

# Adventist Review

## AND SABBATH HERALD.

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

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### The Review and Herald

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#### THE COMING ONE.

CHRIST is coming, quickly coming—  
O my heart, what joy! what joy!  
Soon to see him, soon to dwell in  
Scenes of bliss without alloy!  
Hushed each murmur, freed from sinning,  
Quenched all bitter doubts and fears;  
Then no sorrow, pain, nor sighing;  
God, our God, shall wipe our tears.

Christ is coming, quickly coming—  
O my heart, fresh courage take!  
Shrink not from the daily crosses;  
Joy to suffer for his sake.  
Fear not war with Satan waging,  
He's a conquered foe at best;  
Faint not though the battle's raging;  
All will soon be perfect rest.

Christ is coming, quickly coming—  
Hush, my heart, be still, be still!  
Is there naught to mar the meeting—  
Naught of sin, or self, or will?  
'Tis but Satan, surely, trying  
Peace and joy to steal away.  
"Jesus died;" no more I fear thee,  
Satan. Dar'st thou aught to say?

Christ is coming, quickly coming—  
Wing, ye hours, with rapid flight!  
Hasten, welcome his appearing,  
Moments of supreme delight!  
Solemn moment of his coming—  
Love, oh, mystery divine!  
Joy to know he's coming for me;  
"I am his, and he is mine."

Christ is coming, quickly coming;  
Then with lamp all trimmed and bright,  
Gladly working, watching for him,  
Waiting for the dawning light;  
Telling out the gospel message;  
Offering mercy full and free—  
Tell of Jesus sweetly pleading,  
"I have died; come unto me."

Christ is coming, surely coming—  
Woe to those who know it not!  
Awful judgments, anguish, horror,  
Is their destined, certain lot.  
Would that all believed his coming,  
Ere the Bridegroom enters in;  
While his precious blood still cleanses  
Every crimson, scarlet sin!—*Sel.*

### Our Contributors.

#### WALKING IN THE LIGHT.

BY MRS. E. G. WHITE.

"WALK while ye have the light, lest darkness come upon you."

There is a work for each of us to do, an individual work, which one cannot do for another. A solemn responsibility rests upon us as Christians to let our light so shine before the world, that others, seeing our good works, may glorify our Father in Heaven. We cannot exert a right influence upon others, unless we walk in the light ourselves. If we have experienced the pardoning grace of God, we should feel it a duty, as opportunity shall present, to speak in counsel and affectionate entreaty to those who are in danger of losing eternal life.

A life spent in active work for God is a blessed one. Multitudes who are wasting their time in trifles, in idle regrets, and in unprofitable murmurings, might have altogether a different experience, if they would appreciate the light God has given them, and let it shine upon others; and many make life miserable by their own selfishness and love of ease. By a diligent activity, their lives might become as bright rays of sunshine to guide those who are in the dark road to death into the pathway to Heaven. If they take this course, their own hearts will be filled with peace and joy in Jesus Christ. It is for our profit in this life, and for our eternal interest, that we manifest earnestness and zeal in the work of God.

Many say, "If I knew Jesus would come in five years, I would make it my first business to win souls to Christ; for this would be the all-important consideration." And these very persons may not live two years, or even one. We should first seek God, and his holiness. In his wise providence we are incapable of looking into the future, which often causes us inquietude and unhappiness. But one of the greatest evidences we have of the loving-kindness of God is his concealment of the events of the morrow. Our ignorance of to-morrow makes us more vigilant and earnest to-day. We cannot see what is before us. Our best-laid plans sometimes seem to be unwise and faulty. We think, "If we only knew the future!" but God would have his children trust in him, and be ready to go where he shall lead them. We know not the precise time when our Lord shall be revealed in the clouds of heaven, but he has told us that our only safety is in a constant readiness,—a position of watching and waiting. Whether we have one year before us, or five, or ten, we are to be faithful to our trust to-day. We are to perform each day's duties as faithfully as though that day were to be our last.

We are not doing the will of God if we wait in idleness. To every man he has given his work, and he expects each one to do his part with fidelity. We are to sow beside all waters, and to work continuously for Jesus, hoping for the salvation to be given us, and quietly waiting for our reward. Sinners are to be warned; sinners are to be won to Christ.

There are many men of excellent ability,—men ambitious in worldly pursuits,—for whose salvation no one believing in present truth is making any efforts, because they fear a repulse. But the skill and energy which make them successful in worldly pursuits, will, if consecrated, make them useful in the service of Christ. We cannot tell the ambitious man that he must cease to be ambitious if he would become a Christian. God places before him the highest objects of ambition,—a spotless white robe, a crown studded with jewels, a scepter, a throne of glory, and honor that is as enduring as the throne of Jehovah. All the elements of character which help to make him successful and honored in the world,—the irrepressible desire for some greater good, the indomitable will, the strenuous exertion, the untiring perseverance,—are not to be crushed out. These are to remain, and through the grace of God received into the heart, to be turned into another channel. These valuable traits of character may be exercised on objects as much higher and noble than worldly pursuits as the heavens are higher than the earth. Jesus pre-

sents a white robe, a crown of glory richer than any that ever decked the brow of a monarch, and titles above those of honored princes. The recompense for a life devoted to the service of Christ exceeds anything that the human imagination can grasp. Christ does not call upon men to lay aside their zeal, their desires for excellence and elevation; but he would have them seek, not for perishable treasure or fleeting honor, but for that which is enduring.

God has no use for listless souls. Ministers sometimes tell the people that they have nothing to do but believe; that Jesus has done it all, and their own works are nothing. But the word of God plainly states that in the Judgment the scales will be balanced accurately, and the decisions will be based on the evidence adduced. One man becomes ruler of ten cities, another of five, another of two, each man receiving exactly in proportion to the improvement he has made on the talents intrusted to his keeping. Our efforts in works of righteousness, in our own behalf and for the salvation of souls, will have a decided influence on our recompense.

God is well pleased if those striving for eternal life aim high. There will be strong temptations to indulge the natural traits of character by becoming worldly-wise, scheming, and selfishly ambitious, gathering wealth to the neglect of the salvation which is of so much higher value. But every temptation resisted is a priceless victory gained in subduing self; it bends the powers to the service of Jesus, and increases faith, hope, patience, and forbearance.

The Christian must be upright while dwelling with the corrupt and with traitors. With a heart true to God, and imbued with his Spirit, he will see much to grieve over while surrounded by commandment-breakers,—those who are on the side of the great rebel, having thrown off their allegiance to the God of Heaven. The fact that iniquity abounds is a strong reason why he should be watchful, and diligent, and faithful in his Master's service, that he may rightly represent the religion of Jesus Christ. On all sides the Christian soldier will hear treasonable plottings and rebellious utterances from those who make void the law of God. This should increase his zeal to act as a faithful sentinel for God, and to use every effort to bring souls to enlist beneath the blood-stained banner of Prince Immanuel. The more dense the moral darkness, the more earnest should be the endeavor to walk with God, that light and power from him may be reflected upon those in darkness. The love of genuine Christians will not grow cold because iniquity abounds. As society grows more and more corrupt, as in the days of Noah and of Lot, there will be yearning of soul over deceived, deluded, perishing sinners, who are preparing themselves for a fate similar to that of the transgressors who perished in the waters of the flood and in the fires of Sodom. The true follower of Christ will not do as the wicked worldlings do, because it is fashionable to be sinful. His soul will be vexed and indignant at the bold insults offered to the world's Redeemer; and he will be anxious to exert every power to help press back the tide of wretchedness and guilt that is flooding the world.

We have only a little while to urge the warfare; then Christ will come, and this scene of rebellion will close. Then our last efforts will have been made to work with Christ and advance

his kingdom. Some who have stood in the forefront of the battle, zealously resisting incoming evil, fall at the post of duty; others gaze sorrowfully at the fallen heroes, but have no time to cease work. They must close up the ranks, seize the banner from the hand palsied by death, and with renewed energy vindicate the truth and the honor of Christ. As never before, resistance must be made against sin,—against the powers of darkness. The time demands energetic and determined activity on the part of those who believe present truth. They should teach the truth by both precept and example. If the time seems long to wait for our Deliverer to come, if bowed by affliction and worn with toil, we feel impatient for our commission to close, and to receive an honorable release from the warfare, let us remember—and let the remembrance check every murmur—that God leaves us on earth to encounter storms and conflicts, to perfect Christian character, to become better acquainted with God our Father and Christ our elder Brother, and to do work for the Master in winning many souls to Christ, that with glad heart we may hear the words: "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Be patient, Christian soldier. Yet a little while, and he that shall come, will come. The night of weary waiting, and watching, and mourning is nearly over. The reward will soon be given; the eternal day will dawn. There is no time to sleep now,—no time to indulge in useless regrets. He who ventures to slumber now will miss precious opportunities of doing good. We are granted the blessed privilege of gathering sheaves in the great harvest; and every soul saved will be an additional star in the crown of Jesus, our adorable Redeemer. Who is eager to lay off the armor, when by pushing the battle a little longer he will achieve new victories and gather new trophies for eternity?

We must not become weary or faint-hearted. It would be a terrible loss to barter away enduring glory for ease, convenience, and enjoyment, or for carnal indulgences. A gift from the hand of God awaits the overcomer. Not one of us deserves it; it is gratuitous on his part. Wonderful and glorious will be this gift, but let us remember that "one star differeth from another star in glory." But as we are urged to strive for the mastery, let us aim, in the strength of Jesus, for the crown heavy with stars. "They that be wise shall shine as the firmament, and they that win many to righteousness as the stars forever and ever."

#### LAW AND LIBERTY.

BY W. A. COLCORD.

THE inebriate often finds a common sidewalk too narrow, and the dead level rough and hilly, while the sober man walks the same path without difficulty. We put a poke on an unruly cow because she is always going where she ought not, doing damage to others, and is liable to kill herself. While she makes many futile attempts to overleap fences, and is compelled to wear the unwieldy and unnatural appendage, which even prevents her from easily obtaining the grass to which she is perfectly welcome. Her sister cow, a quiet and docile animal, grazes contentedly on the meadow, without a thought of what may lie beyond her rightful borders.

Liberty is not a thing unbounded. God made things to work in harmony; and in order to do this, it was necessary to give to each its province and its proper limits, and make it obedient to certain laws. Laws are the very bulwarks of liberty. They define every man his rights, and defend the individual liberties of all. The moment law is destroyed, liberty is lost; for then men may trespass on the rights of their fellow-men unmolested, and the only rule be, the weak must inevitably succumb to the strong. No country may more truly be called a land of liberty than that in which just laws are promptly and cheerfully obeyed and maintained.

But human government, though usually founded on the principles of justice and moral law, must ever remain inadequate to be the sole dictator

and rule of action for man. Everything is under obligation to the laws of its nature. This is generic, and must hold true in every instance. Man is a moral being, and is consequently amenable to moral law. All that human laws can exact is outward conformity. The heart may be as black as night, and rancor lie buried deep, but if the outward form be complied with, no matter how unwillingly, the demands of the law are met. But God's law tests the heart. His law is applicable to the nature of man, and requires inward purity; and as long as man remains as he is, a moral being, it will be necessary for him to be governed by moral law. This cannot fail. And when he attempts to evade his obligations to it, and gets to straying in forbidden fields, invariably he finds in consequence that the Almighty puts a poke about his neck.

Thus we see that to the law-abiding there is liberty; and that they only are "free from the law" who obey it. David says, "So shall I keep thy law continually forever and ever. And I will walk at liberty; for I seek thy precepts." Let him who wishes to enjoy the blessings of liberty,—peace with God, peace with man, and a clear conscience,—pursue his legitimate ends legitimately.

#### STRENGTH ENOUGH.

THE morning mists that lie  
About the day that comes so softly in,  
Hide all its secrets from the searching eye,  
And none may tell what want, or pain, or sin  
Shall break, new-risen, from the enfolding shroud,  
Nor what is in the cloud.

Before the busy feet,  
In the hot noontide 'neath the blazing sun,  
Shall with their rapid step-sounds fill the street,  
Before the willing hands their work have done,  
There may have burst some great and new surprise  
Before our shrinking eyes.

We may be called to take  
Some noble work that needs the wise and strong,  
And do it faithfully for Jesus' sake,  
Though no great talents may to us belong;  
It may be ours to seem to stand alone  
Before the Master's throne.

Or we may have to-day  
To lay all work aside, and in the gloom  
That suddenly creeps up around the way  
Take the short journey that shall find the tomb,  
And see the earth-home fade before our face  
In some strange place.

But howso'er it be,  
We dare go forth to meet the dim unseen,  
Tranquil and patient; God is near, and he  
Will be our helper as he yet has been;  
And let the day for us be fair or rough,  
We shall have strength enough.

—Marianne Farningham.

#### A SYRACUSE COMMITTEE QUESTIONED.

THE following article from the Syracuse (N. Y.) *Evening Herald* of Oct. 8, 1881, explains itself. We shall wait with some interest to learn what attention the committee give to the important questions proposed. The article is entitled, "Sabbath and Lord's day, or Sunday, Which?" and reads:—

EDITORS EVENING HERALD:

In your issue of the 6th inst., I noticed an article setting forth the objects, etc., of an organization recently formed in this city for the purpose of securing a more strict observance of Sunday. The third "specific object" of the association, as stated, reads:—

"3. As to questions regarding which there is at present a *wide difference of opinion*, even among the professed friends of the national Sabbath, for rest and worship, it is the aim of the association to avoid extremes, to act on those sound principles which tend undoubtedly to the public welfare, and to use means to secure a general understanding of the *truth on all questions that may arise.*"

Without occupying space to argue the propriety or impropriety of a movement which must, upon some of these points of "difference of opinion," restrict somebody's conscientious rights and privileges, I would, in harmony with the above specified object of the association, call at-

tention to one important question which it seems to me should, before another step is taken in this direction, be canvassed and decided according to the Bible, the acknowledged standard of these Christian people, so that there may indeed be a "general understanding of the truth" in regard to it.

The question is this: If we are to have the observance of a specified day (which seems to be the intent of the movers in this matter) enforced upon us, we ask in all candor, Which day shall it be, the Sabbath or Sunday? for they are not the same. The friends of this movement use the terms *Sabbath*, *Lord's day*, and *Sunday* as though they applied to one and the same day, but I think that a little careful study of the matter would lead to a better "understanding of the truth," which is, that Sabbath means rest (see Webster); therefore the Lord's Sabbath means the Lord's rest. The Lord rested on the seventh day, not the first; therefore the first is not the Sabbath of the Lord. We can make the first day, or any other day, our Sabbath—our rest-day; but no day except the seventh can ever become the Lord's Sabbath, until the fact of his having rested on that day can be changed.

What further confirms this is the fact that the Scriptures nowhere, either in the Old Testament or the New, recognize any other day as the Sabbath. How is it, then, that men apply the term Sabbath to the first day of the week? Another name they give the first day of the week without warrant of Scripture is the Lord's day. Not once is it called so in all the Bible. Wherever it is mentioned it is simply spoken of as "first day of the week." The Lord never claimed it as his; but on the other hand he speaks very definitely in regard to which is his day (Ex. 20:8; Isa. 58:13); and Christ says in so many words that he is Lord of the Sabbath (see Mark 2:28), and certainly no one will claim that he said this in regard to the first day. Sunday, however, we find to be the proper name of the first day, because, as we learn from history or even from any unabridged dictionary, the day was given that name on account of its being anciently dedicated to the sun and its worship as a heathen deity. This name is never found in the Bible, however, and has no sacred significance whatever, but does show the origin of its observance.

Another term—the Christian Sabbath—is frequently applied to Sunday, but again without Scripture warrant, as such an expression is not to be found in the Bible. The idea suggested to our mind by the expression is rather a ludicrous one. One would suppose that the Christian's Sabbath ought to be the same as the Sabbath of the Christian's God; but that, remember, is "the seventh day." No other has he ever commanded.

In conclusion, let me ask again, Which day shall be enforced? Let us not go too fast, friends, but take the first step first.

#### THE END.

BY ELIZA H. MORTON.

GOD's word plainly states that days, as men reckon time, will have an end. The prophets of old foresaw that end, the apostles looked forward to it, and Christ gave warnings concerning it. The anxious church with eager eyes scans the history of the past, and with trembling lips awaits the future. Many lips murmur the prayer, "Delay not," while sad voices cry, "Will he ever come?"

Time glides on. To-day will soon be a part of the past, and to-morrow will bring us a little nearer the long day, a little nearer the bright day, a little nearer the day of joy.

A child is away from home. He thinks of the love of loving hearts, and longs for the day to come when he will behold his friends. Time flies on "leaden wings," but it slips away, and soon one week is gone, and another, and then another. It is now days he counts, and soon one day is gone, and another, and then another. Hours may remain, and soon they too are numbered with the past. He stands in the depot waiting for the train. The moments seem hours,

but at length the whistle sounds, the train arrives, and the child steps aboard. The journey is long, but every station brings him nearer home. Anxiously he looks from the window and marks familiar objects with his eye. By-and-by the train goes slower. He looks from the window again, and every vein throbs with pleasure as he beholds his native town. Soon his eye falls upon father and mother, and tears of joy flow as he springs from the cars, and is clasped in arms of love.

Likewise we are nearing the last station on the road of life. Time tarries not, but rushes on and on, ever leaving passengers in silent cities, where marble slabs gleam cold and white, and narrow beds open to receive motionless forms.

It is blessed that some "rest for a little season," and it is glorious that that sleep is not forever. Those who stop at church-yard stations will be gathered "when Jesus comes;" and the "King's children" will all taste the "fullness of joy."

*Battle Creek, Mich.*

### SCRIPTURE THOUGHTS.—No. 12.

BY MRS. M. E. STEWARD.

THE ANNUAL JEWISH FEASTS. LEV. 23.

(Continued.)

6. *The Feast of Tabernacles.*—This was the last annual feast of the Jews. It came on the fifteenth day of the seventh month, and was instituted to commemorate the safe sojourn of the children of Israel in the wilderness. Verse 43. That journey through "the great and terrible wilderness" in Arabia Petraea, "wherein were fiery serpents and scorpions and drought," was a miracle of mercy. The Lord left them at one time to experience a little of the dangers that surrounded them, and many died of the bite of poisonous serpents.

