

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.

VOL. 59, No. 33.

BATTLE CREEK, MICH., TUESDAY, AUGUST 15, 1882.

WHOLE No. 1477.

The Review and Herald,
THE LARGEST PROPHETIC JOURNAL IN AMERICA,
IS ISSUED WEEKLY, BY THE
SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,
Battle Creek, Michigan.
TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.
Address all communications and make all Drafts and Money Or-
der payable to
REVIEW AND HERALD, Battle Creek, Mich.

SANCTUM SANCTORUM.

ALL days are great Atonement days;
All men who come and humbly bring,
As incense with their offering
Of broken hearts, true prayer and praise,
Are priests on God's Atonement days.

Their souls are sanctuaries, where,
Close, curtained from the world of sin,
The covering cherubs brood within,
Making, amid earth's deserts bare,
Hollies-of-holiest everywhere.

The Spirit-lighted mercy-seat
To every alien's foot is free,
Whate'er his Gentile life may be,
If he but bring oblations meet
To lay before that mercy-seat.

He does not need the priestly dress,
The breastplate wrought of precious stone,
Urim or Thummim;—Christ alone
In his supreme, white righteousness,
Robes him as with the high-priest's dress.

He does not need to bear at all,
The mystic blood of sacrifice
Within his hand as proffered price,
Before the absolving peace shall fall;
One Lamb's was sprinkled once for all!

Each day may be a sacred day,
And every spot a holiest place,
Where Christ doth manifest his grace;
Each day wherein men trust, obey,
And love, is an atonement day!
—Margaret J. Preston, in *S. S. Times*.

The Sermon.

I charge thee therefore, before God, and the Lord Jesus Christ, who will judge the quick and the dead at his appearing and his kingdom. Each time Word.—2 Tim. 4:1, 2.

RELIGIOUS INFLUENCE.

Sermon by George H. Hepworth, pastor of the Madison Avenue, New York, Church of the Disciples.]

In the Gospel of St. Mark, the sixth chapter and twentieth verse, you will find the words of our text this morning: "For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly."

It is well worth our while to note the attitude of these two characters toward each other. Herod was Tetrarch of Galilee; John was a religious enthusiast and devotee. Herod was highest in the physical realm, but John was master in the realm of spirit. The physical cared the spiritual. Herod, with his kingly robes, feared John, with his camel's hair. A lie always fears the truth. It was not the man, but what the man represented, that Herod feared. He could, by a word, have had John removed from his sight; but from his path, never. He

might sharpen the sword, and present the prophets head on a charger to his favorite, but though the lips were still, the voice would speak. He could get rid of the body; he could not get rid of the fact.

I am often terrified by the autocracy of truth. It is a Cato-like ruler, that does not flinch when sacrificing the friends who are dearest to it. It is a despot, that will have his own way, and against whom successful resistance is utterly out of the question. It will prevail at last, in spite of our up-buildings, and in spite of our down-pullings. The one only thing that lasts long, and remains steadfast, is the truth. Everything else necessarily gives way. No truth that has ever been uttered, no fact that has ever been proven, is lost. They are to be found somewhere in our society, somewhere in our institutions, somewhere in our religion. The world never loses a truth which it has once found out, or one which has been given to it by its gifted children. No falsehood has ever existed, but it has been tested in the crucible of experience, and thrown away, because it has proved itself worthless. No falsehood exists at the present time, in any department of thought or action, that is not being tested, that will not be proved worthless, and thrown away. It is a wonderful fact, and one which every man must confess sooner or later, that the truth is stronger than we are; that man must be its loyal servant, if he would be happy; that he must obey its mandates at any hazard and at any cost of personal comfort or of personal prospects of advancement. Your little children at home might just as well rebel against your parental will, with hope of overturning the household, and ruling it according to their own caprices, as for you and me to rebel against the everlasting laws of righteousness, with any hope of having our own way. The mills of God may grind slow, but they grind exceeding sure and fine.

You have but to turn over the page of history to find this statement corroborated again and again. The great men who have ruled the world in days past have not been judged by their own generation, but by a succeeding one. . . . While they were living, they were surrounded by flatterers, and a cool breath of criticism never reached them. Everything which the rich man does is right to him who wants some of his riches, and who seeks to find favor in his household. Every public act of the renowned prime minister is justice itself to all those who are willing to bend the pregnant hinges of the knee to thrift in fawning. The king can't do wrong to those who would live under the shadow of the king's constant favor, and receive money and place from his royal hand. So he lives in an atmosphere of adulation, and even when he dies, the old glamour is still there, and a long procession of mourners follows him decorously to the grave. The eulogist speaks in wondrous eloquence concerning his many virtues, and a monument is raised to his memory, on which is inscribed his public acts. But the atmosphere of adulation is blown away, the glamour at last is ended, and impartial history judges the man according to a just standard. He is estimated, not at the valuation which he put on himself, nor yet at the valuation which his sycophants put upon him, but according to the standard of righteousness and truth; and so many a man who

wore a golden crown in his lifetime is robbed of his bauble after his death, and many a one who was taught by a flattering public to believe himself a god, has been judged by history to be only an ordinary man. During his lifetime, flattery; after his death, the scales of exact justice. It is so in your life; it is so in mine. If we speak candidly, we are compelled to confess that a lie has never served us well or faithfully; that a base, dishonorable deed has never yet done us a good turn. All our experience corroborates the law of God, that, in the long run, the success is most solid and most satisfactory which has the strongest foundation in righteousness and purity of character.

How curious it is to the casual observer, and how natural it seems to the thinker, that the world always hates a truth teller. The reason is not far to fetch. If our lives were pure, and above suspicion, the truth might be told without a blush. But because our lives are not pure, it is not safe to tell the whole truth. He is the most popular among our friends who makes the most plausible excuses for our short-comings. We are all too ready to hide behind even the shadow of an excuse, with the vain, futile hope that something, we know not what, will change the current of God's justice, and allow us to escape.

I do not wonder, brethren, that Christ was crucified. The cross was the consequence of his truthfulness. He was crucified because men could not bear being told that they were in the wrong, and he could not tell them anything else. He was a radical of the extremest sort. He fulfilled the prophecy of his herald, that one should come who would lay the axe at the root of the tree. His reform was not on the surface, but in the deep places. He did not desire to have men's lives seem to be pure; he would have them really pure. It was not reputation that he cared to build up, but the solidity and the stability of character. He had the laws of God on his side without an exception. He had all the power of Heaven in his arm, and that arm was resistless when he swept the money-changers out of the temple.

Brethren, if Christ—I say it reverently—should come to our loved city of New York, would he meet with any better reception? If, with the power of omnipotence in his arm, he should sweep our modes of doing business into the street, and say to us that our customs are rotten, that we care more for personal emolument than we do for our country, that we are ready to sacrifice our honor for gain, that even in our churches we give preference to the rich man over the poor man, putting the fine linen in the front, and the coarse garments away by the door, do you think the reform would be a popular one? Would it be popular on the street, in our warehouses, in our custom-houses, in the offices of public affairs, or in our churches? No; I think many a wise man would shake his head, and say, "This will never do for the nineteenth century. It will never do to carry around such a fire-brand as this. This is pure fanaticism, and can never succeed." I doubt if there has ever been an age since Christ came, in which he would have received a better reception than he did in Jerusalem.

Do you know why this is so, and why the Bible is not read more? I will tell you. The Bible is an unpopular book, a very irksome book to read. If our lives conformed to the laws of

the book, it would be an exceedingly pleasant one to read. If the world were honestly seeking after spiritual truth, if we were all hungry after righteousness, and were ready to seize upon any treatise or any essay, by whomsoever written, that would clear the pathway of life of this rubbish of sinfulness and lead us into the highway of God, the Bible would be the most popular book in the world. But the Bible is condemnatory. It would not be the Bible if it were not so. We would not reverence it or fear it, as Herod did John, but for that fact. We acknowledge its truthfulness, but we do not desire to be told the truth. That is the secret of it all.

But, brethren, you do not doubt any more than I do, that the truth is to prevail at last, and that you and I must succumb to the laws of righteousness, and to the retributions which belong to all remissness and recklessness.

Now, in the second place, we are told that "Herod observed John;" that is, he watched him, to see if his practice agreed with his profession. I have a word now for you who are church-members, and it is a word of warning. As Herod watched John, so the world is watching you; and as Herod had a right to expect certain things from John, so, I think, the world has a right to expect certain things from you. You must not forget this also, that Christianity is a transforming power, and that if you have really received it into your life, it will, to a greater or less extent, transform you. Christianity is an up-building force, and after you have opened the door of your heart, and received it as a welcome guest there, it will build up your character, and in the right direction. The world has a right to expect certain results. If you say, as of course you did when you united with the church, "I will pledge myself to an honest trial of Christianity; I will do whatsoever lies in my power individually to aid that which is right," it cannot be possible that you have kept your promise, and God has failed to keep his promise to make your light brighter. It cannot be possible that you have honestly endeavored to do right, and honestly used the proper means to become righteous, without any result whatever. There is a dreadful mistake somewhere, if you are precisely the same, no better and no worse than you were years ago, when you made yourself a member of the church of Christ.

And so I say to you, brethren, that since the world is watching you, it is very necessary for you to be circumspect, and to do those things which will show that you are living under the light and not in the shadow, and by the sweetness of your temper, by the general control which you have over yourself, by your submission in the great emergencies of life, by your endurance of necessary pain, and by your resistance of temptation, to prove to the world that Christianity is a divine institution, and that he who honestly receives it, receives a great joy and a great helpfulness into his soul.

(Concluded next week.)

—A minister once said to another, "If I were not a minister, I would like to be a physician." "I would like to be both," said the other. The minister is often quite as ignorant of the material as is the physician of the spiritual part of our nature. Each profession ought to know something of the other. If this were the case, how much greater would be the influence of both! A minister, no doubt, sometimes gives spiritual advice for a diseased liver; and quite as likely a doctor prescribes tinctures for a wounded spirit or a troubled conscience. It is not too much to affirm that every minister should have some knowledge of medicine. This is found desirable in the case of our missionaries, and this knowledge would be useful anywhere.

—The older I grow—and I now stand upon the brink of eternity—the more comes back to me the sentence in the Catechism which I learned when a child, and the fuller and deeper its meaning becomes, "What is the chief end of man?—To glorify God, and enjoy him forever."—*Thomas Carlyle.*

PORGIVEN.

My sins, a conquering army,
Are drowned in the sea;
They will have no resurrection,
When God judges me,
But buried deep and forever,
Forgotten will be.

Gone my thick cloud of transgression!
O Love, can it be?
Once they were ever before him,
Between him and me.
Now he has cast them behind him,
Where Love cannot see.

If he ask, "Where are thine accusers?"
I say, "No one, Lord;
Since thou hast freely forgiven,
I trust in thy word."
And human blame cannot harm me,
While sheltered in God.

O world, you need not remember
What God can forget,
Nor say, "He ought to do penance
For sin, even yet."
There's none so free and so humble
As whom God has met.

Whom he saves with uttermost saving,
Surely will stand,
Feet may falter, weak will may tremble,
Though held in God's hand;
But if saved with uttermost saving,
He surely will stand.

—*Amanda C. Scammell.*

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.

THE JEWS SINCE A. D. 70.

BY MRS. M. E. STEWARD.

(Concluded.)

ITALY was divided into so many states during the Middle Ages that when oppressed in one the Jews retired into another. But few cases of popular violence occurred. They were established in many cities, having their headquarters at Rome. In some of the finest of these cities, as in Florence and Leghorn, they were prosperous and honored. They owned the most of Leghorn, and enjoyed their quiet freedom till the French Revolution. In the States of the Church their condition depended on the character of the reigning pope.

Many discussions were held in different countries between Christians and the rabbins. To meet the arguments of the latter it was necessary for the Christians to understand Hebrew; therefore Pope Clement V., in 1320, ordered the institution of Hebrew professorships in the universities of Europe.

The Reformation and the invention of the printing press, in the fifteenth century, insensibly but decidedly improved the condition of the Jews; the attention of the church was distracted from them to a more formidable enemy, while the teaching of Christian love so molded the public spirit that religious hatred gradually assuaged, and a century later the universal feeling toward them was quiet aversion instead of revengeful hatred.

Printing presses were very early established by the Jews in various places. They issued mostly theological works, though medical books, grammars, dictionaries of different languages, etc., were printed. "From their presses at Venice, in Turkey, and in other quarters, splendid specimens of typography were sent forth, and the respect of the learned was insensibly increased."—*Milman.*

At the beginning of the seventeenth century, the Jews were excluded by law from England, France, Naples, various parts of Germany, Spain, and Portugal. From the last-named country they had been driven in 1496 by King Emanuel, son-in-law of Ferdinand and Isabella, amid scenes of heart-rending cruelty. In 1506 there was a fearful massacre in Lisbon of the Jews who had embraced Christianity, in which two thousand of them per-

ished. The nearest relatives dare not exhibit a sign of grief for the death of their friends.

Proscribed in so many kingdoms, fifty thousand of the Hebrews are estimated to have found refuge in the Mohammedan dominions of Turkey and in the north of Africa. Becoming assimilated in character and habits, as they did in every country they inhabited, to those of the people with whom they dwelt, among the cruel pirates and fierce Moors of Africa they became barbarous also. They soon acquired in Turkey, through the indolence of the Moslems, nearly all the trade of the Levant, and in general enjoyed great peace and prosperity there, opening their schools and establishing rabbinical rule.

The Jews were quietly allowed to settle in England again in the latter part of the seventeenth century; and now, from a series of concessions by the crown, a Jew born there stands to-day about like any other native. After the Portuguese expulsion, a few fugitives had been permitted to reside in the south of France; others had come into the kingdom in the provinces which had been acquired, but they lived under oppression till 1790, when they were admitted to equal rights with other citizens. Bonaparte, while triumphing over the kingdoms of Europe, called a grand Sanhedrim of the Jews to Paris which met in 1807. Milman thinks he wished to advantage himself by their correspondence, so much exceeding his own in rapidity and extent, as well as in other ways. A form of Jewish spiritual organization was effected by them, which was confirmed by the imperial edict.

There have been many fierce persecutions of the Jews in Switzerland since the twelfth century. In Poland the Jews have always been free from persecution. In the middle of the thirteenth century, a charter, still extant, was given them by Boleslas and confirmed by his grandson Casimir the Great, which protects them from oppression of every kind. They have consequently flourished here in the most remarkable manner. (The Hebrews have always been peaceable, law-abiding subjects, when not oppressed. Whenever treated kindly, they have shown an appreciative spirit and an attachment to their adopted country, loyally fighting her battles.) Poland became the headquarters of the Jews and of rabbinism. In several towns and villages they formed nearly the entire population. They had numerous academies, which produced many eminent men.

This was true of Holland also. The Reformation opened the free cities of Holland where many Portuguese Jews settled, and bore a high rank for intelligence and business capacity. Indeed, the Hebrew intellect has proved itself not at all inferior to that of any other nation. The Jews in the south of Holland were descendants of the refugees from Spain and Portugal, and considered themselves the Jewish nobility, while those in the north delighted to display in their splendid mansions the wealth which their aristocratic neighbors did not possess.

The most extraordinary event in the history of this people during the seventeenth century was the appearance of a false messiah, Sabbathai Sevi, of Smyrna. There had been many of these imposters in France, in Fez, in Persia, and in Moravia, but their career was short. We have not space to relate the extraordinary incidents in this man's life. He aroused the whole Jewish world, and gained an immense multitude of followers, who believed in him so implicitly that when he turned Mussulman to save his life, they readily received his explanation of it, that it was said of the Messiah "he was numbered among the transgressors," and that Moses "dwelt among the Ethiopians." When he died, they declared that he had been translated, like Moses and Elijah. Sabbathatism continued to increase; several thousands of this sect were found in Salonica, the ancient Thessalonica, in 1840, outwardly conforming to Mohammedanism. One of their number prophesied that Sabbathai would reappear when all the Jews became either righteous or wicked. As the latter was the easier attainment, he exhorted all to become Moslems. A number of Jews followed his advice.

Moses Mendelsohn, the German Jewish philosopher, grandfather of the great musician, contributed greatly in the eighteenth century toward destroying the prejudices against the Jews and the disgraceful laws regarding them. By his fierce attacks against tradition, he emancipated many of his countrymen from rabbinism; it is to be feared that the youth, no longer held by superstition, fell into the infidelity then rapidly rising in that country,—the skeptical philosophy indorsed by Gibbon, the great historian, which shook Christianity and Judaism. The latter, which had been persecuted as antagonistic to Christianity, now suffered because she was its mother!

In consequence of this infidelity, a large class of the Jews in America and in Europe have changed very much during the last fifty years. They call themselves "Liberal" in distinction from the "Orthodox," or those holding to their former belief. The Liberals mostly keep open shops on the Bible Sabbath, which the Jewish women partially observe, and shut them on Sunday; one wealthy synagogue in New York have their public services on Sunday. They pay no attention to any of the ancient festivals or annual sabbaths, except the day of Atonement, which they observe as a fast day. A president of a synagogue in this State, a Liberal, said in conversation recently that he "did not believe there ever had been a Messiah or ever would be one." He referred the prophecies of a redeemer to a state of universal prosperity which he believes will come on earth. The most of the Jews in the United States are of this class.

The history of the Jews would hardly be complete without noticing a financial firm which arose in this, the eighteenth century. In 1743 he was born in Frankfort-on-the-Main, the first of the Rothschilds. He was educated to be a priest. Being trustworthy, he was early employed by the public to negotiate loans. Napoleon confiscated the estates of the landgrave of Hesse Cassel. The landgrave had secreted about a million sterling in silver, which he offered the Rothschild the free use of, if he would convey it to a place of safety. This he did, by the help of some Jews, and it became the foundation of that immense fortune which he and his sons have since accumulated. These five sons the father left settled before his death in 1812 as "the monarchs of European finance. Anselm in Frankfort, Nathan in London, Solomon in Vienna, James in Paris, and Charles in Naples, all united in the wealthiest co-partnership of the present or probably of any age. Nathan was considered chief. They never took a bad loan and hardly any good ones fell into other hands. On two or three occasions they have successfully averted themselves to save the peace of Europe." Different members of Nathan's family have been elected to the House of Commons.—*People's Cyclopaedia*. Such a firm must have had its influence on the Jewish question.

The Jews are still found in every part of the world, under every government, wearing the same type of features; with the lively, expressive eye; very seldom intermarrying with other people, still practicing circumcision (except as it is discarded by a few of the Liberals) everywhere exclusive as formerly. The orthodox Jew believes his race is kept distinct, not because unworthy, but for a sacred purpose,—the fulfillment of God's promises.

