# SABBATH

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

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#### THE SHADOW OF THE ROCK.

A hiding place from the wind and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land. Isa. 22: 2.

In the shadow of the Rock Let me rest. When I feel the tempest's shock Thrill my breast;
All in vain the storm shall sweep, While I hide, And my tranquil station keep By thy side.

On the parched and desert way Where I tread, With the scorching noontide ray O'er my head; Let me find a welcome shade, Cool and still, And my weary steps be stayed While I will.

I in peace will rest me there Till I see That the skies again are fair Over me; That the burning heats are past, And the day Bids the traveler at last Go his way.

Then my pilgrim staff I'll take, And once more I'll my onward journey make As before; And with joyous heart and strong I will raise Unto thee, O Rock, a song

Glad with praise. -Sunday Afternoon.

# Our Contributors.

## EDUCATION AMONG SEVENTH-DAY ADVENTISTS.

BY ELD, GEO. I. BUTLER. (Concluded.)

LET'us notice some of the benefits already derived from the establishment of our Col-It has created a greater interest in the subject of education among our people. It is safe to say that the fact that we have such a school, and the agitation of the subject of education consequent upon the effort to establish and maintain it, has made five times the interest in this subject among our people that existed before. And this consideration alone

It is well known that with many of the early believers who looked for the speedy coming of Christ there was little attention paid to education. This was not surprising when we consider how short time seemed to them, and their great unpopularity, and their dread of worldly influences upon the minds of their children. A few went so far as to keep their children out of school entirely. But as the cause extended and the true nature of our world-wide message began to be realized, those of discernment saw the dangers of this tendency, and the necessity of education. The agitation connected with the rise of our College had a most healthy influence upon the mass of our people, and now many of our young people, as well as their parents, begin to realize the importance of this subject. May the good work go on until our people shall stand in the front rank in the great cause of mental and moral improvement. The importance of this change of sentiment cannot well be estimated. Its effect upon our people as the work enlarges will be very great. As our young people come to active life, their increased usefulness will be felt. Many of them had not the advantages of early education, and they never would have not only take an interest in the mental im- in the Sabbath-school work throughout the

felt its importance but for the influences connected with our school.

Already many young men and women are laboring in the ministry or some other department of the work, and filling positions of usefulness who never would have been there but for the influence connected with the establishment of the school. Here is our greatest hope for laborers in the future. We cannot expect to receive the help of many ministers from other churches. Their early training is generally a hindrance to them rather than a help in preaching this doctrine. We must look to other sources. We have already seen scores of young people from our College coming to our help. Here they can find many of the advantages they need to enable them to prepare for useful service in the cause of God, if they have only the heart in them to desire to be useful.

Every religious body which has, in the past, made its influence felt in the world, found a school an absolute necessity. The Bible tells of "schools of the prophets," where the servants of God taught young men the principles of true religion, and prepared them for future labor. Christ himself was the greatest teacher the world ever saw; and he taught his disciples how to bless others. The Catholic church holds its power over the world to-day by means of its educated priesthood. And the Protestant churches which exert the greatest influence upon mankind are those who pay most attention to the education of young people for future work. Of course the character of the influence they exert will depend upon the nature of what they teach. If they teach great errors, their influence will be bad. But if they can make error effective by means of education, should not truth be made effective by all proper means? Should not truth have as fair a chance for success in the world as error? The errors of the present day which we have to combat are hoary-headed, specious, and popular. In order to meet them successfully, a person must have a knowledge of history, and many other branches, and be generally well informed. Otherwise he cannot gain access to the better classes of minds. How necessary, then, is our school for a preparation for the ministry. The same is true in regard to positions in our offices, our Sanitarium, and in our Conferences, and tract and missionary societies.

Where can our young people find a school possessing so many advantages, on the whole, as our College at Battle Creek? Doubtless it is not perfect. From time to time, no doubt, improvements will be made. Quite likely in some instances it has not come up to the expectations of some of its patrons. It is possible that mistakes have been made in management in some instances. But where shall we go to find one better adapted so many excellences?

The cost of boarding and attendance at this school, we believe, is more reasonable than at any other; enough so to make it an object for persons intending to attend any considerable length of time to come long distances at considerable expense of railroad fare. I will leave exact figures to those better prepared to give them. But the practice of clubbing together, and hiring a person to cook the food, brings boarding practically as near the simple cost of the raw material as perhaps is possible. In this way one can live about as cheaply as he pleases. Rooming in families where neatness and order are the rule, enables one to live decently, respectably, and cheaply. All of these are important considerations to young people attending school. If the clubbing system is not chosen, board can be obtained at reasonable prices in private families who will take an interest in the real welfare of those tarrying with them, and make for them as nearly as possible a "home." For young Sabbath-keepers especially this is an important consideration. Tui-

The teachers of this school are persons who

tion is also very reasonable.

provement of their pupils (as much, we hope, as do those in other institutions of learning), but they are of our own faith,—Christian ladies and gentlemen who love the cause we love, and above all things desire the prosperity of our College as a part of this great closing work, and, we trust, the spiritual and moral well-being of those under their charge, in a special degree. Their habits are in harmony with the laws of health and temperance, and none of them are setting the example before their students of smoking, and possibly of beer-drinking, as teachers do in many of the schools; but their influence is thrown actively against such things, and they are not tolerated in the school. Are not these important considerations to parents sending their children far from home to school, and to young persons desirous of mental and moral improvement?

The course of Biblical lectures by Elder Smith, embracing the great principles of our faith, is a feature of immense importance. It is no small consideration that our young people can have the privilege of thus learning the religious principles of our people, and of becoming intelligent in regard to the great truths of the Bible. If they have a disposition to work in the cause of God, they have the best possible opportunity to prepare for it. How different their chances from those who first preached this great message and how such privileges should be prized It is needless to speak of the advantages of our school in this respect above any other school in the land, for those believing the present truth. In them the influences are all against this truth, with no opportunities to learn its principles; in this every opportunity is offered to become intelligent in regard to our faith, and a moral influence is exerted in its behalf. The trustees propose to introduce new and attractive features into this Biblical course, in addition to the many excellent ones of the past.

Another special inducement to attend this school is found in the opportunities offered to become intelligent in regard to health, in the knowledge of our physical system, and the laws of our being. Here is a branch of knowledge which is almost entirely neglected in most of the schools at the present day. Hundreds in attending them lay the foundation of life-long disease. Many learn habits destructive to physical health, in the use of various stimulants. Students of our College have the advantage of lectures on physiology and hygiene by those who have graduated from the highest medical institutions in the United States, and who are capable of writing medical books of standard authority. There is probably no other school in this country where young people could find as good opportunities for becoming intelligent in reference to health and the laws of life (unless taktion) as here. Here the best system of treating disease is practiced, and proper habits of diet taught. Young people who attend the College, if they so desire, can become conver-sant with the manner of treating disease at the Sanitarium, and learn what may be of inestimable value to them in after life, such as the proper method of giving various kinds of baths, and the best manner of preserving the health. They become accustomed while here to hygienic living, familiarity with which is truly valuable. How much of disease some of us might have escaped had we in our youthful days possessed the information that may be gained at this school. Such opportunities are not offered in our ordinary schools. If students are taken sick while here, their parents need have no fears that they will be drugged with poison medicines till seriously affected for life.

The Sabbath-school privileges connected with our College are no small consideration. Here is one of the largest and best conducted Sabbath-schools in the land. It is managed by those who have made this kind of work a life-long study. Here are those who have done so much of late to increase an interest field. Here our young people can become acquainted with the best manner of conducting Sabbath-schools, and as they return home to different parts of the field, they can impart a knowledge of these methods to others. An impetus is thus given to this important branch throughout the different Conferences. This influence has already been felt to quite a de-

Special inducements are now being offered to those who wish instruction in book-keeping, and how to manage tract and missionary business, as secretaries and librarians. Here is a most important field for usefulness, and such instruction is much needed. It cannot

be obtained in other schools.

Among other advantages surrounding our College, the religious influences should not be overlooked. Holding the views we do, these must ever be to us of paramount importance. They cannot be neglected without virtually disowning our faith. One principal reason for bringing this College into existence was the importance of proper religious influences surrounding our young people while obtaining an education. No subject has caused greater anxiety among the founders and managers than this. And there is no subject involving greater difficulties. In the very nature of things it must be so. If it could truly be said that "eternal vigilance is the price of liberty," much more forcibly can it be said that eternal vigilance is the price of right religious influence around such a school.

To find teachers properly qualified by mental culture, love of their calling, interest in the advancement and well-being of their pupils, and with sound religious experience themselves, will always be a matter requiring great care and sound judgment; and the real prosperity of the school for the purpose for which it was instituted will depend largely upon this. But to control the religious influences in such a city, with an attendance of hundreds of pupils from all parts of the country, with diversity of character, temperament, and early training, exposed to outside influences beyond the reach of teachers or managers, is a task far more diffcult. No human influence alone can ever accomplish it. Divine strength must unite with our poor human efforts, or failure is sure to result. The spiritual prosperity of the school will ever depend much upon the spiritual prosperity of the large church surrounding it. Satan is ever seeking to instill his subtle influences of evil among the young in schools. To poison these fountains of human effort and human knowledge is his special delight. Special spiritual activity, sound judgment and wisdom from God, are the only means by which to thwart his cunning advances. That our school at Battle Creek has attained perfect success in this contest with evil we shall not claim. Probably its most ardent friends would not claim it. Our efforts should be to reach higher attainments and gain greater victories.

But when we compare the religious influence connected with this school with any other in the land, we have no occasion for discouragement. We do not believe there is another school in the world where the religious influence is as good for our young people as at this. Here the truth of God is weekly dispensed upon the Sabbath. Prayer-meetings, including those specially designed for the students, are held several times a week. The exercises of the Sabbath-school, Biblical lectures on the special points of our faith, and daily prayer in families, keep religious thought and feeling constantly before the mind. Profanity, and frivolous amusements and exhibitions, are not tolerated. Great care is used to make the worship of God respected. Special religious influences in important meetings are brought to bear upon students; and these have often produced the most beneficial results. Scores of students from different parts of the country, who have entered our school with no particular religious interest, have gone from it with the consolations of the Christian's hope. Many who came here indifferent professors of religion, have gone away ardent workers in the Sabbath-school,

and have been a benefit to the churches, where they had not been such before. Surely these results are most encouraging, and should quicken our interest in our College. That other scholars have come and gone with no religious improvement is also true; and very likely some were farther from God than be-

But how is it in many other schools? Is it not well known that thousands learn in them bad habits and infidelity, and return home infidel lawvers and doctors? Do we not find such in almost every village? Such things are difficult to control. The mental activities, awakened by the influences of education, will run out in various channels. Nothing but a sound heart, influenced by the fear of God, and special spiritual and moral surroundings, can keep them from wandering

In the results above indicated, we firmly believe our school will compare favorably with any other in the land. We believe there is a far greater percentage of persons surrounding our school who will take an interest in the spiritual welfare of pupils, than around any other within reach of our people. Are not these advantages worthy the consideration of parents and pupils who are seeking the benefits of school?

We have now mentioned a number of reasons, which we deem very important, which make our College the one above all others for our young people to attend, if they intend leaving home to go to any school. If they have good opportunities at home to attend school, where they can remain under the care of their parents, and have not come to mature years, it might be well to remain there. But for those who intend leaving home, we know of no place offering the advantages of our College.

We have undertaken the difficult task of attempting to raise the standard of religious influence and discipline in our school. It is a very easy matter to lower it down to the common level, but not so easy to maintain a proper standard. A spirit of dissatisfaction may exist with some, perhaps many, in regard to our system of regulations. The spirit abroad in our world is not in love with strict discipline or due respect for sacred things, but the opposite. The present generation of young people desire to have their own way. Family government generally holds but slight restraint upon the young. Many youths of sixteen are entirely beyond the control of their parents. Through novel reading, and the influences connected with fashionable society, false ideas of life, especially of marriage, prevail. Many schools are hot-beds of matrimonial schemes, where young fellows go to have a good time and wait upon the girls. The religious influences connected with most of the schools foster pride and vanity, and permit many things which we as a people cannot sanction without denying our faith.

As a church, we are looking for the coming of the Lord, and we must be a peculiar people. We ought to be a humble, self-denying, earnest people, in whom the spirit of sacrifice will stand out prominently. We ought to have a constant, abiding sense of the importance of the great work committed to our hands, and the absolute necessity of being devoted to it. We ought to have such a spirit of consecration to this work that our influence will be a constant rebuke to vanity, pride, and folly so prevalent around us, and, alas! among We are a backslidden people, and very few of us seem to realize the holiness and exalted character of the work. If these things be true, as to our general influence as a people, surely there is no place where there is greater need of consecration and devotion than in connection with our school. In this school we are preparing persons to go forth as missionaries to teach the great and solemn truths of this message, the last great warning before Christ shall come. Here young people should be prepared to fill useful positions in the various departments of the cause. have fondly hoped that here many of our young people would give their hearts to God. The prosperity of our work depends largely upon our young people just coming upon the stage of action full of life and strength. How important that all the young connected with our school should receive the right impressions spiritually, as they are preparing for future usefulness.

Those upon whom the burden falls of looking after the welfare of the school, bear a heavy load, which must at times be almost crushing. They need the especial sympathy and prayers of every lover of the cause. They have great responsibilities resting upon them, and, being but human, are liable to err. While they labor conscientiously for the good of the school, God forbid that any of us should increase their burden by cold, unfeeling criticism. We should give them a hearty support in all that is right, ever discountenancing a ing else can. spirit of murmuring and fault-finding.

