenth day of the seventh Jewish month (in that year Oct. 22), which was the anniversary of the great day of atonement, that fell in the feast of tabernacles, was finally hit upon as the most probable date at which the Lord would make his appearance. When this day had passed, conviction settled upon the minds of the people that there must have been some error in their calculation; but that nevertheless the day of the Lord could not be far removed. From that time forward they were never generally rallied

again in a time movement. Perhaps I could not do better—as I am anxious to give you an intelligent view of this matter—than to read a few paragraphs on this point from Mr. Devens' work, 'Our First Century.' I will begin here on page 435:—

"The earliest date fixed upon by any of the Adventists as a probable time for the Lord's coming (as stated by Mr. Litch, one of the ablest and most reliable authorities), was February 10, forty-five years from the time the French army took Rome, in 1798. The next point, and the one which was thought the more probable, was February 15, the anniversary of the abolition of the papal government, and the erection of the Roman Republic. Viewing this to be the termination of the 1290 days of Daniel 12:11, they believed forty-five years more would terminate the 1335 days of verse 12. Accordingly, expectation with many was on tiptoe, fully believing that the great day of the Lord would then break upon the world. But both those periods came and passed with no unusual occurrence. At this result, much thoughtless ridicule was indulged in by some of the newspaper press, and exaggerated accounts given of the believers in the doctrine waiting in their white ascension robes to be caught up in the air, or going to the tops of the houses or into the grave-yards to watch. Very few, however, were so much shaken by their disappointment in the passing of the time, as to go back and give up the doctrine. Their confidence, as well as their religious sincerity, was beyond suspicion.

"The fifteenth of February past, the next epoch which presented itself as a leading point of time was the Passover, the season of the year when the crucifixion took place. This was looked upon by many as being a strongly marked era, on account of its being the occasion when God delivered his people from Egypt, four hundred and thirty years from Abraham's sojourn, and because on that feast the crucifixion took place. This latter event, according to the belief of many, ended the seventy weeks of Daniel 9:24. Hence, they argued, the 2300 days would terminate when the same feast arrived in 1844, and the Saviour would come. The 14th of April, therefore, was a point of time anticipated with the deepest solicitude by many. They had the fullest confidence that it would not pass without bringing the expected crisis. Others, again, looked forward to the season of the Ascension, or feast of Pentecost, as being the most likely time for the advent. But disappointment attended these, as it had previous expectations. Still, the zeal of the disciples did not fail them; and, at the East, West, and South, the same enthusiasm was manifested by the promulgators of the doctrine that 'the end of all things is at hand.' As already stated, Mr. Miller's expectations as to the time of the fulfillment of the prophetic periods, extended to the close of the Jewish year 1843, which would be March 21, 1844; and on further reflection, gave considerable weight to the consideration that the tenth day of the seventh month of the current Jewish year, which, following the reckoning of the Caraites, fell on the 22d of October, was the probable termination of several prophetic periods, and therefore would very likely usher in the great and last day. Thus it was that, on the 6th of October, he wrote: 'If Christ does not come within twenty or twenty-five days, I shall feel twice the disappointment I did in the spring.' With great unanimity, as well as honestly and heartily, was this view accepted by his followers. Indeed, the feeling was everywhere intense among them. For some days preceding the time designated, their secular business was, for the most part, suspended; and those who looked for the advent gave themselves to the work of preparation for that event as they would for death were they on a bed of sickness."

"I suppose that it would be impossible so to

depict the disappointment of Mr. Miller and his friends after the passing of the tenth day of the seventh month, as to impart anything like an adequate idea of its intensity. It was something that could be felt but never told. Perhaps there is no point this side of the first century where believers have had an experience that resembled as nearly that of the disciples at the death of Christ as did that of those who anticipated that the Lord would come on the 22d of October, 1844. When the time passed, and they failed to realize their expectations, it seemed to them that the very foundations of the gospel itself had been moved away. If you will hand me that copy of 'Life Incidents,' Maud, I will read a few sentences from one who personally experienced the poignant sorrow of that day. When he passed through that ordeal, he was young, and ardent, and thoroughly grounded in the faith that the end of all things was at hand. When he penned the language I am about to read, the frosts of many winters had silvered his hair, but had not been able to chill his love for a movement the genuineness of which, to his mind, the lapse of years had simply served to confirm:—

"The disappointment at the passing of the time was a bitter one. True believers had given up all for Christ, and had shared his presence as never before. They had, as they supposed, given their last warning to the world, and had separated themselves, more or less, from the unbelieving, scoffing multitude. And with the divine blessing upon them, they felt more like associating with their soon expected Master and holy angels than with those from whom they had separated themselves. The love of Jesus filled every soul, and beamed from every face; and with inexpressible desire they prayed, 'Come, Lord Jesus, and come quickly.' But he did not come. And now to turn again to the cares, perplexities, and dangers of life, in full view of the jeers and revilings of unbelievers who now scoffed as never before, was a terrible trial of faith and patience. When Eld. Himes visited Portland, Me., a few days after the passing of the time, and stated that the brethren should prepare for another cold winter, my feelings were almost uncontrollable. I left the place of meeting and wept like a child.

"But God did not forsake his people. His Spirit upon them still abode, with all who did not rashly deny and denounce the good work in the advent movement up to that time. And with especial force and comfort did such passages as the following, to the Hebrews, come home to the minds and hearts of the tried, waiting ones: 'Cast not away, therefore, your confidence, which hath great recompense of reward; for ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.'"

"I said a little while ago that the disappointment of 1844 resembled that of the disciples at the death of Christ in point of severity. There is another particular in which the experience of the early Christians and that of those under consideration corresponded in a very striking manner. As the resurrection of Christ brought consolation to the former, so the providential explanation of the occasion of the mistake of the latter dispelled their doubts and fears and restored joy and confidence to their bewildered minds. In process of time it was discovered that the prophecies, when correctly understood, did not teach that Christ would come in 1844; but simply that the Judgment would take place at that time, and that the advent would follow after a short but indefinite period. Mr. Miller had blundered in concluding that the sanctuary which was to be cleansed at the end

of the 2300 years, was the earth. Having made that mistake, he very naturally decided that the agent employed in the cleansing of the earth would be the fires of the last day. But as these would not descend until the Lord should come, he determined that the two events would occur together in 1844. Had he seen, as you do now, that the sanctuary of Dan. 8:13, 14 was the temple in heaven, and that its cleansing related to the work of the Judgment, he would have been saved the mortification of his disappointment; since he would have discovered that the coming of Christ could not transpire until the cases of the dead and living saints had been fully disposed of, and their reward determined."

Mr. Thoughtful.—"Did Mr. Miller ever see his error?"

Mr. B.—"No, sir. He lived but a few years, and then died feeling that he had done the will of God, but unable to explain why Christ did not come as he had anticipated."

Mr. T.—"That is very sad."

Mr. B.—"Yes, sir; but I propose now to show that the sorrow and disappointment of that good man and his followers was, in the inscrutable wisdom of our God, permitted to take place for a wise purpose; in other words, that it is a subject of prophecy, and spoken of in such a manner as to leave no doubt that God loved and pitied the men who, because of their confidence in his word as they understood it, were subjected to the jeers and scoffs of the world."

"In Rev. 10, we have a prophecy that covers the same ground with that of the Judgment message found in Rev. 14:6, 7, and given by Mr. Miller and his followers. We know that it is the same message; for the angel who gave it declared that time should be no more. He must mean prophetic time, or time covered by periods which are specially marked out in days and years in the prophecies; since in the seventh verse he declares in substance that the mystery of God, or the work of the gospel, was not to be finished until another event (the sounding of the seventh angel) should begin to take place."

Mr. T.—"I do not catch your idea."

Mr. B.—"It is this: the angel in the verse in question must have alluded to prophetic rather than literal time, since he recognizes the fact that the gospel would be preached after he said that time had ended,—a thing that could not be true of literal time."

Mr. T.—"I see."

Mr. B.—"As I was remarking, the angel of Rev. 10, and the one of Rev. 14:6, 7 are identical. One declared that prophetic time should be no more; the other that the hour of God's Judgment had come. But these declarations relate to the same point in the history of the world, since the 2300 years, which mark the commencement of the Judgment, also locate the end of prophetic time, as those years reached to a date beyond which no prophetic period extends."

Mr. T.—"Do you mean to say that there is no definite date given in prophecy for the fulfillment of any specific event this side of the termination of the 2300 years, or 1844?"

Mr. B.—"Precisely so, sir; and that statement you will find upon investigation to be correct. But to return to my argument. It is said that the angel of Rev. 10 'cried with a loud voice.' A loud voice is also attributed to the angel of Rev. 14:6, 7, showing that both were mighty angels. Again, the angel of Rev. 10 took his oath with one foot on the sea and the other on the land, thus illustrating the fact that his announcement was designed for the whole world, as the sea and the land together comprise the earth. The angel of Rev. 14:6, 7 also gave a world-wide message; for it is said that he was to preach the gospel of the kingdom 'to every nation, kindred, tongue, and people.' Where you find two prophecies to be fulfilled at the same time, both symbol-

ized by mighty angels, and both relating to a movement world-wide in its extent, it is safe to conclude that they relate to the same thing. These three particulars are fulfilled in the predictions concerning the angels of Rev. 10:1-11 and Rev. 14:6, 7; so we must decide, as said heretofore, that they are one and the same."

"Now for the results of such a conclusion. If the two angels in question symbolize the same movement, then all that is said of both of them must be fulfilled in that movement. If, therefore, I can show that the men who were to proclaim the message of Rev. 10 were to meet with a great disappointment, then those who were to give the message found in Rev. 14:6, 7 will have the same experience."

Maud.—"It is ten o'clock, father."

Mr. B.—"Is it possible! Well then I must defer my argument in regard to the disappointment until to-morrow evening."

Mr. T.—"My interest in this subject is so intense, sir, that I would gladly have you proceed for an hour or two longer; but I suppose that prudence would dictate that we should adjourn; and so I bid you both good night."

THE DEATH OF CHRIST.

BY H. V. R. MCKAY.

"I HAVE power to lay it down, and I have power to take it again." John 10:18.

This passage has been quoted as the most indubitable proof that the "divine nature" of Christ survived the death of the body; and that by his divine power he could reverse or control the physical conditions of the death of his body, and could reanimate it at will, and effect a glorious reunion with it by his *own divine* power. Now if the sequel had shown that he did reanimate himself,—*raise himself up* by his *own* power, then we might concede some propriety in the above understanding of the passage. If our Saviour had meant to be thus understood, it was because he meant thus to do, and would in the sequel have carried out the intention, and we should have been informed and assured of the fact.

But the sequel shows no such thing. On the contrary, in more than twenty instances where the event is referred to, it is said in the most definite and unmistakable language that God, or the Father, raised him up. Acts 2:24: "Whom God hath raised up, having loosed the pains of death." Who loosed those pains of death? The quotation says God loosed them. Again (verse 32), "This Jesus hath God raised up." "God the Father raised him from the dead." Gal. 1:1. And in many other places is the same stated in effect.

So we know that he did not raise himself up,—that the Father did it; and we may now inquire, What, then, did he mean to say to his disciples and to others? In the new version, in the margin, the word "power" is rendered "right;" by some commentators, "authority." These words, "right" and "authority," seem to shed light on this passage, which has been very much obscured for centuries by the unfortunate use of the word "power" instead of "right" or "authority." Christ was about to suffer the penalty of death for sin, *vicariously* for the sinner. The "wages" or penalty of sin was "death,"—eternal and absolute forfeiture of life. So if the penalty fell on the sinner, he never would have "right" to life again. But when Jesus had died "an offering for sin," had tasted death for every man, had fully become "the propitiation for our sins," he had "right," "prerogative," and "authority" to take, or receive, it back again. "Therefore doth my Father love me because I lay down my life, that I might take [or receive] it again."

If Christ's resurrection had not been contemplated in the plan of redemption, his death would never have been suffered or allowed by

the Father; for, says Peter (Acts 2:24), "It was not possible that he should be holden of it," i. e., of death. God would not have tolerated any arrangement that made his death perpetual, or even of long continuance. God would not leave his (Christ's) soul in hell (the grave), forever; no, not even long enough "to see corruption."

Thus was "Messiah the Prince cut off, but not for himself;" he "laid down his life for the sheep,"—laid down his life for a moment, that he might "take it again," and triumphantly received it back again at the hands of his loving Father. Yes, "Him hath God exalted with his right hand to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins." Acts 5:31.

"EVERLASTING."

BY H. H. BURKHOLDER.

GREAT stress is placed upon this word to prove the doctrine of the endless punishment of the wicked, but with what reason the following facts will show.

The Hebrew word, which is the equivalent of the Greek, is thus used: "I will give thee the land of Canaan for an *everlasting* possession" (Gen. 17:8); and in verse 13 the covenant of circumcision is called "an everlasting covenant." And yet the Jews were driven from the land of Canaan, and the covenant of circumcision was abolished, eighteen hundred ago! The priesthood of Aaron is called "an everlasting priesthood" (Exod. 40:15); and yet it was put aside by God's authority, and the priesthood of Christ set up in its place.

Now, did Jehovah use the word "everlasting" as meaning endless? If he did, then he has broken his promise to the Jews, or, if not this, the priesthood of Christ is an imposture, and the old covenant is still in force.

In Matt. 25:46 we find a text that is regarded by many as settling forever the endless duration of punishment: "And these shall go away into everlasting punishment: but the righteous into life eternal." The argument here is that "eternal life" and "everlasting punishment" are set against each other, and that one is just as long as the other. We admit that the word is often used to signify a strict eternity; but in such cases it takes its force from the subject or persons to whom it is applied. For example, in the expression "everlasting God," everlasting means endless, because God is immortal, not by any force of his own. The word "everlasting" borrows its endlessness from God, not God from "everlasting." So, in all cases, the adjective is modified by the noun. A strong horse, a strong mind, strong drink, strong language—in each one of these phrases "strong" has a different meaning, according to the nature of the subject or noun. So of a wise man, a wise God; in the last case the word "wise" means infinite wisdom, but not in the first; and the meaning of infinite is not in "wise" but in "God." It is the same with "everlasting;" it never has the force of endless in itself. In order to make it mean endless when applied to punishment, it must be shown that punishment is in its nature as necessarily endless and infinite as God is.

Now my reply to Matt. 25:46 is, that the life of the blest is not presumed to be endless because of the word "everlasting," but because of God's infinite goodness,—the same reason which weighs against the presumption that the punishment of the wicked is endless. Show that there is as much reason *from the nature of God* to suppose that evil and suffering will be endless as that good and happiness will be, and there may be some force to the argument. In conclusion, will you please read Isa. 10:17, 18; Mal. 4:1-3; also Obad. 15:16.

—The holy soul ought to be so strong it would not feel burdens.—C. P. Masten.

Choice Selections.

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

"NOBODY KNOWS BUT JESUS."

