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AND SABBATH HERALD.

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

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DAY-BREAK.

When the clouds have left the hill-tops,
And the beauty of the day
Gleams through shining, golden portals,
Melting all the mists away;
Then this earth will be all joy-land,
Blessed day of jubilee!
Oh, for thee our hearts are yearning,
Sunshine of Eternity.

When the darkness rolls from ocean,
And the light beams brightly o'er
Every wave and foaming billow
Dashing 'gainst this mortal shore;
Then the heart will sing with rapture
And the voice break forth in praise
To the God that rules the tempest:
"Just and true are all thy ways."

When the pain and wasting fever
And the thousand ills of life
All are healed by one Physician
And forever hushed the strife;
Then sweet peace and holy comfort
Will possess the inmost soul,
For the tired, homesick pilgrim
Will have reached the longed-for goal.

When the graves of earth are opened,
And fair, loving forms arise,
Springing up from dusty chambers,
Soaring upward to the skies;
Then sweet waves of thrilling music
Will entrance the listening ear,
"Like the sound of many waters,"
Murmuring gently, soft, and clear.

When the city, grand, eternal,
Comes to earth 'mid clouds of light,
And the King bids saints to enter
Mansions filled with holy light;
Then the life-work of all ages
Will receive a just reward—
Home and Heaven, sweet rest given,
In the kingdom of our God.

ELIZA H. MORTON.

Battle Creek, Mich.

The Sermon.

"I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: PREACH THE WORD." 2 Tim. 4:1, 2.

ETERNAL LIFE—ITS WORTH.*

BY ELD. D. M. CANRIGHT.

TEXT: "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:24.

There are some statements in this text that are very important; one in particular is that we must "strive." You know what it is to strive; it is to struggle very hard. The original Greek word signifies to agonize. That is a harder work still. It means to strain every nerve, to be very cautious, and to watch earnestly. You are to strive to enter in at the strait gate. This very idea shows that there will be opposition to meet. There will be struggles; there will be battles; there will be difficulties; there will be enemies, darkness, and doubt.

"For many, I say unto you,"—Christ knew what he was saying—"will seek to enter in, but shall not be able." So in order to obtain an entrance into Heaven, you will have to struggle, you will have to agonize. I understand the Lord to mean this: There are a great many who, as they read the Bible, as they see the beauties of eternal life, as they read of the city of God, of being with the angels and where the Lord is, desire to be Christians. On the other hand, as they read of the wrath of God, the fearfulness of the Judgment, the doom of the ungodly, they wish to be hid in the great

*A sermon preached at Newark, Ohio, and phonographically reported by W. E. Cornell.

and terrible day. They do not want to be lost; hence they are led to make some effort to be saved. They will do something; they will do just enough to have a hope that they will be saved, but not enough to secure a genuine evidence of their acceptance with God. They will not come up to the Bible standard. They will miss the mark, and lose all at last.

This is the point to which I wish to call your attention. My dear brethren, notwithstanding the Father, and the Son, and the holy angels are anxious for us to come, notwithstanding the weakest and vilest sinner can come, notwithstanding we can have our sins all washed away, there is something to be done on our part which we must not overlook. This pardon and blessing from God must be desired earnestly. It must be thus, that the God of Heaven may know that we really desire it. If we come reserving a part of the price, saying, "I will try to be if—," the Lord will never accept us. If you cannot do this duty, or lift that cross, or if you fail to make that sacrifice,—if anything is too precious in your sight to give to God, anything too hard to do for the Lord, he will never bestow his blessing upon you. If I can make you feel this truth as I feel it, I think I can help you. Here are some seeking God, some commencing the Christian life, some talking of being baptized. My brethren, have you the blessing of God? Do you enjoy religion? Do you possess in your heart a clear conscience? Does the light of God shine upon your soul? Some of you say, "No; oh, my leanness! my barrenness!" Let me tell you that I am thoroughly convinced that a large share of so-called Christians have but little connection with Heaven,—very little vital godliness. And it is simply because they do not desire it enough; they are not willing to pay the price for it.

People are too lazy, mentally. When I was at our General Conference last fall, our dear Sr. White made one remark that struck me very forcibly. She said that a great many Christians were lazy—mentally lazy. They would pray a moment, shed a tear or two, sacrifice a few dollars, and then if the blessing of God did not fill their souls they would give up; and thus they were kept weak. There was strength, there was pardon, and there was a blessing for them, had they only sought a little further.

God holds back his blessing, and lets us seek, lets us press, lets us pray, lets us fast, lets us become in earnest; and when God sees that we are in earnest, determined to press the matter, he will not withhold it. Let us illustrate the subject. We will take the case of Israel, the father of the people of God. Do you know why he was called Israel, and what the word means? I want to show you why he received this name. You will find an account of it in the last part of the book of Genesis. Jacob had been living with Laban, his father-in-law. He had, as you remember, lied to his father Isaac, and cheated his brother Esau out of his birthright. Esau was very angry, and had vowed in his heart that he would kill Jacob. Well, as you know, Jacob could not stay with Laban, and hence he had to go home. So with his wives, and servants, and cattle, etc., he started to return to his native land. Esau, hearing of this, quickly prepared a company of four hundred men, and was coming fully determined to kill him. What should he do? See what he did do. He sent his wives and everything that he had across the ford, Jabbok; and now I will read to you Gen. 32:24-28:—

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, thy name shall be called no more Jacob, but Israel; for as a prince hast

thou power with God and with men, and hast prevailed."

Look at the record. What a wonderful case that was! Here was Jacob—his brother was about to kill him. He knew that he had sinned against his brother Esau, and done that which was displeasing in the sight of God; and that unless the Lord specially interfered, and worked a miracle to soften the heart of Esau, or to protect him in some way, his life would be taken. What did he do?

An angel of God came to him, and Jacob laid hold upon him. Jacob pleaded for a blessing, for pardon, for forgiveness of his sin. How long did he plead? He pressed his request till midnight, but the blessing did not come; he continued to plead until one, two, three, four, and five o'clock; he wrestled all night. How weary he must have been! The angel put forth his hand and touched Jacob's thigh, exerted his divine power, and in a moment Jacob's thigh was out of joint. Did you ever have a limb out of joint? If you have, you know how very painful it is. What did Jacob do under these circumstances? Did he give up and leave? No; he paid no attention to it; he held on. "I will not let thee go, except thou bless me," was his declaration. When the angel saw that Jacob was in earnest, it was enough. "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed."

This incident was put on record for our instruction. God was just as willing to bless Jacob at sundown as in the morning, but he wanted to see if Jacob was in earnest; and when he found that he was, he gave the desired blessing, and his name was changed to Israel, because he had power to prevail with God and men.

Dear friends, you and I can be Israel; but how? Not by making a faint effort, faintly offering the prayer, "Lord, bless me," and stopping when the first straw comes across our path; not by laying down the first cross, and yielding to the first temptation. That will never do. If we take this course, the Lord will let us be carried down to eternal ruin.

Let us take another case,—the case of Daniel and his companions. You know how celebrated Daniel was. Why was it? The reason is that he persevered. He sought God. Read the record of his earnestness as found in the tenth chapter of Daniel: "In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled." Dan. 10:2, 3.

Many of us in such a case would have wept a little, prayed before God for a short time, and then, if the blessing did not come, we would have given up seeking for it. But look at Daniel's course. Here is a man seeking God. He did not simply pray one day, one night, but three full weeks. Now see what happened: "Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words."

Notice this statement. An angel came from Heaven to Daniel, and told him that from the first day that he had set his heart to understand, and to chasten himself before God, his words were heard. But did God answer him at once? No; he wanted to try Daniel. "We will see whether or not Daniel is in earnest." Daniel prayed all day, then all night; he fasted the next day; he pressed his petition; but still no answer came. He persevered till the first week was gone, but still there was no answer. All Heaven looked upon him. They were interested to see whether Daniel would hold on or not. Daniel continued his petition. Two weeks passed, and the Lord did not appear; but he heard all the time. Daniel held on; he pressed his case still. Most of us would have said, "Oh! the Lord won't hear me; I cannot be a Christian! I am lost; I can never be saved. Why

does not God hear? why does he not bless me?" Twenty-one days had gone by, and Daniel was still holding on. The Lord saw he never would give up, and then he sent an angel to tell him, "O Daniel, a man greatly beloved, . . . from the first day that thou didst set thy heart to understand, and to chasten thyself before thy God, thy words were heard."

For what are these cases put on record? To illustrate my text,— "Many shall seek to enter in, and shall not be able." The reason we have so many weak Christians, so much darkness, is that persons are urged into the churches; they are petted, the cross is taken away, and the path is lined with flowers. It seems to them an easy thing to be a Christian. The real fact is they do not know what the Christian life is. So, my friends, God has said that if a man will have a blessing, will have his name written in Heaven, will have his sins pardoned, and if he will become a child of God, he must agonize for it. We are sinners, covered with vileness; we are worms of the dust; we have broken the law of God. Now that God should pardon us, wash out the stains of sin, write our names in Heaven, make us the sons of God, give us a place in his kingdom, and let us live eternally, is an amazing mercy. My brother, God does not confer such blessings upon us without some effort on our part; but when he sees that we are really in earnest about the matter, he will do it, and that willingly.

Here is another case: "Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us." Matt. 15:21-23.

Jesus had cast out many devils. Here came a woman to him crying, "O Lord, thou Son of David, my daughter is grievously vexed with a devil." He answered her not a word, paid no attention to it. But she kept entreating, "Have mercy on me, O Lord, thou Son of David." He did not even look around; but she kept on urging her plea.

By-and-by the disciples became worried. They could not endure to have her crying after their Master. They came, and said to him, "Send her away." Then he said: "I am not sent but unto the lost sheep of the house of Israel." She was not a Jew, but a poor Gentile woman, and she was told that she had no right to this favor. But she pressed her case a little further. Then Jesus answered her in this cutting language: "It is not meet to take the children's bread, and to cast it to dogs." It is not right for me to give the children's meat to you Gentile dogs. Just think of it. You would have become angry then. You would have said, "I never will stand that." But she did not do so. She had something at stake, and she was determined to have her petition granted. She meekly replied, "Truth, Lord; yet the dogs eat of the crumbs which fall from their masters' table." What humility! what a confession! But what did Jesus say to her then? "Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour." Did not Jesus want to heal her? I believe his heart yearned over her all the time; but he wanted to prove her to see whether she was in earnest.

These cases, as I said before, are in the Bible to show that if we want the blessing we must make some effort for it, we must make some sacrifice; and when we have done all that lies in our power, we can have the approbation of God. In fact, we value the blessing of God only in proportion to the effort we have to put forth to gain it.

I often hear people say, "I would like to be a Christian, I want to be a Christian; but if I have to do this or that or the other thing I never shall be one." One says, "I cannot keep the Sabbath;" another, "I cannot be

baptized;" still another, "I cannot give up my tobacco; I cannot take part in meeting." And others have something else in the way. If you think more of these things,—of your food, your clothing, your appearance,—than of doing the will of God, if you do not lay by your dislikes and petty notions, God will never give you an entrance into his everlasting kingdom. We must come where God can reach us, and can work for us.

Read the history of our Lord Jesus Christ. Did you ever think of his self-sacrificing life? Jesus represented the sinner, and in his life he represented the course the sinner must take to secure the blessing of God. I will read: "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." Mark 1:35. His was a life of prayer. He did not wait for the sun, he did not wait to have family prayers; but he rose a great while before day, and while others slept he prayed. My friends, he wanted strength from God. Do you do so? Do you pray to God as much as you should?

Again I read: "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." Luke 6:12. Did you ever pray that length of time? You pray a few minutes, and then ask, "Why does not God bless me? Why do I not have light? Why does not an angel of God come and visit me?" My brother, you do not persevere. Remember how Jacob wrestled with God, how long Daniel continued his supplications, and how the Gentile woman pressed her request. See what Christ has done. Will an exception be made in your case? O my friends, how the Judgment will undeceive some of us!

Now let us read again: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared." Heb. 5:7. Christ prayed all night; in tears and agony he called upon the God of Heaven, who was able to save him, and he was heard because of his importunity.

The more I study the Bible and its spirit, and consider the example of holy men of old, the more I become satisfied that there is light for us that we live without; that there are blessings we do not enjoy; and that Heaven is full of liberty, and light, and glory, if we will only seek God as we should. I am afraid there are many who read about these things, and do not realize them.

Let me read another text: "And from the days of John the Baptist until now the kingdom of Heaven suffereth violence, and the violent take it by force." Matt. 11:12. Christ illustrates the entrance upon a Christian life by the figure of storming a fort. The soldiers rush upon it, but are repulsed. They make another charge, and again are driven back. The commander leaps to the front, and exclaims, "Come life or death, we must take this fort;" and the men, thus urged on, scale the walls and capture it, and triumphantly march off with the trophies of their victory. This is the way the kingdom of God must be taken. But the trouble with the most of us is that when we encounter trials, we immediately give up, and exclaim, "I cannot be a Christian; I cannot serve God." Such a person will never be saved.

The point is this, brethren and sisters,—how much of the peace of God do you have? how much of the light of Heaven? Did you ever imitate the Lord Jesus? Did you ever pray until God heard you? The trouble with most of us is, we are too indolent to seek the blessing of God effectually. We pray a little, and then stop. No wonder the blessing does not come.

In Matt. 13:14 I read: "Again, the kingdom of Heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Notice the illustration. Christ says that when a man found a treasure in a field, he hid it, and sold all his possessions that he might buy that field. This does not mean that a man is to sell everything that he has; but it does mean that if a man wishes the favor of God he must be willing to give up anything he requires of him, whatever that may be.

A very simple story will illustrate the point I wish to make. A little girl ten or twelve years of age came to seek the Lord. She was really convicted of her sins; but the minister said it was wrong to be proud, to dress richly. Just a few days before, a kind friend had made her a present of a pretty silk parasol, really finer than she was able to have. She was proud, and she knew it. The very first thing that came up was, "Little Mary, you are proud of your new parasol; your heart is not right—you must give up your parasol." Several days passed, but little Mary did not get the blessing. By-and-by she felt

that she must have the blessing of God, she must have pardon; and she knelt down and cried out, "O Lord, I will give up everything, even my silk parasol." When she said that, the blessing came, and she was happy. She was truly converted to God, because she had yielded the dearest object she had, the one that stood between her and God.