In 1840 there were two settlements of Karite or anti-rabbinical Jews in Russia,—one occupying a very romantic promontory in the Crimea, the other on the shores of a beautiful lake in Lithuania. These people have a very high reputation for morality. Karite Jews are found in many other places. In Persia the Jews are in so low a condition that one of them said to Mr. Woolff, a traveler, in 1829, "I have traveled far; the Jews are everywhere princes in comparison with those in the land of Persia; heavy is our captivity; . . . anxiously we wait for redemption." In Malabar two distinct races, the black and white Jews, were visited by Mr. Buchanan. The black ones are supposed to be descendants of black slaves. There are a good many Jews

in India; some of them are very rich. While in Alexandria there are but few, in Morocco they numbered, a few years ago, three hundred thousand. They are much oppressed, yet they have many synagogues and academies.

Indeed, the Hebrews as a people seem to value mental culture. It has been said of the German Jews that "parents and relatives will endure the greatest privations to save a sum sufficient for the education of their children. 'The rabbinites must be considered an educated people, perhaps more so than any other upon earth.'—*Dr. Jenk's History*.

In our own country the Jews have always had the privilege of civil and religious liberty. They are found in all our cities, but more especially through the South, in Charleston, on Jamaica, etc., where they carry on the principal mercantile business. There are fifty thousand in New York. They are the same isolated people here as in the Old World, and they express a painful consciousness of the same prejudice of all classes against their race.

The nineteenth century has till recently been mostly free from Jewish persecutions. In 1812 mob riots broke out against them in Germany, induced by jealousy of their mercantile success. In 1840 a few Jews in Damascus were shamefully tortured by the French consul (a Catholic), occasioned by the belief among the lower classes that the Israelites used Gentile blood in the celebration of their passover. This persecution was stopped by the intervention of Christian nations. Both Jews and Christians all through Europe expressed deep sympathy for the victims of the cruel consul, showing a great change of sentiment toward the race from that of the century previous.

But within two years past persecution has been raging against the Jews in Russia. Thousands of Jewish families have been driven from their homes. Their synagogues have been plundered and burned, and slaughter, fire, exile, and fearful outrage have fallen upon the Jewish men, women, girls, and children, of Poland, Bulgaria, and of many Russian towns. In many places the government has done nothing to check the violence of the mob. (Warsaw in Poland is an exception, where over two thousand have been committed.) The Russian Jew has long lived under the most stringent laws; compelled to wear a peculiar costume, he is confined to one or two occupations. (Law, in other countries, shutting out all trades and professions, even agriculture, was what drove the Jews to commerce alone.) Still he has, despite all these disadvantages, become wealthy, and this is what has roused the enmity of the Russians, and caused the present persecution against them.

There is no relief but in exile. Thousands have already come to this country, penniless, but not friendless. Many are receiving help from the London missionary society. The way is open for them to go to Palestine, where they will probably quickly colonize. Indeed, Jews have been flocking there since 1832, on the accession of Mehemet Ali. The king of Spain, also, is at this late day redeeming his country by offering an asylum to the Russian refugees.

In the *People's Cyclopaedia* published in 1881, taken from the *Handbuch der Vergleichenden Statistik*, are given the following figures as the number of Jews in the world at the present time:—

Austria,	1,124,000.	Luxemburg,	1,500.
Germany,	478,500.	Denmark,	4,200.
Great Britain,	40,000.	Sweden,	1,000.
France,	80,000.	Greece,	500.
European Russia,	2,277,000.	European Turkey,	70,000.
Italy,	20,000.	As. Turkey and Syria,	52,000.
Portugal,	3,000.	Morocco, N. Africa,	610,000.
Switzerland,	4,200.	East Asia,	500,800.
Belgium,	1,500.	America,	400,000.
Netherlands,	64,000.		
	Total,		5,714,400.

It is probable that there are enough Jews not enumerated in the above table to swell the total to between 7,000,000, and 8,000,000.—*People's Cyclopaedia*.

—Always act as if you believed God was present, and that you must give an account to him.

CROSS-EARED PEOPLE.

QUEER thoughts strike a man occasionally, and here is one of them. It grew out of the observation of a moral defect which is very like *strabismus*. There are, in other words, cross-eared people, as there are cross-eyed people.

As the rays of light get all askew, and the images are badly twisted up, so the rays of sound appear to be mixed in very nearly the same style.

If you ever played the funny game called "Russian Scandal," you remember how the simple little story that started on its way finished up as a monstrosity, after the manner of the famous Three Black Crows.

I hear it said that there are any quantity of little bones and curious holes and corners in the human ear. There are bristles and sand and stones and harp-strings and drumheads and hammers and stirrups and snail-heads and what not. It is a strange apparatus for dissecting and discriminating sounds; and, when these sounds become language, and this language expresses thought, and these thoughts appeal through the brain to the soul, the process is marvelously complicated—so much so that I find plenty of cross-eared people, who never by any chance get the matter straight.

For instance, there is that man so cross-eared that what slips in at one ear slips out at the other. A good sermon or lesson in Bible-class, a lecture or an address of value—these trot along through one entrance and out again at the opposite exit. Like the very pleasant song of the singer, they pass and are gone. The dull pebble of that soul is dull again the moment the water of life is dry upon it.

But then there is that other person who would hear rightly if he could, but who never can. Some men seem born, like Dryden's bookseller, unfortunate possessors of "two left legs and Judas-colored hair;" nothing about them goes with anything else. The very halves of their brains are at variance. They would do good, but evil is present with them. They would hear rightly, but, after all, they are cross-eared, too. Do the best you can, you will never (of yourself, that is) get them to hear as they should. This must be the work of the Great Physician, the one who cries: "Bring forth the deaf that have ears!" The deaf devil is as bad as the dumb one, and these poor fellows are always crooked and cranky and petulant even, for no good cause. The apostle Paul was not disposed to be too lenient with them. "Faith," he says, "cometh by hearing and hearing by the word of God. But I say, Have they not heard? Yes, verily!" Somewhere in the queer, strange corners of the ear the truth is lodged; but it has done no good, not being mixed with faith in them that heard it.

You will find those who complain that they get no benefit from preaching or teaching. Study closely their case, and it will be found to be "aural strabismus," cross-ear, squint of hearing. Some inconsistency, or pride, or sin has got into the road. The way to the soul is not open. As well might a man who played cards in bad company half the night, or who slandered his neighbor, expect to be warmed by the divine love as these cross-eared people to get any good by having it poured into them. This is that "gainsaying" kind of listener to whom teacher or pastor stretches hands of entreaty in vain. For I am compelled to believe that the worse sort of cases for the common practitioner of the gospel are like those that are obstinate and chronic. Like those who say, "We see," these say, "We hear," and yet they have no conception of the true meaning of terms or facts. They can rattle off the creed like a schoolboy with his first declamation, where fluency takes the place of sense. They can reel off the Lord's prayer, and mean nothing by it but a form of words. That acceptable year of the Lord which is to open and unstop the deaf ears, has not come to them.

After all, the best remedy is the simplest. Water of life and oil of grace will go far to relieve the dullness or the defect of hearing, and I shall never forget how, once, in my presence,

a celebrated aurist, smiling a grave smile, disregarded the instruments which both I and the patient thought would be employed, and, instead, by a dextrous use of tepid water alone, cleansed and purified the ear.

Go on, then, fellow-teacher! Take the simple means. Do not use ecclesiastical surgery or theological probes. Use the water of life and the unction of love. These will cure your cross-eared patients, when nothing else will do it.—*S. W. Duffield, in Independent.*

ANGRY WORDS.

ANGRY words are lightly spoken
In a rash and thoughtless hour;
Brightest links of life are broken
By their deep, insidious power.
Hearts inspired by warmest feeling,
Ne'er before by anger stirred,
Oft are rent past human healing
By a single angry word.

Poison-drops of care and sorrow,
Bitter poison-drops are they,
Weaving for the coming morrow
Saddest memories of to-day.
Angry words! Oh! let them never
From the tongue unbridled slip;
May the heart's best impulse ever
Check them, ere they soil the lip.

Love is much too pure and holy,
Friendship is too sacred far
For a moment's reckless folly
Thus to desolate and mar.
Angry words are lightly spoken,
Bitter thoughts are rashly stirred,
Brightest links in life are broken
By a single angry word.

—Selected.

A GOOD ACKNOWLEDGMENT.

ABOUT four months ago I was holding meetings at Silver Creek, Neb. After the meetings had closed, and I had left the place, a Methodist minister took occasion to write an article for a paper published in the county, expressing his views on the Sabbath question and criticising certain expressions that I made concerning Sunday. The editor, though a stranger to me, kindly sent me the article and invited me to reply. I did so, and the discussion has been going on through his paper nearly ever since, three parties, each taking different positions, participating in it at different times.

In the paper containing my last article, the editor expresses his opinion of the discussion in these words: "We understand that our correspondent derives his authority for the Sabbath day from the Scriptures, and has very clearly shown that there is no authority in the New Testament for changing the day from the seventh to the first day of the week."

And in a very friendly and quite lengthy private letter he says: "I am gratified at the fairness and good spirit with which you discuss this subject. There ought to be no question that you have clearly shown that the original commandment stands as when first given. The first-day men virtually abandon their position. In fact, I think the great sects of the day prefer dogmatic statement to argument. Argument, full discussion, would annihilate them." A. J. C.

"AND PETER."

BY JOSEPHINE B. MOTT.

"BUT go your way, tell his disciples and Peter that he goeth before you unto Galilee; there shall ye see him, as he said unto you."

As I was reading the sixteenth chapter of Mark for our evening lesson, my attention was especially drawn to this text, and I was forcibly struck with these two words, "And Peter." The Spirit of God seemed to impress upon my mind as an encouragement for despondent souls.

Even poor, weak Peter, who denied his Master with curses, was not left to despair. Oh, the marvelous love and pity which sends the message! Though the disciples had deserted him in that terrible hour, he bethinks himself that they are sorrowing, that their hearts are sinking with disappointment and grief; so, "go tell his disciples,"

that they may be comforted. But to Peter he sends an especial word. Peter's vain boasting and outbreaching sin had brought him especial grief; his heart had been pierced when the "Lord turned and looked upon" him, and he "went out and wept bitterly." So by his chosen messengers Jesus sends him an especial word of comfort. What tears of joy and thankfulness must have flowed from Peter's eyes when he heard those loving words, "And Peter." Oh, how the Saviour pities the contrite soul! Need any truly penitent heart ever despair, with these words on record? When even Peter, the ungrateful blasphemer, was forgiven, and such loving message sent him, is there not hope for all who repent?

But see what such kindness did for Peter. It made him a zealous apostle, an earnest worker for Christ and the souls of others. Can any of us, to whom these words ought to speak as they did to Peter, accept of the love and mercy offered us, and then fold our hands and do nothing, and feel no desire to do anything for the salvation of others? It would be just as impossible for one who is wholly converted to God to do this, as for water to stop flowing down hill.

Now, let despair seize no poor soul who is seeking the right way. Let him think that Christ is as willing to forgive the least of his penitents as he was Peter. May Mark 16:7 have a deeper meaning to many than heretofore; may they seek to follow and work for the Master, as Peter did, that the sacrifice may avail for them, as it did for him.

THE TESTIMONIES.

BY ELD. A. O. BURRILL.

THE testimonies have so long been before us that none ought to be ignorant of their benefit; yet there are many who are thus ignorant, and some even among the ministry. To be familiar with them, is the duty of every Seventh-day Adventist, and in particular is this true of the ministers. Why should they not be quoted from before our people, and a select portion of them read, which have a bearing on the dangers and duties of our times? If the minister will do this, it will call the minds of his hearers to them and to some of the many important things which they contain for our times.

I never read three minutes from them without feeling that I had been benefited; either some of my sins are reprov'd, or a word of encouragement is spoken to me. As I lay them down after a short reading, I am more and more resolved that I will be wholly devoted to the blessed Jesus. If they will so affect the minister, why will they not help all others? I believe they will. And if our people would read them as they ought, we should see a wonderful revival of God's work among us.

A TEST.

A YOUNG man told me not long ago that he formed his judgment as to the character of religion from observation of his own brother. That brother had come under the power of the gospel in a mission I myself had held some time before. This man told me that when the tidings of this change came to his ears, he said to himself, "Now I will just observe him, and see if he is really a happier and in every way a better man than he was before." "Twelve months had passed away," said my informant, "and I had plenty of opportunities during that time of seeing his life and forming my judgment about it. At the end of that time I came to the definite conclusion that he was in every respect a finer man than ever before; he was kinder, more generous, more manly, and, above all, obviously, a 'happier man.' And now," he added, "I am persuaded that the only true secret of happiness is to be found in the service of Christ, and so I desire to take my brother's God for my own." And he was as good as his word. Such a case is only one out of many that I could cite, but if you use your powers of

observation, you will not, I am sure, need to have cases cited at all. The evidence of your own senses will assure you that they get most happiness out of life who live nearest to God.—*A. H. Aitken.*

MEEK CHRISTIANS.

THE late and widely lamented Dr. Punshon was accustomed to say, in his celebrated lecture on Daniel in prison, "Religion is not a salad that it should be dressed in vinegar." His object was to show that a true Christian is joyous and amiable at all times and under all circumstances, and for the reason that it is the nature of saving grace, in defiance of adversity, to inspire joy and sweetness. This feature in our salvation is not sufficiently incorporated into our daily experiences. How much sad, sour religion there is in the world! At best, in many cases, it is but sweetened vinegar. The native bitterness of the heart is not taken away, but simply counteracted. It is like the preserved crab-apple, whose nature is not changed, but overcome by the sugar; take away the sugar and the acid is still there.

Some Christians seem not to expect grace to do more for them than to hold their asperities in check. Some Christian people appear to have no compunction for becoming angry, provided they do not make fools of themselves. They are willing to carry a volcano in their bosoms, if only they can govern the eruptions. Indeed, there are many recognized Christians, not excepting some preachers, who evidently "make provision for the flesh" in respect to the indulgence of angry tempers. When provoked or impugned, or even spoken to with impatience and exasperation, they expect to retaliate in kind. They are harsh and angular—the opposite of meekness. There is a gruffness and rigidity in their manner; an acrimony in their spirit; a pungent, biting sarcasm in their words. Like hunters in the woods, they trip and ogle around for something to shoot at. Their very souls are pugnacious.

Now, is this the spirit of Christ? Is this the doctrine of his sermon on the mount? Is not meekness as really a fruit of the Spirit as faith or love? Is it not an essential element in our spiritual and divine attainments? Can we dispense with it, and have a true Christian experience at all? Does not the want of meekness blur the whole character, blast our usefulness, and project doubts into the minds of sinners as to the power of grace and the reality of religion? Many amiable sinners, by dint of resolution, and for the sake of good manners, keep their passions under. In the face of such examples, shall the subjects of grace spit, and fizz, and fume, and boil over, and explode with fits of anger? Let it not be said, by way of apology, that such persons have an impulsive nature, a sanguine temperament, a positive side to their character. No, no. It is sin. It is the fruit of remaining carnality. It is the proof of an unsanctified nature. It is a disgrace to the Christian name.—*A. Lowrey, in Divine Life.*

GOD'S GIFT OF PEACE.

I AM writing for my own sake to-day, feeling that if I look steadily at the comfort which has dawned upon me, I may get it thoroughly into my mind.

And very likely your need and mine is the same. Perhaps you have a headache this minute. Most people have very often. Now what causes it? Seldom your own present trials. The greater part of human misery is anxiety; gnawing, grinding, or piercing in an instant, and at a time of physical depression, that anxiety settles down upon any weak spot in the outlook, for in this imperfect world there always are weak spots; and there the appalling visions gather. Many of these dreaded things never take place. The actual sorrows are almost few among this ghostly company, which fill our lives with pain.

Special Mention.

"Can ye not discern the signs of the times?"—Matt. 16:3.

POLITICAL PROGRESS IN ENGLAND.

LYMAN ABBOTT, editor of the *Christian Union*, is writing for that paper a series of very interesting and instructive articles, under the heading, "Glimpses of Modern England," the result of his own personal observation during a somewhat extended tour in that country. From his last article in the issue of Aug. 3, we take the following paragraphs, showing how the Democratic leaven of "Government for the people and by the people" is working in the conservative mother country:—

Politics even more than religion is affected by class distinctions in England. Speaking generally, the Dissenters, who are also the middle class, are Liberals; the Church of England men, who are also the landed gentry and the upper class, constitute, with their retainers, the Conservatives. I add with their retainers, for without this following the Conservative party would hardly be strong enough to afford a respectable opposition to the forward march of Democracy. But the farmers are all dependent on the landed gentry, of whom they hire their farms; and they are constitutionally opposed to the radicalism of the townsmen, with whom they have little in common. Thus the one million governing class are reinforced by the two million agriculturists. To them must be added the clergy, whose influence is none the less real that they rarely take an active or personal part in politics, and the money power, which is always conservative. On the other side are the shopmen and the manufacturers of the great cities, who are, almost to a man, Liberals. The Conservatives are Conservatives because they really believe that the true way to govern a country is to select by a process of natural selection an upper class to whom should be intrusted the destinies of the country; and the Liberals are Liberals because they at heart believe that the way to govern a country is to get at the judgment and will of the people and the whole people. It was a puzzle to me till after I had spent a few weeks in England why Mr. Gladstone should be an object of such intense personal hatred. The truth is that the English aristocracy are fighting for their existence; and it is not strange that they are personally indignant at the leader of the commonalty. Their feeling is akin to that of the Southern planter toward Charles Sumner. The same element of personal feeling added bitterness to the fight against Mr. Bradlaugh. There was something suspicious about the sudden religious zeal of men for the Christian religion, some of whom were never known to look at a Bible except when they took an oath of office, or to take the name of God upon their lips except under compulsion or in jest or anger. Mr. Bradlaugh was the member from Northampton; Northampton is a city of shoemakers; and Mr. Bradlaugh was elected by the shoemakers over the wealth and culture of the city. If Mr. Bradlaugh had only been an atheist of ancient family, his atheism would have been pardonable; but to be an atheist and a shoemaker was intolerable.

The bitterness of feeling against Mr. Gladstone is intensified by the fact that he succeeded. Under his guidance England has been steadily enlarging the prerogatives of the Democracy, and diminishing those of the aristocracy. The suffrage has been extended; Parliamentary representation has been lowered (in county society estimation); the Church of England in Ireland has been dis-established; abuses in the church and army have been one after another modified, so that now the pensions and places are made serviceable to the people, not to the governing few; ancient monopolies have been threatened, and some of them destroyed; the schools and uni-

versities, which were for the education only of the nobility, have been thrown open to tradesmen and mechanics; a popular and almost free school system has been organized and put in successful operation; and, worst of all, the offices of power and honor have passed into the hands of the great middle class. Mr. Gladstone's father was a merchant in Liverpool; Lord Selborn, the High Chancellor, was himself a commoner; so was Hugh C. Childers, Secretary of War, and W. E. Forster, late Secretary for Ireland, and Mr. Dodson, Privy Counsellor, and Joseph Chamberlain of the Board of Trade, and Sir Charles Dilke of the Foreign Department, and Mr. Mundella of the Board of Education, and Henry Fawcett, Postmaster-General; and Sir Henry James, Attorney-General, and Sir F. Herschel, Solicitor-General, and, if I mistake not, Mr. Trevelyan, the new Secretary for Ireland, and last, but not least, John Bright, the old man eloquent, Dissenter of Dissenters, Commoner of the Commons, and Radical of the Radicals. No wonder that the Conservatives think that the English world is getting out of joint, when they see the second class taking the first places in the first-class carriages, and every day's legislation pointing more and more clearly to the time when the distinction between first class and second class will be abolished from law and eventually from church, and even from society.