At the feast of tabernacles they were required to construct booths in any convenient place, upon the flat roofs of their houses, in the streets, fields, and, Josephus says, even within the courts of the temple; and all,—men, women, children, and servants,—were to leave their homes and dwell in these booths. "And ye shall take you on the first day the boughs of goodly trees, branches of palm trees and the boughs of thick trees [trees of dense foliage], and willows of the brook." Some hold that these trees were the citron, palm, myrtle, and willow; others think they were permitted to take any trees that were distinguished for thick leaves and fragrance. "And ye shall rejoice before the Lord your God seven days." Verse 40.

"The tradition of the Jews is that they were to express their joy by dancing and singing hymns of praise to God with musical instruments; and not the common people only, but the wise men of Israel and their elders, in the court of the sanctuary; for (say they) the joy with which a man rejoices in doing a commandment, is really a great service."—*Comprehensive Commentary.*

Russel, describing the way the Jews of Aleppo keep this feast, says: "The tabernacles are variously constructed, and disposed in different situations, according to the size and other conveniences of the house. They are sometimes placed upon small terraces in the front of the upper rooms; but most commonly in the court-yards, sometimes on the flat tops of houses. The ordinary method of building them is by fastening to the corners of a wooden divan four slender, erect posts, which serve to support on all sides a reticulated work of green reeds; a small piece only in the front being left for the entrance. This work on the outside is covered with fresh myrtle; and is hung on the inside with chintz or burdet hangings. The roof is thatched with reeds not stripped of their leaves; and the divan is dressed with the best cushions and carpets. These divans (a kind of sofa) have the advantage of being easily moved; and two or more may be joined together. In some of the principal houses, a permanent wooden kiosk, built upon a stone mustaby, in the middle of the court, is made to

serve the purpose, which, being already latticed, is easily covered with reeds and myrtle branches.

"There is still another method used to avoid the litter of withered leaves. This is by erecting a temporary booth, consisting of slight posts papered over and wreathed from top to bottom with flakes of cotton. Hangings supply the place of walls, and the whole is roofed with mats."—*Boothroyd.* "So that the institution of Moses, so calculated to give a holiday, fresh air, change of scene, a clean house, a taste for nature, etc., is at last effectually spoiled by the tawdry imitations of a corrupted people. Let us be reminded of the contrast between the simplicity of true religion and its worship, and the tinsel finery of Antichrist."—*Comprehensive Commentary.* "While the solid branches were reserved for the construction of the booth, the lighter branches were carried by men who marched in triumphal procession singing psalms and crying 'hosanna!' which signifies 'save, we beseech thee!'"

The feast of tabernacles was to continue eight days (Num. 29:35), the first and last of which were to be observed as sabbaths. Abundant offerings were to be made every day (Num. 29:12-39); and all the people were to feast upon them with joyfulness and thanksgiving. The book of the law of God was read to the people during this feast, and they were instructed out of it. Neh. 8:18. In like manner Jesus took occasion to teach the people while they were keeping the feast of tabernacles. John 7:14-39. No doubt while their hearts were attuned to the beautiful works of nature that surrounded them, they were better prepared to listen to nature's God and the precious truths of the gospel.

On the eighth day of the feast they were especially to celebrate the ingathering of the harvest and the vintage, hence called "the feast of harvest" and "the feast of ingathering." Later, additional ceremonies were observed on the eighth day. "The priests, having filled a vessel of water from the fountain of Siloam, bore it through the water-gate to the temple, and there, while the trumpets and horns were sounding, poured it upon the sacrifice arranged upon the altar. This was probably done as a memorial of the abundant supply of water which God afforded to the Israelites during their wanderings in the desert, and perhaps with reference to their purification from sin. 1 Sam. 7:6. It was accompanied with the singing of Isa. 12: 'With joy shall ye draw water from the well of salvation, and may naturally have suggested our Saviour's announcement while attending this festival, 'If any man thirst, let him come unto me and drink.'"—*Bible Dictionary.* This was "in the last day, that great day of the feast" (John 7:37), esteemed, from its added ceremonies, peculiarly important and sacred.

The feast of tabernacles was a season of great rejoicing and triumph. Every one was to bear branches of the citron tree and of the palm tree, which other nations also bore in token of victory, and which is elsewhere referred to in the Bible. (See Rev. 7:9.) This festival had been preceded only five days before by the solemn day of atonement. So also we may expect the gathering of "His wheat into the garner" in Heaven, the final, most joyful "ingathering" of souls into the immortal kingdom of God, will immediately succeed the antitypical day of atonement, and this we believe the Scriptures plainly teach began on the tenth day of the seventh month, 1844.

The feast of tabernacles, coming at the time of the dedication of Solomon's temple, was observed with great pomp and joy for fourteen days. After the return of the Jews from the Babylonian captivity, "they celebrated the feast in a manner so distinguished that nothing like it had been known since the time of Joshua." Neh. 8:17. It will be again observed on the earth made new. Zech. 14:16. Oh those beautiful booths which glad hands will construct from the ever green, fragrant trees on the new earth! May reader and writer so drink continually of that "well of water" Jesus offered, that our triumphant rejoicings may mingle with those of the redeemed "out of every kindred and tongue and people and nation," while we ascribe "blessing, and honor,

and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

(To be continued.)

### A RARE PHENOMENON.

BY A. SMITH.

ON the 9th inst., a most beautiful phenomenon was witnessed in this latitude by those who were fortunate enough to be up and abroad at the dawning of day. A few clouds in the orient were so disposed as to give to the scene the appearance of a landscape apparently hundreds of miles in extent, and embracing within its area nearly all the natural divisions of land and water, so distinctly outlined, so soft in light and shade, so perfect in imitation, that the beholder, if at all susceptible to the grand and beautiful, could only gaze in wonder and admiration. Far to the right lay a Pacific ocean, embosoming a Polynesia of more than tropical beauty and fertility, and beyond this a bold coast-line rose into grand mountain ranges of cumulous clouds; while the bright eye of Venus looked through the cirrus canopy upon the ideal paradise beneath.

When the sun neared the horizon, and decked the whole scene with gold, and purple, and crimson hues, no pen nor limner's pencil could adequately represent its ravishing beauty. As the deep-toned thunder borne upon the storm-cloud attests the majesty of the Creator, so the glory that sometimes attends the rising and setting sun bears witness to his beneficence and love.

*Jenisonville, Mich., Sept. 20.*

### A QUESTION OF RELIGIOUS LIBERTY.

THE reports of the Seventh-day Baptist General Conference have for several years referred to efforts that have been made under its direction to secure in Pennsylvania legislation which will exempt those persons who conscientiously keep the seventh day as the Sabbath from the penalties inflicted by the Sunday laws of that State upon those who do secular work on the first day. It will, doubtless, be a surprise to many to learn that religious liberty is not yet perfectly established in the United States; but such is the case. While in most States the law or practice tolerates the transaction of business on Sunday by those who observe Saturday as the Sabbath, the laws of Pennsylvania give no tolerance on this subject, but bear as hard upon the conscientious as upon the malicious Sunday-breaker. They are not a dead letter, either; but are active and vital, and have been enforced within the last ten years upon a member of the Seventh-day Baptist Church who was found working on his farm on Sunday. A member of the Legislature has labored for several years to secure the passage of a bill exempting seventh-day people from these penalties, and a committee of the Seventh-day Baptist General Conference has co-operated with him in calling public attention to the subject. The committee to whose care the subject was intrusted made a full report of the progress it has made so far, at the session of the Conference which has just been held at Farina, Ill. Professional men and persons of known ability in various denominations were invited to prepare essays, advocating the principle of Sabbath freedom, for circulation among the people; but none responded in the form desired, though many expressed sympathy with the object of the Conference and the work of the committee. Blank petitions were filled with alacrity and sent in to the Legislature, till one of the senators, tired of seeing them, offered a resolution that no more of them be received. A somewhat extensive correspondence inviting action in favor of religious freedom met with some very cheering responses. Some there were, however, who declined taking part in the agitation, because too little was asked for by the bill. They favored a demand, on constitutional grounds, for the unconditional repeal of the Sunday law.

Quite in contrast with this was the action of the "National Reform Association," at whose in-

stance remonstrances were sent in from all parts of the State, and such influences were exerted upon many legislators as to hold their votes against the bill, or induce them to abstain from voting. A carefully prepared address in favor of the principle of the bill was presented to the Legislature, and arrangements were made to have a meeting, with addresses in its favor, on the evening before it was called up; but by some means it was called up at the morning session of the day on which the meeting was to be held, when it failed by lacking one vote of receiving a "constitutional" majority, although a clear majority of ten of the votes actually cast was given for it. The condition of the seventh-day people, in the face of the existing law, is strongly (but, considering that penalties are still inflicted upon them under it, hardly too strongly) stated in the report of the committee, which says: "In that State we are menaced with an oppressive, unchristian law, enforced with malicious aims, by oppressive and degrading penalties, in utter disregard of the charities of religion and the amenities of society. To allow that law to be enforced on observers of the Sabbath, and tacitly acknowledge its righteousness, is to belie our profession of appreciation of the sanctity of the Sabbath, concede our disregard of truth and lack of courage to defend the faith of the gospel."

The matter is of more general concern than to a single denomination. It concerns the Jews, numerous, enterprising, and good citizens; the Seventh-day Adventists, an active, growing denomination, which is extending its borders over our country and in Europe, and doing zealous work for good health and sound morals, as well as for vital religion; and the Seventh-day Baptists, a body with an ancient and honorable history, whose sound Christian character and orthodoxy are recognized by other orthodox bodies, and whose ministers exchange pulpits and hold union meetings with those of other orthodox churches. These people are all acting under the conviction that they have a positive Biblical command for the observance of the seventh, and no other day, and simply ask that their conscientious views be respected, as are those of people of other religions, and particularly that no disability be imposed upon them on account of their religion.—*Independent.*

#### OUR NEXT "IRREPRESSIBLE CONFLICT."

In an article under this heading in a recent issue of the *Christian Advocate*, George Lansing Taylor, D. D., expresses the opinion that our country is destined, at no distant day, to engage in a serious conflict with that twin-relic of barbarism, polygamy. He says:—

"Now, to the observant student of the thought of the times, we believe it is growing clear that just such another 'irrepressible conflict' is at present silently but rapidly crystallizing into form in the American mind on the subject of polygamy as it exists in Utah, and as it is beginning to exist in other of our Western Territories. The people of this country have always felt scandalized by the existence of this strange and immoral fanaticism in our country, but they have not hitherto been in a position to do anything practical about it, for several reasons. The great slavery conflict has absorbed the moral energies of the nation for the last thirty years; and the progressive part of the nation, from whom only any moral work comes, have felt that in that conflict they had quite enough on hand until that was disposed of. During most of that time this disgraceful fanaticism of Mormon polygamy has either been insignificant, as while it was at Nauvoo, or else inaccessible, as since it went to Salt Lake. There it was for several years looked upon as a thing comparatively out of the world, almost as much so as it would now be in Alaska, or on the upper Amazon; or the Livingstone. It is its own astonishing growth, and the still more astonishing growth of the nation, that are now so rapidly bringing it into the foreground as a great national problem. The development of California and the building

of the Pacific Railway have brought this once far-off and inaccessible region into the very center of the great continental system of States that has grown up around it. It is now the half-way house of all our neighborly calls across the continent. It is in the blazing focus of a thousand cross-lights from both sides of this great continent. In the glare of these lights it is being brought out, in bold relief, in all its inherent hideousness.

"In this illumination which it is receiving, the attention of the whole nation is now being concentrated upon it. And as this national attention is turned upon it, its true character and the boldness of its evil policy are being discovered. The national conscience is being aroused by the perception of its cruelty and abominableness as a system, and a national anxiety is awakened by the consideration of its possible consequences. The Territory of Utah has already far more population than is required for its admission as a new State into the Union. But for this foul blot of polygamy, it would have been admitted some time ago. The pressure for its admission is very great, and will soon become alarming. The ruling politics of the Territory is Mormon polygamy, and its influence and national vote will be given to that political party which will admit it into the Union. Once admitted, its own monstrosity is not only perpetuated, and the whole nation made partaker in its shame and crime, but also, by the natural and mutual sympathy of all evil, it must ally itself to every other evil and debasing force in American politics. The prospect of the possible entrance of such an incarnation of evil, and make-weight for future greater evil, into our national system, is one at which the whole nation may well take alarm. It is idle to hope that 'things may not be so bad,' or to say, 'It can't harm the old States,' or to make any other lazy plea for indifference on the subject. The possibilities of all evil, as of all good, are strictly infinite. But in this case the possibilities are not merely theoretical, far-off, visionary. They are present, practical, potent.

"There is no more momentous question before the American nation to-day than what must be done in this matter. The first movements of a great future agitation are now beginning. The moral and religious work must precede the political. This is just what is now going on. Religious bodies, Conferences, Synods, and Conventions are now beginning to act. Several of our Annual Conferences have this year made strong expressions on the subject. The New York East Annual Conference, at its recent session in Brooklyn, adopted the following strong report on polygamy:—

"To the New York East Conference: Your Committee on Polygamy respectfully report:—

"In the judgment of this Conference the gravest and most urgent question now looming before the conscience and patriotism of this country is that of the organized existence and threatening consequences of polygamy in the Territories of the United States.

"As a gigantic crime against that Christian morality on which our civilization is founded, and against the personal morals of men, the natural rights of women and children, and the primeval character of human marriage, polygamy threatens the whole fabric of social and moral order, just so far as it prevails in any civilized and Christian country.

"As an element of civil danger in this country, it is rapidly assuming alarming proportions. Its abuse of the sacred plea of "religious liberty" as a shield for immorality and assassination would debauch the very office of conscience in the human breast, and could be used to consecrate *suttee*, or *thuggee*, or *tabu*, in America as well as in India or Africa. Its claim to the protection of the civil arm is simply the claim of organized law-breaking to the protection of the laws it is organized to defy. The imminent possibility of such an institution securing a national recognition and fortress inside our Union of States, is one to startle every observant Christian and patriot. Three successive Presidential recommendations

against it have been disregarded by Congress. Meantime the leprous spot has spread from its original seat into other surrounding Territories, paralyzing their local Legislatures as to any action against itself, and threatening to create such a political power, as, in the present even balance of political parties, constitutes a most formidable bribe to the party that will accept its unholy alliance and give it a place in the Union.

"In view of such moral and national perils growing out of this great sin, we hold it to be our *immediate duty* to raise our voice of warning against not only its visible encroachments, but against its longer toleration or existence. We will do all in our power to raise up and organize a public sentiment that shall act promptly against it. We call upon our Senators and Representatives in Congress to labor and legislate for its suppression."

*Harper's Magazine* for October contains an article on the "Mormon Situation," showing the rapid increase of polygamy in this country, and portraying its corrupt history. The article closes with these startling and portentous words:—

"Little as the masses believe it now, there will come a time, if this monster in Utah is left to grow, when there will be another call for volunteers and for money, and, as before, tens of thousands of brave young men will go away, never more to return; as before, there will be an enormous debt incurred; as before, the country will be hillocked with graves, and the whole land will be moistened by the rain of women's tears."

#### BORROWING TROUBLE.

BORROWING trouble is wrong. It comes fast enough without borrowing. It comes of unbelief. It loads our minds with unnecessary burdens. It so discourages us with shadows that we have not courage to do real duties. It is not good common sense. It is unbecoming a Christian. It is displeasing to God. It is an unworthy object on which to spend the energies of a rational mind. It produces occasional morbidity of thought and feeling. It exhausts mind-force and nerve-energy on imaginary difficulties. A wise man foresees coming danger and makes provision to avert it; an unwise man looks on the dark side of coming events, and frets away more strength than it would take to overcome them. He is like the engineer who so exhausts his steam by blowing the whistle, he has not power left to move the train.

God's word blossoms with assurance. He will take care of his own. He will give strength, and hope, and courage, and victory. The black storm-cloud of summer contains golden harvests for the granary, and purpling grapes for the winepress. The storm-wave but sweeps on faster the homeward bound vessel. God controls. He holds the forces of sea, air, earth, and man in his hollow hand. To doubt were wrong. And though our path of duty lie up the mountain-side of difficulty, God shall sandal our feet with never-failing grace, and cheer us with strength to scale rocky steeps and wild, jutting crags, till the angels shall bear us up, up, up to the gates of pearl and streets of gold, and the harmonic thunder strains of redemption's welcome song.

#### A GLASS OF BEER.

A MAN who had been a drunkard for many years was induced to sign a pledge of total abstinence, which he kept inviolate through all temptation.

At length, while superintending some repairs on a hotel, the landlord offered him a glass of beer. This he declined. He was urged to drink, but he still refused. Continued urging only made his refusal more peremptory, while he claimed the right to do as he pleased.

But for some reason the landlord chose to tempt him further, and watching for an opportunity, tipped the glass so that some drops of beer fell upon his lips. This taste was sufficient to rouse the demon of appetite which had so long

slumbered. The glass was seized and drained of its contents with an eagerness which startled all who witnessed it.

Directly work was abandoned, and a family which had rejoiced over the rescue of a husband and father from a fate worse than death were prostrated with grief. Many efforts were afterward made to reclaim him, and often did he promise never again to touch the cursed drink, but these promises were quickly broken. He seemed to have lost all power of self-control.

He lived to become a miserable vagabond, wandering from place to place, wretched and despairing, dying at last in a public almshouse, and all because of a glass of beer.—*Selected.*

## 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.

(Concluded.)

COMING down to the book of Acts, which was written about thirty years after the resurrection, written in the Christian age, written by a Christian, and for Christians, telling what the early Christians did, we find plain evidence that they did continue to observe the seventh-day Sabbath. If we can plainly find what the apostles and first Christians did,—those who were personally acquainted with Christ,—would it not be safe to follow their example? I think so. Of Paul and Barnabas we read: "But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down." Acts 13:14. What day of the week was this?—The seventh day, because it was the day on which the Jews held their meetings. Luke, who was inspired by the Holy Ghost, says it was the Sabbath day. He does not say that it used to be the Sabbath, that it was the Jewish Sabbath, or anything of the kind. He simply says that it was the Sabbath day. Now was it, or was it not? Sunday-keepers say that it was not the Sabbath, neither had it been for thirty years. Yes, but Luke says that it was the Sabbath day, and we feel safe in believing him.