It is just so with you. If it is a ring on your finger or a feather on your hat, if it is your tobacco or your tea and coffee,—anything, no matter what, that is more precious in your eyes than the blessing of God, you will never receive pardon till that idol is given up. Everything must be surrendered for Christ. Is it not worth something to gain eternal life, a home in the kingdom of God, the favor of the great Eternal, and the pardon of all our sins? Is it not worth everything? The Lord illustrates this in what seems to be very strong language, and yet it is true. "If any man come to me, and hate not his father [in the original the idea is, love his father more than me], and mother [this is a very tender relation], and wife [the dearest tie we have], and children [the objects of strong affection], and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Luke 14:26. If you value this short life of a few days, full of sickness, full of labor, full of tears, full of pain and distress,—if you prize a life of this kind, which is only lent to you, more than you prize an endless life with the holy angels, God will permit you to take your choice. Perhaps you fear that your business will decline. Well, what if it does? Did not God give you your life? Can he not give you eternal life? How many millions have been burned at the stake, and that alone for God! Did not Jesus Christ lay down his life for you? Yes; he suffered a terrible death. Then can you not trust God for the things of this life? If not, how can he trust you with eternal life? In Luke 14:26 we are told that he will not. These are not my words, but those of the Lord Jesus. We must comply with the conditions, or we can have no hope of eternal life.

THE CHRISTIAN'S FOE.

Of all created beings, the most beautiful, the most glorious, the most exalted in power, was Lucifer, bearing the distinctive title, "Son of the Morning."

Of his wisdom and beauty God thus testifies by his prophet: "Thou sealest up the sum, full of wisdom, and perfect in beauty. . . . Every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created." See Eze. 28:11-19.

Clad in the habiliments of high authority, glittering in jewels, possessing a voice as penetrative as the thunders of heaven, commanding angels in their missions to fulfill the behests of God in the utmost bounds of the universe, under God the divine King, being next in rank to the Son of God; what mind can conceive of a more perfect or exalted being? Strange that such a being should ever have merited the asseverations: "Thou hast sinned. . . . Iniquity was found in thee. . . . Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness. . . . Thou hast defiled thy sanctuaries by the multitude of thine iniquities."

That angel, once so glorious, but now fallen, is the Christian's foe. The titles that now distinguish him are, "Dragon," "Satan," "devil," "prince of the power of the air," "god of this world," etc. He is not an ideal being of hoofs and horns and barbed tail, emitting brimstone fumes and flames of hell; though, to deceive the unwary, his power of transformation enables him at will to assume these phases of character as well as the opposite attributes of an exalted angel of light.

Having made the human mind and heart his study through the long period of six thousand years, he has learned the art of molding every trait of character either good or evil, to suit his hellish purposes, so far as the behests of God have not overruled and held him in abeyance.

He is able to take the lives of men (Heb. 2:14; Job 1:12, 19; 2:6); or to destroy their property or health (Job 1:12-17; 2:7; Luke 13:16).

This foe of the human race is especially angry with those who constitute the remnant seed of the woman, or the church that keep the commandments of God, and have the faith of Jesus. See Rev. 12:17. Reader, is it your happy privilege to be numbered with those who suffer the wrath of this mighty foe? Then, as a faithful soldier of Jesus Christ, how important that, clad in the panoply of Heaven, you should understand your

place, and push the conquest till you are a crowned victor.

Never, until God shall have sealed you, should you be worthy, as an heir of immortality, will you be secure against the attacks of this artful foe, to the fullest extent of your ability in Christ to endure. God has never provided superfluous armor for the soldiers of the cross. If only one article of the Christian's panoply be wanting, no one will more quickly discover the defect than this arch-enemy. But, fully clad in this armor (see Eph. 6:14-18), the weakest saint may successfully resist and overcome.

In this warfare Christ is our exemplar: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. How important that, in these days of special peril, our loins should be girt about with truth, the truth of God for our times. Without this, even professed Christians are liable to be deceived by Satan, and made to "believe a lie;" a meretric influence, mistaken by some for conversion, being thrown over the mind and heart.

So great is the power of the devil that it is impossible to correctly measure our standing in Christ by emotional exercises of the mind and heart alone. Our only safety consists in appealing to the word of God on every disputed question of faith or practice, and in fervent prayer. Though the war is almost over, the last contest will be close and severe. Many, in the grime and smoke and terror of battle, will cast away their shield (Eph. 6:16), and fall, never to rise again. But some will endure every hardship on the tented field, assured of a day of triumph near at hand. Oh! who can estimate the triumphant joy of the return from the war? They will return "with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isa. 51:11.

"Thrice happy morn for those
Who love the ways of peace:
No night of sorrow e'er shall close,
Or shade their perfect bliss."

A. SMITH.

THE NEW ENGLAND SUNDAY.

THE *Christian Union* has been called to account by some orthodox defenders of the faith for telling tales out of school in its portraiture of the New England Sabbath, and one misguided contributor in the *Chicago Advance* even undertakes to treat the *Christian Union* as an indorser and approver of the practice which it described, and which it distinctly disavowed approving.

A correspondent, moved, possibly, by one of these criticisms upon our declaration that the Puritan Sabbath was not going but gone, writes us the following account of the way in which Boston observed its Sunday during the last summer season:—

"If we turn to see what other attractions we can find to make the Sunday pass pleasantly to the non-church-goer, we shall find a long list of them. In fact, a number of columns of the *Sunday Herald* are taken up with the places that one may visit on that day. If you would go to Nantasket Beach, the Coney Island of Boston, we shall find that the boats make nine trips each way, and the attractions are an illumination of the Caffé grounds, a concert by a celebrated military band, and, of course, everything you wish to eat and drink. To Strawberry Hill, another port of Nantasket, we find the boats run six times each way. The Melville Gardens are open, and the Nantasket boats stop to land passengers; and a clam-bake dinner twice a day, at twelve and four, tempts the epicure. At other beaches or gardens in or about the city, the Germania, or the American Brass Band of Providence, or the Medford, or the Salem Brass Band, do their best to entertain the people; and what private enterprise may fail to do, the city itself will help to make up by music at its own expense. The steamer 'Empire State,' an excursion boat, all the summer, has, of course, its list of peculiar attractions for Sunday, calling special attention to Captain Boyton, who will display his wonderful aquatic agility. The steamer 'Nahant,' for Nahant, runs three times the Sunday, and makes one of these trips an excursion upon the blue Atlantic. Two sacred concerts were advertised at Forest Gardens on Sunday afternoon, from three to five and from eight to ten. Park Garden also advertised a 'Grand Concert,' avoiding the hypocrisy of calling it 'sacred,' in the evening. Oakland Garden presented the same attractions. Very likely we have omitted some of the excursions; in fact, another comes to mind,—one to Long Island and Lovell's Grove.

"If we look over the various time-tables of the railroads leading out of the city to see

where we can go by land, we shall find all of them running the Sunday trains. Of course the Sound boat-lines are coming in Sunday morning, but now we find the Sound boats are going out Sunday evening, and it promises to be a permanent arrangement. To the towns twelve and fifteen miles out we find three or four trains each way during the day; and, what seems strange, one of the conductors on one of these Sunday trains told me he got no extra pay for his Sunday work. Some of the horse-car lines running to the beaches have as many as a dozen trains a day on Sunday.

"One of the Sunday excursions by water was of such a peculiar character that it deserves special notice. It was an excursion to Plymouth, to visit, among other places of interest, the graves where lie the bodies of the Pilgrim settlers. Could those who went upon that hill have had the faintest idea of the manner in which the Pilgrims kept their Sunday? If so, would they have dared to go there on such a day? The Pilgrims' bones or dust must have been stirred in their graves. It was certainly not a bit short of insulting to their memories to go there as these excursionists did and when they did. Nothing could possibly have been more out of place than such a visit.

"It seems just now as if the riders upon bicycles timed their advent into the suburban villages on Sunday morning on purpose to meet the people coming out of the churches. Coming out of one of these churches we encountered a party of six of these blue-stockinged young men rolling over the road on these machines."

It is an ostrich piety which shuts its eyes and refuses to see the dangers which threaten. With that kind of piety we will have no part nor lot whatsoever. It is at the head-quarters of Puritanism that the Puritan Sabbath is in ruins. The Sunday excursions are more numerous, in proportion to the population, out of the city of Boston than they are out of the city of New York. The definition of the Sabbath as a day in which men are to be "taken up the whole time in the public and private exercises of worship, and in the duties of necessity and mercy," is buried in a deeper grave in New England than in the Empire State. To refuse to see this fact—to go quietly to church with your wife on your arm and your hymn book in your hand, whilst in your hearing the hoot and shriek of the locomotive and the steamboat mingle discordantly with the chimes of the church bells, and in your sight men slink down the side-streets to lounge in neighboring grog-shops or openly resort by thousands to the Sunday excursion train or steamboat—and then to be indignant because a neighbor with clearer eyes beholds the evil and describes it, is but a sorry way of serving either the day or its Maker. The Puritan Sabbath, we repeat, is not going, it is gone; and the business of American churches to-day is not to re-instate the ruined observances of their fathers, but to search the Scriptures, and to learn, if they can, the nature and spirit of the day of the Lord, as indicated in Old Testament law and yet more clearly in the New Testament teachings, and then to provide for its preservation and its larger fruitfulness by methods accordant with the spirit and exigencies of the nineteenth century.—*Christian Union*, Oct. 15.

A BLIND PRAYER.

"LORD, have mercy upon us, and incline our hearts to keep this law."—*Episcopal service*.

What law? The law in which the fourth commandment is included. In lofty cathedral, in massive church, in royal chapel, in quaint, sequestered hamlet where the ivy and yew grow, by the lonely brook and craggy mountain, in far-off India, in the isles of the sea, in Africa's wilds, in Australian bush, in these United States of ours,—wherever the English language is spoken, does this prayer ascend, responsive to the moral law of God, which is read in Episcopal churches every Sunday morning the wide world over.

What presumption! praying to the good Father to have mercy upon them, while the law is broken by desecrating his holy Sabbath and substituting Sunday observance, foisted upon the people by Pagan-Papal intrigue. "Wherefore the Lord said, For as much as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men; therefore, behold I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. 29:13, 14. "Open thou mine eyes, that I may behold wondrous things out

of thy law. I am a stranger in the earth; hide not thy commandments from me." Ps. 119:18, 19. "Think not that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Read Matt. 5:17-19. D. F. EWEN.

HIDDEN.

"Thy hidden ones," Ps. 83:3.

Oh! praise ye the Lord for a truth so resplendent, A pearl of great price from the deep of his word, Where treasures unbounded, of love all transcendent, Lie strewn for his saints in a largess unheard! Oh! the fountain of joy he, in love's regal fashion, As life-giving water, unseals from above— What tender affection, what yearning compassion, So richly unvail his fullness of love.

That God is our Father! Oh, heart-thrilling story! His "children" shall rest 'neath the shade of his wing; Farewell, then, to sadness; awake thou my glory,— With love's mellow chanting his temple shall ring! For 'mid the rude storms of this life's tribulation, When Satan's wild legions spring forth to destroy, He spreads his "pavilion," becomes my "salvation," And hideth me safe in unspeakable joy.

Ah! was it not thus, when the foe, deeply angered, O'er Mizraim's plains flew on Israel's track? The "cloud of his presence," by day as a vanguard, At night was a warder of fire at their back! And the ages proclaim, with an eloquent power: "O trust in the Lord, ever trust him, ye saints! He, the 'Refuge' and 'Fortress,' the 'Rock' and 'High Tower,' The 'Strength of your heart,' is not weary nor faints!

"His potent 'right hand' all his chosen investing, Still castrath a 'shadow,' his love's 'secret place'! E'en now, as with Daniel, swift peril arresting, That shadow shall tell of the might of his grace! O wanderer, try it; thy hope is well-founded; The Lord shall thy Guide and thy Champion be; His wisdom so lofty, his love so unbounded, The power of his might,—all are purchased for thee."

The way to the refuge? Oh, is it not Jesus, The "Man for a hiding-place" clearly foretold; Who suffered from thralldom to sin to release us, The "Rock" that was riven the lost to enfold? The glory of Sinai and Horeb's still voices Tell of splendid revelations, of whisperings heard By him who in Jesus' cleft side now rejoices— 'Tis written in letters of light, in the word!

O pavilion of God, on thy shelter relying, When the "blast of the terrible" swelleth amain, Safe housed in thy love, my soul is defying The heat of the furnace—life's uttermost pain! Oh, haste to that "Covert," that loved "Rock of Ages," And fully believe in his presence and power! A "rampart of fire," all our fear he assuages, Most vivid in splendor in life's wanting hour!

And thus—Hallelujah!—my Father in Heaven By heart-speaking types my protection assures: Not a place, not an hour, from life's morn to its even, But his fond, loving-kindness completely secures My freedom from danger, my bliss never-fading, My closer communion, my still deeper rest! Oh, mighty compassion! Oh, sweet overshadowing! Can even the "angels elect" be more blest?

Then aglow with thy love, O thou sovereign Defender, I pass to the cloud halo-bright with thy rays! Enshrined in thy "presence," my life thou shalt render Luxuriant with blessing, perfumed with thy praise! I long to be near thee, I know thou wilt guide me; In view of this joy my heart merrily sings; Till I see thee in glory, Oh, lovingly guide me, Drawn close to thy heart 'neath the shade of thy wings. —E. C. Wrenford, in *Christian Woman*.

LORD'S DAY AND THE GREEK.

SUNDAY advocates sometimes appeal to the Greek of the New Testament, and Rev. 1:10 is a text which is so used. The Greek expression there is "kuriakē hēmera," translated "Lord's day."

The argument they draw from the phrase is this: *kuriakē* is a term which signifies relating to the Lord, i. e., to Christ. Hence, *kuriakē hēmera* is a day relating to Christ, or to the Christian dispensation. This day, they say, cannot be the seventh, as it related to the old dispensation; but it must be Sunday, as this dispensation is characterized by Christ's having risen on that day.

Now, to our mind, this conclusion is not sufficiently obvious to carry with it a conviction of truth. If it could be shown by the advocates of Sunday, that somewhere in the Bible *kuriakē* is applied, in plain terms, to the first day of the week, then their argument from Rev. 1:10 would be good. Or, if failing to find a passage where the adjective *kuriakē* is so applied, they would produce one in which the stem, or original noun, *kurios*, is so used, that will do; as all will readily admit that if the noun *kurios* is used to express Christ's relation to Sunday, then the adjective *kuriakē*, which is derived from *kurios*, is so used in Rev. 1:10; and they

have established their point to the satisfaction of every critic of the Greek.

