

ADVENT REVIEW

AND SABBATH HERALD.

"HERE IS THE PATIENCE OF THE SAINTS; HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."—REV. 14:12.

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"FROM STRENGTH TO STRENGTH."

Ps. 84:5-7.

BY ELIZA H. MORTON.

In desert regions of the East, the sun,
With scorching, fiery rays beats down upon
The barren plains, and travelers, faint, oppressed,
And weary with their long, long march, oft pause
And dig within the burning sand until
The cooling waters flow, rewarding all
Their toil, and giving hope and strength anew;
And as they journey on and on 'neath skies
Of never-changing hue, they sometimes come
To spots where other men have labored, and
Left pools which showers of rain have filled, and thus
Prepared refreshment for the thirsty soul.

Now learn a lesson from this custom old,
And gather food for thought. Thrice blest are they
That dwell within thy courts, O Lord of hosts;
And happy is the man within whose heart
Are ways of peace, who seeking daily for
The waters pure of everlasting life,
Obtaineth faith, and goeth on from strength
To strength, leaving behind an influence sweet
To brighten other lives, and pressing on
And on until the heights of Zion fair
Are reached, and he appears before his God.

Battle Creek, Mich.

Our Contributors.

THE CHRISTIAN RACE.

BY MRS. E. G. WHITE.

"LET us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us." Heb. 12:1.

In this text one of the public games so famous in Paul's time is used to illustrate the Christian race. The competitors in the race submitted to a painful training process, practicing the most rigid self-denial that their physical powers might be in the most favorable condition, and then they taxed these powers to the utmost to win the honor of a perishable wreath. Some never recovered from the effects. In consequence of the terrible strain, men would sometimes fall by the race-course, bleeding at the mouth and nose; others breathed out their life, firmly grasping the poor bauble that had cost them so dear.

Paul compares the followers of Christ to the competitors in a race. "Now," says the apostle, "they do it to obtain a corruptible crown; but we [mark the greater inducement] an incorruptible." Here Paul makes a sharp contrast, to put to shame the feeble efforts of professed Christians who plead for their selfish indulgences, and refuse to place themselves, by self-denial and strictly temperate habits, in a position that they will make a success of overcoming. All who entered the list in the public games were animated and excited by the hope of a prize if they were successful. In like manner a prize is held out before the Christian, the reward of faithfulness to the end of the race. If the prize

is won, his future welfare is assured; an exceeding and eternal weight of glory is in reserve for the overcomer. Shall, then, the followers of Christ, with the attractions of the heavenly world before them, grudge the self-denial and spare the effort, needful to secure the imperishable crown?

"They do it to obtain a corruptible crown; but we, an incorruptible." In the races, the crown of honor was placed in sight of the competitors, that if any were tempted for a moment to relax their efforts, the eye would rest on the prize, and they would be inspired with new vigor. So the heavenly goal is presented to the view of the Christian, that it may have its just influence, and inspire him with zeal and ardor. We may safely and earnestly look to this recompense of reward, that we may assure ourselves of its excellence, and have an ardent desire to secure its possession.

All ran in the race, but only one received the prize. The other strugglers for the perishable laurel wreath, however thorough their preparation, however earnest and determined their efforts, were doomed to failure. It is not so with the Christian race. None who are earnest and persevering will fail of success. The race is not to the swift, nor the battle to the strong. The weakest saint as well as the strongest may obtain the crown of immortal glory, if he is thoroughly in earnest, and will submit to privation and loss for Christ's sake. The apostle calls our attention to the care and diligence which were required to secure the victory in these ancient games. He exhorts all who start in the Christian race to give all diligence to make success certain, while he presents before them for their encouragement the crown of glory which the righteous Judge will award to all who are faithful to the end of the race. He says, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

Paul addresses the Hebrews in a similar style: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

Here we are cited to the example of the multitude of faithful witnesses who would not sacrifice their faith and principle for the sake of enjoying ease and self-gratification, but who gave up all, not withholding their lives, for the truth of God. Their example should quicken our zeal and increase our faith. But Jesus is our perfect pattern; and when we look to him who for the joy that was set before him endured the cross, despising the shame, we should be aroused to greater earnestness. He has led the way to the heavenly reward in glory. He passed through fiercer conflicts than man will ever be able to endure.

"If a man strive for the mastery, yet is he not crowned except he strive lawfully." A man may

make earnest efforts to overcome, while he is not in possession of the physical, mental, and moral power which he might possess were he brought into harmony with the laws which govern his being. If through selfish indulgence he is an intemperate man, every organ in his body becomes enfeebled, and he is robbed of mental and moral power. He is not striving lawfully. He is not laying aside every weight, and the sin which so easily besets. Every law governing the human system is to be strictly regarded; for it is as truly a law of God as is the word of Holy Writ; and every willful deviation from obedience to this law is as certainly sin as a violation of the moral law. All nature expresses the law of God, but in our physical structure Jehovah has written his law with his own finger upon every thrilling nerve, upon every living fiber, and upon every organ of the body. We shall suffer loss and defeat, if we step out of nature's path, which God himself has marked out, into one of our own devising.

We must strive lawfully, if we would win the boon of eternal life. The path is wide enough, and all who run the race may win the prize. If we create unnatural appetites, and indulge them in any degree, we violate nature's laws, and enfeebled physical, mental, and moral conditions will result. We are hence unfitted for that persevering, energetic, and hopeful effort which we might have made had we been true to nature's laws. If we injure a single organ of the body, we rob God of the service we might render to him. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

The apostle Paul compares himself to a man running in the ancient race-course, and straining every nerve and muscle to win the prize. He did not consider his work ended while he could labor in the cause of God. He never felt that he had graduated in the school of Christ, but he ever realized the necessity of strictly guarding his appetites and passions, lest they should so strengthen themselves as to overcome spiritual zeal. He strove with all his powers against natural inclinations which called for unlawful indulgence. His own testimony was, "I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." It was only when he was on trial for his life, which depended on a word or a nod from the tyrant Nero, and he was aware that his end was nigh, that he broke forth in the lofty, elevated strains of triumphant assurance: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." This crown is not a perishable chaplet of flowers, but the glorious crown of everlasting life, which awaits all who, having completed the Christian race, love the appearing of our Lord.

—Some men get religion enough to spoil them, but not enough to preserve them. A soft pickle is not of much account.

ALONE WITH GOD.

ALONE with God! Day's craven cares
Have crowded on me unawares,
The soul is left to breathe her prayers.

Alone with God! I bare my breast.
Come in, come in, O Holy Guest,
Give rest, thy rest, of rest the best.

Alone with God! How calm a calm
Steals o'er me, sweet as music's balm,
When seraphs sing a seraph's psalm.

Alone with God! No human eye
Is here, with eager look to pry
Into the meaning of each sigh.

Alone with God! From earth's rude crowd,
With jostling steps and laughter loud,
My better soul I need not shroud.

Alone with God! He only knows
If sorrow's ocean overflows
The silent spring from whence it rose.

Alone with God! He mercy lends.
Life's fainting hopes, life's meager ends,
Life's dwarfing pain, he comprehends.

Alone with God! He knoweth well
The pent-up life that will o'erswell,
The soul's long wants no words may tell.

Alone with God! Still nearer bend,
O tender Father, condescend,
In this my need, to be my friend.

Alone with God! With suppliant mien,
Upon thy pitying breast I lean;
Not less because thou art unseen.

Alone with God! Safe in thine arms,
Oh, shield me from life's wild alarms;
Oh, save me from life's fearful harms.

Alone with God! My Father bless,
With thy celestial promises,
The soul that needs thy tenderness.

—Selected.

SCRIPTURE THOUGHTS.—No. 11.

BY MRS. M. E. STEWARD.

THE ANNUAL JEWISH FEASTS. LEV. 23.

(Continued.)

5. *The Day of Atonement*.—"On the tenth day of the seventh month there shall be a day of atonement." Lev. 23:27. Many reasons are adduced for fixing upon this particular day. "Some have fancied this was the day of the year on which our first parents fell. Lightfoot computes that this was the day on which Moses came the last time down from the mount." But all is mere supposition, as no reason is given by Inspiration. We do know that a day of expiation was appointed for the end of every yearly sanctuary service. This day was to be kept more sacredly than any other of the annual sabbaths. "Ye shall do *no work* in that same day." Verse 28. "It shall be an holy convocation unto you, and ye shall afflict your souls." "Whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Verses 27, 29. It was to be a day of humiliation, of careful self-examination, and of repentance and confession of sins; and such employment was enough without allowing "any manner of work." Verse 31. Paul speaks of it as "the fast day." Acts 27:9. (See also margin.) Fasting seems inseparably connected with mourning in the Scriptures. See Matt. 9:14, 15. The solemn appointments of the day of atonement could be better understood, the heinous nature of sin and the holiness of God more deeply realized, while abstaining from food.

The public duties of this great day probably began with the usual morning sacrifice (as it was never to be omitted); then followed the extraordinary sacrifice for the occasion, which was a bullock, a ram, and seven lambs. These offerings the high priest made in his own official garments; but now he put off his rich attire, and dressed himself in plain linen, like the rest of the priests. As sinners, they all stood on a level before God, and it was fitting that their dress should indicate that he "is no respecter of persons." It may have foreshadowed the act of Christ, our great high priest, in leaving his robes of royalty when he came as a sin-offering, and clothing him-

self with the "clean, indeed, but mean garments of our mortality."

The peculiar work of the day devolved on the high priest alone. So Jesus "trod the winepress alone." A second was anointed, that in case of sickness or ceremonial defilement he might act in the place of the high priest. This second was the heir of the high priest, or the first in succession in whom was found no blemish or infirmity, and at his death succeeded to the high priesthood. In the degenerate times of Christ, this office was often changed. "Jewish writers say the high priest was to dwell alone in the temple to prepare himself for the service of this great day. During seven days he was to do the work of the inferior priest, and he must have the institution read to him again and again that he might be fully apprised of the whole method."

Proceeding to the special services of the day, the high priest first took a bullock for himself and the other priests (Ps. 135:19) as a sin-offering; then he should "take of the congregation of the children of Israel two kids of the goats for a sin-offering (both together constituted the sin-offering, verse 10), and one ram for a burnt-offering." Lev. 16:5. He should "cast lots upon the two goats, one lot for the Lord and the other lot for the scape-goat." Verse 8. Jewish writers thus describe this casting of lots: "The priest, placing one of the goats on his right hand and the other on his left, took his station by the altar, and cast into an urn two pieces of gold exactly similar, inscribed, the one with the words 'for the Lord' and the other for 'Azazel' (the scape-goat). After having well shaken them together he put both his hands into the box and took up a lot in each; that in his right hand he put on the head of the goat which stood on his right, and that in his left he dropped on the other." "The oldest opinions of the Hebrews and Christians think Azazel is the name of the devil. The Syriac has Azzail, the angel (strong one) who revolted." Of these two goats, one must be slain as a type of the great offering in Jesus to meet the justice of God, and the demands of his broken law; and the other sent away into a land of forgetfulness, as a type of the fate of the "angel who revolted" and led the human race into sin, and in token of the entire remission of our sins, as though we had not sinned.

"Most ancient nations had vicarious sacrifices, to which they transferred, by certain rites and ceremonies, the guilt of the community at large. The white bull, sacrificed to Apis by the Egyptians, was of this kind. They cut off the head, and after having loaded it with execrations, that if there be any evil hanging over them or the land of Egypt, it may be poured out upon that head, they sold it to the Greeks, or threw it into the Nile."—*Herodotus*. Petronius Arbitrator says the ancient inhabitants of Marseilles (a colony of Phocæans from Asia) whenever afflicted by pestilence, took one of the poorer citizens, who offered himself for that purpose, and having fed him a whole year with the purest and best food, adorned him with vervain, then clothed him with sacred vestments, led him round their city, loading him with execrations, and having prayed that all the evils to which the city was exposed might fall upon him, they precipitated him from a rock. But the custom nearest to the Hebrew is found among the Hindoos, with whom a horse is used for a goat."—*Dr. A. Clarke*. "The horse so sacrificed is in place of the sacrificer, bears his sins with him into the wilderness into which he is turned adrift, and becomes the expiatory victim of those sins."—*Halker*.

The high priest first killed the bullock for himself and for his house; then, while the blood of the victim was being received into a vessel, taking a censer of live coals in his right hand and a platter of sweet incense in his left, he, amid the solemn attention and the anxious prayers of the assembled multitude, crossed the porch and the holy place, opened the inner veil, which opened into the holy of holies, and, standing before the ark, deposited the censer of coals on the floor, emptied the plate of incense, into his hand, poured it on the burning coals, and the apartment was filled with fragrant smoke." The Lord veiled the sacred mysteries of the most holy

place and himself from mortal gaze in a cloud. Verse 2. Thus he would impress upon his people a reverence for himself and his worship. At that time God manifested himself by visible symbols, and there was danger of familiarity lessening their awe of his terrible majesty. It is different with the things of faith. We are now invited to "come boldly [with confidence] unto the throne of grace." The more frequently we visit our mercy-seat, thus becoming better acquainted with our God, the more reverently we adore and love him.

The high priest then brought the blood of the bullock "from the priest whom he had left stirring it that it might not thicken," say the Jews, and went again into the most holy place. He sprinkled the blood upon the mercy-seat with his finger once, and seven times before it; passing out, he sprinkled in like manner the holy place and the altar, so making an atonement for the sanctuary, or cleansing it from imputed sin. Verse 16. Their sins had been borne into it by faith through the year, while even the daily ministrations of the priests had not been so faultless as to need no expiation. No inferior priest was worthy to remain in any part of the sanctuary while the atonement was being made. Most solemn must have been the feelings of the high priest while standing in the presence of injured Deity—most careful to do everything as had been prescribed, that he die not. All this time the people without were praying for themselves and for him, intensely anxious, fearing their sins were too great for forgiveness. If he tarried a little longer than usual, it is said they were terrified, fearing the wrath of God on account of their sins had consumed him; and when he appeared, they felt greatly relieved.

After sprinkling all the sacred vessels of the sanctuary, the priest mixed some of the blood of the bullock and the goat, to show the equal need of atonement for priest and people, and put it on the horns of the altar. Verse 18.

Now the high priest brought the live goat, laid both his hands upon his head, and confessed "over him all the iniquities of the children of Israel, and all their transgressions in all their sins." Verse 21. "In one sin there may be many transgressions, from its several aggravating circumstances." In confession, we should cover all the ground minutely, confessing everything for which we desire forgiveness. The goat was then to be taken away by a man appointed for the purpose. "Into a distant, solitary, and desert place, in early times, he was let go to escape for his life, but in the time of Christ was carried to a high rock twelve miles from Jerusalem, and there being thrust over the precipice he was killed."—*Jamieson*. "On the day of atonement, on the tenth day of the seventh month, corresponding to our . . . October, Lev. 16, together with chap. 23:27-32, as containing special allusion to the observance of the day, was publicly read. The rehearsal of these passages, appointing the solemn ceremonial and the details of the successive parts of it, above all, the spectacle of the public departure of the scape-goat under the care of its leader, must have produced salutary impressions of sin and of Deity."—*Ibid*. The high priest, after sending away the scape-goat, resumes his own attire, again bathing himself. The services of the day had been accompanied with numerous washings of the entire person or of the hands and feet, representing the purity of Christ. "Be ye clean that bear the vessels of the Lord." One took the bullock and the goat for sin-offerings without the camp and burned them; and he and the one who took away the scape-goat, being thereby ceremonially defiled, tainted by the sin borne by these victims, had to wash their clothes and bathe their persons before coming into camp again.

The annual day of atonement typified the work of Jesus, our High Priest, who makes reconciliation for the sins of the people. Heb. 12:17. The Jewish services on this day did not look forward to the coming year, so the atonement of Christ was not made on the cross previous to his ministration in the heavenly sanctuary. The victim was slain then (he appears before

the throne in Heaven as a Lamb that has been slain, Rev. 5:6), the provision for his future ministration was made at that time; but his blood did not expiate sins before they were committed, as it must have done had the atonement been made on the cross. The day of atonement ended the round of yearly service; so the antitypical day of atonement will end the gospel age. It will not be repeated; there is no other probation for us; but Jesus has appeared once for all,—has made one grand sacrifice of himself; there will be one final, most solemn day of atonement, and the probation of the human family is forever ended. The priests ministered in the holy place till the last day of the year; so Jesus ministers in the holy place of the heavenly sanctuary till the antitypical day of atonement; then his services in the most holy place close probation forever. Our sins have been confessed for 1800 years, looking by faith to our sin-offering in Heaven. By faith we see him in the antitypical day of atonement, making, not a figurative, but a real application of the merits of his blood for the sins of his people, and the cleansing of the heavenly sanctuary, to which there had been a judicial imputation of sin, as in the earthly sanctuary.

When this work will be done in Heaven is clearly shown in tracts, as, "The Sanctuary and Twenty-three Hundred days," "The First Angel's Message," and in other publications, as, "The Sanctuary and Its Cleansing," "Thoughts on Daniel," to be had at the REVIEW Office, to which we invite the serious attention of the reader as one who has an infinitely important personal interest in the work of the great High Priest; "for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

(To be continued.)

THE INCENSE IN THE FLAME.

WAS it wasted? Were all the costly offerings of the temple, the sweet incense with whose sacrificial cloud rose the prayers of the people, and the precious spikenard whose costly fragrance a woman of Jerusalem once poured out on the Saviour's feet—were all these wasted?

And what shall we say of the yet more costly offerings which loving and faithful hearts have made of their desires unto God that he would grant us all the life of our lost President? Were they lost? Have they vanished into the vacant heavens where there is no ear to hear, and does nothing remain to encourage us to pray again? Some think so; others say it aloud; and it is natural that poor human nature, baffled in its best expectations, should, under the stress of suffering, get caught, for a time at least, on some such rock as this.

In the light of what we know now, says one journal, there was no hope from the first, and how foolish become all our prayers; while many others, in the bitterness of their hearts, have hung on the fate of the President as if there were involved in it a general test of the validity of prayer.

No doubt we prayed; and we need not still further wound hearts, which have pain enough in them already, by raising a doubt whether theirs were really prayers of faith. If they were not, then surely it cannot be that simple, childlike thing to pray which we believe it is, or all these earnest souls, filled with one passionate desire to pray to God and pray in faith, would not have missed their way. But they were, they must have been, prayers of faith, and God did not grant the thing we asked for. Shall we, then, doubt the promise, or return with lowered confidence to our daily supplications? Is prayer itself weighed in the history of this struggle and found wanting? In the refusal of our one petition, do we lose not only our beloved President, but suffer also the greater loss of God's throne of grace?