"NOBODY knows but Jesus!"
'Tis only the old refrain
Of a quaint, pathetic slave song;
But it comes again and again.
I only heard it quoted,
And I do not know the rest;
But the music of the message
Was wonderfully blest.
For it fell upon my spirit
Like sweetest twilight psalm,
When the breezy sunset waters
Die into starry calm.
"Nobody knows but Jesus!"
Is it not better so,
That no one else but Jesus,
My own dear Lord, should know?
When the sorrow is a secret
Between my Lord and me,
I learn the fuller measure
Of his quick sympathy.
Whether it be so heavy,
That dear ones could not bear
To know the bitter burden,
They could not come and share;
Whether it be so tiny
That others could not see
Why it should be a trouble,
And seem so real to me;
Either and both I lay them
Down at my Master's feet,
And find them, alone with Jesus,
Mysteriously sweet,—
Sweet, for they bring me closer
To the dearest, truest Friend;
Sweet, for he comes the nearer,
As 'neath the cross I bend.
Sweet, for they are the channels
Through which his teachings flow;
Sweet, for by these dark secrets,
His heart of love I know.
"Nobody knows but Jesus!"
It is music for to-day,
And through the darkest hours,
It will chime along the way.

—Golden Censer.

AN EXPERIENCE IN THE MATTER OF DRESS.

IN the hope that it may help some of God's children who are longing to walk in everything so as to please him, I desire to speak of what he has taught me with regard to dress; which, though in itself so secondary, is a matter of no small importance to Christian women.

The promises of God as to the guidance of his children's minds and inclinations generally, are very numerous; and one of the results of this guidance is what we may call spiritual instinct,—an inward shrinking from anything inconsistent with, or unseemly for, a Christlike walk.

I believe my own experience in this matter of dress is a very usual one among Christian women, and that many suffer great loss, as I did, from not recognizing the Lord's voice in their feelings concerning it. In the beginning of my Christian life, I was so exclusively interested in the things of eternity that there seemed no room for thought on such a subject as dress. But later on, when the effects of the new life necessarily spread outward, as well as existed within, I began to feel troubled about my dress, and longed to know just what would be right for me to do about it.

My friends being for the most part Christians, I relied upon their explanation of the Scripture teaching on the subject, and took it for granted that their practice was right, although I had many secret misgivings, and often wished that the course which seemed to me the only right one had been more explicitly insisted upon in the Bible. The longer I lived, the more I shrank, sick at heart, from the fashions and ornaments of the world, which, alas! seemed to be so equally shared by the church; but my confidence in the piety and judgment of my friends, and my want of understanding

the exact meaning of the Scripture rules, kept me from yielding to the spiritual instinct which I now believe was the voice of God to my soul. And I cannot but think that were Christian women to be honest, the majority of them would confess to the same impressions.

All this was felt before I knew anything practically of entire consecration to God, or an hourly life of faith. But when the Lord in infinite love led me to receive Jesus as my all and in all, and to yield my whole self up to his control, I began to feel more strongly than ever that the outward conformity to the world, which appeared in my own dress and that of most other Christian women that I knew, was utterly opposed to the spirit of such commands as "Come out from the world, and be separate," "Walk as Christ walked," "Let your light shine before men," "Be not conformed to this world," and numerous other similar directions. And I felt that even had there been no distinct commands on the subject of the dress of Christian women, these principles ought surely to be enough. But I still hesitated to make myself singular among other and better Christians until I could understand just what the teachings of Scripture implied. I therefore prayerfully examined the two well-known passages on the subject, and determined to abide by the result; and I found the impressions already made on my mind by the Spirit entirely coincided with what seemed to me the plain and obvious meaning of the texts in question.

I believe our gracious Lord has condescended to give us very clear indications of his will on this subject, and that we are distinctly warned against the outward adorning of "gold or pearls or costly array." And to avoid these things, which, honestly considered, are very comprehensive, would bring about a marked change in the dress of the large majority of Christian women; for surely the correct reading of these passages means, that the outward adorning is to be exchanged for "the inward ornament of a meek and quiet spirit, which in the sight of God is of great price." And I feel entirely convinced, both from observation and my own experience, that no outward thing so separates a woman from the world, and so delivers her from its ensnaring influences, as does this separation in dress; and that the laying aside of everything that is doubtful in the matter, is to us the removal of many a snare and hindrance, and does in a wonderful manner seem to leave the soul free to receive and follow the Lord's leading on every other point, besides giving an undoubted strong influence over others.

As regards the guidance of the Spirit as to details, I would only say that if we are troubled about any article of dress, we must at once bring it to the Lord and ask him to teach us. And if after thus committing it to him, we are still in doubt about it, the only safe course is to give it up, giving the Lord's side the benefit of the doubt; for we are plainly taught that he that doubteth is condemned if he eat, for whatsoever is not of faith is sin.

It must never be forgotten that this blessed life of union with Christ involves prompt obedience to his commands, and that the soul cannot rest in him where there is failure to obey. We cannot give ourselves to God to live in his will and have a single reserve at any time without getting into trouble. The only way to maintain an untroubled spirit and a straight walk is to yield to his blessed teaching at every step.

My great desire, however, in putting these thoughts before others, is not so much to press the duty, as to set forth the privilege we have in being called to such an entire dedication, both within and without, to our loving and beloved Lord, that even in such an insignificant matter as our apparel, he should condescend to take an interest and give us directions. It seems so wonderful and so delightful that we may even dress for him, as well as speak or

sing for him. And to know it to be our calling and privilege so to live in God's will as that it should extend even to such trifles, makes for us a heaven upon earth.

"He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—*Union Signal*.

THE CHOPPED BIBLE.

"TAKE it and read!" said the voice to Augustine, as he lay in the garden with a roll of the gospels by his side. He obeyed, and the dissipated skeptic became a Christian preacher. The best way to acquire faith in the Bible is to read it. The book is its own evidence.

A few years ago a Bible distributor, while passing through a village in Western Massachusetts, was told of a family in whose home there was not even the cheapest copy of the Scriptures—so intense was the hostility of the husband to Christianity. The distributor started at once to visit the family, and found the wife hanging out her week's washing. In the course of a pleasant conversation he offered her a neatly bound Bible. With a smile which said "Thank you," she held out her hand, but instantly withdrew it. She hesitated to accept the gift, knowing that her husband would be displeased if she took it.

A few pleasant words followed, in which the man spoke of the need of the mind of divine direction, and of the divine adaptation of the Bible to that need, and the woman resolved to take the gift. Just then her husband came from behind the house with an ax on his shoulder.

Seeing the Bible in his wife's hand, he looked threateningly at her, and then said to the distributor, "What do you want, sir, of my wife?"

The frank words of the Christian man, spoken in a manly way, so far softened his irritation that he replied to him with civility. But stepping up to his wife, he took the Bible from her hand, saying,—

"We've always had everything in common, and we'll have this too."

Placing the Bible on the chopping-block, he cut it in two parts with one blow of the ax. Giving one part to his wife, and putting the other in his pocket, he walked away.

Several days after this division of the Bible, he was in the forest chopping wood. At noon he seated himself on a log and began eating his dinner. The dismembered Bible suggested itself. He took it from his pocket, and his eyes fell on the last page. He began reading, and soon was deeply interested in the story of the Prodigal Son. But his part ended with the son's exclamation,—

"I will arise and go to my father."

At night he said to his wife with affected carelessness, "Let me have your part of that Bible. I've been reading about a boy who ran away from home, and after having a hard time decided to go back. There my part of the book ends, and I want to know if he ever got back, and how the old man received him."

The wife's heart beat violently, but she mastered her joy, and quietly handed the husband her part without a word.

He read the story through and then re-read it. He read on far into the night. But not a word did he say to his wife.

During the leisure moments of the next day, his wife saw him reading the now joined parts and at night he said abruptly,—

"Wife, I think that is the best book I ever read."

Day after day he read it. His wife noticed his few words, which indicated that he was becoming attached to it. One day he said,—

"Wife, I'm going to try and live by that book; I guess it's the best sort of a guide for a man."

Special Attention.

SOCIALISM.

At the meeting of the Home Missionary Society at Saratoga last spring, the dangers to the nation involved in socialism, and the duties of the church toward the masses in our towns and cities, were discussed in effective speeches by President Seelye, of Amherst College, the Rev. Messrs. S. H. Virgin, H. A. Schauffler, and Lyman Abbott. Below we give an extract from the remarks of Pres. Seelye. Great and good men may utter wise words of warning, and may lay plans to avert the threatening calamities. It is well. But these evils will be rooted out and overthrown only by the glorious appearing of the great God and our Saviour, Jesus Christ. Hasten the glad day!

"He who has an understanding of the times in which we are living does not fail to notice one question more significant than all others,—one focal point to which all lines of inquiry tend, and from which all lines of influence for the future radiate. That tendency of the individual to exalt himself above authority, which has been steadily growing in the civilized world for the last three hundred years, has now reached a boldness and prominence and consciousness of power whose possible outcome dwarfs all other possibilities in our immediate future. What is to be the effect of this enlargement of individual claims upon social responsibilities and obligations? What is to be the result upon law of this increasing exaltation of liberty? Not simply in Europe—in Russia, Germany, France—but here in America as well, questions of social order have a significance which must receive soon, and ought to receive now, our most earnest attention.

"Here in America there are tens of thousands, perhaps a hundred thousand men, who do not hesitate to declare their enmity to every existing social institution, and their readiness to make war upon it with every engine of destruction. There have been robbers and assassins, ready for pillage and murder and rapine, in every period; but I do not know of any previous time where the breaking down of society, by the destruction of all social rights, has been boldly and openly entered upon with a clearly-defined aim by multitudes of men. And yet there are multitudes among us, not congregated in a single place, not organized in a single body, but with common aims, often coming together in conventions, forming themselves into societies, sometimes secret and sometimes open, who support widely circulated journals as their organs, and who openly advocate, on the platform or through the press, the destruction by fire, by the bullet, by dynamite, by any agency which can be reached, the property and the life of those whose ways of living they condemn.

"There are, I say, multitudes of these men among us. They are earnest and determined. And their number is increasing. They are making converts within our own borders, and they are receiving steady increase from immigration. They are the signs here and elsewhere of an attempted revolution, which, if it succeeds, will destroy the whole structure of our civilization, and if it does not succeed, threatens to shake it to its center. I cannot read the signs of the times without feeling that all questions with which we are wont to interest ourselves are little in comparison with this. It is not enough that we ask how to meet the impending danger. We must go deeper. We must get at the root of the difficulty. We must reach and remedy the sources of the disease—a difficult undertaking, requiring much thought and toil, but to which we should gird ourselves with whole-souled Christian earnestness.

"It is quite clear at the first glance that we are not going to do this work by advancing education. The leaders in this social disturbance are not lacking in education. They are, in fact, largely the products of the universities. Whether this indicates that some of our universities are pursuing defective methods of education, I do not now inquire; for whether this be true or not, the fact remains that our ordinary educational appliances have force to increase but not to lessen our social disturbances. The only light that will clear up

the darkness is the light of life. 'Love worketh no ill to his neighbor,' therefore love is the fulfilling of the social law. 'Charity seeketh not her own,' therefore charity is the bond of social perfectness. To penetrate human hearts by love, to bind them together in self-forgetting endeavor, is equally the true individual life and the true social perfection."

BIBLE-MAKING.

MANY of our readers are somewhat familiar with the work of the American Bible Society. The following extract from the New York *Tribune* gives some interesting statistics of the magnitude of the work:—

"Just above Cooper Institute [New York City] stands a six-story building, the home and workshop of the American Bible Society. Plain in architectural design and unobtrusive in outward appearance, it serves a potent and far-reaching purpose. From its store-rooms over 1,000,000 copies of the Scriptures, printed in 164 languages and dialects, are annually distributed throughout the world. The Society was organized in May, 1816, by a convention of delegates from different parts of the country. Its business is conducted by a Board of Managers, consisting of thirty-six laymen of various Christian denominations. The publishing business is under the charge of Caleb T. Rowe. A. L. Taylor, the treasurer, found time recently to say to a *Tribune* reporter:—

"Ours is a manufacturing, commercial, and benevolent business. We never sell above cost price, more frequently below, and not seldom give the Bibles out and out. The channels of distribution in this country are through the trade, through about 2,000 auxiliary societies, and through the agency of colporters who are employed to carry books into sparsely settled sections. To some extent we also use other benevolent bodies as agents. The distribution in foreign countries is done mainly by the agencies at Constantinople, Yokohama, Shanghai, Rio de Janeiro, Montevideo, Mexico, St. Petersburg, and Tabreez, Persia. The number of volumes issued from our house last year was 1,357,051; the number made in other countries, 451,164. During the sixty-eight years that the Society has been at work, 43,892,031 Bibles and Testaments have been scattered among the peoples of the earth, including over 12,000 copies for the blind."

"And your general expenses—how are they met?" suggested the reporter.

"The deficit is covered by contributions, legacies, and the rent from the building. Our total annual income from all sources is upward of \$600,000. Last year we employed 400 colporters in America, and gave work to 200 persons in this building. Our fortnightly pay-roll now ranges from \$10,000 to \$12,000."—*Christian Union*.

A PAINTER'S BILL.

THE following is a true copy of a painter's bill at Cirencester, delivered to the churchwardens of an adjoining parish:—

To C. Ferebee, Churchwarden of Siddington.

To Joseph Cook, Dr.

For mending the Commandments, altering the Relief, and making a new Lord's Prayer, £1. 1s. Scraps, 23 Aug.

The reader may smile at the foregoing "bill,"—but how about "mending the commandments," by Constantine in A. D. 321–23, when he introduced Sunday observance by law, in place of the observance of the Sabbath? Does it ever occur to you, reader, that our Sunday-keeping is only after a man-mended and cobbled commandment?—*Sabbath Memorial*.

—If we do not flatter ourselves, the flattery of others will not be able to injure us.—*La Rochefoucault*.

—God's mercy is so great that it forgives great sins to great sinners, after great lengths of time; and then gives great favors and great privileges, and raises us up to great enjoyments in the great heaven of the great God. As John Bunyan well saith: "It must be great mercy, or no mercy; for little mercy will never serve my turn."—*C. H. Spurgeon*.

The Sabbath-School.

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

LESSON FOR THE THIRD SABBATH IN DECEMBER.

(See Instructor for Dec. 10, 1884.)

SPIRITUALISM.

SAUL AND THE WITCH OF ENDOR.

INTRODUCTION.—The time of the incident which we are to study this week was about 1056 B. C. Saul was king of Israel. Samuel, his former spiritual adviser, and an authorized prophet of God, had been dead about two years. There was war between the Philistines and the children of Israel, and they were upon the eve of a great battle. As Saul gazed upon the hosts of the enemy, "he was afraid, and his heart greatly trembled;" for he knew that the Lord was not with him. Ever since that memorable day, twenty-three years before, when, for disobedience, stubbornness, and rebellion, the Lord had sent him that solemn message, twice repeated, by the mouth of his prophet, "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king," Saul had been a God-forsaken man. Never again did Samuel visit him; and the Spirit of the Lord departing from him, an evil spirit was permitted to trouble him. 1 Sam. 15:24, 35, and 16:14. And now, upon the eve of this battle which was to decide his fate, with many misgivings Saul inquires of God concerning its result. But the Lord was silent; his rejection of Saul had been final; in neither of his own appointed ways would he make answer.

