

Advent Review

AND SABBATH HERALD.

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

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BE OF GOOD CHEER.

Though tangled hard life's knot may be,
And wearily we rue it,
The silent touch of Father Time
Some day will sure undo it.
Patiently wait;
Nothing is late
In the light that shines forever.

We faint at heart, a friend is gone;
We chafe at the world's harsh drilling;
We tremble at sorrows on every side,
At the various ways of killing.
Yet say we all,
If a sparrow fall,
The Lord keepeth count forever.

He keepeth count. We come, we go,
We speculate, toil, and falter;
But the measure to each of weal or woe,
God only can give or alter.
He sendeth light,
He sendeth might,
And change goes on forever.

Why not take life with cheerful trust,
With faith in the strength of weakness?
The slenderest daisy lifts its head
With courage, yet with meekness.
A sunny face
Hath holy grace
To woo the sun forever.

Forever and ever, my brother, yes—
Goodness and love are undying;
Only the troubles and cares of earth
Are winged from the first for flying.
Our way we plow
In the furrow "now;"
But after the tilling and growing, the sheaf;
Soll for the root, but sun for the leaf—
And God keepeth watch forever.

—Mary Mapes Dodge.

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.

DENOMINATIONAL NAMES.

BY ELD. W. H. LITTLEJOHN.

JUDGING from the past, we may safely predict that the contest over the question of denominational names is far from being at an end. At the present time there are certain churches that seem to claim it as their especial mission to make war upon all sects that do not adopt Bible names exclusively. Prominent among these are the Disciples, so called. Their ministers never seem to grow weary of denouncing those who have adopted appellations not found in the Scriptures. Indeed, they employ language which would seem to indicate that such a course rendered it certain that those denominations that

pursue it belong to the Babylon of the Apocalypse. But let us reason a moment in regard to these criticisms. In the *first place* we suggest that the necessity for names originates in the existence of denominations. If there were no such divisions, there would be no need of distinctive titles. This being true, it is manifest that the surest method of disposing of church names will be found in the abolition of denominationalism. Are our Disciple friends ready for this? We reply, They are in the same sense in which every other denomination is ready for it; *i. e.*, they are ready to have all other churches abandon their own denominations, and come and unite with them. In other words, they are just as zealous, in reality, for their own denominational existence as Baptists, Congregationalists, Methodists, Adventists, and others are for theirs. Were this not the case, they would not have increased the perplexity on this subject by creating an establishment of their own, and calling upon others to come and unite with them. Should it be replied that they do this in order to rescue their brethren of other churches from the errors into which they have fallen, and to lay a foundation for a union of all which will be both safe and Scriptural, we respond that such is the theory, at least, of all sectarians. They agree in desiring the union of all professing Christians, but hold that such a union must be based upon sound doctrine. In other words, that its foundation must be that of their own creed; for this, say they, is a creed which furnishes the best basis of union of any extant. Having adopted this conclusion, they, in common with the Disciples, try to draw all to themselves, hoping that ultimately that which appears to be disruption may prove to be union.

Let our Disciple friends reply (as certainly they will) that they have no creed, and, therefore, that our strictures are unjust; we answer, This is a mere play upon words. The term "creed" is from the Latin *credo*, meaning "I believe." In its technical sense, it no doubt applies to a written document setting forth the tenets of any given denomination. Nice distinctions apart, however, our Disciple friends, practically speaking, have a creed as certainly as do others. For example, let a man apply for admission to their church who has never been immersed. The result will be that he will either submit to the administration of that ordinance, or else be rejected; *i. e.*, his practice must, in this particular, conform to what the Disciples "believe," or else he cannot become one of them. Should this fact be admitted, as surely it must, and should it be replied in extenuation that they only insist upon those points of faith which can be plainly read out of the Scriptures, we answer that this, again, is a play upon words. Pedobaptists do not see it in that light. They constitute, perhaps, the majority of the Christian believers, and they protest that they can find nothing in the Bible which makes immersion a prerequisite, either of salvation or of church-membership.

Thus it is made to appear that the whole matter turns upon the construction placed upon the Scriptures, and that the Disciples, as well as others, insist upon the right of defining what construction shall be put upon them, in the particular in question, by those who join their communion. What we have said about baptism would apply with equal force to the divinity of

Christ and other cardinal doctrines of the Disciple faith. Hence it appears, after all, that the fundamental difference between our Disciple friends and others does not consist in the fact that one class has a creed and the other has not, but rather in the fact that the creed of the one is written, and that of the other unwritten. Practically, therefore, as remarked before, they are in agreement in regard to the necessity of some sort of creed. This being true, they are necessarily the advocates of denominational existence. But, as we have seen before, it is the existence of denominations which creates the necessity for church titles. I say necessity for church titles, for this seems to express the facts in the case.