THE CHURCHES.

PROF. E. D. BAILEY is laboring in New England in the anti-secret reform. He gives the following report of a conversation with a pastor, which will be found suggestive as to many evils which have crept into the churches, and which must be swept out before the day of grace and power comes upon us:—

During a call at the home of one of the ablest Congregational pastors of Connecticut, the pastor of a strong church, a conversation took place of which the following is as nearly a verbatim report as memory can make it. The language was written down immediately after leaving the house to insure accuracy.

"How is your church prospering?"

"Dead, dead; no additions in five years, except from a juvenile society of one hundred and fifty members, that I run independent of the church."

"Any revival interest among your people?"

"No, not a bit. Every time I try to have extra meetings, the church has a dime sociable, a theater, or a dance, and that ends the meeting. During the week of prayer fifty-five out of my juvenile society, between the ages of fourteen and eighteen, rose for prayers. We expected great things. I went to see members of my church about their children, and they said, 'If the children want to be Christians, we won't put a straw in their way!' The next thing I knew a notice was sent up of some sort of fandango, no matter what, to amuse the people and raise money."

"Are there any unconverted persons who are members of the church?"

"The church is full of them. Two-thirds of the male members are Masons; some of the young men have lately joined."

"Have you any good members?"

"Negatively good, but no more backbone in them than in boneless fish."

"Have you had any lectures on Free-masonry?"

"Stoddard lectured two or three years ago. I never heard so much truth spoken in an hour. My wife and I overflowed with joy, and talked about it going home. A Masonic deacon overheard me, and resigned his office. The Masons quit renting pews; accused me of getting up the lecture, although I had in fact nothing to do with it. Finally, they sent a man to me to pump out of me the facts. Not mistrusting that he was a Mason, I innocently told him the whole story. In a little while a Mason hailed me on the street, and said he had been appointed in the lodge as a committee to tell me that if I was not opposed to this local lodge, the Masons would return and rent pews. I was thoroughly disgusted."

"Don't you think your church is worse than the majority of the churches?"

In my morning chapter God put this wonderful recipe: "Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God which passeth all understanding shall keep your hearts and minds."

Read that over slowly if anxiety is pressing you. Is it not everything the wildest wish could crave? I feel like putting into italics each clause as it comes, and then the next seems the one to emphasize. "Pray;" just pray, no hard task, no self-denial, a comfort, a support, in the very doing. "With thanksgiving;" and even into the blackest sky flashes at the words some great fear which did not come upon me, averted as I had prayed, some safe point in my darlings' lives which had escaped from a dreadful danger. "And the peace of God which passeth all understanding;" does not every sick heart falter into tears just there? So far is it from our "understanding" that peace can be ours, full and restful, and not in "heart" alone but in "mind," that is, not in feeling merely, but in fact. Reason accepts that he is well kept whom the Lord keeps.

There is one greatest fear which, happily, turns naturally to God,—the fear for the souls of our dear ones. But most fears do not. A pale face moving around us is an ever-present menace. Yet is not God's finger in each heart-throb? With the mystery of the pulsing blood hides the mystery of infinite power. To whom can we go but unto him? Then we are haunted by the uncertain moods of others. Some live in terror of the shifting tantrums of a drunkard or a brute. Some hold their livelihood at the will of a thoughtless employer. All anxiously watch the minds of their fellows, the feelings, the opinions, the decisions, which are all-powerful over us for joy or woe. One of our worst depressions is the depression of those we love. Know that they are all happy, and it is hard to be wretched. These anxieties which would reach out into the unreachable souls of others might be well indeed exchanged for prayers. In his hands are the hearts of the children of men, and he turneth them whithersoever he will. If Hezekiah pined, in that in his disease he sought not to the Lord, but to the physicians, how silly as well as sinful we, who in these dangers for which there is no physician except the strong God, seek to no one, but just wring our hands and fear.

And if we know, as we often do, that our dark day is really physical after all, how wise to pray. He can exorcise that demon too. Let us take our unhappiness to God.

Pin up somewhere conspicuously this sentence,

"Were half the breath thus vainly spent
To Heaven in supplication sent,"

and prayer may grow into your life from that often seen suggestion, prayer, and its peace which passeth understanding.—*Christian Weekly*.

SNIPPED.—Dr. John Gill was a wit, and often used it in disciplining his flock. An old lady, a member of his church, once called upon him with a grievance. The Doctor's neck-bands were too long for her ideas of ministerial humility, and after a long harangue on the sin of pride, she intimated that she had brought her scissors with her, and would be pleased, if her dear pastor would allow her, to clip them down to propriety. The Doctor not only listened patiently to her lecture, but handed over the offending white bands for her to operate upon. When she had cut to her satisfaction and returned them, it was the Doctor's turn. "Now," said he, "my good sister, you must do me a good turn also." "Yes, that I will, Doctor; what can it be?" "Well, you have something about you which is a deal too long, and causes me no end of trouble, and I should like to see it shorter." "Indeed, dear sir, I will not hesitate, what is it? Here are the scissors; use them as you please." "Come, then," said the sturdy divine, "good sister, put out your tongue."

—To act upon a determination made in anger is like embarking on a vessel during a storm.

"No, I don't know of a church anywhere that I would trade for. Mine is considered one of the best in the State—has that reputation."

"How do you account for this state of things?"

"It commenced with the general depravity that followed the war."

"Don't you think it commenced before the war, when the churches refused to bear the cross in the anti-slavery struggle?"

"Yes, I suppose so. They commenced to follow a worldly policy then, and have kept it up ever since. There must be a great reformation."

"Will this reformation split the churches?"

"Yes, unquestionably. It must come. There is no discipline in the churches—all broken down. There are men in all the churches who have no business there."

He then related a number of experiences and facts illustrative of his statements, and gave unmistakable evidence of clear perception and perfect candor. His Sabbath congregations are large, and his pulpit ability is said not to be inferior to the best.—*Cynosure*.

—Those who are looking after the fulfillment of prophecy by the actual speedy return of the Jews to Palestine must wait a few years longer. So long as the Sultan rules in Constantinople, it is not to be expected that he will consent to the establishment of a discontented and rebellious Jewish population in the seat of its ancient kingdom. Dr. H. H. Jessup, of Beirut, says, in *The Catholic Presbyterian*, that there is no evidence of any increase of Jewish power or population in Palestine. Immigrants would not be allowed to acquire land, unless they became *bona fide* Turkish subjects. The Roumanian Jews, even with this condition, were forbidden to settle either in Syria or Palestine. The Jewish model farm in Jaffa is a failure financially, and there may be said now to be no Jews from Aleppo to Hebron engaged in agricultural pursuits. Even the established German colonies of Jaffa and Haifa will find it difficult to maintain their existence another decade, says Dr. Jessup, under a Turkish regime and a Syrian sky. There is, we add, though Dr. Jessup does not say so, no hope for any part of the Turkish empire, which embraces some of the finest soil the sun ever shone on, until the Moslem power is overthrown; and that must be soon. The present Egyptian trouble is the beginning, it seems to us, of the end. What shall we think of a government which has held Asia Minor and Syria for five centuries, and has had so little care for the interests of the people that there actually is, in all this region, only one road passable for carriages from Beirut to Damascus, and that built by the French?—*N. Y. Independent*.

—Dr. Schweinfurth, who has been traveling in the Valley of the Nile, wrote not long ago that "everywhere" there is one voice for Arabi Pasha; everywhere there is a childish joy that a genuine Egyptian character has asserted itself, and the people are proud of it. Everywhere there is the same Mussulman tendency to socialism; the people are enthusiastic for a republic. The fellahs are perfectly content with the present government; the memory of Ismail is to them like that of Napoleon III. in France—all execrate him."

Mr. Ruskin has just said what he considers a good thing about war. It is this: "You fancy you are sorry for the pain of others. Now, I tell you just this, that if the usual course of war, instead of unroofing peasants' houses, and ravaging peasants' fields, merely broke the china upon your own drawing-room tables, no war in civilized countries would last a week."

—A sinful life destroys the best faculties of the human soul and cultivates the meanest; a godly life destroys the meanest faculties and develops the noblest. The service of Christ naturally gives to the world its grandest characters.

The Family Circle.

"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.

THE TAPESTRY WEAVERS.

LET us learn a New-Year lesson—no braver lesson can be—From the ways of the tapestry weavers on the other side of the sea.

Above their heads the pattern hangs, they study it with care, And, as to and fro the shuttle leaps, their eyes are fastened there.

They tell this curious thing beside of the patient, plodding weaver:

He works on the wrong side evermore, but works for the right side ever.

It is only when the weaving stops, and the web is loosed and turned, That he sees his real handiwork; that his marvelous skill is learned.

Ah! the sight of its delicate beauty, it pays him for all his cost; No rarer, daintier work than his was ever done by the frost!

Then the master bringeth him golden hire, and giveth him praise as well, And how happy the heart of the weaver is no tongue but his own can tell.

The years of man are the looms of God, let down from the place of the sun, Wherein we are ever weaving, till the mystic web is done.

Weaving blindly, but weaving surely, each for himself his fate; We may not see how the right side looks, we can only weave and wait.

But looking above for the pattern, no weaver hath need to fear, Only let him look into Heaven—the Perfect Pattern is there.

If he keeps the face of the Saviour forever and always in sight, His toil shall be sweeter than honey, and his weaving is sure to be right.

And when his task is ended, and the web is turned and shown, He shall hear the voice of the Master; it shall say to him, "Well done!"

And the white-winged angels of Heaven, to bear him thence shall come down, And God shall give him gold for his hire—not coin but a crown.
—Anson G. Chester, in *Rochester Democrat*.

FORTY DOLLARS.

"WHAT! Forty dollars more? Forty dollars, only for trimmings! My mother never spent so much on any dress, and you have the dress. I hate to seem close, my dear, but with so many business men failing every day, one sees the wisdom of economy. Explain, my dear."

"Well, papa," said Emma, "it is just this: Madame Farine says that I need ten yards of a trimming at four dollars a yard. The dress is half finished, and really money goes so. There were other things to get. I'm ashamed to ask, but I was obliged to do so."

"Very well, my dear," replied the merchant, "there is the money, but I don't think you'll need any more before Christmas. Times are not good, you know, and—dear me! forty dollars for a trimming! Women are getting worse than ever!"

Emma Rome slipped the roll of notes into her purse with a feeling that it was dearly bought; but fate has placed so many women in the condition of beggars, and it is so customary to do as Emma did, that she almost wondered at the little pang which shot through her heart. Besides, her father seemed to forget the matter soon, and she knew that he was called rich; that, actually, forty dollars was but a small sum for him. So, breakfast over, and Mr. Rome off for that mysterious region known as "down town," she dressed herself becomingly and started on her shopping expedition. On the way, thoughts of her new dress ran through her mind. She intended to wear it on an occasion which to her seemed very important. Some one was to be present whose opinion she valued—some one she herself admired very much.

Thus absorbed, she suddenly found herself several blocks below her destination. There was nothing for it but to walk back, and the way lay through streets filled with miserable

tenement houses. The fashionable girl hurried along until, all at once, she found a sort of barricade across this street. The middle object of this barricade was a sewing machine, to which on one side, clung a woman, on the other, a man. The woman was crying; the tears splashed down on her hands. An attendant crowd of residents contemplated this scene with evident interest, and Emma Rome became, perforce, one of their number.

Scarcely ever in her life before had Emma Rome been in close contact with actual misery. Poor, to her, simply meant not rich. Now she was among rags and dirt and misery, forced to stand still for a moment and look upon it. At first, the only emotion it excited was disgust. But as she was about to seek a passage through the squalid crowd, words fell upon her ear that arrested her attention.

"Forty dollars I've paid on that machine, and now you'll not give me time. I only ask time I'm an honest woman. I'll pay you. Man, do you know it's all there is between us and starvation? Let me have the thing back. It's but ten dollars I owe you."

"You've owed that two months," replied the man. "Come, let go, Missus. I don't want to hurt you. I've got to obey orders. 'Money on the machine,' was what the boss said."

But the woman did not relinquish her hold. Still clutching the machine, she turned her agonizing eyes upon the by-standers.

"Forty dollars," she repeated, "and the machine but fifty, and he's taking it. I never failed until Jim broke his leg, and his work stopped, and his wages with it, and I'd doctor's bills and all."

"No, that she did n't," cried a voice from the crowd. "I'm knowing to her honesty."

"And he'd better be off with his cart," cried a man who had stalked out of the entry of the house near which the crowd had gathered, rolling up his sleeves.

"Look here, good people," explained the man who held the machine. "I don't want to do this. I obey orders or lose my place, and my bread and butter. She'd better go to the boss and talk to him—not to me."

"I've been," said the woman. "He's made of stone. I told him he'd starve us. He will. There, what is the use of my fighting like a drunken body in the streets?—a decent woman. They've more than the worth of the thing now, but they've the power. Take it." And she let go her hold and covered her eyes with her hands.

But in the place of those rough, red fingers, others, dainty, and small, and well gloved, came down upon the cover of the machine. Emma Rome had pressed forward, and now spoke,

"Stop," she said. "Will you let this woman keep her machine, if I pay you ten dollars?"

"Them's the boss's orders, Miss," replied the man, "and I'd be glad to do it, too."

Then, while the crowd gathered close, and the woman who had told her piteous tale sobbed with joy, Emma drew the sum named from her purse, received in return a receipt, which she gave to the poor woman, and experienced for the first time the delight which the performance of an utterly unselfish act brings with it.

Moreover, when the machine had been borne up stairs, Emma, who had exchanged a few words with its owner, followed her to her miserable room, noted its poverty, and heard all the bitter tale. It was a true one—the hot tears told that.

"But I do n't mind anything now, Miss," added the narrator. "Now the machine is my very own, I do n't mind how hard I work. And the only great tug is the landlord—four dollars a month for rent."

"As much a month as a yard of that trimming," thought Emma, with a little pang.

She questioned the woman further, and found that her landlord "lived down-stairs." And before she turned from the door, she had emptied her purse, and had paid three months' rent in advance.

"Your husband will be well and at work by that time," she said; and there were no regrets for the lost fringe, as she took her way homeward. Nay, she was not even stung to the soul when

Madame Farine remarked, with a glance that hid volumes,
 "The black lace from your grenadine dress? Certainly, since it is your taste."
 The dress, however, was not unbecoming, despite the refurbished lace, and Emma wore it to a party. She was quite conscious that every woman of her acquaintance knew what the dress was trimmed with, but her conscience whispered to her that she had done right. Moreover, the light of the better thought was on her face, and Arthur Maine found himself more than ever attracted by it.
 She had learned two lessons in a little while; one, that the poor might be clothed and fed from the trimmings of the rich; the other, that extravagance in dress never yet won any man's heart. She never forgot either.—Selected.

HOW HE WAS SAVED.

EMMA HARRIMAN relates the following incident in the *Christian Woman*. It was a warm spring evening. There was a smell of bursting buds and freshly springing grass in the air. The red sunset had not wholly faded from the west. The evening twilight was slowly settling down over the town, and the doves, perched on the gutting ledges and cornice of the old church, cooed gently every now and then, as some restless one of their family disturbed them. People were passing into the church, one by one. It was prayer-meeting night.

A young man stood in front of the church, leaning against a tree which grew there. He was well dressed, and his face had a fine intellectual look, but it was pale and worn. He did not offer to enter nor to leave, but simply stood there, watching the people in a quiet, unobtrusive way, as if the scene had a sort of fascination for him.

Presently, a little old woman came along. She was not fashionably dressed, and she was a little bent and quite old, but she had a kindly look on her face. She noticed the young man; nearly every one had noticed him, but no one had spoken to him.

She seemed to want to speak, for she hesitated an instant and moved a step toward him. Then her courage seemed to fail her, and she turned and entered the church. In an instant she came out again.

"Good evening, young man," she said, going over to him, "won't you come into prayer-meeting? We would be very glad to see you."

He raised his hat and answered her greeting courteously. "I should like to," he said, "but I am not fit to enter a church."

It was a little late and the organ had begun to play while they were talking, and now the people began to sing.

The doors were open a little, and the words floated out to them on the still, warm air.

The little woman raised her hand. "Listen," she said.

Just as I am, without one plea
 But that Thy blood was shed for me,
 And that Thou bid'st me come to Thee,
 O Lamb of God, I come! I come!

"I will go," he said, and followed her into the church. No one noticed them: She was a little old-fashioned body and he was a stranger, and so, as she went to one pew and he to another, nobody thought about it.

The meeting went on, hymn and lesson and prayer, and then more hymns and more prayers, and finally the opportunity was given for testimonies. One after another arose and spoke a few words, and suddenly, just as the meeting was about to close, in a hurried manner, as if he were afraid to trust himself a moment longer, the young man arose and began to speak: "I acknowledge my transgression, and my sin is ever before me." Everybody turned and looked at him. Such a clear, full voice as he had, and what an honest, manly face; he did not look like a great sinner.

"I have been walking in the way of the ungodly and consenting when sinners enticed me. I knew better; I have a mother who is praying

for me, and to-night as I stood out in front of the church and saw you go in, I was thinking of her and wanting to come in, but I had not sufficient courage until one of the ladies invited me."

Everybody thought at once of rich Mrs. Dean. It must have been she who did it; she was always doing something kind and benevolent, and no one thought of its being the homely little old-fashioned woman who was watching him and drinking in every word.

"To-night, I am determined to start anew to follow my Saviour, and I want to say to you, Don't forget the young men; God only knows how we are tempted." And he followed out his determination, and to-day that church has no better member than he; but his words ring yet in my ears, "Don't forget the young men; God only knows their temptations!"

TO THE BRETHREN IN MISSOURI.

THE time for the camp-meeting is fast approaching. I hope then to have the privilege of meeting many of you again. Through a multiplicity of cares I have been deprived even of visiting the Conference once the last year. It seems too bad to be an officer of the Conference, and do this way. But it has seemed impossible. I hope to meet a large number of you at the coming camp-meeting. We will renew our acquaintance, and consult together again in regard to the precious cause we love.

I expect now that Bro. Geo. A. King will be present to give instruction to any who wish in the canvassing work. I hope every one in the State who has any thought of ever canvassing for our publications will be present. We want to canvass for "Thoughts on Daniel and the Revelation," and sell many of these the coming year. It will be just the time to learn something of this work at the camp-meeting.