But, says one, Paul went into the synagogue that day because it was the day on which the Jews were together. But this is not the question at all. It is simply evading the point. No matter what he went there for, Luke says that it was the Sabbath day, and Luke was a follower of Christ, and this statement is recorded in the New Testament. When Paul finished his sermon, "the Gentiles besought that these words might be preached to them the next Sabbath." Verse 42. What a splendid chance this was for Paul to introduce the first-day-Sabbath, if he knew of such an institution. But did he? Not a word of it. But "the next Sabbath day came almost the whole city together to hear the word of God." Verse 44. Here were two Sabbath days which Paul kept there, but no intimation of a first-day Sabbath. In chap. 16:12, 13, mention is made of another Sabbath which Paul kept. The very way it is recorded shows that it was the only Sabbath day of which the apostles had any knowledge, and that it was still regarded by them as "the Sabbath" just as it always had been in Old-Testament times. "And we were in that city abiding certain days. 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." How simple is the statement: "On the Sabbath" we went out and held a meeting. It is *the* Sabbath, not *a* Sabbath, not the old Jewish Sabbath, nor a day that used to be the Sabbath, but *the* Sabbath. This certainly shows that Luke, Paul, and all those present on that occasion, still understood the seventh day to be the Sabbath, just as it always had been. It shows that they were wholly ignorant of any change in the Sabbath day.

Again we read, "They came to Thessalonica, where was a synagogue of the Jews; and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:1, 2. Here are three more Sabbath days which Paul kept, making six thus far. Notice that each time they are, without qualification, said to be Sabbath days. Suppose a Sunday-keeper should come into one of our meetings on the seventh day. In writing about it, would he call it the Sabbath day? By no means. Indeed he would be very careful to avoid calling it the Sabbath. He would call it Saturday, the seventh day, the Jewish Sabbath, or something of the kind, but he would never call it simply "the Sabbath." Why? Because he does not believe it is the Sabbath, or that it has been since the resurrection. But Luke, many years after the resurrection, terms it simply the Sabbath, and leaves it there.

In Acts 18:1-11, I think we have undeniable evidence that Paul did keep the Sabbath day, the one which the Jews kept. "After these things, Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla (because that Claudius had commanded all Jews to depart from Rome); and came unto them. And because he was of the same craft, he abode with them and wrought; for by their occupation they were tent-makers. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." "And he continued there a year and six months, teaching the word of God among them."

Paul went to Corinth, which was not a Jewish, but a Gentile, city. He looked the city all over till he found a Jew who was of the same trade as himself, that is, a tent-maker, and they worked at their trade together a year and a half. Corinth was a seaport town, where there must have been many working at sail-making, tent-making, and the like, as in our modern seaport towns. Paul wished to engage in that business, as that was his trade. Now mark that he hunted up a Jew, and worked in company with him. Why did he do this? The reason is evident: A man cannot consistently work in company with a person who keeps a different day from himself. Thus we always find that when a man embraces the Sabbath, if he is in business with one who keeps Sunday, they have immediately to dissolve partnership; otherwise confusion in this respect would result. This, of course, will not do. So Sabbath-keepers must always find Sabbath-keepers for partners in business.

Now this is just what Paul did. He hunted up a Jew and went into business with him. Everybody knows that the Jews all kept the seventh day. Hence the conclusion is irresistible that Paul did certainly keep the seventh day. This is confirmed by the statement that "he reasoned in the synagogue every Sabbath." Verse 4. I think every candid mind must admit that this is so. For a year and a half, or seventy-eight Sabbaths, he did this. Put this with the six Sabbaths before noticed, and it makes eighty-four Sabbaths of which we have the record that Paul kept. But not once did he keep the first day.

Another fact which has an important bearing on this subject must not be overlooked; viz., that the Jews in all their accusations against the Christians, Paul in particular, never once accuse them of breaking the Sabbath. If the Christians had disregarded the Sabbath, how quickly the Jews would have taken it up. But they never mentioned such a thing. Indeed, the absence of all dispute between Jews and Christians about the Sabbath day is a most convincing proof that they must both have kept the same day. How can it be accounted for in any other way? Then Paul's statement confirms this fact. He says, "Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all." Acts 25:8. How could Paul truthfully say that he had not offended against the law of the Jews in anything, if he had worked on the seventh day right

along? His statement would have been false, and the Jews would quickly have proved it so. Let Sunday-keepers weigh well this fact.

Notice also the following testimony concerning Ananias, a Christian whom Jesus sent to baptize Paul when he was converted: "And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there." Acts 22:12. Remember that Ananias was a Christian. Now notice his character, according to the Jews themselves. He was a devout man according to the law, and had a good report of all the Jews who dwelt there. Now could this possibly be true if he had not kept the Sabbath day, the same as the Jews did? Regarding the Sabbath day as they did, would they have given a good report of a man who disregarded it? Most certainly not. And how could it truthfully be said that he was devout according to the law, if he broke that law every week of his life? We regard the argument as unanswerable.

The account of Paul's visit to Jerusalem after he had been on a long missionary tour, shows most emphatically that he did keep the Sabbath day. After listening to an account of his labors, the elders at Jerusalem said to him, "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law; and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? the multitude must needs come together; for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads; and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law." Acts 21:20-24. Then the record states that Paul did just what they requested. Now look at the facts. It is stated that there were thousands of Jews in Jerusalem who believed, that is, they were Christians, and that they were all zealous of the law. They had heard that Paul was teaching that they need not circumcise their children. They were offended at this, and were likely to be prejudiced against him on this account. So James advised him to observe with the brethren a certain rite, and thereby convince them that what they had heard of him was false, and that he kept the law the same as they did. This Paul did.

Now, can it be possible that these thousands of Christians in Jerusalem, among whom was the apostle James himself, were so zealous even for the ceremonial law, while at the same time they were breaking the Sabbath every week? Every candid person must admit that this could not be so. Could it be that Paul would observe a ceremonial rite to prove that he kept the law, when he was breaking the law in a most important particular every week? We feel certain that this could not be so. It seems to us morally certain, then, that Paul, James, all the early Christians, did keep the Sabbath day. Here we leave the question, feeling sure that we run no risk in following the example of the Father himself in making the world, of Jesus Christ his Son while upon earth, of the holy women, including the mother of Jesus, of such men as Paul and James, and of the entire church in Jerusalem, all of whom kept the seventh day.

—He that would see our religion in its native simplicity, purity, and glory, must study the character of our Lord and Saviour.

—Never swerve in your conduct from your honest convictions. Decide, because you see reasons for decision; and then act because you have decided. Let your actions follow the guidance of your judgment, and if between them both you go down the falls of Niagara, go! It is the only course worthy of a man.—*Horace Bushnell.*

## The Humble Simple.

### THANKSGIVING.

Lord, for the erring thought  
Not into evil wrought;  
Lord, for the wicked will  
Betrayed and baffled still;  
For heart from itself kept,—  
Our grateful praise accept.

For ignorant hopes that were  
Broken to our blind prayer;  
For pain, death, sorrow, sent  
Unto our chastisement;  
For all loss of seeming good,—  
Quicken our gratitude.

—W. D. Howells.

### A NATURAL CURE, AND WHAT CAME OF IT.

THE London season of 1880 was drawing to a close. The trees in the park were beginning to look yellow and dusty; the *beau monde* more languid and tired than usual; the drive was less crowded; cabs were conveying innumerable pieces of luggage to the station—all signs of the coming exodus.

It was high time to make up one's mind where to go for the summer. Fashion and one's own tired-out frame oblige one to go somewhere. I felt I needed not only fresh air, but a regular treatment, if I wanted to return to town in September able to resume my professional duties. I never was a strong man; but now, after a most unusual ordeal of late suppers, heavy dinner-parties, and social gas-light, I became aware that my health was going fast. But—where was I to go? Dreadful question, most difficult to answer. I have a horror of English seaside places; it makes me yawn when I think of them—sand and children wherever you go. To an English water-cure establishment? I had no intention to be killed or to be made a lunatic. I once tried one of them, and I did not feel inclined to repeat the experiment. My friends suggested, "Why not ask your physician?" Ah, why? because I do not believe in doctors and physic. I have detected them wofully in the wrong too often.

Have you ever felt the torment of not being able to make up your mind? Then you will pity me. One day, in the Club, in want of some better occupation I looked at some obscure newspaper, and found the following advertisement: "Waldesheim, near Düsseldorf, Germany—establishment for Curing by Natural Means—namely, Air, Water, Diet, and Exercise. Prospectus," etc. The brevity pleased me, especially the "natural means." It was a comfort to know you would not be expected to swallow mercury, arsenic, strychnine, and other objectionable poisons, with an amiable face and perfect confidence. I determined to write for fuller information. This turned out most satisfactory. Waldesheim was situated about an hour's distance from Düsseldorf, on the borders of a pine-forest that covered miles and miles of ground. The terms were moderate—from five to nine marks (shillings) a day, and no extras for the treatment.

My arrangements were soon made; and after a most pleasant journey, I arrived at Waldesheim, very curious to make the acquaintance of the place and the "natural means." A venerable old lady, with white hair and a ruddy complexion, received me. I understood that she and her brother are the proprietors of the *Kuranstalt* (curing-establishment). The house itself made the most favorable impression on me; it was simple, but comfortable and well kept. It was nearly seven o'clock P. M.; the patients were at their evening meal, and I was invited to join them. I had no objection to this; for I had an excellent appetite after my travels. By a neat waiting-maid, I was ushered into the pretty, airy dining-room, which opened out on a garden-terrace. But imagine my feelings on beholding the scene before me. A narrow table stretched the whole length of the room; around it sat many ladies and gentlemen, most cheerfully partaking of milk, a kind of whole-meal bread, and raw or stewed fruit. It was one of the most dreadful moments of my life. I believe I should

have turned into a statue with amazement, had not Miss Fellingner, the proprietress, advanced toward me and led me to the seat on her right hand. I felt I had been rash in coming to this place. My heart yearned for my excellent London dinners—for *potages*, *entrées*, and *rôts*. But it was necessary to make the best of the situation, and I began to take my sumptuous repast with as good a grace as I could muster. Strange to say, I did not find it so bad after all. I suppose the novelty seasoned it. The milk was excellent, the bread too, and the fruit delicious. When I had finished, I had to own to myself that I had seldom taken a meal with more relish.

Most of the guests were Germans. There were a few English, two or three French, and some Dutch. Miss Fellingner introduced me to the doctor and to some of the patients. Many of them were very ill indeed; they had come to Waldesheim as a last resource, after having swallowed a small druggist's shop without being cured. They were all fully satisfied with the progress in health they had made since they came to *Kuranstalt*. Everything I heard interested me so much that my resolve to quit this house of Spartan diet immediately became shaken; and when I was shown to my bedroom at nine o'clock I had made up my mind to stay for a week in order to get an idea of the system. The windows of my apartment were only a few yards distant from a lovely pine-forest; the evening air was deliciously scented, and refreshed my spirits. I had been told that it was a rule in the establishment to sleep with the window more or less open, and as I wanted to try the natural means in all their strictness, I conformed to the foregoing regulation.

At six o'clock A. M. the *Badediener* (bathing-servant) knocked at my door and inquired whether I wanted a bath. I felt so fresh and invigorated that, in spite of the unearthly hour, I consented. I was led down stairs, where I found the most complete system of all kinds of baths that I had ever seen. As the doctor had not yet prescribed for me, I took a simple bath *à l'Anglaise*—only, to my great astonishment, nearly tepid. When I expressed my surprise to the *Badediener*, he replied that it was according to the doctor's orders; that cold water was so injurious to the health that it wore out the constitution. When I was ready I was told to go directly for a walk in the pine-forest, and not to return before eight o'clock, when breakfast would be served. I had made up my mind to implicit obedience, and so I went in spite of the rain. On the way I fell in with some of the patients I had talked to the night before. We went on together, and they showed me the sights of the place, when to my great astonishment, we met a couple of patients barefooted and bareheaded. "Wonders never seem to cease in this place," said I to my companions. They laughed. "You will get accustomed to that in time, and do it yourself if the doctor orders it." "Never!" said I, and shuddered. "These gentlemen," they mildly replied, "suffer from congestion of the head or from cold feet, and there is no such efficient cure for this as walking barefooted and bareheaded."

At eight o'clock there was breakfast, and I returned with such a healthy appetite that my frugal repast of milk, bread, and fruit seemed more delicious than the most dainty London meal had ever done. Miss and Mr. Fellingner were most kind; they begged me to mention anything I should like to have; they would fulfill my wishes to the best of their ability.

After breakfast the doctor paid me his professional visit. His orders adhered strictly to natural means,—baths and other water appliances most minutely and elaborately prescribed, a great deal of exercise, and very strict diet. In three or four days I was to leave off taking butcher-meat; no alcohol of any description, no tea, no coffee, no spices. In fact, to my idea, no anything. My obedience to the natural system was put to a severe test. No meat, no alcohol! It was terrible. And where, then, was the strength to come from to sustain me during this ordeal! Dire phantoms of my own self, emaciated and

pale, rose before my terrified soul. I debated as to what I was to do. My first impulse was to fly from this starvation; but my curiosity stopped me. It would be interesting to see the results of this unheard-of cure. I felt I must be strong-minded and give it a fair chance.

This resolution once taken, I underwent like a lamb all that I was ordered to do. I must confess I was sometimes highly amused when I compared my London existence with my present life, and the extraordinary situations it involved. Can you picture to yourself a fashionable barrister in the undignified position of a wet pack? I was grateful that my friends were not there to see the spectacle. I will confess the worst; I walked barefooted, and I even liked it. My diet became in time equally rigorous. Milk, brown bread, and fruit for breakfast; potatoes, vegetables, milk-pudding, and fruit for dinner; milk, bread, and fruit for supper. That was all.

Time wore on, and I remembered one day that I had already been for a whole week at Waldesheim, and that my first resolve had been not to stay longer. However, I did not feel inclined to go just yet. I felt better than I had done for many years. I had become attached to the place, to the natural means, and my food, which, seasoned with a healthy appetite, seemed delicious. I thought it wise to give the Waldesheim system a longer chance. So I remained. Time went quickly. The days seemed to fly. The cure and open-air exercise kept the patients busy the whole day long. Besides, the social life of the establishment was very pleasant. Excursions into the woods were planned and pleasantly executed; in the evenings we had singing and music. Düsseldorf is within walking distance, and the Great Industrial Exhibitions and the exhibitions of paintings in the town amused us on the rainy afternoons.

I began to love the place and its simple ways. Out of a weak, weary, dyspeptic, gouty man, I was fast growing into a strong, healthy one, full of spirits and energy. By degrees I also felt a mental regeneration. I saw before me most palpably demonstrated the fallacy of the argument that meat and alcohol give strength. I had felt the virtue of a simple vegetarian diet. A few days before me, a German lieutenant had come to Waldesheim so crippled by rheumatism that he could not take a step: he had to be carried about. He was now, after five weeks' stay, able to walk alone. I should hardly have believed such a cure possible, had I not seen it with my own eyes. This man, since the Franco-Prussian war, had tried one great medical authority after another. No one had helped him; he had only grown worse; and now he was on the high-road to recovery. I have heard since then that he is now quite restored to health.

Five weeks had elapsed since I had come to the *Kuranstalt*, when I received a telegram from an old friend: "Join me at Cologne, Hotel du Nord," etc. I went, as Cologne is reached in an hour's time from Düsseldorf. My friend was more than astonished. He could hardly believe it was myself when I shook hands with him, I looked so much stronger and younger. Jack was going to make the Rhine tour, and to take his sister, Mrs. L., a young widow, to Schwalbach, to drink the waters, as she was weak and ailing.

So we agreed to take one of the large Rhine steamers the following morning at nine o'clock, and go down as far as Eltville, the station for Schwalbach. The weather was glorious. We glided down the majestic river, and admired the Drachenfels, Rolandseck, the Loreley, and all the other lovely and poetic places that adorn the banks of the Rhine. I had often seen these sights before, but I had never enjoyed them as I did now. I began to feel the truth of the assertion, "Health is the true key to happiness." Never had nature seemed so beautiful to me; never had I taken such interest in the scenes around me. Who has not at least once witnessed the life on these Rhine steamers? Tourists of all nationalities enliven the deck in ever-varying groups; so we beguiled the time by looking on and by pleasant conversation. My friends wanted to know at which spring of health and

youth I had been drinking. I gratified their curiosity, and gave them a true picture of my Waldesheim experience. I told them that water, exercise, and vegetarian diet had made me a new man. My enthusiasm was infectious. The curiosity of my friends was raised, and they determined to go and see my vegetarian Eldorado. I persuaded Mrs. L. to give up her intended Schwalbach cure, and try the natural one.

We traveled on as far as Mayence; and then we returned, enjoying all the lovely sights thoroughly; for the weather favored us. At each place of interest, we left the boat and stayed there for a day or two. We rambled all over the country, my friends riding, I walking. I remained true to the Waldesheim principles. My daily fare was fruit, milk, and bread, to the never-ending wonder and amazement of waiters and travelers. I should have been very sensitive to that a year ago—I bore it now with perfect equanimity.

After a fortnight's absence, I returned to Waldesheim, accompanied by my friends. They soon fell into the ways of the place; and it was not long before they felt the same wonderful benefit from the treatment as I had done. We enjoyed the lovely woods, the splendid country, and our simple life, until the autumn tints reminded us that work had to begin again. We were sorry to part from our dear Waldesheim—Mrs. L. and I especially, as the place had now more than ordinary associations of happiness for us.

I returned to London, determined to remain true to the new ideas I had gathered; namely, that simple diet is the best healer that nature has given us.

My friends shake their heads in disapproval, and prophesy speedy ruin to my constitution; but I bear that wonderfully well, as I feel my physical and moral strength growing daily.—*Chambers.*

### SPECIAL MENTION.

#### CHARACTERISTIC INCIDENTS OF THE MICHIGAN FIRE.

FIRES had been burning in Sanilac, Huron, and Tuscola counties, but no one apprehended any danger. Farmers had set fire to slashings to clear the ground for fall wheat, but this happens every fall, and the fact that not a drop of water had fallen in from fifty to seventy days was not considered by those who saw the smoke clouds and replied that there was no danger. There was danger. Behind that pall of smoke was a greater enemy than an earthquake, and it had a tornado at its back and two hundred miles of forest in the front. From noon until two o'clock a strange terror held the people in its grip; then all of a sudden the heavens took fire, or so it seemed to hundreds. In some localities it came with the sound of thunder. In others it was preceded by a terrible roaring as if a tidal wave were sweeping over the country. Almost at the same minute the flames appeared in every spot over a district of country thirty miles broad by one hundred in length.

