

Advent Review

AND SABBATH HERALD.

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

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LORD JESUS, MAKE US READY.

BY T. R. WILLIAMSON.

A HYMN.

LORD Jesus, make us ready
For the dawning of thy day;
Make our faltering footsteps steady
In this narrow upward way.
Our strength is nought,
We look to thee.
Guide us to life and liberty.

May we be ready, longing
For thy trumpet's glorious sound,
When the warrior angels, thronging,
Shall thy cloudy throne surround;
Make our weak faith
So steadfast, sure,
That we may till thy day endure.

Our love-lit lamps are burning,
But the earth-winds fan their rays.
May our strained eyes still be yearning
Till they see thy splendor's blaze.
Lord, may these lamps
Burn pure and true;
Make love's light last till thee we view.

LORD Jesus, make us ready,
For these earth-days flee away,
And our lives, with movement steady,
Near the tumult of that day.
Let us not fail;
We cling to thee.
Lead us to life and liberty.

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16

NOTES OF TRAVEL.

BY MRS. E. G. WHITE.

SUNDAY, Aug. 12, in company with Sr. Sarah McEnterfer, I left the Pacific Coast, on my way to the East. Although we suffered considerably from heat and dust, we had a pleasant journey across the plains. We found conductor and porters ready to do all in their power for our comfort and convenience.

From the time that we stepped on board the train, I felt perfectly satisfied that I was in the way of duty. I have had sweet communion with my Saviour, and have felt that he is my refuge and my fortress, and that no harm can come to me while engaged in the work which he has given me to do. I have an abiding trust in the promises of God, and enjoy that peace which comes only from Jesus.

In the seat next us in the car was an actress, evidently a woman of ability, and possessed of many good qualities, which, if devoted to the service of God, might win for her the Saviour's commendation, "Well done, thou good and faithful servant." This woman and myself are both actors on the stage of life, but oh, how vastly different is our work! I felt not the slightest

temptation to desire her honors. I thirst not for the applause of the idle and pleasure-loving multitudes that seek the unnatural excitement of the drama.

The theater is a poor place of resort for the strengthening of virtuous principles. Rather, its influence is highly injurious to both health and morals. The lady's attendant remarked that it was somewhat trying to be deprived of sleep night after night until two and sometimes three o'clock in the morning, and then spend a large portion of the day in bed. The divinely-appointed order of day and night is disregarded, health is sacrificed, for the amusement of those who are lovers of pleasure more than lovers of God. The effect is demoralizing to all concerned. Two or three evenings a week spent in attending balls, or theatric or operatic entertainments, will enervate both mind and body, and prevent the development of that strength of character which is essential to usefulness in society. The only safe amusements are such as will not banish serious and religious thoughts; the only safe places of resort are those to which we can take Jesus with us.

We reached Battle Creek on Friday, Aug. 17. The following night I found it impossible to sleep. I had not visited this place since I left it in great feebleness after my husband's funeral. Now the great loss which the cause had sustained in his death, the great loss which I had sustained in being deprived of his society and assistance in my work, came up vividly before me, and I could not compose myself to sleep. I recalled the covenant which I had made with God at my husband's death-bed,—that I would not become discouraged under the burden, but would labor more earnestly and devotedly than ever before to present the truth both by pen and voice; that I would set before the people the excellence of the statutes and precepts of Jehovah, and would point them to the cleansing fountain where we may wash away every stain of sin.

All night I wrestled with God in prayer that he would give me strength for my work, and imbue me with his Spirit, that I might keep my solemn covenant. I desired nothing so much as to spend my time and strength in urging those who profess the truth to come into closer relationship with God, that they may enjoy more perfect communion with him than did ancient Israel in their most prosperous days.

Sabbath morning I spoke to the large congregation assembled in the Tabernacle. The Lord gave me strength and freedom as I presented the words found in Rev. 7:9-17.

The last time that I had spoken there was on the Sabbath following my husband's funeral. At that time many considered it almost presumptuous for me, in my feeble condition, to make the effort; but my great desire to speak words of entreaty and warning to the church, led me to venture. Had those words been heeded, the difficulties which have since occurred would not have been. The burden of my message was an admonition to the church to be pitiful, courteous, kind, and compassionate, to love one another as Christ had loved them. I urged them to put away their unkind thoughts toward their brethren, to cease talking of the faults and errors of others, and to search carefully their own hearts, correct their own defects of character, and purify their own souls by obedience to the truth. I entreated all to cherish a

forgiving, Christlike tenderness for one another, and to guard the reputation of their brethren, remembering that the tongue is an unruly member, which, if not sanctified, if not restrained, may do great injury to those whom God loves and whom he is using to do his work.

Whatever may have been our course toward the dead, they are beyond the knowledge of our sorrow or repentance. Our regret for wrongs done to them can be evinced only by a reformation in our spirit and action toward the living. Let none repeat the errors of the past. The spirit of Christ will lead us to think kindly of our brethren. It is the work of Satan to seek some stain upon the character of Christ's followers, to talk of their faults, and magnify their errors. Satan is an accuser of the brethren, and all who engage in this work show that they are actuated by the same spirit. All our prayers will be in vain while we cherish feelings of envy, jealousy, suspicion, and enmity. We shall be forgiven only as we forgive. It is no better than mocking God to engage in religious worship with hearts thinking evil, and full of bitterness toward our brethren or our fellow-men.

Jesus, our exemplar, looks with abhorrence upon all who are cherishing unkindness. Says the beloved John, "Whosoever hateth his brother is a murderer." How is it possible that the prayers of such shall be anything but an abomination in the sight of God?

Were our own hearts and lives free from defects, it would still be our duty to pity and help the erring. Much more than, since we ourselves are subject to error and infirmity, does it behoove us to manifest great modesty and carefulness in judging and condemning our fellow-sinners. All should give diligent heed to the words of the apostle, "Examine yourselves, whether ye be in the faith; prove your own selves." Inquire into the nature of your thoughts, purposes, tempers, words and deeds. Compare them with the character revealed in the life of Christ. See whether you have his spirit, whether the visible fruits of righteousness testify that you are in the faith.

These and many thoughts of like character were presented before the people. I assured them that all unkindness to the dead or to the living, I had buried in the grave of my husband. All was freely forgiven. My last testimony before leaving the church was that of warning and entreaty to seek for unity and love.

Now, after an absence of two years, I again stood before them. I was very weary, and nearly sick after the journey of five days and five nights; but the love of Christ and my interest for their souls constrained me to address them.

On Sunday morning I spoke to about seventy-five of the workers connected with the Office of the REVIEW AND HERALD. One week before, Aug. 12, I stood before a similar company at the Pacific Press, and urged upon them the importance of acting from principle. Now I presented the same subject, admonishing all to allow nothing to sway them from the right. I warned them that they would have opposing influences to meet, and would be pressed by temptations, and every one who was not rooted and grounded in the truth would be moved from the sure foundation.

Every wind of doctrine will be blowing. Everything that can be shaken will be shaken, and only those things that cannot be shaken will remain. Satan is making the most desperate

efforts to induce souls to range under his banner, and all who yield to his deceptions will wage war against the servants of Prince Immanuel. Watchfulness and prayer must be our safeguards in these days of peril.

All who are unfaithful in their work in the Office are meeting with a great loss. Those who are not wholly on the Lord's side will not see the importance of discipline and order. Hence the necessity that all who do have the fear of God before them, unite in maintaining a standard which he can approve. If those who stand in positions of responsibility excuse one in a wrong course, they encourage not only that one but others in wrong-doing. This renders very difficult the work of those who would maintain such rules and pursue such a course as God requires.

There are always some who, though they have enjoyed great advantages for spiritual progress, are not firmly established upon Bible truth. They seem to be without an anchor, beaten about by the waves of doubt and unbelief. They are without the joy and consolation which comes from a firm, decided faith, and they seem to be without protection from the shafts of Satan. I feel deeply anxious for these; for I know how strong is the power of Satan upon them.

Our Saviour declared upon one occasion, "The prince of this world cometh, and hath nothing in me." There was in Christ absolutely nothing of which Satan could take advantage. Jesus had not defiled his soul by one wrong action, one doubt, or even one murmuring thought. We may open the door of the mind and invite Satan's suggestions, or by pressing close to the side of Jesus, we may obtain strength to resist every evil influence. Satan has his agents, even in our offices of publication, and he works through them to unsettle the faith and confuse the minds of all who give them an opportunity. Our only safe course is to watch unto prayer. Questions which the half-hearted and unbelieving will suggest can be safely answered by unprejudiced judgment and earnest prayer. We should beware of allowing our minds to be influenced by suggestions, statements, or reports; for all these may be the result of envy, revenge, passion, prejudice, or of spiritual blindness. God wants, in the Office and in the church, faithful men who have eyes to discern the evil from the good, who will not call sin righteousness or righteousness sin,—men who will call things by their right names, whether it brings them censure or approbation.

The greatest calamity that can come upon any people is to be blindfolded by Satan so that they cannot discern his devices. He frequently works in disguise, clothing himself in the garments of righteousness, so that those who have not spiritual discernment know not that it is he; and often before those in responsible positions awake, Satan obtains a foothold, and doubt, unbelief, and infidelity are leavening the camp. None need to cultivate unbelief, or fear that they shall have too great faith. Unbelief, like an obtrusive, poisonous weed, grows without cultivation, while faith needs to be carefully cherished, or it will die out of the soul.

I prized this opportunity to speak words of warning and caution, knowing that those whom I addressed must be aroused to guard their souls from the devices of Satan.

At the urgent request of Mrs. Robinson, an active member of the Woman's Christian Temperance Union, I had consented to speak in a temperance meeting held in the public park on Sunday afternoon. About five hundred persons gathered at 4 P. M. Eld. Mather, who first addressed the assembly, presented thoughts of the greatest value. His words found a response in our hearts. He did not relate amusing anecdotes, or endeavor to create a sensation, but presented sound and forcible arguments, which the people could remember and consider after returning to their homes. Many, he said, flatter themselves that evil is diminishing, that the cause of reform is advancing, that temperance is soon to prevail, righteousness to predominate over sin, and the millennium to be ushered in. The speaker did

not share in these flattering hopes. Intemperance still continues its ravages. Iniquity in every form stands like a mighty barrier to prevent the progress of truth and righteousness. Social wrongs, born of ignorance and vice, are still causing untold misery, and casting their baleful shadow upon both the church and the world. Depravity among the youth is increasing instead of decreasing. Nothing but earnest, continual effort will avail to remove this desolating curse. The conflict with interest and appetite, with evil habits and unholy passions, will be fierce and deadly; only those who shall move from principle can gain the victory in this warfare.

The speaker then clearly set forth the evil of granting license to sell liquors; but lack of space forbids me to present his words more fully.

Following Eld. Mather, I spoke about thirty minutes in regard to the great work of reform, and the necessity of educating the youth to act from principle, that they may have moral power to withstand temptation. Daniel, the Hebrew captive, was exposed in his youth to the allurements of the king's court; yet he remained true to the principles taught him by his fathers. He purposed in his heart that he would not eat of the luxuries of the king's table, or drink of his wines. This purpose was not formed without due reflection and earnest prayer, and when once his position was taken, he was not to be moved from it. Though surrounded by temptations to self-indulgence and dissipation, he would not consent to violate his conscience. He made God his strength, his mind was not enervated by habits of indulgence which crush out true, god-like manhood, and he was prepared to attain both moral and intellectual greatness.

Daniel's companions, also, resolutely denied selfish desires, and put away hurtful gratifications. As a result, their minds became strong and vigorous. They chose the real, the true, and the useful, rather than the momentary indulgence of appetite and pride. They did all in their power to place themselves in right relation to God, and the Lord was not unmindful of their firm, persevering, earnest effort. The Scriptures declare of Daniel and his fellows: "As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." These youth had placed themselves in connection with the Source of all wisdom. They learned of Christ, the world's greatest teacher. While improving their opportunities to obtain a knowledge of the sciences, they were obtaining, also, the highest education which it is possible for mortals to receive. They received light directly from the throne of Heaven, and read the mysteries of God for future ages.

"And in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." These youth determined that the talents intrusted to them of God should not be perverted and enfeebled by selfish indulgence. They revered their own manhood. They kept their eyes fixed steadfastly on the good which they wished to accomplish. They honored God, and God honored them.

The history of Daniel and his companions contains a lesson for us. Inspiration declares that the "fear of the Lord is the beginning of wisdom." Religious principle lies at the foundation of the highest education. If our youth are but balanced by principle, they may with safety improve the mental powers to the very highest extent, and may take all their attainments with them into the future life. But temptations assail the young on every hand. Fathers and mothers should give thought and study and persevering effort to the training of their children, that they may stand unsullied by the prevailing evil, as did those Hebrew youth in the court of Babylon. To shield your children from the allurements of worldly pleasure, and the temptations to indulge appetite, to teach them steadfastness to the great principles of reform, will require effort and involve sacrifice. It will ex-

pose you to the reproaches of those who are lovers of pleasure more than lovers of God. Your motives will be misconstrued, your efforts falsified, your labors and purposes disparaged. But, notwithstanding every opposing influence, we must, in the fear of God, press forward, seeking not to meet the world's standard, but that which is presented in the Scriptures of truth. We must act from principle, doing right because it is right, whether friends or foes approve or condemn.

Children should be educated to habits of temperance, even while in their mother's arms. Our tables should bear only the most wholesome food, free from every irritating substance. The appetite for liquor is encouraged by the preparation of food with condiments and spices. These cause a feverish state of the system, and drink is demanded to allay the irritation. On my frequent journeys across the continent, I do not patronize restaurants, dining-cars, or hotels, for the simple reason that I cannot eat the food there provided. The dishes are highly seasoned with salt and pepper, creating an almost intolerable thirst. During my last trip, the conductor of the sleeping-car kindly brought me a plate of rich vegetable soup. I tasted the apparently inviting dish, but found it so highly seasoned that I dared not eat it. The salt and pepper made my mouth smart, and I well knew that they would irritate and inflame the delicate coating of the stomach. I passed the tempting dish to another; for I dared not place such an abuse upon my digestive organs.

Such is the food that is commonly served up on fashionable tables, and given to the children. Its effect is to cause nervousness, and to create thirst which water does not quench. There is a craving for something stronger, and thus very many are led to the use of beer and wine. In this way is formed the appetite for strong drink. Every mother should carefully guard her table, and allow nothing to come upon it which will have the slightest tendency to lay the foundation of intemperate habits. Food should be prepared in as simple a manner as possible, free from condiments and spices, and even from an undue amount of salt.

You who have at heart the good of your children, and who would see them come up with unperverted tastes and appetites, must perseveringly urge your way against popular sentiments and practices. If you would have them prepared to be useful on earth and to obtain the eternal reward in the kingdom of glory, you must teach them to obey the laws of God, both in nature and revelation, instead of following the customs of the world.

Painstaking effort, prayer and faith, when united with a correct example, will not be fruitless. Bring your children to God in faith, and seek to impress their susceptible minds with a sense of their obligations to their heavenly Father. It will require lesson upon lesson, line upon line, precept upon precept, here a little and there a little. But Jesus, in our behalf, engaged in the most fearful conflict with the powers of darkness. Self-denial, fasting, humiliation, he willingly endured, that he might elevate, ennoble, and purify the human race; and thus prepare them for a seat at his right hand. In view of all that Christ has endured in our behalf, shall we shrink from any effort or sacrifice for the salvation of souls for whom he died?

Parents should educate their children to have moral independence, not to follow impulse and inclination, but to exercise their reasoning powers, and to act from principle. Let mothers inquire, not for the latest fashion, but for the path of duty and usefulness, and direct the steps of their children therein. Simple habits, pure morals, and a noble independence in the right course, will be of more value to the youth than the gifts of genius, the endowments of learning, or the external polish which the world can give them. Teach your children to walk in the ways of righteousness, and they, in turn, will lead others into the same path. Thus may you see at last that your life has not been in vain, for you have been instrumental in bringing precious fruit to the garner of God.

VANITY VERSUS SUBSTANCE.

BY MARY E. SMITH.

OF how little worth appear
Costly toys and trifles gay
To the hungry little child,
Weary at the close of day.
Vainly strive we to beguile;
Food alone awakes his smile.

Thus it is with longing souls,
Hungering after righteousness;
Weary of life's empty joys
And its transient happiness,
Naught their hearts can satisfy
Till the Saviour makes reply:

"Come to me, O hurdened souls,
Weary ones, I'll give you rest:
Hungering, thirsting for my love,
And ye surely shall be blessed."
Let us yield all earthly bliss
For his precious promises.

As a hen her brood doth call,
'Neath her sheltering wings to hide,
Caring for them one and all
As they nestle by her side;
So our Lord his own would bring
To the shelter of his wing.

Never hath man's heart conceived
Joys that wait each ransomed soul.
All earth's wealth from sea to sea,
All from north to southern pole,
Could not tempt my longing heart
From his promises to part.

"A MIND OF MY OWN."

BY ELD. R. F. COTTRELL.

It is a good thing to have independence of mind enough to form a strong purpose, like Daniel, to obey God at all hazards, should the whole world stand against us. But there are those who pride themselves on their independence of mind. They boastingly say, "I have a mind of my own;" and they are ever ready to maintain their opinions unyieldingly against all. Such have a mind that it were better for them to put away. It is a mind that is enmity against God, a mind that will never enter Heaven. It should have no place in the church of Christ, and is hardly tolerable in any human society. Wherever it is, it is determined to rule or ruin.

How much better is the mind of Christ! How much better to obey the injunctions of the apostle: "Let this mind be in you, which was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, . . . humbled himself, and became obedient unto death." He came not to follow a mind of his own, but to do the will of Him who sent him. If we follow him, we shall heed the exhortation: "Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."