We call upon all those who have made pledges in the past to the tract and missionary society, and have never paid them, to make a strong effort to do so. I have said scarcely anything about this the past year. The awful drouth of a year ago left you poor crops, and money has been very hard to obtain. You did so nobly last year in reducing your T. and M. debt, that I could not find it in my heart to find fault in such a hard time as you have been passing through. The society's indebtedness at this Office is not quite \$40. But we have bought very few books. This year we understand the Lord has blessed you with bountiful crops. We want to purchase books, and we want all who have made pledges to pay them, and others to remember the important interests of the T. and M. society. We want to see Missouri not only out of debt, as she already is practically, but we want she should have a large stock on hand to work with already paid up.

We hope to have a large gathering at the camp-meeting. Let every one now make preparations to attend. You will want to elect new officers, and find a president who will serve you better than I have done. I may not soon have another opportunity to see you. Let us have a rousing good meeting. Let us come together to seek God and see if he will not work for us. Hoping I shall see many of you at that time and that God will bless us together, I remain your brother in the blessed hope,
 GEO. I. BUTLER.

TO THE FRIENDS OF THE CAUSE IN NEW ENGLAND.

It is perhaps due our people in this Conference that a statement should be made relative to the fact of our not having a camp-meeting this season. This, no doubt, will be a disappointment to some. It is the conviction of our leading brethren that it will be better for us this year to hold three or four general meetings this fall in as many different parts of the Conference, and let these take the place of our camp-meeting. There are some things that make this view of the matter look consistent.

1. It was the prevailing opinion of our people last year that our next camp-meeting should be in some city, and that we should lay our plans for the largest one we had ever held. To attempt this the present season with the limited amount of help we have in the Conference to plan for such a meeting, would hardly seem reasonable.

2. Some of our churches are so far from the place of camp-meeting that the brethren seldom come, except it be a delegate or so. This difficulty has been so apparent in the past that the holding of two camp-meetings has been seriously considered at times.

3. By holding three or four meetings in different parts of the Conference, each to continue at least one week, we shall secure not only the attendance of all who come to camp-meeting, but also of many who do not and cannot come.

4. With the proper effort on our part in the vicinity where these meetings might be held, in preparing for them by canvassing, securing readers to the *Signs*, etc., an outside attendance to some extent could be secured.

Four weeks before the meeting, let some person or persons secure the names of those who will read the *Signs* for one month. In the paper they receive just before the meeting begins, let there be a special notice of a week's meeting, with such items concerning it as will interest the readers of that vicinity.

5. These meetings can be held after tent season is over, when, no doubt, Eld. Haskell will be able to attend some, if not all of them. One such meeting should be held in the northern part of the Conference; one in the southern part, somewhere in Rhode Island; one in the eastern part; and one in the central or western part. We would like to hear from all our churches in the Conference, also from our scattered brethren and sisters relative to this matter. Shall we try such a plan? Who are the most interested in the matter? What churches are the most anxious to have such a meeting? Your answers to these questions may aid us in appointing them in the right places. Till the return of Bro. Haskell, you can address the writer at South Lancaster, Mass., in regard to this matter; after that he should be addressed.
 D. A. ROBINSON.

ILLINOIS CAMP-MEETING.

WATSEKA is the county seat of Iroquois county, and the crossing-place of the Chicago and Eastern Illinois, and Wabash, St. L. and Pacific railroads. It is eleven miles west of the Indiana line, seventy-six miles south of Chicago on the C. & C. I. R. R., and one hundred miles east of Peoria on the Wabash, St. L. & P. R. R. Pay full fare from any point on these roads to Watseka, and you will be returned for one-third fare. Those living on the main line of the Illinois Central pay full fare to El Paso from either north or south, and you will be returned for one-third fare; and those living on the Chicago branch of the Illinois Central pay full fare to Gilman, and you will be returned for one-third regular fare to the point where you took the Illinois Central train. At El Paso and Gilman the Illinois Central, and Wabash, St. L. and P. roads use the same depot.

The Chicago and Northwestern Railroad will give us no favors. Our brethren from the Northwest will do better to take the Illinois Central Road from Freeport and Dixon to El Paso. We will make an effort to have the trains on the Wabash Road stop at the grounds, and will meet those coming on the C. & C. I. Road at the depot on the 5th. Will arrange to get baggage to the grounds at low rates.

We want every company of Sabbath-keepers in the State represented at this camp-meeting; and we shall be disappointed if we do not have a strong delegation from Indiana. It may be cool weather; therefore, all should come prepared for it. Let all bring tents that can; but let none stay away, because they cannot. Let us seek God earnestly, that we may have his presence at the meeting, and that it may be the best one ever held in our Conference. Let each church send two or three men a day or two early to help get ready for the meeting.
 Aug. 8 R. F. ANDREWS.

TO DIST. NO. 14, MICH.

Will you please follow the advice that Eld. J. O. Corliss has given to Dist. No. 3, in regard to the matter of indebtedness? We hope that each church in the district will comply with this request, and pay up. If any church in the district wishes for information in regard to their standing with the district, please correspond with the district secretary, O. F. Campbell, Charlotte, Eaton Co., Mich. Will the leaders of the churches see to this?

BENJAMIN HILL, Director.

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 15, 1882.

URIAH SMITH, Editor.
J. N. ANDREWS, J. H. WAGGONER,
CORRESPONDING EDITORS.

BUSINESS AT OUR CAMP-MEETINGS.

BEFORE another paper goes to press, we shall have commenced to attend the long list of camp-meetings appointed for this fall. It is a pleasure to meet with the dear brethren and sisters at these annual gatherings. Most of them we are not permitted to see more than once a year. These meetings are most important. They cost large sums of money, and much labor. Our brethren come long distances to attend them, and make a great pecuniary sacrifice to do so. Some are asking themselves the question, Does this pay? We say emphatically, Yes, if we can make them seasons of real spiritual improvement. If not, we answer, with equal emphasis, No. If they are seasons of spiritual profit, their value cannot be estimated in dollars and cents.

There is a large amount of business to be done—necessary business, which cannot be avoided. Yet oftentimes this business greatly interferes with the spiritual prosperity of the meeting. How this business can be properly done without interfering greatly with the spiritual interests of the meeting, is a problem hard to solve. Some of our brethren see this difficulty so strongly that they are trying to avoid it by having their meetings continue over two Sabbaths. This in some cases may be advisable. If our people could be persuaded to spend that amount of time, and even much more than that, in earnestly seeking God, it would doubtless be very profitable. But in many cases it will be so that those who attend the first Sabbath will go home before the second, or attend only a part of the time, so that the interest of the meeting is interfered with. Our meetings, to be most profitable to those who attend them, require their presence from the beginning to the close.

In many cases it is not practicable to have a camp-meeting of more than the ordinary length,—about five days. This length of time seems to be, on the whole, the best in most of our Conferences, if we can judge by past experience. In quite a number of cases where Conferences have tried a longer period, they have returned to this afterward; though in some places, as in California, where the brethren could be persuaded to stay to the meeting, longer meetings have proven a success. But with so many to be held the present season, with so little available help to attend them, it would seem impossible to have more than a five-days' meeting at each appointment.

How, then, shall they be conducted so that the greatest amount of good may be derived from them? How shall the business and spiritual interests both receive the proper degree of attention? Take, for instance, our largest Conference, Michigan. The Conference, T. and M. society, Sabbath-school, and health and temperance organizations, all have their annual meetings and rush of business. A large number of ministers are to be settled with, and many other matters are to be looked after. All of these take considerable time, and often most important questions arise which demand attention.

But there are the spiritual interests of the meeting, of still greater importance. Hundreds of precious souls are there to hear the word of life, and impressions are to be made which may decide the destinies of many to all eternity. These in-

terests must not be jeopardized. In such a meeting, with so much to look after, five days is an exceedingly short time in which to give every interest proper attention. Every true friend of the cause must see that *all* of these five days must be taken. But often many either come late or leave before the close. This is a great evil. We are told by prominent officers of the Conference that it is almost impossible to hold the people the last day of the meeting, Monday, in many cases. We know this is different in many Conferences. We have in mind several where nearly all stay till Tuesday morning, the greater portion leaving at the same time. This is as it should be. Where such has been the case, Monday has been the best day of all, and I have rarely known an exception.

The meetings Sunday, in the crowd and rush, are not favorable for leaving a good religious impression on the minds of the people just as they are going home. The hearts of the people hardly get warmed up before the Sabbath. Then souls are reached, a move is made, and many are convicted. But the crowd on Sunday, and the theoretical preaching, do not increase this spiritual interest, but have the opposite effect. It is a pity for our people to then leave for home. We need a good day, stirring preaching, earnest effort to reach souls. We want a day to garner the fruits of the meeting. We want a proper time for baptism. Sunday is not a proper day for this. Its influences are not favorable. We cannot well administer this ordinance then decently and in order. Often a crowd of roughs are about, to laugh and ridicule; and in one case this year, where it was attended to on Sunday, the baptism was broken up by their indecent behavior. But Monday is a favorable time. Everything can be attended to and finished up properly. We beg of our people to come prepared to stay all the day Monday, where the appointment is so made; and we assure you that you will not regret it. Where many leave before, the influence on the meeting is most pernicious. A spirit of uneasiness takes possession of those who remain, and the good influence is destroyed. From much experience in the past, I feel justified in saying that persons might as well stay away wholly as to leave before the close. They injure the meeting greatly by so doing.

As I have said several times in the past, so I say emphatically again: I believe that the proper time to attend to the business matters principally, is at the beginning of the meeting. I have seen it tried both ways repeatedly, and I am sure I am right in this. I have seen it tried both ways the present season, and this view was strengthened. I think the best way is to have all the delegates on hand Wednesday night, and hold the first session of the Conference at 7:30 p. m. Have all the committees appointed then. And, if possible, hold the opening meeting of the T. and M. society also the same night. Early Thursday morning, hold the opening meeting of the Sabbath-school and the Health and Temperance society. Have all these societies organized before the first preaching service, at 10:30 a. m., Thursday. Have the three regular preaching services continue every day from this point. The people are being fed, and their minds prepared for a deeper growth in grace. Hold all the devotional meetings possible, and have the camp early divided into sections, so that the hour devoted to family prayer may be most profitably spent. But the business should be vigorously pushed at the beginning of the meeting, and gotten out of the way.

As soon as the committees are appointed, as we have said, early Thursday morning, they should attend to their duties. The committee on nominations should prepare their list of officers as quickly as possible. The auditing committee should *at once* begin the settlement of accounts. In order to do this, every one having

accounts against the Conference should hand them to the president or secretary as early as Thursday morning, so there may be no delay. These reports should all be made out before coming to the meeting. Then there will be no difficulty. In Conferences like Michigan, the auditing committee would be obliged to sit all day Thursday, possibly longer. They must have time to do their work for it requires great care. But they can spend this time much better at the first of the meeting than later. At the Iowa camp-meeting this year these accounts were about all settled and out of the way before Thursday night. It was a great relief. At another small camp-meeting I attended not an account was settled till late Monday night when everybody was nearly tired out. It is needless to say which is the better way. When Conference officers have faithfully tried the plan of getting their business out of the way early in the meeting, they will never want to go back to the slow plan. This course will give time to adjust many minor things which would otherwise be neglected.

Meetings of the Conference and other societies should be held as early as the business of the committees can be arranged for them. I know that if these matters are sharply looked after, most of the business may be transacted before the Sabbath, and then all are in a condition to enjoy the religious meetings. We have spoken of this matter several times, because we believe it is much the better way, and adds greatly to the profit of these most important meetings. Brethren, presidents of Conferences, give it a fair trial at least once, and see if we are not right.

But we do again ask, yea, beseech, our people to come to our camp-meetings at the beginning and stay to the close. We are nearing the great day of God. Never were the times more perilous. We seem to be in the "shaking time." Oh! we beseech of you, dear brethren and sisters, do not let the spirit of the world blind your minds and steal away your hearts. Let us devote some time to seeking God in real earnest. Is five days once in a year too much to give to this purpose? Cannot we take from the world *five whole days* to devote to our eternal interests? If we cannot, we are blinded by the enemy. Come to our camp-meetings. Bring your friends. Be at the first meeting, and be at the last one. May God make these many meetings soon to be held most profitable to our people.

GEO. I. BUTLER, *Pres. Gen. Conf.*

PROGRESS OF THE CANVASSING WORK.

THERE has been little said for some weeks concerning the canvass on "Thoughts on Daniel and the Revelation," now fairly started. Perhaps a few statements on this subject may be of interest. We are most happy to say that we have made a good advance, and the prospects of future success are excellent. Enough has been done already to settle forever the question of the feasibility of selling our denominational literature, when it is prepared in a fitting manner for the public and its merits are properly set before them. This in itself is a great step in advance. We give a few facts to show the present standing of this work.

The first edition of two thousand copies is now sold. A new and much larger edition is being rapidly prepared, and will soon be ready to supply the increasing demand. The sale of such a work as this was a new and untried experiment. Many were in doubt as to its success. It was thought that our religious views were so unpopular that books teaching them could never be sold with sufficient profit to reasonably remunerate the canvasser. But men of common ability, and without special training, in an ordinary field, can sell on an average fifteen per week. Well trained

canvassers can average twenty-five per week. Instances have been given where from ten to fourteen copies have been sold in a day. Of course this is exceptional. There is usually a profit of \$1.00, at least, per copy for the labor of selling, which will give a fair profit. But we shall never urge our people to enter upon canvassing for the sake of making money. When that is the sole object, its influence upon the character, we think, is deleterious. While we believe a reasonable amount of money can be earned in canvassing for "Thoughts on Daniel and the Revelation," the real object should ever be the shedding of light upon the Holy Scriptures and the salvation of souls. With such motives, canvassing will not be injurious, but beneficial.

Bro. Geo. A. King has recently returned from a three months' trip in the West. He has been canvassing and acting as agent for the publishing Association in Kansas, Iowa, and Minnesota. He has sold forty-five outfits for canvassing in these States, and a number are now at work who have recently been encouraged to take hold of it. These are some of them inexperienced men in the business; yet several of them have taken forty orders apiece already, and this is not the best season of the year. Harvest work has interfered with their efforts. The fall and winter will be much more favorable. Bro. King sold books, etc., for the Office during this time to the amount of about \$400. This shows that something can be done. We trust the canvassing work is well started in the West. We are glad that in some of these Conferences there is a deep interest in the prosperity of this branch of the work. It has been proven that men of ordinary talent can make a success of it. Instances have already occurred where individuals who have subscribed for this book have commenced to keep the Sabbath as the result of doing so.

How could we ask better evidences than these, which might be much increased, to show that this is no longer a mere experiment? A new work of this kind, if really good, always starts hard. Satan's power is of course arrayed against it. Difficulties, often unexpected, will occur. But in spite of these disadvantages we see a good degree of success. As we become better acquainted with it, learn how to surmount its obstacles, and become more in love with it as we get the true missionary spirit, what cannot be done? Many of those who have purchased outfits have as yet made no trial. They had put in a crop and had to harvest it, or had become engaged in some other business, and could not at once take hold of canvassing. We trust many of these will soon commence to work. If all would take hold with faith and courage who should do so, we firmly believe that ten thousand volumes might be sold before we reach 1883. It could be done and would be done, if our people felt the importance of this work as they should. What a power of influence would be exerted, if that number were being sold.

This book is calculated to reach the most intelligent class of minds. It is best adapted to the wants of thinking people. It is such minds who are interested with the study of the prophecies,—persons who have some faith in the inspiration of the Scriptures. It is such we want to reach. What a noble work is this,—to reach those who are inquiring after truth and bring them to the light. It was such work that brought the Lord of glory from the courts of Heaven. What is mere money-making compared to this? But many will not undertake it, but will take some mere worldly book in preference, because they may possibly make a little more money. Many of our young men are making a great mistake here, and are weaving around themselves a web of temptations and influences from which it will be more and more difficult to extricate themselves.

They might be doing a noble work in getting the precious truths of this volume before the people. If they would enter upon it with high and pure motives to do good and save souls, God would bless them richly. As they would introduce the prophetic chains before those whom they were trying to induce to subscribe, expatiating upon the fulfillment of God's word, and bringing out the precious truths for this time, their minds would be elevated, their love of souls increased, their consciences would be at peace, and they would be qualifying themselves for greater usefulness. Many would soon find themselves working toward the ministry, with a most precious and useful experience, the very best they could have to insure future success. That canvassing for this book does have this effect when entered upon with right motives, has already been demonstrated in the last few months. But there is labor and sacrifice and crosses to bear in this, and many of our thoughtless young men never take in these points. They think they can take some book with which they can make more money for the present, and then at some future time they will of course do some great and good work. Instead of entering upon such a work at once, gaining an experience in it, learning to love it and becoming proficient in it, they take something else, which naturally and inevitably leads in the opposite direction. Money is their object. And as they labor to gratify this motive, their hearts become more sordid and their inclinations toward God's work become less and less. They will probably never have as much interest to work in the cause of God again as they did when they made their decision on the wrong side.

The natural tendency of the canvassing work when engaged in for mere sordid considerations is pernicious. People fall into the habit of stretching the truth, violating the finer intuitions of the conscience, and boasting beyond measure of what they know in their hearts is of no special value, to induce people to buy their wares for the sole purpose of gain. It is a school of great temptation. With mere worldly motives, it is about the last business I would want a child of mine to engage in. People naturally learn in it to be tricky, sharp, and unscrupulous. They cultivate a brassy boldness, lose their natural modesty, and oftentimes cannot be implicitly trusted. Many will, no doubt, think this a harsh judgment. But if they have had much to do with canvassers as a class, they will be sure to recall many to whom these words will apply. We say, again emphatically that we consider canvassing for mere money-making purposes a dangerous business for our people to follow. But when young men give themselves to the work of disseminating this unpopular truth among the people for their good and their eternal salvation, then they act upon a motive which ever elevates and ennobles. They cannot exalt the truth too highly. While exalting it, it exalts them. Every day they can and should pray to God for his blessing to help them. They have a right to expect it. While they can support themselves well at it, and even make a good profit if diligent and intelligent, that is not the principal motive they should cherish.

In conclusion we say, We feel most anxious to see a general rally all along the line this fall and winter to canvass for our books, especially "Thoughts on Daniel and the Revelation." It is an excellent work, and should be distributed everywhere. It is bound to do good. It can be sold. This is no longer a mere experiment. Will not many of our people take hold of this work in earnest? GEO. I. BUTLER.

NORWAY AND SWEDEN.

In company with Bro. Gardner we arrived at Christiana, July 6. The same evening attended meeting, and the baptism of eleven persons by Bro. Matteson, one of whom was his oldest son. We found Bro. Matteson and his family, excepting his daughter Tina, in usual health. She was away in the country, at the home of a sister Olson from Mt. Pleasant, Iowa. For several months previous to leaving home, her health had been failing, and the physicians pronounced her case a hopeless one of consumption. Since her stay with sister Olson, however, there has been an improvement, so that hopes are now entertained of her recovery.