Many will no doubt send children to our school, who will not receive all the benefit they had hoped. Fond parents are apt to think in such cases that the fault was on the part of teachers and managers, when it may have been in their children or themselves. Our children's excellences naturally appear much greater to us than to others. Thus many children are petted and spoiled. Some who have lost all control of their children at home, hope to have their lack made up at Battle Creek; and so they send their unruly boys to the College, to perplex and annoy those who have their hands more than full already. This is cruel, and it is wicked. No child who cannot be controlled at home should ever be sent to this school. It was not designed for a "reform school" for unruly children. None should be encouraged to go there who have not a desire for self-improvement, or are unwilling to submit to reasonable control. With all the advantages we have enumerated connected with our school, many will not be benefited as they might be. But we must provide the opportunities, and leave the improvement of

In order that our College should attain the degree of success we desire it should, a large measure of the Spirit of Christ must be connected with it, surrounding it, and permeating it. Soul-purifying religion is the great need, the one thing above all others which will help us to truly elevate our school to the moral standard we desire it should reach. Nothing can take its place. We have fine buildings and surroundings, made attractive by shrubbery and beautiful flowers. We have teachers who understand their business, and are well qualified to give instruction in the various departments. We have excellent opportunities for improvement through the Biblical lectures, instruction in physiology and hygiene, the privileges of Sabbath-school and the church. We have good and strict rules for the preservation of the morals of students, and good ideas of discipline; and an honest and earnest effort is made to enforce the same. All these things are excellent, and most important. But over all, and in all, and through all, we need the Spirit of Christ. Without it the desired results will not be accomplished. Nothing else can supply the lack of this. With it, we shall have success; without it, teachers will lack real interest in their pupils, especially spiritual interest, become impatient and fretful, and rule by fear rather than by love; students will annoy and harrass their teachers, plot to break over the rules, make poor improvement of their time, have little religious interest, and go home dissatisfied and disgusted, and worse than they came. The rules will seem like an iron yoke, galling the necks of those they were designed to benefit. The Spirit of Christ will pour oil upon the troubled waters, bringing teacher and pupil near together by mutual love. It will bring forcibly before the pupil the true object of education, and will elevate all his ideas of life, subduing, softening, and refining all within the reach of its influence. Students will love to be at such a school. Hard hearts will be melted and converted to God. A missionary spirit will be created, and our young people will long to go forth and do something in the Master's cause, as a Judson and a Boardman went forth in other

We have not seen all accomplished by our school for the great missionary work, that we had hoped. When the money was solicited to erect our beautiful school edifice, and our people poured it out so liberally, one great consideration which had weight was the benefit it should be to our foreign missionary work. Students were to learn foreign tongues, to be able to go to other lands and proclaim the truth of God. How many are preparing for this? We hope there will yet be many. We need the Spirit of God in our school. Without it our children may come home polished in manners and learned in book knowledge; but they may at the same time be puffed up with foolish pride, be vain of fashionable dress, put on worldly style, and be much farther from God and the truth than when they left home. May God save us from such sad results.

We need strict rules for the government of our school. They are right. Yet more will depend upon the spirit in which they are administered than upon their strictness. Firmness and decision are always necessary in enforcing obedience. If the Spirit of Christ is largely mingled, so that the erring can clearly discern our love for them and our desire for their true well-being, they will be effective. An appeal to the student's honor and generosity will usually accomplish more than stern repression, though that is sometimes necessary. The love of Christ to soften, elevate, and ennoble, will sway human minds as noth-

appeal to our people in behalf of the noble work of true education. God has called our attention to it, and may our interest in it never slacken. In the providence of God our College is established. Its responsibilities are heavy. Let us deal tenderly with the men and women who, we trust, are trying in the fear of God to bless our children. Let us encourage them to labor constantly for higher excellence and nobler success. Let us ever feel a true interest in our school. Let us ever give our support to physical, mental, and moral improvement. God's people should be the purest people in the world, and feel an interest in everything that is truly good. Many of us had not the advantages in early life which are now within reach of the youth. Let us impress upon the minds of our children the importance of these privileges. A united effort should be made throughout every Conference, to give our youth the advantages of education. As a people, we should be second to none in our appreciation of true education. May God bless our College.

## DO WE REALIZE IT?

We are living in a grand and awful time. God is about to arise to shake terribly the The signs of his advent are in the past. The very last prophecies are rapidly fulfilling. All that remains for human power to do is to make an image to the beast, and pass a decree to compel its worship. This generation is soon to witness the closing scenes of probation. God's last message of mercy is being proclaimed to a world lying in wickedness. Soon the final fiat will go forth, "He which is filthy, let him be filthy still; . and he that is holy, let him be holy still." What is done must be done quickly; and there is a great work to do. Crime is increasng on every hand. The gross errors that are being taught from the popular pulpits all over our land are constantly blinding the eyes and hardening the hearts of the people.

Dear reader, what are you willing to do in the vineyard of the Master? I pray you in the light of eternity, and in the light of the destiny of souls, to think on these things. Do not think that you will be saved because you keep the Sabbath and believe other Bible doctrines. We as a people have more light than any other people, and for this reason greater responsibilities rest upon us than upon We have also stronger incentives to holy living. What we need is to humble ourselves before God, confessing and forsaking our sins. We need also a genuine consecration to the service of the Lord,—a consecration that not only presents our bodies a living sacrifice, but one that also takes in our time, our talents, our reputation, and our property. There should be no idlers in this cause. Every one can do something to rescue the perishing. If you cannot stand on the walls of Zion and preach Jesus to the people, you can, with the means God has given ou, send a substitute into the field.

The cause needs means. Multitudes are starving for the want of spiritual food. Dear reader, if you have money, put it into the cause while it is needed. In a little while the work will be done, and our property can save no one. May the Lord help us to understand our true position before him. May we have our lamps trimmed and burning, and be found ready when the Bridegroom returns. "In such an hour as ye think not the Son of man J. E. SWIFT.

## DID ADAM KEEP THE SABBATH?

FROM every reasonable standpoint we conclude that he did. Those who deny this seem to demand a direct statement by inspiration that our first parents as individuals did regard God's holy day, which we claim is no more necessary | mighty fiat, 'Let the nitrogen of the atmosthan such a statement concerning Enoch, Noah, Abraham, or even Moses, Aaron and David, of the latter three of whom it is not denied that they observed it. It is a well attested fact that just such a Sabbath as God has given us in his law is indispensable to man's moral and physical nature. Repeated experiments as recorded in "Morality of the Sabbath," by D. M. Canright, from Justin Edwards and others, abundantly prove this; and this, without Christ's direct statement that "the Sabbath was made for man," should be sufficient to show that it was not intended for a particular class alone. when we appeal to the inspired word of God, and read what is stated concerning this blessed institution, its nature, design, etc., we must conclude that nothing except a willful perversion of the language found in Gen 2:3, and Mark 2:27, founded on a settled determination not to understand, the Almighty will certainly employ to accomwould lead any to take the position that the position that the Lord's day was confined to the Jews. For it highly probable, since Infinite Power is posinstance, in Gen. 2:3, we read, "And God sessed of numerous resources for accomplish-

to use the definition of the word sanctified in lieu of the word itself, we read, "And God blessed the seventh day, and set it apart to a sacred or holy use." We have already discovered how admirably it is adapted to man's need; therefore for whom was it set apart? Not for the angels surely. Or did the beneficent Creator reserve it for the nation of the Jews only, that they might have a day which, while it secured to them physical rest, also furnished a blessed memorial of the great Creator's work, thus depriving all before them of a blessing so inestimable? Who can so believe? S. O. James.

### LOST TIME.

LET any man pass an evening in vacant idleness, or even in reading some silly tale, and compare the state of his mind when he goes to sleep or gets up next morning, with its state some other day when he has spent a few hours in going through the proofs, by facts and reasoning, of some of the great doctrines in natural science, learning truths wholly new to him, and satisfying himself by careful examination of the grounds on which known truths rest, so as to be not only acquainted with the doctrines themselves, but able to show why he believes them, and to prove before others that they are true, he will find as great a difference as can exist in the same being—the difference between looking back upon time unprofitably wasted, and time spent in self-improvement; he will feel himself, in one case, listless and dissatisfied, in the other, comfortable and happy; in the one case, if he did not appear to himself humble, at least he will not have earned any claim to his own respect; in the other case, he will enjoy a proud consciousness of having, by his own exertions, become a wiser, and therefore a more exalted, nature. -Lord Brougham.

## THE EARTH WILL BE PURIFIED BY FIRE.

THE earth itself, once pure, has in a certain sense become impure by sin, and needs to be cleansed from its contaminating influence. Water is a purifying element, and so is fire. We have the strongest proof from both sacred and profane history that this earth was once purified from sin by a flood of waters. Even barbarous nations and those inhabiting the far distant islands of the ocean have a tradition of the great flood which once came upon the earth. Hence there can be no doubt in regard to the reality of that great event. Yet there are some who doubt this fact in the world's history. There certainly were infidels and scoffers in the time of Noah, who witnessed the building of the ark, and no doubt ridiculed Noah and called him a fanatic. They never were converted to a belief in his preaching till the flood came upon them.

Just so it is with our modern infidels and scoffers while the truth in regard to Christ's second coming and the destruction of the world by fire is being proclaimed. Instead of heeding the warning voice, and fleeing to the ark of safety, they cry out, fanaticism, and say that "all things continue as they were from the beginning of the creation," and that the world will yet stand thousands of years. Many of these infidels do not believe in any Creator, therefore they seem to think there is no power to destroy. Many are not aware of the hidden forces of nature, and that there are in the system of nature certain laws and conditions which forcibly indicate a general conflagration. To illustrate this point, we quote from Dick's works, Vol. 2, page 135, as fol-

For should the Creator send forth his al phere be completely separated from the oxygen, and let the oxygen exert its native energies without control wherever it extends; from what we know of nature, we are warranted in concluding that instantly a universal conflagration would commence throughout all the kingdoms of nature—not only wood, coal, sulphur and all other combustible substances, but even the hardest rocks and stones, and all the metals, fossils, and minerals, and water itself (which is a compound of two inflammable substances,) would blaze with a rapidity which would carry destruction through the whole expanse of the terraqueous globe, and change its present aspect into that of a new world: at the same time, all the other laws of nature might still operate as they have hitherto done since the creation of the world. I do not mean positively to assert that this is the agent which In concluding this too lengthy article, I blessed the seventh day, and sanctified it; or, ing its objects, which lie beyond the sphere of

our knowledge and comprehension. But I have brought forward this fact to show with what infinite ease this event may be accomplished when Almighty Power is interposed.

"By means of the knowledge we have acquired of the constitution of the atmosphere, and by the aid of chemical apparatus, we can perform experiments on a small scale, similar in kind though infinitely inferior in degree, to the awful event under consideration. And, therefore, we can easily conceive that He who formed the expansive atmosphere which surrounds us, and who knows the native energy of its constituent principles, may, by a simple volition, make that invisible fluid, in a few moments, the cause of the destruction of the present constitution of our world, and, at the same time, the means of this subsequent renovation. For as fire does not annihilate, but only change the forms of matter, this globe on which we now tread, and which bears the marks of ruin and disrupture in several parts of its structure, may come forth from the flames of a general conflagration, purified from all its physical evils, adorned with new beauties and sublimities and rendered a fit habitation for pure intelligences. For though the heavens, or the atmosphere, 'shall be dissolved, and the elements melt with fervent heat,' 'yet,' says the apostle Peter, 'we according to his promise look for new heavens and a new earth, wherein dwelleth righteousness."

The preceding thoughts of Dr. Dick in respect to the future renovation of the earth, accord well with the Bible, and should weigh with every candid, thoughtful mind. Peter says, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Pet. 3:10. The prophet Isaiah, alluding to the overthrow of the earth, says: "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." Isa. 34:8, 9. The heavens of which Peter speaks, refer to the atmospheric firmament or expanse over our heads, in which in the final conflagration there will be terrific explosions, and also in the earth, when the Almighty uses the forces of nature to accomplish his

From the text quoted (and we might quote many more) it will be seen that every element will burn in the purifying process. By referring to Mal. 4:1, it will be seen that the living wicked are then destroyed. "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." But it is not until death and hell are cast into the lake of fire that the earth is perfectly purified and the last vestige of sin wiped out. See Rev. 20.

The following from the Girard News, a Kansas paper of Dec. 13, 1878, shows that the burning of this world is probable and "fearfully possible:"-

"The coming destruction of the world by fire was treated of in a sermon delivered by the Rev. L. B. Hughs of Philadelphia, In quoting from heathen tradition to prove that the ancients believed that this earth would end with a conflagration, Mr. Hughs referred to Biblical revelations on this subject, and urged that modern science has made such disclosures respecting the internal structure of the earth as to leave no doubt as to the possibility of its being consumed by fire. ' said the preacher, 'that the interior of the earth is a melted mass of burning material: that the habitable world, the part we occupy, is but a mere crust or shell over these deep, hot fires; that earthquakes are caused by the vapors engendered by the heated mass when water comes in contact with it, and that volcanoes are but vent holes through which these internal flames make their way to the surface.

"'Whether these fires will everywhere burn to the surface and so produce a general conflagration, science has not determined; but no one can doubt that the simple command of God would be enough to send the all-consuming flames over the earth, even as he once willed the waters over every mountain and valley. The possibility and probability of all this happening may be inferred from the fact that such changes are taking place in other worlds. During the last two or three centuries upward of thirteen fixed stars have disappeared. One of these was on fire for sixteen months, the brilliancy being so great as to be visible to the naked eye at midday. Finally

take place.

"'The burning of our globe is a disaster which may be quickly accomplished and effected in conformity with the laws which now operate in its constitution. We are in immediate contact with an element which of itself would be sufficient to produce the flamespreading scene. This element is the atmosphere which we are every moment breathing. He who knows its wonderful nature and latent powers, with a simple single volition, in an instant, could make this invisible fluid the cause of the all-consuming fire. Shall we not say, then, that the burning of the world is fearfully possible?" WM. PENNIMAN.

#### THE BRIDGE OF LIFE.

Across the rapid stream of seventy years The slender bridge of human life is thrown; The past and future form its moldering piers; The present moment is its frail keystone.

From "dust thou art" the arch begins to rise, "To dust" the fashion of its form descends, 'Shalt thou return,' the higher curve implies, In which the first to the last lowness bends.

Seen by youth's magic light upon that arch, How lovely does each far off scene appear! But ah! how changed when on the onward march Our weary footsteps bring the vision near!

Twas fabled that beneath the rainbow's foot A treasure lay, the dreamer to be witch; And many wasted in the vain pursuit The golden years that would have made them rich.

So where life's arch of many colors leads The heart expects rich wealth of joy to find; But in the distance the bright hope recedes And leaves a cold gray waste of care behind.

A sunlit stream upon its bosom takes Th' inverted shadow of a bridge on high, And thus the arch in air and water makes One perfect circle to the gazer's eye.

So 'tis with life: the things that do appear Are fleeting shadow's on time's passing tide, Cast by the sunshine of a higher sphere From viewless things that changelessly abide.

All things of use are bridges that conduct To things of faith, which give them truest worth:
And Christ's own parables do us instruct That Heaven is but the counterpart of earth.

The pier that rests upon this shore 's the same As that which stands upon the further bank; And fitness for our duties here will frame A fitness for the joys of higher rank.

Oh! dark were life without heaven's sun to show The likeness of the other world in this; And bare and poor would be our lot below Without the shadow of a world of bliss.

Then let us, passing o'er life's fragile arch, Regard it as a means and not an end; As but the path of faith on which we march To where all glories of our being tend.

## THE REPLY OF THE MONUMENTS TO THE CRITICS OF THE BIBLE.

THE Pentateuch and the Book of Daniel are the two portions of the Old Testament which have suffered most from destructive criticism. They were the portions also in defense of which the friends of revelation were able to bring the least support of profane history. Here the critics had free course. They could assert here with the least chance of contradiction to their self-evolved and inner consciousness. "There could not have been an exodus," "There never was any Belshazzar," they exclaimed, and we could bring nothing to corroborate our written

But it so happens that the Pentateuch and the greatest and a most unexpected light. Especially within the last very few years have students of the monuments of Egypt and Mesopotamia been very busy; and their conclusions are of very great interest. We are about ready to ask these men-who have no preconceptions to serve in their investigations, who simply take the old inscriptions of the kings and scribes of Egypt and Assyria and read them-what they have found out about those ancient kingdoms which the Bible tells us of.