If we learn the lesson of submitting one to another, as taught by the apostles, we shall do well. But if every one has a mind of his own to maintain, there can be no unity, but envying and strife; and "Where envying and strife is, there is confusion and every evil work." Let all Christians have the mind of Christ.

"LOOK UNTO ME, AND BE YE SAVED."

BY M. E. STEWARD.

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John 3:14. The entire human family has been bitten by "that old serpent which is the devil," and sure results have followed in physical and moral disease. As the serpent-bitten Israelite looked and lived, so the Lord has sent out the invitation through his prophet: "Look unto me, and be ye saved, all the ends of the earth." Isa. 45:22.

"Look unto me." How did the dying Israelite look? We cannot imagine a curious, careless, heartless look, or that he waited to wrestle mightily in his own mind for a certain some-

thing he called *faith*, before obeying. The condition was so simple he could not fail of understanding it; and unbelief in the goodness and power of the Great Healer, which was manifested through the brazen image, was so criminal, as to decide the disobedient to be worthy of the death to which his stubbornness consigned him.

Look. Turn your heart toward the Saviour. There is no condition or state of mind in which we cannot do this. A person was exceedingly angry, too angry to pray, and there was a strange satisfaction in holding the anger; but conscience said it was wrong. Amid all the clamors of passion the gaze turned toward Jesus, a mute heart-look, nothing more; and lo! as when he said to the raging waters, "Peace be still," and there was "a great calm," so all wrath immediately subsided, and sweet peace and love took its place. The Saviour had understood the wordless, the almost unconscious, call for help. Jesus does not *need* our words to inform him of our necessities; he knows them better than we do, and in our extremities he always recognizes and honors the touch and the look of faith.

"Look unto me;" not to self to see if we are worthy; not to our surroundings, nor to any arm of flesh. Human sympathy and aid are so sweet that we are strongly inclined to desire and to rely upon them; many bitter lessons we all have to learn before we are content to look beyond every earthly help and to anchor our souls to the throne of God. Look unto *me*! Poor tried, afflicted, sick, or sorrowing one, look not at the darkness, though it seem to overpower you; hear the compassionate Saviour, "*Look unto me.*" He would lift your eyes above your painful, discouraging prospect, and fix them upon One rich in glory and rest and true happiness. Let Jesus and his precious promises fill the field of vision.

"Look unto me, and *be ye saved.*" The mission of the second Adam is to remove all the effects of the curse which the sin of the first Adam brought upon our world. The salvation promised in our text, then, embraces *all* the ills that body and soul are heir to. Are you groaning under a burden of guilt? Said the Psalmist: "Bless the Lord, O my soul, and forget not all his benefits; *who forgiveth all thine iniquities.*" Are you sick?—"Who *healeth all thy diseases.*" By what means does he accomplish these great things? "*Look unto me, and be ye saved.*"

The natural heart is not tuned in harmony with the divine character, so there is perpetual discord between them; but when it turns toward Heaven, the sanctifying influences of God's Spirit are at once brought to bear upon it, and it gradually learns to delight in holiness; while it is partaking more and more of the excellencies of the Pattern it is contemplating.

Hundreds of years ago, men studied the beautiful in nature till their tastes were so refined that they produced far finer specimens of art than have ever been executed since those times. Their models were of the *beautiful* only, without the *good*, and their moral characters remained corrupt. Our precious Saviour combines the sum of all loveliness and wisdom and moral worth. What, then, may we expect of the person who unceasingly studies the perfect Pattern! His tastes become more chaste and ennobled, his affections purer, his comprehensions more extended, his judgment more accurate; till, grown into a heavenly harmony, his salvation is completed in the finishing touch of immortality and the gift of eternal life.

CHRISTIAN CHARACTER.

BY A. L. HOLLENBECK.

THE character of the true followers of Christ can be seen in all their words, and actions, and dealings with their fellow-men. Meekness and lowliness of heart will be marked characteristics of their daily life. All who would be true followers of the meek and lowly Jesus must bear good fruit. "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Jesus, in comparing himself to a vine,

says that his followers are the branches; if we then, being the branches, abide in the true and living Vine, we shall be fruitful branches, and bring forth much fruit to the honor and glory of our Master. All who are true followers of Christ will have the spirit of Christ. Paul says: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." If we abide in Christ and he in us, we shall bear the fruit of the Spirit. And the same motive which actuated Jesus to endure trials, sufferings, and persecutions from his enemies, will actuate us to take the precious truth of God in our hearts, and go about among our fellow-men doing good. Our souls will be filled with the love of Christ, and we shall be able to meet trials and temptations, and even persecution, and consider it all but a "light affliction," which "worketh for us a far more exceeding and eternal weight of glory."

The fruit of the Spirit is the development of the principles of the moral law in the life of the Christian. Christ was the true pattern; his life was perfect. We know that God's holy law is the true standard of moral perfection. Jesus said, "I have kept my Father's commandments." If we do what the word of God requires, we shall abide in Christ; and if we abide in him, we shall "walk even as he walked." Are there any that murmur and complain that the way is hard, and that they cannot do this? Jesus says, "My grace is sufficient for thee." As we look into the law of God, we can see that sin is exceedingly sinful, that we have transgressed that law, and are in a lost condition; but if we repent and believe, we shall, by obedience to the law, be justified before God, and his grace will enable us to obey his divine precepts. If we really love God, we shall earnestly seek to learn his will concerning us, and, with hearts full of love to him, strive to obey his divine will. John says, "This is the love of God, that we keep his commandments." Those who love God will manifest that love by gladly yielding obedience to every precept of his divine law. God created us, and gave us all the blessings of life with which we are surrounded, and the power to enjoy all these blessings; therefore, it ought to be the greatest desire of our hearts to give our best affections to him.

Many professed Christians shrink from taking up the cross of Christ, and often neglect many duties which they owe to their Creator. When our hearts are right, and our souls are filled with the love of God, then, and not till then, shall we be able to say, The way is not hard, the burden is light. Jesus trod the way before us, and he says, "My yoke is easy, and my burden is light." If we are Christians, we shall be like Christ. If we would serve God acceptably, we must serve him with our whole hearts. We cannot be half-hearted Christians, serving God with one half, and the world with the other; we cannot serve God and mammon. If we wear a professional robe of righteousness, and possess a worldly heart, we are deceiving ourselves, and discord and confusion will be the result. But if we have the Spirit of God dwelling in us, and controlling our hearts, it will work peace to our souls; and his Spirit working "with our spirit" will manifest to the world that we are "the children of God." If we wish to meet God's approval, and dwell with Christ in glory, we must use every means which he has placed before us to perfect our character, that we may be able to stand the test of the Judgment. We cannot bear the fruit of the Spirit, and glorify God by good works, unless we are closely united to Christ. We glorify the Father by bearing much fruit. The apostles and prophets of old, embraced all the opportunities which God had placed within their reach, to perfect Christian character; and if we will put forth the same effort, our souls will be filled with holy zeal, and the blessed influence of the Holy Spirit will abide in our hearts.

The apostle Paul, in writing to the Ephesians, says: "I bow my knees unto the Father of our Lord Jesus Christ, . . . that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts

by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Paul was earnestly endeavoring to reach the true standard of holiness which he set before his brethren. To the Philippians the apostle writes: "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. . . . This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Mark the contrast between the language of the apostle, and the boastful assertions of those who, in their self-righteousness, claim that they have almost reached that state of perfection where they will be without fault before God. The faithfulness of the apostle and his upright and holy life, is what gave such power to his words. If we have the divine grace dwelling in our hearts, we shall always be ready to take part in every good work; and it will enable us to faithfully perform all the duties of life.

We should impress upon our minds the fact that if love, the greatest of all the Christian graces, reigns in the heart, the peace of God will abide there also. "Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

"I JUST DID."

BY H. R. J.

NOT long since, I heard an anecdote of a certain man who set his trap on Sunday, that may serve to illustrate some truths, though connected with great errors. It is as follows:—

One beautiful, frosty Sunday morning, a man, a member of a certain church, was going toward his home, carrying a large fox in his hand. He soon met the presiding elder, who was riding toward the church. The elder saluted him with, "Good morning, brother; fine morning." The brother feeling his guilt very sensibly when he met the elder, answered, "Yes," rather slowly. The elder continued, "You have a fine fellow there." "Y-e-s." "And where did you get that this morning," the elder still asked. The brother, feeling still more forcibly his wrong, sought a way of escape, and replied, "Well,—hem,—as I was going along where my trap was, I saw this poor thing in it, suffering so; and I could not bear the thought of his suffering all day, even if it was Sunday; so I thought I would take him out and relieve his suffering." The elder's reply was, "Well, that was right. Never let any thing suffer, even on Sunday, if you can help it; but did you set the trap again?" Though this was the hardest question of all to answer and not lie, the brother answers, "Well, I-hem-I-just did set it."

So it is with many. They lay their plans on Friday to see Bro. A. on the Sabbath about some help in planting, haying, harvesting, threshing or some other business to be done the following week; and in like manner, the sisters will see one another about garden seeds, plants, or some other little thing. Thus these little things, or errors, will continue to accumulate more and more, till the Judge of the living and dead shall come; and when we shall meet him in Judgment, there is danger of our being more speechless than was the one who met the elder.

The reason for doing these things on the Sabbath, we say, is because it is just such an excellent opportunity, just because it saves time; but is it not because we are just too worldly, just too selfish? Is it not to be feared that finally

we will just be left outside of the Jerusalem above, as they were left outside the Jerusalem below in the days of Nehemiah? (Neh. 13:15-22.) And all because we did our own ways, found our own pleasures, and spoke our own words. Isa. 58:13, 14.

Dear reader, let us finish in the six days the work we have to do for the week, and keep holy the Sabbath of Lord. It is "the best of all the seven." It brings such sweet blessings, such rest to the weary and sin-sick soul. When it comes, let us embrace it with thankful hearts; when it disappears, thank God for it and its blessings, and during the coming week live for its return, and so on "till he come." Then shall we know that the Sabbath has been a sign between us and our God, that we might know he does sanctify us. Eze. 20:12.

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144:12.

TRUST.

BY ANNIE TEAGUE.

MOURNER, when thy heart is heavy
With the burden of the day,
And the sunlight almost faded
From thy darkened life away,
Let the mind with hopeful turning,
Cast out all its doubts and fears;
Rest in God's enduring promise;
He will wipe away all tears.

When the darkness broodeth over
All the wished-for, pleasant things,
To our High Priest trust thy burden,—
Upward borne by angels' wings.
For he knoweth our temptation,
Touched with pity all the while;
Tried in all things like as we are,
Sinless still, devoid of guile.

Toil-worn pilgrim, of life weary,
Rest thee in the Saviour's love,—
Measureless the grace and pity
At the mercy-seat above.
Now we darkly see the ruling
Of the guiding hand of God;
But we know, in all our chastening,
Hand of love doth guide the rod.

Blessed things shall we inherit,
Through our Saviour, Priest, and King.
In that land of royal beauty
Grief shall know no entering.
Still be faithful to the Master
Till he breaks our earthly bonds,
And we'll bid a glad good-morning
When the day of glory dawns.

Northfield, Minn.

"MOTHER NEVER TELLS LIES."

SOME ladies, says the St. Louis *Observer*, met at the house of a friend in this city for an evening visit, when the following scene and conversation occurred: The child of one of them, about five years old, was guilty of rude, noisy conduct, very improper on all occasions, and particularly so at a stranger's house. The mother kindly said, "Sarah, you must not do so." The child soon forgot the reproof, and became as noisy as ever. The mother firmly said, "Sarah, if you do so again, I will punish you."

But not long after, Sarah "did so again." When the company were about to separate, the mother stepped into a neighbor's house, intending to return for the child. During her absence, the thought of going home recalled to the mind of Sarah the punishment which her mother told her she might expect. The recollection turned her rudeness and thoughtlessness to sorrow. A young lady present observing it, and learning the cause, in order to pacify her, said: "Never mind; I will ask your mother not to whip you." "Oh," said Sarah, "that will do no good. My mother never tells lies."

Said my informant, who is also a parent, "I learned a lesson from the reply of that child which I shall never forget. It is worth everything in the training of a child, to make it feel that its 'mother never tells lies.'"—*Arvine's Religious Anecdotes*.

HOW MARTIN LUTHER WAS CURED.

ORDINARILY, the great reformer, Luther, was less liable to doubts and gloom of spirit than his friend Melancthon. But he was a man of terrible impetuosity; and when he did fall into a fit of darkness, he drove all before him.

At one time, when danger threatened, and nothing seemed to prosper in the mighty work he was doing, he became so despondent that his friends were alarmed. He did not sit and mope as other men do when they are melancholy; for Luther was not one of the silent kind.

It was this fact that made his mood dreadful. He was like a strong steed running with a broken rein. His strange actions and bitter words led some to fear that his great labors and burdens had shaken his reason. His fellow-reformers and his best friends (some of them rich and powerful ones) shook their heads, and said,—

"We must get Doctor Martin out of the way. He needs rest. Who knows but he'll say or do something to wreck the whole cause?"

This time, however, they were puzzled to know how to manage it. Once they shut him up a year in Wartburg Castle to save his own life. It seemed absurd enough to think of shutting up Luther to save the reformation. But they must do something. It was hardly safe now, as it usually had been, to let him alone until his grand faith had worked itself out of eclipse.

Finally they concluded to try a method common among old prophets, who often taught and rebuked great men by enigmas and parables. Luther's wife, the good and gentle Catherine Bora, was taken into confidence, and her love and solicitude for him made her, no doubt, the best person who could have been chosen to administer medicine to the gloomy man's mind.

The next time Luther went to his house he found it silent. To miss the welcome at the door was a surprise to him, and changed the current of his thoughts a little. Men in sour humors will say there is nothing bright, but they never like to be taken at their word.

He went through the rooms seeing no one till he reached the parlor, and there he found his wife in deep mourning, and weeping as if her heart would break.

"Why, Kate, what is the matter?" asked Luther, now thoroughly startled.

No answer but sobs and tears.

"Is the baby dead?" thinking of his youngest child, who had been ailing.

"No—worse than that—a great deal worse; I thought you knew!" and then a fresh burst of tears.

"Kate—wife! what in the world can you mean? tell me quick!" exclaimed the astonished reformer.

"O husband, hasn't the awful news reached you? Haven't you heard that our Heavenly Father is dead, and his cause in the world has all gone to ruin?"

The horrified expression on Luther's face changed at once. He stood a moment looking at his wife, and he began to shake with laughter. He laughed as loud and long and as heartily as he had ever laughed in his life—and that is saying much; for naturally, Martin was a very merry-hearted man.

"Ah, Kate, Kate, my good wife," he said presently, "I read your riddle. God is not dead, but I have acted as though he were. You have taught me a good lesson."

And Martin Luther never forgot the lesson his wife taught him when she showed him his black fancies in their own absurd funeral dress.—*Philadelphia Methodist*.

—A true man never frets about his place in the world, but just slides into it by the gravitation of his nature, and swings there as easily as a star.

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

GIVE YOUR WIFE A VACATION.

"WHY not?" Sure enough, why not? The *Christian Union* hits the nail on the head. She needs one. Little cares are harder to be borne than great responsibilities; and she has many more little cares than her husband, and sometimes as great responsibilities. The doctors tell us that more women break down mentally than men; and they also tell us that this is because they have more cares to carry, and have to carry them continuously. When your work is done, you can lock it up in your office and put the key in your pocket. But she never locks her work up till sleep comes and turns the key upon it. "A woman's work is never done." And modern life has increased and intensified it. Cares have multiplied faster than conveniences. Life is more complex; its demands are greater and more numerous; society more exacting; the table less simple; dress a decorative art; home hygiene more difficult to preserve and perfect; servants both more numerous and less well-trained and intelligent. The home-keeper must be an artist in dress, a chemist of the kitchen, a sanitary engineer, a domestic doctor, a lady of literary culture, an executive officer skillful to compensate for the defects of poor service, an ornament and a light in society. Who needs a vacation if she does not?

And she cannot get it at home. The more quiet and restful the home is to you, the more evidence that it is a care, if not a burden, to her. If you see no friction, it is because she is so skillful an engineer. If you see no machinery, it is because she makes it run so smoothly. A housekeeper can no more take a vacation in her home than a merchant in his counting-room, or a prime minister in his council chamber. The better rest your home affords you, the more her need of rest. How long have you been married? How long since she has had a vacation? How long since she has had a night when she had not to see that the children were safe in bed? Or a morning when she had not to see that breakfast was provided for you and them? Or a day when she had not to see that the home was a harbor for her husband when night suffered him to come into port.

It is true that it is always difficult to make a wife and mother take a vacation. The better wife and mother she is, the greater is the difficulty. She thinks that no one can take care of the house as she can. And she is right. She is sure that no one can take her place in the care of the children. Right again. Nevertheless she needs her vacation; and she will be a better home-keeper and a better mother for a week's rest. The house will value her more for a week's abdication of her throne. Her children will appreciate her better for a week's laying down of her scepter. Is she sometimes irritable? She is tired. Is she sometimes depressed and gloomy? She is over-worked and over-wearied. Send her off or take her off where she can sleep without keeping one ear open to hear the children uneasily tossing in their sleep; where she can sit down to a table that will present some unexpected dishes to her; where her night will be without dreams and her day without cares; where the blunders of servants will bring no self-reproaches, and she can even hear the crash of crockery without dismay. Such a vacation will take the tired look out of her eyes, and put the old light back again; it will give the rippling merriment of girlhood to her laugh, elasticity to her step, color to her cheek. Woman's power of recuperation is wonderful, if it has but half a chance. Try the experiment. Why not? —*Christian at Work.*

—Through the yesterday of ages,
Jesus, thou hast been the same;
Through our own life's checkered pages,
Still the one dear, changeless Name;
Well may we in thee confide,
Faithful Saviour, proved and "tried."