SAUL SEEKS UNTO A FAMILIAR SPIRIT.—Rejected of God, and denied an answer relative to the events of the morrow, Saul gives abundant proof (if that were needed) of his departure from God by turning for information to a source expressly forbidden of God. The Lord had expressed his abhorrence of the wicked works of those who were led by Satan, whether performed under the name of enchanter, witch, charmer, consulter with familiar spirits, wizard, or necromancer (see Deut. 18:9–12); and he had decreed that all who practiced these works should be cut off. Ex. 22:18; Lev. 20:27. Saul himself in former times had made efforts to rid the kingdom of these people, so that only a few who had eluded the vigilance of those who were intrusted with the execution of his orders, remained in the land. For one of these he now inquired,—“a woman that hath a familiar spirit;” and his servants told him that one dwelt at Endor, seven or eight miles north of Gilboa. So disguising himself that the woman might not know he was Saul and refused to exercise her powers for fear of being punished, he took with him two men, and in the darkness of night made his way around the camp of the enemy until he reached the place where the woman dwelt, and stood in her presence. Requesting her to divine unto him by the familiar spirit, the woman replied by reminding him of the decree of death that was out against those who had familiar spirits, and accused him of laying a snare for her life. But Saul made oath, saying, “As the Lord liveth, there shall no punishment happen to thee for this thing.” Thus reassured, the woman inquired, “Whom shall I bring up unto thee?” and Saul replied, “Bring me up Samuel.”

Let us pause here for a moment to place two views side by side, that as we proceed in our examination of this account we may see more clearly which view is the more consistent with all the circumstances of the case.

1. It is generally claimed that Samuel really appeared on this occasion, and that therefore the dead are conscious, and man has an immortal soul.

2. The other view is this: That Samuel did not actually appear, the manifestation being only that of ancient necromancy, which finds its exact counterpart in modern Spiritualism.

But to return to the narrative. As soon as the woman saw the form of Samuel, she cried out with a loud voice. Some say that her alarm was occasioned by the appearance of Samuel, whom she

had not expected to see, but who was sent by God to deliver his terrible message to the wicked king. But let us keep close to the narrative, neither assuming anything, nor drawing any unnecessary inferences. Suppose an individual cries out in terror, or alarm; what would we naturally expect the first words of the person would be after the cry was uttered? I think all would agree to the answer that they would most naturally be words explaining the cause of alarm. So in this case, the cause of the woman's alarm is revealed by her first words addressed to the king, "Why hast thou deceived me? for thou art Saul." How the woman learned that her visitor was Saul is not stated. That the information came in connection with the appearance of Samuel is clear; and the most reasonable explanation is that this spirit personating Samuel revealed it to her. Thus Josephus expressly declares that "Samuel had informed her who he [Saul] was;" and Matthew Henry says her familiar spirit, it is likely, informed her of it. At all events, it is hardly reasonable that she should have cried out with fear at seeing the form of Samuel; for her occupation had made her familiar with ghostly scenes. Moreover, the whole tenor of the narrative goes to show that the woman expected, or at least pretended to expect, to see the spirit that should be brought up. Saul, familiar as he must have been with the practices of necromancy, expected her to see something of this kind; for in the thirteenth verse he inquires, "What sawest thou?" whereas the woman had said nothing about seeing anything. On the other hand, there was abundant reason for her to be alarmed when she learned that it was the king who consulted her; for he it was whose order had caused the death of all those of like occupation that could be found. At the outset she had feared he was laying a snare for her life by inducing her to engage in her unholy practices and then betraying her to the king, and here she was in the presence of the king himself! No wonder she cried out with fear.

After the woman's fears had been calmed, she responded to Saul's question as to what she had seen, by declaring that she saw gods ascending out of the earth. The word translated "gods" is the Hebrew *elohim*, used throughout the Bible to denote the Supreme Being; but Gesenius says it "is put for a godlike shape, apparition, spirit, in 1 Sam. 28:13, where the sorceress says to Saul, 'I see a godlike form ascending out of the earth!'"

Coming to the fourteenth verse, Saul inquires for a more particular description of the apparition she had seen; and she told him it was an old man covered with a mantle. When Saul perceived from this description that it was Samuel, he stooped with his face to the ground, and bowed himself. It will be observed that Saul did not himself see the spirit; but knew it was Samuel only from the woman's description of it. Smith's Bible Dictionary says, "It seems that the woman saw the appearances, and that Saul only knew of them through her, perhaps not daring to look; else why should he have asked what form Samuel had?" And quaint Matthew Henry remarks: "Saul, preceiving from the woman's description, that it was Samuel, stooped with his face to the ground, either, as it is generally taken, in reverence to Samuel, though he saw him not, or perhaps to listen to that soft muttering voice which he now expected to hear; for they that had familiar spirits peeped and muttered (Isa. 8:19); and it would seem Saul bowed himself (probably by the witch's direction) that he might hear what was whispered, and listen carefully to it; for the voice of one that hath a familiar spirit is said to come out of the ground, and to whisper out of the dust. Isa. 29:4. He would stoop to that who would not stoop to the word of God."

The statement made in verse 19 that Saul should be with him on the morrow shows conclusively the folly of those who maintain that it was the immortal soul of Samuel that conversed with Saul. For if it were as they claim, it follows that the soul of wicked Saul, whom God had rejected, and had utterly refused to answer, who among his last acts consulted a familiar spirit,—a thing positively forbidden of God, and who died by his own hand, a miserable suicide,—went to be the next day with Samuel in Paradise! And indeed, this is just what many feel compelled to maintain. Thus Rev. Charles Wesley sung:—

"What do these solemn words portend?
A ray of hope when life shall end.
Thou and thy sons, though slain, shall be
To-morrow in repose with me.
Not in a state of hellish pain,
If Saul with Samuel do remain:
Not in a state of damned despair,
If loving Jonathan be there."

And Adam Clark thinks the sin of Saul was visited with a violent death, while the mercy of God was extended to the soul. No one will shrink from believing that the "loving Jonathan" will be saved; but there was a vast difference between his character and Saul's. If the latter is to be saved, who then may not hope for salvation? How, then, would Saul be with Samuel on the morrow?—With him among the dead.

The subject under consideration must not be left without an explanation of the only serious objection which is offered against the views herein advocated. Four expressions are quoted,—*"The woman saw Samuel"* (ver. 12); *"And Samuel said to Saul"* (ver. 15); *"Then said Samuel"* (ver. 16); and *"Because of the words of Samuel"* (ver. 20),—and it is asked how these could have been written if Samuel was not there, and did not speak language attributed to him? I know of no clearer explanation than that of Eld. U. Smith in *"Man's Nature and Destiny,"* page 155. He says:—

"This is easily explained by a very common law of language. Consider the circumstances. The woman stood ready to bring up any one that might be called for. She believed, of course, that they actually came, just as mediums now-a-days believe that the forms they see are those of their departed friends. Samuel was called for, and this mantled old man appeared. She supposed it was Samuel; and Saul supposed it was Samuel; and then, according to the general law of the language of appearance, the narrative proceeds according to this supposition. When it says Samuel, it only means that form that appeared which they supposed to be Samuel."

PRACTICAL OBSERVATIONS.—There are many other interesting things that might be said; but I know of nothing that would be more profitable than the following practical observations from that prince of practical commentators, Matthew Henry:—

1. "Did any ever seek the Lord, and not find him? Yes, Saul did; *the Lord answered him not*, took no notice either of his petitions or of his inquiries; gave him no directions what to do, or any encouragement to hope that he would be with him. (1.) He inquired in such a manner that it was as if he had *not inquired at all*. Therefore it is said (1 Chron. 10:14), *He inquired not of the Lord*; for he did it faintly and coldly, and with a secret design, if God did not answer him, to consult the devil. (2.) He inquired of the Lord when it was too late, when the days of his probation were over, and he was finally rejected. 'Seek ye the Lord while he may be found;' for there is a time when he will not be found. (3.) He had forfeited the benefits of all methods of inquiry. Could he that hated and persecuted Samuel and David, who were both prophets, expect to be answered by prophets? Or he that had slain the high priest, to be answered by Urim? Or he that had sinned away the Spirit of grace, to be answered by dreams? No; 'Be not deceived, God is not mocked.'

2. "Had one told Saul, when he was destroying the witches, that he himself would ere long consult with one, he would have said as Hazeel did, 'What! is thy servant a dog?' But who knows what mischief they will run into that forsake God, and are forsaken of him?"

3. "Saul came in disguise, but Satan soon discovered him; Satan comes in disguise, in the disguise of Samuel's mantle, and Saul cannot discover him. Such is the disadvantage we labor under in wrestling with the rulers of the darkness of this world, that they know us while we are ignorant of their wiles and devices."

4. "When God in his word speaks terror to sinners, he opens to them at the same time a door of hope if they repent; but they that apply themselves to the gates of hell for succor must there expect darkness without any glimpse of light."

C. C. L.

—The martyrs to vice far exceed the martyrs to virtue, both in endurance and in number; so blinded are we by our passions that we suffer more to be damned than to be saved.—*Colton*.

KENTUCKY SABBATH-SCHOOL ASSOCIATION.

THE fifth annual session of the Kentucky Sabbath-school Association convened at Glasgow in connection with the camp-meeting.

FIRST MEETING, OCT. 5 AT 9 A. M.—Prayer by Eld. S. Osborn. The minutes of the last annual session were read and accepted. The President being absent, the Vice-President took the chair. On motion, the Chair appointed the following Committee on Nominations: R. M. J. Pound, James Forrest, and A. P. Williams. A Committee on Resolutions was also appointed, but after considering the matter it was agreed that if former resolutions were all carried out, there was no need of new ones.

Adjourned to call of Chair.

SECOND MEETING, OCT. 13, AT 5 P. M.—The Nominating Committee reported as follows: For President, Green Trent; Executive Committee, W. H. Saxby and R. M. J. Pound; Secretary, Sallie B. Pound. These names being considered, the nominees were elected.

Adjourned *sine die*. SALLIE POUND, Sec.

THE QUESTION CORNER.

MAY OFFICERS BE TEACHERS ALSO?

IN Sabbath-schools where the talent is small, the superintendent and secretary are often employed as teachers also. Is this advisable for the best interests of the school?
I. S. M.

Not unless the circumstances make it absolutely necessary. In case there are no others who can teach, it may become a necessity for the superintendent or secretary to take a class; and to meet a necessity is always advisable. The superintendent should be at liberty to visit every class in the school every Sabbath; and unless the school be too large, he falls short of his duty if he does not do this. The secretary, also, should be at liberty to visit every class, if need be, in order to be able to give a correct and interesting report the next Sabbath. Still, circumstances must in a measure determine the proper course. If the school is very small, consisting of only one or two classes, it would be perfectly proper, and in many cases advisable, for these officers to act as teachers. One thing is clear, the superintendent would better teach than do nothing during the recitation. If he does not teach, he should spend a portion of his time with each class, encouraging and assisting wherever he sees an opportunity.

THE HELP OF TEACHERS' MEETINGS.

CAN a teacher do efficient work as such without attending the teachers' meetings?
A. K.

If a direct answer to this question is desired, I should be compelled to say, Yes, and then explain. The definition of efficient Webster gives as follows: "Causing effects; producing results; actively operative; not inactive, slack, or incapable; characterized by energetic and useful activity." Now, many teachers have so taught as to produce good results, even before teachers' meetings were known; and many are thus teaching to-day, who never have attended a teachers' meeting. At the same time it is true that teachers have done efficient work without lesson papers or maps or many other of the modern helps to Sabbath-school work. But no one questions the fact that they can do more efficient work with these appliances. So a teacher may perhaps do efficient work without attending the teachers' meeting; but he will do far more efficient work if he does attend. Some sort of an opportunity for the officers and teachers to counsel together with reference to plans, methods, difficulties, experiences, etc.,—call it what you will, and hold it when you please,—seems indispensable to every school; and for a teacher willfully and habitually to absent himself from these opportunities is absolutely inexcusable.
C. C. L.

—Punctuality should be a point with Christians. They should be examples in all things.

—The choicest human souls thirst most for the fountains of sympathy and love. Whoever learns to stand alone must learn to fall alone.

—I hate anything that occupies more space than it is worth. I hate to see a load of band-boxes go along the street, and I hate to see a parcel of big words without anything in them.—*Hazlitt*.

The Review and Herald.

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

BATTLE CREEK, MICH., DEC. 9, 1884.

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

THE EAST AND WEST GREET EACH OTHER.

THERE was received at this Office, Sunday, Nov. 30, a letter from a Turk residing in the eastern portion of Asia Minor, about twenty miles north of Aleppo. This brother has acquired a knowledge of English so as to be able to write it quite intelligibly. Some tracts from this Office had been sent to him, and were received with great favor. They convinced him upon the Sabbath question, and he is now observing the seventh day. So interested has he become in spreading the knowledge of these things before others, that he has translated three of the tracts into the Armenian and Turkish languages, and is having his friends as far as possible read the manuscripts. With these, he says, he goes forth to advocate these truths, his sword in this warfare being the Holy Bible. He is studying at a medical college, the professors in which are from America. He desires to know more of the faith we profess, and requests that other books may be sent him, which request will be cheerfully granted. We trust the Lord may make him a useful instrument in his hand in that far eastern clime.

The same day in which we received the foregoing letter, the mails from the opposite direction brought us news of the advancement of the truth into a far western field. Two papers were received, *The Daily Bulletin*, and *The Morning Guide*, published in Honolulu, in the Sandwich Islands, giving an account of the missionary operations upon which our brethren are entering there. The *Daily Bulletin* contained this notice:—

"The International Book and Tract Society, which, since its institution in 1874, has issued an enormous quantity of religious and health publications, has lately opened a free reading-room and depository at 189 Nuuanu Avenue in this city, where the public are cordially invited by the agents and managers, L. A. Scott and A. La Rue. Similar institutions have been established by the Association in many of the principal cities of America and Europe. Last year it gave away over 10,000 volumes of its standard works to public libraries of the United States, at a cost of more than as many dollars, besides many volumes to English and Australian libraries. The local institution has given full sets of the principal works on the Sabbath and on the prophecies to the Honolulu Library and the Y. M. C. A. Library. Besides those, the titles and authors of which were mentioned in an acknowledgment in these columns a few days ago, the shelves of the depository are crowded with a variety of religious literature that cannot fail to be of intense interest to Bible students generally, whether they accept all the tenets therein set forth or not. The rooms are very snug, with comfortable accommodation for those who may desire an hour's quiet reading."

In the *Morning Guide*, in connection with the notice of the reading-room, there was made particular mention of some of the standard books to be found there; namely, the "History of the Sabbath," "Thoughts on Daniel," "Life of Wm. Miller," "Life Sketches," the "United States in Prophecy," the "Sanctuary and Twenty-three Hundred Days," "Sketches from the Life of Paul," and the four volumes of the "Great Controversy" by Sr. White.

We rejoice in this opening of a mission in the Sandwich Islands, and bespeak for Brn. Scott and La Rue, an interest in the earnest prayers of our brethren everywhere that the blessing of Heaven may attend their work.

From the correspondence we are receiving we learn that great interest is felt in the mission to Australia, which it is designed to open in the spring.

Thus the message is reaching out its long arms East and West, destined soon to encircle the globe and finish its work. Praise ye the Lord!

LOOKERS ON, AND WHAT THEY THINK.

ONE of our canvassers, while passing on the cars between two of our western cities, fell in with a prominent editor, and a bishop, belonging to one of the leading denominations of our land.

Soon learning that the canvasser was a Seventh-day Adventist, the conversation naturally turned upon S. D. Adventists and their work. Thereupon the bishop turned to the editor and said:—

This people [the S. D. Adventists] are "the greatest marvel of development of the last forty years. With all the opposition imaginable, with the most unpopular doctrines, in spite of all difficulties, this people have grown out of nothing and poverty, to be one of the most successful in making themselves felt all over the earth; and their cause is onward in spite of everything."

The editor replied: "We think it a good deal to have a subscription list of 17,000 for one paper, although we have been in existence so long; but they [the Adventists] have tens of thousands who are reading their papers which are being sent out all over the world."