The church in Christiana numbers about one hundred persons, and is largely composed of sisters who are poor in this world's goods. A few of the brethren are engaged in business, and possess an enterprising spirit which is commendable. They take a deep interest in their mission, and manifest a willingness to do what they can to sustain it. They are now making an effort to sell their meeting-house, with the view of erecting a new building sufficiently large to accommodate all of their work. Could they transfer what they now have invested in their present building to a new one, the interest yearly on what they would owe, would be much less than the payments which they are now required to make each year, and they could erect a building that would better answer their purpose. Still, the present building does very well, and were it not for the large payments which must be made yearly, there would not be so great a necessity for a change. We hope that the providence of God will favor them in this respect.

July 12, in company with Bro. Matteson, we left Christiana to visit the friends at Åmot. Here we found a crowded house, the few brethren and sisters living here having invited in their neighbors.

The next day we reached Grythytted, where there is a company of fifty-five keeping the Sabbath. Here we met and formed a pleasant, and I trust profitable, acquaintance with Bro. Rosqvist. This brother is now making an effort to learn the English language, so that he may, as he says, come nearer to his American brethren. Grythytted is a country place of about three hundred inhabitants. Those keeping the Sabbath here are the results of Bro. Rosqvist's labors. An interest was first awakened by Swedish papers sent from America. There are a few other companies scattered through Sweden, also quite a number of Sabbath-keepers living by themselves. In every instance an interest in the truth was first awakened by the *Harolden*, which was sent here by friends. If our brethren and sisters in America could believe one-half what I know to be true of the results of remailing our periodicals, one hundred papers in each language in which they are printed, would be remailed where there is now but one sent out in this manner. The publishing work is the right arm of our strength; but where is its efficiency if our publications are not by some means gotten before the people? And there are no publications as good as periodicals to first awaken an interest. This is proved by what they have accomplished in Europe as well as in America. Present truth has obtained a foothold in but three places in Europe, that we know of, by other means, viz., in the north of Germany, southern part of Russia, and Switzerland.

We formed many pleasant acquaintances in Sweden, and became much interested for the prosperity of friends there. The brethren here have various occupations,—milling, painting, blacksmithing, etc.,—and some of them are master-workman, and carry on business for themselves. Our meetings Sabbath and first-day were well attended, and much interest was manifested in the word spoken. If the Sabbath-keepers in Sweden could have a more thorough organization, so that they could unite their efforts in the missionary work, something as our brethren in America are doing, we see no reason why a thousand copies of the Swedish paper might not be used by them, and distributed to all parts of Sweden, with the best of results.

We judge this from what has been accomplished by the efforts already put forth. And if, in addition to this, the tithing system were adopted according to the Bible plan, it would be but a short time before a Conference supporting its own ministers would exist in this country. The brethren appear willing, even anxious, to do all that God requires of them.

Their Sabbath-school, consisting of an old-fashioned Bible-class, reminded us of those days when the Sabbath reform was in its infancy in America. We related to them the experience of our American brethren, told them how step by step changes had been made, until the present system was adopted, and how well it works, etc., which resulted in a general interest on the part of the brethren and sisters to adopt the same organization that we have in America.

On Sunday a special meeting was held, in which the tithing system was spoken of, and those present voted unanimously to devote the tithe to the Lord's work. A committee was appointed to or-

ganize a Sabbath-school according to the plan adopted by our people elsewhere. They will also take several copies of the *Harolden* for missionary purposes. Mechanics wages here are from \$2.75 to \$4.00 and board per week. Girls who work in families get about \$12 a year. Board for gentlemen is about \$1.50 per week, or one krona, 27 cents, per day.

We had an interview with a few of the leading brethren, including the Conference Committee, concerning their work and their wants. Trials have come upon them in consequence of persons laboring publicly whose influence was not good where they were best known. They felt the need of help. We assured them that our brethren in America would gladly help sustain the cause in Sweden, by assisting in supporting those whom the brethren there could recommend to labor in the cause, and arrangements were made to properly distribute such contributions. Funds sent to the REVIEW AND HERALD Office, with a statement that they are to be appropriated to the cause in Sweden, will be used in this manner. Bro. Matteson will visit the friends from time to time, as his circumstances may admit, and render such assistance as may be consistent.

We enjoyed this visit much, although our means of communication was principally through Bro. Matteson. With Bro. Rosqvist we could converse some in English. We think that the Swedish mission is an enterprise which should be remembered in the liberalities of our brethren, but in order to have their contributions properly applied, they should go through the proper channel. Believing that the friends of the Swedish cause in America would raise a fund for this mission, we have requested that the sum of \$50 be placed in the hands of the committee for the encouragement of Bro. Rosqvist and such laborers as the committee can recommend.

S. N. HASKELL.

PREPARATION FOR THE CAMP-MEETING.

OUR annual camp-meetings are of great importance, and all who possibly can should attend them. They should feel that the Lord requires this of them. If God's people neglect the privileges which he has provided for them to become strong in him, they will grow weaker and weaker and have less and less desire to consecrate all to him. The object of these holy convocation meetings is that the brethren may be separated from business cares and burdens, and devote a few days exclusively to seeking the Lord. But some of these meetings are far from being what the Lord designed they should be. The people come unprepared for the visitation of God's Holy Spirit. Generally the sisters devote considerable time before the meeting to the preparation of garments for the outward adorning, while they entirely forget the inward adorning which is in the sight of God of great price. There is also much time spent in needless cooking, in the preparation of rich pies and cakes and other articles of food that do positive injury to those who partake of them. Should our sisters provide good bread and some other healthful kinds of food, both they and their families would be better prepared to appreciate the words of life, and far more susceptible to the influence of the Holy Spirit.

Often the stomach is over-burdened with food which is seldom as plain and simple as that eaten at home, where the amount of exercise taken is double or treble. This causes the mind to be in such a lethargy that it is difficult to appreciate eternal things, and the meeting closes, and they are disappointed in not having enjoyed more of the Spirit of God.

While preparing for the meeting, each individual should closely and critically examine his own heart before God. If there have been unpleasant feelings, discord, or strife in families, it should be one of the first acts of preparation to confess these faults one to another and pray with and for one another. Humble yourselves before God, and make an earnest effort to empty the soul temple of all rubbish,—all envyings, all jealousies, all suspicions, all fault-findings. "Cleanse your hands,

ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up."

The Lord speaks; enter into your closet, and in silence commune with our own heart; listen to the voice of truth and conscience. Nothing will give such clear views of self as secret prayer. He who seeth in secret and knoweth all things, will enlighten your understanding and answer your petitions. Plain, simple duties that must not be neglected will open before you. Make a covenant with God to yield yourselves and all your powers to his service. Do not carry this undone work to the camp-meeting. If it is not done at home, your own soul will suffer, and others will be greatly injured by your coldness, your stupor, your spiritual lethargy.

The words of the prophet Ezekiel are applicable to the people who profess the truth at this time: "Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face; should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God, Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet, I the Lord will answer him that cometh, according to the multitude of his idols."

If we love the things of the world and have pleasure in unrighteousness, or fellowship with the unfruitful works of darkness, we have put the stumbling-block of our iniquity before our face, and have set up idols in our heart. And unless by determined effort we put them away, we shall never be acknowledged as the sons and daughters of God.

Here is a work for families to engage in before coming up to our holy convocations. Let the preparation for eating and dressing be a secondary matter, but let deep heart-searching commence at home. Pray three times a day, and like Jacob be importunate. At home is the place to find Jesus; then take him with you to the meeting, and how precious will be the hours you spend there. But how can you expect to feel the presence of the Lord and see his power displayed, when the individual work of preparation for that time is neglected.

For your soul's sake, and for Christ's sake, and for the sake of others, work at home. Pray as you are not accustomed to pray. Let the heart break before God. Set your house in order. Prepare your children for the occasion. Teach them that it is not of so much consequence that they appear with fine clothes as that they appear before God with clean hands and pure hearts. Remove every obstacle that may have been in their way,—all differences that may have existed between themselves, or between you and them. By so doing you will invite the Lord's presence into your homes, and holy angels will attend you as you go up to the meeting, and their light and presence will press back the darkness of evil angels. Even unbelievers will feel the holy atmosphere as they enter the encampment. Oh, how much is lost by neglecting this important work! You may be pleased with the preaching, you may become animated and revived, but the converting, reforming power of God will not be felt in the heart, and the work will not be so deep, thorough, and lasting as it should be. Let pride be crucified, and the soul be clad with the priceless robe of Christ's righteousness, and what a meeting you will enjoy. It will be to your soul even as the gate of Heaven.

The same work of humiliation and heart-searching should also go on in the church, so that all differences and alienations among brethren may be

laid aside before appearing before the Lord at these annual gatherings. Set about this work in earnest, and rest not until it is accomplished; for if you come up to the meeting with your doubts, your murmurings, your disputings, you bring evil angels into the camp, and carry darkness wherever you go.

Because this preparation is neglected, these yearly meetings have accomplished but little. The ministers are seldom prepared to labor for God. There are many speakers,—those who can say sharp, crank things, going out of their way to whip other churches and ridicule their faith,—but there are but few earnest laborers for God. These sharp, self-important speakers, profess to have truth in advance of every other people, but their manner of labor and their religious zeal in no way correspond with their profession of faith.

I looked to see the humility of soul that should ever sit as a fitting garment upon our ministers, but it was not upon them. I looked for the deep love for souls that the Master said they should possess, but they had it not. I listened for the earnest prayers offered with tears and anguish of soul because of the impenitent and unbelieving in their own homes and in the church, but heard them not. I listened for the appeals made in the demonstration of the Spirit, but these were missing. I looked for the burden-bearers who in such a time as this should be weeping between the porch and the altar, crying, Spare thy people, Lord, and give not thine heritage to reproach; but I heard no such supplications. A few earnest humble ones were seeking the Lord. At some of these meetings one or two ministers felt the burden, and were weighed down as a cart beneath sheaves. But a large majority of the ministers had no more sense of the sacredness of their work than children.

These yearly gatherings should be meetings of earnest labor. Ministers should seek a heart preparation before entering upon the work of helping others, for the people are far in advance of many of the ministers. They should untiringly wrestle in prayer until the Lord blesses them. When the love of God is burning on the altar of their hearts, they will not preach to exhibit their own smartness, but to present Christ who taketh away the sins of the world.

In the early church, Christianity was taught in its purity; its precepts were given by the voice of inspiration; its ordinances were uncorrupted by the device of men. The church revealed the spirit of Christ, and appeared beautiful in its simplicity. Its adorning was the holy principles and exemplary lives of its members. Multitudes were won to Christ, not by display or learning, but by the power of God which attended the plain preaching of his word. But the church has become corrupt. And now there is greater necessity than ever that ministers should be channels of light.

There are many flippant talkers of Bible truth, whose souls are as barren of the Spirit of God as were the hills of Gilboa of dew and rain. But what we need is men who are thoroughly converted themselves, and can teach others how to give their hearts to God. The power of godliness has almost ceased to be in our churches. And why is this? The Lord is still waiting to be gracious; he has not closed the windows of Heaven. We have separated ourselves from him. We need to fix the eye of faith upon the cross, and believe that Jesus is our strength, our salvation.

As we see so little burden of the work resting upon ministers and people, we inquire, When the Lord comes, shall he find faith on the earth? It is faith that is lacking. God has an abundance of grace and power awaiting our demand. But the reason we do not feel our great need of it is because we look to ourselves and not to Jesus. We do not exalt Jesus and rely wholly upon his merits.

Would that I could impress upon ministers and people the necessity of a deeper work of grace in the heart, and more thorough preparation to enter into the spirit and labor of our camp-meetings, that they may receive the greatest possible benefit from the meeting. These yearly gatherings may be seasons of special blessing, or they may be a great injury to spirituality. Which shall they be to you, dear reader? It remains for each to decide for himself.

MRS. E. G. WHITE.

HE COMES FOR ME.

will come again and receive you unto myself." John 14:3.

Look up to beaming sky,
The glory see;
Christ cometh from on high,
Now saints are free.
From their dark graves they rise,
From him receive the prize;
On him I feast my eyes,—
He comes for me.

He comes from shining light
To stormy sea;
He comes in darkest night—
Wild tempest, flee.
He comes my soul to save,
He comes to still the wave,
He comes to rob the grave—
He comes for me.

Though on the billows tossed
His saints may be,
None in the storm are lost—
He walks the sea.
Though in the night-gloom driven,
No ray from land is given,
He comes and clouds are riven—
He comes for me.

Hark! how the creature groans
To be set free;
But Christ shall hush thy moans—
He comes to thee.
O sing, ye rolling waves,
O shine, ye bursting graves,
While he creation saves—
He comes for me.

Hear how the gold harps fling
Sweet melody;
Hear how the martyrs sing—
Blest company.
Their crowns of glory shine,
Their deeds are more than mine;
But saved by blood divine,
He comes for me.

—Geo. B. Kramer, in *World's Crisis*.

Progress of the Cause.

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

MASSACHUSETTS.

North Beverly.—Our meetings are still quite well attended, and some are becoming deeply interested. We continue at least one week longer. Pray for us. I. SANBORN.

WESTERN OREGON.

Stayton, July 28.—Considering the hurry of the season, the attendance at our tent-meeting here is good. The subjects presented have become the topics of the day, and we hope for a harvest of souls. CHAS. L. BOYD.
E. W. BARNES.

TENNESSEE.

Henrietta, July 27.—We left Pleasant View, and went to Clarksville, but could not find a suitable place to set the tent. So we accepted an invitation to hold meetings in a Baptist church here. Have held eight meetings, with large congregations and a good degree of interest. Have received in donations \$1.40, and sold some books. The people very kindly provide for our wants. We are hopeful of some success. Brethren, pray for us. S. FULTON.
I. FINCH.

PROVINCE OF QUEBEC.

I STILL continue to hold meetings alternately in Stukely, Frost Village, and in two places in the township of Bolton. In each place the Lord has graciously drawn near to his people by his Spirit. In Bolton the new converts to the faith are becoming more established on all points of present truth, and others are interested, and favorably inclined to obey. A. C. BOURDEAU.
Aug. 8.

ILLINOIS.

Martinsville, Greenup, and Hudson.—July 19-25, visited Martinsville and Greenup, and spoke seven times. Two joined the Martinsville church by baptism, and one arose for prayers. The brethren seemed to feel the effect of the word spoken, and many good resolutions were made. July 28, pitched the tent in Hudson. Have

held five meetings. The farmers are busy harvesting oats. Our congregations number from one to two hundred. Bro. Foster is with me.

Aug. 3.

C. H. BLISS.

KENTUCKY.

Vine Grove, Aug. 7.—I commenced a course of lectures here on the evening of the 4th, but thus far it is hard to decide as to the probable result. The election has been the all-absorbing topic of conversation, and we have been unable to get the attention of the people. But the election is over to-day. There is a great deal of prejudice in the community; but the Christian denomination have given us the use of their meeting-house as long as we want it. Pray for the success of the cause here.

My address, until further notice, will be Vine Grove, Ky. S. OSBORN.

NEBRASKA.

Madison, Aug. 1.—Bro. Nettleton assisted in pitching the tent at this place, after which it was thought best for us to separate, and he go with another tent to a neighboring town from which the Macedonian cry has been sounding for a long time.

Commenced work here July 14. The attendance has been good from the first. Have held ten meetings each week. A few have decided to obey, and others are upon the point of deciding. There has been no public opposition. Have received \$12.00 donations, and \$3.50 from sale of tracts, and have circulated about five hundred periodicals. A. J. CUDNEY.

NEW YORK.

Westmoreland, Oneida Co., Aug. 7.—Have been here six weeks, with good interest to the last. Seven have decided to keep the commandments of God; among them, a Holland family. Have had good singing. Received \$25 donations; sold \$10 worth of books. GEO. W. BLISS.
E. M. PLUMB.
JACOB STUREMAN.

Greenfield Center, Saratoga Co., Aug. 8.—Meetings began here in the tent July 29, and have continued with an increasing interest and attendance, notwithstanding the extremely warm weather and busy time of year. The people seem to be kind, intelligent, and attentive. The Saratoga papers are favorable to us, and insert any notices or reports of our meetings that we send them. We are of good courage in the Lord, trying to devote ourselves to his precious work, hoping to see much good from this effort. T. M. LANE.
E. E. MILES.

WISCONSIN.

Fort Atkinson, Aug. 8.—We have held five meetings here in our fifty-foot tent, with congregations of one hundred to two hundred and thirty. This is a town of about twenty-five hundred inhabitants, and five churches, two of which are German. Good attention is given to the word spoken. Some are quite friendly, and help in providing for our temporal wants. Brethren, remember the work here when you pray. W. W. SHARP.
A. D. OLSEN.

Plainfield, Aug. 3.—Since our last report, our meetings have continued with increasing interest. We have held three Sabbath meetings. About fifteen have decided to obey the Lord and walk in all his commandments; and many more are halting between two opinions. Last Sabbath we organized a Sabbath-school of thirty-six members. The Baptist minister came to the front last Sunday with a weak effort for the Christian Sabbath. We reviewed him before a large and attentive congregation. The Methodist minister is working in an underhanded way to poison the minds of the people, and there is a rumor afloat that Mrs. Van Cott, the great Methodist revivalist, is to be sent for to oppose us. We feel confident that the truth will triumph. A. J. BREED.
J. J. SMITH.

DAKOTA AND IOWA.

FOLLOWING the camp-meeting in Dakota, I visited the church at Big Spring in company with my brother, and held seven meetings.

The 15th and 16th, was at Iroquois. Here we organized a church of thirteen members. These have moved here from Greenwood Prairie, Minn. An elder and a deacon were elected. May they prosper in the Lord.

The 22d and 23d, I was with the church at Sioux Falls. Since I met with them before, they have built a very neat and convenient house of worship. This will be dedicated in the fall.

The 29th and 30th, I was with the church at Weston, Iowa. O. A. OLSEN.

IOWA.

Humboldt, Aug. 4.—We commenced meetings in this place July 21, and have had a good hearing thus far. The people are very kind, and bring us vegetables, etc. Some are manifesting considerable interest in the truths preached. Eld. Stevens, one of the ministers of the place, will speak in our tent to-morrow evening, against our position on the Sabbath question. He is a talented man, and the people expect to hear this question of Sunday-keeping made plain. Those who were in attendance last Sunday evening indorsed him as the man they wished to hear. Some have decided to obey, and others are waiting to hear what the Elder has to say. We have hopes of seeing the truth established here.

Pray for us, that we may live near to the Lord, and have a gathering influence for his truth. J. BARTLETT.
J. H. DURLAND.

MINNESOTA.