It is a fact now beyond all question that, while the weight of subjective criticism has been against the truthfulness of these historical portions of the Old Testament, the monu-ments have constantly confirmed their general credibility. The results reached by those who read the inscriptions of Egypt and Babylon do not accord with those reached by those who in their studies have been dissecting the biblical records. What the critics told us was impossible, the monuments tell us is true.

Take the Pentateuch. The latest Egyptian it was lost to sight. There was one world scholars all find themselves compelled to not fairly be asked for every detail of per-burned up. Why can't another? It is be- place implicit reliance on the general history sonal life. They cannot record the revela- are his capabilities.

lieved that the conflagration may at any time | recorded in Genesis and Exodus. They tell | tions of God to his prophets. They do not us that the story of Abraham's descent into Egypt, or that of the son of Jacob, is precisely what might have occurred at that time. The color of the story is not only local Egyptian, but, what is much more to the point, it agrees chronologically with actual history. It would not agree with Egyptian history of a later period, and could not have had a later origin. The exodus might have happened just at the time recorded. Here the archeologists distinctly contradict the literary critics. It is now certain that the narrative of the history of Joseph and the sojourn and exodus of the Israelites is substantially, as Reginald Stanley Poole says, not much later than 1300 B. C.; in other words, was written while the memory of the events was fresh. The minute accuracy of the text is inconsistent with any later date. Its knowledge of Egypt is of early Egypt, at the time of the Ramessides, and not of the Pharaohs of the time of Solo mon or later. Brugsch and Lepsius and Chabas and Mariette treat the Pentateuch as of prime historical importance.

Quite as striking is the parallel fact that is now being developed in reference to the book of Daniel. A few years ago the critics with one voice refused to see in it anything more than an apocalyptic composition of the date of Antiochus Epiphanes. Eichorn, Bertholdt, Gesenius, De Wette, Lengerke, Ewald, and Hitzig, with the more moderate, as well as the rationalistic critics, agreed in its late date, some being so precise as to fix it at 167 B. C. The replies made to them were feeble and unsatisfactory. But the monuments of the kings of Babylon began to be read a few years ago. It was soon found that there really was a ruler Belshazzar, and that he is no myth. Within the last five or ten years more careful attention has been paid by French, English and German scholars to the study of the history, customs and superstitions of the Chaldean people; and the result has been to produce in the minds of those who have devoted themselves to it a great revulsion of opinion on the subject, though it is not yet time for it to have reached the literary critics.

One of the most erudite and competent French students of these inscriptions has lately published his own conclusions on the subject. He does not discuss Daniel's visions included in the last part of the book which he believes can be equally justified, but, after examining with the greatest care the first six chapters, which are full of local allusions, he declares that they could have been written only while the memory of the time with which they have to do was yet very fresh. He says that for a long time the views of these literary critics seemed to him unrefuted. He accepted them and published them; but has lately been compelled, for reasons simply and exclusively scientific, to revise his opinion, and recur to the old Talmudic view, which referred the composition of Daniel to the time of Ezra and the Great Synagogue.

It is true that Daniel is written in two languages, and some of the Greek names of musical instruments were introduced when the translation of a portion was made into Aramaic; but even in this most suspicious portion the very list of instruments is true to the time of Daniel, and would never have been thought of three centuries later. Comparing Daniel with the book of Judith, which is of the date which critics have tried to assign to Daniel, the contrast is remarkable. Every historical or social allusion in Daniel is borne out by the facts discovered.

In Judith, however, we have a king of the book of Daniel are just the portions of Assyria who never existed, defeated on the the Bible on which late discoveries have shed territory of an unknown king of the Elamites when Elam had ceased to exist as a nation, in a plain which is at the same time near the Euphrates and the Indian Hydaspes. The Median king then sends on an expedition his general, Holophernes, with a Persian name, who crosses and conquers Syria, in a journey of fantastic geography, and comes to Pales tine, which is under a king whose name is not given, whom he besieges in the mythical city of Bethulia, and where he is killed by a woman, whose name is merely Judith, the "Jewess." What a difference between this accumulation of impossibilities and the absolutely true picturing of Babylon given in Daniel!

Of course, archeology cannot be asked to confirm the supernatural of miracles of prophecies. All we ask of it is whether the books which contain the supernatural could have been written at the time they claim to have been written. The monuments buried for thousands of years in the soil of Egypt and Mesopotamia answer, Yes, to the confusion of the critics who said, No. The monuments cannot affirm everything. They can-

tell us how accurately the Sacred Books have been brought down to us, nor when or how they have been rewritten or revised by Ezra or a later Synagogue. But they do tell us that the accordance not of Genesis and Exodus and Daniel alone, but of the Kings, and Chronicles, and the prophets, and Ezra, and Esther with the data given by the monuments is such that it is impossible that they should not have been written at or near the time which has been claimed for them from the beginning. The development of this accordance would require a volume. It is our duty to record the fact.—Independent.

### BEAUTIFUL HANDS.

WE think the list of adages would be incomplete without one something like this: "He who has a beautiful heart has a beautiful hand." Beautiful are the hands engaged in helping the needy, wiping away the mourner's tears, and scattering happiness over the earth. Worthy of praise were the hands that framed the Constitution of our country. The slave sees beauty in the hand that unbinds his chains. Therefore, beautiful were his hands who wrote the emancipation proclamation,—beautiful even while pointing to the dark cloud which for weary years hung over our land; for they pointed also to the silver lining with assurances that the morning of peace would dawn. Beautiful are the hands of those who administer to the sick in camp or hospital, holding to their lips the needed food or medicine, bathing their fevered brows, supporting their weary heads, or gently covering the sleeping dust with earth, writing their names above the graves, and sending to friends the last "good-bye." Beautiful are the hands of the teacher, held forth to assist those who would climb the hill of science. The records of the great and good of earth are the holding up of their hands to show us the way to wisdom, greatness, and purity. Beautiful were the hands of Jesus, placed on the eyes of the blind, resting on the heads of children in blessing, or raised to heaven in prayer. May we do such deeds that our hands may be free from stains, and we become inheritors of the promise, He that hath clean hands and a pure heart shall ascend into the hill of the Lord, shall stand in his holy place,—Selected.

# Ong Guskal.

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

-How can we expect to live with God in Heaven, if we love not to live with him on

-THE chains of habit are generally too small to be felt, till they are too strong to be broken.—Dr. Johnson.

-Men may judge us by the success of our efforts; God looks at the efforts themselves.  $-Charlotte\ Elizabeth.$ 

-A BOOK just published is entitled, "Sayings and Doings of Great Men." We notice that the "Sayings" have a large majority .-Utica Observer.

-OTHER men's imperfections show us our own. We ought to use our neighbors as looking-glasses to see our own faults in, and mend in ourselves what we see in them.

LIFE is a book of which we can have but one edition. Let each day's actions, as they add their pages to the indestructible volume, be such as we shall be willing to have an assembled world read.

-Doing good is the only industry that pays fully six per cent, in these hard times, and never "passes" a single dividend. Invest more largely in it.

-A Christian prays not that he may bend the will of God according to his own will, but in order that he may shape his will according to God's will.—Lange.

LEAD me, O Christ, 'mid doubt or 'circling gloom, Lead thou me on;

The night is dark and I am far from home. Lead thou me on.

Keep thou my feet; I do not ask to see The distant scene-one step 's enough for me.

-WHAT a choice word is that of our English version, a rare compound of precious things, love and kindness sweetly blended in one, -" loving-kindness!" -- Spurgeon.

-MEN unfold their natures gradually, and their traits and peculiarities are called out by a variety of circumstances. As a feather may show which way the wind blows, and a floating twig the current of a stream, so may a little matter enable you to determine the true character of a man, and to know how far you can trust him, and what

# The Review & Herald.

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

#### BATTLE CREEK, MICH., SEPT. 18, 1879.

. . Corresponding Editors. U. SMITH, . Resident Editor.

### NEW ENGLAND CAMP-MEETING.

THE New England annual Conference and camp-meeting were held at Ballard Vale, Mass., Aug. 27 to Sept. 2. The attendance of brethren was large, the weather was fine, and the meeting from first to last was as good as ever enjoyed by the brethren of the New England Conference.

Some unhappy things are ever expected to occur at the general gathering of this people, as the result of the spirit of bogus holiness and general disorder brought in from the first-day Adventists. But we are happy to report that this spirit is losing its power over our people, and that the camp-meeting in New England suffered less from it this year than at previous

The meeting was in progress when we reached the ground, under the care and labor of Elders Robinson, Haines, and Mooney. Here we met many old friends of the cause for whom and with whom we labored thirty years ago, and a larger number whom we had not met before. The labors of the meeting immediately fell upon Mrs. W. and the writer. But soon Elder Butler came upon the ground in excellent working order. From this time he took special charge of the social meetings, and during the meetings he preached several of his strong, practical discourses. Bro. B. is a workman and a laborer. He is especially strong and efficient in the health and temperance movement.

The faithful labors of Elder Haskell were greatly missed, but were made up as far as possible by Elder Butler on the health and temperance question, and W. C. W. in the Sabbathschool and tract and missionary work. The New England Conference had a tithe of their tithe, amounting to \$311, ready for the General Conference. On the whole, the meeting was a success, and the good brethren of the New England Conference returned to their homes blessed and greatly encouraged.

# THE COLLEGE.

INTERESTING FACTS.

THE records of the College show some facts in regard to the students which have attended, and the work which has been wrought for them here, which will be of interest to all the friends of this institution. The statistics here given were presented by Prof. Brownsberger at the Eaton Rapids, Mich., camp-meeting, but thinking that they deserve to be more generally known, we have secured them for a wider circulation through the REVIEW.

The figures show how many of those connected with Sabbath-keeping families, children of Sabbath-keepers, came here already converted: how many came unconverted; how many have been converted while here; how many have gone away unconverted; how many have attended observing the first day of the week as the Sabbath, and how many of these have been converted, and commenced the observance of the true Sabbath, as the result of their attendance here. The time covered is five years and a half, from the fall of 1873 to the spring of 1879.

Up to the time of the issuing of the first catalogue in 1875, the classes in attendance above specified stood as follows: Converted, 81; unconverted, 74; converted while here, 49; left unconverted, 25; observers of the first day of the week, 7.

In 1876 the record stood as follows: Converted, 65; unconverted, 44; converted while here, 27; went away unconverted, 20; observers of first day, 23.

In 1877, as follows: Converted, 79; unconverted, 35; converted while here, 26; went | Mr. Butts inquired if the Germans, especially of away unconverted, 9; first-day observers in at- the West, had not already organizations for the tendance, 27.

In 1878, as follows; Converted, 139; unconverted, 83; converted while here, 54; went away unconverted, 29; first-day observers, 67.

In 1879 to close of spring term, as follows: Converted, 210; unconverted, 89; converted while here, 64; went away unconverted, 25; first-day observers, 96.

During these years the total enrollment of students has been 1122. Of these, 867 were from S. D. A. families, and 255 from first-day them all, eclesiasticism in State and school." families. Of the children of Sabbath-keepers,

have been converted 185, leaving only 108 who have gone away unconverted. And of the 255 from first-day families, 35 have been converted and commenced the observance of the Sabbath, leaving 220 of this class unconverted.

These facts speak for themselves. This is a most encouraging showing; and these gratifying results have not been brought about by any special efforts of proselytism; for no such efforts have been put forth; but they have come from what these converts have observed of the work here, from what they have heard at the regular Sabbath meetings and Sabbath-school, from the good deportment of those who have professed the truth, and from the general spirit and influence which has prevailed in favor of religion and this cause; and these influences for good, we trust and confidently expect, will be still more potent for time to come.

# A SIGNIFICANT MOVEMENT.

THE infidel elements in our country are making a move to consolidate their forces and seek in the arena of politics the accomplishment of their designs. These designs are especially to oppose and arrest the religious amendment movement, abolish the judicial oath, and cause to cease all recognition of religion by the government in any manner whatsoever.

A convention was held in Cincinnati, Sept. 13 and 14, in the interest of this movement. The call for this meeting was published in the journal called Man, of Sept. 6. At the head of the committee of invitation stands the name of Robt. G. Ingersoll. The object of the convention was set forth in the call as follows:---

"The object of this Convention, in addition to the transaction of the ordinary business of the League, is to give the Liberals of the United States an opportunity of consulting as to the propriety of taking political action. . . . .

"Pursuant, then, to the above call, we invite all those who are interested in promoting the objects af this Address to become members of a general Convention to meet with the next Congress of the National Liberal League, at Pike's Opera House in the city of Cincinnati, Ohio, on the 13th and 14th of September next, to consult together, and (if found advisable) to proceed at once to the organization of a "Liberal Party" in the United States, to take part in the fall State elections of this year, and to prepare for general action in the presidential election of 1880."

A similar meeting was held at the Astor House, New York, Aug. 8, at which Mr. T. B. Wakeman suggested that "the liberals of the United States should organize, and become, as far as possible, a political power." The following sentiments were uttered showing that one of the great points in the controversy is the Sunday question :-

A letter was read from James Parton, in which he said :--

"Mr. Adler, Mr. Frothingham, Mr. Wake man, Col. Ingersoll must unite; a sect must be created; Sunday must cease to be a wasted, a pernicious day. Noble dramas on Sunday morning. Great music Sunday evening. Magnificent parks in the afternoon. The money now consumed in pagan worship of a heathenish deity, spent in exalting man. God no longer a demon. Man redeemed. Cathedral and tenement equally abolished. All to be begun now.

Remarks were made by Col. Ingersoll in which he said that

"He had longed to see the time when State nd church shall be really and totally divorce when science and not superstition shall fill the routine of school hours, when no set of men can set up a lecture hall, and, labeling it a church, evade taxes, when majorities shall not dictate to minorities what they shall do with one-seventh of their lives, and when laws should bear alike on

Jew and Gentile, Christian and Freethinker. "Dr. Foote inquired what name the Col would give the new party. He replied that Liberal' was the best name he could think of. purpose of preventing sabbatarian and sumptuary legislation? He said he had received letters from several eminent Germans of the West urging the political union of all liberals. Col. Ingersoll said he believed the German Turners numbered many thousands, and had all essential points in common with us. The danger was that some would ask for too much at once. We should not strike at all the abuses we could inventory, but reserve strength for the root of

The unanimity with which they are taking

293 unconverted. And out of this 293, there from a letter by a "leading physician in a large western city," as published in the number of the paper from which the foregoing extracts are taken. We quote as follows:-

"The Congress of the National Liberal League, in Cincinnati, in September, is welcomed here by its friends with great joy. Thanks to Ingersoll, Wright, Wakeman and all the others for their common sense, and for the beginning of practical work to realize our ideas in stepping into the political arena. Talk has been going on long enough and the liberals want to see the realization of their ideas—this can only be done by politics. Political action must be the reflection and realization of the thoughts of men. Thousands and thousands of men are longing and wishing a new and radical start in politics. You can become the benefactors of our American people. Step to the front for the realization of modern and rational ideas and do not linger behind. The whole people is with you."