The canvasser adds in his letter that he was really surprised to find that people of that class were giving so much attention to this matter as to understand so well about our history and our work. But we may expect them to do this much more in the future; for less and less is this work to be done in a corner.

EVENTS OF DAN. 9: 26, 27.

AFTER the introduction of the period of the seventy weeks in verse 24 of Daniel 9, the remainder of the chapter, so far as time is concerned, is confined to that period. The seven weeks, the threescore and two weeks, and the one week, subsequently mentioned, are simply subdivisions of the seventy; for these all added together amount to just seventy. This proposition is too evident to require proof; and it has never been denied, so far as we are aware, except by a few interested persons who have been reduced to a state of desperation in their efforts to bolster up an exploded and hopelessly shattered theory.

This point admitted, it is easy to locate the events assigned to these various subdivisions. Thus, seven of these prophetic weeks, forty-nine years, are allotted to the building of the city. Sixty-two weeks more, or 434 years, reach to the manifestation of Messiah, the Prince, or to the baptism and commencement of the public ministry of Christ. One week more remains to complete the seventy; and this week, seven years, is allotted to the confirmation of the covenant with the Jewish people.

This covenant must be one of the two great covenants which constitute the leading theme of the Scriptures, the old and the new. But it was not the old covenant which the Lord made with Israel when he brought them out of Egypt; for that was to cease with the coming of the Messiah; and he was to introduce the new covenant which was to take the place of the old. The cutting off of the Messiah (verse 26), all agree refers to the crucifixion of Christ. But Christ was the great antitype of all the Jewish sacrifices and oblations; and when he died upon the cross these sacrifices and oblations came to an end. At that point, so far as being any part of the divine economy, which is, of course, all that the prophecy deals with, these sacrifices and oblations ceased. No scripture

recognizes them as in existence after that. Every intelligent Christian understands this. The ceasing of the sacrifice and oblation, therefore, spoken of in verse 27, refers to the crucifixion of Christ. But Christ's crucifixion, as he expressly affirmed to his disciples, was the ratification of the new covenant which he came to establish. Matt. 26: 28; Heb. 8: 6; 10: 9. This is therefore the covenant which was to be confirmed for one week, spoken of in the same verse (Dan. 9: 27).

And the one who confirms this covenant is the Messiah. He was engaged personally in the work only the first half of the week; for in the "midst" (middle) of this week he was cut off. But his disciples took up the work where he left it, and confirmed the word to the house of Israel and Judah during the last half of that last week of the seventy which were allotted to the Jews. This Paul expressly declares in his epistle to that people. Heb. 2: 3.

The only seeming difficulty is the evident allusion to Titus and his army in verse 26, as "the people of the prince that shall come," and then the immediate introduction of the pronoun "he" in verse 27, referring not to Titus, but to an antecedent back of him, the Messiah of verse 26. Some read the words, "the people of the prince that shall come," as follows: "The prince's future people;" and then claim that the prince there also refers to the Messiah, and that his "future people" were the Romans, or Gentiles, of whom the Christian church was to be almost wholly made up in the future. But we see no difficulty in referring the prince of verse 26 to Titus; and inasmuch as Titus at the head of the Roman army did destroy Jerusalem, this application seems the most natural.

Now as we seek for the antecedent of the pronoun "he" in verse 27, we are guided by several conclusive considerations. First, there is the reference to the "one week," the last of the seventy, which carries us back to a point of time far antecedent to the coming of Titus to Jerusalem; secondly, the mention of the covenant does not suggest the work of Titus; for he confirmed no covenant "with" the Jewish people, nothing of the kind; thirdly, the only covenant confirmed with Israel and Judah was the new covenant according to the prophecy of Jeremiah 31: 31-33, which points us to the time and work of Christ; fourthly, the same "he" who confirms the covenant, causes the sacrifice and oblation to cease; and we know that that was done by Christ at his crucifixion; and fifthly, to refer the pronoun "he" to the Messiah who is mentioned in the preceding verse, is not anywhere near so abrupt a transition as to refer the pronoun "he" in 2 Sam. 24: 1, to Satan, who is nowhere mentioned in the connection, instead of to the Lord, who appears as the leading subject only six words before. But according to 1 Chron. 21: 1, Satan is the antecedent, understood, of the pronoun "he" in 2 Sam. 24: 1.

So it seems that the prophet Daniel in each of the verses, 26th and 27th of his 9th chapter, begins with the Messiah and glances forward to the destruction of Jerusalem, and in the last verse, still beyond that to the destruction of the Roman power itself. We may paraphrase the verses thus: "And after threescore and two weeks, namely in the middle of the last or seventieth week, shall Messiah be cut off, but not for himself; and the people, the Romans, of the prince, Titus, that shall come, shall destroy the city, Jerusalem, and the sanctuary; and the end thereof shall be with a flood, and unto the end of the Jewish war desolations are determined upon Jerusalem. And [now going back again to the seventy weeks] he, the Messiah, shall confirm the new or gospel covenant with many, that is, with the house of Israel and the house of Judah [Jer. 31: 31-33] for one week, the last week of the seventy, and in the midst, middle, of

this week, he, the Messiah, shall cause the Jewish sacrifices and oblations to cease, by himself dying as their great antitype on the cross; and soon after that the idols of the desolator, the Roman power, shall appear upon the battlements (margin) in the destruction of Jerusalem, and he, the Messiah, whom they had rejected and crucified, shall make it, Jerusalem, desolate (Matt. 22:7), until the consummation of all things, when that that is determined, namely, final destruction, shall be poured upon (margin) the desolator, or the Roman power, which had destroyed Jerusalem."

Facts are in harmony with this interpretation. Beginning the seventy weeks in 457 B. C., seven weeks, or 49 years, saw Jerusalem restored in B. C. 408; sixty-two weeks more, 434 years, bring us to the autumn of A. D. 27, where Christ was baptized and was revealed as the Messiah; in the middle of the remaining week, three and a half years from his baptism, in the spring of A. D. 31, he was cut off, or crucified, and thus caused the sacrifice or oblation to cease. The apostles went on with the work of confirming the covenant during the last half of that week, or three and a half years more, to the autumn of A. D. 34, where the seventy weeks ended; and then the time allotted to the Jews having expired, they ceased to be regarded as the special people of God, or house of Israel, and then Saul was converted and the apostles shortly after turned to the Gentiles. Acts 8:1; 13:46. In 36 years Jerusalem was destroyed. It is still "desolate," in the hands of aliens, trodden down by the Gentiles, and will so remain till the consummation.

SEVENTH-DAY ADVENTIST STATISTICS, 1884.

Names of Conferences.	Ministers.	Licentiates.	Churches.	Members.	Amount of s. raised.
California,	14	16	28	1339	\$ 16851.31
Canada,	1	2	5	116	305.00
Colorado,	1	4	4	160	950.00
Dakota,	3	4	15	449	2134.14
Denmark,	4	3	6	195	270.00
Illinois,	8	5	30	642	2514.23
Indiana,	8	6	33	828	3150.00
Iowa,	12	7	56	1460	10422.47
Kansas,	4	11	32	981	5777.68
Kentucky,	4	1	5	143	424.19
Maine,	3	2	21	375	1755.78
Michigan,	26	26	137	3622	15179.94
Minnesota,	8	3	55	1345	6189.66
Missouri,	6	4	21	407	1663.57
Nebraska,	6	5	28	600	5300.00
New England,	3	5	24	532	4208.50
New York,	11	6	28	731	3826.93
North Pacific,	1	2	7	160	1407.00
Ohio,	7	2	36	891	5195.59
Pennsylvania,	6	6	27	539	3456.76
Switzerland,	4	8	7	202	1303.82
Sweden,	1	1	5	185	200.00
Tennessee,	1	1	5	87	382.68
Texas,	1	3	8	261	1929.58
Upper Columbia,	3	3	8	188	1407.20
Vermont,	5	3	13	338	1919.41
Virginia,	3	1	4	102	400.00
Wisconsin,	14	3	48	1475	6051.81
MISSIONS.					
English,	3	.....	3	66	330.16
General Southern,	3	4	5	201	152.00
Norway,	3	2	1	142	475.00
Total,	176	145	705	18702	105548.41
As reported last year,	165	135	680	17436	96418.62
Gain,	11	10	25	1266	9124.79

NOTE.—The foregoing does not represent the actual progress of the cause during the past year. For instance, while the table shows an increase of membership of only 1266, our ministers have reported 2,984 conversions. And this count is made on a basis to exclude all exaggeration. Thus when a minister reported several times concerning the same meeting, only the last was taken; if two numbers were stated, as "fifteen or twenty have been converted," the lesser number has always been taken; and if no number was stated, as "several," or "a few have embraced the truth," no account has been made of such reports. Of course many of these have not yet been fully organized into churches so as to unite with the Conferences, and thus appear in the reports. The increase reported this year is largely from converts

who were not organized into churches at the time of the Conference in 1883, but have since been organized. And many of the 2,984 converts of the present year will be organized into churches and appear in the report of next year.

The Conferences which report additional churches are the following:—

California 3, Dakota 2, Indiana 4, Iowa 6, Minnesota 5, Missouri 3, Michigan 6, Nebraska 4, Pennsylvania 5, Upper Columbia 2, Virginia 1, Wisconsin 2, making a total of 43. But in other Conferences reductions are reported, so that the actual increase shows only 25. This is owing to the fact that in some instances churches have ceased to exist by removals and deaths, but more largely to the fact that unfaithful clerks have failed to report.

A MISSION IN AUSTRALIA.

THERE is nothing that can encourage the hearts of our people more than to see the truth spread to earth's remotest bounds. When this is seen, and the blessing of God is united with our efforts, we have indubitable evidence that we are right in our position. God has given us a warning message to proclaim, and it would be folly to suppose that such a message would come to naught. The words of Gamaliel of old, that if the work was of man it would come to naught, but if of God it could not be overthrown, could be properly applied to the message we are giving. In spite of all the efforts of our adversaries, and the unpopular truths which we hold, the message is going all over the world. Already it has reached to the farthest bounds of Europe and the remotest sections of our own country, and is sent in ships to every island and every clime.

At our last General Conference the following recommendation was passed: "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. 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." Other laborers were selected to accompany him, and more will be chosen for the same object. It will thus be seen that a grand step in advance, reaching westward around the globe, has been decided upon.

Already we have laborers in the Sandwich Islands, and have sent many of our publications to the islands of the Pacific. This is an onward movement, and it is expected, with the experience of Eld. Haskell, and his judgment in planning and executing important measures, and with the help of those who shall go with him, that the Australian mission will be started in a way that will promise success. It is with great difficulty that he can be spared to take this long journey, because there is so much to be done in our country. But we believe the time has now come for a movement of this character. Some ten years ago the Lord spoke through his servant to us of this important field, and mentioned it as a favorable one. Others in Europe were also mentioned. Many of our leading brethren have felt a great anxiety for years to see this move made, believing that it was a field where many honest souls could be found, and that it would be easier of access than the countries of the Old World.

Whatever our opponents may think concerning this message, they cannot deny that its progress is steadily onward. We expect in due time a paper will be printed in Australia, and it will enter fields entirely new. This will doubtless become the headquarters for our work in all the islands lying between California and China. Thus we see the work rapidly growing in volume and power, and spreading over the world eastward through England, Germany, and the other coun-

tries of Europe to the borders of Asia on the one hand, and going westward from California and the islands of the Pacific to the shores of Asia in its circuit around the globe the other way.

Is there not enough in all this to encourage the hearts of our people, especially while such manifest tokens of God's presence and blessing is in our midst? We have every reason to thank God and take courage. The only ground of discouragement we can reasonably entertain is that there is such an immense amount of work to do and so few who seem ready to undertake it. As the work enlarges, the burdens are pressing heavier and heavier upon those who are bearing responsibilities. May God put it into the hearts of many to dedicate themselves to him, by contributing their means and giving up earthly treasures to become co-workers in the great closing work of probation.

It will be seen from the above that means will be required to undertake this mission. No doubt a fund will be raised in the near future for this object. We ask our brethren of means to consider their obligations to the cause in connection with this mission to Australia. There are quite a number of persons believing this truth who are worth from \$5,000 to \$150,000. Quite a number of persons are among us whose property would be valued from \$20,000 to \$50,000. Why should not these persons cut off a portion of their means to devote to this important object? Where could they invest money which would promise them such grand returns? Should they invest means in this branch of the work of God, it would indeed be something worth remembering for a lifetime. Before steps are taken to call for any general subscription from the mass of our people, we hold out this overture to our wealthier brethren and sisters, to see if they are willing to furnish the funds for such a mission. There are persons among us who could defray the whole expense, and never suffer the loss of it, and only feel blessed in so doing. There are several among us who could bear all the expense of this and hardly realize it. Will not such persons whom God has blessed with means consider this important question, and see if there is not here a precious opportunity to lay up treasure in Heaven. This mission will be started, and somebody will receive the blessing of God by using means in this work.

We ask our brethren and sisters of means to consider this question well before any general calls are made. We shall be glad to hear from all such at any time at the REVIEW AND HERALD Office.

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

THE NEW HYMN-BOOK.

At the last General Conference, the subject of preparing a new hymn-book for our people was carefully considered, and a recommendation relative to it was made by a committee of five brethren, who introduced the following plan:—

"1. That a committee of twenty-five, of whom Eld. G. I. Butler shall be chairman and Eld. U. Smith secretary, shall be chosen to gather up both hymns and music, and each individual, after due examination of what he collects, shall send it to the secretary of the committee.

"2. That there be a central committee of seven, with the same president and secretary, who shall examine all hymns and tunes sent to them, and shall have power to call to their aid such musical talent as may be needed to help them in their work; and this committee shall make a report at the next General Conference of the progress made toward the new hymn-book.

"3. We suggest the following names for the committee of twenty-five: G. I. Butler, S. N. Haskell, Uriah Smith, J. H. Waggoner, W. C. White, Charles Jones, S. Brownsberger, W. H. Littlejohn, J. E. White, C. C. Lewis, Prof. E. Barnes, Frank Belden, B. L. Whitney, O. A.

Olsen, G. C. Tenney, E. W. Farnsworth, L. McCoy, R. M. Kilgore, E. W. Whitney, R. F. Cottrell, D. B. Oviatt, D. A. Robinson, A. J. Cudney, J. G. Matteson, M. C. Wilcox.

"4. We suggest that the following persons be the central committee: G. I. Butler, W. H. Littlejohn, U. Smith, J. E. White, J. H. Waggoner, W. C. White, Prof. E. Barnes."

It seemed to be necessary that we should have a new hymn-book, as the edition of our old one is now exhausted, and we have nothing really fit to take its place. In fact, the book we have had in the past is not just what we could desire, and our people have never felt perfectly satisfied with it.

The plan recommended by the committee is quite liberal and extensive. The object is to obtain the very best selection possible. This large committee of twenty-five are chosen to furnish sufficient range among our brethren in all parts of the country, so that, should there be excellent tunes in use in any place, it may be ascertained, and they be sent to a member of the central committee.

It is not expected that the persons whose names are mentioned as members of this committee, are alone to be interested in this question, but that many of our brethren in these different localities can select the pieces that are used among them, and they can be sent to the members of the central committee, and such selections as may seem proper will be made. Some of the members of this committee are not noted musicians, but men of prominence, who travel extensively, and thus come in contact with most of the singing talent among our people.