Gazing down the far forever,
Brighter glows the one sweet Name,
Steadfast radiance paling never,—
Jesus, Jesus! still the same;
Evermore "Thou shalt endure,"
Our own Saviour, strong and "sure."

—*Frances Ridley Havergal.*

Choice Selections.

LOOK TO THYSELF.

WHY wait to see in life's brief span
Its perfect flower and fruit in man?
No saintly touch can save; no balm
Of healing hath the martyr's palm.

Midst soulless forms and false pretense
Of spiritual pride and pampered sense,
A voice saith, "What is that to thee?
Be true thyself, and follow me!"

* * * * *

Alas! no present saint we find;
The white cymar gleams far behind,
Revealed in outline vague, sublime,
Through telescopic mists of time.

Trust not in man with passing breath,
But in the Lord, old Scripture saith;
The truth which saves thou may'st not blend
With false professor, faithless friend.

Search thine own heart. What paineth thee
In others, in thyself may be;
All dust is frail, all flesh is weak;
Be thou the true man thou dost seek!

Where now with pain thou treadest, trod
The whitest of the saints of God.
To show thee where their feet were set,
The light which led them shineth yet.

The footprints of the Life divine,
Which marked their path, remain in thine;
And that great Life transfused in theirs,
Awaits thy faith, thy love, thy prayers.

—*From Whittier's Chapel of the Hermits.*

MAKE THE WHISKY PAY.

A SALOON keeper in Massachusetts was forbidden by the wife of a drunkard to sell him liquor; the saloon man laughed her to scorn, and said he would sell him whisky as long as he could pay for it. But one day the drinker fell under the wheels of a locomotive, lost his legs, and was disabled for life; and then the wife sued that saloon keeper, and made him pay her \$7,500 to make good her husband's disability.

The question now is, Suppose grog-shops cannot be suppressed (which seems preposterous), will the next best move be to secure an able prosecuting attorney in every town to sue the saloon keepers in every case they damage a man by selling him whisky? The decent inhabitants of any town can combine to secure such a prosecutor, so that the work may be effectually done, whether the wives and children are themselves able to do it or not. Let us have an anti-whisky prosecutor in each town, and let the combination to sustain him be a strong and earnest one—*St. Louis Evangelist.*

THE SABBATH.

We clip the following from the *New Bedford Signal* of June 18:—

A full congregation greeted Rev. Dr. Summerbell's return last Sunday, and listened to a discourse on the "Sabbath." The reverend gentleman said that the Sabbath was made for man. Not for the Jew or the Gentile, the bond or the free alone, but for the race. It antedates sin, preceded death; belonged first to Eden. God was the first Sabbath-keeper. It is a day appointed of God from the beginning, a day hallowed, and sanctified, and blessed; for the observance of which we have the example of the great Jehovah himself. It is called the Sabbath of the Lord our God, God's holy day, the Lord's day; for the Son of man is Lord also of the Sabbath-day.

It is a part of religion peculiar, in that it does not suppose sin. Other commandments command righteousness or forbid transgression, but this was given before sin, and supposes holiness. It is in the spirit of a Father calling his children around him to rest and be "refreshed." Ex. 23: 12. The first Sabbath-keeper was God himself. The next were the sinless souls in paradise. It was enshrined in the casket of the decalogue; It was taught by the prophets; it was honored by Jesus, who claimed to be its Lord. It is the abiding type of heaven on earth. Such phrases

as the following prove a sacred regard for it by the Saviour and his apostles:—

"And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed him, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointment; and rested the Sabbath-day according to the commandment." Luke 23: 54-56. "Jesus, as his custom was, went into the synagogue on the Sabbath-day, and stood up for to read." Luke 4: 16. "And Paul, as his manner was, went in unto them, and three Sabbath-days reasoned with them." Acts 17: 2.

It is a word sweeter to more people than perhaps any other word; because it is laden with blessings to all, good and bad. On the Sabbath the king lowers his sceptre, and the laborer lays down his spade; the master and the slave alike rest from their toil; the world rests from its busy care, and hundreds of millions of souls are refreshed. All who regard man and his wants should love the Sabbath-day.

FIVE GOOD REASONS.

JOSEPH COOK wisely refused to hold a public debate with a noted free-thinker in Australia, for the following tersely expressed reasons: "First, Free-thought, spiritualism, and infidelity in general in America, England, and India, and as far as I know, in Australia, are notoriously connected with schemes for the propagation of immorality. Several of the prominent agitators in support of infidelity and free-thought have been sent to jail for distributing infamous publications through the mails. No decent man can consent to appear on the same platform with the representatives of enterprises that have a debasing effect on the public mind. Secondly, I am not open to challenges of which the evident object is to advertise infidelity. Thirdly, Not an unoccupied nor an unengaged hour is left open to me in Australia. Fourthly, When infidels of any kind issue a book that goes through ten editions in ten years, at a dollar a copy, I will reply to it. I have a right to offer this challenge, for several of the volumes of 'the Boston Monday Lectures' have gone through ten editions in five years. Fifthly, Infidels can put their written inquiries, if they choose, into the box at my free question-box lectures."—*Sel.*

A REFORMATION CALLED FOR.

[The following extracts I clip from *Wilford's Microcosm* of Oct., 1882, from the pen of Eld. O. H. Truman, under the heading, "The Golden Age, or the Millennium." G. W. ROGERS.]

"The golden age has been the theme of prophets, the dream of poets, and the bright anticipation of down-trodden man in most ages of the world." Then he gives as testimony Isa. 2: 4; 11: 9. "This peace," he says, "results from Christ's government. Dan. 7: 14. Rev. 11: 15. It will last a thousand years; hence it is called the millennium. Rev. 20: 2. What is necessary to usher in the golden age? 1. A general society should be organized with this object in view, to look after all the branches of the work in all the States. The temperance movement must be followed by a religious movement. Iowa and Kansas are now ready for this movement. How can it be effected? (1st.) A society composed of men and women of all religious bodies [the italics are ours] should be organized in each State, for this purpose. (2d.) Each society should send one or more evangelists over the State, to arouse public sentiment. (3d.) Each church should work and pray for a revival of religion. (4th.) Revival meetings should be held in every church, in city and town, and in every school-house in the country. Every work must have a beginning, and that beginning is generally humble. All who favor this work, please drop me a card or letter, at Redfield, Iowa."

—I do not ask my cross to understand,
My way to see;
Better in darkness just to feel Thy hand,
And follow thee.

ROMANISM AS SEEN IN MEXICO.

THE great mass of the people believe in the Roman Catholic religion, but the better educated seem to have given up a belief in any religion because of the travesty of it with which they are so familiar. Rev. R. N. Freeman gives the following picture of the Roman Catholic priest as he is seen in Mexico:—

"The priest does not mingle with the people. He is not in sympathy with them. He does not study to instruct, and comfort, and benefit the people, but to blind them with superstition, and keep them in ignorance of 'the things which belong unto their peace.' The people go to church, not to be instructed, nor reprov'd, nor comforted, but to look upon a monotonous routine of service, conducted in an unknown tongue to them. They go away without being relieved of their burdens, and without receiving strength to bear them.

"The priest goes to the homes of the afflicted when sent for, to administer the *sacrament* of extreme unction to the dying—provided he has the assurance that he will receive a compensation, which is always required. His first inquiry is whether the dying has made his will; if so, how much is left to the church? He then ascertains how much has been set apart for saying mass for the release of the soul from purgatory. These things being satisfactorily arranged, he then in a formal manner administers the *holy sacrament*. He gives the bereaved no comfort, more than to assure them that the soul of the dying is going into purgatorial fires, there to suffer all the realities of torment until the church, at its own good pleasure, shall deem it proper to give it a release. The priesthood have no sympathy with the people farther than personal interest goes.

"I have an instance in mind where a poor woman went to a priest to buy a consecrated candle to burn before her dying child, which she had been taught was necessary to safely conduct the soul across the last river. The price of the candle was one *real*—equal to twelve cents. The woman had but one *real*, and because that was a little worn, the priest would not accept it.

"The priest is called upon to bury the dead. He first inquires if the accustomed fee can be paid, which in no case is less than four or five dollars. If the family are too poor to raise this amount,—which is not unfrequently the case,—then they must take their dead to the grave, and without any ceremony bury him out of their sight. If the poor woman by taking all her living can pay the fee, she does it, to have the holy priest come to the grave and lift his hands over it in the act of consecration. This the priest does in his formal way, puts the poor widow's last penny in his pocket, and without a word of comfort or an expression of sympathy, goes his way."

A writer in *The Independent* says that the observance of Sunday in Mexico is not up to the average of American Protestantism. The continental Sunday is harmless, compared with the Mexican Sunday. The one is often coarse; the other is brutal. Beer-drinking and pleasure excursions may not be elevating occupation for Sundays, but they are better than cock-fighting and bull-baiting. The great idea of the people seems to have been to make Sunday the day for giving way to all their lowest passions; and, provided they went to a hurried mass in the morning, the church has no objection. Sunday has less public recognition than the twenty-two feast-days of the year. The government offices close on Sunday, as do many of the larger stores; but that is about the only cessation of business noticeable. Many Protestants have to face the alternative of work on Sunday or loss of employment and probable beggary. The principal market day in all the smaller towns is Sunday. A Protestant missionary in the country conscientiously tried for a year not to buy even his necessaries on Sunday; but found himself and his family so failing in health that he gave it up, and now buys meat on Sunday with a clear conscience.—*The Gospel in all Lands*.

Our Tract Societies.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16:7, 8.

CONTAGION.

HEALTH has its influence, as has disease
Its emanation, its infectious power;
The sound, sweet frame lends its qualities;
Strength maketh strong, and like a budding flower
Sends forth unconscious perfumes to the breeze.

Far out and wide the subtle atoms fly;
Need not to touch, so only we draw near.
Swift pass the healing rays from eye to eye;
The miracle is wrought, or hope and cheer
Which makes us better, though we know not why.

Souls lift up souls, unconscious that they lift;
Love spends itself and knows not that it spends;
The sun will struggle out, though small the rift
Storm opens for its passage, and expends
Its rays for the pure gladness of the gift.

Ah! when the dark shades crowd about our way,
The unseen shapes of death and loss and ill
Which we avoid not, labor though we may;
Which meet, and touch, and crowd about us still,
Our menacing companions all the day,

Let this dear thought our help and courage be,
That other shapes as fair as those are free,
Press close and near in viewless company;
That health, too, works its secret miracle,
And breathes contagion when we do not see.

—Susan Coolidge.

BRITISH MISSION.

SINCE our last report, we have performed a prosperous voyage from Southampton to Battle Creek for the purpose of attending the annual meeting of our General Conference and other societies. Sabbath, Oct. 6, was our last Sabbath service with the church at Southampton. On that occasion we read as our lesson the twelfth chapter of St. Paul's epistle to the Romans, and remarked that this might indeed be called a *golden chapter*, because it contains so many important truths briefly and plainly stated. After this we presented those scriptures found in the New Testament where the word *finally* occurs. Five times this word is used by St. Paul, and once by St. Peter. These scriptures we considered very appropriate to the Southampton church and ourselves on that occasion, and we read them because they expressed in a more concise and impressive manner than any words we might frame, the counsel and encouragement we wished to give to those present. We give the references as follows: 2 Cor. 13:11; Eph. 6:10-20; Phil. 3:1; 4:8, 9; 2 Thess. 3:1-5; 1 Pet. 3:8-16.

The quarterly meeting held on first-day evening, Oct. 7, in some features of its report of labor, showed a marked increase of interest when compared with previous quarters. This is particularly true in reference to the number of ships visited, and the amount of reading matter sold. The report is as follows:—

No. of missionary visits,	701
" " ships visited,	1,080
" " letters written,	269
" " printed letters sent out,	1,642
" " letters received,	355
" " new subscribers obtained for periodicals,	45
" " periodicals distributed,	14,777
" " " sold,	125
" " pages of tracts loaned,	6,204
" " " " given away,	22,417
" " " " sold,	125,018
Cash received on sales and donations,	£42 5s. 6d.

Bro. John reports in a letter of Oct. 1, that another one at Hull has just taken a stand to keep the Sabbath, and that there is an increase of interest in his meetings, both at Ulceby and Grimsby. Now that the weather is such that the open-air services will have to be abandoned, he has been offered the free use of a meeting-place at Great Grimsby on Sabbath (Saturday) afternoons; and as this is a half-holiday with working men, many will doubtless come to that service.

Bro. Drew gives us many interesting items that occur in connection with his ship-work. He mentions one case of a Norwegian captain on his way from Russia to Liverpool, who came near being shipwrecked off the Isle of Man in the gale of Sept. 29. He was obliged to cut away nearly all the masts of his ship. In the height of their danger, he, his steward, and cabin-boy prayed to God to deliver them. They soon safely reached land, and telegraphed for a tug to tow them to Liverpool. They arrived there at midnight Sat-

urday night, the 29th. The next day at 10:30 A. M., Bro. Drew boarded his ship in the docks. He had a seven hours' conversation with the captain, who purchased "Thoughts on Daniel and the Revelation," "Spirit of Prophecy" Vol. 1, and many other books. He said he saw the Bible in a light he had never seen it before, although he had been a professor of religion ever since he was ten years of age. He intends to get a complete set of our publications.

Another adult has signed the covenant with us at Southampton to keep the Sabbath, and several more, who have been covenant Sabbath-keepers, have been voted in as members of the church.

By a letter received from Sr. Thayer since our arrival at Battle Creek, we learn that the last lot of *Signs* sent out secured more subscribers than any previously posted. J. N. LOUGHBOROUGH.

TENNESSEE TRACT SOCIETY.

THE fourth annual session of the Tennessee T. and M. Society was held in connection with the camp meeting at Leach. The first meeting was held Sept. 28, 1883, at 9 A. M. Prayer by Eld. A. O. Burrill. The report of the last session was read and approved. Interesting remarks were made by Eld. Miller on the importance of the T. and M. work. The Chair was empowered to appoint the usual committees.

Adjourned to call of Chair.

SECOND MEETING, OCT. 1, AT 9 A. M.—Prayer by Bro. J. H. Dortch. Minutes read and approved. The Committee on Nominations presented the following report: For President, S. Fulton; Vice-president, J. B. Tates; Secretary, M. C. Fulton. Directors: Dist. No. 1, W. D. Dortch; No 2, J. E. White.

The Committee on Resolutions submitted the following:—

Resolved, That we believe it to be the duty of all the members of our churches to become members of the T. and M. Society, thereby strengthening the Society, and gaining to themselves the advantages it offers to them in doing missionary work.

Whereas, The *Signs* canvass is meeting with great success in our sister Conferences, and—

Whereas, There has been but little done by us in this direction; therefore—

Resolved, That we, as a Society, put forth earnest efforts to carry forward this work in our State.

These resolutions were discussed quite fully and adopted.

Adjourned *sine die*.

The Secretary's report for the year just closed reads as follows:—

No. of members,	38
" " reports returned,	74
" " members added,	3
" " missionary visits,	1,461
" " letters written,	213
" " <i>Signs</i> taken in clubs,	28
" " pages of tracts and pamphlets distributed,	34,392
" " periodicals distributed,	1,468

TREASURER'S REPORT.

CASH RECEIVED.

Received on membership,	\$ 3.00
" " sales,	54.95
" " donations,	.90
" " periodicals,	59.00
Total,	\$117.85

CASH PAID OUT.

Paid to S. D. A. P. A.,	\$83.00
" " Pacific Press,	13.75
" " on general expenses,	9.10
Cash to balance,	12.00
Total,	\$117.85

FINANCIAL STANDING.

Wholesale value of publications on hand,	\$108.37
Due from districts and individuals,	130.00
Cash on hand,	12.00
Total,	\$250.37
Due S. D. A. P. A.,	\$143.10
" Pacific Press,	4.88
Total indebtedness,	\$147.98
Balance in favor of Society,	\$102.39
M. C. FULTON, Sec.	S. FULTON, Pres.

REPORT OF THE MISSOURI T. AND M. SOCIETY.

THE eighth annual session of this Society was held in connection with the camp-meeting at Higginsville, Oct. 11-16, 1883. The first meeting was called Oct. 11, at 10 A. M. The President in the Chair. Prayer by Eld. I. D. Van Horn.

The minutes of last meeting were read and approved. The Chair was authorized to appoint the usual committees.

Adjourned to call of Chair.

SECOND MEETING, OCT. 15, AT 6:30 P. M.—Prayer by Bro. Van Horn. The Secretary being absent, Clara E. Low was elected Secretary *pro tem*. Minutes of last meeting were read and approved.

The Committee on Nominations made the following report: For President, D. T. Jones; Secretary and Treasurer, Clara E. Low. Directors: Dist. No. 1, Marcus Adams; No. 2, Bro. Dasher; No. 3, Rufus Low; No. 4, John Klostermeyer; No. 5, D. N. Wood; No. 6, Mary Bedoe; No. 7, J. M. Gallemore.

The report was adopted by considering the names separately.

The Committee on Resolutions reported as follows:—

Whereas, The Lord has repeatedly shown us by the spirit of prophecy that much good can be accomplished by the Tract and Missionary Society; and—

Whereas, Experience has proved that it has been a source of great spiritual benefit to those engaged in thus disseminating the light of present truth, as well as to the receiver, and in preparing the way for the living preacher; therefore—

Resolved, That, in view of the near coming of Christ, and the importance of the great work now before us in warning the people that they may turn to God with all the heart, keep his commandments, and prepare for the Judgment, all honorable means within our power should be used to interest the minds of the people in this important work.