To illustrate: There are, it is supposed, over six hundred different sects in the world. Now we submit that it would be not a little troublesome to find Bible appellations for all these. We submit, also, that it is really desirable, so long as these sects have a separate existence, that we should be able to distinguish them one from another. How, for example, in a great city, could a visitor, desiring to listen to the ministrations of the word, on the Sunday, by those holding a faith in common with his own, do so, should all employ names which would apply equally well to every other denomination? In fact, how could any denominational work be accomplished at all, except through great perplexity, without denominational names? To the course pursued by our Disciple friends there are, it seems to us, serious objections. Their appropriation of so general a name as that of Disciple not only smacks a little of egotism, but actually does injustice to the rest of the Christian world, unless they can demonstrate either that they are the only disciples of our Lord, or else that in assuming the name "Disciple," or "Christian," they do not really arrogate to themselves, for denominational purposes and uses, an appellation which the Scriptures designedly apply to *all* who are the true followers of Christ.

Again, the course pursued works confusion. Observation will prove this to any one. In ordinary conversation, for example, if one should refer to the Christian Church, it is many times difficult to determine whether he means the church at large, or the Christian denomination in particular. To avoid the difficulty, individuals not infrequently resort to a device of elongating the first "i" in the word, or pronouncing it as though it were spelled Christ-ian, when it applies to the denomination in question. But no; this will not answer the case. Our friends, with a pertinacity which far excels their modesty, not infrequently protest, That is not our name; we are not Christ-ians, but Christians. The result will be that in process of time, from the indelicate appropriation to a denomination of that which applies properly to a whole class of religionists, the word will have to be surrendered in its general application to the particular use in question, or else its employment in both senses will prove a source of endless perplexity and misunderstanding.

That which has been remarked respecting the term "Christians" will apply equally well to that of Disciples, or, in fact, to any other Bible name of general application which is used without limiting words to designate any particular sect. Furthermore, there is another serious objection to the practice in question. There may

be a decided choice in the Bible terms to be selected. There are but a very few which would be in a high degree appropriate or desirable. By arrogating these to themselves, those who do so debar others from the privilege who are equally entitled to it with them. In fine, it seems to us, to repeat what has already been said in substance, that it is a practice which is both immodest and unjust. To us it seems far more preferable to pursue the course which has been followed by the majority of denominations for ages; *i. e.*, that of adopting some distinguishing title by which each one can immediately be recognized as the one to whom reference is made. Take, for example, the name Seventh-day Adventist. It expresses two prominent characteristics of the denomination that have adopted it as their appellation. First, it indicates, in the use of the word "seventh day," that they are observers of the seventh day of the week as the Sabbath. Secondly, that they are Christians who believe in the near coming of the Lord; since, in common parlance, an Adventist is one who holds such a doctrine. If there be any objection to the title, it will be found in the fact that it is not more fully distinguishing than it is at present. Practically, however, so long as other denominations wear their distinctive appellations, it works well, as no one is left in doubt as to whom reference is made, whenever the people in question are referred to by the use of their proper denominational title.

In conclusion, we remark that in religion it is just as proper to use a little common sense as it is in matters of a worldly nature. As families multiplied in the past, it was found that great confusion was produced in the use simply of family names. To avoid this, Christian names were adopted. The result is that by adding to the family name of each individual an appropriate given name, we are able to distinguish them one from another, no matter how numerous their family connections may be. No sensible man objects to such a course. All recognize its necessity in law and equity, and its convenience even in ordinary conversation. Why not reason in the same manner in regard to denominational titles. Surely there can be no principle involved, so long as we retain, in common, the appellation of Christians, disciples of Christ, etc. This becomes manifest when we reflect that there is no specific provision on the subject in the Bible itself. Indeed, it is in the highest degree probable that the title of Christian, which we all at the present time love so much, was originally given in derision to the followers of Christ at Antioch; or at least that it was applied to them without divine authority.