But can they do this? All are free to admit that *kuriakē* is an adjective derived from the noun *kurios*. *Kurios* means Lord, and *kuriakē* means Lordlike, or pertaining to the Lord. It is, then, perfectly obvious that if *kurios* is ever used to express Christ's relation to the first day of the week, when *kuriakē* is used to describe a day, as in Rev. 1:10, this last day may be, and in all probability is, the first day of the week.

Right here is where they must stand or fall. If there is nothing in the Bible which applies either of these Greek words to Sunday, they must give up the case, since it is simply begging the question to assert that *kuriakē hēmera*, in Rev. 1:10, is Sunday, without some scriptural authority for such an assertion. It is merely to assume the very point to be proven.

An appalling fact here meets our Sunday-keeping friends. That fact is this: that neither *kurios* nor *kuriakē* is ever used to express Christ's relation to the first day of the week. But, on the contrary, *kurios* is expressly used to declare Christ's relation to the Sabbath day. The Son of man is *kurios* (Lord) of the Sabbath day. Matt. 12:8.

Here *kurios* is used to show Christ's relation to some "day;" viz., the Sabbath day. Now, as we have seen, *kuriakē* is an adjective derived from *kurios*. If, then, we anywhere find *kuriakē* applied to some day, and there is nothing in the passage where it is so used nor in any other passage, requiring us to acknowledge a different day from that to which *kurios* has been applied, we are bound to conclude that the day to which *kuriakē* is applied is the same as that to which *kurios* is applied. So that *kurios* of the Sabbath day is identical in import with *kuriakē* day. Amen; so let it be. H. WREN.

TIME-SETTING.

DISREPUTABLE as time-setting is, it is not confined to those calling themselves Adventists. Rather an unusual feature of this pernicious practice was indulged in lately by one of the popular churches of the day. It was embodied in two sermons on the "millennium," and was as follows:—

Christ would not come till after the millennium, but at the end of that time he would come to judge the world. The millennium was explained to mean, in the judgment of the speaker, a thousand years of literal time.

Now it is plain to be seen that if the beginning of the millennium be located, this, of necessity, would locate the second coming of Christ; for no matter when the millennium commences, the coming of Christ will be one thousand years from that date, according to this theory.

In view of so necessary a conclusion, it would seem strange that one who thought that Seventh-day Adventists were setting the time because they thought the coming of Christ was "near, even at the door," would presume to undertake the task of locating the time when the millennium would commence. But theory is often dearer than consistency, and so it appeared to be in this case.

In speaking of the "signs of the times" in regard to the approach of the millennium, the 7th chapter of Daniel was referred to in connection with Rev. 12:14, and it was thought the "time, times, and the dividing of time," or 1260 years, referred to the continuation of the papacy, and began about A. D. 737, at the time when the pope received universal temporal power. (Query. How is it that these days continue after his temporal power has passed away?) Another date was referred to (probably A. D. 538), but as it could not be right, it was passed over without even being named.

Twelve hundred and sixty years forward from A. D. 737 would give A. D. 1997, which, added to what some consider the age of the world at the beginning of the Christian era (A. M. 4004), would give A. M. 6001.

It was thought by some, that, as days are reckoned by sevens, every seventh day being a Sabbath, and as the years were formerly reckoned in the same way, every seventh year being a sabbath of rest for the land, and every fiftieth year a year of jubilee, the world, after six thousand years of trouble and sin, would have one thousand years of rest, during which the saints of God would "long enjoy the work of their hands."

It did not make much difference whether his hearers believed this theory or not, in the opinion of the speaker (and in our opinion, too, so far as any practical benefit to be derived from it was concerned); it was his theory, and he simply presented it as such.

We think it very probable that the land will "enjoy her sabbaths" (2 Chron. 36:21), of which she has been robbed for six thousand

years; but it would hardly be possible, if she is compelled to sustain the teeming millions with which our temporal-millennium friends are wont to people the earth during the millennial period.

According to 2 Chron. 36:21, it was only while the land "lay desolate" that "she kept sabbath," and if we adopt this theory, that the seventh thousand years are years of rest, analogy would require that it be desolate during the thousand years. It matters not, as to the fact of time-setting, whether the coming of Christ be at the beginning of the thousand years, as we believe it will be, or at their close. Any school-boy who has learned to cipher can readily tell that 1000 years from A. M. 6001, will be A. M. 7001.

Thus it will be seen, that, in spite of himself, our friend has set the time of Christ's second coming, even if he does not come, as he believes he will not, till the end of the thousand years. But we believe he has even named the year in which (if his theory of the time of the beginning of the millennium be correct), Christ will appear. We draw this conclusion from the fact that we believe Christ will come at the beginning of the thousand years. We will now briefly state why we so believe. By reference to Rev. 20:4-6, it will be seen that the beginning of the thousand years is to be marked very distinctly. Among other things, the "first resurrection" is to take place. By reference to 1 Thess. 4:16, it will be seen that the second coming of Christ is to take place at the time of the first resurrection.

We think our friend hardly appreciated the position in which he placed himself by his improbable theory; but this is hardly the worst of it, the theory itself is very unreliable. The 1260 years naturally begin at the setting up of the papacy, A. D. 538, and close with its overthrow and temporary abolition, by the capture of the pope by Berthier, the French general, in 1798. But this did not mark the beginning of the thousand years; for the dead are not yet raised, and Christ has not yet come.

Let our temporal millennium friends beware, when they find fault with the preaching of the near approach of the coming of Christ, calling it setting the time, when no time is named, lest, in searching for this (imaginary) mote, in some one else's eye, they should afterward find that they were cherishing a beam in their own eye.

A. J. DENNIS.

Henry, Ill., Oct. 9.

THE BIRD'S LESSON.

"Thy right hand hath holden me up." Ps. 18:35.

A LITTLE bird came fluttering against my window one dark night. I raised the window, and it came in, but, dazzled by the light, flew wildly about, dashing against whatever happened to be in its way. Fearing it would injure itself, I caught and kept it until morning, and then let it go. The thoughts suggested by this apparently trifling incident have helped me so many times, that I have come to regard that little bird as a divinely appointed messenger to teach me a lesson of faith and trust. Could it have reasoned—as for aught I know it could and did—while I held it firmly in my hand, must not its thoughts have been: "Alas! alas! it is all over with me now. One of those terrible creatures that I have always so dreaded, has got me at last. He holds me in a grasp of iron. My frantic struggles are as nothing. Good-by to my free and happy life. It is gone forever."

Could it have understood my intentions in regard to it, could it have realized that never in all its life had it been so perfectly secure from all its enemies, quickly would its little heart have ceased its wild throbbings. It would have put its head under its wing and gone to sleep, as peacefully as when sheltered by its mother's wing, upon its native bough. So, when my plans have been thwarted, every way hedged up, and when nothing has remained for me but to be still and wait, and wonder what the Lord could mean by his strange dealings, it has been given me to feel that more lovingly, wisely, and firmly than I held that bird, the Lord's hand was holding me; that my good only, and my highest good, was the sole aim and object of the painful discipline through which I was called to pass.

I felt sad as the bird spread its wings, and with a quick, glad cry, flew swiftly away. Had it learned to trust and confide in me, how gladly would I have been its friend and protector! Do we not often thus grieve our Heavenly Father, by rushing eagerly and thoughtlessly away from the loving hand that has been patiently trying to restrain us from evil and lead us to a higher and better life?—*Christian at Work*.

A TRUE HOME PLEASURE.

It is strange that in a country whose language is stored with the choicest works of the human mind, and whose population is, as a whole, so well educated, reading aloud as a source of amusement and means of enjoyment is so little resorted to. There are many families, even in book-loving New England, in which a book or a chapter of a book, is never read to the family circle from one end of the year to another. The individual members of the family read, but all reading done in the family is silent reading.

Only those who have visited in families where the gift of reading was cultivated as a source of family enjoyment, and the custom of reading aloud to the family practiced, can imagine what a help and blessing to the family life such a habit is. Music is well in its way, but its range of expression is far narrower than that of reading, and for that matter is far less practical in its adaptation to the family wants. Then, too, singing requires an instrumental accompaniment, and a piano costs money and requires too much practice on the part of the performer to be available for the many. The art of reading well is easily acquired and cheaply taught, and the expressions of literature are abundant and varied. If sorrow has fallen on the family, the needed antidote can be found both in prose and poetry. If fun is called for, then fun can be had at the asking; for the language is so full of humor, so quaint and subtle, that the bare recital of the author's words brings the point out and "sets the table in a roar." History, tragedy, comedy, wit, pathos, sublimity, every spring at which the human mind loves to drink, can be opened, and the sweet waters be given freely to every one.

How cosy those home readings may be made! Warmth, light, companionship, culture, happiness, are all included in them. How much you are missing, good people, if reading is not cultivated as one of the means of happiness and pleasure in your family circle; for in such an exercise there is a quickening of the imagination, an appeal to the judgment, which will teach the children more of literature in three hours than they can learn at school in three weeks. Next to the impulse of love as a means of drawing families together, is the influence of intellectual companionship. Cultivate this, good friends, and see how satisfactory will be the result.—*Golden Rule*.

Our Basket.

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

—THE worst of crosses is never to have had any.

—GOD comes to see us, or to look upon us, without a bell.

—BEGIN your web, and God will supply you with thread.

—A CRIPPLE on the right road will beat a racer on the wrong.

—PRAYER brings down the first blessing, and praise the second.

—It is rough to be poor, but to be ashamed of it is putting salt on a sore.

—GOD has often a great share in a little house, and but little share in a great one.

—WE waste our time in moments, our money in dimes, and our happiness in trifles.

—SYSTEMATIZE your business, and keep an eye on little expenses. Small leaks sink great ships.

—LET nothing foul or indecent, either to the eye or the ear, enter those doors where youth dwells.

—ABSENCE destroys small passions and increases great ones, as wind blows out tapers and kindles fires.

—NEVER reflect on a past action which was done with a good motive and the best judgment at the time.

—FORBEARANCE is a domestic jewel, not to be worn for state or show, but for daily and unostentatious ornament.

—SHE who does not make her family comfortable will herself never be happy at home; and she who is not happy at home will never be happy anywhere.—*Addison*.

—"PIETY," remarked an Arkansas preacher to his congregation the other day, "does not consist in noise. The Lord can see you give to the needy just as easy as he can hear you pray the roof off."

—THE Glasgow *Times* says, that when a preacher goes astray, men who have been all their years of manhood covered with the same slime of wickedness, will roll their hypocritical eyes and swear that preachers are the worst men in the world.

The Review & Herald.

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

BATTLE CREEK, MICH., OCT. 30, 1879.

JAMES WHITE, } Corresponding Editors.
J. N. ANDREWS, }
U. SMITH, } Resident Editor.

THE GENERAL CONFERENCE.

THE time of our General Conference is at hand. Important matters are to be considered at this annual assembly of the representatives of our people. There should be as full representation of the presidents and secretaries of the Missionary and Temperance Societies as consistent. The great questions which will decide the work for our people for the coming year will be patiently considered, and, we hope, correctly decided. God is merciful to his people, and jealous of his honor and work, and is still speaking to his people. Let this be the prayer of every sincere heart, "Speak, Lord, for thy servant heareth." J. W.

TRACT AND MISSIONARY WORKERS.

WE have something to say to the officers and workers in the blessed cause of tract and missionary work. Dear brethren, you have done a great work. Through you our publications have gone to the ends of the earth, and by their means chiefly we now have missionary stations in Switzerland, France, Germany, Italy, Egypt, Norway, Denmark, Sweden, besides the Canadas, and at many other points on the Western continent where we have no State Conferences. We repeat it, you have done a great work. Let us call to mind what has been accomplished.

1. You are thoroughly organized, and are ready for any effort that will advance the cause. To bring this about has called into action genius, vigilance, and patient labor. Elder Haskell, under God, has accomplished a great work. You have witnessed his sincerity, his sacrifices, his incessant labors and patient toil, and have worked with him. Already you have done a work, the magnitude and importance of which eternity alone can tell. But the period of your greatest success and usefulness is before you. Go forward. As President Allen, of the S. D. Baptist University, said, our publications are the "right arm" of our strength.

2. In this work of thorough organization, with persons, many of whom have not the elements of order in them, and considering the activity with which the tract and missionary work has been carried forward, the experiences of all who really love the cause of Christ have not been pleasant. Many have not realized the importance of that order and correctness in doing business that has been urged upon them. And Satan, ever ready to take advantage of the situation, has brought sadness upon certain ones, which has led to inaction. But these are rallying and will yet come nobly up to the work.

3. Others have felt that the calls for means have been too urgent and unqualified. Here Satan, of course, has been ready to step in and excite covetousness, sadness, and a rebellious spirit which in some cases has led to refusal to pay pledges made in good faith. Suppose we admit that the experience of ten years has helped those who have managed these things, then what? What if they could not see clearly the end from the beginning? Are these the only men who have erred? Charity invites patient looking over the situation before passing severe judgment on those men of God who have felt the hand of Providence upon them urging them on to a great work. To them the field of labor they were entering was a new one. They entered upon their work more as an experiment than that which had been laid out and tried by others. The hand of Providence seemed to open paths before them, and urged them on. Did they make some false motions? It is a wonder that they made so few. Did they overact in a few cases? Not a tithe as many instances of this kind occurred as those in which cautious hesitation prevented many from doing anything. Shall we look for men who never make a mistake? Shall we expect those who are overwhelmed with toil and care, so that they have hardly time to mature plans, to always keep a perfect balance? The man who spends half a lifetime in getting his balance, and the other half in keeping it, can do nothing else, and is of as little value as a corn cob. He can growl at Providence and retard the great wheel of reform by putting his almost worthless body before it, and never perform one liberal act for God and humanity. A demand for perfection would come from these with better grace

after they had done something themselves. On the whole, those who have managed the great work have managed wisely and well.

4. Those who have a heart to work should work on faithfully and energetically. They should feel that they are working for God, and that Satan knows it and is doing all he can do to discourage them. The fault-finders want the work to stop. And if the workers become discouraged, and become faint-hearted and weary in well-doing, this will please them, and Satan and his angels will hold jubilee. The Lord lives and reigns; brethren, work on. This is the only way to help those who are hindered by the temptations of Satan.