It is hoped that there will be a commendable effort made to secure the very best music possible. We want to make a book this time that will give general satisfaction, and one that we shall never need to change. It will take time and labor to accomplish this result. Singing is an important part of the worship of God, and when we sing with the spirit and understanding also, there is great power in it to move the people. Everything connected with God's worship and work should be of the best quality, and we greatly desire that this effort to supply our people with music shall prove a blessing to the cause of God. Let all interested in this important subject, take notice of this action of the General Conference, and let others besides the members of this large committee also send such music as they shall deem worthy of a place in this book.

G. I. B.

THE CANVASS ON "THOUGHTS ON DANIEL AND THE REVELATION."

It is pleasant to contemplate the fact that nearly 25,000 copies of this excellent book have been sold by subscription in a little over two years. Nearly half of these have been sold during the last year. It is impossible to estimate the amount of good that has thus been accomplished by the circulation of this book. Supposing that five persons have read each volume, we should have in the aggregate some 125,000 persons who have been reading and considering the most important points in present truth. It is a book we are glad to have the most learned men read and ponder, yet so plain that even the unlearned and comparatively ignorant can comprehend it. The book of Daniel was said to be "sealed to the time of the end;" but the seal has been removed. Now, in view of the accomplished facts of history, it can be easily understood.

Our brethren who are engaged in circulating this book are doing a noble work, and we hear excellent reports from them. One brother who had sold some 400 copies said he enjoyed his labor very much, and felt like continuing in this business until the Lord should come. He was able to make good wages in canvassing for it. In another lo-

cality, not a great distance from Battle Creek, where quite a number of copies had been disposed of, one of our brethren, who had become acquainted with the parties, said that he knew of only one person who had taken the book, but that was interested in present truth, and some had already begun to keep the Sabbath from reading this volume.

Let none of the canvassers who are circulating "Thoughts on Daniel and the Revelation," become discouraged. There is nothing connected with our work better calculated to lead the minds of the honest toward the truth of God than this important volume.

G. I. B.

TRACT SOCIETIES AND DEPOSITORIES.

In many respects there have been encouraging features in our tract work during the past season. In the distribution of publications, far more has been accomplished than ever before in the same length of time. A larger number have embraced the truth from personal labor than during any previous year in the history of the third angel's message. Our camp-meetings in many places have opened the way for the spread of the truth in a very marked manner, and where these meetings have been preceded by extensive missionary labors, they have been the most successful. A larger amount of money than ever before has also been pledged for the advancement of the truth, especially for city missions and State depositories. But it should be remembered that while depositories are being established in the various Conferences, and plans have been laid which will accomplish far more than in the past history of this work, there is great danger of mistakes being made, which will involve the tract societies financially, and bring upon them great discouragement.

Some of our tract societies are building large and expensive depositories. This is unnecessary. While it is for the interests of the tract societies in most cases to own a depository, yet we think that a thousand dollars is sufficient to invest in a building to be used simply for this purpose. The New England tract depository furnishes office room for two and sometimes three State secretaries, carries a stock of publications worth four thousand dollars, and does a large amount of other business; yet the building cost only seven hundred dollars. More than half the business done in the depository pertains to the International Society, and other interests of the cause outside of the New England tract society. We understand that some societies are purchasing or erecting buildings which will cost not less than five or six thousand dollars. We fear this is a mistake. It would be better to pay the money into the cause to be used as the truth advances.

Another danger threatening our societies is an inclination to enter into business not immediately connected with the cause of present truth. It is well, in order to secure pound-rate postage, to have for sale a small amount of stationery, books of our own publication, and in some instances, a few others; but fifty dollars is a sufficient capital for all such business outside of our tract and missionary work. We have not the talent to successfully carry on any extensive business of this kind in connection with our tract and missionary work. Those bearing responsibilities in the cause should not be diverted from our specific work by any outside enterprise. We cannot, therefore, approve of any move which will tend to establish to any great extent a business of selling at our State depositories articles not connected with our faith and work.

Another matter which is likely to be a detriment to our Conferences, is the incurring of debts upon which interest must be paid. To illustrate: Bro. A. purchases an expensive site and erects buildings on it costing from two to five thousand dollars; he invests quite a sum in articles which

do not contribute to the spread of the truth, but are merely sold for profit. To do this, he must pay interest on money depending upon the pledges made to pay the same. No tract society can afford to pay interest; for by so doing the pledges are consumed without anything to show for them. Our brethren give their money for the advancement of the truth; and many would mortgage their farms and pay interest themselves if they knew the money invested would tell directly upon the salvation of souls; but should this money be used to pay interest on money used for speculative purposes, it would prove a discouragement to our brethren and dry up their liberality. We speak of these evils, not because they have existed to any great extent, but to guard against dangers in the future.

Having said this much in reference to our tract depositories, we now wish to say a few words to those who have pledged for their support. These societies are owing larger sums of money than ever before. Their aggregate debt to the REVIEW Office is over \$30,000 and to the SIGNS Office over \$14,000, making \$45,000 that they now owe. Many of them have a large supply of books on hand, which would largely pay this indebtedness, if disposed of; but it is necessary to carry these publications to supply workers. Many of our brethren made their pledges on condition that they could sell their property; but we wish to call their attention to a few facts. The demand upon our publishing houses at the present time to establish the work in Europe and other new fields is greater than at any previous time. The publishing house at Battle Creek is called upon to furnish means for the British mission, the European mission, and the Scandinavian mission; and the SIGNS Office also needs means to carry forward the work upon the Pacific Coast and the islands in the Pacific Ocean.

If the REVIEW Office had the \$30,000 that is its due, it would not be cramped in furnishing means to carry on the work in Europe; the same is true of the SIGNS Office. We know our brethren are willing to do all they can, and because of their willingness we have not urged them to make great sacrifices to pay their pledges. But the cause of God needs the means; and we ask our brethren to do the best they can to immediately pay their pledges to the different funds and to our tract societies, that the publishing houses may not be hindered in their efforts to carry on the work in new fields. A thousand dollars in 1885 will be worth ten thousand five years hence. The opportunities for doing good will never be greater than now, and there never will be a time when money will be more needed and when it can be used to advance the cause of truth better than the present. We should, therefore, put forth great efforts to meet the present demands, and fill the opening providence of God. We make this statement of facts that our brethren may see the bearing of the case.

We believe there are many who are willing to even sell or mortgage their homes to aid in carrying forward the work. We do not ask them to do this; but we do appeal for aid to those who have farms, and can sell forty or eighty acres, and still have sufficient to supply their wants. We appeal especially to those who have money invested in mortgages, and bank stock, and notes, to raise money on them. If the persons who owe this money cannot pay, it can be, in many cases, sold to others who wish to invest in that kind of property, and the proceeds placed where it will draw a per cent far greater than any compound interest received by mortal man. The Lord is coming, and his cause is worth more than any interest that pertains to ourselves in this world.

A few years ago a special session of the Conference was called, and a few of the brethren went out from Battle Creek as agents to collect money for the Sanitarium. In less than thirty days they

secured over thirty thousand dollars. This came from our brethren. Shall we not see that each tract society is free from debt within the next few months? Why should they not fall back upon the old original plan of paying their debts at the close of each quarter?

A few tract societies have no indebtedness at the present time. Some have funds at the Office sufficient to meet any order they may wish to make, and also a reserve fund in cash, capital sufficient to pay for one or even two thousand copies of "Sunshine at Home." They could take advantage of the present offer of the Association without embarrassment. Shall we not make one grand rally and lift our societies from their present embarrassments and so relieve the cause? We anxiously look to see those societies which have been involved placed where they will be free to make large orders for publications, and pay for them when ordered. Let your investments be in present truth more than in buildings; let your money tell directly for the salvation of souls. We believe there are scores of our brethren who are willing to put their thousands into the treasury to accomplish so worthy an object as we have before us. Some tract societies are making rapid strides in this direction, and we expect to see matters greatly change in the next three months.

S. N. HASKELL.

STATE MEETING FOR IOWA.

No doubt our brethren and sisters in Iowa have ere this noticed the appointment for a general State meeting. I wish to add a few words to what has been said. It is not necessary for me to say that this will be an important meeting; not only do our great needs make it so, but the presence of those who have promised to attend will also make it so. The presence of Elds. Butler and Canright with Eld. Olsen, will make this one of the most important meetings we have had in Iowa for a long time. Many of our brethren and sisters go a long ways to our camp-meetings, and it is right that they should; but at this meeting we shall have all the advantages of camp-meeting labor without the perplexities of camp-meeting business. We see no reason why there should not be a large attendance at this meeting. There ought to be. The farmers have their crops all secured,—everything is safe in that respect; and it seems to me that if we could ever attend a meeting, we could now. We may reasonably expect a great amount of instruction in almost every phase of the work,—cavassing, colporter work, preaching, etc.

We wish to see all the directors present, as there will be important business to look after in the missionary line. I wish also to speak in behalf of the Secretary of the Tract Society. She wishes to see all, or as many as possible, of the district secretaries. She wishes them to bring their books, so they can be compared with hers, and also desires them to stay a few days after the meeting to receive some instruction. Every one of our ministers and those who labor in any way, should be there. In fact *all* should be there. We do not see why this meeting will not be as important as any camp-meeting we have ever had. In behalf of the State Center church we extend a cordial invitation to all to come. They only wish each one to bring bedding enough to make himself comfortable.

And now brethren and sisters, we ask, Shall this opportunity be lost to us? Shall we let it pass and make no effort to be there? Shall we let those tried servants of God come so far to do us good, and we not even go out to hear them after they have come? If ever we needed instruction, we need it now. If ever we needed a spiritual reviving, we need it now. If ever we needed the influence of such a meeting, we need it now. And shall such a precious privilege as this be forever lost by any? Come, brethren, let us leave our home cares for a few days to worship God. Let us come seeking the blessing of heaven to rest upon us. And what we say unto one, we say unto all, Come.

E. W. FARNSWORTH.

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.

COMING HOME.

BY ELD. L. D. SANTEE.

THERE will be a rift in the azure dome,
A sight of the pearly gate,
A sound of the trumpet that calls us home
Where the angel harpers wait.
With their shining brows and loving eyes,
They will clasp their hands with ours,
And welcome us into paradise—
That land of fadeless flowers;

That home of rest for the weary souls,
That goal for the tired feet,
Where life's eternal ocean rolls
Where are angel harpings sweet.
There are waving palms and robes of white
Prepared by the King of heaven;
There are harps of gold and crowns of light
For the ransomed ones forgiven.

Open the gates of endless day,
For the children are coming home;
Each with an angel to lead the way,
From the North and South they come;
And East and West have the trumpet heard,
And the voice of the Son of God;
And the captive soul to life is stirred
Which has slumbered 'neath the sod.

With a joy that language can never tell
They'll rise through the arching dome;
For they've bid to their sorrows a long
farewell,—

They are children coming home.
And up through the nebulous, shining stars,
They'll take their rejoicing way;
For God himself has let down the bars,
And opened the gates of day.

Finished their weary pilgrimage,
Gone are their sighs and tears;
And the future opens its glorious page
Through God's eternal years.
They've reached at last a sheltering home
Where is bliss without alloy;
And all the redeemed to Zion come
With everlasting joy.

The mold is covering many a face
That is lying cold and low;
But we'll clasp their forms in a warm embrace
In that Eden home, I know.
So I'll wait for the hour when the cloud shall
rift,
And the King of kings shall come;
From my heart the gloom for aye shall lift
As I rise to my heavenly home

Oswego, Kan.

SWEDEN.

STOCKHOLM.—OUR meetings in this place continue, and the interest increases. We have now had sixty-eight meetings. From eighty to two hundred and fifty persons attend. Since Oct. 20 we have had the use of a hall large enough to seat 500 persons. We have to keep this till Jan. 20, as no hall is rented for a shorter time than three months. The stay-away argument is used strongly, and we are misrepresented most wickedly; nevertheless some have an ear to hear. Five persons have united with the church; besides these, four have commenced to keep the Sabbath, several others are convinced, and quite a number are investigating. We have paid out for room rent, light, and advertisements, \$46, and received in donations \$23. Bro. C. Norlin is canvassing and selling tracts. He has received \$50 for tracts and subscriptions, having obtained 40 of the latter. Thirty-six persons attended our last Sabbath meeting, and the Lord blessed us with the presence of his Spirit.

Nov. 16.

JOHN G. MATTESON.
OLAF JOHNSON.

ITALY.

NAPLES and BARI.—God gave a great victory at Naples, where I spent one week. I spoke five times to our brethren, and as many times in a Baptist hall. Organized a church of ten members, all of whom raised their hands to pay the tithe, or do what they could for the financial support of the message in Italy. This to me is very encouraging, when I consider the fact that there was a strong tide against organization and especially against paying tithes. I shall now feel more hope-

ful for the cause at Naples, as there is now a foundation to build upon. I had the offer of a hall to lecture in at Naples free of charge, from the Baptist preacher, who also gave me 40 francs to help me on my way to this city (Bari), to which a Baptist minister invited me to give a few lectures. He and another brother are publishing for our opening meeting to be held this evening. Bro. A. Biglia of Naples is with me to serve as an interpreter.

Nov. 19.

D. T. BOURDEAU.

ENGLAND.

I HAVE not been idle, nor have I lacked interest in the cause, that I have not reported. I have not had time. The first four months after I came, my time was largely taken up with the paper, but since the first of July, I have held from three to four meetings each week. Have preached over forty sermons, and held some fifteen or sixteen Bible-readings. Most of my meetings have been held in Grimsby; some at our regular place of meeting, others in the market places. The open-air services are a novelty, and it requires some time to get used to the work. But few attend regularly. The people all stand and are constantly coming and going, yet there are some who listen attentively. But little reading matter is taken by the people unless it is given them. These things make it difficult to give a regular course of sermons as we do in America, and consequently the truth loses much of its force. Then, again, the people are not free to talk with strangers, which makes it difficult to get in sympathy with them individually. Notwithstanding all this, some are reached by the truth. Some who listen to the truth but a few moments hear something which awakens an interest in them to know more about it, and they afterward order publications. Much has been done in these ways in the reforms of the past, and we trust that the Lord may use them now, all ineffectual and imperfect as they seem to us.

We know of but one who is trying to live out the truth as the result of our labors in Grimsby this season. Many, however, are convinced of the truth, and some two or three hundred copies of the *Present Truth* are taken in the borough each month. The Sabbath question caused much agitation and discussion. A prominent Wesleyan layman took up the round-world theory, advertised it through the town, but defeated himself. Bro. John replied to an audience of about two hundred and fifty. The ministers evidently conclude that silence in public is the best policy to pursue on the Sabbath question.

Our publications are reaching many, and we receive many favorable responses from papers sent out. Even some of those who do not like the papers write that they will hand them to others. Thus the Lord moves upon men opposed to the truth to spread it abroad. We are grateful to those of our American brethren and sisters who have helped us by their subscriptions. There are many openings for the truth, but it takes faith and means. But this we know: The work will be done, if God raises up stones to proclaim his truth. Our most earnest desire is to be found in a position that we may know when good cometh, and be able to discern God's opening providences.

Most of those who are trying to live the truth are making progress. Two have united with the church since its organization, making the membership now twenty-two. The tithes paid last quarter were about \$47; the donations for room-rent, etc., about \$12. Nearly all are faithful in tithes, and nearly all are members of our tract society. Our quarterly meetings have been good seasons in which the Lord met with us. All take part in the ordinances. In September a church of twelve members was organized at Ulceby. Others at both places will doubtless unite soon.