The existence of sects is a misfortune, beyond doubt. It is a fact, however, and we must receive it as such. Nor is there any probability that these distinctions will ever cease to be while the world shall stand. In fine, with all the evils which they present, there is a condition of things which would be much worse. It is better by far that men should honestly differ in regard to important Bible doctrines, and advocate their own views zealously through their own peculiar organizations, than that, in order to bring about nominal union, they should do violence to their own convictions of duty or demoralize the community by publicly inculcating the view that it is unimportant what a man believes in other particulars, or what disposition he makes of the ordinances of the Lord's house, provided only that he admits the divinity of the Lord Jesus Christ. We would rather a thousand times have matters remain as they are than to have such a condition of things created. We can respect men who honestly differ with us, and stoutly oppose us on points which to them are of cardinal importance, but we despise a man who places so low an estimate on truth and its intrinsic value that he is willing to sacrifice it to expediency. While we would have the denominations come as near to each other as they can by refusing to place stress on matters of minor importance, we would have them stand stiffly for everything which is essential in its character. Should it be suggested that our Disciple friends are acting

upon that principle, we answer that such may be their intention on the whole, but that in the matter of names they, like those whom they condemn, are placing altogether too much stress on a matter which is inferior in importance, even to the smallest differences between those whom they denounce so unsparingly. The simple fact is, that the vast amount of talk which they expend upon this subject demands an outlay of strength and energy in no wise commensurate with the importance of the subject. Practically, men will follow in this matter the dictates of sound reason. While refusing to discriminate between written and unwritten creeds, they will also insist that it is both reasonable and in good taste to adopt names expressive of their peculiar faith.

TESTIMONY NO. 31.

BY ELD. I. SANBORN.

I HAVE read, and re-read, and am still reading No. 31. My interest in its contents is inexpressibly deep. I see my shortcomings as never before, and I am humbly seeking the pardoning love of God; for I feel sure that if we slight the warning, many of us will be given over to follow our own ways, and perish. How wonderfully the Lord has fulfilled his promise to the Laodiceans: "As many as I love, I rebuke and chasten; be zealous therefore, and repent." I hope none will say, after carefully reading the last Testimony, that the Lord has not spoken to them by his Spirit. But will we all obey his command to repent? I hope there is not one Seventh-day Adventist that will not faithfully strive to heed this solemn message.

How thankful I feel that the Lord has not left us to ourselves in our darkness and backslidings, but in mercy calls us to hear his special counsel, and prepare earnestly for that awful day of wrath which is just about to open upon this sinful world.

Dear brethren and sisters, let us all read and heed the warning, and prepare our hearts for the refreshing soon to be given to those who will now in humility walk in the light.

TOBACCO.

BY ELD. E. H. GATES.

[Read before the Ohio Health and Temperance Association at its late session on the camp-ground at Delaware, Ohio, and forwarded for publication in the REVIEW by request of the Association.]

ONE of the most important truths of inspiration is taught in the words of Paul: "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Man was made for God's pleasure. It was his purpose that man should glorify him by bringing himself into subjection to God's moral and physical laws; but if man indulges his perverted appetites at the expense of health, he fails to fulfill the object of his creation. Temperance is reckoned in the Bible as one of the Christian graces. It is one of the qualifications that man must possess in order to obtain the "incorruptible" crown.

Paul reasoned before a Roman governor of "righteousness, temperance, and a Judgment to come." Temperance is also counted one of the rounds of Peter's ladder. But drunkenness and all uncleanness are among the works of the flesh; and "they which do such things shall not inherit the kingdom of God."

But now, as heretofore, anything that calls for restriction of the appetite meets with opposition from the masses. Religion is generally supposed to be confined to the purification of the heart; whereas, Inspiration says, "Cleanse yourself from all filthiness of the flesh." Filthiness of the flesh, and purity of heart cannot go together.

Of the many habits that have been indulged in by the human race to satisfy the morbid crav-

ings for stimulation, tobacco-using, in whatever form, is the most filthy. Liquor-drinking may be indulged in with some degree of decency; but to one accustomed to cleanliness, the breath of a tobacco chewer or smoker is horrible beyond description. And not only is the breath loathsome, but the excretions of the body show that the whole system of the tobacco-user is full of the reeking poison. Add to this the stained teeth of the tobacco devotee, the little rivulets of juice flowing from the corners of the mouth, trickling over the beard and across the shirt bosom, and we have an exhibition of which any man in a civilized Christian land should be ashamed.

Nor is the filth confined to the body, or even the immediate presence, of the tobacco-user; but everywhere he goes he leaves his mark. The pure, vitalizing air of heaven is polluted with the sickening fumes from the meerschaum or cigarette. The floors of the railroad car, the depot, the public hall, and also the sidewalk, are covered with puddles, and with little hillocks of cast-off cuds.