Currie, Murray Co.—From the 21st to the 31st of July, I labored in the vicinity of the above-named place. I found a young brother (Norwegian) who loved present truth. He had received light from reading, and had been trying to enlighten others by tracts and papers. He had also labored to that end among the students in a Lutheran college at Minneapolis, which he attended. He helped me very much to get the people to come out to meeting. I spoke eleven times in different places, and some expressed a desire to hear more. I hope to comply with their wishes at some more favorable time. There was another family a few miles from there that kept the Sabbath of the Lord. This brother is a cousin to sister Matteson, from whom he has received reading.

After this I visited a family near Marshall, that early in the spring had lost five children with scarlet fever. These all died within a few days. They have one boy left. May the Lord be their hope and strength. As harvest is about to commence, I shall stop labor awhile. L. JOHNSON.

COLORADO.

Idaho Springs, Aug. 5.—We commenced meetings in our tent at this place the evening of July 22, and have now held twelve services. Have had small congregations from the first. This is a mountain town of about fifteen hundred people, and is what is called a mining camp, because the principal business is mining. As is usual in such places, the people care very little for religion, or anything else but money and pleasure.

At first, about sixty or seventy came each evening, and listened with a candor and apparent interest seldom seen. As this is also a watering place, there are quite a good many visitors here at this season of the year, and we had the privilege of setting the truth, from evening to evening, before people from eight or nine different States of the Union. There was not much in the numbers of our hearers to give us enthusiasm, but the interest manifested inspired high hopes that good would be done. We came to that great testing truth, the Sabbath of the Lord, when lo! about one-half of our small congregation came no more as they were wont to do. We have only given two or three discourses on that subject, and design this coming week to test the people fully on it, and then if there is any interest we shall remain; if not, we shall pitch our tent in West Denver for the rest of the season.

We have been very pleasantly situated here in the mountains. While on the plains, at Denver

and Boulder, the heat has been almost insufferable, being at times 104° in the shade, here a fire mornings and evenings in our small tent has been quite enjoyable. The air is cool and bracing, and the scenery delightful.

We find this western country not so easy and favorable a field to labor in as Michigan, or as, we believe, the States east of the Missouri River; but we are firmly persuaded that there are many here who will yet joyfully receive the present truth. We are firm in the decision to labor on in faith and sow the seed of truth, hoping that in the good providence of God some, at least, will fall into good ground, and bring forth fruit to his glory.

E. R. JONES.

MISSOURI.

Goodson, Polk Co.—I have just closed a course of lectures at Goodson. I was strongly opposed by the Baptists and Campbellites. A Baptist minister named Palmer first preached against us, but his arguments were easily overthrown. The Baptists then sent for a Christian preacher named Blowers, who preached four sermons against the Sabbath. In his first he challenged us to show that the Sabbath was ever given to any but the Jews. In reply we cited Mark 2:27; but he affirmed that the word *man*, as used in that text, was confined to the Jewish nation. I then quoted Ps. 8:4 and Job 14:10; and he declared that the word *man*, in these texts, was confined to the days of Job and David, having no significance outside of those days. When I offered Webster and other standard authors, he and his friends indignantly refused to accept any proof outside of the Bible. I answered that they would not accept even the word of God, and called on him to prove from the Bible that the word *man* only meant the Jews. This, of course, he could not do. He was a man of fine education and experience as a debater; but he was one of the most dishonest men I ever met, making the most extravagant assertions without the least semblance of truth. And indeed he offered no Bible proof; and to see some so willing to follow him, confirmed me in the opinion that Babylon has fallen.

The Baptists said they cared nothing for him; all they wanted was to defeat us. May God pity such. They "will not hear the law of the Lord." Isa. 30:8, 9.

At the close, fifteen precious souls signified their willingness to obey God by keeping all his commandments. All of these were new converts except James Perry and wife, who had lived here for three years, and who, by their godly walk, had awakened an interest among their neighbors. May the blessing of God abide with this little company, and may they hearken to his voice and be guided by his counsel at all times.

I start at once for Boonville; where Bro. Wood and myself commence a meeting Aug. 15. My address will be at Boonville until camp-meeting, Sept. 14.

W. JONES.

Aug. 3.

INDIANA.

Jonesborough, Aug. 7.—We have begun labor here with bright prospects for ultimate success. The attendance is large, book sales are lively, and there is a profound interest to hear the truth. Invitations to visit are pouring in, and those who invite are men and women of culture and reputation, who express themselves as being delighted and edified by hearing present truth. We rejoice that our meetings have been inaugurated under such favorable auspices. We earnestly entreat the Indiana Conference to pray for the work here.

A. W. BARTLETT.
J. P. HENDERSON.

Idaville, Aug. 7.—We closed our meetings last night with quite a good audience, although it rained heavily until near meeting time. Last Sabbath we organized a church of fourteen members. On Sunday, two others united with us. Twenty-five or thirty are keeping the Sabbath. Several have said they would soon join us fully. We have organized a Sabbath-school of thirty-five members, and have purchased the necessary books. Finding the ten copies of *The Youth's Instructor* ordered last week not a sufficient number, the school decided to order ten more. Yesterday three were buried with their Lord in baptism. Though it was four miles to the stream, nearly two hundred followed. The discussion of the

Sabbath has resulted in winning many friends to the truth. The Presbyterian friends threatened to run us out with stones, providing their ministers failed to do so with the Bible. After they had utterly failed, we were awakened at midnight by the stoning of the tent, as they had promised. This was only a detriment to them. A more bitter, intolerant opposition, we have never met, but we can thankfully say, The Lord has been continually with us. We ascribe to him the praise. Have sold \$40.38 worth of books during our stay of ten weeks.

J. M. REES.

VICTOR THOMPSON.

Cory, Aug. 7.—We have now been here three weeks, and have given twenty-three discourses. Have sold \$6 worth of books, and received \$3 in donations. There seems to be no prejudice, except that of the whisky element, because we let a temperance lecturer speak in our tent, and that of the members of a certain church, because we let a minister of a certain denomination speak in our tent, when they had refused their church. But I cannot say that there is a good interest. A few attend regularly, and are interested. Our audiences range from twenty-five to three hundred. Alcohol is king in this community. One of the best citizens in the place told me that two-thirds of the men in the vicinity drink whisky, that half of them stagger on the streets, and that many of the church-members get drunk. Some of them think it proper to smoke in the tent in time of service, and I sometimes have to stop in my discourse to have them desist. This is not done through a spirit of maliciousness, but as a custom which is so common that it is not thought to be improper. You can almost count them by the light of their pipes, as they come in the darkness at about 8:30 P. M.

The town has a population of nearly two hundred inhabitants, and supports two stores of general merchandise, and two saloons. The latter are kept open every day in the week, late and early, and sell without blinks. The school-teacher told me that my audience could not understand some words that I used. I asked him to explain. He said I used the word *chronology*, but I must say *date*. I have endeavored to profit by the advice, which was given because he really wished to aid me.

Bro. Oberholtzer has gone to Monroe county to labor. Bro. Beem Craig is with me. I shall labor on, and trust that a few may be reached by the truth.

WM. COVERT.

MICHIGAN.

Monterey.—Was with the church here Sabbath, July 22. Had a large turnout. Two were baptized. They now have their church finished up in good style inside and out, so that it looks like a new house. This is a good job done, and all are pleased with it.

Clyde.—Have just spent two Sabbaths here. The school-house was full each Sabbath, and the meetings were good. After the sermon, every one promptly took part in the social meeting. This church is in good condition, with very few exceptions. We enjoyed being with them. On the last Sunday afternoon we spoke in the hall at Fennville, and in the evening in the Methodist church. Had good attendance in the hall, and a large congregation at the church. We think that a good impression was made.

D. M. CANRIGHT.

Judd's Corners, Shiawassee Co., Aug. 7.—Since our last report, it has rained almost constantly, but our congregations have been fair and the interest good. The Lord has abundantly blessed us. Thursday evening we held a temperance meeting, and when we presented the pledge, twenty-four signed it, making, in all, seventy-five who have signed the teetotal pledge since we began labor here. The Sabbath was a good day for us, and after our social meeting, nine responded to the invitation to come forward and begin the service of the Lord. Five of the number were heads of families. There are many more who are almost decided, and we expect they will take hold of the truth. Have sold \$10 worth of Bibles, and taken six subscriptions for "Thoughts on Daniel and the Revelation," during the week. Our courage is good, and we look forward to our three-days' meeting, Aug. 17-20, with strong hope for good results. All our time between meetings is

spent visiting from house to house, and then impossible to visit them all.

Truly the Lord is working wonderfully for here. To his name be all the glory."

E. P. DANIELS.
G. H. RANDALL.

Okemos, Ingham Co., Aug. 8.—Had a good meeting Sabbath, Aug. 5, with the church at Howland. The Spirit of the Lord was present, and we were greatly encouraged by seeing manifested some of the determination to lay hold of the work of reform that we have so earnestly desired to witness in this church. If the work goes on, and the resolutions are put in practice, one more burden of soul will be lifted, and another note of praise will arise from those whose delight is to have their ways please the Lord.

Sunday, an interest for some who are keeping the Sabbath and others who are convinced of the present truth, led me back to Oak Grove, where our tent had been, to hear and reply to the Minister's essay on the Sabbath question, that I did not venture before the public till our tent was pitched in another place. The light of truth easily exposed errors that were laid as a snare.

Meetings will be held in the tent at Okemos every evening except Monday; services Sabbath and Sunday at 3 and 8 P. M. The Alameda church will hold their Sabbath meetings with us in the tent. All others who can come are cordially invited. Eld. Fargo is expected Aug. 26 and 27.

G. K. OWEN.

Colfax, Wexford Co., July 31.—Immediately after returning from the Allegan camp-meeting, met with the church at Parkville, where I gave five discourses. Baptized one, and sold \$3.00 worth of books.

July 1, met Bro. Fargo and Sisley at Spencerville, Antrim Co.

July 3, shipped tent No. 6 to Colfax, where we commenced meetings the 8th. Here we found a moral and intelligent people, who gave us a good hearing, and we have succeeded in awakening an interest among them. We have organized a good Sabbath-school, and means have been raised to send for the necessary helps to conduct it properly. Have also baptized five persons, and organized a church of twenty members, all adults. Those who have embraced the truth here are first-class citizens; they are among the most intelligent and respected of the place, and we expect to see their numbers increase.

Closed our meetings here Sunday, July 30, and go to Sherman, Wexford Co., to-morrow. We leave a good impression here, and have been strongly solicited to return in the fall, when the tent season is over.

R. C. HORTON.

DAKOTA.

Milltown, Aug. 2.—Pitched the tent in this place July 14, and commenced meetings that evening. A good interest was developed at the beginning, which has continued without interruption till the present. The only church in the place is the United Brethren, the members of which, with few exceptions, have treated us very kindly and have been very attentive at our meetings. One of their preachers has attended steadily, and is very much interested, but has not committed himself as yet. The Sabbath has been presented, and eight or ten have already embraced it, with the prospect of quite a number more before we close.

S. B. WHITNEY.
D. T. BIGGS.

Parker, Aug. 1.—The week before the tent was to be pitched in Milltown, I received notice of a discourse to be preached in Parker by a Mr. Ward, Methodist, who has the reputation of being the most popular minister in the place, upon the abolition of the Jewish Sabbath. It was thought advisable for me to be present. Accordingly, after assisting to pitch the tent and hold the first meeting in it, I drove to Parker, a distance of forty miles, stopping on the way to preach at Bridgewater, and arrived in time for Mr. Ward's meeting, at 11 A. M., July 16. At the close of his discourse, in which he frequently referred to Eld. Stone's sermon on the camp-ground, I announced a reply in the academy at 4:30 P. M., as there was an appointment there for the evening. To our surprise, the room was crowded with interested listeners, and a decided victory was gained. The

next day, the Sabbath and the discussion were leading topics of conversation throughout the town. Mr. Ward gave notice that he would speak the next Sunday at 3 p. m. upon the establishment of the Christian Sabbath. I returned to the tent on Tuesday, and Sabbath morning started again for Parker, preaching twice at Bridgewater on the way. The Elder's effort in behalf of Sunday was weak, he not alluding to a single New-Testament text that mentions the first day. My reply was made at six p. m., with about the same result as before, only that the friends of Sunday began to show alarm for the safety of our darling institution.

Mr. Ward, having listened to my replies, gave notice that he would speak again the next Sunday in reply to me. He also gave notice during the week that that would be his final effort. He worked his card shrewdly, making a big drive on the immortality question to raise prejudice, and on working to keep the people from hearing us further. But a goodly number came out, and the Lord helped us to expose his fallacies and to defend the truth, and we hope good may result from our efforts.

As I have been called from the tent so much, the burden of the work there has largely fallen upon Bro. Biggs. S. B. WHITNEY.

TO THE BRETHREN.

As I have frequently thought concerning "those few sheep" left in my charge, while I am necessarily absent from them, and as I know there are many other sheep and other shepherds in the same circumstances, I wish to express my feelings in regard to this matter. Doubtless some feel neglected on account of not having all the ministerial labor bestowed upon them they would like; but remember the Chief Shepherd has said that he has other sheep that must be brought into the fold. This work of bringing in must not be neglected. By reading the fifteenth chapter of Romans, we learn that for many years Paul had to restrain his desire to see those brethren, and they were deprived of his visits. For what cause was he hindered from coming to them? That he might preach the gospel where Christ had not been named. "But as it is written, To whom he was not spoken of, they shall see; and they that have not heard shall understand. For which cause also I have been much hindered from coming to you." The absence of Paul from the church was not desired by either, but God overruled this for great good to his future church. How would we ever have obtained the rich consolations and numerous truths contained in his letters to various churches, if he could have been with them constantly and had not been obliged to write these epistles? So, doubtless, God has good in store for us in the present state of matters in connection with his cause at this time. Could you see, brethren, the joy manifested by some that the truth has been brought to them, you would be willing to forego your own claims for their benefit.

In order that the people of God may be able to teach others also, they need a chance to exercise in this way, and to a certain extent bear their own burdens. Spiritual growth is impossible without individual effort. Of the early Methodists we read, that the visits of their preachers, "from the comparatively small number of laborers employed, were more like the return of the seasons, setting in, earlier or later, and at wider distances, than the regular succession of week after week or month after month. This irregularity, occasioned by calls to new fields of usefulness, rendered their visits, like the return of spring, the more welcome to religious persons."—*The Village Blacksmith*. "These men all testified that they had an extraordinary call, to do, an extraordinary work, by extraordinary assistance."—*A. Clarke*.

Is not our work an extraordinary one? It is the proclamation of the last message of warning to many peoples, and nations, and tongues, and kings. It is not the ordinary work of preaching to long-established churches of believers.

But we anticipate having the privilege of visiting those of like precious faith to see how they do after a few more months; and in the words of Paul, "What will ye? shall I come unto you with a rod, or in love and a spirit of meekness?" If all contentions and wrong feelings are put away, there will be no use of bringing the rod of reproof. Will not every one resolve from this time to get so near the Lord, that when these meetings come we may labor together for the promotion of his

cause? The Chief Shepherd will soon make his appearance. Let us be faithful.

FRANK D. STARR.

Our Grad Societies.

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

LOVE'S OPPORTUNITY.

"And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head."—Mark 14: 3.

Oh! had she missed it then—
That bright brief moment given,
To cheer and honor with her best
The discrowned King of Heaven,
Amid the gathering glooms
Of treachery and pain—
Oh! had she missed it then, perchance
It ne'er had come again.

Joy had, indeed, been hers,
Peace through his dying love,
Hope in his risen life and grace
Showered from his throne above;
Yet surely in her heart
A sorrowing thought had lain,
For the lost hour at Bethany
That ne'er would come again.
Not thus may be outpoured
Our love's o'erflowing store,
Yet help us, Lord, lest we should miss
An hour that comes no more.

Our alabaster box
We clasp with high intent,
And think how yet some way, somewhere,
All shall for thee be spent.
So fades a golden hour,
The balm is still unshed,
And those a few poor drops had cheered
Have passed uncomfited.

Some call to work was deemed
A heavy task imposed,
And when we rose to it at length,
Behold, the door was closed!
Or else life's countless claims
On heart, or hand, or brain,
Unprized, till some who asked our aid
Can never ask again!

Thou ever-living Lord,
Grant us this truth to see,
That all things done in thy dear name
Are owned as done to thee;
And therefore not alone
In moments strange and rare
Our love may pour her fragrance forth,
But always, everywhere.

Each hour some drops may claim,
Given, not with grudging haste,
But tenderly, as unto thee,
Though men should call it waste.
Teach us that faithful love
Will never brook delay,
That where the will is bent to serve,
The heart will find the way;
That though thou wilt not scorn
Love's eager hope and vow,
Her dearest work the nearest lies,
Her chosen hour is—now.

—*Woman's Work in the Great Harvest Field.*

GREAT ACHIEVEMENTS.

THE July number of the *Illustrated Missionary News* contains a brief sketch of the life of its founder and editor, John Richardson Phillips, lately deceased.

Of the various missionary periodicals which have come to our notice, we have considered the above the most valuable. Containing a good variety of reliable matter, it has uniformly evinced a lively interest in missionary enterprises. Only a few lines are necessary to show to what this journal owed its efficiency. Its editor was a humble, earnest, Christian worker. Although without great abilities or great resources, his heart was filled with a Christ-like compassion for the perishing, and he took hold to help and save them just where the work was within his reach, and he never let go. At the time of his conversion, he was employed in a draper's shop, where his leisure was conscientiously devoted to doing good, and his talents cultivated with a view to the service of Christ. He seems to have been on the watch for opportunities to help forward all Christian enterprises, and, prompted by a sense of the necessities of God's work, to have quietly improved them. At Taunton, Portsmouth, Tunbridge, Wells, Dover, and elsewhere, he formed town missions, conducted Bible-classes, formed local

auxiliaries to foreign missions, etc. At home he was a volunteer village preacher, and he organized an association for the visitation of all the sick in town. All this was accomplished in addition to his secular labor. In 1843 he relinquished all prospects for worldly advancement, and became a London city missionary. Concerning his labor in this capacity the *News* says:—

"His district in east London was a scene of squalor and misery, of immorality, crime, and total neglect of religious observances. Very bravely and successfully he struggled to 'save some'; a gospel meeting was established in a miserable back parlor; thieves and infidels became Christian communicants. His heart was filled with joy, but after awhile his health was undermined by the vitiated air which in those days of total absence of sanitary supervision prevailed in such districts. He was brought to death's door with typhoid fever, and on recovery removed to the west end of London.

"His district there proved to be even worse morally than the former. Public houses and dens of vice, rags, wretchedness, ignorance, sin, crime, degradation, and ruin prevailed on every hand. He was requested not only to work in his own special district, but to explore the neighborhood so as to gauge the spiritual needs of the people. What discoveries he made! What heaps of facts—sad, shocking, horrible facts, he laid before the committee, and wept over before God! Amongst other things he noted how very largely the London poor came from the country; and the observance of this fact led him to the thought, which was in a sense the mainspring of his future usefulness, that *the country ought to aid in the task of evangelizing the London poor.*

"A Marylebone Auxiliary, distinct from the Parent City Mission, was formed, and Mr. Phillips was appointed secretary. The staff of evangelists was doubled in less than two years, but many, many more adjoining districts had been mapped out, and there were no funds to appoint missionaries for these.