5. With the experience of the past we can better lay plans for the future. Times are hard. Our publishing houses are embarrassed. Every Tract and Missionary Society in the land should be completely out of debt before January 1, 1880. Every State, and every district, and every church in the district, and every member of the Tract and Missionary Society should work to this point. The reading matter to be circulated by the Tract and Missionary Societies will be considered at the soon-coming Conference. If we have a pioneer sheet, it should be a live one, ably conducted, and the price as low as can be afforded for one of four pages. Such a sheet can be sent out from Battle Creek, postage paid, for fifty cents a volume of fifty numbers. Such matter as The Life of Christ and the Apostles, Christ in the Old Testament and the Sabbath in the New, and the great truths bursting in upon us upon the grand theme of redemption through Christ, should hold a large place in such a sheet. And the volumes, pamphlets and tracts from the pen that wrote the articles on the life of Christ should be put into all the families where they will be read the coming year. There is power in them to remove prejudice and reach the hearts of the people, to be found in no other works. We close on this subject for the present with these lines:—

"Soldiers of Christ arise,
And put your armor on;
Fight, for the battle will be ours;
We fight to win a crown."

"The battle's almost o'er;
The race is nearly run;
Then with our glorious conquering King,
We'll sit down on his throne." J. W.

HEALTH AND TEMPERANCE ANNUAL.

*FOUR HUNDRED THOUSAND COPIES SHOULD BE CIRCULATED.

THE Health and Temperance Annual for 1880 is ready. In the second edition is a leaf devoted to brief sketches of the lives and temperance principles and labors of Elders Joseph Bates and James White, with their portraits. Of these men who were the first to labor in the cause of present truth and in the temperance reform, the Annual says:—

"Thousands of those who read this page will recognize in the accompanying portrait the kindly face of one of the veterans of temperance reform in America, who was well known among temperance reformers half a century ago as Capt. Bates. After following the sea for more than twenty years, during which period his life was often miraculously preserved by a kind Providence who had work for him to do in after years, he settled down with an ample fortune in an eastern city, and engaged in the temperance reform, of which he was one of the earliest advocates, being instrumental in organizing the first temperance society in America. The narrative of his life, written chiefly by himself, is a work of the most thrilling interest, and one which should be in the hands of the young everywhere. Few men of more dignified character or more unselfish disposition have left records of their lives as examples worthy of emulation.

"The first edition of the Life of Elder Joseph Bates was exhausted a long time ago, and the call for it has been so great that a new and greatly improved edition, edited by Eld. James White, for more than thirty years one of his most intimate friends and co-laborers, has been issued and is for sale at the REVIEW AND HERALD Office. The work is one which ought to be in every family. 320 pp., price \$1.00, postpaid.

"Address REVIEW AND HERALD, Battle Creek, Mich."

"The original of the portrait opposite needs no introduction to the readers of the Annual, as there can be few of them to whom both the name and the countenance of Eld. White are not familiar as the leading man in one of the most interesting, and in many respects remarkable, religious movements this or any other

country has ever known. At an early age Eld. White entered the ministry, in which he has been an active laborer for more than thirty years, having in that time accomplished an amount of work rarely equaled in a single lifetime. Eld. White has always taken a strong stand in favor of temperance, being in this respect far in advance of most workers in this branch of reform, having for many years advocated and practiced abstinence not only from liquors of all sorts, but from the use of tobacco, tea and coffee, and all other narcotics and stimulants. He has, in fact, for nearly thirty years, promulgated the principles embodied in the pledges and constitution of the American Health and Temperance Association, of the executive committee of which he is chairman.

"In response to the constant demands for such a work, Eld. White has prepared a volume of 'Life Sketches,' which is not only a deeply interesting account of the remarkable life and labors of the author, but also of Mrs. White, who has been closely associated with her husband in his work, and incidentally of the various religious and other reformatory movements which he has been chiefly instrumental in inaugurating. In press, nearly ready. About 600 pp. Elegantly bound, containing fine steel engravings of Eld. and Mrs. White. Price, postpaid, \$1.50.

"Address REVIEW AND HERALD, Battle Creek, Mich."

We imagine that we hear some of the tract and missionary workers exclaim: "Four hundred thousand copies! Never!! No, we can do no such thing! No, never!!" Hold, dear friends! We have not yet asked you to circulate 400,000 copies of the Annual for 1880. It has been offered to you for just two-thirds what it cost. Should you circulate as many, it would be a loss of just \$2,000 to the REVIEW Office, to say nothing of the expense of handling it, and what Dr. Kellogg deserves for his services in preparing it for the press. Should you circulate 400,000 copies at one dollar per hundred, the Office could hardly stand the strain just now.

We suggest that the Health and Temperance Annual for 1880 be circulated through the mail at once by the members and friends of the American Health and Temperance Association. There should be 11,000 of these on the continent. These can dispose of 400,000 Annuals easily, if each person will purchase and circulate gratuitously to their neighbors and friends quantities ranging from twenty-five to one hundred copies. Such an Annual will be a present to be prized by all reading, thinking, sensible people. And there are thousands of persons among us who have each a hundred such friends to please by presenting to them a copy of the Annual. Let us figure. Suppose

1000 persons take 100 each	=100,000
2000 " " 50 "	=100,000
8000 " " 25 "	=200,000

So 11,000 persons would take 400,000

We now offer the Annual by mail, postage paid, at the following rates:—

100 copies to one address	\$2.15
50 " " " "	1.10
25 " " " "	.60
10 " " " "	.25
5 " " " "	.15
3 " " " "	.10
single copy	.05

Father Bates, the health and temperance hero, the man who first led out upon the Sabbath question among us, sleeps. The memory of this noble, good man is precious. Though dead, he speaks. His good face is given in the Annual, with a sketch of his life. Let it be repeated in our Annual for 1880 not less than 400,000 times.

Friends of the Health and Temperance Annual, be in season, be in earnest. Before your numerous friends have a chance to take to their homes the comic and drug-advertising almanacs, put 400,000 of the Health and Temperance Annuals at as many firesides. Let the orders come in with the cash, and let the Annual go out to the people. J. W.

SAVE YOUR POSTAGE.

ANOTHER PLAN TO CIRCULATE THE ANNUAL.

It is true that the postal law is favorable to the circulation of reading matter, so that it costs but one cent to send a single copy of the Annual to any part of the United States and the Canadas. Yet this would amount to the handsome sum of \$4,000 on 400,000 copies of the Annual.

We suggest a plan that will save a large portion of this sum. It is this: Let the Tract and Missionary librarians, or some live person they may appoint in each church, thoroughly canvass the church, and ascertain the number of copies

of the Annual each member will take, pay for, and circulate. These figures can be brought or sent to Battle Creek at the time of the General Conference, when the plan can be perfected to ship them by rail and save the postage, excepting to the most distant parts of the field. This would reduce the cost of the Annual about one-third, and give it a very extensive circulation without burdening the Tract and Missionary societies, which are now badly in debt. J. W.

ADVERTISE! ADVERTISE!!

THE customs of the times in which we live are such that but little can be done without advertising. Our institutions are struggling hard with financial embarrassments. And one reason why we urge the circulation of 400,000 copies of the Health and Temperance Annual is that it may go out everywhere, to be placed by as many firesides, a perpetual advertisement of our College, our Sanitarium, our Publishing Houses, and our Health and Religious Publications, which are a power in the land.

Brethren, one and all, come to our help. Friends, stand by our institutions and our work in this trying crisis. Help us advertise. Send your orders for the Annual at once. J. W.

REVIVAL MEETINGS.

SINCE the commencement of last Sabbath, Oct. 25, the meetings in Battle Creek have been directed to the special object of a revival of the work of the Lord in our midst, and we are happy to say that some tokens of good appear.

Bro. White gave two addresses Wednesday and Thursday evenings to those who came out to the Biblical Institute, filled with good counsel in reference to the great principles of this work. He dwelt upon the instructive experiences of the past, especially showing the connection of the spirit of prophecy with this cause, in a manner to inspire confidence and fortify the mind against the approach of any doubt that God has had this movement under his providential care from its very beginning.

Sr. White spoke at the commencement of the Sabbath to a full congregation, on the solemnities of the Judgment. Our attention was called to the unerring records of those books which will be opened, from which every one will be judged according to his works. With great power she urged upon all the importance of making the record on the side of devotion and consecration, and not on the side of defects and failures, expressing, at the same time, her thankfulness that we have not yet reached, in our present condition, the last deciding scene, but that there is yet opportunity to be zealous and repent, and wash our robes and make them white in the blood of the Lamb.

Sabbath forenoon Bro. White spoke from 1 Pet. 4:18, and Sr. White, in the afternoon, on Heb. 12:1-4. Both enjoyed great freedom; and though the congregation was so large, the very best of attention was given throughout.

At the close of the remarks of Sr. White in the afternoon, opportunity was given for those who wished to start in the service of God, or to start anew in that service, to show it by coming forward. There was no special urging; but while appropriate hymns were being sung, there was a very encouraging move and deep feeling in the congregation. The numbers who came crowding forward were so many that all distinction was finally lost between them and the rest of the congregation. Testimonies, accompanied with penitent tears, were borne, and the subduing, melting influence of the Spirit of God was present in a large degree. For this we all felt very thankful.

Sunday evening the usual district meetings were held, conducted by the different ministers present, and from these good reports are received. Nine ministers are thus far in from abroad. We hope for still more interesting religious meetings, for a profitable Institute, and for an encouraging Conference.

BAPTIZED INFIDELITY.

CANON FARRAR, whose "Life of Christ" has had a wide circulation, has now written a work entitled, "Life and Work of Saint Paul," which is published in two large volumes by E. N. Dutton & Co. From a notice of this work in *The Independent* of Oct. 16, we take the following paragraph:—

"He regards the apostle as mistaken in some of his views as to our Lord's second coming, but protects himself from a charge of heresy here by insisting that this was a subject on which revelation was expressly withheld. The work is conceived in the most reverent and believing spirit."

This last sentence, in view of what precedes it, sounds like the most biting sarcasm. What reverence or what faith is there in treating the writings of the apostle in this manner? Paul wrote by inspiration; yet creed-bound, spiritually dead, withered-away and plucked-up theologians, eighteen hundred years afterward, discover that he undertook to write upon a subject upon which revelation had been "expressly withheld;" and although he treated it just as though it was a subject which had been, like other truths, revealed to him, yet he made a mistake!

Not a whit more astonishing would it be for some one to arise and say, "The evangelists were mistaken in what they wrote about there ever being such a person as Jesus Christ here on the earth; but then, I must not be accounted a heretic for so writing, because this is a point on which information was 'expressly withheld.'"

It is said that one verse in every 35 of the entire New Testament, and one in every 25 in Paul's writings, speaks of the second coming of the Lord. Talk about revelation being "expressly withheld" on such a subject as that! The very ink should blush that records the thought. We suspect this plan is adopted as the only way to get rid of the great doctrine of the second coming of Christ. But any subject in all the Bible could be set aside in the same way, and with just as much reason. This is the baldest kind of infidelity, and all the worse because it comes from the pen of a churchman, and under the sanction of religion.

GONE, IS IT?

THERE appeared recently in *The Christian Union*, an article declaring that "the Puritan Sabbath is gone; not threatened, not going, but gone," and suggesting that the future must give us a modified day of rest regulated by law, in which both laymen and preachers will, without scruple, "read the Sunday paper, ride in the Sunday cars, and trade in the Sunday market."

A writer in the *Advance* of Oct. 9, 1879, severely criticises this article in *The Christian Union*, as a virtual surrender of the whole Sabbath controversy. He also objects to the use of the word "Sunday," but pleads for the term "Sabbath," and the maintenance of the Sabbath institution, of course on the first day of the week. He says:—

"There is nothing in a mere 'Sunday' to beget, foster, and spread those influences that afford society and a nation the support and sustenance of the higher social virtues. But in the 'Sabbath' there is; . . . a Sabbath originating, not in the Westminster Catechism, but in the Old-Testament Decalogue."

The utter misapprehension under which men are laboring in reference to the Sabbath question, is here apparent. The thought that the term Sabbath in any wise belongs to Sunday, or that it can be truthfully applied to that day, and that the decalogue can be used to enforce the observance of Sunday as a Sabbath, is one of the fatal weaknesses of the Sunday movement. Many have already learned that this cannot be done; and all will have to learn it. This is the new wine which Nicholas Bound, D. D., tried to pour into the old Sunday bottle in 1595; but it will burst it into shreds, for it has given birth to the inquiry how the fourth commandment can be made to sustain the observance of Sunday, and thus the fatal fallacy of the position is revealed.

We predict that the popular Sabbath of the future will be such an institution as *The Christian Union* speaks of,—an American Sabbath, not enforced by the Bible, but resting on the sanction of human law.

THE SUNDAY QUESTION IN BALTIMORE.

THE agitation existing in the city of Baltimore on the Sunday question, has already been referred to in these columns. A friend has sent us a package of Baltimore papers containing sermons on the Sunday question, and other allusions to the exciting theme. Most prominent just now, seemingly, are the sermons of J. B. Van Meter, pastor of the Mount Vernon Methodist Episcopal church. After laying down some general principles based on the declaration that "the Sabbath was made for man," he is reported in the *Baltimore American* of Sept 29, 1879, as saying:—

"These are the broad principles that are to guide us in the observance of the Lord's day. We are left to apply them as best we can and as honorably as we will. We must work out our Sunday theories from these principles, for there is not a single specific precept in the Bible bearing on the subject, except Paul's command to make charitable contributions on that day."

Then when we have made charitable contri-

butions on that day, we have kept the only law there is for Sunday. But how much has this to do with the Sabbath?

Judging from one more declaration, which we present below, we conclude that Mr. V.'s views of the Sabbath are much like those of the *Christian Union*; namely, that it is an institution wholly in the hands of men, to be manipulated by them according to their own pleasure. He says:—

"I do not hesitate to affirm that the strict application of the fourth commandment to the modern world is an impossibility. As the Sabbath was made for man, it must bend and accommodate itself to the peculiarities of his ever-changing and ever-progressing history."

Then he goes on to say that certain branches of business must be carried on on Sunday, and that "when a man engages in an employment that necessitates Sunday work, he ought not to have laid on his conscience the sense of sin." He apologizes for recreation on that day, and does not blame "the added hour of sleep" on Sunday morning.

It would never do to let such views of Sunday, from a minister of the gospel, go unrebuked; hence another Methodist, H. E. Johnson, Independent, takes him to task for such loose views. Mr. J. plants himself squarely upon the fourth commandment, having yet to learn, what he must some day learn, that that commandment can never be made to enforce the Sunday Sabbath.

This agitation is waking up the people everywhere to this great question; and the more people wake up to it the more the agitation increases. Let it go on. It is destined to shake this citadel of papal error as it has never been shaken before.

A FREE SUNDAY.