At Richmondville, ten miles above Sanilac, one hundred and fifty people had comfortable homes, stacks of hay and grain, teams, cows, pigs, sheep, and no fear of the fire which they knew was burning a mile away. At two o'clock the flames rushed out of the woods, leaped the fences, ran across the bare fields, and swallowed every house but two, and roasted alive a dozen people. It is hardly forty rods to the beach of the lake, and yet many people had no time to reach the water. Others reached it with clothing on fire and faces and hands blistered. The houses did not burn singly, but one billow of flame seized all at once and reduced them to nothing in ten minutes.

I saw many and many a spot where the billows of fire jumped a clean half mile out of the forest to clutch house or barn. The Thornton family were wiped out with the exception of a boy. Thornton had hitched up his team to drive the family to a place of safety, but when he saw that they were all surrounded by the flames he unhitched the horses in despair. Before they could be unharnessed they bolted in different directions, and the old man became so confused that he ran directly toward a big slashing, which was then a perfect mass of flame, and dropped and died with his head toward it.

Meantime the mother and children had taken refuge in the root-house. This was a structure mostly sunk in the ground and the roof well covered with

earth. Here they were all right for a time, but when the father failed to join them one of the sons went out to see what caused the delay. He was hardly out of the place before the door through which he had passed was in flames. In this emergency he ran to a dry creek, and by lying on his face and keeping his mouth to the ground he lived through it.

I talked with a woman who lived neighbor to the Thorntons, and who escaped by fleeing to a field of plowed ground. This was only a few rods from the root-house, and she said it was fully an hour before the screams and shrieks and groans from the people inside grew quiet in death. One by one they were suffocated by heat and smoke, and their bodies presented a most horrible appearance. To one riding through the district it seems miraculous that a single soul escaped. The fire swept through the green trees the same as the dry. It ran through fields of corn at the rate of twenty miles an hour, and fields of clover were swept as bare as a floor. Dark and gloomy swamps, filled with pools of stagnant water, and the home for years of wildcats, bears, and snakes, were struck and shriveled and burned almost in a flash. Over the parched meadows the flames ran faster than a horse could gallop. Horses did gallop before it, but were overtaken and left roasting on the ground. It seemed as if every hope and avenue of escape was cut off, and yet hundreds of lives were spared. People spent ten to twenty hours in ditches and ponds, or in fields under wet blankets, having their hair singed, their limbs blistered, and their clothing burned off piece by piece.

In dozens of cases the first flames spared houses and barns, but after seeming to have passed on for miles, suddenly circled back and made a clean sweep of everything. Unless one rides over the burnt district, he cannot believe the eccentricities of a forest fire. In the great swamp, between Sanilac and Sandusky, it burned everything to the roots for a mile in breadth. Then it left patches from ten feet to ten rods wide. Then again it struck in and burned lanes hardly twenty feet wide, leaving half a mile of fuel on either side. In the timber it seemed to strike the green trees harder than the dry ones. It was like a great serpent making its way across the country. It would run within three feet of a wheat stack, and then glide away to lick up a house. It would burn a stack and spare a barn ten feet off.

People felt the heat while the fire was yet miles away. It withered the leaves of trees standing two miles from the path of the fiery serpent. The very earth took fire in hundreds of places, and blazed up as if the fire were feasting on cordwood. The stoutest log buildings stood up only a few minutes. The fire seemed to catch them at every corner at once, and after a whirl and a roar nothing would be left. Seven miles off the beach, at Forester, sailors found the heat uncomfortable. Where some houses and barns were burned, we could not find even a blackened stick. Every log, beam, and board was reduced to fine ashes.

Seven miles back from the lake at Forester a farmer gathered up fifteen persons in his wagon and started for the beach. The fire was close behind them as they started—so close that the dresses of some of the women and children were on fire from the sparks. It was seven miles of up hill and down, with corduroy ruts, and roots, and the horses needed no whip to urge them into a mad run. As the wagon started, the tire of a hind wheel rolled off. They could not stop for it, and yet, even on a good road, the wheel would have crushed down in going twenty rods without it. It is an actual fact that the horses pushed over that seven miles of rough road at a wild run, and the wheel stood firm. A delay of five minutes at any point of the road would have given fifteen more victims to the flames which followed on behind. I saw the wagon at the lake, and I saw the tire seven miles away on the roadside.

The people who sought the beach had still to endure much of the heat and all of the smoke. Wading up to their shoulders, they were safe from the flames, but sparks and cinders fell like a snow-storm, and the smoke was suffocating. The birds not caught in the woods were carried out to sea and drowned, and the waves have washed thousands of them ashore. Squirrels, rabbits, and such small animals stood no show at all, but deer and bear sought the beach and the company of human beings. In one case a man leaped from a bluff into the lake and found himself close behind a large bear. They remained in company under the bank nearly all night, and the bear seemed as humble as a dog. In another instance two of the animals came out of the forest and stood close to a well from which a farmer was drawing water to dash over his house, and they were with him for two hours before they deemed it prudent to jog along. Deer came out and sought the companionship of cattle and

horses, and paid no attention to persons rushing past them.—*Detroit Free Press.*

#### IMPROVEMENT IN GUNNERY.

MESSRS. Krupp have succeeded in perfecting a process which will lead to a material reduction in the expenditure on ordnance for the German navy and army. All the heavier Krupp guns consist of a steel body strengthened by hoops, the 30½ centimeter guns having three tiers of hoops, the 26 centimeter and 24 centimeter two, and the remainder one tier. The interior of the body, or the bore of the gun, being the part subjected to the greatest wear and tear, becomes rapidly worn-out, and hitherto it has been found necessary, after, at the very most, 1,000 rounds have been fired, to melt up the whole gun on account of the damaged condition of the bore, although the outer parts of the piece were practically as good and sound as ever. Since the construction of these outer hoops is very costly, the idea occurred to one of the members of the firm that it might be possible to localize the melting operation; and this it has now been found possible to accomplish by treating the body of the piece with a cold-producing preparation of carbonic acid, which contracts it to such an extent that the hoops, expanded at the same time by the application of heat, can be easily removed.—*Christian Advocate.*

#### THE HOLY CITY OF AFRICA.

KAIRWAN, about eighty miles south of Tunis, whose destruction by the French is possible, is looked upon by the Mussulmans as the holy city of Africa. It is surrounded by a well-kept wall and lies in a large sandy plain, but is not impregnable. It is said at one time to have contained between fifty and sixty thousand inhabitants. At present the number is only about twelve thousand, but there is still a great deal of wealth, owing to the constant stream of pilgrims, and the fact that many pass their last years here, so that they may die in a consecrated atmosphere. The city contains twenty-six mosques and many other costly and beautiful buildings erected by the various Mussulman dynasties that have reigned in North Africa. The tomb of Sidi-el-Ouab, the barber of Mohammed, in the center of the city, which is supposed to contain three hairs from the prophet's beard, is worshiped by the Tunisians, the inhabitants of Tripoli, Algiers, Morocco, and even of Egypt. The roof of the Akbar Mosque is supported by three hundred and twelve columns of marble, granite, and porphyry. With the exception of some physicians, savans, and diplomats, all infidels have hitherto been shut out from the city, all Christians and Jews who dared to enter having been either executed or obliged to change their religion.

—The recent action of the Persian government in asking Russia to dispatch officers to reorganize the Persian army on the Russian model, is but another evidence of the close relations into which the constant encroachments of Russia in Armenia and the Transcaspian region have brought the two countries. The occupation of Askabad, recently noted in these columns, will mark a new limit to the Russo-Persian frontier. That frontier begins at Mount Ararat, crosses the Caspian Sea at its southern base, and thence trends eastward 350 miles, or half-way to Herat. With the immense military depot at Krasnovodsk, on the Caspian, as a base of supplies for an invading army, Persia lies completely at the mercy of the Muscovite. Persia knows this, but while doubtless secretly rebelling against it, is inclined to make the best of a situation from which there seems no escape. The offer of an English alliance, made by Lord Beaconsfield, and the suggestion that Herat should be occupied by Persian troops, was declined from the fear of Russian resentment and retaliation. It is stated that, since then, the Persian court has passed so completely under Russian influence that if the Czar should ask the Shah to occupy Herat, the order to march would be given at once. In fact, Persia is fast lapsing into a mere dependency of Russia, who is determined that there shall be no weak point in the front which she turns toward England in the East. And England, busy with her own domestic troubles and with the fate of Egypt still in doubt, can take no step to check the extension of the Russian power in this direction.—*Interior.*

—Life is made up, not of great sacrifices or duties, but of all little things, in which smiles, and kindness, and small obligations, given habitually, are what win and preserve the heart and secure comfort.

## The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 25, 1881.

U. SMITH, Resident Editor.  
J. N. ANDREWS, Associate Editor.

### MEETINGS IN BATTLE CREEK.

In the appointment of the General Conference, given in the REVIEW two weeks since, the Committee stated that they hoped "to make it a time of special religious interest, and have preaching and other religious meetings every day, besides the special business meetings connected with the various institutions and societies."

The Battle Creek church receive this announcement with great pleasure. There are many here who earnestly desire to see the church revived and quickened in the work of the Lord, and are anxious to try to do their part in seconding any proper efforts of this kind. The subject is frequently alluded to in our meetings, and the feeling seems to prevail that the first prerequisite condition of success is a preparation of heart to engage aright in the work; and this some are therefore trying to secure. We hope to see a great and good work accomplished in the direction of spiritual progress at the time of the Conference.

Steps are about to be taken also to arrange a course of lectures on the leading points of our faith, one lecture to be given each Sunday evening, in the Tabernacle, the series to continue through the winter. These are designed for the benefit of our own people, especially the young, students, and others who have never heard a course of lectures, and for the people of this community, quite a number of whom are already somewhat interested in our views. We hope for good results from this effort.

### THE TIME HAS COME.

For what? For every one who professes the name of Christ in connection with the cause of the third angel's message to declare fully and show forth by his walk and conversation whether he will be on the Lord's side or not. At our recent Michigan camp-meeting, several of our ministers remarked that one very significant fact was becoming quite apparent wherever they had traveled; and that was that a certain class in the different churches seem to be earnestly striving to keep in mind the words of the apostle, "What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?" seeking to reach higher ground, to come up to the help of the Lord against the mighty, and to engage in the work more zealously than ever. But there is another class who are just as evidently losing their interest, falling back, and relaxing their efforts for the cause of truth. And thus a line of demarkation is being drawn between the faithful and unfaithful servants.

Nothing but overcoming will secure the overcomer's reward. Nothing short of well-doing, and continuing therein to the end, will secure the welcome words from the lips of the great Master of assemblies, "Well done!" And we are persuaded that it is soon to be determined to which class we belong. The time has come, then, for all to say, "We will be on the Lord's side." Paul declares, in view of the fact that the great salvation is drawing near, that "now it is high time to awake out of sleep." There will be a separation between the true and the false before the end; and what if it be already commencing? Malachi says that just before the day when the Lord makes up his jewels (or redeems his people), we shall "discern between the righteous and the wicked, between him that serveth God and him that serveth him not." And the True Witness declares to the last church, Rev. 3:16, that he will spue from his mouth, or visit

with a complete and final rejection, those who will not be zealous and repent. Let every one ask himself these questions: What course am I taking? Am I rising or sinking, going forward or going backward? Shall I be an overcomer, or shall I be rejected by Christ as unfit to be numbered among his servants here, and unworthy of a reward hereafter? This question is soon to be determined; and I must make my decision now. The time has come.

### SABBATH, OCTOBER 22, 1881.

THIS was a marked day with the church in Battle Creek, not simply because it was the Sabbath, but because it was also the thirty-seventh anniversary of the ending of the twenty-three hundred days of Dan. 8, and the beginning of the work of Christ in the most holy of the heavenly sanctuary on the tenth day of the seventh month, Jewish time, in 1844, which fell in that year on the 22d of October. This subject was made the theme of the morning discourse in the Tabernacle; and the evidence never seemed more direct or conclusive that the position we hold on this great central subject is absolutely and demonstrably correct.

In the afternoon some very interesting experiences were related by those who had a part in the great Advent movement of 1844, and who were rescued from the bewilderment of the terrible disappointment caused by the passing of the time, and were set upon their feet again, only by the subject of the sanctuary. It is only on the ground held by S. D. Adventists on this question, that the disappointment can be explained, and the past movement can be vindicated. With this, all is clear. But more than this, it is the only subject that explains some otherwise inexplicable problems connected with the resurrection of the righteous dead and the change of the righteous living at the coming of Christ, while all the wicked dead are left in their graves, and all the living wicked are left to perish on the earth. No time is given at that fearful hour for investigation of character and a work of judgment. And, indeed, the great question of decision in every case must have been rendered before, as any one can see. Now there is no subject but that of the sanctuary which provides a time and a place for this investigative Judgment; and no people have it in their system of belief but S. D. Adventists. Thus the subject of the sanctuary is the cap-stone of the temple of truth which just fits the requirements of the case, and just fills the position assigned to it, which nothing else will do.

Thirty-seven years of this preliminary work of investigative Judgment, the last act of preparation for the coming of Christ, have already elapsed. In the very nature of the case the work must be comparatively brief, and will soon be finished. We have reached a time of most intense interest in the fulfillment of prophecy, and the development of the great scheme for the salvation of men. Watch, lest coming suddenly, He find you sleeping.

### THE LOGIC OF EVENTS.

It was our lamented President Lincoln, I think, who used the expression, "the logic of events." This kind of logic is the most convincing argument. It is not easy to refute it. The apostles used this kind of logic in their preaching. Witness the discourse of Paul, as recorded in Acts 13, beginning with verse 16. He first makes a statement of some leading facts or events in the history of the Hebrew people, from the deliverance from Egypt to the days of David. Then, referring to the promise made to David, that the promised Christ should be of his children, he proceeds to declare the fact that the promise had just been fulfilled in the events of their own times; that Jesus had come, just as promised in prophecy, being heralded by John the Baptist, and that "the voices of the prophets" had been fulfilled in his condemnation and death. But when all these things that had been written in

prophecy concerning his death had been fulfilled, the next great event is stated thus: "But God raised him from the dead." There were many living witnesses of this fact, he had been seen many days of them, and they were his witnesses to the people. Upon the evidence of these events the apostle says, "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written," etc.

It is safe to follow apostolic example in our mode of preaching. It is often said, "God is his own interpreter;" and the way he interprets prophecy is by the events which follow in its fulfillment. The prophecy of the four great kingdoms of Dan. 2 and 7, have thus been wholly interpreted, except the very closing events. When these prophecies were given, no one could have said that the kingdom of Babylon would be succeeded by Persia, Greece, and Rome; but the logic of events has proved this to be the case. There can be no reasonable objection to this. No one could have told that the little horn of Dan. 7 and the beast of Rev. 13:1-10 described the Roman papedom; but events have now made this clear, leaving no room for doubt. The papacy has fulfilled every specification in the description, and no other power has; hence we are certain that we have the right interpretation.

But God promised in prophecy a final warning concerning the Judgment, including a tremendous threatening of wrath without mixture upon those who should be found at last worshipping that power which thought to change the law of God. Rev. 14:6-12. See Dan. 7:25. On the other hand, the people who heed the voice of God at this time are described as those who "keep the commandments of God and the faith of Jesus."

At the present time God is giving to the world the interpretation of this prophecy. Events are transpiring in its fulfillment. The warning promised and described is being proclaimed to the world, and the people who heed the warning, and consequently are described as those who keep the commandments and the faith, are appearing.

Now, does the reader desire to know the truth concerning this matter? Let him observe the events which are now transpiring. These events are under God's control, and they cannot lie. When he promised these final messages of warning, he became pledged to their fulfillment. You believe, perhaps, that the advent of Christ is near, even at the door. But he cannot come till these warnings have been proclaimed widely to the world; because they are promised first to come. (See Rev. 14:14.) It is clearly evident that the message of "the third angel" is the final warning of final judgments. Retribution follows it. Hence the proclamation of this message is the last work of the people of God, a work in which they will be engaged up to the time of the close of probation. This will be the great truth for the time,— "the present truth."

Now what do we see in the earth? We see the proclamation of this message by voice and by pen in almost all the civilized nations of the earth. It is being published in periodicals and in tracts in the leading languages of the earth, and distributed in every quarter of the globe and in the islands of the sea. The prophecies assure us that this work must be done, and it is being done. The logic of events proves conclusively that the great day of God is at hand, and that the last warning of its approach is being given. This logic is irrefutable; it is vain to attempt to overthrow it. The path of duty, then, is plain. It is to obey the message from Heaven.

R. F. COTTRELL.

—Nothing so increases reverence for others as a great sorrow to one's self. It teaches one the depths of human nature. In happiness we are shallow, and deem others so.—Charles Buxton.



THE SABBATH CAUSE IN CHICAGO.

THE city of Chicago, with its half million of people, engaged in the eager battle of life, with all the vigor and push so characteristic of this western metropolis, has never been the most promising field for the promulgation of truths which call for calm deliberation, and which involve a sacrifice in their acceptance. Yet there have been for many years a few faithful standard-bearers in the city, who have patiently and hopefully clung to the truth, looking forward to the time when their numbers might be increased, and their courage thereby revived. This hope has in some measure been realized of late, and there are hopeful indications for the near future.

It has been the privilege of the writer to spend several Sabbaths in that city during the past few months, and these visits have been occasions of no little interest, especially in view of the present state of the cause there. Several of our sisters have been doing faithful work in the way of distributing publications, and as a result of this labor several have taken their stand upon the Sabbath, some of whom are zealous workers for the cause. The case of Bro. N. O. Moore is one of more than ordinary interest. He had been for several years connected with the Railroad Chapel Mission, and published a little paper called *The Chapel Chronicle*. Becoming convinced, by reading our publications, of the claims of the Sabbath, and especially of its importance at the present time in the light of prophecy, he took his stand upon it, together with his companion, an intelligent, devoted lady, who is clearly able to "give a reason of the hope" that is within her, from a full understanding of the promises on which it is based.