Resolved, That we encourage persons of good address to prepare themselves to engage in this noble work of saving souls, by the proper distribution of the *Signs*, our tracts, pamphlets, and books, to such persons as will promise to read and compare the same with the Bible.

Resolved, That we recommend that those about to engage in the missionary work learn of those of experience the best manner to approach the people and introduce our works.

Resolved, That we recommend that tent labor be preceded by a four to six weeks' canvass for the *Signs*.

These resolutions were adopted separately without much discussion. Bro. Butler made some remarks about persons' learning to work in the cause of God, after which it was voted that the Secretary should go to Iowa, and receive instruction in the T. and M. work from Sr. Hornby, the State Secretary. After some remarks by Bro. Butler and others in regard to the inconvenience of the secretary's acting as treasurer also, it was voted to reconsider the vote electing Clara E. Low as Treasurer. Bro. Wm. Evans was re-elected to that office, having served with great acceptance for the past two or three years.

By request, Bro. Butler read the yearly report and financial statement which were as follows:—

No. of members,	230
“ “ reports returned,	245
“ “ members added,	28
“ “ dismissed,	4
“ “ missionary visits,	516
“ “ letters written,	253
“ “ <i>Signs</i> taken in clubs,	93
“ “ new subscribers obtained,	76
“ “ pages of tracts and pamphlets distributed,	113,633
“ “ periodicals distributed,	5,670
Received on membership and donations,	\$ 83.70
“ “ periodicals,	132.60
“ “ book sales,	170.09
“ “ reserve fund,	6.00
Total,	\$392.39

FINANCIAL STATEMENT.

Value of tracts and books on hand,	\$227.75
Cash on hand,	165.17
Credit at <i>Signs</i> Office,	13.09
Total,	\$406.01
Due REVIEW AND HERALD,	320.98
Balance in favor of Society,	\$86.03

The following resolution was presented and unanimously adopted:—

Resolved, That Sr. Clarke have the thanks of this Society for her faithful and sacrificing labors in keeping the books, and attending to other business for the Society.

Adjourned *sine die*. D. T. JONES, Pres.
CLARA E. LOW, Sec. *pro tem*.

TRACT WORK.

WE have no reason for discouragement in the missionary work. From time to time, we see abundant evidences that the Lord owns and blesses the efforts of those who labor to disseminate the present truth in the world. The librarian of a

business college in Mo. writes thus: “I am delighted with the books [referring to the volumes donated] the more I peruse them.” A student asks for the price of “Spirit of Prophecy.” He then continues: “Send me your price-list, and if I can be of any service to the cause of truth, I will. With much regard for the Lord our Saviour, I am,” etc.

Now who can tell the good that may result from the influence of these books donated to this College. Let us thank God and take courage, and press forward in this good work.

SARAH CLARKE.

CANVASSING IN VERMONT.

I COMMENCED canvassing for the *Signs* July 10, and continued till Aug. 13. Bro. A. A. Cross has been with me part of the time. We canvassed four towns and obtained nearly four hundred trial subscriptions. Aug. 14, in company with Bro. Wales, went to Montpelier, where we joined Bro. I. E. Kimball in canvassing the town preparatory to holding our camp-meeting. Since then, I have spent the time in re-canvassing, Bro. Cross accompanying. We took a supply of our small tracts with us, and sold over \$6 00 worth; we gave away a few, and loaned some. Obtained eight renewals,—six for one year with the premium, and two for three months. We also obtained twenty-three subscribers for the *Instructor*. Found many that were interested to read. Some who before had utterly refused our works, after reading the *Signs* one month, said, “I believe all that is in that paper, *Sabbath* and all.” We think the work is just begun when they have had the *Signs* one month, and expect to continue visiting them from time to time.

I have spoken nearly every other Sabbath to the church at Bordoville, where I reside. The Lord has drawn very near at times. Four have united with this church by baptism. Three of these were converts from the world, and received the truth by reading. May God bless these dear souls, and may they live out the whole truth, so that when the Saviour comes they may be prepared to meet him with joy. H. W. PIERCE.

Bordoville, Oct. 28.

ITEMS OF INTEREST.

THE following extracts taken from letters from a lady in Wyoming Ter., show what effect the truth has upon her mind: “Thanks for your card and thrice-welcome paper. I will promise all that you ask, and do all I can to cast its truths abroad over our godless community. I have not had time to read it very much, but every word and line are the echo of my own heart, as far as I have read it. The article ‘Living beneath our Privileges’ is so true—too true. I expect to receive a great blessing from reading the paper, and shall take pains to have others read it. May God add his blessing to every effort made to spread the Gospel.”

In a second letter, she says, referring to publications sent: “Those tracts which refer very explicitly to the end of this world and the second coming of Christ, are intensely interesting, and doubly so, as there is so much Bible proof for every word. Until you sent me those papers and tracts, I had never heard a word or hint of this matter from any pulpit, or even whispered among the people. If I had the means at my command, I would spend large sums of money in procuring great numbers of those tracts, and devote at least half my time to their distribution. The *Signs* I have lent to my acquaintances to read. Some who are professed Christians show much indifference in reading on the subject of the second advent. They say: ‘If we are prepared to die, we shall be ready for the Judgment whenever it comes, whether it be sooner or later; and if the end is at hand, what are we going to do about it? We can't hinder it by being worried about it.’ These are the remarks that are made by many. I felt somewhat like this myself until I read carefully the tract called ‘Present Truth.’ I now see the importance of giving heed to this matter, that we may warn others to flee from the wrath to come.

“We have five churches here; our church people are proud, worldly, and fashionable, setting their faces against any particular devotion to Christ and his cause. I have been a member of the Baptist church over two years. During the past year, have been much detained at home; but I have not felt that I was losing much; for I was annoyed every time I did go, because of the foolish,

trifling conduct of some of the singers in the choir; and if I chanced to get a seat a few seats back from the front, my view of the minister is effectually cut off by three or four seats full of those abominable cart-wheel hats, with their broad rims and big plumes. Then to hear our ministers dish up the solemn truths of Scripture in such superficial terms, presenting them very cautiously so as not to offend the worldly ear of the congregation! I came away hungering and thirsting after righteousness, which I cannot find while sitting there. When I get home and bow down before God with my Bible,—there is where the fountain opens for my thirsty soul. How I wish I had ten dollars to send for tracts to distribute! But as I have but very little money at my command, will send a ‘mite,’ for which you will please send me a variety of tracts, that I may at least warn these people of the coming of Christ.”

In the third letter, she acknowledges the receipt of tracts sent, and adds: “To-day I have devoted the forenoon to doing up and directing tracts to all the ministers in our city, even to the Catholic priest. I hope they will cast a ray of light upon his darkened intellect, and set him to searching the Bible, and thinking upon this all-important subject. I shall continue to distribute the others (judiciously as you advised) as fast as I read them myself. They need to be read slowly, carefully and prayerfully. I realize more and more every day the mercy and goodness of God, and feel more determined than ever to seek him with my whole heart. I have resolved to press forward, looking upward, and lay everything, all that I have and am, on the altar, and wait patiently for his salvation full and free.”

The letter further contained her impressions on sanctification, which views seemed incorrect. I therefore sent her the little work by E. G. W. on that subject. In her letter she refers to the Sabbath question, stating that she always held the seventh day of the week as the Lord's day, but thinks in the many revolutions of time and events, we may have lost track of the precise day. In her next letter, referring to the work on sanctification, she writes:—

“It is a grand work; have read it with much profit, and have lent it to others to read. The magazine, *Good Health*, is a very desirable one, and it is my intention, as soon as God shows me the way, to subscribe for it. That temperance lecture by Dr. Kellogg, I shall send to a family where it is much needed; and when I have finished writing this letter, shall devote the remainder of this day to doing up and directing papers and tracts to be sent wherever the Spirit of God may direct me. My prayers shall go with each one, that God may bless their silent mission work wherever they may go. O, how I realize every day and hour that ‘the harvest is great and the laborers few!’ My heart is burdened with the salvation of souls, and I much deplore my insufficiency in health and strength to perform any work for the Master.”

“I wish to understand something more than I can know by anything I have read, about which is the right day to observe, according to the Bible rule. I have always regarded our Sabbath as the seventh day of the week, and not the first, but now I am in doubt which is the proper seventh day. I desire above all things to obey the blessed Bible in all things. That little paper, the *Youth's Instructor*, is the very best paper of the kind I ever saw. It is worth the year's subscription to read that sketch of Whitefield in one of its numbers. My son, fifteen years of age, expects to subscribe for it soon. He was baptized two years ago. He is employed in a store of an unbelieving Jew, who wants him to sell goods all day Sunday, and ridicules him for wanting to be allowed an hour on Thursday evening to attend prayer-meeting.”

In another letter following, she stated that she had sent papers and tracts to many different States, and some as far as Orange Park, Island of Jamaica. She is convinced that tea, coffee, pork, etc., are unfit for use, and she has abandoned them all. She is now satisfied that the seventh day is the Sabbath, and has decided to observe it as such. She believes all she has read about the prophecies, and says they are settled down deep in her heart and soul; but on the life and death question she thinks her present views must be correct. I trust when her health and strength permit her to examine the subject more closely, she will see differently. H. E. SAWYER.

—Thou shalt love thy neighbor as thyself,

The Review and Herald.

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

BATTLE CREEK, MICH., OCT. 30, 1883.

URIAH SMITH, Editor.

J. N. ANDREWS AND J. H. WAGGONER, CORRESPONDING EDITORS.

THE THIRD MESSAGE OF REV. 14:9-12.

THIS is a message of most fearful import. No severer threatening of divine wrath can be found in all the Bible. The sin against which it warns must be a terrible sin, and it must be one so plainly defined that all who will may understand it, and thus know how to avoid the judgments denounced against it.

It will be noticed that these messages are cumulative; that is, one does not cease when another is introduced. Thus for a time the first message was the only one going forth. The second message was introduced, but that did not put an end to the first. From that time there were two messages. The third followed them, not to supersede them, but only to join with them, so that we now have three messages going forth simultaneously, or, rather, a threefold message, embracing the truths of all three, the last one, of course, being the leading proclamation. Till the work is done, it will never cease to be true that the hour of God's Judgment has come, nor that Babylon has fallen; and these facts still continue to be proclaimed in connection with the truths introduced by the third message.

There will also be noticed a logical connection between the messages themselves. Taking our stand just before the first message was introduced, we see the Protestant religious world sadly in need of reformation. Division and confusion reigned among the churches. They were still clinging to many papal errors and superstitions. The power of the gospel was impaired in their hands. To correct these evils, the doctrine of the second coming of Christ was introduced, and proclaimed with power. They should have received it, and been quickened by it into new life, as they would have been had they done so. Instead of this, they rejected it, and suffered the consequences spiritually. Then followed the second message, announcing the result of that rejection, and declaring what was not only a fact in itself, but a judicial judgment of God upon them for their recreancy in this respect; namely, that God had departed from them, and they had met with a moral fall.

This did not have the effect to arouse them, and lead them to correct their errors, as it was sufficient to do had they been willing to be admonished and corrected. And now what follows?—The way is open for a still further retrograde movement,—for deeper apostasy and still greater evils. The powers of darkness will press forward their work, and if the churches still persist in this course of shunning light and rejecting truth, they will soon find themselves worshipping the beast and receiving his mark. This will be the logical sequence of that course of action which commenced with the rejection of the first message. And now another proclamation is sent forth, announcing in solemn tones that if any man shall do this, he shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. That is to say, you rejected the first message, and met with a moral fall; continue to reject truth and disregard the warnings sent out, and you will exhaust God's last means of grace, and by and by meet with a literal destruction for which there will be no remedy. This is as severe a threatening as God can make to be inflicted in

this life, and it is the last. A few will heed it, and be saved; the multitude will pass on, and perish.

The proclamation of the third message is the last special religious movement to be made before the Lord appears; for immediately following this, John beholds one like the Son of man coming upon a great white cloud to reap the harvest of the earth. This can represent nothing else than the second coming of Christ. If, therefore, the coming of Christ is at the door, the time has come for the proclamation of this message. There are many who claim the name "Adventist," and who with voice and pen are earnestly teaching that we are in the last days of time, and that the coming of Christ is at the door; but when we remind them of this prophecy, they are suddenly afloat, without anchor, chart, or compass. They know not what to do with it. They can see as well as we that if what they are teaching respecting the coming of Christ is true, and the Lord is at hand, somewhere—yes, all over the land—should be heard the warning notes of this third message. It is now due; and if it is not now going forth, it follows that we are not in the last days, or that this prophecy is a failure; but this they cannot consistently admit. At the same time, they know that they are not giving it, and they do not claim to be giving it; and they can point to none who are giving it, except it be a certain class who profess that that is the very work they are doing. But to admit the claims of this class would be to condemn themselves. Their perplexity would be deserving of commiseration, were it not that those who will accept an embarrassing dilemma rather than acknowledge the truth, are not justly entitled to much sympathy.

The arguments on the two preceding messages fix the chronology of this, and show that it belongs to the present time; but, as in the case of the former, the best evidence in behalf of the proposition that the message is now going to the world, is to be able to point to events which demonstrate the fulfillment. Having identified the first message, as a leading proclamation, with the great Advent movement of 1840-44, and having seen the fulfillment of the second message in connection with that movement in the latter year, let us look at what has transpired since that time.

When the time passed in 1844, the whole Adventist body was thrown into more or less confusion. Many gave up the movement entirely; more jumped to the conclusion that the argument on the time was wrong, and immediately went to work to re-adjust the prophetic periods, and set a new time for the Lord to come—a work in which they have continued more or less to the present time, fixing a new date as each one passed by, to the scandal of the Advent movement, and the discredit, so far as their limited influence extended, of all prophetic study; a few, searching closely and candidly for the cause of the mistake, were confirmed in their views of the providential character of the Advent movement, and the correctness of the argument on the time, but saw that a mistake had been made on the subject of the sanctuary, by which the disappointment could be explained. They learned that the sanctuary was not this earth, as had been supposed; that the cleansing was not to be by fire; and that the prophecy on this point did not involve the coming of the Lord at all. They found in the Scriptures very clear evidence that the sanctuary referred to was the temple in heaven, which Paul calls "the sanctuary," the "true tabernacle, which the Lord pitched and not man;" and that its cleansing, according to the type, would consist of the final ministration of the priest in the second apartment, or most holy place. They then saw that the time had come for the fulfillment of Rev. 11:19: "And the temple of God was opened in

heaven, and there was seen in his temple the ark of his testament."

Having their attention thus called to the ark, they were naturally led to an examination of the law contained in the ark. That the ark contained the law was evident from the very name applied to it. It was called "the ark of his testament;" but it would not have been the ark of his "testament," and it could not have been so called, had it not contained the law. Here, then, was the ark in heaven, the great antitype of the ark, which, during the typical dispensation, existed here on earth; and the law which this heavenly ark contained must consequently be the great original of which the law on the tables in the earthly ark was a transcript, or copy; and the two must read precisely alike, word for word, jot for jot, tittle for tittle. To suppose otherwise would involve not only falsehood, but the greatest absurdity. That law, then, is still the law of God's government, and its fourth precept, now as in the beginning, demands the observance of the seventh day of the week as the Sabbath. No one who admits the argument on the sanctuary pretends to dispute this point. Thus the Sabbath reform was brought to view; and it was seen that whatever had been done in opposition to this law, especially in the introduction of a day of rest and worship which destroyed the Sabbath of Jehovah, must be the work of the papal beast, that power which was to oppose God, and try to exalt himself above him. But this is the very work in reference to which the third angel utters his warning; hence it began to be seen that the period of the third message synchronizes with the period of the cleansing of the sanctuary, which began with the ending of the 2300 days in 1844, and that the proclamation is based on the great truths developed by this subject. More next week.

HOW TO RECEIVE THE TRUTH.

THE apostle Paul approvingly informs us how the Thessalonians received it. He says: "For this cause thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." 1 Thess. 2:13.

God sent his word of the gospel to the Thessalonians by his chosen apostle; but those who believed did not receive it as the word of Paul. Though chosen of the Lord, and inspired, he was not infallible. His testimony concerning himself and Barnabas was, "We also are men of like passions with you." But the gospel they were called to preach was the word of God. The Bereans found it so when they searched the Scriptures daily whether these things were so. They also took the right course; consequently, their faith was not founded in the wisdom of men, but in the power of God. How unwise for any of them to leave their rejoicing in the truth that God had sent them, and go to quarreling with the instrumentality by which he sent it! Yet Paul was driven to defend his apostleship against those who professed to believe the gospel.

Now if God has prepared a special message of the gospel in prophecy, and announced it to this generation, it is to be received as the word of God, and not as the word of men. Either God has sent the closing messages of the gospel, or he has not. The question is to be decided by the promises of God in prophecy, and his providence in fulfilling them. If he has sent the messages of Rev. 14, he has chosen the instrumentalities through which to bring the light before the people. It is inconsistent to profess faith in the third angel's message, and object to the agencies through which it came to us. Human agents are fallible; yet the word

of God sent through them is infallible. God sends by whom he will; and it is not for us to receive the message and impeach the messenger. Those who can be impeached as immoral and untruthful have not been sent of God. He evidently chooses lovers of truth to bear his word to the people. "Be ye clean that bear the vessels of the Lord."