Where is the incense that fell on the sacrificial flame and was consumed? It came not back to the hand that scattered it; yet it served in the worship; and these prayers, though they come not back to our hearts in the answers we hoped for, do yet serve in the worship and service of

life. They have gone up to God, as all life and action of ours goes up to him, and according to the mysterious symbolism of the Revelation, which, though we do not understand it, tells us on this point the very thing we need to know—they are treasured up beneath the throne in the "vials full of precious odors."

It is only by faith that we know this, and it is only as we cherish it by faith that we get comfort from it; but it is in precisely such faith as this that all prayer gets both its power to ascend to God and to comfort his people. This is the faith in which prayer is to be offered, and this is the faith in which the divine reply, whatever it be, is to be received. What does the prayer of faith mean? It is not the opinionated petition of a self-conceited suppliant, who is sure of his own conclusions, and who, when he prays, presumes to make a merit before God of his own self-sufficient confidence. It is not the narrow, selfish cry of a blind heart, who knows only that he wants this one thing, and wants it so much that he cares for nothing else in all the universe but to get it. The faith required in prayer is faith in God, and faith in God is a large principle, which means much. It means faith in God's laws, in his system of nature as well as of grace, in his providence as much as his love and mercy, and in all these together as the grand foundation of hope and promise. When the believer goes to God, his faith does not fill his heart with the feeling, "I have a case here. I know I have. God must see it as I do; and if he does not, it will upset all my philosophy of prayer and faith." True prayer carries in it a reserve of submission and deference, and a tender, generous remembrance of all other souls. It is the mingling of deep desire with a yet deeper and broader faith; and the faith is the more commanding principle of the two—so much more commanding that it is not disturbed if the petition is denied; so much more commanding that it will bid us pray and bring us peace by prayer, though we hardly dare hope for the thing we ask for.

Had the grave facts disclosed after our President's death been fully known on the second of July, we have confidence enough in Christian hearts to believe that not one prayer the less would have been offered in his behalf. More sorrowfully from the beginning, and with less of the buoyancy of hope, we should have thrown our incense into the fire, but not one grain the less. There is always, in such a case, doubt enough as to the unsearchable will of God, to create a larger hope, to inspire prayer; and faith is never mistaken in believing that all things are possible with God.

Let us suppose that the surgeons had known at the beginning what they know now, and perceived that they were dealing with a fatal wound—would they have stood idly by? Can we think they would have proceeded less vigorously in their measures of relief? Their defense of themselves, and their strong justification before the world, is precisely this, that, had they known it all, they could have done no more and would have done what they did.

When the temptation to doubt about our unanswered prayer arises, and we ask, Where is the incense that we burned in the sacrifice? the reply must be the same. What required the surgeon in the case supposed to lavish his extraordinary exertions and to summon every aid from far and near, calls the Christian to prayer even in what we call hopeless circumstances, and reassures him in the fatal event that what he did was not and cannot be lost. Till we see reason to be ashamed of the devoted struggle to save the life that was lost from the first, we may not think scorn of the prayers which were also baffled, though they too struggled hard and with God. The surgeon found the defeat of his efforts and hopes in Nature, and the facts he could not overcome. The Christian met his denial in the divine will, which would not move to his aid; but Nature stands the solid pathway which all our remedial measures are to traverse, and the will of God stands as the hope of righteousness in the world, the *primum mobile* of the universe, the near-at-hand omnipotence, accessible to every praying heart.—*Independent*.

A LIVE VOLCANO.

THE Honolulu *Advertiser* has the following graphic description of the appearance of the great lakes of lava recently formed by the Volcano of Kilauea:—

Tourists to the volcano for many years past all remember certain active pools of lava, the North and South lakes, which ordinarily bubbled and tossed a fiery flood at a depth of about 120 feet below the floor of the great crater. Now these lakes have all been filled up, and there have arisen peaks and cones of hard lava that rise over 100 feet above the south bank of the great crater, which is about 1,000 feet high. But there has burst forth a new opening in the great crater floor not far distant from the old lakes, and a new lake, almost round in form, about 600 feet across and some 70 feet in depth, in ordinary stages, below the surrounding brink. Here the great Hawaiian volcano presents the most varied fantastic play of liquid lava. Here are some of the phases of the play of a fire lake, as recently observed in the great crater of Kilauea. Sometimes it almost seems to sleep, and the disappointed visitor looks down into a black valley, and observes a smoking pit giving no more evidence of combustion than a tar kiln. But the observer stands on the brink of the pit, or great pool or lake, as now appears about 600 feet across, and whose surface is about 70 feet below him. And what is this surface? It presents a dark silver gray hue, with a satiny shine. This is a crust of quiescent lava, and the observer, who has expected to have his sense of wonder strained to speechlessness, says, "Is this all?" No! look! the frozen, glassy lake is alive. What a heave in the center—some mighty beast lifting up the floor! Now a wave of undulation runs round the incrustated marge, and there is an outburst, a blood-red fount, gushing and bubbling from one of earth's arteries. The broad disk of the lake heaves and trembles. Fitful gaseous flashes flit across, and now the moving floor cracks, and a serrated fissure, like the suture of a skull, runs from marge to marge, and quick, darting streaks, sudden cracks of the crust, shoot across in all directions. These serrated streaks are at first rosy lines on the gray surface, then they widen like crimson ribbons, broadening to the view. They undulate with the billowy motion of the whole upheaving surface. Another crimson fount springs up along the now fretting and roaring rim of the lake; and another and another of the now wildly upheaving fountains of fire toss high their gory crests, even casting goutts and clots of the red spray that fall and harden near the observer's feet.

By this time the spirit of our inferno is aroused. The whole fierce red lake is all boil and leap and roar. It is more than the roar of loud sea surfs beating bold bluffs. The surging tide of the molten earth sounds a deeper, bellowing bass than any note of the soundiag sea. And now the heaved-up crust, broken into fragments, is churned up and dissolved in the boiling flood. The roaring gulf is now, indeed, a vortex of indescribable glories and terrors. Caves open on the sides of the surrounding wall, and a man sees more of a hell than he ever imagined. A thousand demons are now holding high carnival in this bottomless pit; and the leap and play of a fiery flood, the dance and swell of a red surging tide, and the roar and shriek of the dread forces issuing from the red-hot, pulsating heart of the planet, make a thoughtful observer hold his hand to his own heart and say, "This is enough; the Almighty is here."

—To practice righteousness and resist sin requires the indwelling strength of God. "Renew a right spirit within me," prayed the psalmist. The original word signifies a firm, constant spirit, that has no waverings. A steady hand writes a clear, strong line; the shaking, tremulous hand makes the crooked scrawl. Faith is likened to an anchor, because it has a holding power; and that comes from the hold which God has upon the man who exercises it.—*T. L. Cuyler*.

THE STORM ON GALILEE.

The night is wild on Galilee,
The waves are roaring angrily,
The storm is whitening all the sea.

Across the deep a reeling mast
Is driving on before the blast,
A little ship is filling fast.

Within her stern, amazing sight!
Regardless of the dreadful night,
He sleeps upon a pillow white.

He sleeps, until the bitter cry,
"O Master, save us, or we die!"
Awakes him in his majesty.

Then through the tempest, like a thrill,
He sends his mandate, "Peace, be still."
The winds and waves obey his will.

The sea is calm, and not a sigh
Disturbs the stillness of the sky—
The sudden deep serenity.

O troubled Christian, cease to fear;
What if no human help appear?
The Son of God is ever near.

And when distress is at its height,
He shall arise in greater might,
And still the tempest of the night.

—H. Grattan Guinness.

THE TEMPEST STILLED.

WHEN we visited the Holy Land in 1870, our party were storm-stayed at Tiberias for three days. Encamped on the very border of Lake Genesareth, we remained in full sight of its phenomena during the whole time. We saw that perverse little sheet of water in all its exasperating caprices of change, and learned to understand it in many of its various moods and tenses. It was the most violently inconsistent sea that ever a tired tourist was called upon to watch. A season of fair sky overhead only made it glitter painfully like a mirror, while, all as in one moment, the wind would rush down through those gorges at the north end between the mountains with the force of a hurricane; then the lake would rise into wrath indescribable, and clouds, summoned into sudden being, would cover the whole scene like a pall of desolation. We were weak and credulous enough now and then to try to trust it; and we attempted to secure a boat for a fishing venture or a rowing trip, as the afternoon promised to be clear. But no money could persuade those timid peasants to move out upon its treacherous surface. And we soon saw that their caution was the fruit of experience in such variations of the usual weather in the spring.

Once we were sitting outside in the tent's shadow, because under the white sunshine the air within was unendurable. Without a single sign, there burst over our heads so vehement a hail-storm, mingled with wind and rain beating boisterously from almost every direction, that we were driven in headlong for mere cover. But in five minutes everything was still again, and the heated sand was smoking with a sort of surprise under the steam it raised. And I picked up with my own hands, and challenged the company to remember when they reached home, that I showed them hailstones of ice an inch and a half long, and the size of my finger in thickness.

All the sky became fair again, but the lake was tossing and pitching dreadfully. The waves, roused by the swift storm, roared as if in madness. No boat could have lived in them. Thus they actually continued tossing for hours, while every other vestige of the hurricane had disappeared. It looked like simple ill-temper.

I take it that something such an experience met the disciples on the historic night of their alarm when Immanuel stilled the raging of that same sheet of water with his words of power. And I am led to think that the miracle then wrought consisted in the wonderfully quick subsidence of the waves which the storm had wrought up. Naturally they would have rolled along for a protracted period of anger; but when the tones of command were heard, they hushed their wrath into obedience; and for the remainder of the transit that slight vessel glided on over quiet swells, only coming now and then like the heav-

ing sobs of a punished child, just as hints of the violence of the previous passion, and as proofs of the firm authority which had availed to subdue it.

This whole story serves well as a parable. The Indians, in their hieroglyphical writings, used to present the world under the figure of a vast ship, whereof God was at once the maker and the pilot. In Egyptian mythology it was an early custom to represent the deities they worshiped as having residence in a sacred ship, a model of which the priests sometimes carried for exhibition in solemn processions. This ancient symbol went so far into favor as to enter Christian art; and the church of Christ was set forth as a vessel on the sea, against which the personified elements were accustomed to rage in the tempests of onset. We have caught up this same image very easily; we say and sing, "We are out on the ocean sailing," and "Out on an ocean all boundless and lone."

I. Our earliest lesson from the narrative, therefore, would be this: We have a vivid representation of the peculiar danger the church—or the individual soul—has to fear.

Let no one attempt to anticipate the thought, and imagine an impulse of self-pity is what is designed. Tempestuous influences do indeed surround the church and the Christian. A ship tossed by the waves is quite an apt figure for our use, if we want to grow melancholy and begin to whine. But the fact remains, that those periods of history have on the whole been the best for the children of God in which they have been most beaten and buffeted with opposition from the outside. And this is not because it happens so, but because it was fixed so from the beginning. Even in the Beatitudes the Lord declared, "Blessed are they which are persecuted for righteousness' sake." "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake. Rejoice and be exceeding glad."

The story gives us to understand that the peril came from the fact that the water was getting into the vessel. Matthew says the "ship was covered with the waves." Luke says, "And they were filled with water, and were in jeopardy." Mark says, "The waves beat into the ship, so that it was now full." The meaning of the counsel is, therefore, that outward violence will do no harm; only inward wrong can make the vessel founder.

But it seems as if we might go one step further. To whom or to what did our Lord speak, when he said, "Peace, be still"? It is the judgment of many of our soberest commentators that this is one of the instances found in the New Testament in which Jesus positively recognized the presence and agency of Satan. He dealt with him as the leader of this menacing revolt on the sea, as he did in the connected narratives with him as the instigator of the demoniac's madness. He spoke to him here, as he did when he told "Legion" to come out of the man. And we may profitably remember that Satan seeks to sink the gospel ship by swamping it with the waters of worldliness that lie just outside for his purpose. Hence our lesson is this: Let any Christian experience be tossed by violence, beaten by persecution, driven by savage hate, menaced with destruction; it may yet outride them all without an alarm, making no leak, tearing no sail, shivering no spar, as buoyant as a life-boat. But when the devil forces worldliness over inside, then comes trouble. When pride gets possession of our hearts, when covetousness palsies our inclinations, and love of gain weakens our love of God; when we become less intelligent concerning infinite responsibilities, and grow careless in our Master's work,—then it is that we need to be alarmed for our safety.

II. This brings us to a second lesson. We have here a vivid representation of the peculiar help which the church—or the individual soul—has to rely upon in times of exposure.

Jesus Christ was in "the hinder part of the ship, asleep on a pillow." Very pathetic is the picture always of a great man in the off-hours of his slumbers! Think of Bismarck asleep just before Sedan; think of Sisera asleep when Jael

came in with the tent-pin. How perfectly human seems our Lord as he lies there with his head on the thwart-cushion! He had had a hard day of indescribable labor. We never read but this once of Jesus asleep. There is a single expression here that must not be passed by: "They took him even as he was into the ship." It makes one think of that other in the story of the well at Sychar: he "sat thus on the well." Our Lord was tired out in both instances. But he was on the alert for all good to his chosen, even when he was apparently out of reach. He might have said, as the spouse in the Song of Solomon said, "I sleep, but my heart waketh." For he was ready to wake at any summons of distress. "Behold, he that keepeth Israel shall neither slumber nor sleep."

But now how plainly does our Lord's divinity come to view in the instant of his sublime interposition! With only a word he sovereignly laid all those billows to rest. "The waters saw thee, O God, the waters saw thee; they were afraid; the depths also were troubled." Two storms at once were quieted by his speech: the severest in the hearts of his disciples; the other, in the war of the elements around them; and the small vessel in safety glided on into the haven.

Here is the comfort of the church, and the rest of the soul. Christ is in the ship where his beloved are; he is not in those "other little ships" which were alongside, though they felt the calm he bestowed on the waters about them. "Lo, I am with you always, even unto the end of the world." He is not thus with any mere association of men. "Christ also loved the church, and gave himself for it." God his Father "hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all."

III. Thus we reach the third lesson from the story. We discover here a vivid representation of the peculiar duty of the church—or the individual soul—when the Lord's help is needed.

We must ask, if we wish to receive. And faith is the fixed condition of all success. There are three calls recorded by the different evangelists, and three replies which seem to have come to them. These show us that some have an intermittent faith; some have a little faith; some have none at all. Luke says they called out, "Master, Master, we perish!" They did recognize him as Master, but they thought everything was going awreck. "And he said unto them, Where is your faith?" It was intermittent, and was unavailable just then. Matthew records that they said, "Lord, save us, we perish!" They acknowledged him as Lord, but they did not trust his watchfulness of them. "And he said unto them, Why are ye fearful, O ye of little faith?" But Mark gives the most mournful expression of all: "Master, carest thou not that we perish?" Oh, this was just wild and ungrateful! And he said, "Why are ye so fearful? How is it that ye have no faith?"

Being with Christ does not avert storms, but it insures that he shall be present to still them, if we have faith unbroken. Little faith has little blessing; no faith, none.—Charles S. Robinson, D. D., in S. S. Times.

"LET IT BE NEITHER MINE NOR THINE."

BY ELD. R. S. OWEN.

IN any contest between right and wrong, or between truth and error, when one of the contesting parties, rather than yield to the other, would see the object over which they were contending torn from them both, and destroyed, you have a sure indication that he is the one that is in the wrong. Solomon, the wise king, decided a case by this principle, and by it won for himself great renown for his wisdom. Two mothers are contending over the living babe. One is willing to see the child destroyed rather than given to the other. "Let it be neither mine nor thine," she says, and Solomon immediately decides the case against her. See 1 Kings 3:16-28.

Another case illustrating the same principle has been developed in this vicinity. While we

have been contending for the Sabbath of the fourth commandment, we have been opposed by the advocates of the first-day Sabbath. Both in private and in public lectures, they have contended that Sunday is the Christian Sabbath, and that we must obey the fourth commandment by keeping that day. But now appears a man, with sword in hand, prepared (?) to deal a death-blow at the fourth commandment, and the whole Sabbatic institution. He is an outspoken no-Sabbath man—claims that all days are alike, and that no Sabbath is binding in the gospel age. And lo! our strenuous first-day advocates bid him strike the blow. They invite him to their churches to preach his no-sabbath views, and thus virtually say to us, "Let it be neither mine nor thine." Hence many are deciding with us that the seventh day is the Sabbath of the Lord. Solomon's decision is a good precedent.

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.

THE SABBATH ARGUMENT IN A NUTSHELL.

BY ELD. D. M. CANRIGHT.

TEXT: "He said unto them, The Sabbath was made for man, and not man for the Sabbath." Mark 2:27.

THE Sabbath was made for man, because man needed the Sabbath. God's commandments are not given arbitrarily, or simply to show his authority. They are given because they are needed. Says the psalmist, "All thy commandments are righteousness." Ps. 119:172. That is, they are rightness. There is a principle of right underlying each of them. It would have been wrong to worship other gods if the Lord had never said it should not be done. The precept against murder did not make it wrong to kill. It was wrong in the very nature of things. The law was given because it was wrong. So of the commandments against theft, falsehood, adultery, etc. These things did not become wrong simply because there was a law given against them; but they were wrong from the very nature of the case, and the law was given to guard the best interests of humanity. The law grew out of God's love to man, and his desire to make the best possible provision for man's good. It would have been a great calamity to the race if such a law had not been given.

So of the Sabbath commandment. It is no exception. It was not given arbitrarily or merely to show God's authority, but because man's nature absolutely demanded just what this law secures to him. Had no Sabbath been provided by God for man, it would have been a great misfortune to the race. It was made for man because man needed it. Look at the facts a moment. That man needs a day of physical rest as often as one in seven, is abundantly proved by the experience of the world, and is now admitted by all intelligent persons. Man's physical nature is such that he cannot stand it to work on continually without frequent rest-days. All who try it soon become worn down, dispirited, jaded out, and ready victims of disease. Take two persons equally competent every way. Let one work continuously, without resting on the Sabbath, for a given period, say two or three years, and let the other carefully rest every seventh day, and it will be found at the end of the time that the one who has kept the Sabbath has done more work, has done it better, and is in a better condition physically, than the other man. Even beasts require this day of rest, and will soon break down if they do not have it. Careful observations have been made on this, until no intelligent person will deny that the principle is true. Man's physical nature, then, cries out for a weekly Sabbath. "The Sabbath was made for man," is God's answer to this cry.