These men understand the importance of working through the press; and to show how well they have prepared themselves to work in this direction, we quote again from an appeal published in the same paper:-

"We have now the post-office addresses of 700,-000 farmers, 500,000 business men, 70,000 physicians, 20,000 lawyers, 10,000 pronounced liberals, 50,000 ministers, 50,000 teachers and over half a million others, in town and country. About one-half of these will vote within eleven weeks for State and municipal officers. Help us to place in the hands of each a copy of our Committee's call, on the first page of this paper, with seven pages more of our richly laden Man.

"We can send out 1,000,000 copies for \$5,000. Are there not 1,000 Liberals who will send us \$5.00 each for this purpose? For every \$5.00 so sent us, we will immediately send 1,000 copies to 1,000 of the addresses referred to above, post-paid."

The Christian Statesman notices this movement in the following paragraph from its issue of Sept. 4 :---

"The National Liberal League has summoned a Convention to meet in Cincinnati on the 13th inst., to consider the propriety of nominating candidates for participation in the next presidential election. Their platform, of course, will be the 'Demands of Liberalism.' The New York Tribune quotes their programme of reforms and remarks that nothing appears in it about the rights of those who have an old-fashioned liking for the Sabbath, horror of blasphemy, and respect for the faith of our fathers, and who are unfortunate enough to be in the majority."

We have called this a significant movement; and we believe it to be emphatically so, for this reason: This action on the part of the liberals, will force upon the opposite party, that is the religious amendment party, counter organization and corresponding activity, and when the strength of this party is aroused, the crisis comes and the result is not doubtful. Perhaps even in the next presidential election, the coming year, the Sunday question may be one of the principal features of the issue. The liberals according to the foregoing extracts are determined to make it the issue of that campaign. Should they succeed the crisis is right upon us. But if they should not, we know, as events are now working, it cannot long be delayed, and the latter part of Revelation 13 is shortly to be

## SOUTHAMPTON, ENGLAND.

SINCE my last report I have closed the tentmeeting at Southampton. The weather was so stormy and disagreeable that I deemed it best to take down the tent in order to save it for another season, as any more exposure to moisture would unfit it for further use. The meeting closed Aug. 17. The next day was a fine day for drying the tent, which enabled us to store it away in good shape. At night it commenced to rain, and has rained most of the time for the last ten days.

During this fourteen weeks of tent-meetings, seventy-four discourses were given, and thirteen sessions of our Sabbath-school and Bible-class held. The amount contributed toward the tent expenses was £12. (\$60.)

Before closing the tent-meeting I introduced the covenant to keep the commandments of God, and now over thirty names are attached to it. Others are keeping the Sabbath, and will sign the covenant as they have opportunity.

On Sunday, Aug. 24, our meeting were held in our hall in "Ravenswood." About one hundred attended. This was a very favorable opening. We see the providence of God in openhis presence, and pray that his Spirit may guide us in all our efforts to do good. Pray for us, that our labors may be blessed of the Lord.

J. N. LOUGHBOROUGH. Sept. 1.

FRESNO, CAL., CAMP-MEETING.

THE brethren in this section of the country were well represented at this meeting. About three hundred Sabbath-keepers were in attendance, of whom two hundred and thirty-nine camped on the ground, occupying forty-two tents. Eld. Waggoner was present, and labored to good effect. His testimony on the subject of health was timely, and well appreciated by the friends of the cause. Nearly all seemed desirous of learning more. Eld. Healey was also present, and assisted in the meetings.

The meetings continued until Tuesday P. M. Over one hundred subscribers were obtained, upon the ground, for our various periodicals. A large proportion of these were for the REVIEW and Good Health. One sister obtained twentyfour for the former.

Bro. Edson White took charge of the Sabbathschool interests. A model Sabbath-school convened Sabbath morning, consisting of sixteen classes. The class contribution boxes were used, and every one contained something. Over sixteen dollars were thus raised for the State association. Resolutions concerning teachers' meetings, class contribution boxes, maps, and other things calculated to promote the Sabbath-school interests, were adopted. One pleasing feature in this work was the interest which some of the schools that were represented at the meeting have aroused among those not of our faith, by inviting the children to unite in their exercises.

Quite an interest was taken in the temperance question. A goodly number signed the teetotal pledge, thus severing their connection with tea, coffee, and tobacco. As is frequently the case at such meetings, not much time was devoted tomissionary work; but a willingness was manifested by all the brethren to advance on all points of truth.

On Sunday the outside attendance was not large, but those present gave good attention to the word spoken. Sabbath afternoon about forty came forward for prayers, and on Monday sixteen were baptized. Husbands and wives, parents and children, went into the water together. It was truly a pleasant sight to see the father of threescore years, and his little daughter of ten summers, thus publicly confessing their faith in a risen Saviour. Heaven seemed to smile upon the scene.

A large portion of this country for hundreds of miles presents, at this season of the year, the appearance of a barren desert, with scarcely vegetation enough, one would think, to keep alive the horned toads, rattlesnakes, and other creatures of like character which thrive here. Where the land is irrigated, grapes, peaches, pears, and all kinds of fruit grow in abundance, and cannot be excelled in deliciousness. Some things yield four crops a year.

S. N. HASKELL.

N. E. SABBATH-SCHOOL ASSOCIATION.

A MEETING of this association was held in connection with the New England camp-meeting at Ballard Vale, Mass.

Meeting was called at 9. A. M. Friday, Aug. 29. Prayer was offered by Eld. J. White. The president called for delegates to come forward. Some schools not being represented, delegates were chosen. There were representatives from several family schools, who were invited to participate in the proceedings. It being the first annual meeting, the secretary read a report of the organization of the association, and by comparing the last quarterly report with the first, showed an increase of more than one hundred members, one hundred and ninety weekly Instructors, and \$48.82 in contributions.

Several ministering brethren from abroad being present, they were invited to address the audience. Bro. W. C. White was first called upon; he spoke of the benefits of thorough organization, of the best plan for the management of Sabbath-schools, of teachers, officers, etc., also of what these organizations have accomplished. He stated that our first organization was formed about two years ago; that our membership amounts to nearly 12,000 at the present time, many of whom were before this negligent of the

Arrangements were made for a general school on the Sabbath, and thoughts were advanced upon how to study the lesson. The president then brought up the subject of the election of officers for the ensuing year. It was moved 574 were converted when they came here, and hold of this movement is shown by an extract ing this place for us. We seek him daily for and carried that the Chair appoint a committee

of three to nominate officers, also a committee of three on resolutions.

Adjourned to call of Chair.

SECOND MEETING, Aug. 29, 6 P. M. President in the chair. Introductory remarks by W. C. White. Eld. G. I. Butler was introduced, and spoke upon the subject of teaching our children to love the Sabbath-school. Eld. D. A. Robinson spoke of the blessing of Sabbath-school influences, and exhorted us as a people to improve the privileges which are within our reach. Eld. Haines expressed his interest in the Sabbath-school work, and gave as a reason for his love for it that he esteems it a part of the work of God, and that there is need of something of this kind to make the Sabbath a pleasant day for the children. These Sabbath-school influences once stamped upon the young mind never leave them. Remarks were made by Eld. Mooney. Bro. White urged the necessity of working officers and teachers. After an hour thus spent in promoting the interests of the Sabbath-school work in this Conference, the meeting was dismissed by Eld. Butler.

THIRD MEETING, Aug. 3, called to order by the president. Prayer by Eld. S. S. Mooney. The chairman of the nominating committee presented the names of the following persons for office: for president, D. A. Robinson; secretary and treasurer, Mrs. E. D. Robinson; executive committee, Eld. D. A. Robinson, Eld. G. F. Haines, and Bro. C. H. Harris, all of South Lancaster, Mass. They were elected separately. The committee on resolutions presented the following preamble and resolutions, which were adopted :-

Whereas, The efficiency of officers and teachers would be greatly increased by frequent consultation, therefore

Resolved, That we deem it expedient for each school to hold a teacher's meeting at least once

Resolved, That we will carry out the plan of paying, quarterly, into the treasury of the Association, a tithe of our weekly contributions. Adjourned sine die.

D. A. ROBINSON, Pres.

M. A. BUZZELL, Sec.

# CAMP-MEETINGS.

CAN I go to this camp-meeting? Can I leave home so long? Who will see to the farm, the stock, etc.? Better reverse the order, and say, Can I miss this camp-meeting? Can I stay away? Can I afford to lose my interest in the present truth, and probably lose my hold on God? Can we not trust our temporal affairs in the hands of the Lord, while we join the company of those who go up to seek him? Many a village, city, town, and hamlet was left alone when the good old Israelites went up to keep the passover; yet no thief or armed band molested their homes at such times. Perhaps sickness or misfortune may come upon such as stay away from the meeting; and staying away from the meeting to see to home interests may result in temporal as well as spiritual loss. Bro. Lukewarm tried the excuse of home cares, and absented himself; but he was prostrated by illness during the whole time of the meeting. He thinks that to slight such privileges results in

As soon as the subject is introduced we should begin to prepare for the meeting, and pray to God to remove whatever may hinder, and to supply whatever we may need. We may confidently say, I will go if the way is opened; and we should absent ourselves for none but good

# AN INTERESTING LETTER.

ELD. L. C. ROGERS, in the Sabbath Recorder of Sept. 11, 1879, speaking of the results of their tent labor in Norwich, N. Y., says :-

Some of the most experienced Christians and best workers in the churches in Norwich, have accepted the Bible Sabbath. That the readers of the Recorder may have a look at the trials and struggles they have passed through before yielding to the truth, I conclude this article by inserting a letter received from one of them a few days since :-

Norwice, N. Y., Aug. 27, 1879.

Rev. L. C. Rogers: I am glad to hear of your anticipated return. I did not believe the Lord would suffer you to leave us thus. We shall welcome you back. All that I have conversed with since you left seem to believe, but many do not know how to act; and I assure you I can

sympathize with them very truly.

Evidently God is stirring up the minds of the people through the preaching of the word; and may he continue to do so until this Bible truth shall spread over the whole earth; this is the

prayer of my heart.

Pardon this intrusion upon your time, and allow me to tell you a little of my experience. After I returned home on first-day evening, Aug. 24, Satan, I believe, desired to "sift me as wheat." The struggle against the powers of as wheat." The struggle against the powers of darkness was such as I never passed through before. I came to the point where I must (seemingly) choose between Christ and earthly friends, and be willing that my name even should be cast out as evil if need be. At times I felt like giving up, as difficulty after difficulty arose before me. It did seem to me utterly impossible to obey God, and yet I felt the consequences of disobedience. But "thanks be unto God who giveth us the victory through our Lord Jesus Christ," by the grace of God I was enabled to say, Yes, Lord, I will follow thee whithersoever thou leadest me; only restore unto me thy favor. Then Jesus came and filled my soul with joy unutterable; and oh! how insignificant everything else seemed, and what be-fore seemed such heavy crosses, I then longed to take up. God is answering prayer beyond expectations—just like the precious Jesus. I had such views of his sufferings, and felt a fel-lowship with Christ I never did before. I have never suffered much for his dear sake, and I thank him that he counts me worthy now, even in so small a degree. I was slow to follow Christ in this plain duty, so foolish was I and unwilling to trust him; oh! how wicked this; but the past is under the blood, and my heart is feeling its cleansing power, and my peace is like a river. I can say with Paul, "Neither death nor life," etc., "is able to separate me from the love of God."

The seed you have sown here is springing up in many a heart, and there seems to be considerable uneasiness about the Sabbath question. The presiding elder of the M. E. church admits that if Christ or his disciples did not keep the first day, we have no right to.

Respectfully, etc.

When this thrilling letter is read, many will say the Lord has heard our prayers for Norwich. Keep on praying, brethren and sisters. I hope that some of these precious ones will be with us at Conference; and I sincerely hope that their hearts will not be chilled to find Seventh-day Baptists feeling about still to find what their mission is, and whether Sabbath reform is a part of it that deserves to be emphasized. We have had two hundred years of preparation in this country; let us, in the faith of the coming and kingdom of Christ, get ready a people prepared for the Lord.

The prospect of good results here in Cincinnatus are encouraging. We are taking the Sabbath question in hand, and the people seem anxious to hear.

## THOUGHTS ON SOUL AND SPIRIT.

THE fact that each of these words has different meanings seems to be a source of perplexity to some. But this is no more remarkable than is the fact that nearly every noun, in every language, has several definitions.

In order to attach a proper meaning to the words in question, care should be taken in observing the circumstances under which they are used, the nature of the subject, the context, and some very simple principles that are common to all languages.

Take, for example, the word soul, which is translated mainly from the Hebrew word nehphesh, and from the Greek word psuche, and signifies, primarily, life. "And God said, let the waters bring forth abundantly the moving creature that hath life [margin, Heb., soul]." they are dead which sought the young child's life [psuche]." Matt. 2:20.

This word also signifies a creature that has or has had life. "Man became a living soul." Gen. 2:7. "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Luke 12:19. Now on what principle of language can this second meaning be accounted for? Simply this: such is the importance of life that it gives its name to the beings that possess it. Again, a creature that has life is called soul (life) on the principle whereby the thing contained gives its name to the thing that contains it. Thus, a congregation of Christians is called a church, and the edifice in which this congregation assembles is also called a church. Such simple principles of language account for every other sense of the word soul.

Again, the word spirit applied to man, means primarily breath. But as life depends largely on breath, so that breath is called "the breath of life," life is sometimes called spirit. In this case the cause is put for the effect, as in the following scriptures: "When Christ, who is our life, shall appear." Col. 3:4. "I am the resurrection and the life." John 11:25. "The words that I speak unto you, they are spirit and they are life." John 6:63, "O thou man of God, there is death in the pot." 2 Kings 4:40. So important is the function of air in the vital economy that air or spirit is applied to breathing creatures, or to beings that have had breath. This is no more remarkable than it is for Jerutained in that city. "O Jerusalem, Jerusalem, thou that killest the prophets," etc. Matt. 23: As spirit in some cases signifies life in general, it also signifies the mind, or the manifestation of life in the brain. 1 Cor. 5:3; Col. 2:5; 1 Thess. 5:23. But even in this case it cannot apply to an entity that thinks, speaks, and acts independently of the body; for the infallible word positively declares that when a man dies his thoughts perish (Ps. 146:4), thus agreeing with the scientific fact that the mind depends upon the brain.