This step compelled a severing of ties which were dear to them, and their connection with their Presbyterian brethren was broken. He continues, however, to publish his paper, changing the title to "*Sabbath Chronicle*," and is a zealous champion of the down-trodden Sabbath. In his field of labor he prefers to remain independent, connecting himself with neither the Seventh-day Baptists nor the Seventh-day Adventists, although he firmly believes and declares that the time cannot be far distant when all Sabbath-keeping Christians will be driven closely together in their efforts to defend the truth. On the cardinal points of what we hold as "present truth" he is with us as a people, while on some other points he is not fully persuaded. At our last meeting in Chicago, a move was made toward holding a union service on Friday evening, in which both bodies of Sabbath-keepers could join their interests, and in at least one weekly meeting labor unitedly in behalf of the fourth commandment. The result of this effort I have not yet learned, but trust it may be productive of good, not only in spreading the light of truth, but also in largely increasing the devotion and zeal of the brethren and sisters of both connections, and thus reflecting honor upon the Sabbath cause.

W. C. GAGE.

THE CAMP-MEETING AT WOODBURN, IOWA.

THIS meeting was appointed to convene Oct. 6, but few reached the ground in season, and the first service was held that night. The attendance was the greatest disappointment I have ever experienced in the State. Judging from previous meetings in Western Iowa, and the apparent desire to have a camp-meeting there shown at the State Conference in June, I expected to see from two hundred to two hundred and fifty of our brethren and sisters present. From sixty to seventy camped on the ground part of the time.

We had special hopes that our Scandinavian brethren in the State would turn out, as they have had but little labor since Eld. Hanson's sickness, and as we had specially invited Eld. O. A. Olsen to come all the way from Wisconsin to benefit them. Six or seven of that tongue were present. Between one and two hundred live in the State, I think, and most of them in that part of it. We had been to great expense to

prepare for the meeting, shipping the large tent a long distance, bringing books also from the Eastern part of the State; and some of us had found it very hard to find the time to come. When will our people learn to value spiritual blessings rightly? They will allow some little job of work, a little sorghum molasses, or some other minor matter, to deprive them of spiritual privileges which cost much and are of great value. May God pity and arouse such. However, we determined that nothing of this kind should spoil the occasion for those who did come, and we had an excellent meeting. One brother who came two hundred and fifty miles to attend it, said he was more than paid for all his time and expense. God's Spirit came into the meeting, and our souls were greatly refreshed. The preaching was with the power and demonstration of the Spirit, and took effect upon the hearts of those present. The importance of *doing something* to advance the cause of God was dwelt upon largely.

There was quite an attendance from those not of our faith. Several took their stand to keep the Sabbath, and others contributed of their means to help forward the work.

We enjoyed an excellent meeting Sabbath afternoon, and the hearts of our brethren in the ministry were deeply affected. Resolutions were made to devote all to God, and labor as never before. These were expressed with deep emotion, and tears flowed freely.

We had fine weather most of the time. It was very mild for the season. A meeting of the State T. and M. society was held, and the report of the secretary was very encouraging as to the financial condition of the society. It was never so good before. The society is out of debt to the Offices, with a good assortment of publications all paid for, ready to be used. When our people will arouse and go to work, they will find all things ready to their hand. The *missionary heart* is the only thing lacking now. The tools are all ready. We had some very interesting meetings while considering this important point, and we greatly hope good results will be seen.

Our meetings on Monday were good. Quite a number came forward for prayers. Eld. Olson's labors in the English tongue were highly appreciated. Many expressed great sorrow that others were not present to receive the good of this meeting. They certainly suffered a great loss. We praise God that, however discouraging our outward circumstances may be, he is ever a present help in time of need. The faithful worker will be blessed.

GEO. I. BUTLER.

MISSIONARY WORK.

THUS far the fruits of missionary labor, where systematic and sacrificing efforts have been put forth, are practical demonstrations of their value in spreading the truth, constituting an irresistible argument in their favor. Whose heart that is imbued with the missionary spirit was not stirred, reviving and quickening the desire to labor in the vineyard of the Lord, on reading the article from the pen of Eld. Geo. I. Butler in the REVIEW of Oct. 11, 1881, entitled, "A Chapter on Missionary Work"? Allow me to call the attention of our brethren and sisters, especially in Vermont, to this article and to solicit a re-reading and a prayerful consideration of it; for I am sure that the minister, the layman, the old, and the young may be benefited by giving heed to the suggestions and instructions therein contained.

Here, my brother ministers, are a few lines for the especial benefit of ourselves: "We warn our brethren in the ministry in those Conferences where the missionary spirit is languishing, to labor earnestly among our people to cause them to see the necessity of this [love of the missionary work]. Get a good deal of it yourselves; then you can make others see its importance. If you do not arouse this spirit, depend upon it, cold formality and spiritual death will prevail in your Conferences."

If it be said that the missionary spirit is not languishing in our Conference, it cannot truthfully be said that it cannot be brought into a more healthy and active condition. True, we have passed the season of tent-labor for this year; but the long and lengthening evenings of autumn have come. Neither the farmer, the merchant, the manufacturer, nor any other man of business, will fold up his hands, and say, "My work is done till the return of summer." The canvasser for worthless productions of the press, as well as those carrying more valuable matter, will take advantage of the season, crowding periodicals and volumes of reading matter into the homes of thousands and tens of thousands. And shall those who have the last message to bear to "many peoples, and nations, and tongues, and kings" be outdone?

There are some in Vermont, now at home, who should be in the field as colporters, and who could also visit the churches occasionally, and do them much good; while those who are sending out the *Signs* should not be satisfied fully with their work in this direction. Those who can judiciously circulate our tracts should be well supplied with these at their homes, and watch every opportunity to loan or give a tract. Carry them with you as you visit your friends, have them on hand as they may visit you, and kindly ask them to read if they will.

Have the premiums for the *Signs*, *Good Health*, and *Youth's Instructor*, by you, and solicit subscriptions. I am confident that more good could be accomplished in this way than many are aware of. And again, some of our neighbors and friends would no doubt read our publications if they were loaned to them, who, we may think, would not.

Oh, for more of the spirit of sacrifice and zeal in this work that moved the heart of a Putnam of revolutionary times, who left his team in the field hitched to the plow, and hastened away at his country's call. Oh, for more of the courage and hope that inspired the hearts of many who toiled and suffered, bled and died, in our civil war! I now think of a young man who lay in prison suffering from hunger and neglect, until seven thousand out of ten thousand died by his side. Still his hope was, "I shall see home." To-day he ranks among the best architects. Let courage and hope like this be woven into the missionary work, and it would seem that it must go forward. And that it may, is my heart's desire and prayer to God; for though absent from the work for a time, I am in spirit present with my brethren. It may hardly be necessary that I express the hope that the vice-president and secretary of our T. and M. society should do all they can to advance the missionary work in our Conference.

A. S. HUTCHINS.

ILLINOIS, NOTICE.

A. K. Atteberry, our State secretary, informs me that the clerks of many of our churches have failed to make their reports. This is too bad. It should not be so. *Will the clerks of our churches do their duty?* Will the elder or leader ask them if they have sent their report to A. K. Atteberry, Fairfield, Wayne Co., Ill.? Let the clerk of every church in our Conference send Bro. A. a card giving him his post-office address. Please attend to this.

R. F. ANDREWS.

—A minister in Pennsylvania made a will, in which he directed that his sermons should be burned. He did not tell why, and so a wide field for conjecture is open. Did he regard them as heretical? Did their dryness suggest such a doom? Was he determined that they should make a blaze somehow? Was he making light of them? Would it not have been better to burn them before preaching them? General moral: Put fire into your sermons, and you will not need to put them into the fire.—*Christian Herald*.

SADLY SIGNIFICANT.—Says the *Chicago Inter-Ocean*: "It is a sad commentary upon our boasted civilization that a home for inebriate women is thought to be necessary in Chicago."

## BURDENED.

We oftimes wonder why our hearts are burdened,  
And crushed and bowed 'neath such a weight of care;  
Why others seem so brave, and strong, and joyous,  
While we have scarcely strength to do and bear.

The secret is—ye murmuring Christians, hear it!—  
Not that we've failed to go to God in prayer,  
But, having taken every trouble to him,  
We failed to loose our hold, and leave it there.

We did not say, "Thy will be done, O Father!"  
And then and there let every burden rest;  
Ah, no! or else our hearts must have been lighter,  
For well we know "God's ways" are always best.

When we can trust alike in light or darkness,  
When all our will is lost in the divine,  
Then shall our faith be ever strong and joyous,  
And we can say, "God's will be done," not mine.  
—Selected.

## Progress of the Cause.

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

## THE KENTUCKY CAMP-MEETING.

THIS meeting was held five miles east of Elizabethtown on Bro. Barr's farm. The attendance of our brethren this year was much better than last, and those who attended from the outside gave us quite a full meeting much of the time. This meeting, like others I have attended the present season, was characterized from the first by solemnity and deep feeling. The principal object of those gathered seemed to be to come near to God. The Lord witnessed to the effort by his presence; and in a number of the social meetings, nearly all the congregation were in tears.

On the Sabbath some made a start for the first time in the Christian life, and others who were backslidden sought the Lord anew. It was truly refreshing to be present; and if the brethren live out the vows they made, it would seem that this meeting cannot fail to have an encouraging effect upon the work in the State of Kentucky the coming year.

The business meetings all passed off very pleasantly, resulting in the re-election of most of the old officers in the Conference, Tract Society, and Sabbath-school. Though poor in this world's goods, most of the brethren in the State seem disposed to lift what they can in the work; yet the Conference is in a somewhat crippled condition on account of lack of means to pay its preachers. If this difficulty could be remedied, so that the ministers could be kept in the field constantly, I see no reason why their numbers might not increase rapidly. There is no finer country in the world than some parts of Kentucky, and the people certainly seem interested to hear the truth. It does seem a great pity to leave such a field without proper effort to sow the seeds of truth.

Most of the brethren and sisters remained till the closing meeting, which proved the best of any in the series. On account of the scattered condition of the brethren, and the difficulty in all getting together in quarterly meeting, it was decided best to hold the ordinances before separating. On Monday night, all met at Bro. Barr's house for that purpose. It was truly a good meeting. Here vows of fidelity to the truth and each other were exchanged by all, while tears freely flowed from nearly every eye. Thus closed the good camp-meeting in Kentucky for 1881. May its influence go through the entire year, with all who attended, and may its remembrance stimulate to action in God's service till the Master comes.

J. O. CORLISS.

Cross Plains, Tenn., Oct. 13.

## INDIANA.

New London.—We held our quarterly meeting here Oct. 15. The interest was excellent. Four were baptized. One of them joined the church here. Three will become members of the Alto church. Four of those who were baptized at camp-meeting were received into our church, making ten additions inside of the present year. Eight of these are youth of the New London Sabbath-school. This shows that superintendents may work with success for the conversion of their scholars as well as for their instruction.

WM. COVERT.

## KANSAS.

Marquette, McPherson Co., Oct. 11.—We held our last meetings at Canton, Sept. 17. Organized a T. and M. society of ten members. Nearly all have signed the teetotal pledge, and seem encouraged to press on,

Held our first meeting in the tent at Marquette, Sept. 27. There is some interest manifested among the Swedes. Brethren, pray for us.

R. F. BARTON,  
P. L. HOEN.

Grenola and Lowe.—The results of our labor at Grenola were not encouraging. One more made a start for the kingdom of God, and was identified with the church. The general sentiment was that we have the truth; but confessing it is one thing, and obeying it is quite another. The attendance was good, even to the last, and their donations equaled our tent expenses after we got the tent pitched.

Aug. 15, went to Lowe, Chatauqua Co., and labored until Oct. 3. As the result of these meetings, nine new Sabbath-keepers have been brought out, and a club of six *Instructors* ordered. Two discourses were preached against us, but as usual, the truth shone brighter than ever for the opposition. Bro. Hill has been an efficient help during these meetings.

We have returned home to attend our camp-meeting. It commenced yesterday, with about seventy-five on the ground. The brethren are coming in all the time, and the attendance will probably exceed one hundred. The heavy rains of the past two weeks have been very much against us. A good spirit pervades the meeting, and those present seem determined to seek the Lord. Last night Bro. Sharp preached a close sermon on the dangers and consequences of backsliding.

Parsons, Oct. 15.

L. D. SANTEE.

## VIRGINIA.

Middletown, Warren Co., Oct. 7.—Held meetings five miles east of this place about two weeks. Those who have been keeping the Sabbath were greatly confirmed and strengthened, and quite an amount of reading matter was distributed. I think the prospect for building up a church here is a good one. At the close of the meeting, a goodly number arose, thus manifesting their belief in present truth. Brethren, pray for the cause in this new field.

HENRY A. RIFE.

## PROVINCE OF QUEBEC.

SINCE our camp-meeting, I have held seven series of meetings at six different points, all of which were interesting and profitable. Two were held in new fields. Six persons fully decided to keep the Sabbath; five were received into the Stukely church, and three into the Barford church; and important measures were taken to increase the interest in the T. and M. work.

During the past two quarters I have baptized twenty persons, and have heard twelve individuals express their determination to keep the Sabbath and embrace present truth, besides those who came out where my brother has labored.

Oct. 11.

A. C. BOURDEAU.

## IOWA.

Dunlap, Oct. 12.—We continued meetings near Sac City from Aug. 30, giving in all twenty-four discourses. Five took a stand to keep all the commandments of God. With the aid of brethren who lived in the vicinity, a Sabbath-school was organized numbering twenty-six members. We hope to see a church organized here. It is expected that one of us will return after the Western Iowa camp-meeting to follow up the work. We have made fifty-one visits, and in connection with the missionary work at camp-meeting, have obtained new subscribers for *REVIEW*, yearly, 9; on trial, 4; renewals, 4; new subscribers for *Signs*, yearly, 5; on trial, 4; renewals, 1; *Advent Harbinger*, 1; French paper, 1; *Good Health*, 1; *Stimme*, 7; and have received on donations, \$3.50; book-sales, \$43.90.

JAMES SAWYER.

RICHARD CONRAD.

## VERMONT.

Waterbury Center, Waitsfield, and Warren.—We commenced our labors together at Waterbury Center, where a brief effort had been made with the tent before camp-meeting, and six persons had decided to obey the truth. We spoke five times, organized a Sabbath-school, and obtained three subscribers for the *Instructor* and two for the *REVIEW*.

Last Sabbath and first-day, we held meetings in Waitsfield, where ten persons had received the truth as the result of a tent effort made in that place last summer. It was a profitable season to the young believers, as well as to quite a large gathering of brethren and sisters from Warren, Granville, and other parts. On first-day we had quite a large outside attendance.

We are now giving brief courses of lectures near points where interests have been raised, so that we can brace up the young believers and enlarge the work. We had hoped to enter entirely new fields ere this; but believing in the adage, "A bird in the hand is worth two in the bush," and that it will not pay to leave the work in a condition that it will "unravel," we linger in these parts a little longer.

D. T. BOURDEAU.

Warren, Vt., Oct. 13.

R. S. OWEN.

## MICHIGAN.

Holly and Rochester.—Returned to Holly after the camp-meeting, and had a good meeting Oct. 8. One more was added to the church by baptism, making in all five added to the church, four by baptism, since our meetings commenced here.

We held a temperance meeting in the hall at Rochester, Oct. 15, and are holding religious meetings here in the Adventist church through this week. The weather thus far has been very unfavorable.

Oct. 17.

G. K. AND J. A. OWEN.

Brookfield, Oct. 17.—We closed our effort here last evening. Meetings were held four weeks before the State Conference, and one week after. We evidently made a mistake in leaving our work here to attend the camp-meeting, and I think it has taught us a lesson that we shall not soon forget. Four, all heads of families, are keeping the Sabbath, and quite a number more would have been had we not left there so soon. I have never before left an interest undeveloped, and hope I shall not be persuaded to do so again. Eight full subscriptions for the *REVIEW* were taken, and two on trial, and one for *Good Health*. Our book sales amounted to \$60.39.

Bro. Starr will return soon to administer baptism.

A. O. BURRILL.

Cedar Dale, Sanilac Co.—I spent Sabbath and Sunday, Oct. 15, 16, with the church at this place. Found the friends trying to advance in the service of God. The three meetings that we held with them were a source of encouragement and blessing. The Spirit of God was present, and hearts were made tender, as was manifested by the falling tear. Two more were admitted into the church. It seems to me that a protracted effort here would result in others taking hold of the truth, and I would be pleased to return soon, if it is the Lord's will.

The fire scourge was terrible in this section of country, but not so bad as in some places. Our brethren fared remarkably well. Bro. Spencer, the elder of the church, did not lose even a nail, and said the fire was five hundred dollars' benefit to him in clearing his land. Bro. Wright lost seven tons of hay, but has a barn full left. Sister King, a widow, lost her house, furniture, etc., but the relief committee have dealt quite liberally with her, thus relieving her burden somewhat.

By the way, all that are worthy do not get relief, and some who ought not to have it draw from the relief supplies. One man who had two barns of grain unthreshed drew fifty bushels of seed wheat. Another drew a relief plow with a good one in the field. Thus the bounty of the people is abused. The greatest need now seems to be building material, to provide shelter for the coming winter. It is reported that forty persons are living in one school-house. One man who had attended my meetings last winter to no purpose, perished in a well, with his wife and six children. Those that saw those eight dead bodies in the well after the fire, said the sight was heart-rending.

When this scourge was passing over the country, many thought the burning day of God had come. With the fire, came the darkness of night. At noon lamps were lighted, and at two o'clock the darkness was intense. No wonder consternation and dismay filled the hearts of the people, and they thought the end had come. Is not this a foretaste of what is coming upon the whole earth, and a warning to prepare for the great day of wrath? "Seek the Lord, all ye meek of the earth; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger."

ALBERT WEEKS.

## ILLINOIS.

Bloomington, Mackinaw, Gridley, and Clinton.—We have visited each of the above churches since camp-meeting. One or two new ones have commenced to keep the Sabbath in the vicinity of Bloomington lately. There are but few there. One of our best members, Bro. Tucker, who moved to the West a short time ago, has died. But he fell asleep in hope of a better life.