Mentally, man needs the Sabbath. His mind is so constituted that it cannot be worked continuously without much loss, and danger of insanity, softening of the brain, or other permanent

injury. Careful observations have been made in the case of college students, lawyers, physicians, merchants, and the like, showing that those who study continuously without observing a regular rest-day, accomplish far less work than those who regularly rest every seventh day. Here, again, man's nature cries out for a regular rest-day, and God's response is, "Remember the Sabbath day, to keep it holy."

But man is a social being. His best good, his highest development, and his sweetest enjoyment, come from social intercourse. Isolate a person from all human society, and he soon becomes coarse, rough, and barbarous. He needs to associate with his fellows in order to refine, soften, and polish his nature. How important, then, that there be a regular day set apart for this purpose, when all shall assemble together for mutual intercourse in song, prayer, and Sabbath worship. How wisely, then, God commanded, "The seventh day is the Sabbath of rest, an holy convocation," that is, an assembling together. Lev. 23:3.

But above all, does man as a religious being need the Sabbath day. The first and great duty of his life is to remember and worship his Creator, and teach this duty to others. But if we had no stated day of rest, how hardly could this be accomplished. What would become of Sabbath-schools, Bible-classes, prayer-meetings, preaching services, and all that is secured by regular Sabbath observance? They could not successfully be held evenings, as people generally would be too tired, and the time too limited. If they were held irregularly or at long intervals, the interest in them would soon die out. The immense value of the Sabbath from a moral standpoint is far above that of any other one religious institution. Indeed, apparently, the worship of God could not have been maintained on the earth without it. All the nations who have forgotten the Sabbath have relapsed into barbarism. The ministers and churches that argue against any Sabbath day all find it necessary to keep a weekly Sabbath. They preach one thing, and practice another.

So, then, we say that the Sabbath commandment is as urgently demanded by man's nature as any other commandment. Had no provision been made for this universally felt want of the race, it would have been a great calamity, physically, mentally, socially, and religiously, the same as it would have been had there been no law against adultery, stealing, and the like. Jesus recognized the fact when he said, "The Sabbath was made for man." But if God made the Sabbath for man because he needed it, when should it have been made? Evidently as soon as man was created; for if man needs the Sabbath at all, he has always needed it as much at one time as at another, and if one people needs it, then all do, as much one nation as another.

There are three recognized dispensations in the Bible; viz., the Patriarchal, reaching from Adam to Moses; the Jewish, from Moses to Christ; and the Christian, from Christ to the end of the world. Now it is a fact that we find the Sabbath distinctly mentioned in the very opening of each of these dispensations. The first chapter of Genesis relates how God made this earth and all upon it. The second chapter says, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:2, 3. Here we have several important facts distinctly stated: 1. God made all things in six days; 2. He rested on the seventh day; 3. He blessed the seventh day; and 4. He sanctified it. These are simple, straightforward, historical statements of what occurred in Eden. If others choose to dodge these facts, philosophize them away, or wrest them from their evident meaning in order to save their theories, they must answer for it to God. We feel safest in abiding by the simple record.

Why did God take six days to make the earth? He could have done it just as well in one day.

Why did he rest on the seventh day? Certainly he did not become tired and need rest, for the Bible says he neither fainteth nor is weary. Only one reason can be given. Knowing the nature of man whom he had just created on the earth, God himself chose to set the example of resting on the seventh day at the very beginning of the earth's history, thus laying the foundation of the Sabbath in the very corner-stone of the earth, thereby giving man an institution and an example never to be forgotten. The record says that God sanctified the Sabbath day. To sanctify anything is to separate it from all others of a like kind, and set it apart for a holy use. I buy seven silver cups. I tell my wife that she can use six of them for table service, but the seventh one is to be kept and used only in the communion service. That cup is thus sanctified to a holy use. Thus Webster defines sanctify: "To separate, set apart, or appoint to a holy or religious use." Then, plainly, the statement is that God did set apart the seventh day for a holy use at the very beginning. As we have seen, this is where it should have been given to meet the wants of man's nature. So, then, we have the Sabbath at the opening of the patriarchal age, and we have evident references to its observance during that age afterward.

Coming down to the beginning of the Jewish age, we find the Sabbath very distinctly recognized, as all will agree. The Lord came down upon Sinai in the most terrible majesty, and with his own voice said, "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc. Ex. 20:8-11. The very way it is mentioned shows that the Sabbath was not a new institution, but one which they had known before. We could not reasonably be required to remember what we had never known before. Then in the reason which the Lord gives for keeping the Sabbath, he refers back to creation as the origin of the Sabbath. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." The Sabbath, then, originated at the creation of the world, and was plainly recognized in both the patriarchal and the Jewish age.

But now the question is, whether there is any Sabbath day, any holy day, in the gospel age, and, if so, what day it is. On this we appeal to the New Testament. Certainly it ought to settle plainly so important a question as this. Going to the very last book of the New Testament, which was written nearly at the close of the first century, and hence, some sixty years after the resurrection, we read: "I was in the Spirit on the Lord's day." Rev. 1:10. This settles one thing definitely, namely, that there is in the gospel age, the same as in the two preceding ages, a holy day, a day that belongs to the Lord. If all days were alike, if no one day were sacred to the Lord more than another, then there could be no sense in saying, "I was in the Spirit on Lord's day." True, this does not say that this Lord's day was the seventh day, neither does it say that it was the first day of the week, nor indeed what day it was. This must be learned from other texts. But it does show that under the gospel there is a day which the Lord claims as his. And this is just what we would expect, as we have seen that men absolutely need such a day of rest. That the Sabbath day is recognized in the gospel age is very plain in many texts. Here is one: "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down and spake unto the women which resorted thither." Acts 16:13. Here we have the Sabbath mentioned incidentally as a well-known institution. And this, remember, is in the New Testament, in the book of Acts, which was written A. D. 60, or nearly thirty years after the resurrection.

So, then, we have a holy day, a Sabbath day, distinctly recognized in the beginning of the gospel age, the same as in the beginning of the pa-

triarchal age and in the beginning of the Jewish age. But now arises the question as to which day this is. We find one class of Christians observing Sunday, the first day of the week. They say that this is the Christian Sabbath, the Sabbath taught in the New Testament. We find another class who keep Saturday, the seventh day. They claim that this is the Sabbath which the New Testament teaches. So, then, here are two classes of Christians keeping two different days, and both appealing to the New Testament for authority. To an ordinary mind it would seem that a simple appeal to the Scriptures of the New Testament ought to settle this question readily. Certainly it is a very simple and straight-forward question,—Which day of the week in the gospel is recognized as the Sabbath day? Sunday-keepers say that it is the first day of the week, while those who keep the seventh day as strongly affirm that it is the day before the first day of the week, that is, the seventh day.

Now let us go to the gospel, and see what it says. We will first read from St. Matthew. He was one of the twelve apostles. He wrote his gospel for Christians. To it all Christians go for the rules of Christian life. It contains the sermon on the mount, the Lord's prayer, and, indeed, the whole gospel of the new dispensation. It was written several years after the resurrection. In chap. 28:1, we read thus: "In the end of the Sabbath." Here we have the Sabbath distinctly mentioned. Now what day follows the Sabbath day? Sunday-keepers say, The second day of the week, or Monday. Seventh-day Adventists say, The first day of the week, or Sunday. Now let the record settle it. "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene," etc. On what day does the Sabbath come according to this? On the day before the first day of the week, that is, on Saturday. So this text plainly declares, as every one must see. "Yes," says one, "the seventh day was the Sabbath in the Jewish age, but the first day is the Sabbath in the gospel age." I beg your pardon, reader; the text we have just read is not in the Old Testament, but is in the gospel of our Lord Jesus Christ, the very Scriptures on which Sunday-keepers rely for proof that the first day of the week is the Sabbath. But we find that the text is directly against them; for it plainly says that the Sabbath is the day before the first day of the week.

We will call up another witness. Mark wrote the second gospel. He was one of Christ's disciples, and wrote for the Christian church. Thus he says: "And when the Sabbath was past, . . . very early in the morning, the first day of the week, they came unto the sepulcher." Mark 16:1, 2. This testimony is even plainer than the other. It says positively that the Sabbath was past when the first day came. How is it possible, then, for the first day of the week to be the Sabbath when Mark says that the Sabbath had passed before the first day had come? Remember that we are not reading in the Old Testament but in the New, written in the gospel age. People have become so accustomed to the thought that it is only the Old Testament which teaches that the seventh day is the Sabbath, that they can scarcely believe that these texts are in the New Testament, even when they read them. But they are there. And here is another one from St. Luke. Speaking of what the holy women did after Christ was crucified, he says: "And they returned, and prepared spices and ointments; and rested the Sabbath day, according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher." Luke 23:56; 24:1. Here we have several important facts:—

1. The holy women who had been with Christ during all his ministry, among whom was his own mother, who must have known what his mind and teachings were on the Sabbath question,—these women devoutly kept the Sabbath day after the death of Christ. They would not even engage in embalming him on the Sabbath day. In doing this it is said that they kept

the Sabbath according to the commandment.

2. The Sabbath was the day before the first day of the week. How, then, can Christians maintain that under the gospel the first day is the Sabbath? Strange that every one of the gospels teaches just the reverse of what Sunday-keepers claim on the Sabbath question. They admit that under the Old Testament the seventh day was the Sabbath, but assert that in the gospel dispensation the first day is the Sabbath. But here we see that all the gospels positively state that the Sabbath is the day before the first day of the week.

3. If these Christian women, the followers of Christ, kept the Sabbath day according to the commandment on the seventh day of the week, do not those who now work on that day which they kept, break the Sabbath according to the commandment? How can it be otherwise, according to the gospel?

4. The Son of God followed the example of his Father. God began his work on the first day of the week and finished it on the sixth day, Friday, and rested on the seventh day. As Jesus died upon the cross on Friday, he said, "It is finished," and ended his work. He rested quietly over the Sabbath day. First-day morning he arose and began his work again. Besides this, Jesus worked at the carpenter's trade during the most of his life. As every one knows, he rested the Sabbath day and worked the other six days; therefore he did many a hard day's work on Sunday. Now, if God made the world on Sunday, and Jesus worked on Sunday himself, I think it is safe for us to follow the same course.

(Concluded next week.)

Our Basket.

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

- A clean hand wants no washing.
- A bad day never has a good night.
- A heart unspotted is not easily daunted.
- I dare no more fret than I dare curse and swear.—*Wesley.*
- He that would be angry and sin not must not be angry with anything but sin.
- If you intend to do a mean thing, wait till to-morrow. If you are to do a noble thing, do it now.
- A good conscience is a continual feast; and a mind at peace through Christ is the antepast of Heaven.
- Do not give up; although your feet Slip and stumble, harder try; Trials you will surely meet,— But if you with courage greet, They will from you all retreat, By-and-by. M. A.
- Give the man such a heart as the Son of God described in the beatitudes, and a whole universe of sorrow cannot rob him of his blessedness.
- Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces.—*Matthew Henry.*
- There is no greater pride than in seeking to humiliate ourselves beyond measure, and sometimes there is no truer humility than to attempt great works for God.—*St. Cyran.*
- Humility is the source of all true greatness; pride is ever impatient, ready to be offended. He who thinks nothing is due to him, never thinks himself ill treated; true meekness is not mere temperament, for this is only softness or weakness.
- Practice to make God thy last thought at night when thou sleepest, and thy first thought in the morning when thou awakest; so shall thy fancy be sanctified in the night, and thy understanding be rectified in the day; so shall thy rest be peaceful and thy labors prosperous.—*Quarles.*

The Family Circle.

GIVE HIM A LIFT.

Give him a lift! don't kneel in prayer
Nor moralize with his despair;
The man is down, and his great need
Is ready help, not prayer and creed.

'Tis time, when the wounds are washed and healed
That the inward motive be revealed;
But now, whate'er the spirit be,
Mere words are only mockery.

One grain of aid just now is more
To him than tomes of saintly lore;
Pray, if you must, in your own heart,
But give him a lift, give him a start.

The world is full of good advice—
Of prayer, and praise, and preaching nice;
But the generous souls who aid mankind
Are scarce as gold, and hard to find.

Give like a Christian—speak in deeds;
A noble life's the best of creeds;
And he shall wear a royal crown
Who gives them a lift when they are down!
—Selected.

AFTER MANY YEARS.

HUGH PATTISON'S note reached me by a messenger. A liveried footman brought it to my house. If it had come through the post along with others, I think I should have tossed it aside unread. Hugh Pattison was my enemy, the one foe who had worsted me throughout my life. That he should even have dared to write my name upon the outside of an envelope, seemed to me an impertinence in him and a fresh wrong to me. But, breaking it open, I read as follows:—

"Tuesday.
"DEAR PAUL: Will you come and see me, and let us put things right, before I go out of this world? I have not long to stay in it, for I have met with a bad accident. The doctors say there is no hope, so perhaps you will come. If you do not, I think you will afterward wish you had. Come to me, Paul.
Your old friend,
"HUGH PATTISON."

Why, in his mode of address, apart from the matter of it, he wrote to me just as he would have done twenty-five years ago, exactly as if there were no lifelong wrong between us! It was amazing, and it was, also, irritating. But there was a drop of sweetness in it; for did it not somehow mean a triumph for me? "Alice must see this," I said, waving the letter in my hand as I hastened to the room in which I knew my wife was.

I need not give the talk between us. She, in her gentle way, advised that I should go. When I resolutely said, "No," her blue eyes became troubled with tears.

"Do go, Paul," she pleaded, putting her hands on my shoulders and uplifting her pale face to mine. "This sick man, when I was a girl, once asked me a favor, and I did not grant it. See him, and if you can any way make things right between you, it will take much bitterness out of your own life." Finally my wife prevailed.

Before I give the interview between Hugh and myself, I ought to explain how, from being such fast friends, he and I had come to be at enmity,—at least, how I had grown so bitter.

It may seem that my provocation was not enough; I can even understand that to some, until they pondered it, it might seem slight. Certainly, Hugh Pattison did not, in those far-back years, attempt to murder me; he had not even cheated or defrauded me, or brought disgrace upon me and mine. What he had done had been to upset all my life's plans, to rob me of the one chance of prosperity which had ever been offered to me. Practically, this had meant twenty-five years of non-success and comparative poverty to me, pinching trials for my wife, and countless disadvantages to my children, preventing me from bringing the boys up to the professions I had meant them for, and injuring the girls' social prospects. If any one will let his thoughts patiently follow all this out into its details, he will, perhaps, conclude that I had more grounds for hatred against the man who had done it, than at first sight appeared. To put it briefly, Hugh Pattison had spoiled all my life.

He had done it in the easiest way. The thing itself, looked at apart from hidden, special circumstances, was so common a matter in everyday life, and the manner of it was so ordinary, that some may think he was justified. Perhaps so, if only he had not been my oldest, closest, and, as it was imagined, most trusty friend. Does not that make a difference between two men, limiting what they may in fairness do toward each other? A professed friend surely is not at liberty to push his own interest to the disadvantage of his nearest associate, in the way he would be justified in doing where a stranger was concerned. Hugh Pattison and myself were engineers; and soon after we had completed our articles, nearly at the same time, a valuable appointment became open in connection with one of the leading lines of railway. Whoever secured it might consider that his position in life was made sure, for the office had increasingly large lucrative prospects in the years to come.

"I should have no chance against you, Paul," said Hugh Pattison. "I shall not try for it. Apply, and I am sure you will get it."

At some things belonging to our work, I was supposed to be quicker than he was; and I had unusually good recommendations to help me. I made the application, and it was understood by everybody that I had succeeded. Other competitors withdrew, and though the office had not been actually granted to me, I and my circle felt so sure of it, that I at once made arrangements for my happy marriage with Alice Scarsion. Judge, then, of my horror—for no other word will serve—when the news came that I was not to have the post, but that it was definitely given to Hugh Pattison. He, my supposed truest friend, had played the part of a snake in the grass, and had stung me most venomously at the last moment. For it was easy to understand how the plot had been successfully managed. At the last meeting of the company, only five days before, his step-mother's cousin had been appointed a director. It was this newly-gained influence, and not Pattison's merits, which had so unfairly got him the appointment, for which he had himself before admitted he had no chance as against me on any strict comparison of right claims.

Of course, he wrote me lengthy explanatory letters, but I tossed them into the fire unread. He tried to see me; if he had not withdrawn, I should have struck him to the ground. My marriage I would not delay; I was not going to have Alice humiliated in the eyes of the world. That step I never afterward regretted, so far as she, who is the best of wives, was concerned. But there had never come to me again any really satisfactory business opening; and, as children multiplied upon our hearth, toil had to increase also, alike for Alice and myself,—indeed, for her more incessantly than for me. Let me hasten to add that she had never shown any bitterness; I almost might say that, amid all our struggles, she never complained. What she did do was to try to soften my own feelings of discontent at the absence of better success. I used at times to be half irritated against her for doing so. The matter, I thought, was not brought so close to her, hiding at home, as it was to me, who had to go abroad; for I was continually having Hugh Pattison's prosperity thrust upon me, flaunted before me. His name was forever cropping up in business matters; the newspapers praised him for works which he would never have had the opportunity of planning but for supplanting me; I not infrequently saw him riding his fine horses or driving in his well-appointed carriage. He had never married, and long ago was known to be a wealthy man. Some five years ago, he had come to live in an imposing mansion in one of the adjoining squares. Several times in these twenty-five years he had made advances to me, but it had been the one bitterly heightening luxury of my life to reject them with increasing violence.

"No," I on these occasions unyieldingly said to myself, "I will accept no pompously-granted doles of help from one whose wealth is really mine, not his. But for his treachery, everything

Hugh Pattison has at this moment would be mine. He shall go on wrongly possessing it, but without any bargaining on my side."

It was to see the man who had thus affected my whole life that I was now, much to my own surprise, upon my way. As I passed through a cross-street, my eye fell upon a newspaper bill at a stationer's door, giving the contents of a later edition of one of the daily journals, and I there read a further explanation of the cause of my hasty summons. There was a line, "Shocking Accident to the Eminent Railway Engineer, Mr. Pattison—Fall from a Bridge!"