"Pondering prayerfully the painful problem as he walked over Paddington Green one day, Mr. Phillips received so strong a mental impression that it seemed to him as if a voice from Heaven said, '*Organize, organize, organize.*' He stopped as by a sudden impulse, and looking up, said, 'Yes, Lord, I will!' From that hour the providing of missionaries for the perishing poor of London, by rousing the Christians of the entire kingdom to a sense of their desperate and dangerous condition, became the grand object of his life. He was appointed traveling agent to the London City Mission, and never was a more enthusiastic and persevering agent. In a quiet, steady, business-like, energetic way, but in the power of firm faith in God and love to perishing sinners, and with the force of a man of one idea, he addressed himself to his great task, and stuck to it year after year.

"As a result of his labors during thirty-six months, at intervals from 1849 to 1855, *one hundred and thirty-four* new associations were formed, £8,000 raised for the work, and over fifty new missionaries appointed in London and other great towns.

"Yet Mr. Phillips was not an orator; he had no mastery of that eloquence which moves multitudes. He had no great constituency on which to count. He prayed and worked to gather the people, and when he had their ear he plied them with the *logic of facts*, telling what London was, what he had seen and learned of the state of its lapsed masses; their numbers, ignorance, irreligion, neglected condition, etc. He visited every town in England to plead the cause he had so much at heart, and his labors were the means of largely and permanently extending the operations of the London City Mission, which now employs four hundred and fifty agents.

"His interest in home evangelization drew out his soul also on behalf of missions to the heathen. His elder brother was a missionary in India, and with deep and constant sympathy Mr. Phillips watched the progress of missions all over the world. In 1865 he attended the Liverpool Conference on missions, and in accordance with a suggestion there thrown out, he soon afterward started this paper. Much labor and much thought were bestowed in getting it into circulation, and Mr. Phillips sank a considerable sum in the enterprise. He devoted latterly a good deal of his leisure time to the editorial and business management of the paper, and the amount of missionary information he possessed was remarkable."

Through his influence and exertions, several hundred missionaries entered the field during his life.

It is not for the sake of extolling the man that we allude to these events in his history, but to show what can be accomplished by earnest, persevering effort and the blessing of God. The time must be near when there will be many among us aside from the ministers, who will manifest a like spirit in the cause of present truth. The importance of the present time demands it. All honor to the noble men and women, wherever found, who have in the past thus toiled and sacrificed for the good of souls.

M. L. H.

NEVADA T. AND M. SOCIETY.

REPORT OF LABOR FOR QUARTER ENDING JUNE 30, 1882.

No. of members,	31
" " reports returned,	21
" " missionary visits,	3
" " letters and cards written,	160
" " Signs taken in clubs,	139
" " subscribers obtained for Signs,	3
" " pages tracts and pamphlets distributed,	2,312
" " periodicals distributed,	1,682
" " Good Health Prospectuses distributed,	131
Received on membership,	\$9.00
" " sales,	2.00
" " donations,	50.94

CHAS. W. KINNY, Sec.

NEBRASKA TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING JULY 1, 1882.

Districts.	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	42	22	4	26	47	22	1	8846	1463	98	\$ 96 17
2	86	62	159	64	37	11	16590	1768	105	51 44	
3	25	19	15	30	25	3	8529	370	78	21 17	
4	39	17	322	...	...	3	9931	1439	34	21 55	
5	39	25	1	26	36	3	3014	1762	42	43 26	
6	39	26	6	52	69	3	14149	917	51	31 25	
7	...	...	30	27	...	...	3890	2050	35	...	
Total	270	171	11	630	273	253	25	63409	9768	448	\$ 264 84

* Ministers and individuals.
NOTE.—Received on membership and donations, \$48.84; sales, \$9.33; periodicals, \$102.42; on T. and M. reserve fund, \$101.25. Collected on other funds, \$3.00. Subscribers obtained for REVIEW, 6; Signs, 3; Good Health, 1; Instructor, 8; College Record, 5; other periodicals, 15. Members dismissed from society, 6.

S. E. WHITEIS, Sec.

—A pure, sincere, and stable spirit is not distracted (though it be employed) in many works: for that it works all to the honor of God, and inwardly being still and quiet, seeks not itself in anything it doth.—Thomas à Kempis.

News of the Week.

SUNDAY, AUG. 6.—The Secretary of the Treasury estimates that bonds representing over \$200,000,000 will be surrendered for exchange into new 3 per cents.

—A number of the riotous striking iron workers at McKeesport, Pa., have been arrested, and no further trouble is apprehended.

—Senator Duclerc is to be De Freycinet's successor as French Premier; M. Clemenceau, who claims the "honor" of overthrowing the De Freycinet Ministry in France, was a year ago described as "Gambetta's most able enemy in the House." He was then the leader of the "Intransigents," and the assailant of the Gambetta Ministry and every other ministry that had been formed. He made war upon Gambetta, and the leader of the Republicans went down, because at that time De Freycinet, Jules Ferry, Leon Say, and other Conservatives, were as much opposed to the Prime Minister as was Clemenceau. Now the latter has turned against De Freycinet, and the influence of the Socialistic element in French politics is for the time being in the ascendant. This very circumstance may throw the friends of Gambetta and Ferry together.

—During a fire in Pittsburg, Pa., this morning, a side wall and floor of a burning building gave way, precipitating 10 firemen to the floor beneath. All were injured, 4 of them, it is feared, fatally.

MONDAY, AUG. 7.—Gardiner, Me., was visited by a conflagration that consumed the buildings in a district of 20 acres.

—The boiler of the river steamer Gold Dust exploded at Hickman, Ky. The steamer burned to the water's edge, and 17 persons were killed, and 47 wounded.

—An insurgent Arab chief, with an army of 20,000 men, is encamped near the city of Tripoli.

—General Grant and W. H. Trescott have been appointed commissioners to negotiate a commercial treaty with Mexico.

TUESDAY, AUG. 8.—The British imports for July, as compared with the same month in 1881, increased £2,500,000. The comparative increase of exports is £945,000.

—The movement among the Irish policemen for increased pay and quicker promotion, shows no signs of abating. In some towns their meetings have been prohibited, but their agitation is peaceful and within the law.

—Both houses of Congress have united in appointing a committee to inquire into the decline of American shipping.

WEDNESDAY, AUG. 9.—The Mormons have their missionaries scattered over Europe, and in various States of the Union. The *Inter-Ocean* thinks this indicates that the "saints" look upon the recent action of Congress as only a little flurry that will soon blow over.

—A terrible story of outrages committed by the Apache Indians comes from Mexico. About a week ago, these savages raided a rancho, or farming district, in Sonora, Mexico, and killed all the inhabitants, men, women, and children, and burned their homes. A few days later, they ambuscaded a scouting party of 14 men, only two of whom escaped. A mail-rider was also shot. A party of 25 of these Indians was captured by Mexican troops, and publicly shot at Chihuahua.

THURSDAY, AUG. 10.—The House of Commons has gained a decided victory on the Arrears-of-Rent Bill for the relief of Irish tenants, the House of Lords having assented to all the re-amendments adopted by the Commons.

—By a premature blasting explosion on the West Shore Railroad near Cornwall, N. Y., four men were killed, and several others badly mutilated.

FRIDAY, AUG. 11.—The cost of the star-route postal service for the year ending June 30, has been decreased 17.4 per cent. The trial of the alleged defaulters in the star-route frauds is now drawing to a close.

—The population of France, according to the official returns of the census, is 37,672,048.

—Water is so scarce in Paris that the city authorities have been obliged to appeal to the public to economize in its use.

—A decree has been published in France giving a legal status to all commercial, educational, and financial associations authorized by the United States.

—Hollanders are emigrating in great numbers to South Africa, allured thither by the inviting lectures of Boer missionaries on the resources of their country.

—Advices from Matamoras, Mexico, via Laredo, state that on Wednesday the number of yellow fever cases was 400. There are about 50 cases of the disease at Brownsville, Texas.

—On Saturday, the 5th instant, a skirmish occurred near Ramleh, between British forces and those of Arabi. The Egyptian troops sustained a heavy loss, while the British lost but four men killed and 29 wounded. Gladstone will pay no heed to De Lessep's protests against the landing of troops at Suez, as they are simply the utterances of a private individual. Arabi has ordered his garrison along the canal to refrain from conflicts with the British. England has consented to a temporary international police force to guard the canal, but insists that this force must not interfere with military operations. Additional troops left England for the seat of war on the 9th instant; 6,000 Turkish troops were to be dispatched the next day, the Turkish Prime Minister having given Lord Dufferin a satisfactory explanation concerning the proclamation of Arabi Pasha as a rebel. The Turkish newspapers have assumed a friendly tone toward England, and the Ulemas have been prohibited from preaching for Arabi. The conduct of De Lessep's in Egypt is causing complications. Arabi is constructing a strong redan and high embankment about 5,000 yards from Ramleh.

MISCELLANEOUS.

—During the month of June, 84,786 immigrants arrived in this country. The number of immigrants for the year then ending was 789,003, the largest ever known.

—It is announced that W. D. Neff and wife, recent residents of Ottawa, Ill., who had been cultivating an orange grove on the St. Johns River, Florida, were murdered; their house fired, and the bodies of both consumed. The heinous crime was undoubtedly preceded by robbery.

—Florida papers assert that in digging a canal to connect lakes Eustis and Dora, a mound was discovered four feet below the surface of the water, which when excavated revealed a city or fortification with a wall. These ruins are believed to be older by centuries than any other works in that portion of the State.

—Mr. Gladstone has been a member of every British Parliament since he commenced his career in that body, Jan. 29, 1833. Preparations are making to celebrate the completion of his half century of Parliamentary life. The celebration will be national in character, and will probably occur on the 13th of December, the anniversary of the election.

—The emigration from Great Britain has been so large this year that there is a scarcity of laborers in the agricultural districts, and in some localities it is impossi-

ble to obtain hands enough. Great inconvenience has already been experienced in securing the hay crop, and still worse condition of affairs is anticipated when the heavier work of harvesting the cereals is on hand.

—The *Inter-Ocean* of Aug. 7 says: "There seems to be as fair prospect of a general European war now as of battle in front of Alexandria. The fear of the talked-of alliance between Russia and France seems to be exercising some influence in Germany and Austria. While these countries are gravitating toward the English programme France and Italy are moving in the other direction."

—Chili, having completely subdued Peru, is now helping herself to liberal slices of Peruvian territory, without the shadow of a treaty or the consent of Peru or any other power. There is a pretense that the three provinces which she has appropriated are taken to cover the expense of the war; but while the actual expenditure was probably not over \$10,000,000 or \$12,000,000, she takes in payment property worth over \$100,000,000.

—The new-money order bill which has passed the House provides for issuing a "postal note" at a charge of 3 cents for transmission through the mails in sums of less than \$5; that a money order shall not be issued for more than \$100, and that fees for money orders shall be as follows: For orders not exceeding \$10, 8 cents; between \$10 and \$15, 10 cents; between \$15 and \$30, 15 cents; between \$30 and \$40, 20 cents; between \$40 and \$50, 25 cents; between \$50 and \$60, 30 cents; between \$60 and \$70, 35 cents; between \$70 and \$80, 40 cents; between \$80 and \$100, 45 cents.

—The recent fire in Smyrna, Asia Minor, resulted in the destruction of 1,400 houses. Built principally of wood, this city has often been ravaged by fire, more than once razed to the ground by earthquake, and its inhabitants repeatedly decimated by the plague; but in every instance its recovery has been rapid, and it still holds its place as the chief commercial emporium of Western Asia, and the most important center of trade in the Levant. Despite its extensive western trade, however, the city still largely retains its oriental aspect. The streets are narrow, and wretchedly paved, and no improvements have been made for well-nigh a century.

—One of the principal objects of interest at the approaching coronation of the Czar will be the carriage of the Czarina, which is the same that was presented by Frederick the Great to the Empress Elizabeth. It is a sort of double throne upon wheels, and is hung, not upon springs, but upon huge bands of velvet. Within, it is upholstered with red velvet, and has a large mirror in front, facing the occupant, framed with white satin. The coachman's seat accommodates four persons. It is drawn by eight horses of purest white, wearing harnesses of crimson velvet encrusted with gold and precious stones. The cost of furnishing up the twenty-three vehicles of which the cortege is to consist has amounted to 230,000 rubles, or \$172,500.

Obituary Notices.

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

PALMER.—Died July 19, 1882, at the residence of D. R. Palmer, in Jackson, Mich., aged two years and two months, Frankie, son of Emory and Hattie Palmer, of Cairo, Ill., formerly of Jackson. * * *

SEVERANCE.—Died at Granville, Vt., May 17, 1882, of putrid erysipelas, our infant son, Ebert Julio, aged three months. Comforting words by Eld. Sherburn, M. E. minister, from 2 Cor. 4:17, 18.

CHARLES M. AND ELVA M. SEVERANCE.

KING.—Died of cholera infantum, Aug. 3, 1882, Curtis D., infant son of Mahlon and Eliza King. His illness lasted only one week. Funeral services by the writer. Discourse from 2 Kings 4:26: "Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well." L. D. SANTEE.

Parsons, Kan.

VANCIL.—Died in Afton, Ill., July 27, 1882, Sarah Vancil, wife of Wm. Vancil, aged eighty years, three months, and twenty days. Sister Vancil was born in Newtown, Ct., and being one of a large family, she early learned lessons of the patience and self-denial that characterized her long life. She received a strict religious training in a branch of the Old School Presbyterian Church. When in her nineteenth year, she removed to York State, where she was married to Milo Hitchcock. On the death of her husband, she supported herself and three little children by teaching. During this time she removed to Illinois. Becoming convinced that immersion was the proper mode of baptism, she left the church of her youth, and united with the Disciples. In 1840 she formed the acquaintance of her bereaved husband, Bro. Wm. Vancil. In 1860, Bro. and Sr. Vancil received the doctrines of the Seventh-day Adventists, and in the following June united with the church of which she was a member until the time of her death. A year and a half ago she was stricken with paralysis, making her entirely dependent on her friends, who did all they could to make her comfortable and happy. They testify that they never heard her murmur during her long illness. She yielded up her life in the full triumphs of a living faith, and has gone to meet her reward. * * *

NEW ENGLAND SCHOOL.

THE next term of the New England-school is about to begin, and many are doubtless looking for further particulars concerning it. Although very little has appeared in print, it is a matter of justice to others who have the matter in charge to state that much careful thought has been given it. If the object of the school was simply to impart such knowledge as is found in text books and taught in common schools, the work of making arrangements for it would be comparatively easy, but it was to provide for something more than this that the New England school was started.

Notwithstanding the first term was in some respects an experiment, its results fully justify the belief that it was based upon correct principles, although for want of time to perfect arrangements, these principles could be but imperfectly carried out. It is the purpose of the committee to afford the best facilities for the development of mind and character. To this end certain conditions are indispensable. The physical system, as well as the mind, must have exercise, and in both cases must be of a nature to promote correct habits of life, and make the student self-reliant and efficient. The habitual use of games and frivolous amusements has an opposite effect upon the character; and the exercise afforded by them is in other respects much inferior to that obtained in various kinds of useful labor. And, more than this, to learn to work is an essential part of a child's education, and it is due to society, as well as to the child, that we should have an opportunity of learning this important branch.

These, and other considerations, together with the experience of last term, have led those having oversight of the New England school to decide to make arrangements so that all the students will be employed in useful labor during certain hours of each day. Those who require to be constantly supervised, and over whose work some one must have constant oversight, will be sufficiently repaid for their work by the instruction received; but lest others, who are able and willing to make their services of value to the school, should feel that they were performing more work and receiving less benefit than those less skilled, and also to awaken an interest in all to excel in their work, it has been thought best, and to be no more than justice also, that such should receive a remuneration proportionate to the value of their work. The students will therefore receive whatever benefits may arise from connecting physical labor with the school, and if they are so disposed, they may derive benefit from it in a twofold manner.

Another indispensable requisite is a healthful and nutritious diet. This matter has also received attention, and great care will be exercised in selecting and preparing food. In the domestic arrangements of the school it has been the design to make it as much like a well-regulated family as possible. The cooking and housework will be done by the girls, under the supervision of some suitable person, and all, including the teachers, will eat at one table and partake of the same fare. All will be required to observe regular hours for rising, eating, study, labor, and retiring. One hour after breakfast, one after dinner, and another at night, will be devoted to physical labor, interspersed with such recreation as may be considered expedient. The students will be expected to work for the interests of the school, and to submit cheerfully to its regulations, and the wishes of the teachers. They will be expected to attend the Sabbath-school, and the regular meetings of the church on the Sabbath, as well as the weekly prayer-meeting. The use of tobacco, and profane, obscene, or disrespectful language, will not be tolerated. The study of the Bible will be made prominent, and other studies will be much the same as last term.

It has been thought best to divide the school year into three terms of thirteen weeks each, with only one week's vacation between. The fall term will commence Aug. 30. The tuition in common branches will be \$6.50 per term. Board, lodging, and washing, including general study room, lighted and heated, \$3.00 per week, fire and light in private room extra. Each student is requested to bring a pair of sheets, a pair of pillow-cases, a blanket, and also towels and napkins for his own use.

Quite a number who wish to attend the school have inquired if they could not hire rooms and board themselves; while others have thought of moving to the place for the purpose of boarding

their children. To such persons we are obliged to say that rooms, also tenements, are very scarce, and rent high. Provisions and fuel are also very high, and to strangers moving into the place, the prospect for obtaining steady employment is not flattering. Under some circumstances persons might do well to move here, but in most cases we think that they would better send their children, and remain where they can live cheaper, and are sure of employment. The expense of moving, with the extra expense of living here, would do considerable toward paying the expenses of their children in the school. It is thought that the school, by purchasing at the wholesale prices, and employing the students to do the work, will be able to make them as good returns for their labor as they would receive in boarding themselves; and, at the same time, place them under the most favorable circumstances. While it will be necessary to require from the student a strict conformity to the regulations of the school, every reasonable means will be taken to make a pleasant home for them, and to give them every advantage which it is possible to afford. A goodly number have already signified their intention of attending the next term, and we expect to hear from many others. Not a few parents will have to make sacrifices in order to send their children, but we fully believe that it is an investment that will pay in the end. Students from other Conferences will be gladly welcomed, and all will be received with the expectation that they have come fully determined to unite heartily in all the arrangements and exercises of the school.

MARIA L. HUNTLEY, *Sec. School Board.*

BOOKS FOR OUR CAMP-MEETINGS.

JUST before us there is a long list of camp-meetings to be held. A large number of our people will attend them. The subject of the circulation of our literature should be made prominent at every one of them. Here is a field which our people are greatly neglecting. Its proper cultivation would greatly benefit us. There is no more important work in which we can engage than that of extending the influence of this cause by the dissemination of our reading matter. Ministers and people need to arouse to its importance.