At Mackinaw five were united to the church by baptism. We left the church much encouraged.

One was baptized at Gridley, and united with the church. The brethren here are of good courage, and the outside influence seems to be good.

The meetings at Clinton were held five miles south of the town in a school-house where Bro. Foster has been laboring for some time. The people here have turned out well for about four weeks to hear a course of lectures by Bro. F. It has rained more or less every week, and the mud is very bad. Our brethren are badly scattered here, and but few were out, as it rained nearly all the time, yet we had a good meeting, and we hope for some additions.

C. H. BLISS.

MAINE.

South Woodstock, Oct. 12.—Since my report of Oct. 4, have visited the church at East Fryeburg. Commenced meetings Friday evening, Oct. 7, and held them over Sunday. Bro. George Howard was with me there. Two united with the church. We hope others will join soon. The tract and missionary quarterly meeting of Dist. No. 4 was held in connection with these meetings. We had an excellent meeting, although there were not as many of our brethren and sisters present as we expected to see.

I hope the importance of the tract and missionary work will be realized more fully than it has been in the past. Here is a chance for all to work with their influence and means, and now is the time to work. We don't want our interest to flag in the cause of truth, but it surely will if we are not careful. Satan is making every effort he can to keep us from working in this cause, and, brethren, I fear he will succeed too well with many of us. Don't forget the cause of God. Remember how the truth came to us,—largely through missionary effort,—and remember, too, the responsibility that rests upon us in having such important truths committed to our care. We cannot bring this matter home to our hearts too closely, nor feel over it too keenly. The Lord says, "Let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Do we feel to tremble in view of the shortness of time? or are we living as though probation never was to come to an end? Let us examine ourselves, and see whether we have a living faith in the third angel's message. The only ones who will hear the "Well done" said to them are those who have done something, and done it well.

S. J. HERSUM.

WEST VIRGINIA.

Shambling's Mills, Oct. 10.—Since my last report, I have been laboring in various places in the interest of the last message of mercy and warning, with some success, though not as great as I could wish. The glorious light of prophecy is shining so clearly, and the signs of the end of all things are so unmistakably clear, that even the casual observer cannot conscientiously offer, or even privately entertain, an excuse for not becoming reconciled to God; and our surprise amounts to a trial of our faith when we earnestly pray, argue, reason, and exhort, confidently expecting that men will learn righteousness and practice the truth, and then see them procrastinate after becoming thoroughly convinced of the claims of God upon them. It is fearfully surprising that we must indicate by our report that men are almost wilfully negligent of their divinely authorized duties and Heaven-granted privileges.

Our quarterly meeting with the church at Jerry's Run, Wood, Co., was an excellent one. The ordinances were celebrated in the private house of one of the Lord's faithful children, Bro. Cabell Dugan, who, by reason of age and disease, will soon be numbered with those over whose resting-place is written the Apocalyptic obituary, "Blessed are the dead which die in the Lord." Our communion was a season of blessedness, and at its close we felt that we had gained renewed strength to battle with opposing influences.

I am now conducting meetings at a school-house on Rocky Branch—began last Sabbath eve. Including myself and wife, nine persons were present, and we enjoyed a precious Sabbath meeting. With one exception, all took an active part, bearing cheering testimonies, and that one was greatly moved.

Last August I visited the people at the Short school-house in Jackson county. The house would not hold the people at the last meeting on first-day at 2 P. M. The best of feeling was manifested, many expressing a desire that I should visit them again.

I am constantly receiving calls to preach, in view of which I am constrained to say while writing, Lord, roll the burden of the message upon me, and give me power to publish it. I desire the wisdom to speak

and the courage to stand, and I pray the Lord that he will, by his Holy Spirit, raise up workers who will help me financially and by their influence, to labor effectually for the Master. Pray for this part of the common cause of our common Lord, dear brethren.

J. R. S. MOWREY.

MICHIGAN H. AND T. SOCIETY.

The first meeting of the third annual session of the Michigan H. and T. Society was held under the tent at Grand Ledge, at 6 P. M., Sept. 29, 1881. In the absence of the President, Eld. D. M. Canright was chosen to act as chairman of the meeting. Prayer was offered by Eld. Kenyon. The minutes of the last meeting were read and approved.

The Chair, being so empowered, named as the Committee on Nominations, A. O. Burrill, M. B. Miller, and H. M. Kenyon; on Resolutions, J. O. Corliss, E. P. Daniels, and U. Smith.

Adjourned to call of Chair.

SECOND MEETING, 4:30 P. M., SEPT. 30.—The President, J. E. White, having arrived, presided over the meeting. After singing and prayer, the minutes of the last meeting were read and approved.

The chairman of the Nominating Committee submitted their report, which was accepted. Thus J. E. White, Battle Creek, was elected President, and Jennie Thayer Secretary and Treasurer.

The report of the workings of the Society since the last meeting, was given, from which it appears that there have been 219 members added during the year, making the total membership 2,287. The Treasurer's report gave the cash received as \$46.45. Of this amount, \$8.90 was annual dues. The President called attention to the fact that the number of full members was 1,171, and if all paid the annual dues there would have been received \$117.10. This showed that there was need of missionary work in the Temperance Society.

Remarks were made in regard to extending the work, and keeping the cause of temperance from retrograding. Also those who had once broken the pledge were instructed that they were not released from any further efforts toward keeping it, but should endeavor in the future to guard against a similar occurrence.

Adjourned *sine die*. J. E. WHITE, Pres.

JENNIE THAYER, Sec.

PENNSYLVANIA H. AND T. SOCIETY.

The second annual session of the Pennsylvania H. and T. Society was held in connection with the camp-meeting at Hornellsville, N. Y., Sept. 9-19, 1881.

There were two separate meetings held during the session, also one joint meeting.

The Secretary being absent, Mrs. L. A. Fero was elected Secretary *pro tem*.

The President, being authorized by a vote of the Society, appointed the following Committee on Nominations: G. W. Knapp, I. N. Williams, and E. Russell.

An invitation was given to the New York Society for a joint Committee on Resolutions, and Eld. J. W. Raymond was appointed to act with two members of that Society.

The Committee on Nominations recommended for President, Eld. D. T. Fero; Vice-president, D. B. Oviatt; Secretary, Mrs. L. A. Fero; Executive Committee, Eld. D. T. Fero, Eld. F. Peabody, Wm. Morehouse. The recommendation was adopted by a separate and unanimous election of each person to the office named.

At the joint meeting, two poems, written by Bro. F. A. Parker, were read: the first, entitled, "Don't Go In," was rendered by Eld. E. W. Whitney; the second, "Be Temperate, Be Pure," by Eld. M. C. Wilcox. It was voted that these poems be sent, with a statement of the writer's physical condition, to the REVIEW or *Good Health*, or both, for publication.

The Committee on Resolutions then offered the following:—

Whereas, The payment of annual dues has been neglected in the past; and—

Whereas, They are much needed to meet the expenses of the Society; therefore—

Resolved, That we will reform in this matter, and hereafter pay our annual dues promptly in advance.

Resolved, That our laborers, both in old and new fields, be invited to give due prominence to the health and temperance work, until thorough reform shall be secured in every part of the field.

The first of these resolutions was remarked upon by Elds. J. G. Saunders, G. D. Ballou, and M. C. Wilcox, and was adopted.

The second resolution called forth interesting remarks from Eld. A. S. Hutchins and others. Eld.

H. advised our young ministers to carry temperance principles with them, and when raising up churches to attach importance to this branch of the work. This resolution was also unanimously adopted.

The President then called attention to the importance of doing all possible to increase the circulation of *Good Health*. D. T. FERO, Pres.

L. A. FERO, Sec.

PENNSYLVANIA S. S. ASSOCIATION.

ACCORDING to appointment, the Pennsylvania S. S. Association held its third annual session in connection with the camp-meeting at Hornellsville, N. Y.

The first meeting was held Sept. 11, 1881. After the opening exercises and brief remarks by the President, a report of the last annual meeting was read and approved. At roll-call, thirty-six delegates, including superintendents, responded, representing nineteen schools.

The Chair, having been authorized by the meeting to appoint the usual committees, announced the following: On Nominations, O. F. Bowen, J. W. Williams, and Wm. Coats; on Resolutions, D. T. Fero and F. Peabody. An invitation was extended to the New York Association to join us in Committee on Resolutions.

Adjourned to call of Chair.

SECOND MEETING.—At the second meeting, held Sept. 13, five additional reports were received, making in all twenty-four schools reporting.

The Nominating Committee presented the following names for consideration: For President, D. B. Oviatt; Secretary, F. C. Oviatt; Executive Committee, D. B. Oviatt, F. Peabody, and J. G. Saunders. Each name was considered separately, and the candidates were elected to their respective offices.

Adjourned to call of Chair.

THIRD MEETING.—This was a joint meeting of the New York and Pennsylvania Associations. The resolutions were read in this meeting, and have appeared in the report of the New York Association.

At these meetings we were favored with remarks from Elds. S. N. Haskell, D. M. Canright, A. S. Hutchins, and others.

Adjourned *sine die*. D. B. OVIATT, Pres.

F. C. OVIATT, Sec.

MISSOURI CONFERENCE.

THE sixth annual session of the Missouri Conference was held on the camp-ground at Warrensburg. The first meeting was held Sept. 29, at 5:30 A. M., the President, Eld. Geo. I. Butler, in the chair. The meeting opened with prayer by Eld. J. G. Wood. Credentials were presented by nine delegates, representing seven churches. Five additional churches were represented by brethren present. Brethren and sisters in good standing were invited to participate in the deliberations of the Conference.

The Secretary being absent, D. T. Jones was chosen Secretary *pro tem*.

On motion, the Star Valley church was received into the Conference.

The President was empowered to appoint the several committees; and the following were subsequently announced: On Auditing, Rufus Low, E. Sprague, J. F. Klostermeyer, D. T. Jones, Marcus Adams, and Wm. Evans; On Nominations, Henry Hoover, Oliver Smith, and John A. Burkey; On Credentials and Licenses, J. G. Wood, J. F. Klostermeyer, and Wm. Evans; On Resolutions, J. M. Gallemore, N. W. Allee, and R. S. Donnell.

Adjourned to call of Chair.

SECOND MEETING, FRIDAY, SEPT. 30, AT 5 P. M.—Opened with prayer by Eld. Wood. The minutes of the previous meeting were read and approved.

The Committee on Nominations presented a partial report, as follows: For President, Geo. I. Butler; Secretary, D. T. Jones; Treasurer, Wm. Evans. The report was received, and the nominees separately elected to their respective offices.

The Committee on Credentials and Licenses reported, recommending the following: For credentials, J. G. Wood, C. H. Chaffee; for licenses, R. S. Donnell, D. T. Jones, H. Woodruff, H. Wren, J. W. Watt, W. Jones, and Rufus Low. Credentials and licenses were granted as recommended.

Adjourned to call of Chair.

THIRD MEETING, SUNDAY, OCT. 2, AT 9 A. M.—Prayer by Eld. Chaffee. Minutes of previous meeting read.

The Committee on Nominations completed their report by recommending for the remaining members of the Executive Committee, J. G. Wood and C. H.

Chaffee; Camp-meeting Committee, Wilson Clark, A. E. Flowers, and J. M. Parker.

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

*Resolved*, That we recognize the evident fact that the perils of the last days are upon us, and also the importance of our becoming more consecrated to the Lord and his work, that we may enjoy more of his blessing; and just in proportion as we do this, will we see the third angel's message going with a loud cry.

*Resolved*, That we believe it to be the duty of the elder or leader of every company of Sabbath-keepers claiming the name of Seventh-day Adventists, to urge that each family composing his charge take the REVIEW AND HERALD.

*Resolved*, That we recommend that all our churches be visited by some minister as often as once each six months, if possible.

*Resolved*, That we express our grief for the decease of our dear brother, Eld. James White, in whose death the cause has suffered an irreparable loss; also that our sympathy be extended to the bereaved family.

*Resolved*, That we tender our thanks to the owners of these grounds for the use of the same; also to the citizens of Warrensburg for the numerous favors extended.

*Resolved*, That we also extend our thanks to the Pacific Railroad Company for the reduction of fare to those returning from the camp-meeting over their line.

Adjourned to call of Chair.

FOURTH MEETING, MONDAY, OCT. 3, AT 6 P. M.—Meeting opened with prayer by Eld. Chaffee. Minutes of last meeting read.

The following resolutions were adopted:—

*Resolved*, That we recommend that our people carefully study the teachings of the Scriptures on the subject of adornment and dress, and try to adhere more strictly to the same.

*Resolved*, That it is the sense of this Conference that its officers and ministering brethren should look after the scattered ones as much as possible, and when thought best, try to raise up companies near them.

The Treasurer reported as follows:—

Balance in treasury Oct. 1, 1880,	\$563.31	
Received to Oct. 2, 1881,	1,476.85	
		Total, \$2,040.16
Paid out during year,	\$1,747.13	
Balance in treasury,	293.03	
		Total, \$2,040.16

TENT AND CAMP-MEETING FUND.

Received,	\$11.35	
Paid out,	27.80	
		Deficit, \$16.45

WM. EVANS, *Treas.*

Adjourned *sine die*. GEO. I. BUTLER, *Pres.*  
DAN. T. JONES, *Sec. pro tem.*

CONFERENCE DIRECTORY.

*President*, Geo. I. Butler, *Mt. Pleasant, Iowa.*  
*Secretary*, Dan. T. Jones, *Kingsville, Johnson Co., Mo.*  
*Treasurer*, Wm. Evans, *Hamilton, Caldwell Co., Mo.*  
*Ex. Com.* { Geo. I. Butler.  
J. G. Wood, *Appleton City, St. Clair Co., Mo.*  
C. H. Chaffee, *Mooresville, Livingston Co., Mo.*  
*Camp-Meeting Com.* { Wilson Clark, *Uric, Henry Co., Mo.*  
A. E. Flowers, *Kingsville, Johnson Co., Mo.*  
J. M. Parker, *Richmond, Ray Co., Mo.*

TENNESSEE CONFERENCE.

THIS Conference convened on the camp-ground at Cross Plains, Oct. 14, 1881, at 10 A. M. Prayer was offered by the President, Eld. S. Osborn.

Four churches were represented by brethren present. All Seventh-day Adventists in good standing were invited to participate in the deliberations of the Conference.

On motion, the Chair was authorized to appoint the usual committees. On Nominations, J. Q. Finch, George Anderson, and J. E. White were appointed; on Resolutions, Bettie Coombs, J. B. Yates, and J. Q. Finch; on Auditing, J. B. Yates, Charles Anderson, J. Q. Finch, Peter Owens, Joseph White, and George Dorch; on Credentials, Peter Owens, J. B. Yates, and Charles Anderson.

Adjourned to call of Chair.

SECOND MEETING, 9:30 A. M.—The Committee on Nominations reported as follows: For President, Eld. S. Osborn; Secretary, Allie Owens; Treasurer, J. K. Cartwright; Executive Committee, S. Osborn, J. B. Yates, and J. Q. Finch.

The Committee on Credentials and Licenses reported, and licenses were granted to J. Q. Finch, P. D. Moyers, and Harry Lowe (colored).

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

*Whereas*, It has pleased our Heavenly Father to remove by death our dear brethren, Elds. James White and E. B. Lane; therefore—

*Resolved*, That we extend to our dear sisters White and Lane our heartfelt sympathy in their sad bereavement, and we earnestly desire that this affliction may draw us nearer to God in the bonds of Christian love; and we humbly beseech our Heavenly Father to spare the life of our dear sister White and others of her fellow-laborers who have labored so long and arduously in the precious cause of God.

*Resolved*, That we recommend to our people the importance of making the "Testimonies to the Church" and "Spirit of Prophecy" a study in connection with the Bible.

*Resolved*, That we as a people give diligent heed to the Bible and Testimonies in reference to plainness of dress.

*Resolved*, That we as a Conference pledge our sympathy and influence to sustain those we place in office.

The Treasurer reported as follows:—

Cash received,	\$320.60
Paid out and loaned,	\$113.50
Balance on hand Oct., 1881,	207.10

\$320.60

Adjourned *sine die*. S. OSBORN, *Pres.*  
ALLIE OWNES, *Sec.*

CONFERENCE DIRECTORY.

*President*, Eld. S. Osborn, *Shepherdsville, Bullitt Co., Ky.*  
*Secretary*, Allie Owens, *Edgefield Junction, Tenn.*  
*Treasurer*, J. K. Cartwright, *281 Cedar street, Nashville, Tenn.*  
*Ex. Com.* { Eld. S. Osborn.  
J. B. Yates, *Cross Plains, Tenn.*  
*Com.* { J. Q. Finch, *Springville, Henry Co., Tenn.*

Our Tract Societies.

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

NEBRASKA TRACT SOCIETY.

THE first meeting of the third annual session of the Nebraska T. and M. Society was called by the President Thursday morning, Sept. 22, at 10 A. M.

On motion, the Chair was authorized to appoint the usual committees.

Opportunity being given for remarks, suggestions were made on the importance of the circulation of our periodicals, and the necessity of a careful preservation of those taken for our individual reading, that they may be in a fit condition to be distributed after we have read them. They contain too much precious light, that the world stands in perishing need of, to use them for wall paper, wrapping purposes, etc. Advice was given as to how they could be used. It was stated that over three thousand copies of our periodicals had been distributed this summer in two places where tent-meetings were held.

The following committees were announced by the Chair: On Nominations, E. D. Hurlbert, F. M. Lick, Henry Clark; On Resolutions, A. J. Cudney, G. B. Starr, Wm. N. Hyatt.

SECOND MEETING.—The Treasurer's report for the past three quarters was read and accepted. It is as follows:—

Rec'd on membership, donations and sales,	\$505.39
" " periodicals,	414.87
" " reserve fund,	62.00
" " tent and camp-meeting fund,	127.76
" " Dime Tabernacle fund,	12.80
" " educational fund,	112.50
" " British Mission fund,	50.00
" " shares in Publishing Association	40.00

Total, \$1,325.32

Paid to the REVIEW Office,	\$779.11
" " " Signs " "	151.95
" " on general expenses,	126.82
" " tent and camp-meeting fund,	33.44
" " Dime Tabernacle,	10.20
" " educational fund,	97.50
" " British Mission,	20.00

Total, \$1,219.02

Cash on hand to balance, \$106.30

The following report of the Nominating Committee was presented, and the officers separately elected: President, C. L. Boyd; Vice-President, A. J. Cudney; Secretary, Mrs. C. L. Boyd. Directors: Dist. No.