Involuntarily my steps quickened their speed. It was to a publicly-noted death-bed I was fetched. On reaching the stately mansion, I could not help the whisper which had grown so habitual to me escaping from my lips,—“You really are mine, not his!” Two servants, bending low, received me in the hushed hall. In going up the broad staircases, we passed works of art, and glimpses of luxury offered at every step.

I stood within his curtained chamber, and saw a white figure lying in the canopied bed. A very faint voice murmured,—

"Is Paul come? Go, nurse, please."

A dark female form rose from the hearth, and courtesied its way past me to the door. He and I were alone together. I could see how changed he was—the shadow of death was already falling on him.

"Thank you, good old friend, for coming," he said, speaking in just the customary tone of all those past years ago, only so much lower and weaker, as if the words came from far off. "I know it cost you an effort, for it seemed as if I did you a great wrong."

Seemed! My heart was hardening afresh.

"Don't be angry, Paul. The doctors say I have not much time, but I cannot go till we are friends again. I won't ask you to shake hands with me yet." He let the uninjured hand, which he had put out toward me, fall upon the coverlet; his other arm was in a black silk sling. "Feel under my pillow," he feebly went on. "There is a note I have had looked out from my papers for you. It will tell you how things really stood. I felt sure at the time you did not read my letters. I am not blaming you; very likely I should have done the same. The note is here, close to my shoulder. How is your wife? Well, I hope."

Hugh went on talking, while I, who as yet had not uttered a word, felt for this document he spoke of, and unfolded the yellow, time-stained, creased little pages. "I had a fall from a bridge I was inspecting—a loose plank tripped me. It isn't the tumble that has killed me," he continued, talking, I am sure, beyond his strength, to take the edge off the painfulness of the surprise which he knew would come as I read. "But the shock of the fall, the doctors say, has aggravated an old internal disease. They only—"

"Is this true?" I gasped.

A flash of blinding lightning could not have dazed me more with its fierce illumination than did the instant intelligence which struck me from the yellow pages of faded writing in my hand.

"You see, dear, good, impetuous old Paul," he soothingly recommenced, "there was no chance of your having the appointment."

"What is written here is—"

"False," he quickly added, even before I could speak it. "I know it; I said so then. But the lie was believed by the chairman."

It was the revival of a dastardly libel against my nearest relative, my father; a matter which, if true, might well have blighted the prospects of any son. It was not true. But I saw every second clearer and clearer that no board of directors of whom any one half-believed it, would ever have appointed me to any post.

"I did the best in the circumstances," went on poor, sinking Hugh, grasping tightly the hand I shamefacedly reached to him. "The situation was offered me, and I took it, always meaning that you, Paul, were to share its benefits,—you and Alice. I may send my love to her by you now. My savings are left to your children. Has she ever told you that I asked her to be my wife

before I knew things had gone so far between you?"

Another flash of blinding lightning enwrapped me as I sat there by the side of the dying speaker's bed. This, then, was what Alice meant by saying he once asked something which she did not grant.

"I determined to wed no woman since I could not have her. You have crossed all my life, Paul, for I have felt very lonely. But it no doubt was for the best; and you have been happy. I was always glad to think of that."

Could I believe my own ears? Was it I who, by winning good, true Alice, had clouded *his* life? But his faint tones began afresh,—

"I was a little pained, Paul, when I heard you would not use the carriage. But you will have to do so now, for it is yours, as the house is, and everything else. It always has been yours in one sense, Paul."

Why, these were my own words of malice, turned burningly against me unconsciously in love, making my punishment complete! I crept to his side, not hiding from him my crimson cheeks, and getting out the words as best I could,—

"Forgive me, Hugh!"

He seemed surprised. "What have I to forgive?" he asked, his strength fast ebbing. "May God forgive us all. I shall die easy, now that we are friends again, old fellow. Is Alice here?"

The next day, Hugh Pattison quietly passed away, with Alice as well as myself by his bedside. But they were my hands that closed his eyes; and what else would I not have done to keep with us my more than brother? He left with me a richer bequest than his worldly wealth, if I can but keep it by me,—the lesson of slow judging and quick forgiveness.—*Day of Rest.*

HOW TO GET RID OF A BAD TEMPER.

A LADY, head of a household, was troubled with an excitable temper. She had a good Christian servant come into her service. To this Christian girl she one day excused herself for her bad temper, and hoped the like would not occur again. She said, "O mistress, I do so pity you. I once had just such a temper as you have, and I can feel for you." "You had just such a temper as I have! Why, I should have thought that nothing ever moved you; and you had such a temper as I have! Why, what did you do with it?" "I swapped it away for Jesus; I gave it away to him, and took him as my Saviour. I took him, and he took my bad temper." "Oh, I wish he would take mine." "He will, mistress, if you will give it to him. It is too strong for you to conquer; but he can easily do it, if it all be given up to him." The mistress and maid knelt together, and Jesus was besought to do that definite and specific thing; and he did it, and that was like another family from that day.

—Truth will never die; the stars will grow dim, the sun will pale his glory, but truth will be forever young. Integrity, uprightness, honesty, love, goodness,—these are all imperishable. No grave can ever entomb these immortal principles. They have been in prison, but they have been freer than before; those who have enslaved them in their ashes have burned at the stake, but out of their ashes other witnesses have arisen. No sea can drown, no storm can wreck, no abyss can swallow up, the ever-living truth of God. You cannot kill goodness, and truth, and integrity, and faith, and holiness; the way that is consistent with these must be a way everlasting.—*Spurgeon.*

—There are some persons who are constantly asking for special rules of life. They would have an individual Bible with particular instructions for each hour of their lives; but Christ dealt with great principles which are to be the basis and motive of all action, and from these, with the aid of his Spirit, we are to draw out our own applications.—*Golden Rule.*

The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 18, 1881.

U. SMITH,
J. N. ANDREWS,

Resident Editor.
Associate Editor.

OUR NATIONAL AFFLICTION AND THE SABBATH.

THE following circular letter has just been received at this Office. We reserve a remark or two till the reader has perused the document itself:—

"TO THE EDITOR:

"The following brief appeal to the Christian churches of this country was voted on the day of President Garfield's funeral. Please give it a place in your columns, that the attention of churches may be called to this important question.

"OUR NATIONAL AFFLICTION AND THE SABBATH.

"At a meeting held in Wheaton College chapel by the Church of Christ worshipping therein, Monday, September 26, the following was adopted for circulation among the American Christians:—

"To the Churches of Christ throughout the United States—Greeting:

"In the calamity which our nation mourns to-day, and which we are now met to lament with humiliation and prayer at the call of our chief magistrate, we recognize the hand of a God of mercy and judgment, who as King of kings and Lord of lords is ruler of the nations of the earth, and at his will disposes of kings and magistrates. While with humble spirit we bow to the will of God, we confess also that our sins as a nation have deserved the stroke that removed our beloved and honored President, and that we shall truly improve by this dispensation only as we acknowledge and forsake them. To this end we address you, beseeching you in the name of our Lord Jesus Christ to make the voice of his Bride, the church, heard in this hour of trial. And we would respectfully suggest, as the sin of Sabbath-breaking is one of the most obvious and displeasing to God, that the churches of Christ, individually or collectively, unite in requesting Congress to forbid by proper enactment the transaction of public business upon the Sabbath day by any department of government, and that petitions to this effect be prepared, or obtained from the Sabbath Association of Philadelphia, to be presented by that society at the opening of Congress in December next."

The gist of all this is that President Garfield is dead, because the American people are not keeping Sunday as strictly as they ought. The plea would be well put, and sure to accomplish its end, if only the people were convinced that there was any connection between Sunday desecration and this great calamity. But the authors of the foregoing circular have something to do before this conviction will be entertained by any considerable class. Hence an effort to secure the enactment of Sunday laws on this plea is premature. The people must first be shown that there is somewhere some divine recognition of Sunday as a sacred day, some more than human enactment in its favor, and some example of regard paid to it by inspired men. But not a shadow of anything of this kind can be shown. Nevertheless, the circular is significant, as showing that some minds are taking this turn. And if some are, it would not be strange that many others should; so that ere long a majority of the people may be of that way of thinking. Then—

HOME TESTIMONY.

IN *The Health Reformer* of January, 1878, there was published an article on "True Temperance," from Mr. O. Waters, then station agent in this city for the Michigan Central Railroad. In the course of his article he pays the following tribute to the temperance principles and practices of S. D. Adventists. One of

our ministers solicits its republication in the REVIEW, that our brethren may have it to use as occasion may require. In the paragraph referred to, Mr. Waters speaks as follows:—

"Coming nearer home, as a citizen of Battle Creek, I point with pride to the society of S. D. Adventists, who have accomplished so much for the material prosperity and growth of our city. From small beginnings, from poverty, from obscurity, from derision that almost savored of persecution, they have emerged into a sunlight of fame that is as broad as our Republic, and is reaching out and making foothold in every part of the civilized world. Their motto from the outset has been, 'Keep the hody pure.' For this they have labored; and behold the result: From nearly all our homes we can look out upon the spires and domes that emblazon their house of worship, their halls of learning, and their temples of hygiene. Again, I say, Is it claiming too much to say that their rigid abstemiousness is the groundwork of their success and prosperity? Their daily life proves that it pays to be temperate, and their revenue from this source will, I predict, continue to pour its blessings in upon them until such time as the drunkard can be seen reeling among them; and so long as wood grows and water runs, this will never be seen if they continue to cultivate, educate, and control their appetites as to what they shall eat. In what they are accomplishing, they are making their lives sublime; for they are beautifying earth, ennobling its occupants, and glorifying God."

SHOCKING.

THE question, "What next?" has been repeatedly called out by the unchristian practices of many churches and church-members, during the last few years. But we doubt if any querist has ever contemplated anything in the line of spiritual apostasy on the part of churches or members more shocking than what is set forth in the following paragraph. To understand the significance of this as a sign that we are in the last days, read 2 Tim. 3:1-5. Is it not about time for the cry to be raised, "Come out of her, my people"? Rev. 18:4. The item we clip from last week's issue of the *Christian Herald*, an able Baptist paper published in Detroit, Mich. It says:—

"Many are the devices for raising money for religious purposes, and few are innocent. In one of our rural districts, a 'social' was held to procure funds for the purchase of a Sunday-school library. The exercises consisted mainly of dancing and drinking. Several young men went home intoxicated. Paul says of those who advocate doing evil that good may come, 'Whose damnation is just.' (The new version is milder—too mild for this connection.) Michigan is matched by Missouri. It is told of a church out there that their organ is loaned out at a dollar a night to play dance music, and the dollar helps pay the pastor."

THE CHARACTER OF TIMOTHY.

ST. PAUL is the most eminent minister of the Christian dispensation. Though Timothy in his youth labored with Paul during the later years of the apostle's ministry, he belongs properly, not to the first generation of Christian ministers, but to the second, and he was the most eminent minister of that generation. St. Paul speaks of him in the most affectionate manner as his own son in the faith, and one whose excellence was worthy of the highest commendation. His example is placed on record by the Spirit of God, that it might be studied by the Christian church in all ages. It is probable that the father of Timothy was not a Christian, at least nothing is said with regard to his piety. But the mother and grandmother of Timothy were persons of extraordinary excellence. 2 Tim. 1:5. From his earliest childhood Timothy was instructed in the Holy Scriptures. 2 Tim. 3:15. He profited by this instruction in yielding his heart to the Spirit of

God, and in obeying the truths which he learned from the Bible.

When St. Paul visited Derbe and Lystra the second time, it is said that he found a certain disciple named Timothy who was well reported of by the brethren, and he determined to take him with him as an assistant in his work. Acts 16:1-3. He calls Timothy his own son in the faith (1 Tim. 1:2), and it is therefore probable that Timothy was converted at the time of the apostle's previous visit to Lystra and Derbe. Acts 14:6, 7. John Mark, some years before this, had attempted to travel with St. Paul and to aid him in his work. But the labor was so trying and dangerous that Mark became discouraged and returned to Jerusalem. Acts 12:25; 13:13; 15:37, 38. But no such thing appears in the conduct of Timothy. He counted the cost, and having once entered upon the work, could never be turned aside from it, by persecution, by poverty and want, nor by the powerful temptations of Satan. He counted not his own life dear to himself. He was a partaker in the afflictions of the gospel according to the power of God. 2 Tim. 1:8. He fully knew the manner of life of the apostle Paul, and was an eyewitness of his persecutions and afflictions and a partaker of the same. 2 Tim. 3:10, 11. As a son, he served with the apostle in the ministry of the gospel. Phil. 2:22. And St. Paul bestows on him this remarkable commendation: "I have no man likeminded, who will naturally care for your state, for all seek their own, not the things which are Jesus Christ's." Verses 20, 21.

Timothy was not the only helper that St. Paul then had, nor was he the only one with Paul who was capable of preaching in an able and impressive manner. There were other ministers of Christ, and other helpers in the work of the gospel, with the apostle at that time, but Timothy was the only one, in the judgment of the apostle, whose eye was wholly single and whose motives were entirely pure. Others preached Christ and the truth; but the glory of God, and the salvation of souls, and the love of Christ, were not the only motives which prompted them. Their own honor, or worldly interest, or self-will had something to do with the part which they acted in the cause of Christ. They served Christ in part, but at the same time sought their own interest and were prompted by selfish motives in various ways while doing the work of Christ.

It was not thus with Timothy. He had looked into the law of God, and he knew that that law demands supreme love to God,—love which engages and exercises every power of man's nature. He had studied the life of Christ, and everywhere in that life he had seen the perfection and excellence of unselfish love. He had witnessed the life of St. Paul, and he sought to follow Paul as Paul followed Christ. He sought to bear the burdens of the work without murmuring. He sought to do the will of Christ without ever making that service subservient to his own interest. He did not inquire what would bring most credit to himself, but what would bring most honor to the cause of Christ. He did not seek to shun the burdens of the work and to place them upon others, but he cheerfully bore those burdens without murmuring. He was not made unhappy because others were more honored than himself. He knew that he must come to the Judgment, and he was only anxious to meet the approval of the Judge at the last day.

Whence came this excellence in the character of Timothy? Like Paul and like Elijah he was a man with the same passions with ourselves. Acts 14:14, 15; Jas. 5:17. But the grace of God had changed the heart of Timothy. The work began in early life, when he first repented of his sins and was first taught to believe on the Lord Jesus Christ. That work progressed with him day by day, through his whole Christian experience. As a minister of Christ, we see in him a remarkable example of unselfishness, neither seeking his own advancement, nor his own pleasure, nor his own worldly interest.

But this nobility and excellence of character was

not developed in Timothy in a moment. He had many an agonizing conflict with the evils of his own heart. On innumerable occasions he had to choose between his own self-interest and the interest of the cause of Christ. And in like manner he was tested with regard to the pleasures and honors and vanities of this life. Not once nor twice nor a hundred times only was he brought to choose between the glory of God and his own selfish desires. Times almost without number was he brought to this test, and in the hour of conflict, when he felt the extreme force of temptation, he called on God for help.

Timothy vanquished Satan in this warfare, by putting on the whole armor of God, and by praying always with all prayer, and watching thereunto with all perseverance. Eph. 6:11-18. Other ministers of Christ thought it enough to preach the truth to others, but Timothy practiced in his own life what he preached as a minister of Christ. It was of little consequence to Timothy whether others appreciated the sacrifice that he made, or understood the motives from which he acted. His work was naked and open to the eye of God, and he knew that at the last day he should be judged according to his works.

He has left an example worthy to be imitated by every minister of Christ, and by every disciple of Christ, however humble may be their lot. He has shown the excellence of the religion of Christ and the power of grace to triumph over the weakness of human nature. He has finished his course with joy. He sleeps in Jesus, awaiting the final triumph of the saints. The "Well done" will be spoken to him, because he has done well, and he will enter into the joy of his Lord, the joy which Christ shall experience in seeing others saved through his efforts. The excellent grace of Christ is able also to transform our natures, if, like Timothy, we yield ourselves to obey it.

J. N. A.

THE MISSOURI CAMP-MEETING.

This meeting was held according to appointment, at Warrensburg, Mo., Sept. 30 to Oct. 4. It was not a large meeting, rather smaller than last year, but an excellent one. Union and love prevailed, and God's Spirit was present. One principal reason why our meeting was small was the great drouth which has cut off the crops, the corn especially. So the brethren feel very poor. Sickness also kept away some. Owing to a mistake in the published appointment of the meeting, bringing its commencement upon Tuesday and its close Monday, there was some confusion in the beginning and closing of the meeting. When I reached the ground Wednesday forenoon, Eld. Wood was preaching, and the meetings continued till the next Tuesday morning.

There was a good deal of disappointment among the citizens of the place that Eld. Farnsworth was not present. He was expected, but was kept away by his own poor health and that of his wife. His absence made the burden of labor pretty heavy on me; but Elds. Wood and Chaffee took hold with good heart and helped much in the preaching and in other ways. The weather was unpleasant much of the time. At first, for two days we had very heavy and disagreeable winds, then a rainy, damp time; so our congregations were not as large as otherwise they would have been. Still the people from the village turned out quite well, and listened attentively, and we hope some will be benefited permanently. I think Warrensburg will be a good place for lectures at some future time. The citizens have treated us very kindly.

Our meetings were good, especially toward the last. I have not felt more free in preaching at any place the present season. It took hold of the hearts of the people. On the Sabbath our meetings were solemn. In the afternoon nearly one-third of those present came forward for prayers, among whom were many of the young people, who should become active workers in the cause. Some of these had become too much enamored with the fashions of the world. Good con-

fessions were made, and we hope their solemn pledges will not be forgotten. The meetings on Monday were also good. Special efforts were made to help all who could be reached. Eleven were baptized by Eld. Wood. Our closing meeting was a precious season. Many were in tears, and the testimonies were given in rapid succession.

In many respects a good and wholesome change has gradually been shaping itself the last few years in Missouri. The whole spirit of the Conference is changed. Systematic benevolence is just about double what it was several years since, though our numbers have not greatly increased. Now the ministers are well supported and young men are coming up who we hope will add to the strength of the Conference. Eight received licenses besides the two ministers who received credentials. Some of these we hope will become useful ministers of the word. Fields are opening for labor. Quite a number have embraced the truth the past year. At one place twenty-four were keeping the Sabbath, as the result of a few weeks' labor. The tract society also stands in a much better position than last year. Of the debt of a thousand dollars due then, all will be paid off with the money now collected, save less than one hundred dollars; and some five or six hundred dollars of pledges will remain, which we must invest in books when our debts are paid. We shall not rest satisfied till the Missouri T. and M. Society is out of debt, and has a capital of at least \$1,000 invested in publications for work in the good cause. We have been much encouraged by the willingness of the brethren to pay off the debt and to stand by us in getting things in better shape.