More than thirty years have passed since I received the last message of the gospel (Rev. 14:9-12) as the word of God and the present truth. I have not since then seen any reason for reversing the conclusion to which the word and providence of God led me. On the contrary, there is continually increasing evidence that the time has come for this message to be proclaimed, and that the end of all things is at hand. And I am perfectly satisfied with the instruments which God has chosen to develop the message and bring it before the people. I thank God for sending the message to me through the first volume of the REVIEW AND HERALD. And I believe an assertion which I read in "Sketches from the Life of Paul," that God sends us the very help that we need. Therefore individuals and churches that are not satisfied with the help he sends them, do greatly err. The Lord help us to receive his word as it is in truth, the word of God. R. F. COTTRELL.

THE ELDORADO CAMP-MEETING.

OWING to sickness in my family, I did not reach the ground till late Friday evening, Oct. 12. One meeting had been held previously. We found the grounds all perfectly arranged in a pleasant grove, which, though somewhat limited in extent was of easy access to the town. This was our first camp-meeting in the South-west, and we had felt much anxiety with reference to its prospect.

Our new canvas presented a neat appearance; and thirteen small tents, to which two more were soon added, furnished temporary homes to about one hundred and fifty of our people, mostly from district No. 9. Bro. Cook was of good courage, and with Brn. T. H. Gibbs, Oscar Hill, and Sr. Hill, made up the preaching force. We at once entered into the spirit of the work, and the Lord came very near; while the close, practical truths of the word, supported by continual use of the testimonies, made deep impressions upon the hearers.

Our first Sabbath-school, conducted by Bro. Gibbs, was interesting and instructive. The last one was conducted by Bro. J. E. White, who was engaged in business in the town. Bro. White also took charge of a Bible-reading exercise, and took part in the preaching as occasion presented.

In the early part of the meeting a feeling of lethargy seemed to rest down upon the encampment, even pervading the ministerial labor. We felt the indifference of a spiritual paralysis, settling down over all, and threatening to destroy the spirituality of our meeting. We felt it was a time of Jacob's trouble to us. A meeting of the ministers was called, and after a searching of hearts, we cried unto God to reveal to us the cause of the darkness so plainly felt. Discovering no Achan amongst us, we then sought the Lord to reveal to us if we had been wanting in zeal and earnestness. While "weeping (as) between the porch and the altar, and crying, Spare thy people, O Lord," the Spirit of the Lord came down upon us, and we felt sure of victory in the Lord. In the following morning meeting, the people were deeply moved, and from that time our meeting was a series of victories in the name of Jesus.

Small companies of special laborers were organized, who sought out such as would accept their help, and, retiring to tents set apart for their use, or to the grove, they earnestly pleaded with God for help to put away every known sin, and exercise the faith of Jacob. Many fervent testimonies

of victories gained were borne in our social meetings. We believe God is moving in this class of labor in Kansas, and our people rejoice in the light which shines upon us while we study to thus labor for souls. At the close of each evening service, the ministers retired to a special tent to consult upon the plan of labor for the morrow, and to pray for the gift of power from on high to conduct the exercises acceptably. We have found great blessings in this systematic organization of labor in our Kansas camp-meetings.

Our evening meetings were well attended from the town, the tent being usually crowded. One minister of the so-called Christian faith became so agitated that he could not refrain from their usual combative spirit, and at last secured an agreement to discuss the Sabbath question with Eld. J. H. Cook at some future date. There appears much interest to hear in the town.

Our reserve fund was increased over \$850, which, with other camp-meetings of this character, two of which have been held this season, has swelled our reserve fund to about \$1,200. We feel that our brethren in this young Conference have in this respect done nobly this year, and they may expect the blessing of God upon their covenant by sacrifice.

One feature of these meetings demands notice. Each day at between 2 and 3 P. M., a children's meeting has been held, and the eagerness with which the little ones wait for the return of their hour, together with the avidity which they grasp the lessons of duty, obedience, repentance, hope, faith and trust, reveals the fact that we are in the time when the hearts of fathers and children should be turned to each other. Matt. 4:5, 6. Nearly every child signed one of the children's pledges. We believe this will prove a great source of strength to the cause of temperance amongst us. We rejoice to see the willingness with which the children covenant with God to abstain from hurtful lusts.

Both the European and English missions received substantial donations, and all by simply presenting the causes without extended remarks. We consider it demonstrated in Kansas that ten days is not too long to devote to seeking the Lord in the form of a holy convocation.

The subjects of the health and dress reforms were presented, and the testimonies applied to practical life. Most of our people had previously taken their stand in harmony with the Spirit of God; yet a more perfect consecration was made in which an almost unanimous decision to perfectly carry out the direction of the Holy Spirit, was expressed on the part of the brethren and sisters. Some were with us from other Conferences, who were unprepared to decide with us, and went away unwilling to take their stand yet on the Lord's side in this matter. Some sisters from abroad whose relation to the cause of God had been such as to inspire confidence in their example, by their fashionable attire, at first caused some confusion. But the power of God prevailed, and even they were in some measure induced to be transformed by the renewing of their mind.

At our closing meeting, hearty confessions and brotherly love evinced that God had been with us, and his light was shining upon us; while tears of gratitude and kindness witnessed that God's children were strengthened, and would go out with fresh courage to the battle. Seven were buried in the watery grave. Thus closed the camp-meeting season of 1883 in Kansas. We love these meetings, and anxiously await the great camp-meeting, where alleluias will be the victor's song.

G. H. ROGERS.

—Signs are still visible to those who walk with God according to His word, and not after the imagination of their own hearts.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

VARIABLE ELEMENTS IN THE CHRISTIAN MINISTRY.

[I FIND in the *Sabbath Recorder*, under the above heading, an outline of a lecture given by Bishop Simpson before the students of Drew Seminary. The thoughts are so appropriate, and so clearly expressed, that, though they may not be new, they will bear frequent reading by all who are intrusted with the sacred work of bearing the gospel message to mankind, and I transcribe them for the ministers' department. D. P. C.]

"Some things are unchangeable in their character. Our message to men is fixed. The gospel does not change; the Holy Spirit, who applies the message to the hearts of the people, does not change; thirdly, the call which every true minister has of God, is fixed. Then, if these elements are the same in respect to all, why do preachers meet with different results? Men differ in temperament, education, and various qualifications. But if one may have fewer attainments than another, he should not despond. Let every one learn that God needs just such a man as each of us is. He has a special work for every one which no other person can so well accomplish. Never wish to be anybody else. Never imitate one in tones, gestures, or manner of speaking. You will generally imitate their faults. Be yourself!

"I have observed that not the most learned, eloquent, and intellectual, save the most souls; for God will not give his glory to another. I would have you get all the education you can, but be simple, direct, gospel preachers. . . . Cultivate the voice. In a sense, it is God's voice to man. He speaks through us to others, and it is our duty to cultivate a pleasant, effective tone, so that the divine message may have a greater effect.

"Avoid awkward attitudes and gestures. Still I have no sympathy for that elocution which has a rule for every gesture. That is not nature. A very important element to success is confidence of manner. Some always begin with excuses and apologies. They do not seem to be certain of what they teach, do not feel the truth of what they say. Others are over-confident, extravagant in the use of words. If you lean to either extreme, err on the side of confidence. People want definite truths. Beware of raising doubts in their minds. Any doctrine of which you have not positive convictions, leave it alone.

"Another great element of success in the ministry is earnestness. This comes from, first, clearness of the call to the ministry. Spurgeon is a strict Calvinist, and believes in predestination. Whenever he stands before an audience, he believes that he was predestinated to deliver a certain message to that congregation at that time; hence his extreme earnestness. Secondly, a strong conviction of the danger of sinners. I have no sympathy with the liberalism of to-day. The human heart is the same that it always was. And, thirdly, a conviction that every one may be saved. Moody, the great evangelist, has but little education, but he is determined to save souls. . . . It is earnestness that the preacher wants—must have. 'Preach the word,' Christ and him crucified, a present Saviour for all sinners, with all the energy God has given you. Do not talk much about science or philosophy. Know enough about them to speak correctly when you do refer to them. . . . Be careful not to neglect the teaching of the little children. I love to talk to them better than to any other class. If we can only gain them for Christ, we shall soon have the world."

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*M. Cheyne.*

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

200.—HEALING BY PRAYER.

PLEASE give your opinion in regard to people being healed by prayer as explained in [Jas. 5:14, 15, 16. E. L. W.]

Ans. I think that James should be interpreted in harmony with the obvious meaning of the passage. God promises therein that the prayer of faith shall heal the sick. That promise is not limited to any age, or to any class, and is therefore always verified when the conditions are fulfilled. No doubt you have seen in recent numbers of the REVIEW, accounts of several cases in which individuals have been healed in answer to prayer, of diseases which were incurable by any ordinary mode of treatment.

201.—THE RENEWAL OF THOSE WHO FALL AWAY.

PLEASE explain Heb. 6:4, 5, 6. E. L. W.

Ans. In interpreting a passage of Scripture, we should adopt such an interpretation as will make it harmonize with other portions of the word of God. Applying this principle to an exegesis of Heb. 6:4, 5, 6, we shall see at once that we must not understand it as teaching that the Christian is irrecoverably lost if he commit a single sin after conversion; since it is undeniable that Peter, David, and others, who will be saved in the kingdom of God, did, nevertheless, commit very grievous sins. The only remaining interpretation of the passage, to which no objection can be offered, is this: There is such a thing as falling from grace. A man may be a child of God to-day and a child of the devil to-morrow. There is a line, in the experience of every Christian, which, if crossed, can never be recrossed. A man by a persistent course of wrong doing, after he has once become a child of God, may sin away his day of grace and reach a condition of mind where the Lord will say, Let him alone. I can do nothing more for him than I have done. I will, therefore, withdraw from him my Spirit, and consider his probation closed.

202.—THE BIBLE AND THE PRIESTS.

I HAD a talk with a liberal, in which he stated that the present translation of our Bible was made by the priests, that they disagreed at present, and that the whole thing was a compromise. What truth is there in the statement? E. L.

Ans. None whatever, if your infidel acquaintance applied the term priests, as is usually done, to the ministers of the Romish church. Every intelligent man knows that the King James' version was a translation that was made by Protestants. The Romish church has a different translation which they call the Douay Bible. In 1604, fifty-four persons learned in the languages, were appointed by King James I. of England to revise the translation of the Bishops' Bible, (published in 1563) then in use. They were to alter it as little as the original would allow, but if the prior translations of Tyndale, Coverdale, Matthew, Cranmer, or Whitechurch, and the Geneva editors agreed better with the text, to adopt the same. The work of these scholars was completed in 1611. The translation which they presented to the world was one of great merit, though not absolutely perfect. Owing to a change in the signification of various words in our own language, and to the discovery in late years, of certain ancient MSS. which afford great aid in the matter of deciding points which have heretofore offered some difficulties, a committee composed of English and American scholars, are now making a revision of King James's version. There is great unanimity among them, although they differ somewhat upon minor points, which in no way affect the essential doctrines of the Scriptures.

The Sabbath-School.

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

LESSON FOR THE THIRD SABBATH IN NOVEMBER.

(See Instructor for Nov. 7, 1883.)

NOTES, CRITICAL AND PRACTICAL.

(1 Cor. 5; 6; 7; 8; 9.)

CHAP. 5:2. **Might be taken away.**—That is, disfellowshipped, so as not to dishonor God's cause. See verse 5. The crime was one which was not even countenanced among the heathen; surely it should have been a cause of mourning among Christians.

Ver. 5. **To deliver . . . unto Satan for the destruction of the flesh.**—To withdraw from him the rights, privileges, and sympathies of the church by excommunication. That the spirit may be saved.—This strict discipline, and the deep humiliation it would cause, might be the means of his salvation. 2 Thess. 3:15.

Ver. 6. **Your glorying is not good. Know ye not, etc.**—The Corinthian church appeared to boast, or glory, although this fornicator was still retained among them. It is criminal for a church to remain indifferent to known wrongs existing among them, or to uphold the wrong-doer. In thus doing, they become partakers with the sinner. This sympathy with, or indifference to, sin is like the little leaven which "leaveneth the whole lump;" it demoralizes the church, and opens a door for iniquity of every form.

Ver. 7. **Purge out therefore the old leaven, etc.** The apostle represents sin by the corrupting leaven. As the Jews carefully searched their houses at the feast of the paschal lamb, to remove all leaven, so Christians should, in professing the name of Christ, put away from them all sin; for even Christ, the antitypical paschal lamb, is sacrificed for them.

Ver. 11. **With such an one, no not to eat.**—Not to partake of the Lord's supper with any one whom they knew to be guilty of such sins as before mentioned. These words are addressed to a church, or congregation, of Christians. When it became known that any one of their members was guilty of such sins, their duty was to proceed to discipline him, and not to remain indifferent to his iniquity, and still fellowship him as though he were a true disciple of Jesus. The following verses sustain this view, and especially the apostle's conclusion in verse 13: "Therefore put away from among yourselves that wicked person." See also verses 2, 5, and 7.

Chap. 6:4. **Set them to judge who are least esteemed in the church.**—The Greek word, *Exouthenemenous*, rendered "who are least esteemed," may, according to Barnes, be in either the imperative or indicative mode, in the last of which it may be translated interrogatively without doing violence to the text. The Emphatic Diaglott rendered it, "Do you appoint those the least esteemed in the congregation?" Wesley's translation is as follows: "Do ye set them to judge who are of no esteem in the church?" "Who are of no esteem in the church" is held by many eminent biblical scholars to refer to the heathen. The context seems to abundantly sustain this view. The first verse reproves them for going to law before the unjust; and then the apostle proceeds to draw his comparison, not between individual members of the church, but between the church and unbelievers. With this view, how forcible is the question, "Is it so, that there is not a wise man among you?" See also Wakefield's and Sawyer's translations.

Ver. 12. **All things are lawful unto me, etc.**—The apostle did not design to teach that it was lawful for him to commit all sins; but admitting that all things were lawful, all were not expedient, or rather profitable, beneficial. Though they were lawful, like a Christian conqueror, he would obtain the mastery over all—"would not be brought under the power of any." He who is the Lord's freeman is the slave of no sin, nor hurtful habit. From the following verses it seems evident that the apostle had in view the sin of self-indulgence as regards eating, drinking, etc.

Ver. 20. **And in your spirit which are God's.**—This expression is omitted in Griesbach's copy of the Greek Testament.

Chap. 7:6. **But I speak this by permission, and not by commandment.**—Evidently referring to

what follows. Permission was given them to marry or not marry; they transgressed no commandment either way.

Ver. 10. **I command, yet not I, but the Lord.**—That is, the Lord had previously revealed this truth by his inspired prophets and his Son Jesus Christ. So Paul commanded by the authority of Holy Writ.

Ver. 12. **But to the rest speak I, not the Lord.**—The Lord had given no commandment for what follows. Search through all the other inspired books, written before the epistle under consideration, and we find none of these special commands and injunctions; they were now declared by Paul whose writings were dictated by the same Spirit. See verse 40.

Ver. 22. **Called in the Lord, being a servant [slave], is the Lord's freeman.**—What a comfort to those who are bound, fettered, oppressed, and crushed by cruel tyrants and hard masters; they are the Lord's freemen. They are free from the most cruel tyrant, the most oppressive master, the human race has ever known, viz., Sin. Human tyranny can last but a little while; but the freedom which comes through Christ is an everlasting freedom.

Ver. 25. **Virgins.**—The word *parthenos*, translated *virgin*, a young, unmarried person of either sex. See verses 26, 27, 32-34; Rev. 14:4. I have no commandment of the Lord.—That is, there was nothing in the Holy Scriptures upon this point. See notes on verses 6 and 12.

Ver. 40. **I think also that I have the Spirit of God.**—Other renderings give the passage, "I think that I also have the Spirit of God." As those who wrote the Old Testament wrote by inspiration, so also did Paul. John Wesley in his notes on the above, says: "This does not imply any doubt, but the strongest certainty of it, together with a reproof of them for calling it in question. Whoever therefore, would conclude from hence that St. Paul was not certain he had the Spirit of Christ, neither understands the true import of the words, nor considers how expressly he lays claim to the Spirit, both in this epistle, chap. 2:16; 14:37; and the other, chap. 13:3. Indeed it may be doubted whether the word here and elsewhere translated *think*, does not always imply the fullest and strongest assurance. See chap. 10:12.

Chap. 8:2. **If any thinketh that he knoweth, etc.**—This is evidently designed to condemn and reprove that vain self-conceit possessed by many. One who is so puffed up by knowledge has not really learned the primal elements of knowledge. True knowledge leads one to become modest, humble, and self-distrustful, not proud and boastful.

Chap. 9:24. **They which run in a race.**—The race here referred to was one of the ancient Grecian races and games with which the Corinthians were well acquainted. "There were in Greece," says Barnes, "four species of games,—the Pythian, or Delphic; the Isthmian, or Corinthian; the Nemean, and the Olympic." Run all, but one receiveth the prize.—That is, there was but one prize, so that, whatever the cost of training or preparation, there was but one successful competitor, but one prize given.

Ver. 25. **Temperate in all things.**—"The regimen they were under was very hard and severe. At first they had no other nourishment but dried figs, nuts, soft cheese, and a very gross, heavy sort of bread called *maza*. They were absolutely forbidden the use of wine, and enjoined continence." Rollin, vol. 1, p. 47. **Corruptible crown.**—The crown in the Olympic games was of wild olive; in the Pythian, of laurel; in the Nemean, of parsley; and the Isthmian, of pine.

Ver. 26. **Not as uncertainly.**—In those ancient games, only one obtained the prize; but in the Christian race no one need run uncertainly, no one need beat vainly the air; there are crowns for all. If all entering the Christian race comply with the conditions, there are crowns, *incorruptible crowns, for all.*

Ver. 27. **But I keep under my body.**—I severely discipline my body.—Em. Diaglott. Am beating my body under.—Rotherham. I buffet my body, bring it into bondage.—Revised Version. The apostle means that he will by all means hold in check every passion, appetite and propensity, that he may win eternal life. If necessary for Paul so to do, how much more necessary for us in this intemperate age. May we as Christians heed well the lesson.