A MR. REITZEL, in a speech in Patterson Park, Baltimore, Sunday afternoon, Sept. 28, said:—

"There are about 100,000 Germans in this city, and if these, taking all the circumstances into consideration, would cast their vote in the right direction, Baltimore would soon have a free Sunday. The great majority of the people are in favor of a free Sunday, and there are only a few bigoted people who wish to perpetuate the 'Sabbath of the olden time.'"

He was followed by a Mr. Lewis N. Hirshberg, who, after declaring that no persons had a better right than the Germans to "strike from the statute books the many objectionable parts of the Sunday law," said:—

"No, my friends; I tell you the time has come when the people, and consequently the Legislature, can no longer remain indifferent to these things, or to the behests of so large a portion of the law-abiding citizens of this city, and as a matter of policy, if for no other reason, they will modify them. Last year the petition sent to Annapolis, and signed by 7,000 people, was pigeon-holed, after having been made the special order of the day, through the influence of a few citizens and ministers. We will take the same steps next year, send another petition, and if this, too, is 'pigeon-holed,' why we will take more decided steps, and send men there who will listen and act upon the moderate requests of our best citizens, and in this way modify this chip from the block of 'the old blue laws.'"

This speech was received with tremendous applause. It shows how the Sunday question is being forced into politics. In Newark, N. J., it has already been made a test question. In the election in that city, Oct. 15, the German vote, which has heretofore been Republican, was cast solidly for the Democratic anti-Sunday and free-liquor candidate for mayor, giving him a majority of 3,367. Commenting on this, the *Christian Statesman* of Oct. 16 says:—

"But this does not settle the Sabbath [Sunday] question by a long way, even in Newark. It only shows the utterly unscrupulous character of the liquor and anti-Sabbath [anti-Sunday] interest, and that it holds all other political principles and issues subordinate to the supreme issue of license for immorality. This will help to emancipate Christian men from party bondage, and combine them in loyalty to Christian principles as supreme over all other considerations."

There is already seen a determination on both sides which is rarely manifested at so early a stage in any controversy.

THE EUROPEAN MISSION.

A LONGER period has elapsed since writing my last report than I intended to permit before writing again. I have desired to speak of a marked improvement in my health, and have waited in the hope of being able to do this. But it has seemed almost impossible for me to gain strength.

The World's Evangelical Alliance held its session in this city during the first week of

September. All denominations were represented from all parts of the world. I made great calculations on doing something in behalf of the truth at this Conference. I hoped to become acquainted with many during the session of the Alliance, and I selected a large quantity of publications to give to such as I thought would be benefited by them. But I was obliged to keep my bed during the entire period that the Alliance was in session in this city. I deeply regretted my situation, but could not change it. My strength returns very slowly, but I hope every day for a marked change in answer to prayer.

During this period of feebleness I have dictated much writing, and attended to many matters of business. I have made the best use of my time that the circumstances have admitted.

One thing which we have undertaken to do I hope will be of much service to the cause of God. We have attempted to obtain the names and addresses of many thousand persons who speak the French language. This will enable us to introduce our paper to the attention of the general public, and I trust will be of great advantage to the cause of truth.

To show the bitter spirit which prevails in some places I will mention the fact that the authorities at Orbe, Canton Vaud, have assessed a tax upon Bro. Ertzenberger on the basis of an assumed salary of 20,000 francs, or \$4,000. He has appealed to the higher authorities at Lausanne, and I have sent a statement in his behalf showing that he receives for his services as missionary only enough to furnish his food and clothes and pay his traveling expenses. The persons who have assessed this tax know well that Bro. Ertzenberger is a poor man. They have placed this immense tax upon him in order to drive him out of the Canton. Bro. E. will appear before the authorities at Lausanne, and present documentary proof with respect to his income, and make oath to the same. We hope the authorities of the Canton will correct what the city authorities have done.

I have confidence that the Lord is about to work for us in Switzerland, and I hope in my next letter to report myself in active service in the field.

A Baptist lady writes from Geneva that she has commenced to observe the Sabbath. We have the same news from a lady in Canton Vaud. In a former report I spoke of Sabbath-keepers in the Turkish empire; I have since learned that there are fifteen in this company.

J. N. ANDREWS.

Båle, Oct. 6, 1879.

CHRISTIANA, NORWAY.

WE are all well here, and laboring to advance the good cause. I have never had so much work before me as now. I preach four times a week, and have the charge of the Sabbath-school and one prayer-meeting besides. Then I have to furnish copy for the paper and for the Sabbath-school lessons.

Our work among the Scandinavians has up to the present time lacked one essential element,—a well-organized Sabbath-school. In America this want was in some degree made up by the American Sabbath-school, because most of the children would learn to speak English, and could thus be instructed out of our English Sabbath-school books. But this is not the case here. The children of Sabbath-keepers in this country must be instructed in their native tongue, or not at all.

When we started a Sabbath-school here on the American plan, it awakened an interest far beyond our expectations. Old and young vie with one another in learning their Bible lessons. The average number of members in our Sabbath-school in this city during the past quarter has been 117; average attendance, 101. Here old and young have an opportunity to become established in all points of our faith. Under these circumstances we agreed that it was a necessity to print Sabbath-school lessons, and they are now forming themselves into three small books adapted to the three divisions of the school.

Our brethren in Denmark are very much in need of these books, and they will soon be wanted by others in Norway. We are so situated here that we can print small editions and make it pay. An edition of five hundred pays the work and material, and leaves a margin besides wide enough for the trade. We print tracts in editions of five hundred, and sell them to the tract societies at the rate of twenty pages for one cent, and make it pay. The Lord has blessed our efforts, and with but little means and short experience we succeed in printing. The last issue of our paper is as neat and well printed as any reader will ask, and it looks bet-

ter than any other religious paper in this country.

We mail and sell about eight hundred copies at present. And we are very glad of one feature about this paper,—that it has paid its own way and some over, since it was started, Jan. 1, 1879. We do not need to ask our brethren to help pay our debt on the paper. But we have asked them to help us to type and the necessary material for a small printing office. To this appeal our brethren in America have cheerfully responded, and we are very thankful for this help.

Our tract society in this city sells about six dollars' worth of tracts each week. Brn. Jaspersen and Roseqvist are in Skien. They will soon get a hall for meetings. Meanwhile, they have visited people and sold tracts. They had sold about eight dollars' worth of tracts when they last wrote. Our brethren in Denmark have formed a tract society, and are at work. The consequence is that our tracts from America are all gone except two kinds and some pamphlets. Our brethren in Sweden need books and tracts. In Sweden very little can be done without tracts. Preachers who are not of the State church are not permitted to preach there, except in their own meeting-houses. But books can be sold freely, and the people like to read. Bro. Olsen, who has been with us about five months, will soon leave this place and try to labor in Sweden. It seems that the time may not be far distant when there will be a demand for Swedish tracts large enough to get them printed here.

I have furnished manuscript for about three hundred book pages during the last eight weeks, besides writing for the paper, reading proof, holding six meetings each week, and attending to several other things. The attendance and interest is increasing in our meetings since the tract society commenced to work. The house was crowded Sunday evening. The people listen with marked attention. The truth is gaining ground. Immediately after the close of the service, two of us hand out tracts for the members of the tract society, and receive the money which each one has received for tracts during the week. This takes about an hour. There is always a surplus of money in the treasury of the tract society. Then the tracts go out to different parts of the country as well as in the city.

Our quarterly meeting was well attended. Seven persons were baptized on the previous evening. Sabbath morning we felt a good degree of the presence of God. In the afternoon seventy-two brethren and sisters took part in the ordinances. This was the first time the washing of feet was introduced among them. All except two took part in this solemn ordinance. We have now in all seventy-five members in good standing.

Bro. Brodson has labored some time in the southern part of Jütland, and some souls have there embraced the truth. The fields are white for the harvest in Northern Europe. The time is short, and it is a great work to be prepared to meet our God. But this is the great aim of our lives, and we desire to win as many souls with us as possible, before the Lord shall come.

Oct. 7.

J. G. MATTESON.

CAMP-MEETING AT EL DORADO, KANSAS.

THIS was a small meeting. Perhaps sixty or seventy were encamped on the ground. The weather, after the commencement, was very fine, except that the nights were quite cool. There were no very striking or remarkable features in this meeting. A good degree of interest was shown by the people. Nearly all of those encamped on the ground came forward for prayers Sabbath afternoon, when the call was made. And on Sunday, when the tectotal pledge was passed, as nearly as we could ascertain, all S. D. Adventists present who had not previously done so, signed.

A Sabbath-school was held, though our lesson sheets and *Instructors* did not get there in season. The Sabbath-school work was discussed, as well as the T. and M. interests. Pledges to the amount of over \$100 were made to the reserve fund.

The meeting closed Monday forenoon, with a very good feeling, nearly all expressing gratitude for the benefits they had received, and claiming to have learned much more perfectly the way of life.

Many of those present had never had the benefit of a camp-meeting before, and had it not been held here most likely many would not have attended. Doubtless the profit to them was more than sufficient to compensate for the labor and expense of the meeting. All seemed to go away feeling well. GEO. I. BUTLER. *El Dorado, Kan., Oct. 20, 1879.*

THE LOVE OF CHRIST.

WHAT joy to think of all the love
That Christ bestows on me,
And trust the precious sacrifice
Offered on Calvary.

O scene of scenes! one wondering look
I backward turn to thee;
O Lamb of Heaven! can I forget
The One who died for me?

No; let my hand forget to move,
My tongue to silence fall,
If I forget the dying love
Of Christ, my all in all!

With childlike faith I turn to thee,
And to that cleansing tide;
Renew my soul, nor let one sin
In my poor heart abide.

P. ALDERMAN.

Progress of the Cause.

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

OHIO.

Clarksfield.—Since my last report the Congregationalist church has been closed against us, which action, as usual in such cases, has worked in our favor. The directors immediately opened the village school-house, which stood near by, which is even a better place for meetings than the dilapidated old church. Opposition is now rising somewhat, and this gives us some hope that more good will be accomplished. We continue one week or longer.

H. A. ST. JOHN.

North Bloomfield, Bedford, and North Solon.—All that attended the meeting at North Bloomfield, Oct. 4, 5, were greatly encouraged to go forward. One good sister took a stand for the truth, and two were baptized and united with the church. A local temperance society was organized, and a good interest was manifested in all branches of the cause.

We organized a church of five members at Bedford. Others will soon unite with them. An elder and a clerk and treasurer were chosen. Two more have decided to obey the truth at North Solon.

R. A. UNDERWOOD,
J. C. BARTLETT.

ILLINOIS.

Farmington, Oct. 20.—We closed our meetings here last night. We have had a good attendance throughout. The no-law advocates have bitterly opposed the truth on the Bible Sabbath from the first. Nevertheless, our efforts have not been fruitless. Six have been added to the church, and yesterday five were buried with their Lord in baptism, four of whom have been Sunday-keepers. There are fourteen keeping the Sabbath here now, and we hope for others.

DENNIS MORRISON.

Hoopston and Vicinity, and East Lynn.

—Since reporting last, in addition to my ordinary work I have given three discourses in reply to opposition efforts by a Christian preacher, one of which was made at East Lynn to draw away my congregation, and another in the school-house where I have been preaching. The result thus far has been that several minds have been settled in favor of the truth, and I have received a special invitation from a prominent member of the Christian church to hold meetings at East Lynn.

As Bro. Gros is obliged to leave me, unless I get suitable help I shall not be able to give a full course of lectures at East Lynn. I have an appointment out to give two discourses in that place in reply to opposition efforts.

Last Sabbath I organized a Sabbath-school of twenty members. Others who were absent will unite. The penny contribution was adopted.

Oct. 20. D. T. BOURDEAU.

Rockford, Oct. 22.—Commenced meetings at Lena, Sept. 2. On Sabbath, Sept. 27, the brethren from surrounding neighborhoods came in, and we organized a union Sabbath-school to meet the first Sabbath of each month at Nora, with four branch schools. I then went to a school-house five miles south of Apple River, where we have a small company of Sabbath-keepers. I came when most needed, and trust I left them with much better courage than I found them.

Oct. 1, spoke in a hall in Nora. A good interest to hear the truth was manifest. Expect to commence a series of meetings here Dec. 6.

Oct. 3, I visited Winslow, and had a good hearing from the outside. One was baptized. Oct. 10, commenced meetings at Belvidere. Had a good meeting. The brethren here, although unorganized, seem to have the spirit of the work. On Sunday we organized a Health and Temperance club, established regular monthly meetings, etc. All seem willing to do their part. I also visited Ridott Oct. 7, and spoke once. One young man of some promise had lately embraced the Sabbath through reading.

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that." The work is onward.

C. H. BLISS.

MICHIGAN.

Mason.—As the interest here was good, the brethren at Alaiedon furnished us with wood and a large stove during the recent cold weather, so we still keep our tent up; but we shall take it down as soon as it is sufficiently dry to pack. We shall then be obliged to hold our meetings in a private house. We are just starting a Sabbath-school. There are about twenty-five Sabbath-keepers here now, and others are investigating the Sabbath question. Pray for us.

T. M. STEWARD,
E. P. DANIELS.

Dist. No. 11.—According to appointment in REVIEW, I attended the quarterly meeting of Dist. No. 11, at Bancroft, Oct. 11 and 12. The meeting was thinly attended, and the churches failed to report; hence much that ought to have been interesting was lacking. But a few friends had kindly contributed to a paper prepared for that district, called "The Morning Star," devoted to tract and missionary and health and temperance work, which was listened to with interest.

Our meetings were well attended by the brethren and sisters of Bancroft and Vernon, and there were a few from other places. On Sunday evening we had quite a good turnout of the citizens of the place, who listened with attention and candor. The meeting-house at Bancroft will soon be completed. It will be the first in the place.

T. M. STEWARD.

Dist. No. 13.—Sabbath, Oct. 18, I met with the Dryden church, and was glad to see some there from Almont and Imlay City. I spoke on the progress of our cause, and the importance of engaging in the work of the tract society, after which we had a good social meeting. Nearly all expressed a desire to engage more heartily in this branch of the work. In the evening we had a tract society meeting, and we were glad to see the brethren and sisters come up nobly to the work. If all would do as well as the few here, our debt would soon be lifted.

I then introduced the subject of temperance, and nearly every one present signed the teetotal pledge. One of these was a good sister who has been tampering with the weed, but who now resolves, by the help of the Lord, to be free.

GEO. O. STATES, Director.