1, C. S. Anderson; No. 2, E. D. Hurlbert; No. 3, O. W. Bent; No. 4, C. P. Bollman; No. 5, John Clark

Eld. Cudney being called to the chair, Eld. Boyd read a communication from sister N. H. Rankin, and followed it by remarks urging the substitution of her name for that of the Secretary just elected. In harmony with the suggestion, an amendment was offered, and Miss N. H. Rankin was elected.

The Conference Committee were authorized to consider the subject of restricting the territory lying north of the Platt River.

THIRD MEETING.—The report of finances and labor presented the following facts:—

FINANCIAL STANDING.

Due from districts on tract Soc. fund,	\$273.70
" " " " periodicals,	214.69
" " " " ministers on tract society fund,	98.12
" " " " " " periodicals,	41.45
Publications on hand,	677.55

Total, \$1305.51

Due the REVIEW Office,	\$511.20
" " " Signs " "	209.87
" " " " " " different funds,	161.59

Total, \$882.66

Balance in favor of the Society, \$422.85

REPORT OF LABOR.

No. members,	265
" of reports,	340
" added,	37
" families visited,	962
" letters written,	704
" Signs taken in clubs,	178
" new subscribers obtained for the REVIEW,	43
" for the Signs,	108
" Good Health,	19
" Instructor,	45
" College Record,	62
" other periodicals,	36
" pp. tracts and pamphlets distributed,	130,722
" periodicals " "	11,699
" annuals given away,	580

The remainder of the time devoted to the meeting was occupied by Eld. Haskell in making appropriate and stirring remarks.

The Chair requested the Society to consider the future location of the State library.

FOURTH MEETING.—The chairman of the Conference Committee recommended that the following counties constitute a new district: Colfax, Stanton, Wayne, Cedar, Knox, Pierce, Madison, and Platt.

*Moved*, That this district be formed, and known as Dist. No. 6.—Carried.

The subject of locating the State library was again introduced. After some debate as to the comparative merits of Lincoln and Omaha, it was

*Moved* and carried that the State library be located at Lincoln.

Remarks were made relative to the necessity of increasing our reserve fund, in order to be able to keep a good stock of books on hand.

FIFTH MEETING.—The Committee on Resolutions presented the following:—

*Whereas*, The evidences of the great value and inseparable connection of the missionary work with all other efforts in the spread of the present truth are becoming more and more manifest; therefore—

*Resolved*, That we recommend our people to use their utmost ability in supporting and advancing this branch of the work; also—

*Resolved*, That we recommend that all our people become members of this society, and acquaint themselves with its workings.

*Whereas*, We have been greatly hindered in this branch of our work by not having a sufficient supply of publications and periodicals; therefore—

*Resolved*, That we recommend that there be a reserve fund of \$1000.00, in addition to our present fund, raised to meet this want.

The resolutions were separately adopted.

A few minutes sufficed for raising pledges to the amount of \$1,174.00, \$46.00 of which was paid. Smaller sums were donated to the amount of \$10.16, making a total of \$1,184.16.

*Moved*, That the general expenses be distributed equally among the different districts, in proportion to the amount of business done by each.

*Moved*, That the President be empowered to appoint a director for Dist. No. 6 when it shall become necessary.

The workers were encouraged by being assured by Eld. Haskell that he had not seen as much interest manifested in the missionary work in any other Conference during the year.

Adjourned *sine die*.

C. L. BOYD, *Pres.*

MRS. C. L. BOYD, *Sec.*

NOTE.—After the adjournment of the Conference a note was received from sister Rankin, declining to accept of the office to which she was elected.

THE SOWER.

"Blessed are they who sow beside all waters."  
"The seed is the word of God."

Not alone by tranquil streams  
Flowing through the fertile meads,  
Where the sun's productive beams  
Succor the awakening seeds,  
And luxuriant growth attends  
All the way the sower wends;

But by noisy, furious waves,  
Passion-tost, forsaken long,  
Love and Hope laid in their graves,  
Error in dominion strong,  
Times of joy and peace all past,  
Haply may thy lot be cast.

Yet be not of little faith;  
Cheerfully to labor go;  
Listen what the prophet saith,  
"Blessed are the hands that sow  
By all waters;" there may be  
Golden fruit in store for thee!

Once, beside a steep abyss,  
Chanced a sower's hand to cast  
One slight grain—there sprang from this  
An expanse of fruitage vast;  
In its solitude it grew,  
None but Heaven its beauty knew.

Days flew by—the spring and fall  
Sowed the wheat and ripened it;  
Winds and winged birds were all  
That the blessing could transmit;  
Thus was wrought, unconsciously,  
Glory for futurity.

Slowly, harvestings of years  
Filled the vortex, till, behold!  
Now a gentle stream appears  
Where a furious current rolled;  
Changed its ire of ancient days  
To a holy hymn of praise!

So, perchance, thine eyes may ne'er  
See the blessings that attend  
On thine earnest labors here;  
But be faithful to the end;  
Other times shall know thy deeds,  
Other worlds bestow thy needs.  
—The New England Farmer.

BRIEF EXTRACTS.

TAKEN FROM A V. M. SECRETARY'S RECORD FOR  
SEPTEMBER.

SEPT. 14. After the usual opening exercises, opportunity was given for verbal reports. One told of a letter he had received which gave him new courage to work on. Another related a conversation he had had with a lady who had just arrived from Iowa. She is a member of the Society of Friends, has for several years been somewhat acquainted with S. D. Adventists, and thinks she has observed quite a change in their lives, diet, and style of dress. They do not live out the truth they profess as they formerly did, but are manifestly growing cold and indifferent. The speaker did not mention this as a cause for discouragement, but to enlist the prayers of others for those wavering ones who find it hard to adhere to the truth.

The letters and cards received during the week were then read. A gentleman writes from Texas that the *Signs* sent him have been the means of disabusing his mind with regard to the S. D. Adventist doctrine.

A lady who refuses to be called by any sectarian name, but claims to be a disciple of Christ, learning of him, and who endeavors to keep posted in all the denominations, sends \$1.00 for the *Signs* six months. Another, to whom different members of our society have been sending reading for over two years, and who, having given them little ground to hope, had been almost given up by them, writes a long letter to tell that she is keeping the Sabbath, and is in harmony with other points of our faith. In the letter she stated that her husband asks, "If this is the truth, how does it come that it was not found out sooner?" A member recommended sending her the tract entitled, "Why not Found out Before?"

Sept. 21. Meeting was called to order at the usual hour. The correspondence consisted of extracts from eight letters. The writers all seem favorably impressed with the *Signs*, and several send names of others to whom they would like the paper mailed. A gentleman in New Mexico incloses one dollar for *Good Health*, and adds that he is very much pleased with the *Signs*. He lost the last number sent him before reading it, and would like another copy. An aged gentleman to whom reading has been sent for some time, writes that he likes the REVIEW and the tracts, and has read them with great interest. But the query will arise in his mind, "What is accomplished, or what actual benefit is derived from receiving such

truthful Scriptural reading, if the teachings put forth are not heeded?" It was explained that this gentleman did not seem to think he could keep the Sabbath, and did not want any more light, evidently fearing it would condemn him in the Judgment. The one corresponding with him wished the advice of the meeting as to whether it would be best to send him anything more. A member recommended sending the papers occasionally to show him that an interest is still felt in his welfare, as she considers that a great responsibility rests upon us in the case of every one with whom we open a missionary correspondence.

A brother said he thought we did not realize as we ought the nearness of the end. If we were awake, having on the harness, and living with the view that the Lord might come at any time, we should accomplish much more than if, like the slothful servant, we said, "My Lord delayeth his coming."

Sept. 28. Meeting opened with singing and a season of prayer. Sickness prevented the attendance of several, and the number of letters read was small. A lady in Connecticut writes: "I thank you for the kind interest you take in the welfare of my soul. I have taken a great interest in the reading of both papers and tracts. I feel as if your paper can do no one hurt, but good, and am trying to get my neighbors interested." A gentleman writes from England: "I have received several copies of the *Signs*. I am certainly very much obliged for your kindness to me in sending those papers. I read them with care and attention to my family circle, and will be most happy to receive them at any time."

A member said he wished that more regard might be given to the strangers stopping among us, as he thinks many of them are anxious to learn more of our faith. Another expressed his good courage in the work, and exhorted all to be faithful till He shall come who will say to the faithful ones, "Well done."  
M. L. H.

MISSIONARY WORK.

BY MARY A. MARTIN.

DURING the seven or eight years I have been engaged in the missionary work, I have received many encouraging letters, a few extracts from which I will give. Our society at this place is working very faithfully, calling the attention of many to the truths that pertain to the third angel's message. A correspondent says, "I am under many obligations to you for sending me the *Signs of the Times*. I read everything in them with great interest. There seems to be a general commotion, not only in this country, but in foreign countries also. There is surely something going to happen to the human family. The signs of the times are fulfilling very fast." This gentleman writes from Greenwood Co., Kan.

A lady writes from Newport, Va.: "I like your paper better than any other paper I ever read. I received one of your REVIEWS. I certainly was glad to get it. Please send them on; I like them, and everybody I give them to seems to like them very much. If you will send me some more of your pamphlets and books,—any of those which you have read,—I will give them to all of my neighbors, and will send you the money to pay the postage. Send me copies of all your papers, and I will pass them to my neighbors, and do all I can for you."

A gentleman writes from Canton, Texas: "We find your paper very interesting. I was traveling, and found a copy at Mr. —'s. He gave it to me, and I have showed it to some of my neighbors. The most of them are religious people, and like to read religious papers. If you will send me some more copies, it will be a great help to us."

A gentleman writes from Newport, Va.: "I can say that I am very much interested in the reading of your paper, as I like the truths it advocates. I would subscribe if I was able. I would like to know which day of the week you call the Sabbath day."

A lady at Blacksburg, Va., writes: "I have received several of your papers, and like them very well; would like some more copies. Thanks for your kindness."

I have letters from several others stating that they like the papers.

NEW YORK T. AND M. SOCIETY.

THE tenth annual session of this Society was held on the camp-ground at Hornellsville, N. Y. The first meeting was called by the President, Sunday morning, Sept. 11, 1881, immediately upon the adjournment of a meeting of the Conference, and business entered upon without the usual opening exercises.

The minutes of the last annual session were read

and approved, after which the Chair was duly authorized to appoint the usual committees.

Voted, That we invite the Pennsylvania Society to unite with us in committee work on resolutions, and in a joint meeting for action upon the same.

The following committees were then named: On Nominations, G. W. Bliss, G. D. Ballou, and L. T. Nourse; on Resolutions, to act with the Pennsylvania Committee, M. C. Wilcox.

Adjourned to call of Chair.

SECOND MEETING.—Convened at six o'clock, Friday morning, Sept. 16. President in the chair. Opened by singing and prayer.

The minutes of the previous meeting were read and approved. The report of labor and finances for the past year were then read, as follows:—

Whole No. of members,	471
" " " reports returned,	578
" " " members added,	36
" " " dismissed,	24
" " " missionary visits,	1,573
" " " letters written,	752
" " " received,	51
" " " new subscribers,	271
" " " pp. tracts distributed,	290,148
" " " periodicals "	15,866
" " " Annuals "	8,259
" " " copies <i>Signs</i> taken in clubs,	215
Reading rooms furnished with <i>Good Health</i> ,	24
" " " " <i>Signs</i> and <i>College Record</i> ,	16

FINANCIAL STANDING.

Cash on hand at beginning of year, including loans to Tract Society Fund,	\$1187.78
Received on British Mission "	2.00
" " Dime Tabernacle "	24.60
" " European mission "	7.25
" " Oakland church "	3.20
" " Reserve "	39.00
" " life membership "	15.00
" " <i>Stimme der Wahrheit</i> "	25.00
" " <i>Les Signes des Temps</i> "	45.75
" " Pub. Association "	11.00
" " periodical "	862.92
" " tract Society "	2961.37
" " miscellaneous "	12.06

Total,	\$5146.93
Paid at REVIEW Office,	\$1256.98
" " <i>Signs</i> "	150.00
" for French paper for Bro. Andrews,	45.25
" for freight, postage, express, loans returned, etc.,	2032.38
Am't. loaned to tract society fund,	1070.00

Total,	4554.61
Cash on hand,	\$592.32
Due from Conference,	14.92
" " S. S. Association,	10.45
" " Pennsylvania Society,	2.92
" on books,	991.62
" " periodicals,	651.61
Stock on hand,	999.38

Total assets,	3263.22
Due at REVIEW Office,	195.36
" " <i>Signs</i> "	249.42
Total liabilities,	444.78

Balance in favor of Society, Sept. 7, 1881, \$2818.44

This report was accepted.

Bro. Haskell then occupied a little time with remarks, referring to the report just read, the necessity of keeping a good reserve fund, and giving words of encouragement in the work.

The report of the Nominating Committee was called for and presented, action upon which resulted in the election of officers for the ensuing year as follows:—

President, Eld. B. L. Whitney; Vice-president, Eld. M. H. Brown; Secretary and Treasurer, Addie S. Bowen; Directors: Dist. No. 1, Eld. R. F. Cottrell; No. 2, L. R. Chapel; No. 3, Eld. M. H. Brown; No. 4, Eld. M. C. Wilcox; No. 5, I. N. Russell; No. 6, David Carr; No. 7, T. T. Wheeler; No. 8, Wm. Groff; No. 9, G. W. Bliss.

On motion of Eld. G. D. Ballou, it was voted that the town of Clay, Onondaga Co., N. Y., be a part of Dist. No. 2 instead of Dist. No. 8, as heretofore.

Adjourned to call of Chair.

A joint meeting of the two societies was called later in the forenoon, Sept. 16, at which the Committee on Resolutions reported the following:—

Whereas, The tract and missionary work is an important aid in the promulgation of the third angel's message, second, if not equal, in importance to the living preacher; and whereas great facilities and advantages are afforded us in our excellent periodicals and publications for the successful prosecution of the work; and whereas, we as a society have failed to realize the importance and sacredness of the work God has committed to our trust, and have not heeded the counsel that has been given us through his Holy Spirit; and whereas this failure on our part has not been due to the lack of good resolutions which have been made in the past, but to a spirit of backsliding and conformity to the world; therefore—

Resolved, That with humility of soul we seek for such a preparation of heart and connection with God by returning to the "old paths" as will insure his blessing upon our labors, his righteousness in our lives, his zeal in our duties, and his peace within our hearts.

This resolution was spoken to by Brn. Haskell, Butler, and Canright. They brought vividly to mind the fact that God still lives; that his hand is in this branch of the work, and his care and blessing in it are very evident of late in the rise and advancement of the work among the islands of the sea, work on ships, and in other parts of the world; also that, as it is true that the ministers alone cannot give the warning to all the world, this plan, giving all a chance to do something, must be good and important.

The resolution was unanimously adopted by a rising vote.

Adjourned to call of Chair.

B. L. WHITNEY, *Pres.*

ADDIE S. BOWEN, *Sec.*

#### AUTUMN LEAVES.

THE poplars drift their leafage down in flakes of gold below,  
And beeches burn like twilight fires that used to tell of snow,  
And maples, bursting into flame, set all the hills afire,  
And summer from her evergreens sees paradise draw nigher.  
A thousand sunsets all at once distill like Hermon's dew,  
And linger on the waiting woods and stain them through and through,  
As if all earth had blossomed out, one grand Corinthian flower,

To crown Time's graceful capitol for just one gorgeous hour.  
They strike their colors to the king of all the stately throng—  
He comes in pomp, October! To him all times belong—  
The frost is on his sandals, but the flush is on his cheeks;  
September's sheaves are in his arms, June's voices when he speaks.

The elms lift bravely, like a torch within a Grecian hand;  
See where they light the monarch on through all the splendid land!

The sun puts on a hazy look behind a hazy fold;  
The mid-year moon of silver is struck anew in gold  
In honor of the very day that Moses saw of old;  
For in the burning bush that blazed as quenchless as a sword,  
The old lieutenant once beheld October and the Lord.

—B. F. Taylor.

#### Our Basket.

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

—Wherever you go, endeavor to carry with you a sense of God's presence, his holiness, and his love; it will preserve you from a thousand snares.

—Conquer thyself. Till thou hast done that, thou art a slave; for it is almost as well to be in subjection to another's appetite as thy own.—*Burton.*

—There is no policy like politeness; and a good manner is the best thing in the world, either to get a good name or to supply the want of such a name.

—Be not discouraged by past failures in duty; but confess to God, beg his interference, and try again. "The way of the Lord is strength to the upright."

—The Sabbath is the green oasis, the little grassy meadow in the wilderness, where, after the week-day's journey, the pilgrim halts for refreshment and repose.

—Attach not thy heart to those treasures with which this fleeting life is adorned. If thou enjoyest, learn to lose, and if happiness is with thee, remember grief.

—Self-love is a medium of a popular kind; it magnifies everything which is amiss in others, at the same time that it lessens everything amiss in ourselves.

—Most of the beatitudes which infinite compassion pronounced have the sorrow of earth for their subject, but the joys of Heaven for their completion.—*H. More.*

—The mind always influences physical health. To be perfectly healthy, one must be morally pure and good. Consciousness of sin always deprecates the strength of bodily functions.

—Just as soon as any conviction of truth becomes central and vital, there comes the desire to utter it. Sacrifice is gladness, service is joy, when such an idea becomes a commanding power.

—He is a weak man who cannot twist the threads of his feelings—however fine, however tangled, however strong—into the great cable of purpose, by which he lies moored to his life of action.

—To be a Christian is to be the honored freedman of the Lord. It is to shake off the dominion of evil appetites and passions, and stand forth in the glorious liberty wherewith God sets his chosen people free.

## Notes of News.

—The White House is being improved and refurbished. The system of drainage is also receiving attention.

—On the 20th there was a severe gale off the coast of Ireland, in which a number of vessels were wrecked.

—At the close of the Yorktown celebration, President Arthur ordered a salute to the British flag by the United States forces there present.

—The Crown Prince of Germany has just celebrated the 50th anniversary of his birthday. The day was observed with more than usual loyalty.