GO FORWARD.

Go forward, is the great command;
The threaten'g dangers all will yield
To them with earnest heart and hand,
Who mean to die or win the field.

The clouds may darken and obscure
The path that leads to victory;
Yet from that path, if nought allure,
Thou shalt emerge triumphantly.

Go forward, e'en though mountains rise,
And interpose their forms sublime;
Scale thou their summits, and thine eyes
Shall see from thence that brighter clime.

If ocean's wild tempestuous gales
Dash angry waves against thy bark,
With steady helm and well-trimm'd sails,
Go forward still toward the mark.

Though prospects all be blasted quite,
Though friends desert and hopes decay,
Beyond the darkest cloud there's light;
Go forward, and behold the day.

It is the Captain's great command,
Go forward, and the land possess;
Lo, I will be at thy right hand,
To lead, defend thee, and to bless.
—W. H. Clark, in *Watchman's Alarm*.

Progress of the Cause.

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

OHIO.

YOUNGSTOWN AND CLEVELAND.—Oct. 18-23 we were with the church at Youngstown. An elder was ordained. One was baptized and united with the church. Proper labor bestowed here will add others, which we hope to do soon.

Our meetings at Cleveland, held Oct. 26-29, were good. The few that meet here are of better courage than they have been for some time in the past. May their faith and courage increase until the end.
R. A. UNDERWOOD.

KENTUCKY.

UNION STAR, BRECKENRIDGE Co.—We commenced our meetings again at this place on the 11th, but found the interest much decreased. This I expected. In our absence at the camp-meeting there were a great many false reports put in circulation, which the people are inclined to believe, and it has stilled their consciences. There are six or seven keeping the Sabbath, but they are quite tender-footed. We will continue one week longer and see what can be done.
S. OSBORN.

WEST VIRGINIA.

SHERMAN, JACKSON Co.—Closed my meetings at this place Oct. 5, having remained here about five weeks, and preached during that time twenty-seven discourses. The interest was fair throughout the entire meeting; the average attendance was about forty. What the result of this meeting will be eternity will reveal. Several are convinced that we have the truth, but the great and unanswerable objection to the Bible Sabbath,—the cross,—is the trouble. There is no doubt but that some will commence the observance of the Sabbath soon. Since the close of this meeting we have been spending a few days in circulating some of the silent messengers of truth. Pray for us.
Oct. 12. W. R. FOGGIN.

VERMONT.

WORCESTER.—Since our last report, we have replied to a discourse preached against the Sabbath. This led some more to decide in favor of the truth. If those who have taken their stand on the truth will be faithful to do all of God's commands, the prejudice will soon melt away, and others will unite with them.

Sabbath and Sunday, Oct. 20, 21, we attended the general meeting at East Barre, for Dist. No. 6. This was a profitable meeting for those who came in from many different towns. God greatly blessed, and the brethren and sisters resolved to live nearer to God, and be more active in the missionary work. We are of good courage.
R. S. OWEN.
I. E. KIMBALL.

NEBRASKA.

CRETE.—By request of the citizens, we continued our tent-meetings at this place after our camp-meeting, until Oct. 22, and with a good interest. Ten grown persons seem fully established in the love of the truth. We have organized a Sabbath-school of nineteen members, well supplied with S. S. helps. An elder of the U. B. church spoke against the Sabbath, claiming the law was abolished. The Lord aided in replying, and as a result, one of his members has commenced to observe the Sabbath. Others are reading and are interested. We hope for some more here. We have heated our tent with a large stove. Sold \$25 worth of books. Brn. Langdon and Hayes have assisted in missionary work.
GEO. B. STARR.

MISSOURI.

AULLVILLE, LAFAYETTE Co.—I came here directly from our camp-meeting to assist Bro. Donnell by taking notes of his discussion with Eld. B. T. Taylor, who is of the Baptist church of Brownville. He had challenged Bro. Donnell, and had signed a contract to hold a twelve days' discussion of first-day, seventh-day, and eternal torment, questions, four days to each question. He has enjoyed great popularity throughout this country as a debater, and it was freely circulated that he was well versed in the original, and knew how to use it.

He tried to enter into the discussion without moderators. Then he tried to have the second question discussed first; but being held to the contract, he opened the debate on the Sunday-Sabbath question. He spent all his time, however, on the second question, or irrelevant subjects, until threatened with the moderators, when he gave one-half hour to the question. This was the only time he did give to it. He fled to the Fathers on the second morning; and after one-half hour on them, said he had told all he knew of the Scriptures and history, and was through with both the first and second questions, unless Bro. Donnell gave him some arguments to answer. He made no use of the original.

Bro. Donnell swept away all his flimsy arguments with ease; and by the help of the Lord, brought the opposition into confusion, and scored a victory for the truth that has been felt throughout this neighborhood. The Lord answered the many prayers that our people had sent up in so many places in our behalf.

On the second night, Taylor said he was sick of his contract, and sorry he had signed it, and in spite of the decision of the moderators, put it to a vote of the house whether the discussion should go on or not. The people refused to vote, but he declared his point carried, and announced that the third question would be discussed the next day. Bro. Donnell stated that he would occupy the time allotted to him just as the contract required him, viz., on the first question for two days, and then take up the second. Taylor said he would not allow that, and announced that he would preach on the "soul-sleeping question" the next night. Several citizens, including the presiding moderator and one of his associates, made speeches denouncing Taylor's actions. The sympathies of the people were in our favor after this; but those in authority have left no stone unturned to keep us from having a place to speak in, and have circulated false reports about our people, and are secretly urging all to stay away.

Five have signed the covenant; two others—heads of families—are keeping the Sabbath, and several others, who are good solid men, and also heads of families, are already convinced, and seem about to come forward. I must go home in a few days, but Bro. Donnell expects to continue here to close up the work.
NELSON W. ALLEN.

IOWA.

RIVERSIDE.—We closed our meetings here on the 21st, after a stay of nearly five weeks. For the first half of the time, we had a good hearing;—but the interest waned from the time we reached the Sabbath question. For the last two weeks the weather was cold and wet. We used a hall the last week, but could not hold our audiences. Liberal brethren isolated from those of like faith, and living eight miles from the place, gladly met all our expenses here. Although none signified a willingness to obey the truth, we are satisfied

that much prejudice was removed from the minds of many, and that some seeds of truth will yet take root and bring forth fruit. The people were kind and generous, but only fulfilled Eze. 33:31-33. We feel to labor on faithfully, and give the message whether the people hear or forbear.

We now go back over the harvest field to look after the precious sheaves; a few golden grains, we trust, will be garnered in by the help of the Lord.
I. J. HANKINS.
L. MC COY.
Oct. 22.

BATTLE CREEK, IDA Co.—We closed our meetings here Oct. 27, having labored nine weeks. Nothing whatever had been done to prepare this place for a series of meetings. The erection of the tent was the first intimation the people had of our work.

From the beginning to the close, the interest and attendance were good. Not long after we began, we were invited to preach in the country. This we did, holding a course of meetings in a school-house four miles from town, at the same time continuing our regular work at the tent. Through the blessing of God, we have met with some success. Twenty-two, all adults but one, have signed the covenant, and are keeping the Sabbath for the first time. At least half of these are farmers, and are permanently located near enough to attend the regular meetings held in town.

One noteworthy feature of this place was the willingness of the people to purchase reading matter. Our book sales amounted to \$65.00, and donations in money, \$22.00.

We have rented a hall in which to hold Sabbath-school and meetings. We expect to return after the Conference, and continue the work now begun. The anxiety of the people to have us remain, and the general interest manifested, give us hope that by future labor others may be influenced to take a stand for the truth. We feel very grateful to the Lord for what has been done here. Pray for us.
A. G. DANIELLS.
H. P. HOLSER.
Nov. 2.

NEW YORK.

SENECA CASTLE, ONTARIO Co.—I arrived at this place Friday, the 19th of this month. Bro. and Sr. Gifford, who have done some missionary work here, had made arrangements for a house in which to hold meetings.

Sabbath night, Oct. 20, I gave by request a temperance address in the Good Templars' hall, using Dr. Kellogg's charts. Tuesday evening, held my first meeting, and since have delivered four discourses to congregations ranging from fifty to one hundred. Some prejudice and persecution were manifested at first, but at present the circumstances are more favorable.
A. E. PLACE.
Oct. 29.

PLESSES, JEFFERSON Co.—We came to this place Oct. 24, designing to hold some meetings, but failed to procure a place. By invitation of a friend, however, we held six meetings in the Hardy school-house, some two miles south of this place, and two meetings Sunday afternoon and evening in another district two miles west of here. From the first we have had good congregations of attentive listeners, ranging in number from thirty to one hundred. Some have expressed themselves as convinced on those points of truth which have been presented. The Lord has blessed in speaking his word.
H. H. WILCOX.
E. M. PLUMB.
Oct. 30.

DAKOTA.

AMONG THE CHURCHES.—After closing our tent labors at Howard, I held meetings in a school-house about fourteen miles north of Madison. As the season was a very busy one, I could only hold meetings on Sundays. Our attendance was quite small; but of those who listened, there were five who decided to keep all of God's commandments.

Oct. 4-8 in connection with the general meeting at Madison we had the first Sabbath-school Convention ever held in Dakota. Although an experiment, it was pronounced by those present a decided success. Instruction was given by writing essays, and in other ways, which, if carried out, will result in much benefit to our Sabbath-schools.

During the meetings held in behalf of the missionary cause, there seemed to be a desire on the

part of those present to engage with greater zeal and earnestness in the closing work; and plans were laid to carry on the canvassing work and other means of spreading the light of truth.

Oct. 13, met with the church at Madison. Eight united with the church, and two were afterward baptized. We trust our meetings will prove a lasting benefit to the church at that place. We are still of good courage, and feel thankful that we have a part to act in giving the last warning message. A. D. OLSEN.

MILLTOWN AND BROTHERFIELD.—After returning from Nebraska, I spent the first Sabbath, Oct. 13, at Milltown, where I found several new ones seeking the Lord. As the private houses are becoming altogether too small for our meetings, the brethren have concluded to build a meeting-house 20x30. Already over \$300 has been pledged, and we expect that the foundation of the first German S. D. A. meeting-house will be laid this week.

The Sabbath following I spent with several of our Milltown brethren at Brotherfield, where we enjoyed precious meetings. The house was crowded, and the Spirit of God moved many hearts. Four have been lately added by baptism and vote. Several new ones have commenced the observance of the Sabbath, and hope to join soon.

We also learned the good news that the seed sown over a year ago at Childstown is now finally bearing fruit. Several have lately commenced to observe the Sabbath, and others are nearly persuaded. Our V. M. Societies use now over one hundred and sixty *Stimmes*, and are spreading the truth everywhere. One brother who went from here to Oregon writes very encouragingly from there, sends for papers and tracts, and states that several Russian-Germans out there are almost persuaded.

Another brother, well provided with tracts and papers is now crossing the ocean on his journey to Southern Russia, and we pray that, although old, he may still be an instrument in God's hand to spread the truth there. Several young men expect to go out as colporters this winter. R. CONRADI.

WISCONSIN.

CUSHING, AND TRADE LAKE.—Since the fall camp-meeting, I have labored at Cushing and Trade Lake. God has blessed our meetings much. The people are trying to come up to the mark. Notwithstanding the strong opposition, an outside interest prevails. By the first of November I expect to go to North Valley to give a course of lectures. Here a brother has kept the Sabbath for some years, yet has never heard a sermon on the present truth. H. R. JOHNSON.

Oct. 22.

LOYAL AND MAPLE WORKS.—I commenced meetings at Loyal, Oct. 13, and continued until the 21st. I found much discouragement in the minds of some on account of mistakes that had been made in the past, which had also caused hardness of heart toward one another. But as we presented the claims of God's word and the testimonies of his Spirit, each one began to see himself to blame, and began to seek the mercy of God. On the second Sabbath of the meetings, a spirit of confession and asking forgiveness came upon all the church; every one asked forgiveness for all that had ever been seen in them that was wrong, even as they wanted God for Christ's sake to forgive them.

Peace, love, and union came in as the result of the Spirit's presence, and if it is properly cherished, we shall have the privilege of seeing the time when we can say as Paul did of the church at Thessalonica: "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the love of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God."

On the 22d, I commenced meetings at Maple Works, and continued until the 28th. We found this church suffering much weakness on account of some of its members' using tobacco, which has been allowed for several years, and that, too, by some of its leading members. I showed by the Scriptures and Spirit of God that all who do so are following after the lusts of the flesh, and that if they continue to do so, they will die; but if they will follow after the Spirit and by it mortify the

body, they shall live. A vote of censure was passed against those who used tobacco until the next quarterly meeting; if by that time, they have not quit the practice, or will not promise to, then the church will have to do as the Lord directs: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition (or doctrine) which he received of us."

All who stand in the light were much encouraged by the plain preaching they heard. There was a good outside interest at both places. We believe some at Loyal will soon obey God.

I am now on my way back to La Crosse Co., and if the Lord will open the way, I shall, as soon as possible, commence a protracted meeting in Monroe Co., two and a half miles north of Sparta. I ask for the prayers of God's people that souls may be saved from their sins as the result of the effort. I. SANBORN.

Oct. 29.

TENNESSEE CONFERENCE.

THE fourth annual session of the Tennessee Conference of S. D. Adventists was held in connection with the camp-meeting at Leach, Sept. 27 to Oct. 2, 1883.

FIRST MEETING, SEPT. 27, AT 8 A. M.—Prayer by Eld. M. B. Miller. Minutes of last meeting read and approved. The Chair was empowered to appoint the usual committees.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 27, AT 5 P. M.—Prayer by Eld. A. O. Burrill. The minutes of previous meeting read and accepted. The Committee on Nominations presented their report as follows: For President, S. Fulton; Secretary, M. C. Fulton; Treasurer, J. B. Tates; Conference Committee, S. Fulton, J. B. Tates, and G. W. Dortch; for Delegate to General Conference, S. Fulton.

The Committee on Credentials and Licenses reported the following: For credentials, S. Fulton; for license, P. D. Moyers.

The report was adopted, and the persons named elected.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 28, AT 9 A. M.—Prayer by Eld. M. B. Miller. Report of previous meeting read and approved. The Committee on Resolutions reported as follows:—

Whereas, The Lord has graciously blessed the tent work this season in this Conference, therefore—

Resolved, That we hereby express our profound gratitude to God for the success he has given us.

Resolved, That it is the sense of this body that earnest efforts should be put forth by our people to attend the general meetings of the Conference.

Resolved, That we, in harmony with the testimonies, seek out suitable persons to act as colporters and canvassers, and that they be remunerated by the Conference according to their work.

Whereas, The Lord has spoken to us that there must be a deeper consecration to the work of God, if we see the desired fruits; therefore—

Resolved, That we earnestly seek God for help to fully consecrate ourselves to his service.

Whereas, This is a young Conference, and has never enjoyed the privilege of the labors of Sr. White; and—

Whereas, Her personal labors have been productive of great good in other new fields; therefore—

Resolved, That we earnestly invite her to visit this people at her earliest possible convenience.

The resolutions were fully discussed before the open Conference. Harmony prevailed on the several points set forth. While the vote was pending for their adoption, the meeting adjourned to call of Chair.

FOURTH MEETING, OCT. 1, AT 8 A. M.—Prayer by Bro. J. B. Tates. Minutes of last meeting read and approved. The Resolutions were re-read, and after being freely discussed, were unanimously adopted.

The Committee further reported as follows:—

Whereas, There is great need of a school in this State, and such a school would be self-sustaining; and there is now a suitable building at Leach; therefore—

Resolved, That a school be started at Leach, to be under the supervision of the Conference Committee.

This resolution was spoken to by several in terms of the highest approval, and adopted.

Adjourned to call of Chair.

FIFTH MEETING, OCT. 2, AT 5 P. M.—Prayer by Bro. Miller. Minutes of last meeting read and approved.

The Committee on Credentials and Licenses further recommended that ministerial license be

granted to Bro. H. Lowe (colored); and that canvasser's license be given to Brn. W. D. Dortch and Charles Anderson.

The names were considered separately, and the report adopted.

The Conference then adjourned *sine die*.

M. C. FULTON, Sec. S. FULTON, Pres.

MISSOURI CONFERENCE.

THE eighth annual session of this Conference convened at Higginsville, Lafayette Co., in connection with the camp-meeting.

FIRST MEETING OCT. 11, AT 9 A. M.—President in the chair. Prayer by Eld. G. I. Butler.

The church at Rockville having been nearly broken up by removals from the place, it was dropped from the roll at the request of its members, who desire to unite with other churches, or form new ones. The churches at Appleton City, Lowry City, and Warrensburg were received into the Conference.

Brn. Watt and Donnell were invited to take part in the deliberations. On motion, the Chair appointed the usual committees.

The Committee on Nominations reported as follows: For President, D. T. Jones; Secretary, Nelson W. Allen; Treasurer, Wm. Evans; Executive Committee, Dan. T. Jones, N. W. Allee, and Rufus Low; Camp-meeting Committee, H. Hoover, J. W. Hobbs and Robert Millman.

The names were considered separately and the persons named unanimously elected.

The Committee on Resolutions presented the following report:—

Whereas, The canvassing and colporter work has proved a success in this and other States; and—

Whereas, We believe that through these means the truth is destined largely to go to the world; therefore—

Resolved, That this Conference select such persons as may be thought qualified to go out, and urge them to give their time to the work.