The mind is not the brain, but is the result of brain action, just as instrumental music is not the instrument, but the result of the action of that instrument, the fingers playing upon the instrument as the five senses play upon the brain. Without an instrument of music and fingers to play upon it, there can be no instrumental music; so without brain and senses to make impressions upon it, there can be no mental music, no thoughts. Smash the instrument on which that young gentleman plays, and he will be unable to produce instrumental music until it is repaired, or until another instrument is furnished him. So when man dies, and his brain and physical structures are demolished, his thoughts perish, and he can think no more until the Lifegiver shall restore him according to the plan of identity that is sacredly preserved in the records above. D. T. BOURDEAU.

## THE PA. CAMP-MEETING.

It seems proper that I should say a few words in addition to what has been written respecting this meeting. I feel an intense desire that it shall prove a success and a great blessing to the cause in this young Conference. Whether this shall be the case seems to rest, to a large extent at least, with our brethren and sisters themselves. We have been favored in a most remarkable degree in securing a fine location for the meeting, and most favorable arrangements generally. The Erie R. R., on which the grounds are situated, has given us special rates of fare lower than it usually gives for such meetings, and other roads have granted us greater favors even than we expected. So far as these things are concerned we can never expect to be more highly favored than at the present time.

More than all this, we have the promise of the most efficient help from abroad. We know that if any consideration of this kind will stir our brethren to attend the meeting it is the assurance that Bro. and Sr. White will be present with us to labor for the interest of the meeting. And we are rejoiced to see, by the last REVIEW, that Eld. Geo. I. Butler, who has not been at our camp-meetings in this State for years, will be present. We are sure his labors will be appreciated. Under these circumstances we feel that we have every reason to appeal to our brethren throughout our Conference not to let this opportunity pass without making special efforts to enjoy the benefits of this meeting.

We make this appeal not because we do not expect a good attendance, because of this we are already well assured; but because we do not want any that ought to come to stay away. Brethren, come to this meeting and bring your children and neighbors with you. We owe it to ourselves and to the cause of God with which we are connected, that we come to this feast of tabernacles, and seek by the help of the Lord and of his servants a better preparation for the work in which we are engaged. Do not suffer trifles to keep you away. Time is short, and we certainly all need the benefit of such a meeting as this. If the times are hard, there is no prospect that they will be better; and surely we ought to be thankful that the Lord has so favorably prepared the way that we may come now. We wish the brethren of Western and Central N. Y. to consider this their camp-meeting. As the N. Y. Conference is to be held in connection with it, we shall expect a large attendance from these sections of the State, and a full delegation from the northern part. Without doubt this will be the largest, meeting ever held by Seventh-day Adventists in the State. Again we say to all, Come to the meeting, and try to bring the Lord with you.

In this connection we would call attention to Bro. Butler's article in REVIEW No. 11, and ask you to re-read it, and then carry out the suggestions as to being on the ground at the commencement and staying till the close. We especially request that all the delegates to the Conference, and as many others as can, come prepared to stay until Thursday of the week the meeting closes. This is absolutely important in consideration of the amount of business to be done. Lastly, we ask those who cannot come salem to represent a city and the people con- to pray that the special blessing of God may be

with us in the meeting, to be carried with us to our homes so that it may prove a great blessing to the cause in our Conference.

All mail for the Hornellsville meeting should be marked Belknap's Park, which will insure its prompt delivery on the ground.

B. L. WHITNEY.

## TO EVERY SEVENTH-DAY ADVENTIST

IN THE N. E. CONFERENCE,

THESE words are addressed, with the hope that all will heartily take hold of the work with energy and zeal. Those who attended our late camp-meeting are aware of the fact that at that meeting a State (Conference) Health and Temperance Association was formed, having for its object, 1. The promotion of the health of its members; 2. The advancement of the interests of the cause of temperance in its truest and broadest sense, by the circulation of health and temperance literature, by securing popular lectures upon those subjects in various parts of the country, and by the wide circulation of suitable pledges, and earnest efforts to secure numerous

Nearly every church in the Conference was represented at the camp-meeting, and it was gratifying to see our brothren and sisters so generally take hold of the work. On Sunday morning, when the people were assembled under the large tent, about a dozen brethren and sisters passed around with pledge papers, and solicited signers thereto. The result was that over two hundred signed the teetotal pledge.

### WHAT IS WANTED NOW.

1. Let all our brethren and sisters take an interest in this matter immediately. Let this interest be manifested by signing the pledge yourselves, and urging others to do the same.

2. Let each church or company that has not a solicitor already, appoint some one to solicit signers to the pledges.

3. The one thus appointed should be a person of tact, energy, and perseverance, and he should see that every S. D. Adventist in the vicinity, old and young, is invited to become a full member of the association. The point before us now is to secure the co-operation of every one in this Conference. This done, steps will be taken to form local societies throughout the Conference.

Who will take hold of this matter at once? What churches will take the lead? Brethren and sisters, do not stop to criticise the move and question the practicability of such a course; but take hold of it with both hands, and do it now. Reserve your criticisms till the results are seen, and it may be you will be spared the trouble of making them.

Let us take one long step, and with all S. D. Adventists throughout the country take our position at the front on the temperance question. Have you a desire to break down the walls of prejudice between us and the outside world? If so, lay hold of this question and use it as a lever by which you may cause these walls to totter and fall.

"Those who are to prepare the way for the second coming of Christ are represented by faithful Elijah, as John came in the spirit of Elijah to prepare the way for his first advent. The great subject of reform is to be agitated, and the public mind is to be stirred. Temper. ance in all things is to be connected with the message, to turn the people of God from their idolatry, their gluttony, their extravagance in dress and other things. . . . God has shown that health reform [which is simply another name for true temperance] is as closely connected with the third angel's message as the hand is united to the body." How many of us will act as though we believed it. May God help us each to see and realize the full importance of this matter, and to act accordingly.

Each church and company will be furnished with a quantity of pledges. These we greatly desire to have presented to all. Any information desired that can be given will be gladly furnished. Address Eld. G. F. Haines, or myself, So. Lancaster, Mass.

D. A. Robinson, Pres. N. E. H. & T. A.

# JESUS HAS THE KEYS

Long months ago our levely child was torn from our embrace by death. We saw with aching hearts the work of the destroyer, but could not stay his power. The grave closed over her beautiful form. No earthly power could loose from death's embrace, nor earthly hand relieve our stricken hearts.

How sweet the promise then, "They shall How sweet the promise unon, \_\_\_\_\_\_ and come again from the land of the enemy." And sweeter still the words of Christ, our Saviour, "All that are in the grave shall hear his voice and come forth." And again, as from Patmos' lonely isle he sent messages to his people, "I have the keys of hell and of death." Jesus holds the keys that will unlock the tomb. Blessed thought! We can intrust our loved ones with him. They will be released.

#### THE GUIDING HAND.

THE way is dark, I cannot see The hand of love that guideth me; My eyes are full of unshed tears, My heart-strings throb with gloomy fears.

My will is crossed at every turn, And bitter lessons oft I learn; The path in life I fain would tread Is not the one in which I'm led.

My pride marks out a pleasant road; I'm made to bear a heavy load. Stern duty points to cross and crown, And bids me lay no burden down.

I'm human, Lord, and flesh is weak; Thou art divine, thy aid I seek. O scatter clouds, false hopes dispel, And teach me that thy ways are well.

O thoughts that tend to earthly bliss! Ye turn to gall and bitterness Vain glory, pomp and worldly lore! Ye pass away to come no more.

O may my heart be stayed on Thee, Thou Rock to whom all ages flee! Thy will, O may I understand, And ne'er distrust thy guiding hand! ELIZA H. MORTON.

# Progress of the Enusy.

"He that gooth forth and weepeth, bearing precious seed, shall doubtles me again with rejoicing, bringing his sheaves with him." Ps. 126: 6.

### KENTUCKY.

Coral Hill, Sept. 9 .- The interest at this place continues about the same. One was baptized last Sunday. We are now about half through canvassing the Sabbath question.

There is but very little opposition, and many acknowledge the truth.

S. OSBORN.

## ILLINOIS.

Hoopeston, Sept. 8.-I came from the Bloomington camp-meeting to this place, a village of about 2,000 inhabitants, and with the aid of French brethren pitched the tent immediately. I spoke twice yesterday (Sunday), to about 200 persons. I speak here in English. There is a familv of our converts from Pittwood who are living here. Our address is, for the present, Hoopeston, Vermillion Co., Ill.

D. T. BOURDEAU.

## IOWA.

Blencoe, Sept. 9.—I have not reported since the camp-meeting at Dunlap. Closed the meeting near Magnolia, leaving an organized church of twelve members. One-half of them were Sabbath-keepers before. Others will unite with them soon. Sickness prevented some from being at the meeting. Two were baptized on Sunday in Soldier Creek. Organized a Sabbath-school. The brethren and sisters all Sabbath-school. The steers take a great interest in this work.

J. BARTLETT.

## OHIO.

Clarksfield, Sept. 8.—Meetings still continue here, and the interest, we think, is increasing. We feel deeply auxious for this people. We pray that God may give the increase. are now in the midst of the Sabbath question. Bro. Mann has been called to assist Bro. Canright, which leaves me alone here in preaching. Bro. Beebe is a good tent master, and may assist some in speaking. Our courage is better since our camp-meeting. and love, and hope. We labor in faith, H. A. St. John.

## KANSAS.

Osage City, Sept. 8.—The meetings in this place are well attended, and a growing interest is manifested. The friends invite us to meals and lodging whenever we can be away from the tent. The average attendance is from 125 to 300. Some express themselves as almost convinced both as to the advent and Sabbath, and we have not yet spoken on the Sabbath question. Have given nine discourses upon the subject of the advent. Will the brethren and sisters pray that God will open the hearts of the people to receive his blessed truth.

G. H. ROGERS. E. L. FORTNER.

# INDIANA.

Sevastopol, Tent No. 1. Sept. 8 .- The interest in our meetings continues. We held our first Sabbath meeting last Sabbath, at which forty were present. Some took part in the meeting, several keeping their first Sabbath. It made quite a change in the village, -a merchant left his store, the shoemaker, harness maker, and the undertaker, closed their shops. Men came from the country with work, but were told they could not get it done till the next day. We are of good courage.

S. H. LANE.

W. W. SHARP.

tinued meetings there twice each week. Have sold \$25.00 worth of books, received \$14.42 in donations, and obtained fifteen subscribers for our periodicals, besides a club of ten for the Instructor. We have organized there a Sabbathschool of thirty members, and hope to be able

to organize a small church soon.

The interest at Cicero is not good, but we hope for some favorable results from our efforts. Two have signed the covenant since we came here, and we have hope of others.

WM. COVERT.

Sept. 8.

J. P. HENDERSON.

## COLURADO.

Denver.—We have now been in this city four weeks, and have canvassed the main points of our faith. Twenty-four are keeping the Sabbath, three or four of whom embraced the truth before we came. Others are considerably in-

terested, some of whom we hope will yet obey. We were glad to meet Eld. A. O. Burrill yesterday (Sept. 4), who came to join us in our labor. We expect to remove the tent Monday next to another quarter of the city, where we shall labor to build up those who have already received the truth, and to interest new ones. Those writing to any of the tent company, please address, Tent, cor. 21st and Arapahoe Streets, Denver, Col. J. O. Corliss.

### MICHIGAN.

Mason, Sept. 8.—We have enjoyed much of the blessing of the Lord during the past week. On Sabbath the brethren came in from the surrounding country, and we had an excellent meeting. As new ones confessed the truth the Spirit of the Lord came into our midst with power, and hearts were melted into tenderness. We invited sinners and backsliders who desired the prayers of God's people to come forward, when some ten or twelve readily responded and we had an excellent season of prayer for them.

It was truly refreshing. May the Lord carry on the good work here. The people are still interested. Last night our tent was filled. Pray for us.

T. M. Steward.
E. P. Daniels.

Edmore, Sept. 7 .- Since my last report I have spent most of my time at this place. The interest has increased somewhat, and several are keeping the Sabbath. Have visited Cedar Lake and Stanton once each. At Cedar Lake there are indications of growth among the brethren, and a good outside interest. meeting at Stanton was one of labor. Sabbath-school, preaching and social meeting. Then, the leader having moved away, another was chosen to fill the vacancy. The brethren voted a request to be taken under the watchcare of the Conference, and appointed a delegate to the Lyons camp-meeting to make known their request. They joined heartily in signing the s. B. pledge, and appointed an s. B. treasurer. Before this was all done the train had passed, leaving me to foot it eight miles to fill my appointment at Edmore.

ORLANDO SOULE.

South Haven, Tent No. 1 .- For the past two weeks we have had to struggle against the persistent efforts of the ministers and their people to break up our meetings. The cold, stormy weather has also seriously affected the interest. Indeed, so cold and damp has it been the greater part of the time that but few could attend without suffering. One sermon has been preached against the Sabbath. It was a weak effort. I was never in a place where such unreasonable prejudice prevailed as here. There are some who are very friendly, supplying our wants and contributing toward our expenses. Our running expenses will be nearly met by the close of the meeting.

The truth will not be left without witnesses

here. Some eight or ten have decided to obey. Some of these are now holding responsible E. R. Jones.

# MASSACHUSETTS.

Worcester.—In answer to inquiries relative to the Sabbath-school work in this place, I would say for the encouragement of all connected with and engaged in this noble enterprise, that God has blessed the work here far beyond our most sanguine expectations. We came to this place about six months ago, in company with Bro. Palmer, and in this city of over 41,000 inhabitants we found but four persons keeping the Sabbath according to the commandment. About two months ago our Sabbath-school was organized, with a membership of nine, Bro. G. F. Richmond superintendent.

The school has gradually increased in interest and numbers. Yesterday (Sept. 6) there were twenty persons present, nineteen of whom were Sabbath keepers. All manifested a lively interest in the Sabbath-school lessons. Special efforts are made to interest and instruct the children. Our penny collections range from 40 cents to \$1.00; this is certainly a very promising feature in the S. S. work.

Areadia and Cicero, Tent No. 3.—Since of open construction of the social meetings are of deep interest, nearly all taking part. Much interest is manifested in the missionary work; all seem en-

couraged to work on and pray on until the Mas- tion in the present movement, and by the orter shall come. The best of feeling prevails, and our prayer is that brotherly love may continue. We desire the prayers of God's people, that the work may be carried forward in such a manner as to meet the mind of the Spirit of God.

M. Wood.

## NEW YORK.

Ogdensburg, Tent No. 1.—Shipped the tent to Carthage Sept. 8, after being here twelve weeks. Twenty-one have commenced to keep the Sabbath. Sept. 7, baptized twelve in the St. Lawrence River. The high sloping bank made it convenient for spectators. Not only was every available inch of ground and the long dock occupied, but two large lake steamboats were densely crowded, and a vast fleet of small boats on the river. Fully three thousand persons were present. A brother over seventyfive years old, who had never before made a profession, was with his wife buried in the watery grave. Notwithstanding the vast multi-tude, order prevailed, and solemn impressions were made on honest hearts.