—It is reported that the recent heavy rains in the Northwest have seriously damaged the grain in stacks and sheaf, and are ruining the crop of roots.

—The seventy-second annual meeting of the American Board of Foreign Missions commenced Oct. 18 at St. Louis, Mo. About 500 delegates were present.

—On the 13th inst., Kokomo, Cal., was almost blotted out of existence by the fire fiend. Less than 20 houses were left standing. The loss is estimated at \$400,000.

—The exercises of the centennial celebration at Yorktown opened the 16th with a religious service conducted under Catholic auspices. It was attended by only a few hundred people.

—Captain Mc Mickan, of the Cunard steamer Bothnia, recently completed his 300th trip across the Atlantic. He has traveled on that ocean 936,000 miles, and has had charge of over 60,000 passengers.

—On the 25th of September, the beautiful Swarthmore College, near Philadelphia, the property of the Friends, was totally destroyed by fire, involving a loss of \$350,000. There were 264 students, all of whom were rescued.

—The Mormon conference recently held at Salt Lake City appointed 100 missionaries, 60 for Europe, the remainder for the United States. A part of these are already on their way to their respective fields of labor.

—The principal inhabitants of Kairwan have notified the Bey of Tunis that they are willing to surrender the town to the French, but protest against being bombarded on account of the rebellious Arabs outside their walls.

—Ex-Senator Timothy O. Howe of Wisconsin has been chosen for the position of Attorney-General, and Governor Morgan of New York is to take the Treasury portfolio. Mr Lincoln is to remain in the cabinet, but not as Secretary of War.

—At the funeral services held in honor of President Garfield in Medway, Mass., an old gentleman was present who attended the funeral of George Washington. He is now in his ninety-third year, and is still vigorous, both mentally and physically.

—The convicts of the Ohio penitentiary have set an example of self-denial and generosity by sending \$100 to the sufferers from the Michigan fire, which they raised by denying themselves the luxury of tobacco and from the sale of trinkets made by themselves.

—In Tunis the Arabs continue a destructive and harassing guerrilla warfare, burning and pillaging up to the French lines. The dispatches from the French only mention their own successes. General Sabatier defeated the insurgents in a second battle. On the 14th, in the fight near Zaghuan, the Tunisians lost 800 men.

—Very serious floods in the Mississippi are reported. At Dubuque, Iowa, the water is within 18 inches of the highest water ever known. Great damage is reported from the interior. On all the streams for hundreds of miles the hay-crop is ruined, and farmers are selling their cattle for what they will bring. The flood at Quincy, Ill., is the most serious ever known in that section of the Mississippi Valley. All the levees are broken, and 100,000 acres of the most fertile land will be flooded.

—On the 16th, the pope, seated on the throne of St. Peter's cathedral, received 2,000 Italian pilgrims; 11,000 persons were present at the reception. In his address, the pope depicted the undignified condition to which the successor of St. Peter has been reduced. His remarks were emphasized by the fact that as the pilgrims left the Church of San Vitale, they were pelted by a gang of roughs. Insults to the pilgrims continue, and some arrests have been made.

—On the 14th, the coast of Great Britain was visited by a severe gale, which extended to France, Germany, and the Netherlands. In North Germany, great damage and loss of life occurred. The river Elbe rose 12 feet above its normal level, and was covered with wreckage. On the British coast the loss was appalling. Eight-five vessels are reported wrecked, and more than 200 persons found a watery grave. The loss is estimated at \$40,000,000.

—The leaders of the Land League have issued a proclamation to the Irish tenant-farmers, recommending the non-payment of rents. English journals consider the position of the League a virtual declaration of civil war. Troops are hastening to Ireland, where lawlessness and terrorism are the order of the day. The British government has pronounced the League an illegal and criminal organization. Their meetings are under ban, and the members are liable to arrest. When this decision was made known in the Land-League office, a hurried counsel was held. Books and papers were carried to a place of safety, and many letters destroyed. The office was then locked, and the executive officials decamped, fearing arrest. England has the sympathy of

her sister nations in her efforts to suppress this law-defying organization.

—Tuesday, the 18th, the cornerstone of the proposed Yorktown monument was laid under the auspices of the Masonic fraternity. The celebration closed the 20th, with a review of the military and naval forces on the site of the Cornwallis surrender. Some of the ceremonies were grand and imposing; besides our French and German guests, among whom were descendants of La Fayette and Baron Stuben, there was a numerous assemblage of notables present, including President Arthur, members of the cabinet, a congressional delegation, and the governors of several of the States with their suits. But the heat and dust marred the success of the enterprise, and in some respects, particularly in the accommodations for visitors, the affair seems to have been mismanaged, in spite of the lengthy preparation.

## Obituary Notices.

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

LENT.—Died of spinal and brain fever, Oct. 7, 1881, our infant daughter, Amy Ermina, aged 9 months and 26 days. We mourn her loss, but look forward to the hope of a glorious resurrection, when we can clasp her once more to our hearts to part no more. W. AND M. J. LENT.

CURTIS.—Died of congestive chills, Sept. 27, 1881, at the home of his sister, Mrs. Rilla Rentfro, near Sigourney, Iowa, Henry Curtis, in his eighteenth year. Although born of Sabbath-keeping parents, he was deprived of a godly mother's influence and teaching, she having died in his infancy. He found friends, however, who trained him up in the nurture and admonition of the Lord, and to love the Sabbath. We hope to meet him in the goodly land. L. McCoy.

STICH.—Died of typhoid fever, at Marquette, McPherson Co., Kan., Sept. 30, 1881, Lucy E. Stich, daughter of Bro. T. L. and Sr. T. J. Mitchell, aged nearly 22 years. Sister Lucy was once a member of the church at Mt. Vernon, Ill. She deeply regretted that she had ever left the observance of the Sabbath, and we believe tried with all her heart to make her peace with God. She leaves a husband, two children, and a large circle of friends to mourn her loss. Funeral services at the tent, Oct. 2. R. F. BARTON.

TUCKER.—Died of typhoid fever, at Denver, Col., Sabbath, Sept. 24, 1881, Abram T. Tucker, in the fifty-third year of his age. Bro. Tucker embraced the truth about two years ago, under the labors of Eld. R. F. Andrews, at Bloomington, Ill. As he saw the sun rise for the last time, he devoutly thanked God that he was permitted to see another Sabbath morning. Soon after, he called his family, one by one, to his bedside, and gave them his last words of comfort and advice. A wife and three children mourn his loss. May the Lord sustain and comfort them. Words of comfort were spoken on the funeral occasion by the writer. D. H. SOGGS.

DEAN.—Phebe J. Dean died in Whartonsburg, Ohio, Sept. 26, 1881, aged 68 years. Sister Dean embraced the truth about ten years ago, under the labors of Bro. St. John, and united with the Clyde church, as there was no church in the place where she resided. Her life was that of a humble follower of Jesus; but her work here is done, and well done, and she awaits the reward that will be given her at "that day." She died a happy, peaceful death, realizing in her last moments the truth of the promise, "I will never leave thee nor forsake thee." Our sister was a genial woman, and was greatly loved by those who knew her. MRS. M. J. WENTZ.

CARPENTER.—Died of typhoid fever, at Otsego, Allegan Co., Mich., Sabbath, Oct. 1, 1881, Alida M. Carpenter, aged 17 years and 8 months. She was the daughter of Alexander and Amanda Carpenter. Alida was teaching school, and was apparently in the best of health, till the week she died. She attended meeting the Sabbath before her death. Her father went to camp-meeting, leaving her only a little unwell, but before he could be called home by telegram she was dead. A large number of friends attended the funeral.

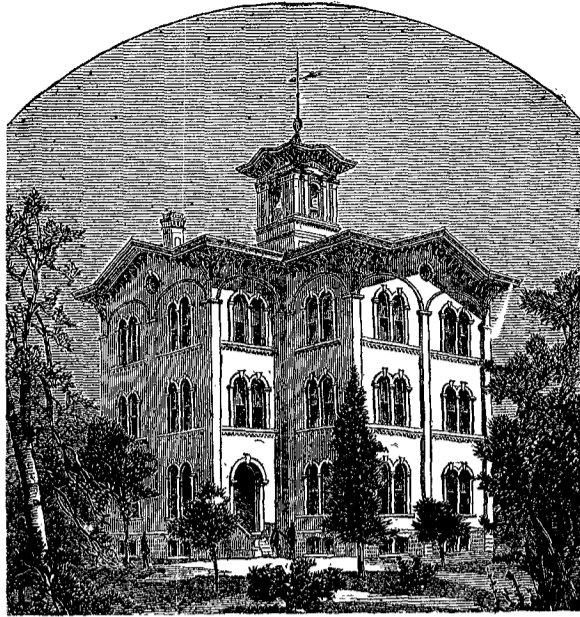
Alida was born in Genoa, Mich. While she was attending college at Battle Creek, in 1878, I had the pleasure of baptizing her, and she has since tried to live a Christian. She was obedient at home, and was loved by all. She was very self-sacrificing, and labored hard for the benefit of others. We trust she sleeps in Jesus. Being the oldest daughter, and a promising young lady, her loss is severely felt by the parents. But the hope of the gospel sustains them. D. M. CANRIGHT.

HAWKINS.—Julia A. Hawkins, wife of W. R. Hawkins, of Winstead, McLeod Co., Minn., died Oct. 5, 1881, aged 47 years. Sister Hawkins accepted the Adventist faith under the labors of Bro. Canright, about nine years ago, and became a member of the Hutchinson church in January, 1876. By her devotion to the truth, and her consistent example and instruction, her five children have since been led to Christ as their Saviour, and become connected with her in the church. In her death, a kind and affectionate husband has lost a loving, faithful, and devoted wife; the children, a tender, exemplary, praying mother; the church, one of its most devoted, consistent, and valuable members; and the world, the example of a truly pious and godly woman. After an appropriate discourse by Bro. Samuel Fulton, from Rev. 14:13, we laid her away in the narrow house, to await in hope the coming of the Lifegiver, to call her forth to receive a crown of unfading glory,—

"Where no farewell tear is shed."

D. P. CURTIS.

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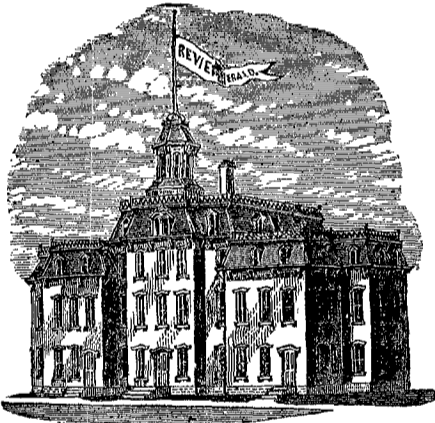
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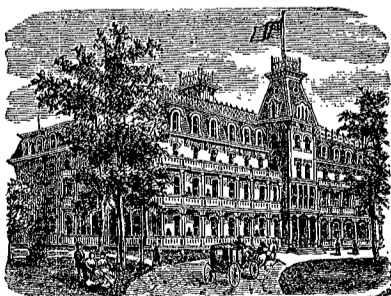


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## The Review and Herald.

Battle Creek, Mich., Tuesday, October 25, 1881.

**Sabbath-keepers must form only Sabbath-keeping partnerships.** This is the way Paul did. See sermon by Eld. Canright in this number.

A new and thoroughly revised edition of Scripture References is now published, and ready for delivery. Price, 4 cents per single copy.

A card just received informs us that Bro. Tyler Bowen, of Randolph, N. Y., who was injured on the Hornellsville camp-ground, is still improving, though slowly.

If the weather is at all favorable, several of the Battle Creek brethren will meet with the Newton church next Sabbath, Oct. 29, at their house of worship. The brethren at Marshall and Burlington are cordially invited. It is desirable that all the scattered ones in the vicinity make an effort to be at this meeting.

Read the account of the eccentricities of the Michigan fire, on another page. The movements of the flames seem altogether unnatural and startling. That the flames should seize a building at all the four corners at once, that they should leap out a half a mile from the forest to devour a dwelling, and that they should appear almost simultaneously all over a region thirty by one hundred miles in extent, cannot easily be accounted for. No wonder that many thought, as Bro. Weeks reports, that the great burning day had come. And many will concur in the sentiment he expresses, that such scenes are but the beginning of the strange phenomena that may be looked for as we approach the end.

### TO CHURCH CLERKS.

In the blanks furnished for the reports of church statistics to the census agent, these questions occur: 1. "What are the qualifications essential to membership [in S. D. A. churches]?" and, 2. "What are the tests as to qualification for membership?"

To which answers may be given as follows: 1. To maintain the character specified in Rev. 14:12; namely, to "keep the commandments of God and the faith of Jesus." 2. An examination as to faith and practice by the church, or a committee appointed for the purpose.

### TO CONFERENCE SECRETARIES.

We would suggest to Conference secretaries that they take measures to have all the church clerks in their respective Conferences fully informed as to their post-office address. Some clerks excuse themselves for not making the required reports by saying that they are not able to learn the post-office address of the State secretary. And we would suggest further that all church clerks study carefully the report of the business proceedings of their respective Conferences, where the post-office addresses of the secretary and other officers are generally given. In addition to Conference reports, we will give the post-office address of any Conference secretary who may so desire, as a special notice.

### AN EXAMPLE OF CANDOR.

The following interesting incident which occurred in connection with my recent labors in Canada, presents a worthy example to follow in dealing with persons embracing the seventh-day Sabbath.

Among those who had accepted the Sabbath were Bro. and Sr. W——, members of the Free-will Baptist church, and leading singers in the choir of that church. Soon after they had commenced keeping the Sabbath, they were waited upon by a committee appointed to labor with them, with whom they had a good season of prayer, and a very interesting interview on the Sabbath question, etc. Shortly after, the

committee again called on Bro. and Sr. W——, and presented the following report, which was acted upon by the church and transferred to the church records:—

"To the Free-will Baptist church at ———: The committee appointed at your last monthly meeting . . . to visit and talk with Bro. and Sr. W——, beg leave to present the following report:—

"We have visited and talked with Bro. and Sr. W——, and find that they have spared neither time nor pains in examining the proofs and reasons for and against the keeping of the seventh day instead of the first. They seem to have examined the Bible, read histories, and conversed with those who were in favor of Sunday as well as those who were in favor of Saturday. And we would leave it for those who have examined the question more thoroughly, and studied the Bible more carefully than Mr. and Mrs. W——, to condemn them; we are not prepared to do it. Only in keeping the seventh day do they seem to differ in belief from the majority of the members of the church at ———. We find no foundation for any other charge against them."

This was signed by the members of the committee. If all would follow the example of this committee, a much better state of feeling would exist in communities where members of other churches conscientiously take their stand in favor of the ancient Sabbath.

D. T. BOURDEAU.

### REPORTS AGAIN.

CHURCH clerks in Vermont will please bear in mind that the blanks which I sent them in September were for annual reports, to be filled and sent immediately to Bro. M. E. Kellogg, East Richford, Vt. From one of the clerks, I have received a regular quarterly report, covering only the last quarter. If any have reported in this way to Bro. K., please report again at once, using the blank for annual report. And be particular to answer all the questions, as we want a full report from each church.

A. S. HUTCHINS.

## 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.

ON account of the paint not being sufficiently dry, the dedication at Mt. Pleasant, Mich., is indefinitely postponed.

A. O. BURRILL.

TOPEKA, Kan., Nov. 12, 18.

SMITH SHARP.

### SERIES OF MEETINGS AT OTSEGO.

PROVIDENCE permitting, we will hold a series of meetings at Otsego, beginning Friday evening, Oct. 21, and continuing two or three weeks. Services Sabbath and Sunday as usual. We invite all within reach to meet with us as often as they can.

D. M. CANRIGHT.

### CHANGE OF APPOINTMENT.

THE appointment for the Nebraska State T. and M. quarterly meeting should have been Nov. 5, 6, instead of Oct. 29, 30. This meeting will be held the first Sabbath and Sunday in November, at Schuyler, Colfax Co. As our State secretary elect declines to act, it will be necessary that some one be elected at this meeting to fill that position.

CHAS. L. BOYD, Pres. Neb. T. and M. Society.

THE State quarterly meeting of the New York Tract Society will be held at Rome, N. Y., Nov. 5, 6, 1881. It is especially desirable that there shall be at this meeting as full a representation of the Board of Directors as possible, as important matters referred to the Board at the annual meeting will now be considered. We also invite all the ministers and licentiates of the Conference to be present, and join in laying plans for the winter's work. In connection with this meeting, we

would appoint a meeting of the Executive Committees of the New York and Pennsylvania Conferences for the adjustment of financial questions referred to them by the late Conferences. A general and cordial invitation is extended to all our brethren and sisters who can attend.

B. L. WHITNEY, Pres. N. Y. T. and M. Society.

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

Leon,	Oct. 29, 80
Clintonville,	Nov. 5, 6
Sturgeon Bay,	" 12, 18
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.

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.

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 State quarterly meeting of the Pennsylvania Tract Society will be held at East Otto, Cattaraugus Co., N. Y., Oct. 29 and 30, 1881. We hope to see at this meeting all the directors in the society, and as many of our brethren and sisters from the surrounding localities as can attend. We particularly request the ministers and licentiates of the Conference, as far as practicable, to be present, as it is desired that plans shall be decided upon for the winter's work, both in the tract society and Conference.

We shall endeavor to make this a special season of seeking God for his blessing and for a revival of the missionary work among us, and ask the brethren to come praying and laboring to this point.

B. L. WHITNEY, Pres. Pa. Tract Society.

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THE address of the Wisconsin Conference treasurer, Wm. Kerr, and the secretary of the Wisconsin T. and M. Society, Mattie A. Kerr, will hereafter be Monroe, Green Co., Wis.

A CERTIFICATE of stock in the S. D. A. Educational Society addressed to R. Richardson, Minneapolis, Minn., has been returned as uncalled for. Can any one give us his address?

UNTIL spring, the P. O. address of E. J. Van Horn will be Clyde, Ohio.

WE would be pleased to see any of our brethren stopping off at East Saginaw. We live on Third St., between Carroll and Fitzburgh Sts.

M. C. HOLIDAY.

THE post-office address of Addie S. Bowen will now be Box 118, Rome, N. Y., as heretofore.

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