Lakeview.—Oct. 11 and 12, I attended the quarterly meeting at Lakeview. There was quite a representation from the other churches in the district. Commencing with the evening of the Sabbath, seven meetings were held. A social meeting Sabbath morning at 9 A. M., was followed by a Sabbath-school in which the schools at Muir and Lyons, Orleans, Saranac, Vergennes, Greenville, and Morley were represented. After the recitations and general questions, remarks were made by F. Howe, Eld. Van Deusen, and others. At 1 P. M. there was a discourse on baptism, after which four were baptized. In the evening, Eld. Van Deusen spoke on the subject of temperance, and quite a number signed the pledge.

Sunday morning we had an excellent prayer and social meeting, after which the tract society business was taken up. In the evening, Eld. Van Deusen spoke to an attentive congregation on the coming of the Lord. On the whole, we trust we had a profitable meeting.

Eld. Van Deusen remains to hold meetings during the week.

J. FARGO.

Jefferson, Hillsdale Co.—The quarterly meeting of Dist. No. 1 was held at this place. There was a good attendance, the best they ever have had at a meeting of this kind. The meeting suffered some by a few returning home before its close; but a spirit of interest characterized it all the way through.

We had a good Sabbath-school Sabbath morning, in which nearly all took part. The interest in this work is so great that a Sabbath-school convention could be held with profit at the time of their quarterly meeting.

The business of the tract society occupied two meetings. Harmony prevailed. A large proportion of the pledges that were made during the past year to clear the district from a long-standing debt have been paid. When the remainder are paid, the district will be free from debt. As the debt rolls off, courage comes in, and we trust well-directed efforts in the future will not only keep the district clear from debt, but will accomplish much good in spreading a knowledge of the truth.

Sunday forenoon we gave a discourse on temperance, after which we obtained fifty signers to the teetotal pledge. Let us give the temperance interest a little time and room at these general meetings. After the services in the afternoon we repaired to Bird Lake, where seven, four adults and three children, were buried with their Lord in baptism. Thus closed our good district quarterly meeting.

M. B. MILLER.

Cedar Lake.—Bro. Francis Nelson reports that the church at Cedar Lake has recently been greatly revived and encouraged by the labors of Eld. O. Soule. Six have for the first time commenced the Christian life, and two who had previously kept the Sabbath have been baptized and have united with the church.

VIRGINIA.

Mt. Jackson.—After making an effort at Bolivar, I held a few meetings in a neighborhood three miles west of this place, where there are eight Sabbath-keepers. Mrs. Sanborn is at present living in the neighborhood, and doing a large amount of missionary work, which is increasing continually. If we succeed in carrying out our plans, one thousand copies of the Signs will soon come into this mission every week.

Bro. Fultz and I design to start on a trip next Monday toward the southern part of the State, to obtain names for V. M. workers, and to circulate reading matter. Then we shall be able to furnish names to societies in other States.

Our quarterly meetings just past were good. The preaching was practical and searching, and all the lovers of the truth seemed encouraged to be more faithful than in the past. The V. M. workers are now sending out weekly thirty-five copies of the Signs. They also raised about \$26.00 in donations and pledges, to add to our tract fund. We have some money on hand and a good supply of tracts. The church at Zion, Page Co., is now fully organized, having eleven members and an ordained elder and deacon. They have a Sabbath-school. The work moves slowly, but I trust its progress is sure. Pray for us.

I. SANBORN.

VERMONT.

Cabot and Warren.—Oct. 11, 12, I held meetings with the little church at Cabot. Bro. R. S. Owen, on his way to the southern part of the State, was with us. We think our visit was timely, encouraging believers.

The work on the meeting-house is progressing. Paul bears record as to the willingness of some of his brethren to work "beyond their power;" and so may we say respecting the sacrifice some of these brethren have made in thus far completing their house, but they must have more help if they complete it this fall, as should be done for the good of the cause in this locality. It is very much needed for their weekly meetings, and that a course of lectures may be given there early in the ensuing winter, if the General Conference Committee send us help to supply the place of Eld. C. W. Stone, by them called from the State.

The following friendly words from some one watching our work here, I clipped from a Montpelier paper of a recent issue:—

"LOWER CABOT.—The Seventh-day Adventists are rapidly progressing with their new church, and the prospects of its completion before cold weather are good. The church is small, but it is better adapted to a small audience than a large one would be. When finished it will be neat, plain, and pretty, nothing being put in for mere show. We shall then have four churches in town instead of three, in consequence of opposition; and that opposition to a new sect tends to increase its numbers and energize its forces. Clergymen would do well to thoroughly investigate the scriptural authority for the change of Sabbath from the seventh to the first day, lest the 'blind lead the blind and both fall into the ditch.'"

Agreeably to appointment, meetings were held in Warren on the 18th and 19th inst. Brethren and sisters were present from each side of the Green Mountains. The State secretary of the tract society, two directors, and the secretary of the State Sabbath-school Association and temperance organization were present, which contributed to the interest of the meetings.

The word was preached with freedom, an interesting Sabbath-school was held, the ordinances of the Lord's house were celebrated, and two persons were added to the church. A tract society meeting was held, in which many words of good cheer were spoken; and the first local H. and T. club of the State among S. D. Adventists was organized.

I am satisfied that we, as a religious body, looking for the soon-coming of Christ, and hoping for the rest that remaineth to the people of God, should, with the blazing banner of health and temperance reform, stand ahead of every other people.

Temperance is one of the fruits of the Spirit, against which "there is no law" nor sound reason. Peter would have us "give all diligence" in adding one Christian grace to another, in doing which we must add to knowledge temperance; and if the man of God does not do this, he not only lacks knowledge, but he certainly will fail in erecting the monument of Christian graces.

Paul says: "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible." A. S. HUTCHINS.

Oct. 21.

OUR CAMP-MEETING.

The camp-meeting held at Windsor, Henry Co., Mo., Oct. 9-13, was a good and profitable meeting. The interest increased to the close. Eld. Geo. I. Butler labored hard and with much love and plainness to arouse the church to action, and a deep feeling of interest in the word spoken was manifest. Elds. Wood and Chaffee greatly aided in the preaching of the word. The absence of Bro. and Sr. White was deeply felt; but all seemed inclined to do what they could, and the good, uniting influence of the Holy Spirit was felt in every meeting.

The testimony sent to the Missouri Conference at this meeting was very much to the point. It was close, searching, and clear; and nearly all accepted it in humility and contrition

of heart. The ministers in this State took an especial interest in the testimony, and expressed a determination to go forward in the pathway so clearly laid out. The model Sabbath-school was organized by Bro. N. W. Allee, and was a very interesting feature of the meeting.

There were about seventeen family tents on the ground, and quite a number of families in the old circular tent; some lodged in covered wagons, and others occupied rooms in Windsor, only about one-third of a mile from the camp. The people of the town and vicinity were very kind and obliging.

The prominent place given in Eld. Butler's discourses to the influences of the Holy Spirit in the great work of elevating the Christian character, is worthy of special mention. It was shown and proven from the word of God and the history and experience of the church, that without the influence of the Holy Spirit the ablest efforts of men are vain and abortive, while with the aid of this Spirit all that is good and desirable may be accomplished. It was observed that in the testimonies of the brethren and sisters this principle had a place; a universal desire was expressed to obtain a greater measure of the Holy Spirit, and to drink more deeply into the spirit of this work.

JOSEPH CLARKE.

FINDING THE LIGHT.

MRS. ANNIE SUFFICOL, of Clark Co., Wis., writes:—

I have recently been brought to see the light of the "third angel's message." I now rejoice in the glorious law of liberty. God is revealing and pointing out to my inquiring heart the strait and narrow path. The REVIEW is a welcome visitor to our home, and we shall endeavor to do all the good we can by putting it into the hands of others. We have a little band of command-keeping people in our neighborhood, who are earnestly seeking to make Heaven their home. May God help us one and all.

FROM BRO. RODMAN.

I FIND that in the last few years I have not had that heartfelt interest and zeal for the cause of truth that I had when I first embraced the third message. I had become overanxious about the things of this life, instead of seeking first the kingdom of God and his righteousness, and trusting in him who feeds the raven and clothes the lily. But for a few months past I have been trying to draw near the Lord, and he has heard the voice of my supplication and accepted my confession of sins. He is giving me the love of the truth as in former days, and restoring to me the joy of his salvation, for which I praise him with all my heart.

If the above is read by any who have wandered from God, let me beseech you to return at once while the Lord is waiting to be gracious. Tarry not in the wilderness of sin, but make haste and delay not to draw nigh to God, and he will draw nigh to you. "Yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." To draw back is perdition, but to hold fast the faith unto the end in obeying the truth will secure a passport through the gates into the eternal city. See Rev. 22: 14.

Brethren of New England, pardon me for grieving you by my coldness, and pray for me. Yours in hope, P. C. RODMAN.
Sanitarium.

AN APPEAL TO THE BROTHERS IN VIRGINIA.

I BELIEVE the time has come when it is very important that all Seventh-day Adventists should pay their tithes. How can we expect the blessing of God, if we refuse or neglect to do this duty. To all who are doubting he says, "Prove me." I would therefore ask the lonely Sabbath-keepers in Virginia to send all their tithes, every quarter, to A. C. Neff, Quicksburg, Shenandoah Co., Va. He is the legally authorized treasurer for the State, and will faithfully take care of all our tithes, and hold them subject to the order of the General Conference Committee, who will see that the money is properly used to advance the third angel's message in this State. You can send by post-office order or by registered letter.

Now do not fail to attend to this. If you are faithful and prompt in the performance of this and all other duties, you may expect to see the message spread and souls converted to the commandments of God and the faith of Jesus, in this State.

I. SANBORN.

NEBRASKA CONFERENCE.

THE second annual session of the Nebraska Conference was held in connection with the camp-meeting at Seward, Neb., Oct. 2-7. In all, twenty-three churches were represented by delegates.

The president, being authorized to appoint the various committees, announced the following: On nominations, Stephen Rider, J. C. Williams, H. A. Whitaker; on resolutions, Eld. Geo. B. Starr, R. R. Chess, N. H. Hopkins; auditing committee, Stephen Rider, O. W. Bent, J. C. Middaugh, J. B. Stilwell, Robert Gardner, N. H. Hopkins, C. P. Bollman; on credentials and licenses, Stephen Rider, J. C. Middaugh, H. A. Whitaker, O. W. Bent.

The Sabbath-keepers at New Era, Ord, Albion, El Dorado, Halifax, Eagle, and Syracuse

were taken under the watchcare of the Conference.

The committee on nominations recommended the following-named persons as officers of the Conference for the ensuing year: For president, C. L. Boyd; secretary, R. R. Chess, Albion, Boone Co., Neb.; treasurer, J. C. Middaugh, Fremont, Neb.; executive committee, C. L. Boyd, H. Shultz, and Geo. B. Starr. These persons were unanimously elected to their respective offices.

The committee on credentials and licenses recommended that the credentials of Elds. Chas. L. Boyd and H. Shultz be renewed, and that Geo. B. Starr be ordained and receive credentials. It was also recommended that Daniel Nettleton, A. J. Cudney, Geo. S. Reichard, C. P. Bollman, R. R. Chess, and F. G. Harris receive licenses. Credentials and licenses were granted accordingly.

The committee on resolutions reported as follows:—

Whereas, The second annual session of the Nebraska Conference of S. D. Adventists shows an encouraging prosperity of the cause both in numbers and in the spiritual condition of our people, therefore

Resolved, That we express gratitude to God for the aid of his Spirit, and for the means placed in our hands to extend a knowledge of the present truth.

Whereas, The existence of the tract society has proved to be an efficient means of placing the evidences of the truth before the people, and bringing many to Christ, therefore

Resolved, That we cherish it as an institution worthy of our united support; and that we urge upon all Sabbath-keepers the necessity of becoming active members at once.

Whereas, A thorough knowledge of the truths of God's word is of the greatest importance both to ourselves and children, therefore

Resolved, That we recommend the formation of Sabbath-schools in all our churches and in the families of isolated Sabbath-keepers, for the systematic study of God's word.

Resolved, That we hail with joy the health and temperance movement and the formation of a State Association, as being in perfect harmony with the Christian religion; and that we recommend the formation of local societies in every church in this Conference.

Whereas, The testimony of Jesus was to be one of the characteristics by which the remnant people of God were to be known, therefore

Resolved, That we return gratitude to God for the manifestations of this gift in our midst; and that we show our appreciation of it by giving heed to its warnings, and by recommending that a circulating library of Sr. White's works be purchased by each church company, and read by all its members.

Resolved, That the work of our ministers is not complete in any field until the subjects of Christian temperance, s. b., and spiritual gifts are presented.

Resolved, That a vote of thanks be extended to Messrs. Moffit and Harris for the free use of the camp-ground.

The treasurer's report showed that the expenditures of the Conference exceed its receipts. It was voted that one-tenth of our s. b. be paid to the General Conference; also that a reserve fund be raised to purchase tents.

In all, three business meetings were held. Adjourned *sine die*.

C. L. BOYD, Pres.
GEO. S. REICHARD, Sec.

CALIFORNIA CONFERENCE.

The following report of the eighth annual session of the California State Conference of Seventh-day Adventists, held on the Healdsburg camp-ground Sept. 18-23, is condensed from the report of the secretary, Geo. Manuel, as given in the *Signs* of Oct. 9:—

The business of the session occupied five meetings, the first of which was held Sept. 18. Eld. S. N. Haskell was elected chairman. Thirty-eight delegates were present, representing twenty-one churches. The churches at Vacaville and Rocklin were received into the Conference, and those at Arbutle and Nevada City were taken under its watchcare.

Wm. Saunders, of the committee to defend our position before the Constitutional Convention on Sabbath observance, reported that the committee had caused petitions to be circulated throughout the State, which had received about 2000 signatures; that this petition had been duly presented to one of the delegates to the convention, but owing to the liberal disposition of that body in placing all religious denominations upon an equal footing, no action was taken upon the petition.

Resolutions were passed, expressing gratitude to the General Conference for sending Eld. S. N. Haskell to assist in the work on the Pacific coast; appropriating one-tenth of the funds of the State Conference to the General Conference; expressing confidence in the Testimonies, and recommending churches to place them within reach of all the members; recommending the dividing of the Conference into districts, and assigning to each laborer his own field; etc.

Eld. S. N. Haskell was elected president of the Conference for the ensuing year; J. D. Rice, secretary; Mrs. Emma L. White, treasurer; S. N. Haskell, John Morrison, and M. C. Israel, executive committee.