It is conceded that the whole city has been thoroughly awakened to the truths of the last message. May the Lord give courage to the fainthearted, who so freely acknowledge the truth to obey; and may his blessing continue to rest upon the work here.

CHAS. B. REYNOLDS.

## WISCONSIN.

Warner Creek, Tent No. 4, Sept. 9.—We have been here about four weeks. The interest to hear has been good. Many have begun to investigate, and some have decided to obey. There has been some opposition. Last Sunday Eld. Hamilton (Disciple) came to fill his regular appointment, having sent word that he would speak on the state of the dead and on the Sabbath question. We offered him the use of the tent, which he accepted. He manifested a good Christian spirit. He made some bold as-sertions and challenged refutation; but when asked if he meant by his challenges that he wished to discuss those matters, he utterly refused, saying that he did not feel able to meet us. His sermons on the Sabbath and law were reviewed. Some were greatly confirmed in the truth; others became confused. As we continue to explain other points of truth, we hope that all the honest in heart will see clearly and O. A. Johnson. ANDREW CHRISTIANSEN.

## NEW ENGLAND CONFERENCE.

THE ninth annual session of the N. E. Conference of S. D. Adventists was held according to appointment on the camp-ground at Ballard Vale, Mass., Aug. 28, 1879. The president being absent, the meeting was called to order by the secretary. Prayer was offered by Eld. Geo. I. Butler. Twenty-three churches and unorganized companies were represented by twenty-eight delegates. Two churches not reported. Eld. Butler was chosen president pro tem. All brethren in good standing were invited to take part in the deliberations of the Conference. The church at Norfolk, Conn. was taken into the Conference, and Bro. S. J. Twing invited to act as delegate.

The report of the last annual session was read and approved. Moved and carried that the Chair, assisted by the secretary, appoint the various committees. The following were announced at a subsequent meeting: On nominations, Judson Rice, W. B. Mason, and George Murphy; on auditing, Wm. B. Mason, H. C. Nye, J. Webber, Judson Rice, H. P. Wakefield, and Bruce Graham; on credentials and licenses, H. C. Nye, S. A. Farnsworth, and F. W. Mace on resolutions, W. C. White, C. W. Comings, and G. F. Haines.

Adjourned to call of Chair.

SECOND MEETING, Aug. 31, 5 P. M. Prayer y the secretary. Minutes of last meeting by the secretary. read and approved.

The report of the committee on nominations being called for, the following was presented: For president, Eld. S. N. Haskell; secretary, Eld. D. A. Robinson; treasurer, H. C. Nye; executive committee, S. N. Haskell, C. W. Comings, and J. C. Tucker; camp-meeting committee, H. C. Nye, H. P. Wakefield, and E. G. Bolter. The above nominations were then ratio fied by vote of the Conference.

The committee on credentials and licenses re-

ported, recommending that credentials be renewed to Elds. Haskell, Orcutt, and Robinson; that licenses be renewed to G. F. Haines, E. T. Bedee, M. Wood, F. A. Buzzell, and L. W. Hastings; and that Bro. James B. Mason be granted a license to improve his gift. This report was adopted.

Pointed remarks were made by the president on the subject of granting licenses. The strict-est economy should be observed in the use of means. Men just starting out should not rely on the Conference treasury, but the chief object should be to succeed as efficient laborers in the cause and work of God.

W. C. White, chairman of committee on resolutions, presented the following:—
Whereas, The subject of true temperance has

been one of the means under God of spreading the

light of present truth, and Whereas, We believe this to be a work connected with the third angel's message, therefore

Resolved, That we enter more earnestly into this branch of the work, and show ourselves true temperance reformers by a hearty co-opera-

ganization of a State [Conference] and local

temperance societies.

Resolved, That we will faithfully carry out the tithing system as recommended by the General Conference.

Resolved, That we greatly rejoice in the privi-lege of meeting Bro. and Sr. White and listen-ing to their words of counsel and admonition; and we would express to them our sincere thanks for their faithful labors during this meet-

Adjourned to call of Chair.

THIRD MEETING, Sept. 1, 6 P. M. Prayer by

Stimming remarks were made by Eld. Haines. Stirring remarks were made by Eld. White on the importance of our young men preparing themselves to act a part in the work of God. The learning and eloquence of a Paul came in at the right time to meet the opposing elements against the truth of God. Wesley was called on to the stage of action when he was needed. Our brains were made to be used; and especially in such a time as this all should use them to the glory of God. The Battle Creek College was referred to as eminently worthy of the patronage of our people, and as being peculiarly adapted to meet the wants of persons desiring to give themselves to the work of God. After remarks by Bro. Butler on the same question, the following resolution was adopted :-

Resolved, 1. That it is the sense of this Conference that there should be an educational relief fund raised in the Conference, to aid worthy men and women to educate themselves for home

and foreign missionaries. 2. That this fund be raised by donations of sums of not less than one dollar; and by loans for three years, without interest, of sums of not less than ten dollars.

3. That the fund so raised be controlled by a board of three trustees, to be elected by the Conference, one for one year, one for two years, and one for three years; so that hereafter there shall be one elected annually, to hold his office for three years.

4. That the duties of these trustees be as follows: first, to encourage as many as possible to avail themselves of the advantages of our College at Battle Creek; secondly, to decide who need aid from this fund, and are worthy of t; also who shall be helped by loans, and who by donations, and to what extent in each case; thirdly, to report annually to the Conference, all receipts, expenses, and disbursements, which re-port shall be submitted to the auditor appointed by the Conference. A vote of thanks was then tendered Sr. Morton for her faithful labors in furnishing reports for the press; and to the leading journals of the State, for publishing so extended reports of our meeting.

Voted, To pay one tithe of our s. B. to the General Conference.

Adjourned sine die.
GEO. I. BUTLER, Pres. pro tem.

D. A. Robinson, Sec.

## N. E. TEMPERANCE MEETING.

A MEETING was held at Ballard Vale, Sept. 1, for the purpose of organizing a State Health and Temperance Society. The meeting was

opened with singing and prayer.

On motion, W. C. White was elected chairman, and F. A. Buzzell secretary pro tem.

The constitution recommended by the National Health and Temperance Association, in the organization of State societies, was then read and adopted. On motion, the Chair appointed for a nomi-

nating committee, J. C. Tucker, C. W. Comings, and H. P. Wakefield.

Several persons were appointed as solicitors to canvass for pledges. As the result of this effort, 240 signed the teetotal pledge, 190 paying the initiation fee, and thus becoming full members. The society was permanently organized by the election of D. A. Robinson for presdent, and G. F. Haines secretary.

At this meeting interesting remarks were made by W. C. White, on local clubs, and the importance of inducing faith to sign the pledge.

D. A. Robinson, Pres. importance of inducing others who are not of our

G. F. HAINES, Sec.

# ILLINOIS CONFERENCE.

This Conference held its ninth annual session at Bloomington, Ill., in connection with the camp-meeting, Aug. 27 to Sept. 2, 1879.

Conference convened Aug. 27, at 5 o'clock P. M., G. W. Colcord in the chair. Prayer by Eld. J. F. Ballenger. Twenty-three churches and one unorganized company were represented

by twenty-seven delegates.

Voted, That Eld. D. T. Bourdeau, of the Vermont Conference, and all S. D. Adventists in good standing, participate in the deliberations of this Conference.

Report of last annual meeting read and approved,

Voted, That the Carbondale, Du Quoin, Gibson City, and Pittwood churches be admitted into the Conference, and the company at Clinton be

taken under the watchcare of the same.

The Chair, having been previously authorized, appointed the following committees: On resolutions, R. F. Andrews, D. T. Bourdeau, and Lewis Johnson; on nominations, Alfred Nettle-ingham, M. L. Kittle, and L. O. Stowell; on credentials and licenses, L. A. Logan, W. A. Doyal, and J. W. Tait; auditing committee, J. H. Bates, J. H. Bennett, John Ely, Wm. Erb, A. J. Scott, J. E Atchison. Remarks by Elds. Andrews, Bourdeau, and

others, on the propriety of districting the State for ministerial labor.

Voted, That the State be districted.

A letter relating to work among the Swedes, from J. D. Swanson, of Battle Creek, Mich. was then introduced and read. Adjourned to call of Chair.

SECOND MEETING, Aug. 28, 5 P. M. Opened by singing and prayer. Thirty-one delegates responded to call of roll.

Voted, That Eld. A. O. Burrill be invited to

participate in the deliberations of this Confer-

ence.

Voted, To approve of the action of our presi dent in ordering one-tenth of our Conference fund to be paid to the General Conference, and that we continue to do so in future.

Report of ministerial committee read. Voted, That G. W. Colcord, R. F. Andrews. C. H. Bliss, Lewis Johnson, B. F. Merritt, J. F. Ballenger, T. M. Steward, and G. F. Shonk receive credentials; and that Brn. A. A. John, A. H. Cleaves, C. H. Foster, J. B. Logan, E. O. Hammond, J. C. Wright, J. D. Swanson, and James Willoughby receive licenses.
Adjourned to call of Chair.

THIRD MEETING. Prayer by Eld. D. T. Bourdeau. Remarks by Eld. Bourdeau upon the consolidation of the French Kankakee church with the St. Anne church.

Voted, That the former be disbanded, and its name dropped from the Conference.

The nominating committee reported, and the following officers were elected for the ensuing year: For president, R. F. Andrews, Gilman, roquois Co., Ill.; secretary, Mrs. N. F. Craig, Cherry Valley, Winnebago Co.; treasurer, John Carlock, Watseka, Coles Co.; executive com-mittee, R. F. Andrews, C. H. Bliss, and George

Voted, That we express our gratitude for the faithful services of Bro. and Sr. G. W. Colcord during the past four years; and that we will support our newly elected officers in their labors, and work in harmony with them for the upbuilding of the cause of God in our Conference during the coming year.

Adjourned to call of Chair.

FOURTH MEETING, Sept. 1, 5 o'clock P. M. Prayer by A. A. John. After listening to interesting and instructive remarks on the subject

of camp-meetings,

Voted, That we have a general camp-meeting in 1880, time and place to be left to the decision of the Conference and camp-meeting commit-

tees.

The committee on resolutions offered the following :-

Resolved, That in view of the great importance the Scriptures attach to the financial support of the gospel, and the pressing wants of the cause, we earnestly invite our brethren everywhere to heartily adopt the tithing system, and conscientiously carry

Resolved, That it is the duty of all our young men and women, and especially those who intend to bear a part in the closing work of the third angel's message, to make an earnest effort to obtain such an education as will qualify them to successfully labor in the cause; and that it is the duty of our people to encourage them, and, if necessary, help them so to

Resolved, That we heartily approve of and adopt the resolutions with reference to an educational re-lief fund lately passed by some of our Conferences under sanction of some of our leading experienced brethren; to wit.

Resolved, 1. That it is the sense of this Conference that there should be an educational relief fund raised in the State to aid worthy men and women to educate themselves for home and foreign mis-

2. That this fund be raised by donations of sums of not less than one dollar; and by loans for three years, without interest, of sums of not less than ten dollars

8. That the sum so raised be controlled by a board of three trustees to be elected by the Conference, one for one year, one for two years, and one for three years; so that hereafter there shall be one elected annually, to hold his office for three years.

4. That the duties of these trustees be as follows: first, to encourage as many as possible to avail themselves of the advantages of our College at Battle Creek; secondly, to decide who need aid from this fund, and are worthy of it, and who shall be helped by loans, and who by donations, and to what extent in each case; thirdly, to report annually to the Conference all receipts, expenses, and disburse-ments, which report shall be submitted to the auditor appointed by the Conference.

Voted, That the president act as auditor for

the coming year. Voted, That the following persons serve as trustees; R. F. Andrews for one year; John Bates for two years; and John Bennett for

three years. Adjourned to call of Chair.

FIFTH MEETING, Sept. 2, 10 P. M. Prayer by Eld. Burrill.

Voted, That all of our ministers be appointed agents to solicit subscriptions for the educational fund. The matter of raising money to complete the Oakland meeting house, and to assist in erecting one at Du Quoin, was discussed.

Voted, That it be left to the ministers having

charge of those sections.

Voted, That the camp meeting committee for 1880 consist of Geo. Foreman, A. Craw, and Benj. Mallernee.

On motion, a vote of thanks was tendered to the authorities of the city of Bloomington for the free use of water, also to the citizens for their respectful bearing and quiet behavior while on the grounds.

Voted, That our thanks be tendered to Eld. A. O. Burrill for his timely presence and faith-

ful labors.

Voted, That the camp-meeting committee have the thanks of this Conference for the untiring zeal with which they have performed

Resolved. That a vote of thanks be extended to the I. C. R. R. for favorable rates of transportation.

The secretary reports as follows: Whole number of churches, 34; No. of members at commencement of year, 487; No. at present, 676; No. of S. S. scholars, 777; No. paying tithes, 353; amount of tithes paid for current year ending Sept. 2, 1879, \$3084 28.

No. of ordained ministers, 9; licentiates, 11. According to previous vote, Dennis Morrison was ordained to the Christian ministry.

Adjourned sine die.
R. F. Andrews, Pres. NETTIE F. CRAIG, Sec.

## ILLINOIS T. AND M. SOCIETY.

THE sixth annual session of this society convened at Bloomington, in connection with the late camp-meeting. Three meetings were held, in which matters of importance were considered, and measures taken to promote the interests of the work. Pledges were made to the \$1200 reserve fund, to the amount of \$386. The following officers were elected for the ensuing year: President, Eld. R. F. Andrews; vice-president, President, Eld. R. F. Andrews; vice-president, B. F. Merritt; secretary, L. S. Campbell; director of Dist. No. 1, D. W. C. Mc Nett; Dist. No. 2, Rob't. Vickery; Dist. No. 3, C. Turnipseed; Dist. No. 4, Cary Dryden; Dist. No. 5, S. Stout; Dist. No. 6, Wm. Pepper; Dist. No. 7, M. Kittle; Dist. No. 8, L. A. Logan; Dist. No. 9, J. W. Tait; Dist. No. 10, H. P. Ritchey; Dist. No. 11, S. Chargeck Dist. No. 11, S. Glascock.

The following resolutions were unanimously

Resolved, That we request all our ministers to bestow earnest labor upon the interests of the tract and missionary work in their respective sections.

Resolved, That we hail with joy the appearance of
the new paper in the German language, and that we accept it as another token of the rising power and progress of the third angel's message, and pledge

ourselves to support it. Resolved, That we express our gratitude to God for the light upon the subject of health reform; that we are truly grateful for the success attending our Sanitarium, and that we pledge ourselves to do all in our power to support it.