We labored quite earnestly to beget a missionary spirit among the brethren during the meeting. This is the great thing lacking at present everywhere. We shall never see the cause move forward with great power till many among us are found willing to consecrate themselves to the work of the true missionary, as Judson did, and as Livingstone did. When our people come to feel that souls saved are far more valuable than a carload of wheat, or cattle, or hogs, they will be willing to work for them something as they now work for these objects. Will our people believe this?

Monday night, after the preaching service, we had a T. and M. meeting, intending to close up in a short time, and finish the session. Some doubts were expressed by a brother, of our ability to accomplish much in this branch of the work, when one after another arose and began to give their experience in the missionary work. One had sent some tracts, and some had begun to keep the Sabbath; another some copies of the *Signs*, and so on. It became a regular experience meeting. Oftentimes a tender chord was struck, and many were in tears. Our meeting lasted till near midnight, and almost every one stayed. It was truly a remarkable meeting. The brother first mentioned thought he should have to take hold again, and see if he could not do more for the Lord in the missionary work. I hardly thought there was as much of the missionary spirit among the brethren. I think I was never in a meeting of the kind so interesting. We could not retire till near 1 A. M., and arose at 3:30 for our parting meeting, which was also a precious season. As usual, those who went home before the close lost the best part of the meeting.

I tried, on account of a multiplicity of cares, to get the brethren to elect some other man as president of the Conference for the ensuing year. But they held me, and I could not get away without utterly refusing to serve. I have considerable hope for prosperity in the future in the Missouri Conference.

GEO. I. BUTLER.

—I have found nothing yet which requires more courage and independence than to rise, even a little, but decidedly, above the par of the religious world around us. Surely the way in which we commonly go on is not the way of self-denial and sacrifice and cross-bearing which the New Testament talks of.—*Dr. J. W. Alexander.*

WHAT SHALL WE DO?

ALLOW me to ask each one of our brethren and sisters in Vermont, and especially each of our preachers, What shall we do? In laboring for the salvation of souls, how can we the most successfully use our time, our strength, and our means? Says Paul to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

To do this, there must be meditation, reflection, and prayer, accompanied with good works. In this way men may be "approved of God," and finally hear the words, "Well done, thou good and faithful servant."

In the matter of securing ministerial help for our State, we have been doomed to repeated disappointment. On our part we did everything the past summer to welcome promised help, and I am sure that the General Conference Committee did all they consistently could to favor us with help, which they well knew we needed.

But what shall we do? Shall we sink in discouragement? No, never. The efforts of those who labored with the tent the past season were in some measure blessed. These preachers should not be discouraged, beat a retreat, and go home. "Try, try again," should be their motto. Those who hold credentials or papers of approval from the Conference to improve their gift in public, should not disappoint the hopes and expectations of their brethren. In accepting licenses it seems to me our young men have virtually said, "We will improve our gift."

How appropriate and forcible the words of Paul here, "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

God has heretofore blessed the labors of our young men in Vermont, and when we were assured by one who had been at home most of the time the past two years, that his intention is to give himself to the work of God in the future, our hearts were glad.

In the most hurrying season of the year it is difficult to reach men and call them out to our meetings; hence tent-labor sometimes accomplishes but little. But now the long evenings are here. And the time for holding meetings is and will be for a while more favorable than in mid-winter. Will our preachers improve the present, and fill in all the time possible in visiting, colporting, and preaching the word of life? And will all of our brethren and sisters remember these servants of God, as they go out to labor in the vineyard of the Lord? And may they turn many to righteousness.

A. S. HUTCHINS.

Battle Creek, Mich., Oct. 12.

MAKING RESTITUTION.

RECENTLY, after preaching a sermon on the sinfulness of sin, showing how sin pollutes a person,—corrupting his life-blood, eating like a canker, and destroying like the leprosy,—and how the curse of God rests upon the house of the thief or liar, a young man came to me, and with much feeling confessed that he had, years ago, pilfered from his employer little sums, amounting, perhaps, to seventy-five dollars. He felt troubled about it. What should he do? This happened years ago, when he was wild and reckless. The money was squandered, and he now has but little. No one knew it but himself and God. Of course, I could give only one answer,—restore what he had taken. There is no other honest course, no other way to clear the soul before God. This he said he would do. In this I am sure God will bless him.

Are any who read this article in a similar condition? Have they at any time stolen, defrauded, or in any way cheated any person? No matter how long ago, the stain is upon them, the curse hangs over them, and the record will meet them in terrible distinctness in the Judgment, if not made right before. Restitution is what is plainly required where it is possible.

D. M. CANRIGHT.

WAIT NOT.

BY MATTHEW BAIRD.

Do what good thou canst to-day,
Wait not for the morrow;
Other hearts beside thine own
Burdened are with sorrow.

Wait not for the clouds to lift,
The stars to give their shining,
'Neath a heavier load than thine
Are many souls repining.

Go, and in the Master's name,
Do thy best endeavor;
Remember that the promise is,
"I am with thee ever."

Through the night, "the long, dark night,"
Our foes may give their scorning;
But the promise still remains,
"Joy cometh with the morning."

Wait not, then, O burdened one,
Nor for the day be pleading;
The Hand that shades thy longing eyes
Is now thy footsteps leading.

Barry Co., Mich.

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.

DENMARK.

SEPT. 13, I left Christiana on a steamer, and landed in Copenhagen next evening. As we came into the harbor, the ships were adorned with innumerable flags, in honor of the king, who had just come home from Russia, where he had been visiting his daughter. I held two meetings in the city in the chapel of the Disciples. Their minister received me very cordially indeed. He had advertised my meeting in four papers before I came, and invited me to speak on the prophecies the second evening. Two Baptist ministers were also present the last evening. They manifested much cordiality in conversation. Several subscribed for our papers.

Thursday, I came to Ringsted, and found our dear Bro. Brorson. He has labored on Sjælland, not without some success. There are some open doors for the truth on this island. On the Sabbath, twenty Sabbath-keepers assembled, besides Bro. Brorson and myself and a few others. Sixteen took part in the ordinances. Four persons united with the church. There are now about twenty-four Sabbath-keepers on Sjælland, and we hope soon to gain some more. The labors of Bro. Jaspersen on this island have not been in vain, although fruit did not appear immediately. The Baptist minister in Copenhagen told me that Bro. Jaspersen had been instrumental in breaking down the prejudice of the Baptists, to a great extent. He seemed to be sorry that Bro. J. had left.

On Sunday we held four meetings in different places. Some manifested an interest in the truth. Monday evening we had a meeting in Stedstrup, and Tuesday evening in Saaby. In both places the house was filled with attentive hearers, and in the latter place many stood out doors by the open windows, the room being taken up inside. Wednesday we went to Copenhagen. As we passed through the city, we got into a crowd of many thousand people who had assembled to witness the uncovering of the statue of some old hero. It was a present to the State from a rich beer-brewer. The king showed himself, speeches were made, and guns fired. The people are far more interested in such idols than in religion. In the afternoon we took passage on a steamer to Aarhus. It stormed considerably, but we got safely on shore, and came to our brethren in the vicinity of Hellum about noon. We had a meeting in the evening. They were glad to see us, and to be encouraged in the blessed hope. The Conference will meet to-morrow and next day.

The harvest is very late this year, it has been so wet and cold. There is a great deal of oats and some barley and wheat still standing in the field.

Pray for us, and the mission in this country, that some sheaves may be gathered for the heavenly garner, and many precious souls from these parts may meet their brethren from other countries with joy in the great day.

J. G. MATTESON.

Lindrup, Denmark, Sept. 23.

IOWA.

Smithland.—I met with this church Oct. 1, in their regular quarterly meeting. The attendance was good. After preaching Sabbath morning, a social meeting was held in which nearly every one took

part. Some who had been on the back-ground made a new start. Good confessions were made, and a spirit of union prevailed. We trust this occasion was the beginning of better days for this church.

R. C. PORTER.

INDIANA.

Churubusco, Oct. 11.—We returned here after our good camp-meeting, and continued our meetings in the tent. The turnout has not been so good as it was before, yet it is fair. It has been so cool and wet that we have put two stoves in the large tent, which makes it quite comfortable. We are now in the midst of the Sabbath question. Some seem much interested, and talk of obeying. Brethren, we hope we have your prayers that a work may be done here that will honor God.

W. W. SHARP.

VICTOR THOMPSON.

MICHIGAN.

Sherman City, Isabella Co., Oct. 3.—We are still in the truth, united, and of good courage in the Lord. Of late, two have taken up the cross, and are trying to live out present truth. There are now nine adults keeping the Sabbath here in Sherman. I think several will soon request baptism. We have invited in our near neighbors, and explained our views to them, and as a result, prejudice has been removed to a great extent. We desire so to live that we may gather with Christ.

We have prayer-meeting and Sabbath-school. Our s. s. for the year will amount \$25 or \$30.

J. B. TINKER.

OHIO.

Richmond, Oct. 10.—Last evening we closed our meetings at this place, after continuing them seven weeks. This is a new field, and when we began, much prejudice existed against us. This soon gave way, and we had the support of the better class of the community. At the end of four weeks, we took down our tent, and by permission occupied the Baptist church till our meeting closed. The Baptist minister withdrew his Sunday evening appointments to give way for ours. Our expenses were all met by donations. We received on periodicals and from book sales upwards of \$70.00. Ten or twelve have decided to keep all the commandments. The most of these were converted from the world.

Bro. and Sr. Guilford return to their field of labor in Dist. No. 6, to labor on in the good work of God. I now expect to spend a few weeks in visiting the churches in this district, and then return to follow up the work in Richmond. Bro. Saxby, who has been with us, will labor with me the coming winter.

R. A. UNDERWOOD.

MAINE.

Woodstock, Oct. 5.—Left home for this place Sept. 9. Preached the funeral discourse of Bro. John Bryant, who died last June, after a sickness of about thirty-six hours. Commenced meetings Tuesday evening, Sept. 13, at the Perkins school-house, in South Woodstock. Have held in all seventeen meetings, and as the result seven have commenced to keep the Sabbath. The Lord has given freedom in speaking, and has carried the truth home to the hearts of those that have heard.

As yet we have had no open opposition from outsiders, but are sorry to say we have not received that encouragement from some of our brethren in the Woodstock church that we expected. I believe when one of our ministers is holding meetings in the vicinity of any of our churches, the members of that church should make an effort to attend the meetings as often as possible, to throw their influence in favor of the truth.

My wife is with me. Her health has very much improved since we came up among the hills and mountains of Oxford county. We need the prayers of our brethren.

SAMUEL J. HERSUM.

Burnham and Clinton.—Oct. 1, 2, I met with the brethren and sisters at Burnham. Our meetings were good, and we trust profitable. On my arrival, I was informed that a lecture was to be given Saturday at 7 P. M., at the Freewill Baptist house, setting forth the reasons for Sunday-keeping. So we all attended. As usual, the speaker made many statements about the Sabbath, calling it a Jewish institution, and saying that the stoning penalty was still in force if the Sabbath was still binding; but he forgot to tell us that the death penalty was attached to murder, theft,

adultery, etc., as well as to the fourth commandment, and that if the law against murder still exists without this penalty, then the Sabbath law could, just the same. He claimed that the Sabbath had been changed from the seventh to the first day of the week, but said there was no positive command for the change; so, of course, Sunday-keeping rests upon human authority, not divine. I thank God for a faith that does not rest upon the commandments of men. Matt. 15:1, 9.

A review of the main points was given in the Seventh-day Adventist chapel, on Sunday, at 2 P. M., we hope with good effect, before a candid and attentive audience. The truth never looked better.

Oct. 8, 9, I met with the brethren at Clinton. Our meetings were free, and all present seemed firm in the truth. Ten copies of the *Instructor* were ordered for the Sabbath-school. Two have commenced to keep the Sabbath here of late. The meetings are excellent.

J. B. GOODRICH.

Clinton, Oct. 10.

MINNESOTA.

Riceland, Bath, and Meriden.—I left home Sept. 14, and on the way to Riceland, held a meeting near Aiden. A little more than a year had passed since I had visited the brethren at Riceland, and our meeting on this occasion was a mutual pleasure. We had preaching and social meetings as often as we could, and I visited them at their homes. They raised \$56 to carry on the work on their meeting-house.

The 23d, I went to Bath, where a part of the church reside. They have a very interesting Sabbath-school. It was voted to make a small donation to the State S. S. Association. I held a quarterly meeting here. One was added to the church by baptism. Several have moved away during the past year. We celebrated the ordinances the evening after the Sabbath, and the Spirit of the Lord was with us. Our meeting lasted till 1:30 A. M.

The 29th, I went to Meriden. Here also we held quarterly meeting. One was baptized, and a letter was granted to one. When I first came here, about a year and a half ago, I found the brethren much discouraged, and they seemed to have no confidence in one another; but the Lord helped us, and we had many precious seasons together. Now I find them in perfect harmony, and new ones have embraced the truth and are added to their number. This is as it should be. May the Lord still bless them. I now go home to help in our general meeting at Golden Gate.

L. JOHNSON.

RHODE ISLAND.

Lafayette and Curtis Corners.—Oct. 1, I met with the church at Lafayette. We had a good quarterly meeting. All seemed to be taking new courage in the Lord. The church numbers eleven members; the V. M. society, seven. The tithe for the past quarter was \$43.70. And yet we see chance for reform in every branch of the work.

The 8th and 9th I attended the district quarterly meeting at Curtis Corners. On the Sabbath, the Lord helped in a special manner to set the claims of his word and Spirit before the people. The subjects of love, faith, and benevolence were considered, also that of dress; and as I read from Testimony No. 30, the duties enjoined were impressed upon all our hearts with great power, and a decision was made by a number of the sisters to follow the Lord's counsel in regard to dress, as well as in everything else. And we hope the work will spread from heart to heart until every sister professing to be a Seventh-day Adventist is found in harmony with the mind of the Spirit of God. We hope also that the brethren will not be found behind in the things required of them, but that all the tithes may be brought into the Lord's treasury. Then the blessing of the Lord will be bestowed freely and fully.

The Lord willing, I will soon go to Hampton, Conn., to hold meetings in new places as the way may open. I feel anxious to see the third angel's message prosper in Connecticut. I believe it to be as good a field as there is in the New England Conference. We trust we shall have the prayers of all the faithful, that the Lord may lead us, and bless his work in our hands.

I. SANBORN.

GEORGIA.

Brooks, Colquit, and Thomas Counties.—I returned from the southern part of this State on the 27th ult., after an absence from home of one week. I preached in the counties of Brooks, Colquit, and Thomas. Appointments were made for me beforehand, but leading men of other denominations made appointments to hold meetings of their own at the same time,

so as to keep the people from attending my meetings. I was also misrepresented, and my congregations were generally small. Arrangements will be made very soon, I think, so that I can go back and hold a series of meetings at one place; and I hope that some good can be accomplished. My preaching, I learned, was well received by the few who heard it. I baptized one white man on the 24th ult. There was a colored woman who was willing to be baptized, but her husband objected.

I found three white persons in Brooks county who are keeping the Sabbath. They appeared anxious to learn all they could of the Bible. One of them is the author of a letter quoted in the REVIEW of Aug. 16. He is an old man, and was quite a slave to tobacco. He threw his tobacco away, and said he intended to give it up. I hope he has done so. He is a poor man, and has an afflicted wife. He has been turned out of the church to which he belonged, because he contends for the plain teachings of the Bible. The other man is boldly preaching the truth from the stand. He is a man of fine sense, and has a pretty good English education, and I think he will become an able worker in the cause of present truth if his poverty does not discourage him. His name is Henry Lastinger, and he resides in Thomas Co., Ga. His wife is a good woman, and will go with him. They have five children.

Brethren, pray for the prosperity of the cause in this State, and pray for me. W. F. KILLEN.

Macon, Oct. 4.

WISCONSIN.

Whitehall.—We commenced meetings here in the tent, Aug. 19. When we came, we did not consider this a very good field of labor, but as there were several brethren living in and around this village, we hoped others might be led to see and obey the truth, and that a church might be formed here. But from the very first, nearly everything seemed to work against us. From the time we pitched our tent till we took it down, Sept. 28, we did not have a continuous week of good weather. Several times our meetings were broken up for a number of days at a time. When the weather was good, farmers were very busy taking care of their grain. Last week much of the grain still remained unstacked. Bad roads prevented people who lived in the country from coming to our meetings. When the weather was fine, our congregations were fair, yet fluctuating, which was a bad feature. Much indifference was also manifested by believers and skeptics, and of the latter class there were many. The example of some who professed to be commandment-keepers was very bad, and the cause had been much injured by this means. Oh that our people could realize the importance of living up to their profession, and thus being a blessing to the cause instead of a curse. One old man who at first attended our meetings, and who had been subject to fits of insanity for a number of years, was taken with his old complaint, and of course the attack was attributed to our meetings. This also worked against us. Though his physicians did not attribute his insanity to our meetings or doctrines, yet we were blamed for it.

While there, we advised the brethren at Plum Creek, formerly known as the Whitehall church, to disband; for they had not held meetings for a very long time, nor would they, as long as matters were in such a bad condition; and as we expected to form an organization at Whitehall, we advised them to join there. One family decided to obey the law of God, and a few others are interested, and we hope they also will see and obey the truth. Last Sabbath we had intended to form an organization, but bad roads and high water prevented many of the brethren from coming to the meeting, so we were compelled to postpone this work till some future time. Bro. Ingalls and family, who live in the village, assisted us much, and have our sincere thanks. May the Lord reward them. They would be very glad to have any of our ministers passing through Whitehall, call on them, and also preach to them whenever they could get the appointment in time to be circulated.

O. A. JOHNSON.
T. B. SNOW.

Oct. 2.

INDIANA H. AND T. SOCIETY.

THE Indiana H. and T. Society convened on the Marion camp-ground, Monday, Sept. 26, at 1 p. m. Meeting opened with singing, "Water, Pure Water," and prayer by Eld. J. O. Corliss. Reading of minutes waived.

The President of the Society being absent, Eld. S. H. Lane was chosen President *pro tem*. On

motion, the Chair appointed Committees on Nominations and Resolutions.