The times here are very hard. In some large towns, especially throughout the Wear and Lym-side districts, the distress is very great. Thousands have been out of employment for months, and the prospects of the coming winter are dark indeed. The depression in ship-building is one of the great causes of the increased destitution. The farmers, especially the wheat-growers, are much distressed. Year after year in the past the seasons have been bad, and now that they have good crops, the market price of produce is so low, and

foreign shipments are so cheap, that the year is but little if any better than the past. The Franchise Bill, now pending action in the House of Lords, has caused much agitation. It is confidently predicted by many leading men that if it is rejected by the Peers, it will result in the abolition of that House. Many, for this reason, hope that it will be rejected.

The Egyptian, South African, and Indian affairs, reports of which are often grossly exaggerated in American newspapers, are a source of much anxiety and discussion. "Distress of nations with perplexity" finds its fulfillment in Europe. The condition of England's navy is causing alarm to members of Parliament, and men of prominence are urging the government to increase the force of armed vessels. Other nations are increasing their navies, and Englishmen fear that ere long England will no longer remain the queen of the seas. While the false shepherds are crying "peace and safety," the "mighty men" of war are waking up and preparing for the battle of the great day. It is only the real Christian who can be calm and trustful in the midst of all this uncertainty and confusion. He knows that all these events and signs are heralds of the coming King. May the Lord help us to stand in the light of his counsel, and thus be able to give the trumpet a certain sound.

Pray for us in England.

Nov. 14.

M. C. WILCOX.

MICHIGAN.

HOYTVILLE AND OTISVILLE.—Since the close of the General Conference I have labored at these places, spending a Sabbath at each; have also labored some at other places. Progress in the Christian life is made by those who are striving in the midst of difficulties to overcome. The company at Otisville will constitute a part of the Thetford church. At Otisville we were favored with the assistance of Eld. Lawrence in our meetings. I feel solemn to think of now closing my labors in the Michigan Conference and leaving for a distant field, but hope this is for the best. Probably by the time this is perused by the readers of the REVIEW, I shall be on my journey.

F. D. STARR.

WISCONSIN.

THE State meeting was held at Poy Sippi, commencing Dec. 27 and continuing five days. Nineteen preaching services were held, and five social meetings, besides five ministers' meetings, and three meetings in which all the interests of the tract and canvassing work were cared for. Some ten canvassers will enter the field at once with "Sunshine" and the Signs.

The preaching was mostly practical. On Sabbath afternoon about twenty-five came forward to seek the Lord, and while prayer was offered for them the Spirit of God came upon his servants in a special manner. Deep conviction of sins came upon many. Sins were confessed, and freedom came into many hearts. This was especially the case with God's servants. Union now exists among them as never before. As the good work was followed up the next day, the work seemed to go deeper and deeper until many obtained the victory. Several made a start for the first time in the service of God.

A very interesting Sabbath-school of 225 members was held. Bro. S. S. Smith was elected president of the Sabbath-school Association, and through his influence we hope to see much improvement in the Sabbath-school work throughout the State. Our financial prospects were never so good as at the present time. We never have had a meeting in the State that closed with such bright prospects for the future as this one. Eld. Olds takes New London, Fort Howard, Sturgeon Bay, and Fish Creek as his field of labor; Eld. Sharp takes Oakland, Little Prairie, Avon, Afton, and Monroe; and I take Waterloo, Mount Hope, Sand Prairie, Kickapoo Center, and Victory. So all the churches in the Conference will be visited as soon as possible by ministers in charge, and we earnestly pray that the same good work that the Lord has wrought for us at this general meeting may be accomplished in all the churches in the State.

Dec. 2.

I. SANBORN.

NEW YORK.

DIST. No. 4, ST. LAWRENCE CO.—November 6 I took the stage for Pitcairn. After riding six hours I arrived at the hospitable home of Bro. and Sr. Geer. Here we were kindly cared for. Next morning Bro. Geer, though at the age of 77, with his team took me several miles on my way to fill an appointment in Fine. Bro. Geer is an S. D. Baptist; his wife an S. D. Adventist; one taking the *Sabbath Recorder*, the other the *REVIEW AND HERALD*. For years I have often found rest and refreshment here, and plenty of good reading, published by both denominations. The Lord bless these aged pilgrims.

The 8th I filled my appointment in Fine. Quite a number of the friends from Pitcairn were present. I spoke to them from Psalms 17:4, concerning the necessity of stability and faithfulness in the cause and work of God. Then followed an excellent social meeting in which all took part. Many regretted that more meetings could not be held; so I promised to return after visiting other churches in the district.

From Fine I journeyed with Bro. Harvey Dana, a distance of eighteen miles, to his home in Russell. Remained with the Silver Hill church one week, visiting and holding meetings. The attendance was good. All felt to start anew, and do what they could to carry forward the work.

November 18, in company with Bro. Dana, I visited the churches of South and West Pierrepont. At South Pierrepont we held two meetings. The Spirit of the Lord was present. All seemed cheered and comforted. At West Pierrepont we held five meetings. Two were received into the church, and a tract society of ten members was organized.

A business meeting was held at each of the above mentioned churches, in which we spoke of the magnitude of the work, and the necessity of all coming up to the plan of tithing, that there may be means in the treasury to supply the wants of the cause. Judging from what we saw and heard, we believe the friends generally will fall into line and show their faith by their works. Bro. Dana rendered very efficient help. May the time soon come that he will give his time, or a portion of it, to helping gather the people of God.

H. H. WILCOX.

PROCEEDINGS OF THE AMERICAN HEALTH AND TEMPERANCE ASSOCIATION.

SIXTH ANNUAL SESSION.

THE sixth annual session of the American Health and Temperance Association convened at Battle Creek, Mich., Nov. 13, 1884, at 2:30 p. m., and was opened with prayer by Eld. S. H. Lane. The following report of the Secretary was read and adopted:—

The record of the year for the Health and Temperance Association is not one of active work and progress. With but one or two exceptions, the annual sessions of the State Societies held in connection with their respective camp-meetings, seem to have been almost the only efforts put forth in this direction. These meetings, however, were seasons of especial interest, and the means of securing quite a large number of signers to the teetotal pledge.

The report of the Texas State organization shows more work done in comparison to members than that of any other State. According to this report, three clubs have been organized during the year, making four in all the State. Sixty-four persons have been reformed, sixteen of whom were drunkards, twenty-four tobacco users, and forty-six tea and coffee drinkers. Twenty-two other signers to the teetotal pledge were secured during the camp-meeting at Dallas.

Only three others, out of the twenty-six State and Conference organizations, have reported. Of these, Illinois reports fourteen additional names to the teetotal pledge, and four reformed tea and coffee drinkers; Ohio, sixty-three new members; and Michigan, three hundred and thirty-nine, obtained at the camp-meeting. These, together with the scattering signers to the teetotal pledge who have themselves reported, shows an increase of membership by actual count of five hundred and thirty-five. Doubtless there are many more on

the lists of some of the State Societies that have failed to send in their report.

Although there is no greater showing of progress for 1884, the leaven has been working, and no report can represent the amount of good done in various ways by the American Health and Temperance Association. Scores of letters have been received during the year from various persons outside the ranks of S. D. Adventists, saying that they have learned of our Association, and desire to become acquainted with its workings, believing the pledge that requires abstinence from all stimulants and narcotics, to be the only true one. Most of these inquirers also desired to know if there were any clubs or societies near them in their State. In several instances these persons were living in close proximity to the headquarters of a Health and Temperance society that ought to have been in active operation, but where the light shone forth so dimly that they had never seen a single glimmer.

The temperance question is being agitated everywhere as never before, and the interest in health topics is rapidly increasing. Thousands of earnest men and women outside our ranks are studying the subject of health and its relation to temperance with earnest inquiring after more knowledge. The waters are being troubled. God is opening the way for a great work in this field, and laborers must be provided. Some one must do this work, and why not the Health and Temperance Association?

The following treasurer's report was read and accepted:—

Cash on hand at beginning of year,	\$706.34
Receipts during year,	9.50
Total,	\$715.84
Expenditures,	\$42.10
Cash in the treasury to balance,	673.74
Total,	\$715.84

Mrs. E. E. KELLOGG, Treas.

The President then made brief remarks respecting the work of the Association during the past year, comparing it to work done in previous years, and invited the members present to discuss the temperance question, and offer suggestions as to the best modes of awakening an interest in the work. Delegates from Texas, Kentucky, Kansas, Missouri, Ohio, Illinois, Indiana, California, and Nebraska responded with interesting remarks. The President spoke further of the great need of active, intelligent workers in the health and temperance cause, and proposed forming a class for the instruction of such laborers, inviting the State Conferences to select such persons as they deemed would make efficient workers and send them to the Sanitarium, where they would be instructed free of charge.

The following resolution was then offered:—

Resolved, That Dr. Kellogg write a pamphlet containing a synopsis of the lectures given by him during the Conference.

Moved and carried that this resolution be laid on the table.

Moved and carried that the Chair appoint the usual committees.

Adjourned to call of Chair.

SECOND MEETING, Nov. 18, AT 5:30, P. M.—The meeting was called to order by the President. Prayer was offered by Eld. Miller. The report of the Committee on Resolutions was called for and was read as follows:—

Whereas, There is great need of the masses being educated on the subject of health and temperance reform; therefore—

Resolved, That we recommend the State Associations to request their Conferences to select persons to lecture upon the subject, distributing health and temperance literature, and doing all they can to disseminate knowledge on the subject.

Remarks were made by Eld. Lane in favor of the resolution and of the need of giving more attention to this branch of the work, and by the President, who urged the necessity of more vigorous work in this direction.

Eld. Waggoner said that he thought in some States some one might be found who could give his whole attention to the matter and visit every society once, and perhaps twice, every year, thus keeping up an interest. In other States it would be difficult. He thought it would be best for the interest of the cause if such laborers could be had,

and thought the ministers might do more than they had done to give the subject prominence.

Eld. Olsen also spoke in favor of the resolution, but expressed doubt as to the possibility of finding any one in his State who could devote his entire time to it. The President said that it was not to be supposed that there were those in all States who could give proper attention to the matter without more study, and stated that it was proposed to have the State Conferences select such as were capable, and send them to Battle Creek to be trained. Eld. Butler spoke in favor of giving the matter of health more prominence. He believed it was the duty of all our ministers to become sufficiently acquainted with the subject to present it in their lectures.

Eld. Haskell thought there had been a backward move on the part of the people on this subject, and that we would be held responsible if we did not carry out these principles more thoroughly. The resolution was then carried. The following resolution was then read and its adoption moved and seconded:—

Whereas, There is great need of instruction among our people in regard to the principles and practice of health reform; and—

Whereas, A suitable series of lessons on health topics would materially aid in the work of imparting such instruction, especially among the young; therefore—

Resolved, That we invite Dr. J. H. Kellogg to prepare a lesson book on health subjects, covering such grounds, and prepared in such a manner, as in his judgment will best serve the purpose for which it is designed; said work to be used in Sabbath-schools and children's meetings held in connection with camp-meetings.

An amendment was offered recommending that a lesson on the subject be published once a quarter. After a short discussion, it was decided that the subject would have to be referred to the S. S. Association to be acted upon. The amendment was lost. The original resolution was then submitted, and unanimously carried.

The next resolution as follows was carried without remarks:—

Whereas, Children's meetings held in connection with our camp-meetings have proved a success; and—

Whereas, These meetings present an excellent opportunity to instruct the youth in regard to that which appertains to their present physical, future, and eternal well-being; therefore—

Resolved, That we recommend the leaders of these meetings to devote some time in each series of meetings, to teaching lessons on health and temperance.

The report of the Committee on Nominations was called for and presented, and the following officers elected for the coming year: President, J. H. Kellogg; Vice-President, D. A. Robinson; Secretary and Treasurer, Mrs. E. E. Kellogg; Executive Committee, J. H. Kellogg, S. N. Haskell, and W. C. White.

Adjourned *sine die*.

J. H. KELLOGG, *Pres.*

MRS. E. E. KELLOGG, *Sec.*

HEALTH REFORM INSTITUTE.

EIGHTEENTH ANNUAL SESSION.

PURSUANT to appointment, the Stockholders of the Health Reform Institute Assembled at the Tabernacle at Battle Creek, Mich., Nov. 4, 1884, at 9 A. M. The President, Eld. S. N. Haskell, in the chair. Prayer by Eld. J. H. Waggoner. The meeting was organized by calling the roll to ascertain the number of stockholders present. It was found that 846 shares were represented, 126 more than the required majority.

The report of the Treasurer was as follows:—

LOSS AND GAIN STATEMENT FOR 1884.		Dr.	Cr.
Charity (board and treatment gratis),	\$5,544.38		
Donations (including tithes),	1,332.35		
			\$4,212.03
Farm stock, tools, etc., inventory, Oct. 1, 1883,	987.00		
Additions to Oct. 1, 1884,	1,451.35		
			2,438.35
Inventory Oct. 1, 1884,	2,350.00		
			88.35
Fuel—cost,	6,159.04		

Sales,	735.64	
Inventory,	695.25	
		1,430.89
Gas—cost,	1,361.58	4,728.15
Sales,	166.84	
		1,194.74
Medical supplies—cost,	3,023.69	
Inventory,	796.32	
		2,227.37
Interest,		4,061.61
Advertising, circulars, etc.,		1,323.60
Instruments and apparatus—cost,	7,024.11	
Inventory,	6,524.11	
		500.00
Board and treatment,		92,980.74
Expense—outlay,	14,729.16	
Inventory,	1,200.00	
		13,529.16
Food supplies—cost,	24,214.60	
Sales,	4,307.82	
Inventory,	6,304.30	
		10,612.12
Laundry—outlay,	5,481.49	13,602.48
Receipts,	3,952.11	
		1,529.38
Sanitary supplies—sales,	3,802.53	
Inventory,	511.16	
		4,313.69
Cost,	3,733.50	530.19
Farm—crops consumed at Sanitarium,	778.64	
Inventory, grain, hay, and poultry,	1,044.30	
		1,822.94
Outlay,	1,841.15	
		481.79
Labor,	23,464.57	
Discount,	2,673.40	
Net gain,	20,857.88	
		\$93,992.72 \$93,992.72

RESOURCES AND LIABILITIES, OCT. 1, 1884.

Real estate,	\$139,662.22	
House furnishings,	26,488.83	
Farm, stock, tools, etc.,	2,350.00	
Notes receivable,	6,927.57	
Fuel,	695.25	
Evaporator,	1,000.00	
Medical supplies,	796.32	
Instruments and apparatus,	6,524.11	
Expense account (paper stock, plates, etc.),	1,200.00	
Food supplies,	6,304.30	
Sanitary supplies,	511.16	
Spring Lake farm (grain, hay, poultry, etc.),	1,044.30	
Demand loan account (Sanitarium Improvement Co.),	7,192.59	
Accounts receivable,	9,818.70	
Cash on hand (bank and safe),	2,680.41	
		LIABILITIES.
Notes payable,		\$68,109.06
Accounts "		10,388.06
Net worth Oct. 1, 1883,	\$113,840.76	
Net gain for 1884,	20,857.88	
Net worth Oct. 1, 1884,		134,698.64
Total,	\$213,195.76	\$213,195.76
	G. H. MURPHY, <i>Treas.</i>	

I hereby certify that I have examined the accounts of the Sanitarium and find them to have been correctly kept, and believe the above is a correct statement of the business of last year.