A vote of thanks was also tendered Bro. A. C. Woodbury, of Wisconsin, for his untiring labor at the book-stand. Adjourned sine die.

R. F. Andrews, Pres. L. S. CAMPBELL, Sec.

## ILLINOIS HEALTH AND TEMPERANCE ASSOCIATION.

AT our recent camp-meeting at Bloomington, a meeting was called to organize a Health and Temperance Association in this Conference. Came together at 9 A. M., Sept. 2, in the large pavilion. After the opening exercises, the meeting was temporarily organized by electing Eld. G. W. Colcord chairman, and Sister J. E. Mott clerk. After listening to a forcible and eloquent address by Sister Ida W. Ballenger, followed by remarks by Elds. Burrill and Colcord, the Constitution and By-laws of a State H. and T. Association were read. The names nrolled upon the teetotal pledge numbered 154. (No other was circulated.) On motion,

Voted, That we organize a State Health and Temperance Association.

After a few closing remarks, adjourned to call of Chair.

SECOND MEETING, Sept. 2, at 2 P. M. The following officers were elected for the ensuing year: President, Eld. R. F. Andrews; secretary, L. S. Campbell. After further remarks upon the cause of health reform and Bible temperance, and the important position they occupy in the third angel's message, the meeting adjourned sine die.

R. F. Andrews, Pres. sine die.

L. S. CAMPBELL, Sec.

# ILLINOIS S. S. ASSOCIATION.

THE first annual meeting of this association was held at Bloomington, Aug. 29, 1879, at 9 A. M. Thirty delegates represented twenty-six Sabbath-schools.

Voted That all members of our churches in regular standing be invited to participate in the deliberations. Reports were given from twenty-eight Sabbath-schools, showing a membership of 788, an average attendance of 617, taking 244 copies of the *Instructor*. Four schools failed to report. Three schools were reported as lately organized, Clinton, Cottonwood, and Eight Mile Grove. Remarks on Sabbath-school work were made by Elds. Bourdeau, Burrill, Bliss, and others.

Adjourned to call of Chair.

SECOND MEETING, Aug. 31, 9 A. M. The committee on resolutions presented their report. After a spirited discussion upon the various points, the following resolutions were unanimously adopted.

Resolved, 1. That the Sabbath-schools in the State be classified into sections corresponding with those of our State Conference.

2. That the ministers having the oversight of the churches in these sections also take the oversight of the Sabbath-schools connected with them.

3. That the minister be requested, if deemed necessary, to appoint a suitable person to visit the schools under his care, to assist in cultivating the musical talent of the school, and in organizing new Sabbath and Sunday schools

wherever opportunity presents, etc.
4. That he, or the one appointed by him, be

requested to visit each Sabbath-school in his section as often as once a quarter.

Resolved, 1. That we recommend that every individual connected with Sabbath-school work as an officer, procure and acquaint himself with the constitution adopted by the State.

2. That each school should have a complete set of Record Books; keep a careful record, and report quarterly to the State secretary.

3. That the penny contributions be adopted as a means of raising funds to obtain papers, maps, books, etc., for the use of the school, and to defray other necessary expenses.

4. That a tenth of this income be given to the

State Association, and that a tenth of the money received by the State Association be sent to the

General Association.
5. That each school procure the Lesson Sheets published in connection with the Instructor, thus securing uniform lessons throughout the State, also that each teacher and pupil should so thoroughly acquaint themselves with the lesson that the use of the Lesson Sheet may be dispensed with during recitations.

The following officers were elected for the ensuing year: President, A. A. John; secretary, L. S. Campbell; executive committee, A. A. John, C. H. Bliss, and D. Morrison.

Adjourned sine die. A. A. John, Pres.

L. S. CAMPBELL, Sec.

#### INDIANA T. AND M. SOCIETY.

THE quarterly meeting of this society was held at Noblesville, Ind., Aug. 11, 1879. Meeting opened with prayer by Bro. J. P. Henderson, at 9 A. M.

On motion, W. S. Herrington was chosen secretary pro tem. The minutes of the last meeting not being at hand, a brief discussion on the duty of members to report was entered into, resulting in a recommendation to enforce the Constitution in the case of non-reporting members. Bro. W. C. White made some very interesting remarks on the duties of officers, and how to select and educate them to fill their respective offices, recommending that the society select some good energetic sister to act as State secretary, and send her to Battle Creek to work beside Sr. Huntley and take instruction from her. Bro. Canright followed with very interesting general remarks in regard to the missionary The secretary's report of the quarter just ended was read as follows :-

No. of members, 157; reports returned, 72; members added, 1; families visited, 69; letters written, 81; Signs taken in clubs, 43; subscribers for Review, 11; Signs, 3; Good Health, 7; Instructor, 24; other periodicals, 2; pages tracts and pamphlets sold, 850; loaned, 4,559; given ever 5,712; periodicals distributed, 16 given away, 5,712; periodicals distributed, 16,-469; annuals sold and given away, 332.

Cash received on donations and membership, Sales, 14,18 Periodicals, 36.52

Total. Bro. White then spoke briefly, recommending a reserve fund. Bro. Lane followed with interesting general remarks, setting forth also the duties and failures of directors.

On motion, pledges were then taken for the reserve T. and M. fund. Adjourned to call of Chair.

SECOND MEETING, 7 P. M. Remarks were made by Bro. Lane, anticipating the discharge of the present indebtedness of the society, followed by Bro. White on the best way to attain the desired end. It was recommended by Bro. Lane that an assistant State secretary be selected to serve until the annual meeting, that she may become acquainted with the work in general, and at that time be elected to fill the

office of State secretary.

On motion, the following committee was elected to select a suitable person: Elds. S. H. Lane, J. M. Rees, and Wm. Covert.

Moved, That orders for publications from the church societies should always be accompanied with the cash. Unanimously adopted.

Adjourned sine die. S. H. LANE, Pres. W. S. HERRINGTON, Sec. pro tem.

# Notes of News.

-Szegedin is now afflicted with earthquake.

-THERE are 30,000 persons out of work in Glas-

-Many persons were drowned by the overflow of the Neva at and near St. Petersburg.

-A LAPEER, Mich., man has become insane by the use of tobacco, and has been sent to an asylum. -Within the past five weeks there have been 26

deaths from diphtheria in and around Caro, Mich. -Nor only England and France, but Holland, Belgium, Italy and Spain, will be buyers of food in America this winter.

-Ar the recent election in Maine the republicans gained a plurality of 20,000 over the green-backers, and 40,000 over the democrats.

THE harvest in Kings county. Ireland, is virtually destroyed by rains and floods, and that in the county Down greatly damaged.

-THE Ohio Sunday law exempts from the observance of Sunday, Jews. Seventh-day Baptists, ferry-men, emigrants and toll-gate keepers.

—A DISPATCH from Rangoon says that the Burmese have mounted twelve guns on the frontier, and have concentrated there 40,000 men. -DISPATCHES from San Francisco state that the

entire congressional delegation from California will be republican—the first time since 1871. -London, Sept. 11.-The Russian expedition is

approaching Afghanistan. It causes great excitement in political circles throughout Great Britain.

-Two U. S. naval officers have sailed for Alexandria, Egypt, their mission being to bring to this country Cleopatra's Needle, the great obelisk whose companion was recently erected in London.

-The length of the terrestrial telegraph lines of the world is about 1,250,000 miles; the total cost over \$200,000,000. The length of the submarine cables is 66,000 miles; their cost, \$125,000,000.

-Over four and a half million bushels of wheat were shipped to Europe last week from our princi-pal Atlantic ports, and during the six weeks ending last Saturday our exports of wheat exceeded those for the corresponding period of 1878 by the enormous amount of 9,970,000 bushels.

-The Prince of Wales has acceded to the proposal to make arrangements for the conduct of the government in the event of the Queen's dying before his return from his projected Australian trip, and there are rumors that a Provisional Regency bill will be introduced at the next session of Parliament.

-St. Petersburg, Sept. 5.—Violent storms in the Gulf of Finland have caused the river Neva to rise to the level of the streets. The canals in the center of St. Petersburg have overflowed, and the Faubourgs are under water. Iron roofs have been blown from houses and churches in all directions.

-Bombay, Sept. 11.-Serious riots are proceeding in Cabul, and many traders and citizens have been killed. Messages have reached Candahar from Cabul, urging a general rising against the British the 15th inst. Similar messages have been dispatched to other Afghan cities. The frontier tribes are still quiet.

--New York, Sept. 5.--Jay Gould has declined the invitation to join the "bear" side of the market. He says the present prosperous condition of the country is an assurance that no combination could depress prices. The demand of the world for food, which the United States can supply, gives evidence of profits which must, for the present at least, quiet the grumblers.

—London, Sept. 9.—Disturbances at Tobolsk, the capital of the province of Tobolsk, in Asiatic Russia, threaten to assume formidable shape. The authorities have discovered a plot of an intended use of the torch, which, if carried out, would involve the utter ruin of the city. Soldiers have been detailed to guard against such a possibility, and are now patroling the principal streets.

—Information comes by way of Simla, an important post in British India, that on Wednesday last twelve Afghan regiments revolted and attacked the Ameer's arsenal. Being joined by the populace, they assailed the British Embassy and finally set it on fire. Major Cavagnari, the Envoy, and his staff were killed after an heroic struggle. The Ameer was at the mercy of the insurgents. British forces have at the mercy of the insurgents. British forces he been ordered to advance on Cabul and Candahar.

-Charles Demond, former treasurer of the Massachusetts Home Missionary Society, was arrested in Boston on the 4th inst. and committed to jail. He is charged with embezzling the funds of the society. It appears from an examination of his hooks by an expert that he deliberately diverted the funds of the society to his own use, and began his criminal transactions, it is believed, almost as soon as he assumed the office several years ago. His defalcation is estimated at from \$20,000 to \$60,000.

-London, Sept. 12.-A dispatch from Lahore says: Shikarpoor merchants trading with Central Asia report that the revolt in Cabul is due to Russian intrigues. Russian agents have been most active at Herat. They have for some months urged the Ameer's brother to declare against him, promising the support of the Heratee regiments. They were charged by the Ameer's brother with being the cause of the revolt against the Ameer and the Eng-

-Manchester, Sept. 11.—The great strike of cotton mill operatives commenced this morning. All the mills at Ashton under-Lyne are stopped. Harrock, Miller & Co.'s operatives go out to-morrow. This is the largest cotton manufacturing firm in the North of England. The Henwick, Padlham, and Oldham mills have closed. There is no disturbance, but over 30,000 working people are now idle. The Cotton Spinners Union's Committee on Finance report that the Union will not have to be drawn on for a fortnight. Many operatives are preparing to go to America. The colliers of West Bromwich will strike if an increase of wages is not acceded to.

-THE following are the hights of the principal monuments, domes, etc., in the world: St. Antoine column at Rome, 135 feet; principal tower of the Smithsonian Institute, Washington, 145; Trajan's column at Rome, 145; Napoleon's column at Paris, · Washington monument at Baltimore. great obelisk at Thebes, 200; Bunker Hill Monu-ment at Boston, 223; column of Delhi, 262; Trinity church steeple at New York, 264; the contemplated new dome of the capitol, 300; dome of St. Paul's Cathedral, London, 320; tower of Manlins, 350; tower of the cathedral at Strasburg, 460; dome of St. Peter's Cathedral, Rome, 465; Great Pyramid,

-THE following is a correct list of the State officers elected in California; Governor, Geo. C. Perkins, Republican; Lieutenant Governor, John Mansfield, Republican; Secretary of State, Daniel M. Burns, Republican; Comptroller, D. M. Kenfield; Treasurer, John Well; Attorney General, A. L. Hart; Surveyor General, J. W. Shaken; Clerk of the Supreme Court, Frank W. Gross, all Republicans; Superintendent of Public Instruction, F. M. Campbell, Republican; Chief Justice, Robert F. Morrison, Democrat and Workingman. The Associate Justices are not determined.

-THE Civil Damage Law which passed the last Massachusetts Legislature is working well throughout the State. Landlords think a good while before going upon the bond of a liquor-selling tenant who is liable to suit for damages from an injured wife or bereaved widow. Some of the largest hotels have given up the sale of liquor. A Civil Damage Law has always seemed to us the best liquor law as yet devised. It makes the creators of crime—the liquor sellers—bear the consequences to a certain extent; makes the rum-seller's pocket feel the misery wrought by his business.

# The Review & Herald.

Battle Creek, Mich., Fifth-Day, Sept. 18, 1879.

## REMAINING CAMP-MEETINGS FOR 1879.

Indiana, No. 2, Rochester, Sept. 30-Oct. 6. MICHIGAN, No. 3, Lyons, Oct. 2-7. NEBRASKA, No. 2, Seward, Iowa, Cedar Rapids, Sept. 25-30. Sept. 30-Oct. 6. KENTUCKY, Powder Mills, Oct. 2-6. Kansas, No. 1, Bethany, " 2, Osawkee, " 9-13. " " 3, El Dorado, " 16-20. " " 4, Parsons, · 23-27. TENNESSEE, Edgefield Junction, Oct. 10-16. MISSOURI, Windsor, 9-14.

Me have received a copy of a paper entitled Man, flying at its masthead this motto:-"Those who can read the signs of the times, read in them that the kingdom of Man is at hand.—Professor Clifford."

Prof. C. is in this about six thousand years behind the times. We have had the "kingdom of man," ever since man set up for himself as knowing his own interests better than God knew them, and it has been a kingdom of blunders, misrule, selfishness, caprice, lust, darkness, tyranny and suffering. We are sick of it. We want no more "kingdom of man;" we want the "kingdom of God;" and if we did not believe that kingdom near, we should despair. But, thank God, to all those who are looking up, not down, the signs do plainly show that kingdom near. And so we wait with ever brightening hope.

#### THE EAST.

Affairs in the East are beginning again to assume a significant aspect. Owing, it is said, to Russian intrigue, Eastern Roumelia is in a state of complete anarchy, and Sclav committees are multiplying who preach the extermination of the Mussulmans. A St. Petersburg journal calls for the expulsion of the English from Central Asia. Russia is not idle, and stirring news may soon be expected from that quarter.

# THE LYONS CAMP-MEETING.

All persons going to this meeting via the Detroit, Lansing and Northern R. R., can obtain round-trip tickets from any station on this road to Lyons, and return, at the rate of two cents per mile each way, by presenting a delegate's certificate to the ticket agent. I have a supply of these certificates, and will furnish them to all our brethren who desire them. Send me your names and addresses, and I will fill them out and send them to you.

The Detroit, Grand Haven and Milwaukee R. R. will issue round-trip tickets from stations. on its line between Nunica and Holly to Muir, and return at the rate of two cents per mile each way. Ask for camp-meeting tickets. We hope also to get a reduction of fare on the North Western Grand Trunk R. R. (formerly Chicago and Lake Huron R. R.).