Resolved, That means be raised, either by stimulating our brethren to more faithfulness in paying tithes, or by a separate fund, as the Conference Committee may decide, to support these persons in their work.

Resolved, That we, the Seventh-day Adventists of Missouri, in Conference assembled, desire to express our gratitude to our God for the prosperity of the cause in Missouri, for the light on the messages, and for the testimonies to the church.

Resolved, That we heartily endorse the testimonies of the Spirit, as given through Sr. White, and we advise that they be read in all the churches, and that our people be admonished to study them, and try to live up to the light as set forth therein.

Resolved, That our ministers and licentiates be requested, in visiting the churches and companies, to try to give a strict testimony on the subject of perfect consecration to God and the reforms as set forth in the testimonies.

Resolved, That the use of tobacco is contrary to the light received under the third angel's message, and that we cannot consistently tolerate it any longer, and therefore make it a test of fellowship in our churches.

The resolutions were discussed separately, and unanimously adopted. Bro. Hunter presented the following resolution, which was also unanimously adopted:—

Resolved, That the President of our Conference be requested to hold at least three camp-meetings during the coming season; one south of the Osage River about the last of May, one in North Missouri about the first of June, and one in Central Missouri, in connection with this Conference, some time in the fall.

The Committee on Credentials and Licenses recommended that credentials be renewed to J. G. Wood, and C. H. Chaffee; that John W. Watt, and D. T. Jones be ordained; and that licenses be given to, R. S. Donnell, E. G. Blackman, Wilber Jones, N. W. Allee, Nelson W. Allen, D. N. Wood, H. Wren, C. H. Knight; that colporter's license be given to Rufus Low, S. K. Feeks, Andrew E. Flowers.

The report was unanimously adopted by considering each name separately.

Elds. D. T. Jones and J. G. Wood were elected delegates to the General Conference.

A vote of thanks to the railroads which extended courtesy to the Conference was unanimously adopted.

The Secretary was instructed to prepare a report of the proceedings for publication in the REVIEW.

Adjourned *sine die*.

D. T. JONES, Pres.

JOSEPH CLARKE, Sec.

CONFERENCE DIRECTORY.

President, Eld. Dan. T. Jones, Kingsville, Johnson Co., Mo.

Secretary, Nelson W. Allen, Allenton, St. Louis Co., Mo.

Treasurer, Wm. Evans, Hamilton, Caldwell Co., Missouri.

Ex. Com. { Dan. T. Jones.
R. Low.
N. W. Allee.

TENNESSEE S. S. ASSOCIATION.

THE fourth annual session of this Association convened on the camp-ground at Leach, Sept. 28, 1883, at 5 p. m. Prayer by Eld. S. Fulton. In the absence of the Secretary, M. C. Fulton was chosen Secretary *pro tem*.

The President being authorized, appointed the usual Committees.

Adjourned to call of Chair.

SECOND MEETING, OCT. 2, AT 4 P. M.—Prayer by Bro. J. H. Dortch. The minutes of the last meeting were read and approved.

The Committee on Nominations presented the following: For President, W. D. Dortch; Vice-president, Charles Anderson; Secretary, J. T. White; Executive Committee, W. D. Dortch, S. J. Bates, W. L. Eskew.

Adjourned *sine die*. J. Q. FINCH, Pres.
M. C. FULTON, Sec. *pro tem*.

TEMPERANCE IN KANSAS.

DEAR BRETHREN AND SISTERS of this Conference: Allow me to call your attention once more to this Christian grace, which is so important. It is one of the things which Peter says that, if we lack, we are blind and cannot see afar off (referring to the land that is very far off.) You are aware that the people of this State have taken a stand in advance of every other State in the Union. Let me ask you, Are we taking the stand that is so far in advance of the people that the Holy Spirit can say of us in this respect, Zion has put on her beautiful garments? Are the feet of the messengers of the third angel yet beautiful upon the mountains, which bring to Zion the good tidings, and publish peace and salvation? Think you, my brethren and sisters, that upon the subject of Christian temperance we in Kansas can lift up the voice together and sing, seeing eye to eye? Is the Lord bringing again Zion? Can we say, "Our God reigneth" in our appetites? Does the Lord reign over us? Are we so living temperance that the Lord's great goodness and beauty in temperance is visible? Isa. 52:60; Zech. 9.

When that illustrious day shall rise, and all his armies shine, Jesus the mighty Saviour will present at the gates of the city of gold and pearls, a church sanctified and cleansed by the word of truth, so that no spot or wrinkle or any such thing shall be found in her. Eph. 5:25-27. Dear brethren, have you yet come out from among them? Are you separate; do you touch not the unclean? Have you cleansed yourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God? Do you walk in the light of God's testimony upon the subject of temperance and health reform? I anxiously desire that every Sabbath-keeper covenant with God by signing the teetotal pledge before the next camp-meeting.

Now, I have a plan to propose by which this happy state may be brought about. Read the testimonies, particularly No. 25, pp. 32-42,—only ten pages. Learn them by heart. You profess to believe and follow this. Do you really do it? Let all elders of churches and superintendents of Sabbath-schools in our State proceed at once to ascertain respectively, how many in their churches have not signed the teetotal pledge; and in the schools, how many children have not signed a children's pledge. Let the names be taken of those who desire to sign these pledges, and send me the number of pledges desired with your order for the same, and I will immediately order them to you, when you can have them filled out and returned to me for record upon our State Secretary's books. If any wish, either children or adults, to become full members of our State temperance society, and the American H. and T. Society, and secure the certificate, they can do so by sending with said order their names and twenty-five cents, and I will send with the pledges the certificates of membership, duly signed and attested.

I find quite a number who paid to my prede-

cessor in office their membership fee who have never received their certificate. If there are others of this class who can give me assurance that they have complied with the requirements (signed the teetotal pledge and paid their membership), I will try to trace out the matter, and send them their certificate. For this purpose, I shall wish to know to whom they pledged, and where and when they paid their twenty-five cents. If it was not placed on record, I will have it done.

Will the various members of the H. and T. Society pay their annual dues of ten cents each, to our State Society before the close of this year? This may be done, members of churches, by handing it to your elders; and of Sabbath-schools, to your superintendents, who will forward the same to Lettie Miller, Topeka, Kans. This payment is a necessity to carry forward the records and publications necessary in conducting this branch of the work. Unless this is done, all expense falls upon your executive officer. How many will take their place in the ranks, and advance upon the enemy's line? Say to the people that they go forward.
G. H. ROGERS, Pres.

News of the Week.

"Tidings of these things came."—Acts. 11:2.

FOR WEEK ENDING NOV. 3.

DOMESTIC.

—President Arthur has proclaimed Thursday, Nov. 29, a day of National thanksgiving.

—A cyclone at Columbus, Ind., early Monday morning unroofed buildings and swept down telegraph poles.

—A dispatch from Portland, Me., says it is feared the United States coast survey steamer *Eagere* has been lost.

—Wind wrecked James E. Clay's tobacco warehouse in Bourbon County, Kentucky, Sunday, and four negroes were killed.

—The persons injured in the railroad accident near Kansas City, Oct. 27, were able to proceed on their way Sunday. The first reports of the accident were exaggerated.

—The tug *Edic* exploded her boiler in Mobile Bay Sunday afternoon, Oct. 28, killing the captain, mate, cook, and fireman, and painfully wounding the engineer.

—During a quarrel Monday between Messrs. Murchison and Skater, at Raymond, Miss., about the manner of shaking hands, Skater stabbed his opponent to the heart.

—The first bale of cotton ever picked by machinery was shown Tuesday at Charlestown, S. C., and was declared equal to the hand-picked staple.

—The public debt was reduced \$10,304,798 during the month of October.

—About twenty stores, dwellings, and barns burned early Friday morning at Willoughby, Ohio, resulting in a loss of \$100,000; half insurance.

—Thursday, General W. T. Sherman formally relinquished the chief command of the United States army, and General Sheridan assumed the same.

—Bradstreet's reports 195 failures in the United States for the week, reducing the previous week's record by 14, but being 60 more than in the corresponding period in 1882.

—An accident on the Northeastern Road, in South Carolina, caused the death of one man, the wounding of three others, and the burning of several cars.

—Fire-damp exploded Monday afternoon in the Pennsylvania Coal Company's shaft near Pittston, killing two men and injuring six others, three seriously. The bodies of the victims were badly burned.

—Henry C. Champlin, 26 years old, was found dead, entangled in a barb-wire fence, at Jackson Junction, Mich., Oct. 27. Two wires were found twisted about his neck. It is alleged he committed suicide.

—Fourteen persons in different families living in the western part of Cincinnati have shown symptoms of poisoning. One child died Wednesday, and a number of others are seriously ill. It is thought the poison was administered in some way through food bought at a grocery.

—The dynamite in a magazine near Brooks' Tunnel, Pa., on the Baltimore and Ohio road, mysteriously exploded Oct. 28, blowing five men to pieces. Buildings for a distance of fifteen miles were shaken, and all the windows within a radius of seven miles were shattered by the concussion. The shock also burst rocks in twain and uprooted trees.

—After a determined fight, United States Marshal R. S. Foster and a posse of detectives captured nine counterfeiters at Steinville, Pike County, Ind., Thursday morning, and brought them to Indianapolis. In the conflict, one of the criminals was shot in the lung, another through the hand, and a bullet passed through the hat of a third.

—Colonel Churchill, of St. Louis, has received a letter from his missing daughter Mary, which was mailed at Indianapolis on the 27th. She says that she is not on the stage, but is earning her own living honestly, and seems surprised that her father should think she had eloped. She had asked that her letter be kept private, but Mr. Churchill deemed it a duty he owed to the public to give the gist of its contents.

—The steamer *St. Francis*, worth \$20,000, sunk in the Lachine Rapids, Monday night, and will be a total loss. The passengers, fifty in number, spent the night on an island.

—The Michigan Central and Saginaw Valley freight depot at Saginaw, Mich., burned Tuesday morning, causing a loss of \$15,000, principally on threshing machines stored in the structure.

—At Goshen, Ind., Tuesday, Max Warner, being teased by his sister, picked up what he thought was an empty pistol, and saying that he would shoot himself if she did not desist, pulled the trigger, and planted a bullet in the region of his heart. His recovery is doubtful.

—In Allegheny City, Pa., Tuesday morning, an employee in Kiefer & Stiefel's tannery descended a well to ascertain the depth of the water. Finding the foul air was choking him, he cried out, and two other men went to his assistance, who were also overcome. When the three men were brought to the surface they were dead, and the two who descended to attach ropes to the bodies were dragged up unconscious, but soon recovered.

—A small frame structure at New York in process of demolition fell Thursday afternoon while children were gathering kindling-wood, killing two of them instantly, wounding another fatally, and injuring a carpenter seriously.

—A vigilance committee is being formed in De Kalb County, Ind., to hunt down incendiaries, who have been burning barns with great freedom. Farmers in the district, who own harvesters and self-binders, are in receipt daily of threatening letters for using those labor-saving machines; hence the fires.

—A party of Hungarians, working on the Pennsylvania Railroad, near Gibraltar, Pa., were paid off and discharged Friday morning, for insubordination, when they became riotous, wrecked the laborers' quarters, and tore down the shanties. The sheriff and a posse from Reading arrested twenty-one of the men, who will be tried to-day.

—Three men, with the purpose of robbery, removed a rail on the Humeston and Shenandoah Road, near the trestle five miles from Shenandoah, Iowa, Wednesday night, and the engine, baggage car, and one coach of the Cannon-ball Wabash train going west were thrown down an embankment fifty feet high. The engineer was instantly killed, the fireman seriously wounded, and three other persons were slightly injured.

—Fire broke out in Garnet, Stubbs & Co.'s warehouse at Savannah, Ga., Wednesday afternoon, consumed it, and spreading, destroyed the Electric Light Works, Tynan's foundry, and several wooden dwellings. Three thousand bales of cotton in the Garnet structure were burned. The total loss will reach \$1,000,000. Nine charred bodies have been taken from the ruins, and it is believed others will yet be found. The United States barracks are being used by the homeless families, and a purse is being collected for their benefit.

FOREIGN.

—Clouds of locusts have appeared in the State of Puebla, Mexico.

—Solomon Schisgal, a youth of St. Petersburg, has invented an electric watch.

—Montenegro has fled from Arequipa, Peru, and the city surrendered. Iglesias has been proclaimed President there.

—The barkentine *Jane Hunter* foundered off St. Shotts N. F., Tuesday night, all the crew perishing save two seamen.

—A collision on the railroad between Brest and Paris Friday resulted in one person being killed and seventy-nine wounded.

—Piotrowski, a Russian actor, was arrested at Dirschau, Russia, Friday, and confessed that he had been sent by Nihilists to murder Bismarck.

—The British gunboat *Philomel* is shelling the camp of the besiegers of Muscat who have invested the city for four days, and are led by a brother of the present ruler.

—France does not intend to provoke hostilities with China, but will not renew negotiations; its forces are firmly planted in Tonquin. It is thought, in the meantime, that England will make endeavors to avert a war.

—An overflow of the Salembria, Thessaly, has resulted in great ruin and the loss of many lives. Larissa and adjacent villages are surrounded by water.

—For nine months of 1883 the exports of iron and steel from Great Britain amounted to 540,079 tons—410,826 tons less than in the corresponding period in 1882.

—Near Foxboro, Ont., Saturday, a passenger and freight train on the Grand Junction Road collided, injuring three persons seriously and many others slightly. Property worth \$30,000 was destroyed.

—Regarding the London explosions, details show that the number injured is fully as large as first reported. It

has also been determined that nitro-glycerine entered largely into the composition of the explosives used. The Irish in London are greatly excited, and are free to confess that the crime was planned by enemies of the National movement.

—Mail advices from Saigon state the French Admiral Courbet, at the capture of Hue, decreed that no quarter should be given, and 450 Anamites—men, women, and children—were massacred.

—A fast express train between Liverpool and London collided Wednesday night with an empty train. Two people were killed and several wounded.

—The Egyptian army under Hicks Pasha, defeated the False Prophet's forces in two sanguinary battles, and now occupy El Obeid. Communication between Khar-toum and the Egyptian army is severed.

—The steamer Holyhead, plying between Dublin and Holyhead, collided Tuesday night with the German ship Alhambra, both sinking. Two of the Holyhead's crew and thirteen of the Alhambra's were drowned. The remainder of the crews and passengers were picked up.

—On Oct. 24 the schooner Henry Denison gave to fourteen persons on Swan Island, off the Florida coast, provisions to last ten days. The island furnishes nothing but wild hogs and coconuts, and unless a ship with provisions from Baltimore which was expected arrived, the residents must now be starving.

Obituary Notices.

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

MESICK.—Died of whooping-cough, in Sherman, Wexford Co., Mich., Henry, infant son of Howard and Eleanor Mesick, aged two months and twenty-six days. Words of comfort by the writer. R. C. HORTON.

BURKHOLDER.—Died of cholera infantum, near Bellville, Richland Co., O., Oct. 19, 1883, Grovie Allen, infant son of Henry H. and Addie U. Burkholder, aged three weeks and four days. The Evangelical Association kindly granted the use of their house of worship for funeral services. We have laid our darling away with the hope that the soon-coming Saviour will again restore our lost one. H. H. AND ADDIE U. BURKHOLDER.

WILSON.—Died at Dodge Center, Minn., Oct. 27, 1883, of typhoid pneumonia, our dear daughter, Ellen H. Wilson, aged thirty-three years, four months, and twenty-three days. She patiently suffered for three weeks, then calmly fell asleep. She leaves a husband and five children to mourn their loss. We trust she sleeps in Jesus to awake in the morning of the first resurrection. Appropriate remarks were made by Eld. Baker (First-day Adventist). M. S. FINCH.

BUCKLAND.—Died of consumption, at Greenville, Mich., Oct. 8, 1883, Susan K., wife of John W. Buckland, aged forty-nine years, ten months, and twenty-two days. She has been a believer in the present truth for about ten years, and died with a bright hope of a resurrection when the Lord comes to gather his sleeping saints. She leaves a husband and many friends to mourn their loss. Funeral Oct. 11, at 2 P. M. J. FARGO.

[Crisis please copy.]

SCUTT.—Died at Amsden, Mich., of typhoid pneumonia, Emma J., wife of Jonas Scutt, aged twenty-eight years and three months. She has been a believer in the present truth for fifteen years, and has lived a consistent Christian life. She was highly esteemed by those who knew her best. She leaves a husband and two children, and a large circle of friends to mourn their loss. We trust she sleeps in Jesus to be raised to life when the Life-giver comes to gather the sleeping saints. J. FARGO.

CLARK.—Died of Bright's disease and old age, in Mobile, Ala., Oct. 9, 1883, my mother, Mrs. Sarah B. Clark, aged seventy-one years and one day. Mother had been in Mobile six weeks with her son-in-law, Col. Price Williams, under medical treatment. Her sufferings were very great. Each day for a month previous to her death, it was thought she might not live another day. She often spoke of dying, and prayed to be released from her agonies, principally intense nausea. God was near to her in her sufferings, and she praised his holy name, often saying, "Oh, how precious Jesus is to me in my extremity!" I was with her seventeen days. Many times did we, the five of her living children,—two sons and three daughters,—gather around what we thought her dying bed, but as we sang and prayed with her, she would revive again. For a few hours before her death, she was granted relief from her great sufferings; and as she fell asleep without a struggle, I felt to praise the Lord that her pilgrimage was done, the battle fought, the victory won, and the crown laid up.

"She shall sleep, but not forever;
There shall be a glorious dawn;
We shall meet to part, no, never,
On the resurrection morn."

It is but a little while, and "He that shall come will come, and will not tarry."