A. R. HENRY, *Auditor.*

On motion, the report was accepted.

The Superintendent, Dr. J. H. Kellogg, being called upon to report, said that the financial report was more favorable than the managers had expected. The institution had enjoyed a steady patronage, but had found its accommodations much too limited to properly care for so many. He also explained different items in the financial report, speaking of the farm recently purchased, improvements, *Good Health*, the new building, and the long felt want which it supplied, and the relation the new company sustained to the Health Reform Institute. He also spoke of the interest the helpers had taken in the principles advocated by the managers in regard to health reform, and the unanimous co-operation in elevating the moral and physical standard of the institution.

He attributed the increased patronage and prosperity in great part to the labors of the brethren throughout the country, in bringing it before the people, and expressed himself as extremely grateful for the interest manifested in this branch of the cause.

Sr. White said she had always been interested in the Sanitarium. She spoke of the importance of living in accordance with the laws of health, and especially the avoidance of a flesh diet. From the light she had received there would come a time when it would be unsafe to use such a diet. If any thought it necessary as an article of food, she said it was time they were beginning to educate themselves differently. Instead of indulging appetite, the money spent for luxuries should be used to relieve actual want right around us.

She spoke at length on the importance of having those connected with the Sanitarium who will exert a right influence upon the patients, and who will work not for honor, or pecuniary gain, but because it is God's work. She also spoke of the need of efficient persons to lighten the burdens of Dr. Kellogg, who had much more to do than should be undertaken by any one person. Some of those who had been educated and trained in the work, as soon as they had gained a smattering of knowledge, became filled with the desire for gain or distinction, and not having the interests of the cause at heart, had disappointed those who had befriended them, and left the work. The qualities of a good minister are the qualities needed by a physician. If any one should be able to encourage and direct the sick to God, it is the physician who is last to administer to the dying.

She then urged again the importance of upholding the hands of those at the Sanitarium, and expressed her determination to work for its interests in the future as in the past, and believed it would be the means of bringing many to the truth.

The Chair was authorized to appoint the usual committees, which were as follows: On Nominations, I. D. Van Horn, O. A. Olsen, S. H. Lane; on Resolutions, J. H. Waggoner, D. M. Canright, G. I. Butler.

Adjourned to call of Chair.

SECOND MEETING, NOV. 11, AT 9 A. M.—Prayer by Eld. I. D. Van Horn. Minutes of last meeting read and approved. The Committee on Nominations reported in favor of the following persons for directors for the ensuing year:—

S. N. Haskell, G. I. Butler, J. H. Kellogg, A. R. Henry, W. H. Hall, G. H. Murphy, L. M. Hall; all of whom were elected by ballot.

The Committee on Resolutions reported as follows:—

Resolved, That in the unparalleled prosperity of the Sanitarium during the past year we recognize the hand of God; and we hereby express our gratitude for the blessings which he has granted to this important institution.

Resolved, That we recommend the Sanitarium to the world at large, and especially to our people, as an institution worthy of patronage and their cordial interest; and in view of the constant increase of its facilities and usefulness, we request the entire church to aid it with their prayers and influence; and we especially request our ministers to make all proper efforts to extend its usefulness.

Resolved, That we express our cordial sympathy with Dr. Kellogg and his co-laborers in their untiring and arduous labors in behalf of the Sanitarium, and we pledge ourselves to give them our hearty support and prayers.

Resolved, That in view of the importance of the subject of health, fully believing that the Lord will bless his people in their obedience to his laws, natural as well as moral, we view with pleasure the management of the Sanitarium, rejoicing that we have among us such an institution, which is both an example and instructor of obedience to all the divine requirements.

The resolutions were then separately considered and adopted.

Adjourned to call of Chair.

THIRD MEETING, NOV. 17, AT 3 P. M.—Eld. R. J. Lawrence offered prayer. Minutes of previous meeting read and approved. The following resolution was presented, and after discussion adopted:—

Resolved, That the managers of the Sanitarium be instructed to retain no person as a patient over three weeks unless he settles his bills, or comes recommended by the President of his Conference.

Dr. Kellogg said there were many worthy people in our ranks who should have the benefit of treatment at the Sanitarium, and moved that there

be established at the Sanitarium five free beds for persons to receive treatment free of charge. Supported by Eld. C. L. Boyd, and adopted.

Adjourned to call of Chair.

FOURTH MEETING, NOV. 18, AT 6:30 P. M.—Prayer by Eld. M. B. Miller. Minutes read and approved. Eld. Waggoner presented the following resolution, which was adopted:—

Resolved, That we approve the action of the directors in securing the use of the new building erected by the Sanitarium Improvement Association, and that we express our gratitude that such an addition is afforded to the facilities and usefulness of the Sanitarium.

Adjourned *sine die*.

At a meeting of the newly elected Board of Directors, the following officers were elected for the coming year: S. N. Haskell, President; J. H. Kellogg, Vice-President; W. H. Hall, Secretary; G. H. Murphy, Treasurer; A. R. Henry, Auditor; J. H. Kellogg, Superintendent; Mrs. L. M. Hall, Matron; W. H. Hall, Steward.

S. N. HASKELL, *Pres.*

W. H. HALL, *Sec.*

PROCEEDINGS OF THE SOUTH LANCASTER ACADEMY.*

FIRST ANNUAL SESSION.

[A report, of which the following is a copy, Bro. Robinson informs us was sent to this Office weeks ago; but for some reason it did not reach us. This accounts for the delay.—ED.]

PURSUANT to appointment, the stockholders of the South Lancaster Academy assembled in the church at South Lancaster, Mass., Oct. 20, 1884, at 9:15 A. M. The President in the chair. Prayer by Eld. A. S. Hutchins of Vermont. Proceeding to an organization, it was shown that 67 individuals had taken stock to the amount of 613 shares, 472 of which were represented by 50 stockholders present, and 141 by proxy. The Secretary made brief remarks in reference to the formation of the corporation, after which the by-laws were read. The treasurer and auditor presented their report, giving the present financial standing of the society.

Interesting remarks were made by Elds. Hutchins, Goodrich, Burrill, and the Chair, in relation to the school and what God will do for it if we walk in his opening providence.

The Chair being authorized to appoint committees on Resolutions and Nominations, selected the following named persons: On Resolutions, A. O. Burrill, A. S. Hutchins, D. A. Robinson; on Nominations, Wm. B. Mason, A. T. Robinson, S. N. Peabody.

Adjourned to call of Chair.

SECOND MEETING, 2:15 P. M.—Prayer by J. C. Tucker. The minutes of the last meeting were read and approved. The Committee on Resolutions presented the following report:—

Resolved, That we express our profound gratitude to God for his providential care which has attended the erection and completion of our school building.

Whereas, The amount of money which has already been raised is insufficient to meet present demands; therefore—

Resolved, That our people everywhere be invited to take one or more shares of stock in this noble enterprise.

Whereas, There are individuals who could deposit means here which would be perfectly safe; and—

Whereas, Such deposits would greatly assist the progress of the work of God; therefore—

Resolved, That we invite our brethren all through the Eastern States to make this the place of depositing their ready money.

Whereas, In the providence of God such an institution has been brought into existence at great expense; and—

Whereas, This is a place where those who may desire to be connected with the work of God can receive the necessary preparation; therefore—

Resolved, That our people in the East should use every means to have proper individuals come and spend at least a short time, before engaging directly in the work of God.

Resolved, That we express our sincere thanks to Bro. J. Taber, not only for the spirit of sacrifice on his part, but for the thorough and workman-like manner in which these buildings have been erected.

Whereas, We believe that the success and prosperity of our school depends in a measure upon the unanimity of feeling and action of those connected with the school, whether they be teachers, matrons, or helpers in any capacity; and—

Whereas, The opposite of this will grieve the Spirit of God, drive angels (whose presence we crave) from our midst, thus weakening the moral power that may and should exist in this institution; therefore—

Resolved, That we will do all in our power to maintain unity of action and sentiment, and that we will give no countenance to a spirit of complaining, murmuring, or fault-finding, either by listening to, or sympathizing with, those who may unfortunately possess this spirit.

After being spoken to by Elds. Burrill, Hutchins, Haskell, and Robinson, these resolutions were all adopted. The Nominating Committee presented in their report the following names for trustees for the ensuing year: S. N. Haskell, C. W. Comings, J. C. Tucker, E. P. Farnsworth, C. E. Palmer, M. L. Huntley, D. A. Robinson. Bal-lots being cast for trustees, the above named persons were elected by an almost unanimous vote.

Adjourned *sine die*.

S. N. HASKELL, *Pres.*

D. A. ROBINSON, *Sec.*

Since the foregoing was put in type the following report of the organization of the Board has come to hand:—

The School Board of the South Lancaster Academy held a meeting Tuesday evening, Oct. 21. This being the first meeting of the new Board, its first business was to organize, which it did by choosing Eld. S. N. Haskell for President; D. A. Robinson, Secretary; S. A. Whittier, Treasurer; and D. A. Robinson, Auditor.

Several matters of importance were considered, and the following resolution was adopted with the recommendation that it be inserted in the REVIEW. This resolution was not passed because of special difficulties that had arisen; but the Board desired to define its position, and make itself understood, expecting that those who send students, as well as all who come, will cheerfully co-operate with the Trustees in carrying out the principle embodied in the resolution:—

Whereas, We believe the good of our school depends largely upon our guarding every influence which would in any way prove detrimental thereto; and—

Whereas, We as Trustees of the South Lancaster Academy, desire the co-operation of all, both students and parents or guardians who may send their children here to school; therefore—

Resolved, That no parent or guardian when sending students here, nor any student who may come, should make any arrangement for board or room with persons here, or who may be here, without first consulting with and securing the consent of the School Board.

SANITARIUM IMPROVEMENT COMPANY.

THE first annual meeting of the stockholders of the Sanitarium Improvement Company met at Battle Creek, Mich., Nov. 4, 1884, at 3 P. M. Eld. Geo. I. Butler in the chair. Prayer by Eld. D. M. Canright. Minutes of the organization were read and accepted. Number of shares represented in person 749; by proxy, 440; total, 1189, 368 more than the required majority. Treasurer's report was read and accepted. Interesting remarks were made by Eld. G. I. Butler, A. R. Henry, and Dr. J. H. Kellogg, relative to the object of organizing the new company.

FINANCIAL STATEMENT, OCT. 1, 1884.

Amt. stock subscribed,	\$41,025.00
" paid on same,	24,450.00
" unpaid, secured by notes,	16,575.00
Accounts payable,	10,989.44
Paid on contracts for construction of building, piping, etc., to Oct. 1, 1884,	35,399.32
Cash on hand,	40.12

W. H. HALL, *Treas.*

On motion, the Chair appointed the usual Committees as follows: On Nominations, Eld. J. Fargo, N. R. Staines, and Wm. Arnold.

Adjourned to call of Chair.

SECOND MEETING, NOV. 17.—Eld. S. N. Haskell offered prayer. Minutes of last meeting read and accepted. The Nominating Committee made their report, suggesting the following persons for a Board of Directors for the coming year: Dr. J. H. Kellogg, A. R. Henry, Mrs. L. M. Hall, Wm. H. Hall, and G. H. Murphy.

It was moved by Mrs. L. M. Hall that the re-

port be amended by leaving out her name and inserting the name of Eld. J. Fargo instead, and on ballot the nomination as amended was accepted. On motion of Eld. S. N. Haskell the nominees were declared elected.

Meeting then adjourned *sine die*.

At a meeting of the newly elected Board of Directors of the Sanitarium Improvement Company, Nov. 24, the following officers were elected for the ensuing year: Eld. J. Fargo, President; Dr. J. H. Kellogg, Vice-President; G. H. Murphy, Secretary; W. H. Hall, Treasurer; A. R. Henry, Auditor.

GEO. I. BUTLER, *Pres.*

G. H. MURPHY, *Sec.*

Special Notices.

KANSAS, ATTENTION!

TRACT Societies and canvassers will please send us no more six weeks' subscriptions for the *Signs*. We have a better plan now. Correspond with us at Fort Scott, Kan.

KANSAS TRACT SOCIETY.

NOTICE FOR ILLINOIS.

TILL the holidays, let all our colporters and canvassers give especial attention to the sale of "Sunshine" and *Signs*. If information concerning the matter is desired, send for circulars. Let not Illinois come behind in this work.

B. F. MERRITT.

MINNESOTA, ATTENTION!

ALL those attending the State meeting to be held at Minneapolis, Dec. 12-17, should take the Plymouth and Cedar Avenue street car to the church on 5th St., between 7th and 8th Avenues. Brethren will be in attendance who will see that all are provided with homes during the meeting.

J. FULTON.

NOTICE.

My permanent address till further notice will be West Clifty, Grayson Co., Ky. I wish to sell my home in Ohio, consisting of eleven acres of land, with peach and apple orchard, good house and barn, near Sabbath meetings. Price reasonable; terms easy. I need the means to locate here in Kentucky. Address me as above.

G. G. RUPERT.

OHIO PLEDGES.

No doubt our brethren understand that the foreign missions are in want of means to carry on their work. At our Galion camp-meeting quite a number of pledges were made to these missions. Some of these have been paid, but many remain unpaid.

Let our brethren make an effort to pay up these pledges as soon as possible, so that the missions may not lack for means. The money should be sent to the State Secretary.

E. H. GATES.

GENERAL MEETING FOR WESTERN NEW YORK.

THE brethren and sisters in Western New York will enjoy a rare privilege in the coming meeting at Newfane, Dec 20, 21.

Bro. Waggoner will be present, and we feel sure that our people will prize the opportunity of hearing from this tried servant of the Lord. His labors and experience will enable him to give profitable instruction and wise counsel at this important time in the message. A general attendance is expected.

M. H. BROWN.

—Trust not so much to the comforts of God as to the God of comforts.—*Mason*.

*Note.—This school held a few terms, beginning in April, 1882, by way of experiment, before it was legally incorporated. The organization was completed, and a charter secured from the State, Dec. 12, 1883.

Obituary Notices.

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

GAMACHE.—Died of croupous-diphtheria in Watseka, Ill., Nov. 21, 1884, Ora Gamache, aged 5 years, 1 month, and 11 days. This sweet, intelligent child will be missed, but for a little while only, thank God. The words of the text on the occasion of her funeral truly apply to her case: "For the maid is not dead, but sleepeth." **PAUL E. GROS.**

CLARK.—Died near Tomah, Wis., Nov. 1, 1884, Eunice M. Clark, aged 47 years, 8 months, and four days. Sr. Clark united with the M. E. church while quite young, and when Eld. Sanborn preached the present truth in Victory, Wis., some sixteen years since, she embraced it, and continued a member of the church till her death. During the last two weeks she was almost continually praying or praising God. She leaves a husband, three sons, and many friends to mourn their loss. Words of comfort were spoken by the writer from 1 Thess. 4:13-18. **W. W. SHARP.**

JOHNSON.—Died at Stockton, Chaut. Co., N. Y., Oct. 12, and Nov. 2, 1884, of diphtheria, Fred and Albert, children of Bro. Scott and Sr. May E. Johnson, aged 14 and 12 years. Funeral service was held Nov. 23 at the Baptist church. Discourse by the writer from 2 Cor. 5:1, 2. **E. RUSSELL.**

SMALLEY.—Fell asleep in Jesus, at Spencer Creek, Antrim Co., Mich., Oct. 19, 1884, Sr. Maria, wife of Bro. Peter Smalley, in the fiftieth year of her age. Sr. Smalley gave her heart to God when she was but sixteen years of age, and joined the United Brethren church. She lived up to all the light she had until the year 1872, when the clear light of the third angel's message first engaged her attention. With her husband, she immediately embraced the truth and commenced the observance of the Sabbath of the Lord. She was a worthy member of the Spencer Creek church and a teacher in the Sabbath-school, where she will be greatly missed. She leaves a husband and son, besides a large circle of relatives and friends, to mourn their loss. Words of comfort by the writer, to a large and attentive audience. **R. C. HORTON.**

Appointments.