Remarks were made by Eld. Corliss, showing the effects of alcohol and tobacco upon the system. Dr. Wm. Hill, President of the Society, then interested the audience for a half hour with remarks well calculated to awaken a greater desire to do something in this branch of the work. He illustrated his subject by means of charts showing the effects of alcohol upon the stomach.

The Committee on Resolutions submitted the following:—

Whereas, Intemperance is a blight upon our State and nation; therefore—

Resolved, That we indorse the present move for a prohibitory law in our State.

Whereas, The health and temperance work which now claims our attention is one of immense importance, and is in many ways essential to our well-being; and—

Whereas, Health is a precious boon tending to confer happiness, and temperance is a foundation of health; therefore—

Resolved, That temperance among us as a people should be more thoroughly advocated and practiced than it now is.

Resolved, That it is the duty of each minister to make the promotion of temperance an important part of his work.

Whereas, System and agitation are necessary to the success of any work; therefore—

Resolved, That we recommend the organization of local societies among our people wherever they can be maintained.

Resolved, That members should supply themselves with health and temperance literature, that they may be prepared to advocate its usefulness in their religious work.

These resolutions were unanimously adopted.

The Nominating Committee reported as follows: For President, Wm. Hill, Rochester, Ind.; Secretary and Treasurer, Sadie G. Edwards, Kokomo, Ind. These nominees were elected.

Adjourned *sine die*. Wm. Hill, Pres.
Sadie G. Edwards, Sec.

INDIANA S. S. ASSOCIATION.

The fourth annual session of the Indiana Sabbath-school Association was held at Marion, Grant Co., in connection with the camp-meeting. The first meeting was called Sept. 22, at 9 a. m. Prayer by Eld. W. W. Sharp. The report of the last meeting was read and accepted. It was voted that ministers present be invited to participate in the deliberations. Fifteen schools were represented by twenty-one delegates. The meeting then being open for remarks, cheering testimonies from members of the different schools followed in quick succession. Eld. J. O. Corliss favored the Association with some stirring remarks.

Voted, That the Chair appoint the usual committees. The President announced the following: On Nominations, W. W. Sharp, Victor Thompson, Preston Stanley; on Resolutions, W. A. Young, Wm. Covert, John Richards.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 26, 9:30 A. M.—Prayer by Eld. Wm. Covert. The Committee on Nominations presented the following-named persons for officers for the ensuing year: For President, J. M. Rees; Secretary and Treasurer, Leanna Morrell; Executive Committee, J. M. Rees, Preston Stanley, and E. L. Fortiner. These nominees were elected to their respective offices by unanimous vote.

The Committee on Resolutions presented the following, which were adopted by the Association:—

Resolved, 1. That our teachers and scholars should feel the necessity of a more thorough and extended study of the lessons.

2. That we recommend that our superintendents and teachers secure and study such lesson helps as will assist in teaching, and in all that pertains to Sabbath-school work.

3. That all our schools are hereby requested to keep complete records.

4. That we recommend that teachers' meetings be held by all our schools, if possible.

5. Whereas, The Sabbath-school work has been greatly injured in some schools by the injudicious change of superintendents; therefore—

Resolved, That we discourage the habit of change without sufficient cause.

Adjourned *sine die*. J. M. REES, Pres.
Mrs. VIOLA SHROCK, Sec.

NEW YORK S. S. ASSOCIATION.

MINUTES OF THE FOURTH ANNUAL SESSION.

THIS session was held in connection with the camp-meeting at Hornellsville, N. Y., Sept. 9-19, 1881.

The first meeting convened Sept. 11, the President, Eld. M. H. Brown, in the chair. Prayer was offered by Eld. D. T. Fero. The Secretary being absent,

Nettie Holt was chosen Secretary *pro tem*. Seven schools were represented by delegates. Two other schools were supplied with delegates chosen at this meeting. The minutes of the last annual meeting were read and approved.

A motion was made and supported that the Chair appoint the usual committees. It was also voted to accept the invitation given by the Pennsylvania Sabbath-school Association to act conjointly with their Committee on Resolutions.

Adjourned to call of Chair.

A second meeting was called Sept. 15, at 5 p. m. After the usual opening exercises, the minutes of the preceding meeting were read and approved.

The Committee on Nominations submitted the following names for the consideration of the Association: For President, M. H. Brown; Secretary, Mrs. N. J. Walsworth; Executive Committee, M. H. Brown, M. C. Wilcox, G. D. Ballou, E. W. Whitney, E. M. Plumb. This report was adopted, and the officers elected by considering each name separately.

Meeting adjourned to call of Chair.

A joint meeting of the New York and Pennsylvania Sabbath-school Associations was held at 5:45 p. m., Sept. 15.

The following resolutions were presented, and separately adopted:—

1. Whereas, We believe that God's directing providence is especially manifest in bringing to its present interest the Sabbath-school work among us, and

Whereas, It is evident that greater responsibilities rest upon us than we have yet realized in connection with this work, therefore—

Resolved, That we will seek for help from God to realize our obligations as parents, teachers, and officers, and so to meet them as to help our precious children and youth to form righteous characters, and to clear ourselves from their blood.

2. Whereas, The demand upon the finances of the Association are such that an increase of means is necessary, therefore—

Resolved, That we recommend our schools to faithfully carry out the plan of penny contributions already adopted; and in addition we recommend that teachers as far as practicable, receive said contributions in classes.

Instructive remarks were made upon these resolutions by Elds. Haskell, Hutchins, and others.

After a few remarks by the President of the New York Sabbath-school Association, the meeting adjourned.

M. H. BROWN, Pres.
Mrs. N. J. WALSWORTH, Sec.

THE SOUTHERN FIELD.

THE event of greatest interest connected with the progress of the truth in this part of the South during the month just closing, has already been given in my report of the camp-meeting. I can add that three came into fellowship with us during the meeting, and one at the monthly meeting in Washington county on the third Sabbath and first day.

I came to Jackson Co., Miss., after the camp-meeting, to spend a week or two with Bro. Clark, and find a little rest by a change of place. Bro. C. has been alone in the truth for years. He has had a good measure of the missionary spirit, and has done considerable to get reading before the people. His zeal has been so great that all, for many miles around, know us as a people, and our views.

C. O. TAYLOR.
Sept. 30.

CAMP-MEETING IN MISSOURI.

THIS is not a report, but simply a brief notice of our good meeting at Warrensburg, Johnson Co., Mo., the same place where we met last year. Warrensburg is the county seat of Johnson county, and is very pleasantly situated on the Missouri Pacific Railroad. It is an old place, dating back many years previous to the building of the railroad. The business part of the city is new and modern in style, while the old town is more plain in appearance.

The time was occupied as usual with meetings, all of which were occasions of deep interest and solemnity. Good order and cheerfulness prevailed, and a sense of the importance of eternal things rested with weight upon the assembly collected from all points. There was evidently a desire to improve the time.

Eld. Geo. I. Butler brought with him to this meeting his usual earnestness and force and good cheer. His ministrations were acceptable, and found way to the hearts of all. His experience and zeal, and ardent love for the cause, prompt him to the most assiduous and systematic labor, just what is needed at a camp-meeting. Bro. Butler has had to face many discouragements in his work here; but from year to year he has seen some grounds of hope, and from a chaos of confusion, dishonesty, and selfishness, he sees the cause still advancing to a higher plane.

Eld. Butler was assisted by Elds. Wood and Chaffee, and, best of all, by the Spirit of the Lord, which was present to encourage and bless; otherwise, all human aid is of no avail.

The heavy rain did not abate the interest; the dampness in the atmosphere was little heeded. Quite a number of youth and others made this an occasion of lasting importance by openly enlisting in the cause. The business meetings were occasions of great interest. A sense of the solemnity of the work seemed to pervade all our meetings from first to last. The last meeting of the T. and M. society was unusually interesting; it continued far into the night, the interest unabated to the close.

The closing meeting at 4 p. m. Tuesday, quickly came. All said farewell, the tents were rapidly packed away, and the company of believers in unpopular truth were soon on their way to their homes, all of them strengthened and encouraged, hoping not to wander from the narrow way, but to press upward and onward, till the end shall come, when the Life-giver will wake the slumbering dead, and gather his scattered flock to the place prepared.

While life shall last, may we never forget the vows made, and the instructions received on this pleasant encampment; and may our memories treasure up the good impressions received at that time, may we think of them often, and often pray for ourselves and one another, that the good seed may not have been sown in vain.

JOSEPH CLARKE.

Our Tract Societies.

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

MICHIGAN TRACT SOCIETY.

THE first meeting of the tenth annual session of the Michigan T. and M. Society convened on the campground at Grand Ledge at 5 p. m., Sept. 28, 1881. The President of the Society, Eld. J. Fargo, presided at the meeting, and Eld. U. Smith offered the opening prayer. The minutes of the last meeting were read and approved. The following report of labor was given:—

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tracts Fund and Periodicals.
1	81	63	8	22	31	51	17	14145	1263	.....	\$ 197 39
2	112	183	14	93	113	28	36	51015	1725	387	222 59
3	233	353	7	323	1116	541	48	54383	10175	60	529 87
4	120	59	1	72	47	9	5	19484	1461	275	244 68
5	100	107	10	79	105	44	23	15546	1851	224	170 43
6	145	147	6	115	140	39	44	32504	4681	434	448 39
7	143	172	29	528	91	82	165	78372	3186	275	532 70
8	7	86	3	215	162	63	46	14495	3617	623	258 68
9	54	103	2	48	294	33	21	27584	1993	109	134 62
10	109	160	8	19	45	95	78	54883	4364	343	265 10
11	82	76	5	19	134	62	3	48109	2344	246	89 77
12	9	23	.....	11	33	10	2	2541	363	17	22 62
13	69	149	10	116	61	37	13	11902	2083	416	128 74
14	94	165	8	147	113	41	21	31087	2583	172	193 75
15	25	8	.....	1	6	3	.....	11467	359	123	44 77
16	26	36	2	49	16	85	5	8641	1499	453	75 64
*.....7	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	483 22
147-3	1890	113	1857	2507	1223	663	476158	43546	4157	.....	\$ 4042 96

*Individuals.

NOTE.—Cash received on membership and donations, \$846.77; on sales, \$763.68; on periodicals, \$2,432.51; total, \$4,042.96.

The Chair being empowered to appoint the usual committees, named as the Committee on Nominations H. M. Kenyon, M. S. Burnham, and A. W. Maynard; on Resolutions, W. H. Littlejohn, M. B. Miller, and U. Smith.

Eld. Smith spoke of the importance of the missionary work. He thinks nothing shows more clearly than the operations of the tract society that the Lord is with this truth, and it cannot be suppressed. He is of the opinion that the time is coming when the thousands who are now convinced of the truth will take their stand on its side.

Eld. Fargo considers the wonderful manner in which many have been brought into the truth simply by reading a paper or part of a tract ought to stimulate us to action, and he feels grateful to know that so much has been done during the past year as the report would indicate.

Eld. Corliss stated that he could relate many instances where churches have been raised up by the efforts of the tract society. One example is found in Watauga Co., N. C. There are in this county over sixty Sabbath-keepers who have never been favored with a month's preaching. They have at the present time one ordained minister, two licentiates, and two

others wanting licenses. They also wish to have a Conference organized.

When this is accomplished, we shall have a Conference nearly every soul of which came out through reading. He spoke of the wife of a sea captain who embraced the truth from reading, and who was baptized at San Francisco. She decided to be a missionary everywhere as long as she lives, and is carrying reading to all the ports visited by their ship.

Adjourned to call of Chair.

SECOND MEETING, 5:30 P. M., SEPT. 29.—President in the chair. Prayer was offered by Eld. Canright. The minutes of the last meeting were read and approved.

The Treasurer's report was then given, also statistics showing the amount of business transacted by the Society during the past two years.

The Committee on Nominations submitted their report, which was adopted, and the following officers were thus elected:—

President, Eld. J. Fargo, Greenville; Vice-president, Eld. E. H. Root, Coopersville; Secretary and Treasurer, Jennie Thayer, Battle Creek. Directors: Dist. No. 1, F. D. Snyder, Pittsford; No. 2, E. P. Giles, Jackson; No. 3, Eld. M. B. Miller, Battle Creek; No. 4, Eld. M. S. Burnham, Otsego; No. 5, Eld. E. H. Root, Coopersville; No. 6, F. Howe, Lyons; No. 7, F. Squire, Pompei; No. 8, E. S. Griggs, St. Charles; No. 9, H. F. States, Vassar; No. 10, G. H. Randall, Flint; No. 11, H. D. Banks, Bancroft; No. 12, Eld. J. Sisley, Spencer Creek; No. 13, G. O. States, Memphis; No. 14, Benj. Hill, Charlotte; No. 15, L. G. Moore, Hastings; No. 16, Leonard Lawrence, Rochester.

The Committee on Resolutions presented the following:—

1. *Whereas*, Reports come from Western North Carolina showing that there are now about sixty Sabbath-keepers there, comprising several churches, and among these are five persons who are willing to devote themselves to the work of promulgating the third angel's message, and they look forward to the near future when the cause shall be sufficiently extended to call for the organization of a Conference, and—

Whereas, This work can be traced more or less directly to the operations of the tract and missionary society, therefore—

Resolved, That such results should inspire all the members of this society with new zeal, and to a faithful continuance of their labors.

2. *Whereas*, Our churches and scattered brethren are largely deprived of the weekly labors of the gospel minister, and—

Whereas, Besides the much good the REVIEW contains, it is designed largely to supply this lack, therefore—

Resolved, That the tract and missionary society should not cease its efforts to circulate the REVIEW until every S. D. Adventist shall become either a subscriber or a reader.

3. *Whereas*, It is very important that the books and pamphlets published at the REVIEW Office should be sold in large quantities in order to secure financial prosperity to the Publishing Association, and—

Whereas, They are almost indispensable to one who would obtain a thorough knowledge of the Scripture reasons of our faith, therefore—

Resolved, That we recommend to our brethren that they should not be satisfied with the circulation of tracts and papers merely, but that they should, as far as possible, employ in their missionary work the larger pamphlets and bound books issued by the Publishing Association.

4. *Resolved*, That in order to secure a steady flow of means into the treasury of the tract and missionary society, we recommend that the members of the same pay, in addition to the membership fee and such donations as they see fit to make from time to time, monthly dues, at the rate of five cents per month for each individual member.

The first resolution was adopted on motion of Eld. Corliss; the second, on motion of Eld. Canright, who favored the resolution because the REVIEW is really all the pastor many families of S. D. Adventists have, and however well they may know the truth, it will leak out of their hearts unless they have something to remind them. He also stated that some were taking the *Signs* in preference to the REVIEW because it could be obtained in clubs cheaper, and said this should not be done.

The third resolution was adopted on motion of Eld. Corliss. While it was under consideration, remarks were made by several. Bro. Gage believes that the reason why our bound books are not circulated more extensively is because our people are largely losing the spirit of the missionary work. He hopes the time will soon come when every press in our Publishing House will be manufacturing books and tracts for the promulgation of present truth, and if we enter upon the work with our whole heart, realizing the power there is in it, we shall soon see the loud cry going forth.

Eld. Littlejohn stated that in some places the bound

books were lying idle on the shelf, while the papers and tracts were freely used. He thinks the reason of this is because it requires much more effort to get an individual to read a work of four hundred pages than a paper or tract. If those who are interested could be followed up with the bound books, a class of minds might be reached that would not be converted by the tracts and papers,—a class, who, when converted, would be ready to give a reason of the hope that is in them.

The query was raised by Eld. Corliss whether it was the purport of this resolution to have the books sold or given away, as it had been the understanding heretofore that these books should be sold only. The question was answered by saying that the books might be lent till sufficient interest was raised to secure a purchaser.

Geo. O. States moved to adopt Resolution 4.

Adjourned to call of Chair.

THIRD MEETING, 9 A. M., OCT. 2.—The President took charge of the meeting, and the opening exercises were as usual.

Considerable time was spent in discussing the question of raising finances.

Eld. Canright said that all societies having outlays were accustomed to receive annual dues from their members. This regular due should not prevent the paying of donations. He moved that the last clause of Resolution 4 be amended to read, "Quarterly dues at the rate of twenty-five cents per quarter for each individual member." The resolution, thus amended, was adopted. It was plainly stated that it was not designed by this act to debar any worthy poor member from the rights of the society, as others could have the privilege of paying their dues for them.

The director of Dist. No. 3 tendered his resignation, which was accepted, and Eld. J. O. Corliss, Battle Creek, was elected to fill the vacancy.

TREASURER'S REPORT.

Cash on hand at beginning of the year,	\$57.10
Received from districts and individuals,	4,056.46
" on other funds,	688.39
	\$4,751.95
Paid to S. D. A. P. Association,	\$2,433.42
" Pacific Press,	1,589.13
" for books to individuals,	20.41
" on other funds,	688.39
Cash on hand,	70.60
	\$4,751.95

FINANCIAL STANDING.

Due from REVIEW AND HERALD,	\$540.62
" districts and individuals,	1,788.11
Cash on hand,	70.60
	\$2,399.33
Due districts and individuals,	2,261.52
	\$187.81

Balance in favor of the Society, \$187.81

Adjourned *sine die*.

J. FARGO, Pres.

JENNIE THAYER, Sec.

RENO, NEB., T. AND M. SOCIETY.

THE labor report of the Reno Tract and Missionary Society for the quarter ending Sept. 30, 1881, is as follows:—

No. of members,	7
" that reported,	7
" of families visited,	5
" " letters written,	51
" " cards " "	5
" " letters received,	5
" " cards " "	5
" " REVIEWS distributed,	13
" " <i>Good Health</i> distributed,	20
" " Instructors " "	122
" " Signs " "	390
" " pages of tracts and pamphlets distributed,	315
" " " pamphlets and books loaned,	2,488
Received on <i>Signs</i> club pledges,	\$19.00

From the letters and cards received, a few extracts may be of interest.

The friend living in Columbus, Ohio, of whom mention was made in our last report, says he is trying to live out the doctrines taught in the *Signs*. "People call me a fool, but I don't mind that; I pray so much the harder."

A young man in the Baptist ministry in Richmond, Va., writes, in substance, thus: "I have received all your papers, and find them interesting, and containing valuable information. I am thankful for the knowledge I have received from your papers. I need all the aid I can get; and if I can aid in the proclamation of the third angel's message, I shall be glad to do so."