Some Conferences have some sense of the importance of this work; others seem to be fast asleep in regard to it, doing next to nothing in this important branch of the work. I have attended camp-meetings where several hundred of our people were together, and the book sales would not amount to \$25. This year at the Iowa camp-meeting, not a remarkably large meeting either, the retail sales amounted to almost \$300, and the sales to ministers and churches increased this amount to more than \$900. Why was this? Because the people were made to feel the importance of purchasing books. Their value was set before the people. Certain books of our own, which they had never seen, were thoroughly advertised from the stand, and their importance made known. After such remarks many would be bought. These will be read, and the people will become more intelligent concerning them and the precious truth they contain. Then, most likely, their neighbors will read them, and much good be done. Our people ought to be thoroughly aroused to the importance of our books.

The sale of our books is now mostly left to the tract societies. This is all right, if they will keep on hand a good supply, and do their duty in making their importance known. In some places the book matter is treated with such indifference that they are only shown perhaps Sunday, and a little time besides, perhaps kept in some out of the way place, and the attention of very few is called to them. In Iowa we had a forty-foot tent devoted to the books, pitched in a prominent place, labeled with proper signs. Then long tables were covered with our books the first day of the meeting, arranged in orderly shape, and we had long strips of rubber cloth wide enough to cover these tables nights and in time of rain. There the books stayed all through the meeting. Many would go in there, see some book they had never owned, get interested in it, and purchase. Polite, intelligent clerks were ready to wait on the people and call their attention to the books, and thus many were sold. Other Conferences may have other arrangements. But this was an excellent one.

We call upon the officers of the T. and M. societies to see that their book stands are well supplied. You want a good assortment. Make them

prominent. Talk books, and urge the people to take them. Don't neglect this. If all will do their duty, we shall sell a good many books from this Office the present camp-meeting season.

GEO. I. BUTLER.

PENNSYLVANIA CAMP-MEETING.

As will be seen from the list of appointments for camp-meetings, this meeting is to be held at Olean, N. Y., Sept. 5-12,—one week earlier than first appointed. We wish to call the special attention of the brethren and sisters of this Conference to the following points:—

1. The importance of the meeting. While all our camp-meetings are seasons of interest and importance, and should be occasions of great spiritual benefit, there are special reasons why this meeting should be regarded as the most important of any ever held by us, and for these reasons our brethren should make especial efforts to attend. This is the first meeting of the kind held independently by the Pennsylvania Conference, all these meetings since its organization having been held in connection with the New York Conference, at Hornellsville, N. Y. It is to be held in a locality where our people are not known; and, most of all, the benefits and privileges of the meeting are needed by the brethren and sisters of every church in our Conference. We do not propose to repeat the good things that have been said with reference to other meetings already held, urging our brethren to leave their worldly cares and come to these yearly convocations, but they are as applicable to us as to those to whom they were written, and we ask our brethren to read them again, and then decide to let no trifling excuse keep them away from camp-meeting this year. We believe the reasons we have named appeal to their judgment, clearly pointing out their duty to make every reasonable effort to attend and bring as many as possible with them.

2. Location. Olean, a town of about eight thousand inhabitants, is as centrally located as any place which could have been selected, and as it is quite a railroad center, it is more easy of access than any other point which could have been chosen. The N. Y., L. E. & W. and the B., N. Y. & P. railroads grant us the same favorable arrangements as heretofore, and doubtless all the roads running into Olean will grant reduction of fare to those attending the meeting. Further particulars will be given respecting this. The location is certainly favorable to a large attendance, not only of our own people but also of the people generally from the surrounding localities.

3. Grounds. We have secured the grounds of the Olean Agricultural Society, and they are all that could be desired for the purpose. They are well watered, are well supplied with buildings for all general purposes, have covered seats for more than a thousand people, which can be used in case of severe storm, plenty of good stables for horses, and the Society provide an efficient police force to assist in maintaining good order. The Olean, Bradford, and Warren Railroad, a line controlled by the Buffalo, New York, and Philadelphia Railroad, land passengers and baggage right on the ground, and all trains stop at the ground.

4. Help. Eld. Geo. I. Butler is expected to attend this meeting, and we extend an invitation to Eld. S. N. Haskell to attend in case he should return from Europe in time to do so. In behalf of all the brethren and sisters of the Conference, we extend a hearty invitation to sister E. G. White to be present at this meeting if she can consistently do so, and assure her that her presence and labors among us would be highly appreciated.

In conclusion, we appeal to our people to lay their plans at once, so that they shall not be hindered from coming to this important gathering. We want to see a more general gathering than we have ever had at any previous meeting, and we ask all our brethren to join in seeking the special blessing of God to rest upon us, that his work may be revived in our Conference.

PENN. CONF. COM.

THE CANVASSING WORK.

WITH the advice of Bro. Butler, I will attend the camp-meeting in Smithland, Iowa, and those in Missouri and Nebraska. Will spend the time from now till December in the Western States, instructing canvassers for Thoughts on Daniel and the Revelation. Will all our brethren in the ministry take an interest in this work, and look up all those who would probably succeed as canvassers, and bring them to the camp-meetings? GEO. A. KING.

The Review and Herald.

Battle Creek, Mich., August 15, 1882.

REMAINING CAMP-MEETINGS FOR 1882.

MAINE, Waterville,	Aug. 23-29.
IOWA, Smithland,	" 24-29.
VERMONT, Montpelier,	Aug. 31 to Sept. 5.
ILLINOIS, Watseka,	Sept. 5-12.
PENNSYLVANIA, Olean, N. Y.,	" 5-12.
MISSOURI,	" 14-19.
NEW YORK, Union Square,	" 20-26.
NEBRASKA, Columbus,	" 20-26.
CANADA, Magog, P. Q.,	" 6-12.
MICHIGAN, Lansing,	Sept. 27 to Oct. 2.
INDIANA, Marion,	Oct. 2-9.
KENTUCKY, Custer,	" 4-10.
TENNESSEE,	" 12-17.

IN the REVIEW of July 25 there was an announcement that the next term of the College would commence Aug. 29. This appointment is now withdrawn. We cannot here give the reasons which make this action necessary. This may be done in the near future. We think the opening of the College before the next annual meeting of the stockholders very improbable.

GEO. I. BUTLER, in behalf of the Board of Trustees

TESTIMONY 31.

WE greatly rejoice that another testimony from the Spirit of God is soon to be given to our people. We greatly need it, and we trust it may have a general circulation. We are constantly receiving orders for it at this Office, and some may be disappointed that they do not receive it at once. We explain by saying that it is being published first on the Pacific coast, and it has been noticed as ready for orders in the Office there. It will be published at this Office also in a short time, as soon as plates are received from Oakland. Then we will at once fill all these orders. Let orders be sent in at once for this most valuable work. Price in board covers 50 cts.; in paper, 35 cts. Orders can be sent either to REVIEW AND HERALD, Battle Creek, Mich., or to the Pacific Press, Oakland, Cal.

G. I. B.

CAMP-MEETING IN PENNSYLVANIA.

THOSE interested will notice the change of time in the appointment of this meeting, from Sept. 14-19 to Sept. 5-12. This change in the figures was made in last week's paper, as ordered by a telegram from the President of that Conference, received just after we had gone to press, and too late to put in a printed notice.

A most pressing invitation was given me to attend this meeting, and I have consented. As it will be held at the time of the Illinois camp-meeting, it will necessitate my absence from that meeting. Other labor can be supplied for Illinois which will doubtless be just as satisfactory. We shall hope to meet a large attendance in Pennsylvania; for this change has been made with considerable difficulty, because of representations that it was important that we should be present.

GEO. I. BUTLER.

A REQUEST.

IN behalf of our people, I hereby extend an urgent invitation to sister Ellen G. White, Bro. W. C. White, Eld. W. H. Littlejohn, and the President of the General Conference, to attend our camp-meeting in Illinois. We had no help last year from the General Conference. Our people will be sadly disappointed, should this be repeated this year. Should none of the persons invited be able to attend, Illinois will accept any help the General Conference may send. "O Lord, send by whom thou wilt send."

R. F. ANDREWS, for Committee.

THE VERMONT CAMP-MEETING.

At the invitation of Eld. A. S. Hutchins I expect to attend the meeting with Eld. Geo. I. Butler, with whom I go also to Ohio and Maine.

G. W. STONE.

SPECIAL NOTICE!

To those who shall pass over any of the following lines of railroad to attend the camp-meeting at Montpelier, Vt., Aug. 31 to Sept. 5, 1882, I wish to say, that perplexities may be avoided and means saved by observing well the following notice and directions:—

1. Free return checks will be given on the camp-ground over the Central Vermont and the roads under its control in the State, also the Montpelier and Wells River and the Connecticut and Pass. River railroads to all who have paid full fare over these roads to attend the camp-meeting. The returns issued by the Central Vermont will be good on the Brattleboro and White Hall R. ad.

Free returns will be given on the camp-ground over the St. J. and L. C. and the B. and L. roads, if numbers pass over these lines sufficient to call for them.

2. On the Vermont Valley and Sullivan Road, between Brattleboro and Windsor, free returns will be granted by the conductors on the trains, to passengers en route to Montpelier to attend the camp-meeting. Please call for these when your ticket is called for. These will be good from Windsor back to the point of their issue. The Central returns carry back to Windsor.

3. All the N. and W. R. trains will stop at the ground, leaving passengers and baggage. It would be well to mark baggage, "Fair Ground, Montpelier, Vt." If at White River Junction or south of there tickets are purchased through to Montpelier via. Wells River, the fare will be the same as up the Central.

The morning mail down the Pass., and the P. M. Montreal and Boston Express, and the northern train up the Connecticut in the P. M., make good connections at Wells River. Those coming over the Vermont Central, will change cars at Montpelier Junction, and from the village will be conveyed to the ground, and one-half mile, by special trains, or otherwise.

Free return checks will be given on the camp-ground, over the Missisquoi Railroad, on the same condition that they will be furnished over other roads, as already noticed.

A. S. HUTCHINS.

REDUCTION OF FARE.

If our brethren will note the following suggestions, they will have no difficulty in securing the reduction of fare so generously granted to those attending our meeting. The New York, Lake Erie and Western, and the Buffalo, New York and Philadelphia railroads, issue excursion tickets at reduced rates from all stations from which our brethren will come to Olean and return, good for return to Sept. 15. Call for camp-meeting tickets.

The Dunkirk, Allegany Valley and Pittsburg Road return all passengers free who have paid full fare over their line in going to the meeting. Pay regular fare coming, and you will receive certificate on the ground which will secure free return. The New York, Pennsylvania and Ohio Railroad will doubtless grant the same reduction as last year, in which case persons will pay full fare coming and receive certificate which will secure return ticket at one-third fare. Reduction will also doubtless be granted on the Allegany Valley Narrow Gauge Railroad.

These favorable rates, and the favorable location of Olean as a point for holding this meeting, ought to secure a full attendance of the brethren from all parts of the Conference. We earnestly invite you, brethren, to make your arrangements at once to come, as the meeting will be held one week earlier than first appointed. Should there be no further notice given, it will be understood that the roads mentioned will grant reduction.

B. L. WHITNEY.

TENTS.

TENTS for use at the Pennsylvania and New York camp-meetings can be rented at the low rates granted us last year.—16x24, \$3.75; 12x17, \$2.25; 9x12, \$1.75. Tents for the Pennsylvania meeting should be ordered at once.

Send orders to the undersigned at Rome, N. Y., stating size and number wanted, and they will be on the grounds and ready for use at the commencement of the meetings. Do not delay in ordering, and be sure to have a liberal supply for yourself and your friends.

B. L. WHITNEY.

Appointments.

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

THERE will be a two-days' meeting in Cornish, N. H., Sabbath and Sunday, Aug. 19, 20. We especially invite all the friends throughout that district to be present. We shall have a Sabbath-school at 10:30 A. M., which will be conducted by Bro. Bell. Hope to see all there promptly on time. The meeting will be held at the commodious house of Bro. C. W. Comings. Since we are to have no camp-meeting this fall, can there not be a general turnout at this meeting? Come, brethren in Dist. No 4, and let there be a general rally.

D. A. ROBINSON.

THE best possible arrangements will be made to secure the success of the Wisconsin meeting, and we earnestly hope that no small obstacles will keep any one from attending.

Those who can bring tents should do so. But ample accommodation will be provided for all. We shall have about twenty tents on the ground to rent, at about \$2.00 for a 12x12 tent. Those who wish to rent should make application soon. Write to G. C. Tenney, New London, Wis. Let every minister, elder,

and leader see that the interest is worked up in his locality, and the largest possible attendance secured. Especially bring unconverted friends and children. CONF. COM.

THE annual meeting of the Vermont Sabbath-school Association will be held in connection with the camp-meeting at Montpelier, Aug. 31 to Sept. 5, 1882. We hope to see each school represented by its full number of delegates.

The lessons for the Vermont camp-meeting Sabbath-school will be as follows:—

The lessons for Division No. 1, Book No. 1, pp. 51, 53; Book No. 2, p. 63; Book No. 3, p. 36. Divisions No. 2 and 3 will recite the lessons in the *Instructor* for the last Sabbath in August, instead of the one marked for the first Sabbath in September. This will give ample time to learn the lessons, and we trust all our people will be thoroughly prepared and each one take part in the Sabbath-school. Singing from "Song Anchor," pp. 10, 14, 42, and 64. H. PEEBLES, Pres.

THE annual meetings of the Illinois Tract and Missionary Society and the Illinois Health and Temperance Association will be held in connection with the camp-meeting at Watseka, Sept. 5-12, 1882. R. F. ANDREWS, Pres.

THE annual meeting of the Illinois Sabbath-school Association will be held in connection with the camp-meeting at Watseka, Sept. 5-12, 1882. L. S. CAMPBELL, Sec.

THE annual meeting of the Maine Health and Temperance Society will be held on the camp-ground at Waterville, Aug. 24, 1882. R. S. WEBBER, Pres.

THE Maine Sabbath-school Association will hold its next annual session in connection with the camp-meeting held at Waterville, Aug. 23 to 29. We hope the superintendents of all our schools will see that their schools are represented by delegates. We also desire to see a large attendance of our Sabbath-school scholars. Young and old need the benefit of the camp-meeting. Let us all make an effort to be there. S. J. HERSUM, Pres. S. S. A.

A GENERAL meeting for the Alaiedon district will be held in the tent at Okemos, Mich., commencing Friday evening, Aug. 25, and continuing over the 26th and 27th. Those who come from a distance will need to bring bedding and provisions, as there are no Sabbath-keepers residing in this place. The Alaiedon church will pitch extra tents for lodging rooms. Eld. Fargo has promised to be with us. We hope to see a large gathering. G. K. AND J. A. OWEN.

OTSEGO, Mich., Aug. 24 to Sept. 3. We will meet, with the church at the Thursday evening prayer-meeting. Preaching on both Sabbaths at 11:30 A. M., and on each Sunday evening at 8 P. M. Other meetings as may be appointed. D. M. CANRIGHT.

THE Lord willing I will hold meetings as follows:—
Forest City, Iowa, Aug. 19, 20.
Weston, " 26, 27.
Elkhorn, " Sept. 2, 3.
Probably the church will be dedicated at this time.
Algona, Iowa, Aug. 21, 22, evenings.
Near Parker, Dak., where Bro. Conrad may arrange, among the Russian brethren, Sept. 8-10.
Swan Lake, Dak., Sept. 16, 17. O. A. OLSEN.

SABBATH-SCHOOL exercises held during one day in connection with the camp-meeting at New London, Wis., Sept. 6-11. Instruction will be given as to the best manner of teaching in Sabbath-schools, the manner of conducting teachers' meetings, an exercise in Bible Geography, and other exercises of importance and interest. We earnestly request all Sabbath-schools and Sabbath-school workers to be present as far as possible. A. D. OLSEN, Pres. Wis. S. S. Association.

If the Lord permit, I will preach at 821 West Madison St. Chicago, Friday eve, Aug. 18; where the brethren may arrange, Sabbath and first-day, Aug. 19, 20, and on Monday eve, the 21st, at 1,439 State St.; Watseka, Aug. 26. Brethren let us earnestly seek the help of God at these meetings. R. F. ANDREWS.

Publishers' Department.

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

SPECIAL NOTICE.—The clerk of the Battle Creek church would like the address of the following-named persons: Lewis Gronstrom, Horace Hendry, Henry Plumb, Mary Plumb, George Sellers, Stasia Colcord, Edith Donaldson, Mary Edmundson, Alice Fisher, Irwin N. Fuller, Margaret Sorensen, Ernest E. Olive, Eva C. Rogers, Minerva Swan, Byron Tripp, and Joel S. Wheelock. Address R. H. Coggeshall, Battle Creek, Mich.

NOTICE TO COOPERS.—The undersigned is desirous of procuring several competent flour-barrel coopers, who will keep the Sabbath. Good wages will be given. Address, G. A. Young, Youngstown, Ohio.

Books Sent by Express.—Sheeham & Co \$15.00.
Books Sent by Freight.—Tyler Bowen \$39.00.
Cash on Account.—R C Horton \$8.04, Ill T & M Society per L S Campbell 47.00, Pa Conf Fund S B (Mrs S Graves 1.00, Fannie Graves 1.00, Walter A Graves 2.00), G K Owen per F D Allen 3.00, F D Allen 2.00, Ind T & M Society per S H Lane 10.00, Signs of the Times Ind T & M Society per S H Lane 25.00, Christian Black 18.89, James Sawyer per A R Henry 40.00, U C T & M Society per Mrs G W Colcord 38.20.
Shares in S. D. A. P. Association.—C Perrin \$10.00, Friends East 40.00, A W Barton 20.00, Wm B. White 10.00, Wm A McKibben 10.00.
Gen. Conf. Fund.—Sarah Glascock \$1.00, New England Conf tithe per B T Palmer 90.04.
Mich. Conf. Fund.—Vergennes per J S Van Deusen \$28.12, Bunker Hill per G P Bailey 10.00, Joseph A-Demill 2.00.
Mich. T. & M. Society.—Dist 16 Alpha nzo Ford 25c, Dist 4 per E M Persham 2.00, Dist 3 per N E Sisley 2.00.
Mich. Camp-Meeting Fund.—Alpha nzo Ford 25c.
Mich. San. Charity. Fund.—Alphonzo Ford 25c, P D Flood 10.00.
Mich. Col. Ex. Fund.—Alphonzo Ford 25c.
Gen. T. & M. Society.—Wm B White Life Membership \$120.00, A B Cowles L M 10.00.
European Mission.—Mrs Eliza Jones (thank-offering) \$1.00.
English Mission.—Carrie Garbrott \$5.35, J W Shields 10.00, L P Anderson 3.25, Lucy M Kelley 1.00.