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

COLUMBUS, O., Dec. 20, 21, where Bro. E. J. Van Horn may appoint; Springfield, Dec. 24, 25; Yellow Springs, Dec. 27. At this point we may remain over two Sabbaths. We hope to see a general attendance. From Yellow Springs we hope to go to New Antioch. **R. A. UNDERWOOD.**

We appoint meetings in Tennessee as follows:—
Springville, Dec. 19-24
Leach, " 25-30
Ridge, Jan. 2-4, 1885
Cross Plains, " 6-12, "

We hope the brethren will make special effort to attend these meetings, as important matters will be considered in relation to the work for the winter. Bro. F. T. Wales will be with me at Springville and Leach, while I hope to meet Eld. J. Sisley at the Ridge and Cross Plains. Brethren, let us pray that the blessing of God may attend these meetings in a large measure. **S. FULTON.**

PROVIDENCE permitting, we will hold a general meeting at Oakland, Wis., Dec. 20, 21. Meetings will begin with the Sabbath. We shall look for a very large gathering. **H. W. DECKER.**
A. J. BREED.
I. SANBORN.

MARTINSVILLE, Ill., Dec. 12-14
Willow Hill, " 16
West Salem, " 19-21
Keeneyville, " 23
Woodburn, " 26-28
Chicago, " Jan. 2-4, 1885
Aledo, " 9-13, "
Morrison, " 16-19, "
Ridott, " 23-25, "

I very much desire to see all the friends of the truth within reasonable distance at these appointments, as this will probably be my last opportunity with you. Let us pray for the blessing of God at these meetings. **R. F. ANDREWS.**

Publishers' Department.

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

BUSINESS NOTICES.

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

WANTED.—A chance to work in a photograph gallery by a Sabbath-keeper who understands all parts of the business and can do first class work; or would rent a gallery with tools. Address P. B. Fast, Carlisle, Eaton Co., Mich.

FOR SALE.—My home and five lots in Mt. Pleasant, Iowa. The house consists of a main part 24x30 with excellent cellar and an addition containing kitchen and pantry with well and cistern. The lots are mostly covered with fruit.

The city of Mt. Pleasant has about 5,000 inhabitants with excellent schools and Colleges. It contains one of the largest churches of our people in Iowa.

The property cost nearly \$2,000, but will be sold for considerably less. We had intended to make it our permanent home, but being called to Battle Creek and detained here, we would like to dispose of it either by sale, or exchange for property in Battle Creek.

For further particulars, correspond with Geo. I. Butler, Battle Creek, Mich.

RECEIPTS.

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

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

Books Sent by Express.—B O Saxby, Lafayette Newberry, B O Saxby, Mrs C E Porter, Eld I D Van Horn.

Books Sent by Freight.—A P Bump, Geo A King, B O Saxby, C L Boyd, A B Oyed, REVIEW and HERALD, Clara E Low, W J Boynton, L S Campbell, S N Haskell, REVIEW and HERALD, A W Bartlett Jessie Minia.

Cash Rec'd on Account.—Mich T & M Soc pr Hattie House \$57.83, N Y Conference pr Mrs Chas Cutter 1.00, Minn Conf pr Allen Moon 1.60.

General Conference.—California Conf 1000.00, Mrs E G White 41.40, C A Bogren 5.00.

Thank Offerings.—H P Holser 5.00, Laura Gilman .25.

Review to Poor.—Mrs M Everard 1.05.

Later, T. & M. Soc.—Paul E Gros 10.00, Maggie Brayshaw 1.00.

European Mission.—Peter Salverda \$3.00, Maggie Brayshaw \$1.00, Paul E Gros 10.00.

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—OR—

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—OR—

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OF THE RIGHTEOUS, AND THE
END OF THE WICKED.

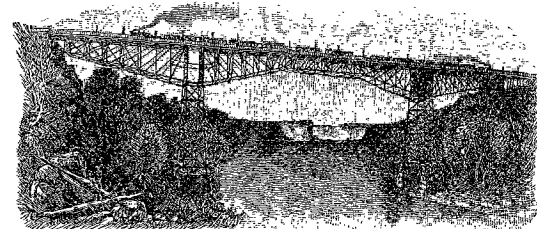
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MICHIGAN CENTRAL RAILROAD.

GOING EAST.					GOING WEST.				
Mail.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Night Exp.	STATIONS.	Pacific Exp.	Evening Exp.	Dr Ry Exp.	Mail.
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	8.30	Detroit	9.00	8.00	4.00	9.00
9.05	4.05	10.10	3.25	5.55	Jackson	11.55	10.55	6.50	11.30
1.05	2.25	8.47	1.42	4.22	Battle Creek	1.42	12.15	8.47	1.05
12.03	1.45	8.10	1.07	3.35	Kalamazoo	2.27	1.07	9.40	1.45
8.58	11.05	6.02	10.42	12.45	Mich. City	5.18	4.38	.....	4.27
6.45	8.55	4.15	8.40	10.30	Chicago	7.55	7.30	.....	6.50
a.m.	a.m.	p.m.	a.m.	p.m.	Dep. Ar.	a.m.	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 Ninety-third Meridian, or Central Standard Time.

Day Express and Mail, east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east daily except Saturdays.

May 18, 1884.

O. W. RUGGLES, Gen. Pass. Agt.

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..	+ 2.51 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 & Topoka Express..	+ 2.13 p.m.
+ 12.30 p.m.	..Denver Fast Express..	+ 2.13 p.m.
+ 12.30 p.m.	..Montana & Pacific Express..	+ 2.13 p.m.
+ 8.20 p.m.	..Aurora Passenger..	+ 7.13 p.m.
+ 4.45 p.m.	..Mendota & Ottawa Express..	+ 1.20 a.m.
+ 4.45 p.m.	..St. Louis Express..	+ 1.20 a.m.
+ 4.45 p.m.	..Rockford & Forrester Express..	+ 11.20 a.m.
+ 5.30 p.m.	..Aurora Passenger..	+ 8.55 a.m.
+ 9.30 p.m.	..Freeport & Dubuque Express..	+ 6.55 a.m.
+ 10.00 p.m.	..Des Moines, Omaha, Lincoln & Denver Ex..	+ 6.55 a.m.
+ 10.00 p.m.	..Southern Pacific Express..	+ 6.55 a.m.
+ 10.00 p.m.	..Texas Express..	+ 6.55 a.m.
+ 10.00 p.m.	..Kansas City and St. Joseph Night Express..	+ 6.55 a.m.
+ 1.05 p.m.	..Aurora Sunday Passenger..	+ 6.30 a.m.

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

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

PERCEVAL LOWELL, Gen. Pass. Agt.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 15, 1884.

GOING WEST.					GOING EAST.				
Chicago Pass.	Mail.	Day Exp.	Pacific Exp.	B. Crk. Pass.	STATIONS.	Mail.	Land Exp.	Atto Exp.	Sun. Pass.
.....	a.m.	a.m.	p.m.	p.m.	Dep. Arr.	p.m.	a.m.	a.m.	a.m.
.....	6.35	7.50	8.00	4.10	Port Huron	10.20	12.26	7.50	10.40
.....	8.15	9.12	9.28	5.40	Lapeer	8.37	12.07	6.29	9.12
.....	9.07	9.55	10.05	6.40	Flint	7.50	11.35	5.55	8.25
.....	9.45	10.30	10.45	7.00	Durand	6.40	11.06	5.16	7.20
.....	11.00	11.32	11.50	8.25	Lansing	5.37	10.12	4.10	6.09
.....	11.40	12.08	12.25	9.07	Charlotte	5.02	.....	.....	5.32
.....	12.40	1.03	1.20	10.05	A BATTLE CREEK	4.08	8.55	2.35	4.35
.....	5.00	p.m.	1.25	1.25	p.m.	D	4.08	8.50	2.30
.....	5.48	.....	2.10	2.17	.....	.....	3.14	8.10	1.46
.....	6.00	.....	2.20	2.26	.....	.....	3.02	.....	1.35
.....	6.47	.....	3.05	3.19	.....	.....	2.10	7.21	12.51
.....	7.30	.....	3.50	4.08	.....	.....	1.26	6.44	12.10
.....	8.43	.....	.....	.....	.....	.....	12.07	.....	.....
.....	9.00	.....	5.27	5.52	.....	.....	11.30	6.27	10.41
.....	11.20	.....	7.45	8.10	.....	.....	9.10	3.20	8.30
.....	.....	p.m.	a.m.	.....	Arr. Dep.	a.m.	p.m.	p.m.	p.m.

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

Trains run by Central Standard 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. SPIGHER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., DEC. 9, 1884.

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SPECIAL NOTICE.

REMEMBER that two more papers after this will complete this volume, and then the paper will be omitted one week. Plan your meetings and arrange your appointments accordingly.

The Sanitarium Training School for Nurses will open about Dec. 15. An opportunity will be given to a few worthy young ladies to pay their way through the school in work. Persons who expect to avail themselves of this exceptionally excellent opportunity to fit themselves for usefulness and lucrative employment, must be able to bring with them good testimonials as to character, ability, etc. Those who desire further information should address Dr. J. H. Kellogg, Battle Creek, Mich.

Sabbath, Dec. 6, the church in Battle Creek were favored with a discourse in the forenoon by Eld. H. M. Kenyon from 2 Tim. 1:12, setting forth the consolations of the Christian's hope, the abundant provisions of God's offered grace, and the privilege of the children of God to know how they stand in his sight. After the discourse he baptized twelve in the Kalamazoo River, ten of whom united with the Battle Creek church. Among these were a daughter of Bro. G. W. Amadon, a son of Eld. Wm. C. Gage, a son of the editor of this paper, and a sister from Washington, D. C., who has been a patient at the Sanitarium a few weeks, and having here received the truth, desired baptism before returning to her home. Another is a student at the College, and the remainder are connected with the Sanitarium and families in Battle Creek.

The Spirit of the Lord was present in the social meeting in the afternoon. For several members of this church this was the last meeting previous to their departure for California and Oregon. They bore feeling testimonies appropriate to the occasion, which were met with sympathetic responses by the brethren. Other good testimonies were borne; and it was a solemn and interesting occasion.

MINISTERS' DIARIES.

At the suggestion of the late General Conference, the Publishing Association is hastening on the work of preparing a diary for the use of our ministers. All will want this; and this notice is given so that none need feel that they must supply themselves elsewhere. Further particulars hereafter.

THE NEW ORLEANS EXPOSITION.

THE "World's Exposition" about to be opened in New Orleans, is thought to afford a favorable opening for the introduction of the truth to the multitudes who will congregate there during all the time of its continuance till May next. Consequently steps were taken at our late Conference to establish a depository there, and see what can be done in the direction indicated. The agent selected, Eld. R. M. Kilgore, is already on the ground, and writes that the prospect is favorable for securing space, and bringing the truth before the people. He will be glad of words of encouragement and good cheer from any. Remember his address, as given in another column, "New Orleans, La., care of Fonta's Bloomingdale Nurseries."

BIBLE LECTURES.

NINETY-NINE are already enrolled in the class taking the lecture course in the College the present term. This is a larger number than has ever before engaged in this department. The term promises to be a very interesting and profitable one. There seems to be a very general determination to understand fully those great themes in which is involved the purposes, plans, and operations of God, in the history of the world, the development of the scheme of redemption, and the future perfect and eternal kingdom which he is about to establish.

HO, FOR NEW ORLEANS!

THE address of Eld. R. M. Kilgore and others to be engaged in missionary work in New Orleans during the Exposition, is, "New Orleans, La., care of Fonta's Bloomingdale Nurseries." This place is three blocks from the Government Exposition building. Any person visiting the city who wishes to find the place, will go to Canal street, where all the street-cars center, and take the "Camp and Prytania" street-cars which will land them at the door.

CALIFORNIA VIA NEW ORLEANS.

IN January, date yet to be determined, I expect to start for San Francisco, visiting New Orleans on the way. Several expect to go, and it is of some importance to know how many in making up our party with the railroads. Those who wish to go will please write to A. R. Henry, REVIEW and HERALD, Battle Creek, Mich. The time will be announced soon. If any would like to join the party to New Orleans, who do not wish to go to California, they will find it to their interest to write to Bro. Henry. J. H. WAGGONER.

TO THE SECRETARIES OF THE STATE TRACT SOCIETIES.

WE request you to report to the Office immediately the number of our standard hymn-books which you have in your depositories. We wish to ascertain how many there are of these books yet unsold throughout the field.

We have none for sale at the Office, and in case any should be wanted, as it is very likely there will be during the year, we wish to know where they can be found. We do not mean the book "Better than Pearls," but the larger collection. Please give us the number on hand immediately.

G. I. B.

GOOD READING.

WHILE a special effort is being made to circulate "Sunshine at Home," it should not be forgotten that there is a fund of just such good reading on hand, in a shape to be used easily and everywhere. We refer to the little volumes of "Sabbath Readings." Every article in these was selected with the greatest care; they are all interesting and useful. We believe that Sabbath-school teachers and workers could circulate many copies of these books in the schools to great profit. If the young become interested in such reading, and if they are once induced to read they must become interested, they will have no longing for the trashy reading which everywhere abounds. Parents and teachers are not half alive to the importance of having such books as these in the hands of all the young. And now is the time; the long evenings of the winter are yet to be improved.

"Sabbath Readings" may be obtained at either of the Offices,—in Battle Creek, Mich., or Oakland, Cal. J. H. W.

HOLIDAY GIFTS.

As the holidays are just upon us, many are thinking of bestowing gifts upon their children, and those of our brethren who have this desire wish something neat, useful, and pleasing to present to them. Among the many other gift books, we would not forget the "Advent Keepsake," a neat little bound book of 136 pages, containing passages of Scripture for every day of the year on the subjects of Christ's second coming, the resurrection, the new earth, promises for the time of trouble, etc.

Two editions of this excellent book have been printed and mostly sold. Years ago thousands of copies of it were disposed of among our children, but of late it has not been noticed. Many of our brethren who have come into the truth later have not seen this neat little volume.

The selection of texts of Scripture is a very interesting one, calculated to make a good impression upon the minds of our dear children, and give them much information upon many points of our faith. It would be well for the children to learn many of these texts, which are arranged under the days of the month and of the year. We have a few hundred copies of this volume left, and if any desire to obtain it, now is the proper time. They can be had at the REVIEW Office, and probably at many of our tract depositories. Price, post-paid, 25 cents. G. I. B.

SABBATH-SCHOOL HELPS.

Bible Lessons for Little Ones, No. 1. Flexible cover.	15 cts.
Bible Lessons for Little Ones, No. 2. Flexible cloth.	25 cts.
Bible Lessons for Children, No. 3.	25 cts.
Bible Lessons, No. 4. With map.	25 cts.
Bible Lessons, No. 5.	25 cts.
Bible Lessons, No. 6.	25 cts.

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