Credentials were renewed to J. N. Loughborough, M. C. Israel, J. L. Wood, J. D. Rice, B. A. Stephens, Wm. M. Healey, and John Judson; ministerial licenses were granted to R. A. Morton, J. E. White, W. C. Grainger, and J. S. Howard; and colporteur's licenses were granted to Edward Bush, Geo. Manuel, J. G. Hurley, E. L. McCapes, J. B. Dymot, W. M. Smith, M. D. Church, L. H. Church, R. D. Hicks, P. M. Partridge, and Frank Lamb.

INDIANA TRACT SOCIETY.

The Indiana Tract and Missionary Society held its seventh annual session in connection with the camp-meeting at Rochester, Ind., Oct. 5, 1879. The meeting was opened with prayer by Eld. J. M. Rees. Minutes of the last quarterly meeting read and accepted.

Elds. S. H. Lane and James White made some remarks on the work of the tract society. J. M. Rees, Wm. Covert, and J. S. Shrock were appointed the nominating committee.

The report of labor for the last quarter was read, as follows: No. of members, 136; reports returned, 86; members added, 2; families visited, 78; letters written, 79; new subscribers for *Review*, 82; *Signs*, 17; *Good Health*, 19; *Instructor* (weekly), 48; other periodicals, 13; pages of pamphlets loaned, 18,283; pages of tracts given away, 8,195; periodicals distributed, 1,289; Annuals sold and given away, 475; donations to tract fund and money received on memberships, \$49.83; received from sales, \$11.86; received on periodicals, \$59.33; total, \$121.02.

After some words of encouragement from Eld. James White and others, the consolidated report of the past year was read as follows:—

No. of families visited, 334; letters written, 177; *Signs* in clubs, 204; new subscribers to *Review*, 173; *Signs*, 40; *Good Health*, 50; *Instructor* (weekly), 147; other periodicals, 36; pages pamphlets loaned, 75,593; given away, 34,166; periodicals distributed, 22,113; Annuals sold and given away, 3,502; donations to tract fund and money received on memberships, \$387.70; received from sales, \$79.16; received on periodicals, \$189.66; total, \$678.09.

The committee on nominations reported as follows: For president, S. H. Lane; vice-president, J. D. Shilling; secretary and treasurer, S. S. Shrock. These persons were elected to their respective offices.

The propriety of redistricting the State was then considered. Dist. No. 5 was dropped, and the churches at Noblesville and Frankton were added to Dist. No. 4. Directors were then elected as follows: For Dist. No. 1, J. D. Shilling; Dist. No. 2, J. S. Shrock; Dist. No. 3, Wm. Covert; Dist. No. 4, Frank Zirkle; Dist. No. 5, Noah Carahoff.

Adjourned *sine die*.
S. H. LANE, Pres.
E. A. WILHELM, Sec.

TENNESSEE TRACT SOCIETY.

At the camp-meeting held at Edgefield Junction, Tenn., Oct. 10-16, it was voted to organize a tract and missionary society. Eld. D. M. Canright was elected chairman, and G. K. Owen secretary of the meeting.

Voted, That the Chair appoint the usual committees. J. B. Yates, J. K. Cartwright, and Peter Owen were appointed the committee on nominations, and Julia A. Owen, J. H. Dortch, and J. E. White the committee on resolutions.

The committee on nominations reported as follows: For president, G. K. Owen; secretary and treasurer, Clinton Owen; director of East Tennessee, P. D. Moyers; of Middle Tennessee, Clinton Owen, of West Tennessee, J. H. Dortch. These persons were all elected.

The committee on resolutions reported as follows:—

Whereas, In the providence of God, the tract society is the strong right arm of the third angel's message in spreading a knowledge of the truth, and

Whereas, Many of us have received the truth through this means, therefore

Resolved, That we urge every Sabbath-keeper in Tennessee to join the society and do all in his power to forward its work.

Resolved, That as we need a fund of two hundred and fifty dollars for the use of the tract society, we urge every Sabbath-keeper in Tennessee during the coming Conference year to contribute for this purpose according to his ability.

After interesting and appropriate remarks by Eld. Canright, the above resolutions were adopted. Twelve members were added to the society, and the sum of \$170 was pledged to the tract society fund.

During the session, three meetings were held, and at the last one, after the reading of the minutes of the last meeting, the time was mostly occupied in giving instruction concerning the business and funds of the society.

Adjourned *sine die*.
D. M. CANRIGHT, Chairman.
G. K. OWEN, Sec. pro tem.

HEALTH AND TEMPERANCE CONVENTION.

The Clyde District Health and Temperance Association met at Clarksfield, Huron Co., O., Oct. 11, at 7:30 p. m. Meeting opened by singing spirited temperance songs by the choir, A. F. Whitright musical director, Gertie French organist. Prayer by Eld. Wm. Beebe.

Eld. H. A. St. John addressed the congregation, speaking one hour and twenty minutes. The best of attention was given. A fifteen minutes' speech by the writer followed, and then came the tug of war. Bro. St. John kept the choir singing, and the battle began in earnest. We first turned our long-range gun No. 1, the teetotal pledge, on the enemy, capturing thirteen; but the range being too long for some, we brought No. 2, the anti-whisky and tobacco pledge into action, bringing down five. No. 3, the anti-whisky pledge, not being in good working order, captured only one. We expect to get them in range again soon, and shall renew the battle.

May the Lord bless the American Health and Temperance Association. WM. BEEBE.

ORGANIZATION OF THE TENNESSEE H. AND T. ASSOCIATION.

At the camp-meeting at Edgefield Junction, after an address on the subject of temperance, the teetotal pledge was circulated, and signed by twenty-five, quite a number of whom had previously decided against signing pledges. Leaving quite a number undecided, those who had signed the pledge proceeded to organize a State Health and Temperance Association. Eld. D. M. Canright was elected chairman, and Julia A. Owen secretary *pro tem*.

It was voted that the chairman appoint the officers, and they were appointed as follows: For president, G. K. Owen; secretary, Julia F. Moore.

The following resolution was adopted:—
Resolved, That we heartily indorse the temperance movement conducted by our people, and that we urge all in our Conference to sign the pledge.
JULIA A. OWEN, Sec. pro tem.

N. Y. AND PA. H. AND T. SOCIETIES.

In connection with the Seventh-day Adventist camp-meeting held at Hornellsville, N. Y., a meeting was called at 6 o'clock p. m., Sept. 23, 1879, for the purpose of organizing a State Health and Temperance Association in both the New York and the Pennsylvania Conference.

The meeting was organized by electing B. L. Whitney chairman, and Chas. C. Lewis secretary. After remarks by the chairman stating the objects of the meeting, the Constitution of the American Health and Temperance Association was read, and adopted for the State organizations.

The Chair was authorized to appoint a committee of three from each of the Conferences, to nominate officers for their respective associations. After remarks by W. C. White, explaining the plan of work which it was proposed to follow, the chairman appointed the following nominating committees: For New York, G. D. Ballou, M. C. Wilcox, and M. H. Brown; for Pennsylvania, F. B. Reed, F. Peabody, and John Lindsey.

Adjourned to call of Chair.

SECOND MEETING, at 10:30 p. m., Sept. 23. The nominating committee reported for officers of the associations the following-named persons, who were unanimously elected: For New York, president, M. C. Wilcox; secretary, Isadore L. Green; for Pennsylvania, president, D. T. Fero; secretary, Mrs. D. T. Fero.

Adjourned *sine die*.
B. L. WHITNEY, Chairman.
C. C. LEWIS, Sec. pro tem.

Notes of News.

—PHILADELPHIA has naturalized its first Chinese citizen.

—The Greek Church of Russia has appropriated \$37,000 to propagate that faith in Japan.

—The first English Episcopal church built in Spain was opened last June at Portugalete near Bilbao.

—The body of Major Thornburg, who was killed in a recent charge on the Ute Indians, is en route for Omaha.

—The second Sunday in November is to be devoted by the Congregational ministers of England to the subject of temperance.

—AN eminent Welsh literary authority says that a bad book, meaning a thoroughly immoral one, does not exist in the Welsh language.

—The Indians at the White Earth Reservation, at an agricultural fair last month, made 1,520 different entries of their productions.

—The Supreme Court of Pennsylvania has decided that Allegheny county is liable for the damage done by the great riot of 1877.

—MANY of the favorite Sankey hymns have been translated into the Hindoostanee language by the native pastor of the church at Lucknow, India.

—It is estimated that China lost 9,500,000 of her people by the late great famine. During the height of its ravages, the buried dead were eaten with ravenous relish.

—The Secretaries of the American Baptist Missionary Union estimate that in the whole foreign field under their care the number of native converts baptized last year will reach nearly 17,000.

—PRINCE GORISHAKOFF believes Austria is in danger of becoming a humble satellite of Germany, who is extending her influence from the mouth of the Scheldt to the mouth of the Danube.

—It is said that capitalists have purchased the Mammoth Cave in Kentucky, paying therefor the sum of \$200,000. They intend to light up its darkened caverns by the use of electric lights.

—The flood in Spain proved more serious than was at first reported. The damage to property is estimated at 30,000,000 francs. It is believed that over 2000 people perished; 570 bodies have been recovered.

—IN the belief that a religious persecution is imminent in France, some Catholics and Royalists have united in a scheme for emigrating to the island of Papua, there to found an essentially Catholic colony.

—The *Inter-Ocean* of Oct. 22 says: "The abdication of the Ameer in Afghanistan is but another way of saying that that country is to acknowledge no ruler but England. This time British soldiers have gone to Cabul to stay."

—IN the State Conference of the Congregational Church of Minnesota, held at Minneapolis, Oct. 8-12, a paper was read on the Sunday question; a question which the *Christian Union* says is coming to the front as one of the live questions of the day.

—THERE is a prospect that New York City will have a zoölogical garden, an attraction which many of the European cities have, and which Philadelphia has here. A stock company with a capital of \$2,000,000, has been organized, and grounds have been purchased.

—THE state of affairs in Herzegovina is becoming serious. The Christians refuse to pay rent to the Turkish landlords, and threaten to shoot them if they attempt to collect. It is believed that the Christians are being supplied with money and arms from Montenegro.

—A CORRESPONDENT of a Chicago paper, who has been making something of an examination of the situation of the negroes in Kansas, states that of the 7,000 to 8,000 who arrived in that State during the late rush from the South, not more than a dozen are dependent on the alms-giving of any one. They are no detriment to Kansas.

—A GREAT movement has just been inaugurated against intemperance in Great Britain. It is the formation of a joint stock company, with a million of capital in shares of one pound each, to provide temperance coffee houses, and temperance places all over the kingdom. The Archbishop of Canterbury is at the top of the list of clergy.

—THE International Exhibition in the Australian province of New South Wales was opened at Sydney, Sept. 17. The exhibition building is more than a third larger than the Crystal palace occupied by the first exhibition in London, covering seven and a half acres of land. America and most of the European countries are represented among the exhibitors.

—THE enormous military and governmental machine established in Germany is also enormously expensive. The deficit of ten and a half millions, which, according to a cablegram, the Prussian budget for the past fiscal year shows, and the contribution of five and a half millions which Prussia, it is estimated, must make to the exchequer of the Empire, go to indicate how heavy the cost is.

—A GLIMPSE of the misery inflicted on homes by greedy liquor-sellers is furnished in the fact that during last month the Philadelphia Society to Protect Children from Cruelty acted upon 74 cases, involving the custody of 197 children, of whom 55 were removed from the custody of their parents. Nine-tenths of these cases of cruelty were owing to the intemperance of the parents.

—THE distress in Hungary on account of the bad harvest is very great. The government has suspended the collection of taxes until the next harvest has been gathered. In 57 towns and villages in Temes county the greatest distress prevails. In Saros county, where some cases of starvation have occurred, 40 parishes are threatened with famine. Frightful accounts have also been received from the counties of Abanj, Heves, and Zemplin.

Obituary Notices.

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

WHITCOMB.—Died, Sept. 15, 1879, at St. Louis, Mich., Daniel L. Whitcomb, infant son of Levi P. and Nancy E. Whitcomb, aged 6 months. Funeral service by the writer; text, 1 Cor. 15:21.
JAMES M. NICHOLS.

MERCHANT.—Died in Brooks Co., Ga., Sept. 26, 1879, Burie, only daughter of Bro. and Sr. I. T. Merchant, aged 5 years, 3 months, and 19 days. Burie was an interesting child. Our mourning brother and sister will find comfort in Jer. 31; also in 1 Thess. 4.
C. O. TAYLOR.

PRESTON.—My brother, John S. Preston, died of inflammation of the bowels, at Marion, Ill., Sept. 2, 1879, aged 75 years. He leaves a faithful companion and four children to mourn his loss, but they mourn not as those without hope, for we believe he sleeps in Jesus.
C. B. PRESTON.

HULET.—Died of diphtheria, in Alameda, Mich., Sept. 26, 1879, Frank J., son of Bro. Truman Hulet, aged 11 years, 9 months, and 7 days. This is a sad bereavement to these parents, yet they mourn not as those without hope. Sermon by the writer, from 1 Cor. 15:28.
T. M. STEWARD.

LEONARD.—Died of typhoid fever, near Osseo, Hillsdale Co., Mich., Oct. 13, 1879, Mrs. Ann Eliza Leonard, aged 19 years, 1 month, and 12 days. Ann Eliza was an obedient child and made a kind companion, but death claimed her so soon as his, thus leaving a husband to mourn for her, and a little daughter to feel the loss of a mother's love and care. Funeral services were held in the Baptist church at Osseo, where the writer addressed a full congregation from the words, "For the living know that they shall die."
M. B. MILLER.

LEACH.—Died near Olivet, Mich., Sept. 22, 1879, of paralysis of the heart, after an illness of less than one-half hour, sister Esther Leach, aged nearly 77 years. When about eighteen years of age she gave her heart to the Master; and when called to close her earthly career gave evidence that she was ready to respond. She had kept the Bible Sabbath since 1855. Her death caused sorrow to friends, three children, and her aged husband with whom she had lived 53 years. Funeral services, Sept. 23; text, Num. 23:10.
G. W. COLCORD.

FOSTER.—One of the members of our little church, sister Mary Foster, of Haverhill, Mass., died Sept. 28, aged 79 years and 8 months. Our sister was one of the oldest members, having united with the church at the time of its organization by Bro. Loughborough in 1864. Her mind was very much impaired in her last years, but the tender care of her children did not fail her. It has been said of her that she was seldom seen without her Bible in her hand. She leaves one son and two daughters to mourn her loss. May the consolations of their mother's religion become theirs also. Words of comfort were spoken by Rev. Charles Cole, Disciple, of Haverhill.
MRS. FRANK PRABODY.

The Review & Herald.

Battle Creek, Mich., Fifth-Day, Oct. 30, 1879.