A. B. OYEN. Review Office, Battle Creek, Mich.

# TENNESSEE CAMP-MEETING.

DEAR BRETHREN AND SISTERS OF TENNESSEE: Do you realize the importance of a strong, united effort to make this our first camp-meeting a success? If we can bring together all the Sabbath-keepers in the State, it will be but a little flock. Do you profess to hunger and thirst for more of the precious truth? and will any of you remain at your homes, digging for earthly treasure, and let Bro. and Sr. White, and other tried and faithful messengers, come many hundreds of miles with their lamps trimmed and burning, and then leave the State again without your coming a little way to meet them?

We hope that in the churches with which we have lately met, none of the resolutions that were passed will be forgotten, and that those we cannot meet before the camp-meeting will, also commence immediately to make preparations in heart and mind, as well as otherwise. Let us labor to secure perfect union in our ranks, and be ready to fall into line, ready for action, and eager for the order, "Forward, march," that valuable time and talent may not be exhausted in waking us up. There is need of pushing the message faster in Tennessee, as surely as the evil servant of Matt. 24:48 is raising a false cry. Let us all feel that we must have more of the Holy Spirit in our hearts be- held last year.

fore the time of the camp-meeting; and let us work "till Jesus comes, and then be gathered G. K. OWEN.

Edgefield Junction, Tenn.

## TO OUR BRETHREN IN IOWA.

A FEW words in reference to our camp-meeting may not be out of place. We are aware that the location of this meeting is considerably east of the great body of our people; but our campmeetings heretofore have been held more to accommodate the brethren in the central and western part of the State, and locating this camp-meeting at Cedar Rapids is more an act of justice than of charity. To our brethren in the eastern and northern part of the State, this meeting is located to accommodate you especially, and we shall be sadly disappointed if we do not see a full representation from all our churches east and north. To our brethren in the central and western parts, this meeting will not be more than one day's drive farther for the majority of you than if it had been appointed at Des Moines.

To all we would say, We have done the best we could, and we want your hearty co-operation. Come prepared for cool nights. Let none stay away for lack of tents, for tent room will be furnished to those who have none; but all must bring their own bedding. In view of the article written by Sr. White, and the more recent one by Bro. Butler, it seems unnecessary to say anything about coming at the beginning and staying till the close, and we shall consider it no less a disgrace to see a brother putting up his tent after Wednesday night, than to see him taking it down before Tuesday morning of the next week. There is so much business to attend to that we must be there on time and stay the full time appointed. The Conference business for the past year, the T. & M. work, the Sabbath-school work, the temperance association, all have to be looked after.

E. W. FARNSWORTH.

# Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand." Matt. 10:7.

## THIRD MICHIGAN CAMP-MEETING.

THE Lyons camp-meeting will be held Sept. 25-80, one week later than at first appointed. Bro. and Sr. White are expected to attend this meeting.

J. FARGO, 

Conf.

S. BROWNSBERGER, Com.

THE annual session of Mich. State Conference will be held on the Lyons camp-ground, first meeting Sept. 26, at 9 a. m. Every church and company of Se D. Adventists in the State should be represented by delegate or letter. Conf. Com. by delegate or letter.

# LYONS CAMP-MEETING SABBATH-SCHOOL.

THIS Sabbath-school will be held at 8:45 Sabbath morning, Sept. 27. It is hoped that we shall have a good representation from the schools in that part of Michigan. All who attend the camp-meeting are requested to prepare themselves to join in the exercises of the Sabbath-school. We want especially to see the children. The lessons will be those regularly assigned for that Sabbath, viz., for Bible-class, Lesson 45; for the youth, Lesson 64; for the children, Lesson 38. The little ones will take Lesson 25 in the book prepared for them. Secretaries should bring their Record Books, and the Class Records of the teachers. It will be a satisfaction to see them; and if there are any errors, suggestions can be given in regard to the best way of correcting them. There will be opportunity for asking questions in private, as well as in public. Do not forget the Sabbath-school!

## MICHIGAN S. S. ASSOCIATION.

THE second appual session of the Michigan Sabbath-school Association will be held in connection with the camp-meeting at Lyons, Sept. 25-30. The usual business of the annual meeting will be transacted. So far as possible, each school in the State should be represented by properly authorized delegates. Each school of fifteen memhers is entitled to one delegate, and an additional delegate for every additional fifteen members. All the superintendents present at the meeting will be received as delegates. Certificates for delegates will be sent im-Certificates for delegates will be sent im-W. C. White, Pres. mediately.

## PA. T. &. M. SOCIETY.

THE first annual meeting of the Pa. T. and M. Society will be held in connection with the camp-meeting at Hornellsville, N. Y., Sept. 18-23. This meeting should be attended by every director, district secre-tary, and librarian in the society, as important business will be transacted in the interest of the mis-B. L. WHITNEY, Pres. sionary work.

## MISSOURI CAMP-MEETING.

THE fall camp-meeting for Missouri, and the State Conference, will be held at Windsor, in the northeast corner of Henry Co., on the M. K. & T. R. R., twenty miles southwest of Sedalia, Oct. 9-14. Those coming on the Mo. Pacific R. R. from the east make connection with the M. K. & T. R. R. at Sedalia. Those coming with teams from the northwestern part of the State can reach Windsor as easily as they could Sedalia, where the meeting was MO. CONF. COM.

THE Missouri State Conference of Seventh-day Adventists, State tract and missionary society, State health and temperance society, State Sabbath-school association, with model Sabbath-school, all meet at Windsor, Henry Co., Mo., Oct. 9-14, 1879. Every preparation is made for a good meeting. Come at the beginning and stay till the close. Come! D. C. Hunter, Sec.

As the Missouri camp-meeting will be held at the usual time for the district quarterly meetings, the quarterly meeting for Dist. No. 1 will be held one week earlier, at Gallatin, Mo., Oct. 4, 5. Would like to have Bro. Rogers present. Librarians will hold their meetings the last Sabbath in September. H. H. FISHER, Director.

### IOWA CAMP-MEETING.

THE general camp-meeting for Iowa will be held at Cedar Rapids, Iowa, Sept. 25-30. The ground selected is in a beautiful grove inside the city limits, within five minutes walk of the depot. The annual session of this Conference will be held in connection with this camp-meeting. The Burlington, Cedar Rapids, and Northern R. R. will make a reduction of four-fifths fare to those returning home from camp-meeting. We have tried to obtain the same privilege on other roads, but have failed to get any reduction. Let every church be represented by delegate or by letter. E. W. FARNSWORTH, ) Iowa

J. H. Morrison, H. NICOLA,

THE annual meeting of the Iowa T. & M. Society, the Sabbath-school Association, and temperance meetings, will be held in connection with the fore-going camp-meeting.

## KENTUCKY CAMP-MEETING.

THE Kentucky camp-meeting and Conference will be held at Powder Mills, Hart Co., from Tuesday night, Sept. 30, until the following Monday night. There will be teams at Munfordsville, Tuesday, Sept. 30, to convey all who may come by railroad to the place of meeting. All who intend coming this way will please correspond with P. A. Williams, Rio, Hart Co., Ky. Teams will be at the depot only CONFERENCE COMMITTEE. one day, Tuesday.

A SABBATH-SCHOOL convention will be held in connection with the camp-meeting to be held at Powder Mills, Kentucky, Sabbath, Oct. 4. The school will be divided into three classes. The lessons for the first class will be Review Lessons 41 and 42 of Supplement for September. Lessons for second class will be Lessons 34 and 60 of the Instructor for Aug. 20. Small class will use small question book. We earnestly request that all will be promptly on time, and with perfect lessons.

Nothing preventing, I will commence a series of meetings at Stevens Point, Wis., Sept. 20, and continue as long as the interest may demand. The attendance of the friends of the cause in that vicinity G. C. TENNEY.

I WILL meet with the church at Round Prai-Sept. 20, 21.
" 27, 28.
Oct. 1, 2.
" 8, 9. rie, Minn., Lake Ellen, Grove Lake, West Union, GEO. M. DIMMICK. Sept. 20, 21. ORDINO, Wis., Plainfield. 27, 28.H. W. DECKER.

PROVIDENCE permitting, I will meet all the S. D. Adventists in Virginia at the quarterly meeting, which will begin with the Sabbath, Oct. 4, and continue over Sabbath and first-day. I hereby earnestly request every Sabbath-keeper in the State to be present if possible. Those who cannot attend will please send a letter, stating their desires for labor, and their prosperity in the cause of God. Direct to R. T. Fultz, Quicksburgh, Shenandoah, Co. Would like very much to have Brn. Moury, Miller, and Stone attend this meeting. Come if possible, and stay until Monday. Be sure and bring your tithes, and your reports of missionary la-

I will also meet with the brethren of Page county in quarterly meeting, to commence with the Sabbath, Oct. 11, and continue over Sabbath and first-day. Hope to meet all the Sabbath-keepers from Luray at this meeting. Do not forget to bring all the tithes with you, that the Lord may pour us out a blessing according to his promise. See Mal. 3:10.

PROVIDENCE permitting I will meet with the church in West Liberty, Jackson Co., Mich., Sept There will be opportunity for baptism during the

I will also be at the Gravell school-house the evenings of Monday and Tuesday, Sept. 21, 22.
M. B. Miller.

THE seventh annual session of the Indiana State Conference will be held in connection with the Rochester camp-meeting, Sept. 30 to Oct. 6, for the election of officers, and the transaction of all other business which may properly come before the meeting. CONFERENCE COMMITTEE.

THE next annual session of the Ind. T. and M. Society will be held in connection with the Rochester camp-meeting, Sept. 30 to Oct. 6

S. H. LANE, Pres.

# Publishers' Department.

"Not slothful in business." Rom. 12; 11.

## THE HEALTH AND TEMPERANCE QUARTERLY.

THE first number of the Health and Temperance Quarterly is now ready, and ought to be in the hands of every temperance worker. Copies have been sent to such officers and agents as we have the addresses of, but as new clubs are be-

ing constantly formed, all who should have it may not have received it as yet. Those who wish copies can obtain them by addressing J. H. Kellogg, M. D., or Miss M. L. Huntley, Battle Creek, Mich.

The quarterly contains full instructions about organizing clubs, duties of officers, maintaining meetings, etc., and answers the numerous ques-tions which have been received respecting certificates, temperance publications, etc.

## COLLEGE RECORD.

EVERY Seventh-day Adventist should be a subscriber for this little paper. It is designed to keep our people informed in regard to the workings of Battle Creek College, and to interest them in educational matters in general. As the subscription price is but TEN CENTS per annum, no one need be without it on account of its cost. Its circulation should be FIFTEEN THOUSAND, while it is now not more than five thousand. Several specimen copies of the July No., accompanied by a circular, have been sent out by the publishers, to many of our friends. Quite a number of these have evidently done some faithful labor in extending its circulation, judging from the long list of subscribers they have sent in to the Office.

The publishers are grateful for the active interest such have taken in this work, and they would here request all friends of education, among S. D. Adventists, to aid the enterprise of circulating the Record,—1st, by subscribing for it themselves; 2d, by seeing to it that every family in their church subscribes also.

The publishers contemplate making it a four-

page monthly for 1880, instead of an eight-page quarterly which it now is. In case this is done, it will come to the hands of the subscribers a fresh, lively paper, very much improved in every respect. The Oct. No., the last for 1879, will be issued in a few days. Let there be a general effort made, with this number, for 1880. Specimen copies will be mailed free upon application. Address College Record, Battle Creek, Mich.

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.—A. W. Cone, of Uniontown, Bourbon Co., is hereby appointed director of Dist. No. 11, Kan. T. and M. society, in place of S. N. Ayers, resigned.

J. W. Bagby, of Clifton, Washington Co., is hereby appointed director of Dist. No. 2, Kan. T. and M. society, in place of A. A. Hoover, resigned.

SMITH SHARP, Pres.

SMITH SHARP, Pres. E. W. Alberty, Cherokee, Crawford Co., Kansas, wishes to find a Sabbath-keeper to rent a farm. A small capital required.

## Books Sent by Freight.

Clinton Owens \$23.56, Bettie Coombs 3.00, B L Whitney 147.04.

Books Sent by Express

C H Bliss \$2.96, R F Andrews 2.96, E B Lane 6.00, H A St John 6.72, Geo A King 37.60, Herbert A Castle 8.00, D Ann Albin 2.00.

## Cash Rec'd on Account

A H Clymer \$10.00, Mich S S Association, Vassar camp-meeting, 19.29, J D Pegg 5.00, N Y Conf Fund per L O S (s B) 2.85, G W Colcord 10.00.

## Mich. Conf. Fund.

Elmwood per M L Huntley \$41.00, Isabel Bradshaw per M L H 1.50, Ravenna per J Wright 14.50, Dryden per Adel Hall 10.00, Otsego per M S Burnham 3.00, J A Demill 3.00.

Mich. T. & M. Society.

Dist 9 per D Malin \$45 00, Dist 8 per E S Griggs \$2.50, Dist 18 Per Mrs M F Mullen 5.00, Dist 10 per D Newcomb—donation 2.00, Dist 16 per Agusta Lawrence—donation 58c, per Eld Fargo 25c, Dist 8 Newton church per A White 9.60.

Gen. Conf. Fund. JP Hunt \$4.00. Kan Conf per A G Miller 25.75, Ill Conf Fund per R F Andrews 100.00.

General T. & M. Society.-Donations. C A Swan \$1.80, J L Voris 1.00

Review to Poor. A Friend 50c.

English Mission. Rebecca Glunt \$2.00, Jane Ann Rogers per J Thayer 5.00.

European Mission. Henry Mack for German Mission \$10.00, John Shel-

S. D. A. E. Society.

den 15.00, Nathaniel Atkins 2.00, Lulie F Davis (thank offering) 2.00, A Friend 50c.

Thos Bickle per Henry Johnson \$12.50.

Danish Mission.

Abling 1.00, Benedict Fristad & wife 2.50, S T Tande & wife 2.50.

College Calendar for 1879-'80.

Tuesday, August 19, 9 A. M., Candidates for admission met in College Hall.

Wednesday, August 20, First term began.

Tuesday, October 14, First term closes.

Vacation.—One Week. Tuesday, October 21, Candidates for admission meet

Wednesday, October 22, Second term begins. Tuesday, December 23, Second term clo

Holiday Vacation .- One Week. Tuesday, December 30, Candidates for admission meet in College Hall.

Wednesday, December 31, Third term begins: Tuesday, April 13, 1880, Third term closes. Spring Vacation .- One Week.

Tuesday, April 20, Candidates for admission meet in College Hall.

Wednesday, April 21, Fourth term begins. Tuesday, June 15, Fourth term closes.

A full Descriptive Catalogue of the College will be sent free to any one upon application.

Address.

BATTLE CREEK COLLEGE, BATTLE CREEK, MICH.