A deacon in one of the Baptist churches in Richmond, Va., writes: "I have not forgotten you, and

your kindness in sending me the papers and tracts. You have mistaken me for my father; but it makes no difference, as my father and mother live with me. We both read them with much interest, and thank you for them, and hope that much good may be done for the Master's cause through the influence of your paper. We wish it much success. Write to us soon." This brother has received tracts on nearly all the leading points of our faith.

The following is from a Baptist minister in Hampton, Va.: "I am happy to say that I have received the papers you have been sending me; and I know of no paper that I like as well as I do the *Signs*; but I am not able to pay for it now. If you will be so kind as to keep sending it to me, I will pay you for it as soon as I can."

We are of good courage in the work of the Lord, and it is our purpose to increase rather than diminish our present missionary efforts.

CHARLES M. KINNY, *Librarian.*

GENERAL SUMMARY OF MISSIONARY LABOR.
FOR QUARTER ENDING JULY 1, 1881.

Conferences.	No. Members.	No. Reports Returned.	Members Added.	Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
Mich...	1047	423	25	397	850	916	98	119731	9716	413	\$ 865 99
Iowa...	709	256	13	643	462	356	230	77333	4709	209	1980 80
Cal...	576	246	6	526	1162	1322	53	191874	21124	227	527 36
N. Y...	471	107	3	319	167	215	23	43628	2707	218	497 43
Ohio...	412	177	1	335	152	88	...	42256	2567	147	297 14
Illinois	395	134	10	330	570	185	210	43427	3431	168	227 94
Minn...	401	133	9	383	251	118	320	30007	2406	15	561 16
Wis...	...	...	...	...	...	...	...	...	148	...	...
N. Eng.	399	237	3	281	1435	220	45	91368	12076	113	577 96
Kansas	305	120	17	159	143	68	35	39096	2009	293	205 63
Verm't.	235	78	...	424	182	216	32	41515	1620	73	148 46
Penn...	205	121	3	424	189	66	50	74370	2476	127	283 06
Neb...	292	129	12	559	244	204	95	43440	5639	282	179 48
Texas...	153	72	7	54	280	186	14	34577	1811	120	137 34
Mo...	186	53	2	27	82	68	7	17194	1085	46	299 49
Maine...	...	...	...	...	...	...	...	...	405	10	87 85
Up. Col.	104	63	12	246	214	50	36	10385	1206	2	162 19
Indiana	195	83	4	58	72	45	50	33451	1299	58	103 51
N. Pac.	63	28	1	9	116	30	2	6716	493	151	9 20
Quebec	138	10	...	34	18	...	...	10709	152	100	21 94
Tenn...	...	...	...	24	18	...	10	5886	508	...	6 05
Va...	23	14	...	64	11	...	...	6142	252	25	20 90
N. C...	12	5	...	19	14	...	4	6183	66	6	8 66
Ala...	...	...	...	27	4	...	...	6957	418	5	...
Nevada	7	...	...	3	94	...	1	3593	575	...	10 00
Total	6234	2488	137	5027	6822	4983	1356	984874	78818	2803	\$7219 54
England	...	...	...	2058	6336	...	...	53972	15270	...	39 24
G'd Trl.	6234	2488	137	7085	13158	4983	1356	1038246	94088	2803	\$7258 78

* V. M. Society at Lucas
† One-fourth annual report.

M. L. HUNTLEY, *Sec. Gen. T. and M. S.*

BREAD CAST ON THE WATERS.

DURING the summer of 1877, I was in Southern Georgia, Brooks Co. I spoke publicly, as the way opened. At one place a Mr. W. was much interested. He became convinced that the seventh day was the Sabbath, and was interested in the nature of man and the state of the dead. He sent to the REVIEW Office for tracts; but never took a decided position on the truth. His daughter, however, commenced keeping the Sabbath. Some over a year ago he gave one of the tracts on the nature of man and the state of the dead to Bro. L., a minister. He read, and became enlightened. Only a few months ago Bro. L. heard Bro. M. (who has been keeping the Sabbath since I was there) say he would give his mule to any one that would show Scripture for Sunday-keeping. That created an inquiry. Bro. M. sent him papers, and a tract on the two laws. He and his wife are now keeping the Sabbath. He is preaching it, and other truths of the third angel's message as he can see them. When I left that county in the fall of 1877, there were three families keeping the Sabbath. One person gave it up, and another died; Bro. M. remained true. At this time there are three entire families, and a part of two others, regarding the rest-day of the Lord.

C. O. TAYLOR.

—How true it is that till God speaks to the heart of man, man cannot understand the language of God which is uttered around him and over him and beneath him! As there are times when we stand in the midst of nature as if we were in a church, when a joyful song of praise is springing from each breast, and we cannot help but sing also, being drawn into the stream of devotion, and carried along with it; so at other times how mute all creation seems to us, as though all pursued its way alone without a hand in Heaven to guide it! All depends upon whether God speaks in us.—*Tholuck.*

SPECIAL MENTION.

THE DARK DAY OF 1881.

A MORE full and comprehensive description of the dark day of Sept. 6, 1881, than that given in the REVIEW of Sept. 20, will be interesting to our readers. We therefore give the following from the Springfield (Mass.) *Republican* of Sept. 9, 1881:—

New England experienced Tuesday the same atmospheric phenomena which distinguished the famous "Dark Day" of 1780; in lesser degree its characteristics were repeated, and over very nearly the same extent of country. In this city the day began with a slow gathering of fog from all the water-courses in the early hours; the thin clouds that covered the sky at midnight seemed to crowd together and descend upon the earth, and by sunrise the atmosphere was dense with vapor, which limited vision to very short distances, and made those distances illusory; and as the sun rose invisibly behind, the vapors became a thick, brassy canopy through which a strange yellow light pervaded the air and produced the most peculiar effects on the surface of the earth. This color and darkness lasted until about three o'clock in the afternoon, once in a while lightening, and then again deepening, so that during a large part of the time nothing could be done conveniently in-doors without artificial light. The unusual complexion of the air wearied and pained the eyes. The grass assumed a singular bluish brightness, as if every blade were tipped with light. Yellow blossoms turned pale and gray, a row of sunflowers looking ghastly; orange nasturtiums lightened; pink roses flamed, lilac-hued phlox grew pink, and blue flowers were transformed into red. Luxuriant morning glories that had been blossoming in deep blue during the season now were dressed in splendid magenta; rich blue clematis donned an equally rich maroon; fringed gentians were crimson in the fields. There was a singular luminousness on every fence and roof-ridge, and the trees seemed to be ready to fly into fire. The light was mysteriously devoid of r-fraction. One sitting with his back to a window could not read the newspaper if his shadow fell upon it; he was obliged to turn the paper aside to the light. Gas was lighted all over the city, and it burned with a sparkling pallor, like the electric light. The electric lights themselves burned blue, and were perfectly useless, giving a more unearthly look to everything around. The darkness was not at all like that of night, nor were animals affected by it to any remarkable extent. The birds kept still, it is true, the pigeons roosting on ridge-poles instead of flying about, but generally the chickens were abroad. A singular uncertainty of distance prevailed, and commonly the distances seemed shorter than reality. When in the afternoon the sun began to be visible through the strange mists, it was like a pink ball amidst yellow cushions,—just the color of one of those mysterious balls of rouge which we see at the drug stores, and which no woman ever buys. It was not till between five and six o'clock that the sun had sufficiently dissipated the mists to resume its usual clear gold, and the earth returned to its every-day aspect; the grass resigning its unnatural brilliancy, and the purple daisies no longer fainting into pink. The temperature throughout the day was very close and oppressive, and the physical effect was one of heaviness and depression.

What was observed here was the experience of all New England, so far as heard from, of Albany and New York City, and also in Central and Northern New York. We have dispatches and letters from Portland, Me., from Boston, Providence, Norwich, New Haven, New York, Utica and all over Southern Vermont, Connecticut and Western Massachusetts. Schools were dismissed in various places, as indeed study was perforce suspended in those which kept up their sessions; and many factories also let out their hands when their facilities for lighting were insufficient. The Bachelder shoe factory at North Brookfield was one of them, and the Hartford carpet company at Thompsonville, where it is said that the operatives were afraid the final trump was going to sound. There were traces of superstition in various quarters. Naturally, many associated the strange darkness with the removal of President Garfield, and some felt as if it signified his death. Others thought of the end of the world, as so many did on the celebrated dark day of one hundred and one years ago.

The "Dark Day" *par excellence* was May 19, 1780, when, after several days of close, hot weather, characterized by a thick, smoky atmosphere, between ten and eleven o'clock in the forenoon, the skies thickened, and a fearful darkness set in which

lasted until the following midnight, or from twelve to fifteen hours. This darkness covered all New England, extending west as far as Albany, southward along the coast, and to the east and north as far as white settlements extended. Birds stopped singing, and fowls went to roost, the cocks crowed at midday, as if it were midnight, animals showed terror, and the superstitious howled. Then it was that Abraham Davenport, in the Connecticut Legislature, said that he proposed to be found at his duty if the day of Judgment did come, and moved that candles be brought in. Prof. Williams, of Harvard College, made record that day of a steady fall in the barometer, and noted many of the phenomena of color we have described as occurring yesterday. The darkness of the following night was tremendous, so that there was literally no light, and though the full moon rose early in the evening, the heavens and the earth were indistinguishable.

THE PHENOMENAL YEAR.

WHETHER the approach of several of the planets to the perihelion has any influence on the meteorological conditions of our planet or not, one thing is indisputable, that we have celestial and terrestrial prodigies without number.

The sun is covered with spots; three comets have tracked their course ominously across our skies; a band of light four or five degrees in width spanned the heavens over New England and New York a few evenings ago; the sun has been destructively blazing over our country, cutting short the crops of a continent; the day was recently so darkened in its going forth that people were compelled to burn gas at midday along the coasts of New England; a large area in Michigan has been swept by forest fires, by which several villages, numerous farms, with all their improvements, crops and stock, and hundreds of human beings, have been burned up; Canada has been a-blaze in her extensive woodland; over the lakes such a veil of smoke has rested that vision scarcely extended for one-eighth of a mile, and vessels had to make their way through an atmospheric ocean of smeary duskiess painful to the eyes and injurious to the lungs, navigating by guess and avoiding collisions with invisible vessels by the sounding of fog-horns; the East, too, is parched, and the flames have spread desolation in different localities; the monarch of the largest empire on earth has fallen a prey to the assassin's madness; the president of this great republic has fallen in consequence of a wound inflicted by one of the serpent's slimy seed; volcanoes are pouring out fiery deluges; earthquakes engulf cities and horribly mar the fairest landscapes; cyclones sweep the country with the besom of destruction; the floods drown out whole districts; the tidal waves roll inland; grim-visaged war lays his blood-red hand upon his sword, and sounds the tocsin of present and coming wars; men's hearts are so failing for fear that reason reels, and insanity is almost an epidemic; the end is not yet. All these are only the preliminary travailing throes that will bring to birth the great tribulation. We are living in a grand and awful time. Watch and pray.—*Selected.*

—A new aspect seems about to be put upon the opium question by the arrival at Simla, in India, of an envoy of the Chinese government, who will investigate the matter with a view of suggesting a new treaty to the British government. The prominent Chinese statesmen are earnest in their determination to demand the absolute exclusion of the noxious drug from the free ports of their empire. It will be a very serious question for the British government to consider, whether they shall dare to continue to force the traffic against the moral sentiment of the best portion of their own people, especially as now the Chinese are no longer the submissive and feeble nation that were compelled to yield to the superior force that imposed the poison upon them.—*Christian Weekly.*

—French archaeologists are just now excited over the discovery, in Algiers, of an ancient Moorish city, buried for ages beneath the sands of the desert. It lies in the environs of the Ouargla oasis in the Sahara, and has been identified with the ancient city of Cadrata. Despite the fact that it is covered to the depth of eight or ten metres with sand, its monuments and buildings are said to be in an unusually perfect state of preservation. A mosque and nine houses have already been excavated, and a rich treasure of elaborately carved marble arches, columns, inscriptions, etc., unearthed. The site of the city is said to exactly resemble that of Pompeii; and the city itself is supposed to have formed one of the many which historians describe as having flourished centuries ago amid these

wastes of sand, having gardens and artificial water systems, and of which, destroyed by tribal wars or buried in the sand, no trace remains. The Algerian government has interested itself in the find, and the excavation is being rapidly pushed forward. The work has been greatly facilitated by the discovery of the artesian basins and aqueduct which furnished the old city with water, and which are now turned to good account in supplying the laborers.—*Interior.*

Notes of News.

—The Exposition at Atlanta, Ga., bids fair to be a success.

—The Austrian Minister of Foreign Affairs, Baron von Haymerle, is dead.

—The Portuguese court ordered four days' mourning for President Garfield.

—Two large iron works in Indianapolis, Ind., are crippled by labor troubles.

—On Anticosti Island, the families of 100 fishermen are reported in a starving condition.

—Twelve prominent citizens of Maroa, Ill., have been arrested for selling liquor without a license.

—Persia has requested to have her army re-organized by Russian officers after the Russian model.

—The Indians in Arizona Territory are making trouble. Many outrages and some fighting are reported.

—The 300th anniversary of the annexation of Siberia to the Russian empire is soon to be celebrated.

—A new aqueduct bringing into the city the water of Gunpowder River has been completed in Baltimore.

—A New York company has been organized to work the guano beds of Peru. Their capital is \$25,000,000.

The Methodist Ecumenical Conference recently held in London, has adjourned to meet in this country in 1887.

—Parties in New York are buying up all the Confederate bonds they can secure, giving \$2.50 per \$1,000 for them.

—A French scientific mission is about to leave for Egypt to investigate the royal sarcophagi recently discovered at Thebes.

—A recent meeting between the kings of Spain and Portugal has resulted in an alliance, but not a federation, between the two kingdoms.

—In the recent forest fires in the vicinity of the French settlement of Philippeville, Algeria, 61 persons perished, and 682 villages were destroyed.

—The midland counties of Ireland are the arena of lawlessness. The Land League has full sway, and boycotting and incendiarism are the rule.

—A late dispatch states that an epidemic fever is raging in one of the towns of Northwestern India, and is causing a mortality of from 200 to 300 daily.

—During the nine months ending the first of October, the deaths in the city of New York exceeded those of the corresponding period of a year ago by 4,715.

—Eugenie, ex-Empress of the French, has made her will, leaving all her property to Prince Victor, and declaring him to be the head of the Bonapartists.

—It is said that the Roman Catholic bishop of Richmond has secured the closing on Sunday of all the liquor-saloons in that city kept by members of his flock.

—In the war among the native tribes of South Africa, the entire property of the Moravian mission among the Caffres was destroyed. The loss is estimated at \$20,000.

—A rumor comes from Paris that England and France have agreed on a joint policy of defense for their subjects in Egypt, and have sent iron-clads to Alexandria for this purpose.

—The semi-annual Conference of the Mormon Church, held at Salt Lake recently, was attended by 15,000 persons, including delegates from Arizona, Idaho, Wyoming, and Nevada.

—The Governor of the Gold Coast, West Africa, in his proposed treaty with the king of Ashantee, insists that human sacrifices shall be utterly abolished in the latter's dominions.

—A land bill giving the farmer-tenants of England the same rights on tenantry and farm improvements which have been given to the Irish, will be presented in Parliament shortly.

—A terrible inundation has devastated the communes of Settimo and San Pietro, Italy. Fifty-four houses were destroyed and four lives lost. The losses of cattle and grain are enormous.

—President Garfield's picture is to be placed upon the five-cent international postal-letter stamp. A fine engraving for the new stamp is now being executed by the bank-note company.

—Three of the Iron-Mountain train robbers have been arrested. They pleaded guilty in the Hemstead circuit court in Arkansas, and were sentenced to seventy years each in the penitentiary.

—Mormon missionaries have invaded Iceland, and have pictured the land of the Latter-day Saints in such glowing colors that many of the shivering inhabitants have consented to be proselyted.

—Dr. Thomas, who has just been expelled from the Rockford Conference of Episcopal Methodists, will now

pursue the course Professor Swing has taken, and organize an independent church.

—Archbishop Croke, in replying to an address from the Land League at Dublin, advised the enormous assembly to give the new land act a fair trial. This is opposed to the Parnell policy.

—At a recent meeting in Wexford, Ireland, where Parnell addressed 10,000 people, the great agitator denounced Gladstone in very bitter terms. Parnell has since been arrested, and is now in prison.

—A destructive fire occurred in New York City on the 10th inst. It broke out in Vanderbilt's car-stables, and consumed them and the Morell warehouse. The loss is said to be about \$2,500,000. About 250 horses perished.

—The French Minister at Tunis has addressed a circular to the representatives of the powers, informing them of the military occupation of Tunis. With the exception of Italy, the powers acquiesce, considering the measure necessary.

—Captain Hooper, who recently took possession of Wrangell's Land in the Arctic Seas, in the name of the United States government, suggests that the new possession be called New Columbia. The suggestion of Captain Hooper will probably be adopted.

—England and France combined to prevent the Porte's interference with Egyptian affairs, and a note was addressed to the Sultan informing him that while his suzerainty was respected, the allies would allow no interference with the financial arrangements now pending in Egypt.

—The *Figaro* announces that the pope recently informed a deputation of Roman sympathizers that the time might not be far distant, when, to protect the dignity and independence of the Pontificate, and save himself from the party of revolution, he would be obliged to quit Rome.

—The balance-sheet of the Post-office Department for the quarter ending Sept. 30, shows a deficiency of \$79,000, as against \$560,000 for the corresponding period of last year. The result is due to Postmaster-General James' judicious, economical, and efficient management of the department.

—It is definitely settled that Secretary Lincoln will remain in the cabinet. Secretary Windom's resignation has been accepted, and it is generally believed that he will be succeeded by Judge Folger, of New York. It is understood that Secretary Blaine and Attorney-General Mc Veagh will leave the cabinet.

—The Czar is having a tunnel dug clear around his favorite palace, to prevent his being undermined, and will buy all the houses and property that adjoin it. Then, with a few regiments of soldiers about his person, he can live like a king. But possibly living "like a king" is not what it is cracked up to be.

—Among extraordinary measures adopted by the Turkish government against a recent grasshopper invasion, was an order suspending all other business for three days at Angora, and requiring the people to march to the fields and catch, kill, and deliver to the officials, about fifty pounds of the destroying insects for each individual.

—Dr. J. G. Holland, poet and novelist, and for eleven years editor of the *Scribner's Magazine*, died at his residence in New York, Oct. 12, at the age of 62. His death was very sudden as he was apparently in perfect health on the 11th inst., and spent the day in the office, preparing topics of the times for the next issue of *Scribner's Magazine*.