BATTLE CREEK.

We are happily situated at Battle Creek, again laboring joyfully with the members of this church. We can never lose our interest in the institutions located here, which we have labored to build up and defend.

A large portion of this church feel in a degree the interest in them that we feel. Others are willing to be financially benefited by them, and may excuse themselves on the ground that they have contributed largely to them, while a few who unworthily wear the Advent name, and have done nothing, or the next thing to nothing, to build up these institutions, stand ready to take advantage of the poor, the widow, and the orphan. God pity them.

We therefore warn those of our people who may come to Battle Creek, or who intend to live here and enjoy the benefits of our College and Sanitarium, to look well to it what hands they fall into. Remember these things:—

1. Be not in haste to purchase property in Battle Creek. Wait till you have seen men who occupy responsible positions, and take time to see for yourselves.

2. Before you close a bargain, learn whether the parties are members of the church, and if in good standing. The fact that some in their haste are being deceived and are paying too much for property, is our apology for this warning and these statements.

3. Both the College and the Sanitarium have good building lots for sale, lots that are on good streets, on which cottages could be built that would hold their value, and probably increase in value. Some of these lots on good streets, and near the Sanitarium and College, are for sale at low figures.

4. However unpleasant, we are giving these matters attention, and shall not cease our efforts to convince all true minds and hearts that we are a highly favored people in having these institutions planted in our midst by the Divine Hand, and that all the members of the Battle Creek church should be above seeking pecuniary advantages from them.

As ever, battling for the right in the name of the righteous Master, J. W.

In the REVIEW for Oct. 9, we called for the books, Bible from Heaven, Systematic Benevolence, and the engraving, Way of Life. Those agents and preachers who have them on hand will please bring (or send) them to the Office when they come to the General Conference. w.

The report from Elder Matteson at Christiana, Norway, gives a very cheering account in this week's REVIEW of the cause at that post. We are very glad that he can print cheaper in Norway than we can in America. We shall be more than glad to let him have all the Danish and Swedish printing now done at this Office. It has been said, "God will help every man who will help himself." Our missionaries, a home and abroad, may expect help from General Conference, if they will work, economize, and help themselves. J. W.

It is said that in the city of Philadelphia, Pa., 50,000 persons are employed in the manufacture of clothing, and that 20,000,000 suits are made there every year. Garments are cut by machinery, one machine doing the labor of about eight men. Button-holes are worked by machinery at the rate of one hundred and eighty per hour, while by hand only three could be worked in the same time. This shows the wonderful effect of labor-saving machinery, the productions of this marvelous age.

Full reports from the recent flood in Spain show it to have been more disastrous than any event of the kind on record. Almost the whole Spanish province of Murcia was engulfed. Towns were swept away, and over three thousand people were swallowed up in watery graves. Preceding months had been months of intense heat and drouth. Not a cloud had been seen, and the river had become so low that carts drove along its empty bed. At 9 o'clock Sunday evening, Oct. 19, the approach of the "mistral," a cold, biting wind, from the direction of Cartagena, was felt. The heavens were almost instantly overclouded, and the storm burst upon the people. By midnight the river was overflowing its banks in the city

of Murcia, and the watchman, by ringing the alarm bell, aroused the inhabitants just in time for many to escape the sudden ruin, while in that city alone more than one thousand perished. Seven villages are reported as swept entirely away, and the devastation through all the province is complete.

This, with the double flood in Hungary, the memory of which it so vividly revives, the succeeding earthquakes, the disastrously wet season in England, and the drouth in France, with cyclones and famines in other places, show uncommon disturbances in the physical world.

WHERE!

E. C. SMYTH, D. D., of Andover, in his address before the Sunday convention recently held in Boston, is reported to have said:—

"The Apostle [Paul] repeatedly asserts the non-obligation of the Jewish Sabbath."

Where are these "repeated" assertions? Where is just one of them? It would be an immense relief to many anti-sabbatarians if it could be found. Is it where Paul says that the law is holy, just, and good, and is "established" by faith in Christ? Is it where he repeatedly recognized the Sabbath as an existing institution, and preached upon it by the river-side as well as in the synagogue, and to Gentiles as well as Jews? We imagine, however, that this is a companion to a declaration made by a professor in another theological school, that Christ met with his disciples eight or ten Sundays after his resurrection!!

SUNDAY CONVENTION.

A CONVENTION to discuss the Sunday question was held in Boston, Mass., Oct. 21, 22. Meetings were held in two churches, morning, noon, and night. Among the speakers were such men as Dr. Duryea, Joseph Cook, Leonard W. Bacon, Judge Strong of the United States Supreme Court, Russell Sturges, Esq., Wm. E. Dodge, Esq., and others.

The Boston Sunday Herald of Oct. 19, in an article giving notice of the meeting, said: "The Sunday question is again coming to the front. It lifts up its head as often as men think seriously of the points in which traditional religious views come in contact with current social life." In another place it is remarked that the speakers had "evidently been chosen to represent the sentiments of evangelical Christians, in the discussion of the Sunday question," and "to present the traditional view of religious New England people in a fashion that admits of neither answer nor appeal."

In a notice of the same meeting, *The Christian Union* of Oct. 15 said: "This question is now recognized as one of the most important and pressing questions of the day, and it will be discussed in all its bearings by representative ministers and laymen."

TEMPERANCE WORK IN MICHIGAN.

We are anxious that the temperance work may still go forward in Michigan. Much has been done in this work at our camp-meetings during the past season, but much remains yet to be done. We have more than twelve hundred signers to the pledges. Hundreds more should sign this winter.

As most of those who have signed the pledge did so while attending camp-meeting, but few local clubs have been formed. What we want now is to form clubs all through the State. In so doing we shall reach those who have not had an opportunity to connect themselves with this work. When these clubs are thus organized, we shall have accomplished a great work, and be ready to present a solid front against the cause of intemperance.

In order that the above-named work may be accomplished, we appoint all our ministers and tract directors who have signed the teetotal pledge, to act as agents to form H. and T. clubs. We do not ask you to do this work to the neglect of other important duties, but we do ask you to give it that attention it demands. It is a part of the last great work in which we are engaged.

All who form clubs should send the secretary the name and address of all who sign the pledge, specifying those who pay the initiation fee of twenty-five cents. No part of this money should be retained. It should be sent to the secretary. We have blank books for keeping the records and accounts of clubs. All who will send us the address of the secretary of their club will be furnished this book. Do not fail to do this, as we desire uniformity throughout the State in this work.

Any of those above specified lacking the

needed information about forming clubs, can obtain it by addressing the secretary, Miss Jennie Thayer, Battle Creek, Mich.

M. B. MILLER, Pres. Mich. H. and T. A.

DRILL IN ELOCUTION.

ARRANGEMENTS are being made with Prof. S. S. Hamill, the distinguished elocutionist of Chicago, to secure his services during two weeks, at least, of the Biblical Institute. He will spend two hours each day with the ministers during his stay.

His drill will no doubt be just what our preaching brethren should have to aid them in their efforts to cultivate an easy style of delivery, and to correct habits of speaking that are proving ruinous to the voice. Prof. Hamill is a practical teacher, and will not fail to give the best satisfaction. The expense to each member of the class will be but a trifle. Indeed, this instruction will of itself prove of sufficient benefit to pay for all the expenses and sacrifice of attending the Biblical Institute.

COMMITTEE.

STIMME DER WAHRHEIT.

A REQUEST.

We request those of our German brethren who are able to do so, to send us some good but short articles for the December number of the *Stimme der Wahrheit*. We will try to make this number still more interesting than either of the previous ones have been. Shall we have the aid of all our German brethren?

Since our last report, the subscription list has increased to almost fifteen hundred subscribers.

H. N.

NOTICE.

At the Conference held at Lyons, Mich., some applications for means to apply on meeting-houses were referred to the Michigan Conference Committee. To all those concerned we would say, It is expected that the committee will all be together at the time of the coming General Conference, at which time these matters will be decided. J. FARGO.

A REQUEST.

Will all who have become full members of the New York Health and Temperance Association, please send their names and addresses to the State secretary, Miss Isadore L. Green, Sacket's Harbor, N. Y. Some of the pledges taken at the camp-meeting are unintelligible. We hope all who have become full members will send without delay. A full member is one who has signed one of the three pledges, and paid to the Association twenty-five cents. All those expecting certificates will please forward at once.

All those holding funds belonging to the New York Health and Temperance Association will please send them at once to the same address. MILTON C. WILCOX, Pres.

Appointments.

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

GENERAL CONFERENCE.

The eighteenth annual meeting of the General Conference of Seventh-day Adventists will be held at Battle Creek, Mich., Friday, Nov. 7, 1879, at 10:30 A. M., for the election of officers and the transaction of any other business that may come before the meeting.

JAMES WHITE, } Gen.
S. N. HASKELL, } Conf.
D. M. CANRIGHT, } Com.

THE EDUCATIONAL SOCIETY.

The Seventh-day Adventist Educational Society will hold its fifth annual meeting at Battle Creek, Mich., Nov. 9, at 9 o'clock A. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting any other business that may come before the meeting. TRUSTEES.

THE HEALTH REFORM INSTITUTE.

The stockholders of the Health Reform Institute will hold their thirteenth annual meeting at Battle Creek, Mich., Monday, Nov. 10, at 9 o'clock A. M., for the election of officers, and for the transaction of any other business that may come before the meeting. Stockholders who cannot attend will please see at once that their stock is represented by proxy, if they have not already provided for this, as a majority of the stock must be represented to make the doings of the meeting legal. DIRECTORS.

S. D. A. PUBLISHING ASSOCIATION.

The Seventh-day Adventist Publishing Association will hold its twentieth annual meeting at Battle Creek, Mich., Tuesday, Nov. 11, 1879, at 9 A. M., for the election of officers, and the transaction of

any other business that may come before the meeting. TRUSTEES.

MICHIGAN T. AND M. MEETING.

The eighth annual session of the Michigan T. and M. Society will be held at Battle Creek, commencing Sunday, Nov. 9, 1879, at 5 o'clock P. M.

All officers of the society and all persons interested in missionary work are requested to attend, as this will be a very interesting and important meeting. J. FARGO.

GENERAL TRACT AND MISSIONARY SOCIETY.

The second annual session of the General Tract and Missionary Society of S. D. Adventists will be held at Battle Creek, Mich., in connection with the General Conference to commence Nov. 7, 1879, for the election of officers and the transaction of other business. EXECUTIVE COMMITTEE.

AMERICAN HEALTH AND TEMPERANCE ASSOCIATION.

The annual meeting of the American Health and Temperance Association will be held in connection with the General Conference, for the purpose of hearing a report of the workings of the Association during the first year of its existence, considering plans for its future work, and electing officers for the ensuing year. All members of the Association are invited to be present and participate in the meeting. It is especially desired that the presidents and secretaries of State H. and T. Societies should attend the meeting. If unable to be present in person, the president of each H. and T. Society should appoint a delegate to attend the meeting. EXECUTIVE COMMITTEE.

GENERAL SABBATH-SCHOOL ASSOCIATION.

The second annual session of the General Sabbath-school Association of S. D. Adventists will be held at Battle Creek, Mich., Thursday, Nov. 13, 1879, at 9 A. M., for the purpose of electing officers and doing other business.

S. N. HASKELL, }
D. M. CANRIGHT, } Executive Com.
W. C. WHITE, }

PROVIDENCE permitting, I will meet with the church at Olivet, Mich., Nov. 1, 2. Will Bro. Van Horn meet me at the Olivet station Friday afternoon? M. B. MILLER.

POSTPONED.

The annual meeting of the New York Sabbath-school Association, which was to have been held at Adams Center, Nov. 1, 2, is postponed until after the General Conference, and will be held in connection with the tract society meeting. M. H. BROWN, Pres.

Publishers' Department.

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

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

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

My address, till further notice, will be Battle Creek, Mich. H. W. DECKEN.

NOTICE.

The money pledged for the Wisconsin educational fund should be sent to the REVIEW Office. It will be received in the REVIEW. H. W. DECKEN.

Books Sent by Express.

Geo Foreman \$18.44, S A Bramhan 5.00, J H Thompson 6.00.

Cash Rec'd on Account.

Ind Conf Fund, Mary Nickum tithe \$3.00, N E T & M Society per E Thayer 150.00, H A St John 5.00, Wis Educational Fund, W G West 25.00, E P Daniels 60.00, O A Johnson 10.00, M O T & M Society per D C Hunter 90.00, Ill T & M Society per L S C 45.50, Ky and Tenn T & M Society per Bettie Coombs 20.15, J Q Foy 4.27, Iowa Conf Fund, D Weaver's 10.00, W W Sharp 3.05, Wis T & M Society per M A Kerr 176.17, A H & T Association per J Thayer 6.75.

Mich. Conf. Fund.

Orleans per J Fargo \$34.25, Greenville per J F 55.90, Ovid per H L Birmingham 20.64, Jasper per N A Horton 18.60, Charlotte per M S Merriam 30.00, Bronson per Mary Miller 18.92, Armada per D A Wellman 27.00, Otsego per A Carpenter 11.25, Monterey per A C 75.00, Douglas per A C 73.25, Allegan per A C 13.00, Kalamazoo per E R J 1.00, Kendall, P Markallie per E R J 2.00, Carson City per Wm Evans 12.20, Cedar Lake per C Webster 12.00, St Charles per W H Littlejohn 1.00.

Mich. T. & M. Society.

Dist 6 added 1/2 per J Fargo \$14.87, Dist 16 per M E Rathbun 5.00, Dist 9 per W Ostrander 1.72, Dist 12 per M H Ashdon 50c, Dist 14 per Ella Carman 30.00, Dist 6 per F Howe 45.61, Dist 4 per A Carpenter (Douglas) 72.82, Allegan 10.72, Monterey 36.20, Otsego 3.75, Dist 3, P Markallie added 1/2 1.00, Dist 1 per C S Veeder 17.23, Dist 8 per J S Matthews 3.00, Dist 8 added 1/2 1.00.

Gen. Conf. Fund.

Mary B Wagner 7.00.

General T. & M. Society.—Donations.

Ill T & M Society tithe 7.83.

Danish Mission.

O A Johnson 10.00, S M Johnson 1.00, Hans Swinsen 1.00, Mary Swinsen 25c, Thomas Swinsen 50c, John Lornitz 4 00.

European Mission.

H A Anderson \$10.00, Helen A Sheffield 1.00, Lone Johnson 2.85, Felix Chapman 10.00.

Donation to Publishing Association.

A friend \$5.00.