Mother was born near Augusta, Ga., Oct. 7, 1812. Her parents removed to the territory of Alabama. When they arrived in Mobile, in 1818, it was but a small village. She was married near Mobile, in 1827, to Ebenezer Clark, a ship-carpenter of New York City. They lived there many years. From thence they moved to our old home—stead, Three Rivers, in Jackson Co., Miss., where she has lived for forty years.

Mother lived a widow for twenty-seven years. Father died away from home at a watering-place, and she never saw his grave. She was a member of the Methodist church for nearly forty years. Mother had fourteen children. Her son John Tyler Clark, whom she mourned as dead, was in California the last letter she had from him twelve years ago.

Dear mother proved that the fifth commandment was sacred to her, by many years of patient, careful, and gentle attention to her blind, deaf, and helpless mother, who died two years ago aged ninety-three years. Her relatives on the side of her father, Aaron Burleson, are said to compose one of the largest families in the United States; a history of them is now being written.

Mother owned a lot in the old cemetery in Mobile, where three of her children are buried; but she requested her remains to be brought back and buried beside her four grown children, a babe, and her father and mother. Mother possessed sixteen slaves. She often said she was sorry she ever owned them, as they proved anything but a blessing to her.

She loathed the tattler's tongue, and never spoke evil of a friend or foe.

She loved very dearly Mrs. C. O. Taylor, who made us a visit just prior to her death. She also esteemed very highly the friendship of Eld. Taylor.

PETER H. CLARK.

[Signs of the Times please copy.]

Appointments.

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

THE PUBLISHING ASSOCIATION.

The Seventh-day Adventist Publishing Association will hold its twenty-fourth annual session at Battle Creek, Mich., Nov. 15, 1883, at 2 P. M., for the election of trustees for the ensuing year, and for the transaction of any other business that may come before the meeting.

GEO. I. BUTLER,
U. SMITH,
M. J. CHAPMAN,
H. W. KELLOGG,
W. C. SISLEY,
A. R. HENRY,
G. W. AMADON,

Board of Trustees.

S. D. A. EDUCATIONAL SOCIETY.

The ninth annual session of the stock-holders of the seventh-day Adventist Educational Society will be held in Battle Creek Mich., Wednesday, Nov. 14, 1883, at 9 A. M., for the purpose of electing a Board of Trustees and transacting such other business pertaining to the interests of the Society, as may come before the body. Stockholders who cannot be present, but who wish to be represented in the meeting, should designate their proxies, using the blanks sent out for that purpose. In behalf of the Board of Trustees, A. B. OYEN, Sec.

HEALTH REFORM INSTITUTE.

The stockholders of the Health Reform Institute will hold their seventeenth annual meeting at Battle Creek, Mich., Nov. 15, 9 A. M., 1883, for the election of a Board of Directors, and the transaction of any other business that may come before the meeting. As a majority of the stock must be represented to make the meeting legal, stockholders who cannot attend will please see at once that their stock is represented by proxy, if they have not already made such provision.

S. N. HASKELL,
J. H. KELLOGG,
W. H. HALL,
GEO. H. MURPHY,
L. M. HALL,
A. R. HENRY,
J. FARGO,

Board of Directors.

OAKLAND, Wis., Nov. 10, 11. G. C. TENNEY.

TIMBER HILL, Nov. 8-12; South Mound, Nov. 13, 14; Fort Scott, Nov. 16-18. R. F. BARTON.

A TRACT and missionary meeting of Dist. No. 2 will be held at the Rio church, Nov. 19. The members are requested to attend. H. C. MARTIN.

The semi-annual meeting of the Minn. T. and M. Society will be held at Hutchinson, Dec. 8-16. This will be a very important meeting for the cause in this State. We would therefore urge our ministers, directors, and our brethren and sisters to attend as far as possible. We especially request that every district secretary be present with his books and if it is not possible for any to attend, send your books.

O. A. OLSEN, Pres.

No preventing providence, I will meet with the church at Hartford City, Ind., Nov. 9-18. If satisfactory arrangements can be made, organization of church will take place Nov. 17. Baptism will also be attended to. Let our Dunkirk brethren and sisters attend.

Will also meet with the Marion church, Nov. 23, 24.

J. P. HENDERSON.

The next annual meeting of the New England Tract and Missionary Society will be held at South Lancaster, Mass. Nov. 23 to Dec. 3, 1883. We greatly desire to see a general rally from all parts of New England at this meeting. It is now expected that Sr. White will be present. Come, brethren, to this important gathering. Bring bedding with you, and ample provision will be made for all. S. N. HASKELL.

Publishers' Department

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

THE PROPHETIC MAPS.

WHEN the publication of these maps was proposed at the General Conference of 1882, encouragement was given that one hundred and fifty sets would be called for. On undertaking the work it was found necessary to raise the price to \$5 per set to furnish even a moderate remuneration for the work bestowed upon them. This is scarcely more than half the usual price of maps of that size; but thinking this might restrict somewhat their circulation, we limited the edition to one hundred sets. A few of these are still left, but it is evident the demand will not be such as to warrant the issuing of another edition. Therefore all who especially wish them, should secure a set before this edition is exhausted. Address REVIEW AND HERALD.

All business of the Dakota Tract and Missionary Society should now be addressed to the Secretary, Alice Beaumont, Howard, Miner Co., Dakota. O. A. OLSEN, Pres.

MARY HELESON has been appointed Secretary of the Minnesota T. and M. Society, and her address will be Mankato, Minn., Box 319. All business with the Society should now be directed as above. O. A. OLSEN, Pres.

TO DIST. NO. 12, KANSAS.

We have appointed Bro. L. W. Cornell as Secretary of Dist. No. 12, Kansas T. and M. Society. The librarians will please do all their business with him hereafter. His address is Parsons, Labette Co., Kan., Box 516. R. F. BARTON, Director.

BUSINESS NOTES.

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

WANTED.—A farm renter with family, broom-maker preferred. House, team, etc., furnished. Also wanted, orphan boy and girl to bring up Address L. J. Caldwell, Ozark, Anderson Co., Kan.

RECEIPTS.

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

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

Books Sent by Express.—W. R. Foggin \$25.34.

Cash Rec'd on Account.—B C V M Society pr F H Sisley \$48.92, Vt T & M Society pr A S Hutchins 99.00, Tenn T & M Society pr S Fulton 38.20, Ohio T & M Society pr Ida Gates 110.50, Daniel Thompson pr R F Andrews 55.00, Ill Conf pr R F A 49.50, C H Chaffee 40.60, B F Merritt 1.35, James Sawyer 15.00, Ill Conference 12.10, R M Kilgore 26.40, Texas T & M Society pr J M Huguley 3.00, Texas T & M Society pr R M Kilgore 121.36, Ill T & M Society pr L S Campbell 179.46, Vt T & M Society pr A S Hutchins 100.00, Colo T & M Society pr J W Horner 15.00, Mo T & M Society pr Wm Evans 53.55, Penn T & M Society pr D B Oviatt 200.00.

Shares in S. D. A. P. Association.—S S Shrock \$10.00, Electa I Purdon 10.00, A M Dunlap 40.00.

Gen. Conf. Fund.—Vt Conf tithes \$54.48, Texas Conf tithes 95.90, Minn Conf tithes pr O A Olsen 100.00, Kan Conf tithes pr A G Miller 125.00.

Mich. Conf. Fund.—Alaiedon, Mrs E H Kynett 5.25, St. Charles, C H Trembly 2.40, St. Louis pr C C Lewis 7.00, Eaton Rapids pr J F Ferris 26.77, Lyons pr J W Slade 8.05, Gaines pr Wm Annis 5.01, Burlington pr M B Miller 18.55, Spencer Creek pr P S Smalley 42.23, Greenville, N S Brigham & family 5.00, Orleans pr W A Towle 6.00, Lapeer pr S A Crownhart 23.30, Eaton Rapids pr G F Knapp 6.00, Ithaca pr F Squire 15.55, Greenville pr Wm Hopkins 5.00, W L Brisbin 2.40, Brookfield 13.66, Cedar Dale pr Albert weeks 17.00, Jefferson pr G B Castle 28.50, Wm Lent 10.00, Matherton pr Almira Dexter 22.35, Shelby pr Mrs E S Lane 9.55.

Mich. T. & M. Society.—Dist No 5 pr E H Root \$7.66, Dist No 11 pr John Sisley 11.17.

Mich. T. & M. Reserve Fund.—Mrs M A Smalley \$1.00, C L Smalley 1.00, E M Smalley 1.00.

Inter. T. & M. Society.—J S Shrock \$10.00, L Ives 5.00, M R Hamblin 5.00, Nettie A Hathaway 10.01, R A Underwood 10.01, A W Maynard 30.00, H M Kenyon 10.00, Mrs H M Kenyon 10.00, M E Hastings 10.00, M Elliott 10.00, Adolph Schuapp 5.00, Frank E Bennett 5.00, Robert Vickery Life Member 10.00, Carrie Vickery L M 10.00, Harriett N Loyd L M 10.00, L S Campbell 2.50, A G Hughes 1.00, M K Dickson 1.00, M J Douglass 5.00, B F Merritt 10.00, Hickman Miller L M 10.00, Mrs Hickman Miller L M 10.00, A K Atteberry L M 10.00, M J Kay 1.00, R F Andrews 10.00.

Chicago Mission.—C Nickolsen \$1.00, J L Merritt 20.00, Mrs C Vickery 10.00, Mrs M J Douglass 5.00, Mrs Minerva Greer 10.00, Wm H Mills 1.00, J F Ballenger 5.00, R F Andrews 5.00, B F Merritt 50.00, R Vickery 25.00, Right Hand pr R F Andrews 3.00.

European Mission.—Mrs L E Clyde \$1.00, M R Hamblin 5.00, R A Underwood 5.00, A W Maynard 30.00, Adolph Schuapp 10.00, Ida M Falk 1.00, M J Kay 1.00, M K Dickson 1.00, M J Douglass 5.00, L S Campbell 2.50, R F Andrews 10.00, B F Merritt 10.00, Hickman Miller & wife 25.00, Lucy Harris, deceased, pr H Peables 25.00, A K Atteberry 10.00.

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The Review and Herald.

BATTLE CREEK, MICH., Nov. 6, 1883.

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THE BIBLE-READING INSTITUTE.

THE meeting designed to give practical illustrations and instruction in Bible readings, commenced at the time appointed, Oct. 30, with a very large attendance. The members of the class seem to be interested in their work. Other meetings of interest are interspersed with the readings, which will make the occasion a profitable one in many respects.

There is probably the largest representation from abroad that has ever been present at any of our gatherings in this city.

On Sabbath, Nov. 3, Eld. Haskell spoke in the forenoon, and Eld. Butler in the afternoon. The congregation numbered over a thousand throughout the day.

It is pleasant to greet old friends and new, and to see so many from widely separated sections of the country, all interested in the same good cause.

MORE EARTHQUAKES.

OUR aged planet still gives increasing evidences of a disastrous attack of palsy. A large part of Eastern Europe, the Ægean Sea, and Asia Minor, have experienced shocks more or less severe. A dispatch dated Oct. 29, says: "Ever since the great earthquakes of two weeks ago to-day, there has been a constantly recurring succession of shocks, in all directions from this city [Constantinople], making a circle of earthquakes of which Constantinople was the geographical center. Yet the center has not been shaken in the slightest degree."

Smyrna seems to have suffered most, the city being nearly in ruins and entirely deserted. All through Anatolia the inhabitants have been leaving their homes and seeking places of greater safety. Saturday night the shocks became quite

severe. Before daylight all the people had sought the open country. When the sun came up, the sky rapidly became overcast with heavy clouds, there was a sudden depression of the barometer, and birds and animals became alarmed and took quick flight. The vibrations then increased in violence and frequency, till the wave became almost continuous. At about eleven o'clock, there came a tremendous crash, and the entire destruction of the city seemed imminent. Building after building fell, and old monuments which have survived since the crusades, have been thrown into ruins. The stations along the line of the Smyrna and Aidin Railway are all in ruins, and the track is so twisted and demolished that it is thought new lines will have to be run. Deep bays, adjacent to which were bold projecting peninsulas, have been almost filled up by great land-slides which came sweeping down into the water, demolishing every human habitation in their path. Multitudes of persons are known to have perished; and when full information is obtained, it is thought the loss of life will reach many thousands. It would not be at all surprising if the center of the disturbed district should at length be affected, and Constantinople itself suffer. The causes which may lead the Turk to change the location of the seat of his government, may spring from the operations of nature as well as the movements of nations.

CANVASSING FOR THE SIGNS IN MINNESOTA.

WE desire that every church should be interested in this work, and we recommend that each church select the person or persons best adapted for such a work, and forward the name or names of such to the State Secretary, Mary Helesen, Mankato, Minn., Box 319, to receive more definite instruction in reference to the same.

O. A. OLSEN, *Pres.*

OUR RETURN TO CALIFORNIA.

WE now expect to leave Battle Creek for Oakland, Cal., Dec. 10. So many of our friends were going to California about this time that we decide to make up a party of thirty persons, and thus secure exclusive control of a skeleton sleeper, with but one change from Battle Creek to Oakland. The fare will not exceed sixty dollars. Any one wishing to take advantage of this excursion should address me at this place.

W. C. WHITE.

IMPORTANT MEETING.

IT will be noticed in this week's REVIEW that there is an appointment for the annual meeting of the New England Tract and Missionary Society. There are several considerations which make this meeting of unusual importance to all our people in this Conference.

Besides the ordinary business of reports of missionary labor, electing officers, and laying plans for our winter's work, the South Lancaster school interest will be considered. This enterprise began as an experiment. It had a twofold object: First, to throw around the youth attending it a healthy moral atmosphere; secondly, and chiefly, to educate young men and women to labor in the cause of God both as teachers and missionary workers. In the last-mentioned feature, our most sanguine expectations have been more than realized. Over twenty-five laborers went into the field as missionary workers last summer. Twelve are now in the field, laboring in New York, Maine, and New England. More than a score of the students have been converted and baptized at Lancaster, while others were baptized on returning home. One young man from Vermont, who came to the school a first-day keeper, embraced the truth and labored with some success the past season, and is now anxious to return to his own State and labor in the cause. This he will probably do when the spring term closes. Others will return to Texas as teachers, or to fill important positions in the missionary work. Thus the school is already sending forth laborers to the different parts of the wide harvest field.

It is well known that we have no school building, but have been obliged to hold the school in the meeting-house. This is not as it should be. We must have a building if we continue the school. This should be erected immediately, and the preparatory steps will be taken at this meeting. Sr.

White will be present, also Bro. W. C. White, who has had much experience in the school enterprise in California. There will be a Bible-reading each day of the meeting, and this branch of education will be introduced into the school the coming term. The method of teaching it will be such as to adapt it to those of mature years who wish to act as colporters and missionary workers.

There are at least a score of men and women in this Conference, and as many more in Vermont and Maine, who should be present. Language, letter-writing, and the missionary work, will be taught in such a manner that even those of forty or fifty years of age can be benefited. The method of teaching will be the same as that used in California, where there are quite a large number of this class of individuals. We expect, therefore, an unusual attendance of the friends of the cause from the six New England States. Provision will be made for all. Bring blankets, bedclothes, and straw ticks, as far as it is convenient.

S. N. HASKELL.

A FRIGHTFUL ARRAY.

THE following from the *Springfield Republican* is a graphic picture of the terrible work of death in the first eight months of the year:—

"A DEATH-ROLL OF EIGHT MONTHS.—The astrologists who selected 1883 as a good year for earthquakes, pestilence, and accidents, seem to have made a hit. During the eight months of the year, considerably more than 143,000 lives have been lost in notable disasters, in that taking into account the yellow fever in the South. By simply following the big news of the press dispatches, the following table of people killed is made up:—

Loss of the Cimbric,	434
Milwaukee hotel fire,	80
Poland circus fire,	268
Australia mine flooded,	72
Tehichipa (Cal.) railroad accident,	21
Flat-boat disaster, N. C.,	18
Loss of City of Brussels,	10
Mine explosion, Ill.,	10
New York school panic,	16
Braidwood mine disaster,	77
February floods,	56
Drowned at Brownsville, Minn.,	11
April tornadoes,	200
Fall of a Texas hotel,	14
Brooklyn bridge panic,	14
May tornadoes,	118
Sunderland (Eng.) school panic,	202
June floods,	58
Baltimore pier disaster,	72
Carlyon (N. Y.) railroad accident,	22
July London (Ont.) floods,	17
Hungary fire,	20
Ischia earthquake,	4,500
English fishing fleets,	373
German floods,	140
Mt. Ararat avalanche,	150
Powder explosions in Europe,	230
Two mine explosions in Europe,	162
Bombay factory panic, etc.,	104
Rochester (Minn.) tornado,	16
Lake Chiem palace accident,	23
Cornwall mine accident,	12
Collision off Eddystone light-house,	18
Great Banks fishermen lost,	60
Java earthquake,	100,000
India cholera,	15,000
Egyptian cholera,	21,000
Italian steamer Ansonia,	20
Steamer Kenmore Castle,	32
Steamer Gypsy,	18
Steamer Navarre,	65
Ship Dunsloffrage,	26
Rome explosion,	40
Bessegas (France) explosion,	21
Steamer Grappler,	70
Burning Lake Como theater,	47
Steamer Daphne on Clyde,	150
Total,	144,073

The picture is not one overdrawn, but rather falls short, as there are a number of casualties omitted from the list. The following additional accidents occurred the first four months of the year, and we know not how many since, as we have not taken the time to look them up:—

Drowned off New Foundland,	80
Explosion near Oakland,	50
Drowned off coast of England,	14
Steamer Ashuelot,	14
Making a total of nearly 145,000 deaths by accidents, etc.	M. C. W.