—It is seldom that Morocco has witnessed heat so intense as that which prevailed in August. Arabs refused to hire their camels for the transport of produce to market, and during a move of the Sultan's camp, many of the poor beasts of burden perished outright, the number being placed at more than 200. One of the feast days was allowed to pass without the usual observance, owing to the severity of the weather.

—*Harper's Weekly* says: "Fear concerning personal safety is becoming as common among monarchs in the Old World as hay-fever is among clergymen in the New. The Sultan of Turkey is reported as growing morbid in his fear that something will explode, and carry him off. The Spanish ambassador had to wait forty days for an interview with his suspicious Highness, and General Wallace was kept waiting over a month."

—General Sabatier considered it necessary to make a wholesale destruction of the olive forests and vineyards in the vicinity of Wadzergha, Tunis, and the Arabs were so incensed that they massacred the railway employes at that place. The ten workmen killed were Italians and Maltese. The station-master was burned alive. The English and Italian consuls are thoroughly investigating the matter. Later dispatches state that two more depots have been burned in Northern Tunis.

—Incredible accounts of the ravages of diphtheria in Russia are published. This disease has been raging in various parts of the empire since 1872, when it appeared in Bessarabia. Since then it has spread far and wide over the south of the empire, whence it lately began to make rapid progress toward the east and the north-west. In Pultawa, a province of considerably less than two million inhabitants, there have been 45,543 cases, of which 18,765 were fatal. It is reported that in certain communes and parishes all the children under 15 years old have died.

—The Fenian dynamite plot, according to a Philadelphia dispatch, has been thoroughly unraveled by the secret-service bureau of the United States. It is said to be true that the scheme was organized to cheat the British government out of the rewards to be offered. Peter H.

Foye, a saloon-keeper of Philadelphia, caused the manufacture of the infernal machines and turned them over to O'Donovan Rossa. Foye then began negotiations with the British Consul at New York, and received \$10,000 for information leading to the discovery made on the docks at Liverpool. He some weeks ago fled from the United States detectives at Philadelphia, and no one knows his whereabouts.

—The number of persons employed in English mines, many of whom live in them constantly, is more than 370,000. There are men, women, and children below the surface of British soil sufficient to form one of the largest cities of the second rank. It seems cruel and unnecessary, at first view, to condemn so many to such a life; but they may be far more healthy, moral, intelligent, and happy than the same number of people who could be found above the ground in London or New York. The laws of Great Britain have been greatly improved in regard to the miners of late years, and the fact that many of them live for the most part subterraneously, does not necessarily make them miserable.

Obituary Notices.

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

HOPKINS.—Died of congestion of the brain, at Ola, Ark., Sept. 12, 1881, Dennis A., son of Ellington B. and Mary J. Hopkins, aged 2 years and 22 days. We sadly miss our darling boy, but if faithful, we hope soon to meet him again on the shores of everlasting deliverance.

E. B. HOPKINS.

STANHOUSE.—Died at Du Quoin, Ill., Sept. 8, 1881, Margaret Anna, youngest child of Walter and Rebecca Stanhouse, aged 1 year, 11 months, and 13 days. Remarks at the funeral by the writer, from Matt. 18: 3. May the parents so order their lives, that they may meet their loved one in the first resurrection.

WM. C. HIRTE.

RUMSEY.—Died at West Windsor, Mich., Sept. 30, 1881, Guy C., infant son of Sylvester and Cora Rumsey, aged 1 year, 4 months, and 13 days. Words of comfort from Ps. 30: 5.

Precious babe! 'tis not forever
We say to thee farewell.
May we meet to part, no, never,
Where songs triumphant swell.

MRS. E. B. LANE.

COON.—Died of consumption, at Crow Wing, Minn., Oct. 1, 1881, Chas. N. Coon, aged 27 years. Brought up by a Sabbath-keeping mother, he has known the way of truth from a child; but like many others, he waited for a more convenient season. But during his last sickness, which continued about two years, he tried to seek the Lord with all his heart, with many regrets and tears that he had been so foolish as not to begin the service of God while in health. He fell asleep with a bright hope of life in a better world. Remarks by the writer, from Acts 28: 20. H. F. PHELPS.

MORRILL.—Died Aug. 4, 1881, at his home near Los Angeles, Cal., Bro. Henry W. Morrill, aged 34 years, 5 months, and 4 days. Bro. Morrill was born at Athens, Maine, but for some years past has been a resident of California. When I came to this city last spring, I found him rejoicing in the last message, but being very feeble from consumption, he feared he would not live to show faith in Christ by baptism; but he was spared, and went forward in the ordinance. His wife and aged mother with many friends laid him away to rest, feeling confident that he will have a part in the first resurrection. We tried to point them to the Christian's hope, and exhort them to so live that they may meet Bro. Morrill when Jesus comes.

W. M. HEALEY.

WESTBURY.—Died of paralysis, Aug. 12, 1881, in the city of Madison, at the home of her eldest son, while on a visit, Mrs. Ann Westbury, in the seventy-second year of her age. She was a true and affectionate wife, and a fond and loving mother, and will be missed by a large circle of friends. She made it her home at her youngest daughter's, in the city of Milwaukee, Wis. She was a full believer in the present truth. Under the labors of Eld. Miller, in the city of Rochester, N. Y., she embraced the advent faith in 1844, and has always been a strong believer in the doctrine. She loved to read the *Review and Herald*. The Bible was her constant study, and she enjoyed conversing with any one on the coming of the Saviour. She was conveyed to Palmyra, for interment in the family lot. The services were held at the Congregational church, and were conducted by Eld. Lathrop.

MRS. E. H. BURTON.

LANPHEAR.—Died of malarial fever, in Coe township, Isabella Co., Mich., Luna, wife of Hubbard Lanphear, and daughter of John and Lydia Park of Owosso. Sister Lanphear publicly embraced the truth three years ago at the camp-meeting at Eaton Rapids, and soon after united with the church at Ovid. We considered her a faithful and consistent Christian. She loved the house of God, and the study of his word. Her perseverance in teaching her young brothers and sisters from the Bible was worthy of imitation, and she ever manifested a great interest in matters pertaining to the future life. Her last prayer was an earnest petition that a messenger might be sent to proclaim the truth to her neighbors. Her last words were, "The will of the Lord be done." At the early age of twenty-one years and eleven months she sleeps, to awake, as we believe, in the morning of the first resurrection, when her loving companion, little son, and all who so keenly feel her loss now, will, if obedient to the divine commands, meet her, never more to part. Remarks at the funeral by Eld. Robbins.

L. M. GRIGGS.

STANDARD BOOKS

Issued by the S. D. A. Publishing Association, and for Sale at this Office.

History of the Sabbath and First Day of the Week for the period of 6,000 years. By Eld. J. N. Andrews. 528 pp. \$1.25

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The Review and Herald.

Battle Creek, Mich., Tuesday, October 18, 1881.

DECEMBER 1, 1881.

REMEMBER that this is the time appointed, according to announcement last week, for the commencement of the twentieth annual session of the General Conference, in the Tabernacle at Battle Creek. In connection with this meeting will be held the anniversary meetings of the Publishing Association, the Educational Society, the Health Reform Institute, the Tract and Missionary, Sabbath-school, and Health and Temperance Associations. More particular notice of the meetings of the incorporated societies will be given hereafter, but the announcements of last week and this will be sufficient to enable all whom it may concern to make calculations and arrangements accordingly. Let all those who hold stock in the Health Reform Institute, who are not to be present, please see to it at once that arrangements are made to have their stock represented by proxy, according to the request of the General Conference Committee last week. And more than all, let the interests of this meeting have a constant place in your petitions at the throne of grace.

BUSINESS NOTICES.

A NUMBER of brethren have inquired recently whether business notices would be inserted in the REVIEW. The Trustees have now made this arrangement: A notice of four lines or under will be inserted for \$1.00. If over four lines the charge will be 25 cents a line. Those with whom the managers of the REVIEW are not personally acquainted, must give good references as to their standing and responsibility.

EXACTLY.

IN the Rochester Democrat of Aug. 29, we find an extract from an address delivered by Bishop McQuaid, at the laying of the corner-stone of a new Catholic church, at Charlotte, near Rochester, Aug. 28. He commends the Catholics to the favorable judgment of the Protestants in the following words: "This church they [the Protestants] know does and will do its share toward encouraging not only, but almost compelling, a proper observance of, and reverence for, the Lord's day."

TO THE CHURCHES IN MICHIGAN.

NEARLY one-half of our churches have failed to send in their annual reports. These should have been all ready to enable the secretary to give a summary for the year at the Conference at Grand Ledge, but as this was not done, let every clerk now attend to the matter and have the reports all in before the General Conference. Please see to this at once.

Battle Creek, Mich. WM. C. GAGE, Sec.

OF NECESSITY.

THE priesthood being changed, there is of necessity a change also in the ten commandments. This is the way some understand Heb. 7:12. When the priesthood was changed from the tribe of Levi to the tribe of Judah, the law which confined it to the tribe of Levi was of necessity superseded, and passed away. It is easy to see that the law of the priesthood is changed, making One who is of the tribe of Judah a priest forever after the order of Melchisedec; but how this should necessitate a change in the ten commandments, some fail to see.

R. F. C.

TO WHOM IT MAY CONCERN.

THE friends who know of the accident that befell Tyler Bowen of Randolph, N. Y., while at the Hornellsville camp-meeting, will be glad to learn that he is doing well. He was safely removed from the ground to his home, Wednesday, the 28th inst., and by the

special blessing of the Lord, as his family believe, the journey did him no harm. The foot is well advanced in recovery to soundness, it is confidently believed.

O. F. B.

TO THE CHURCH TREASURERS AND CLERKS OF THE MINNESOTA CONFERENCE.—I would say to those who fail to fill out their reports properly, Do not neglect to first write the name of your church or where it is located. I receive reports with only the clerk's address at the bottom of the report, and not knowing to what church he belongs, I do not know what church it is intended to represent. Brethren and sisters, please bear this in mind when you fill out your quarterly reports, and you will confer a favor.

My address for the present is 23d St., No. 1416, South Minneapolis, Minn.

E. A. WRIGHT, Sec.

Appointments.

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

THE American Health and Temperance Association will hold its third annual meeting in connection with the next annual session of the S. D. A. General Conference, commencing Dec. 1, 1881. Blank reports will be sent to the various State secretaries, who are requested to fill them out, in every particular if possible, and return to Miss M. L. Huntley, Battle Creek, Mich., at least two weeks before this meeting. Please do not fail to give the number of members in your society this year and last, also the number of clubs. Remarks concerning the working of State and local societies, their wants, etc., will also be very acceptable and serviceable.

J. H. KELLOGG, Pres.

THE fifth annual session of the General Tract and Missionary Society will convene at Battle Creek, Mich., Dec. 6, at 9 A. M. State secretaries will please forward to the general secretary, Miss M. L. Huntley, Battle Creek, Mich., annual reports, showing the labor performed in their various State societies during the year ending Oct. 1, 1881, together with a statement of the financial standing of the same, and concerning the general interests of the work in the State, in time for this meeting. Reports will also be acceptable from local societies not connected with State societies, and from scattered individuals favorably situated for missionary labor, or in localities where there is a call for labor of this kind, especially those who have received publications for distribution from the General Society.

S. N. HASKELL, Pres.

MONROE, Wis.,	Oct. 22, 23.
Darlington, "	" 29, 30.
Albany, "	Nov. 5, 6.
	G. C. TENNEY.

DEDICATION AT MT. PLEASANT, MICH.

THIS will take place Sabbath and Sunday, Oct. 29, 30. Elds. Kellogg and Miller will be present. Come prepared to stay till Monday.

A. O. BURRILL.

LYONS, Sabbath and Sunday, Oct. 22, 23. Meetings begin Friday evening.

A. O. BURRILL.

QUARTERLY meeting for Dist. No. 1, Ind., at Walkerton, St. Jo. Co., Oct. 22, 23. Come, brethren, all, and prepare for the work. Eld. S. H. Lane will be present.

WM. R. CARPENTER, Director.

QUARTERLY meeting for Dist. No. 2, Neb., at Seward, Seward Co., Oct. 30, 1881. Bro. Boyd will be with us.

E. D. HURLBURT, Director.

BRECKENRIDGE, Gratiot Co., Mich., Oct. 22, 23, where Bro. Selleck may appoint to hold meetings.

M. B. MILLER.

NOTHING preventing, I will meet with churches in Wisconsin as follows:—

Leon,	Oct. 29, 30
Clintonville,	Nov. 5, 6
Sturgeon Bay,	" 12, 13
Fish Creek,	" 17-27
	H. W. DECKER.

THE New England Tract and Missionary Society will hold its next annual meeting at South Lancaster, Mass., Nov. 12, 13. The first meeting will be held Friday, the 11th, at 7 P. M. As this is the annual meeting, a general attendance is desired.

D. A. ROBINSON, Vice-Pres.

No providence hindering, I will meet with the churches in Indiana as follows:—

Walkerton, St. Joseph Co.,	Oct. 22, 23
Noblesville, Hamilton Co.,	" 29, 30

The State T. and M. meeting for the quarter will be held in connection with the Noblesville meeting. We hope to see a general turnout. The new meeting-house just completed at Noblesville, will be dedicated first-day, Oct. 30.

S. H. LANE.

THE new house of worship at Mendon, Mercer Co., Ohio, will be dedicated, no preventing providence, Sunday, Oct. 23, 1881. We cordially invite our neighboring churches of Van Wert, Dunkirk, and Uniopolis to attend. And all our good brethren from elsewhere who can come, will receive a hearty welcome. The friends who will look after your com-

fort are plenty. Eld. J. O. Corliss, of Michigan, will be with us, no preventing providence, to remain two weeks, or longer if necessary. The president of the Conference, our district elder, and other ministers in Ohio, are expected. Meetings will commence Friday evening.

By order of Mendon church. G. G. RUPERT, Dist. Elder.

THE Ohio T. and M. Society will hold its State quarterly meeting at Mendon, Mercer Co., Ohio., Oct. 21-24, 1881.

E. H. GATES, Pres.

THERE will be a general meeting for the North Bloomfield church and the scattered Sabbath-keepers of Northeastern Ohio, Oct. 29, 30, at North Bloomfield.

R. A. UNDERWOOD.

THE State quarterly meeting of the Nebraska T. and M. Society will be held at Schuyler, Oct. 29, 30. We want to see every T. and M. officer in the State at this meeting.

CHAS. L. BOYD, Pres.

DIST. No. 4, Ind., will hold the next quarterly meeting at Noblesville, in connection with the State quarterly meeting, Oct. 29, 30. Librarians, please be prompt in your official duties.

WM. COVERT, Director.

THE next general quarterly meeting of the Dakota T. and M. Society will be held at Sioux Falls, Oct. 22, 23, 1881. We hope for a general representation throughout the Conference, and that all will come seeking the blessing of God, that the winter's campaign may be a successful one. If any have special calls for labor, let them bring them up to this meeting. We expect that Brn. Olsen and Conradi will be with us.

S. B. WHITNEY, Pres.

THE T. and M. quarterly meeting for Dist. No. 2, N. Y., to be held at Roosevelt, is postponed till October 22, 23. Elds. Brown and Wilcox are expected. A temperance meeting will be held in connection.

L. R. CHAPEL, Director.

Publishers' Department.

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

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

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.

HAVING moved from Michigan, and settled on the B. & M. R. R., on the Republican River in Franklin, Franklin Co., Neb., we would be very glad to see any accredited Seventh-day Adventist minister or members in good standing who may be passing through this part of the State, as we are the only Sabbath-keepers in this section.

C. AND E. JOSLIN.

THE P. O. address of Eld. M. H. Brown will be, Box 439, Watertown, N. Y., until further notice.

I HAVE chopping for six hands for the next six months. Thinking there might be Adventists either in Illinois or Wisconsin that would like work this winter, I make this statement.

L. B. HORT.

West Union, Fayette Co., Iowa.

A BLACK gauze veil and a pressed tin wash dish, which were found on the Hornellsville camp-ground, will be restored to their owners on application to Otis F. Bowen, Randolph, N. Y.

Books sent by Express.

Wm C Hirte \$7.50, A Kunz 12.78, D A Wellman 9.02, Emma Southworth 5.00, Geo Foreman 33.35.

Cash Rec'd on Account.

A J Cudney \$34.30, Cal T & M Society per B C Stickney 361.91, Aaron Persing 5.00, M B Miller 4.18, N Y T & M Society per B L Whitney 261.02, Signs of the Times, Mich T & M Society per Jennie Thayer 636.72, Mo T & M Society per G I Butler 226.60.

Shares in S. D. A. P. Association.

W A Johnson \$5.00, A N Allen 30.00, John Ely 150.00, Elionore Everard 1.20.

Donations to S. D. A. P. Association.

F C Watson \$5.00, H B Hayward 2.00, Victorine Wery 50c, Desire Wery 30c, Josephine Wery 50c, Antoine Wery 15c, Joseph Wery 10, Celina Versellesse 25c, Josephine Versellesse 25c, Bilha Depas 15c, E Routhieari 12c, Mrs Reed, Mrs Smith & Mrs Hilard 5.00.

Gen. Conf. Fund.

Calverton, Md., per John F Jones \$20.85, S Zollinger 40.00, Cal Conf tithe per S N Haskell 700.00, Iowa Conf tithe per A R Henry 100.00.

Mich. Conf. Fund.

Albert Avery & wife \$10.00, Estella per John Harvey 26.00, Flint per M A Newberry 15.63, Green per Leonard Hyatt 6.28, Hartwick per D A Wellman 14.57, Spring Arbor per E Weed 25.00, Summit per Mary A Hatt 12.75, Lansing per Mrs Geo Burgess 1.37, Monterey per Leonard Ross 40.00.

Mich. T & M. Society.

H M Kenyon \$21.00, Jennie Thayer 78.68, Dist 10 per S Willson 29.98, Dist 14 per Ella Carman 35.40.

Gen. T. & M. Society.

Calverton, Md., per John F Jones \$3.68, E H Tefft (life-member) 10.00, Barton McReynolds 1.00, Ellen A Seeley 2.00.

S. D. A. E. Society.

Carrie Beaumont \$1.00, E H Teft 10.00.

German Mission.

S Winkley \$50.00.

Scandinavian Mission.

C P Soederblom \$5.00.