Nor is the luxurious parlor or sitting-room free from the curse, though here there is a convenient spittoon. But worse than all, the house dedicated to the worship of the God of purity, is not exempt from pollution.

Well does King James say, in his "Counterblast to Tobacco," "It is a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black, stinking fumes thereof, nearest resembling the horrible stygian smoke of the pit that is bottomless."

The God of the Bible is a God of purity. The gospel of Christ requires its possessors to have a pure heart, pure thoughts, pure motives, and a pure body. Anciently the people of God, when about to approach his presence, were required to wash their flesh, and change their garments. When God was about to speak his law from the summit of Sinai, none were allowed to approach the mountain but those who had purified themselves, and changed their apparel. Death was the penalty suffered by the priest who should enter upon his sacred duties in an unclean condition. The same God still governs the universe, possessing the same love of purity as anciently; and yet men will presume to enter the house of God, exhaling rank poison from bodies polluted with tobacco, and address the Creator of all the earth with unclean lips.

Even ministers of the gospel stand in the sacred desk and talk of the purity of Heaven, of holiness of heart, and of sanctification of the whole soul and spirit and body, when at the same time no one who loves cleanliness can approach them without being sickened by their foul breath. Are the persons who thus defile themselves fulfilling the exhortation of the apostle, "Present your bodies a living sacrifice, holy and acceptable to God"? Will not God rather say of them, "He that is filthy let him be filthy still"?

How can a man love God with all his mind, might, and strength, if he expends half his strength in eliminating tobacco poison from his system; or how eat and drink to the glory of God, when he eats a weed that shortens his life, stupefies his brain, and benumbs his moral sensibilities?

One of the bad effects of tobacco-using is that it causes the user to lose all respect for the feelings or the likes and dislikes of others. His sense of decency is so benumbed that he does not consider that that which causes him such satisfaction may outrage the feelings of a score or more of those around him. A young man who would be amazed to be called anything short of a gentleman, will light a cigar in a crowd, or in the presence of ladies, and deliberately puff smoke into the faces of all within reach, utterly oblivious of the fact that they may be half stifled with the dreadful stench. Lately I saw an old gentleman of nearly threescore and ten, enter a meeting-house just before service, and walk the entire length with a pipe in his mouth, leaving fumes that would remain in the close

room for hours. I have many times seen young men (I will not call them gentlemen) whom the world would call polite, smoking at the door of church edifice, thus filling the house with smoke, with no care for the feelings of others. The above are a few of the reasons why human beings should not chew, smoke, or snuff tobacco. It might also be added that it is coming to be recognized as a fact that tobacco-using is one of the stepping-stones to liquor-drinking, the tobacco poison creating within the system a craving that nothing but stimulating drinks will satisfy. Tobacco costs the world more than bread.

Thousands of wives and children have disease entailed upon them and lives shortened, from breathing the pestilential atmosphere produced by the tobacco-smoking husband and father.

With these considerations before us, and many others that might be mentioned, we say unhesitatingly, in the words of another, "Tobacco-using degrades a man mentally, morally, and physically, and is a social nuisance and a national curse."

PATIENCE.

We are all weak and all are strong;
Patience righteth every wrong;
All good things the will must task,
All achievement patience ask.
Chiefly with each other's weakness
Need we patience, love, and meekness.
Who taketh ill another's ill
Beareth two loads up the hill.

--Unity.

WHY DON'T YOU HELP?

BY ELD. G. D. BALLOU.

NEARLY every one of the readers of the REVIEW will admit that the day of the Lord is near at hand,—the time when Jesus will finish the work of grace for the world, close the present dispensation, and usher in the everlasting kingdom of God; and nearly every one will also admit that a message or messages of warning will go to the whole world to prepare a people for this important and solemn event. Some of the statements of Scripture upon which this last sentiment rests are as follows:—

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him." Isa. 62:11. "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you." Isa. 35:34. "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his Lord when he cometh shall find so doing." Matt. 24:45, 46.

In these scriptures, and in the proclamation of the three angels as given in Rev. 14:6-12, we have the great truth confirmed that God will have servants in the earth in the days immediately preceding his second advent, who will be warning the world of its impending doom, and comforting the watching, waiting people of God. And we believe all unprejudiced persons will admit that no people at present in the world are so nearly fulfilling the specifications of these scriptures as Seventh-day Adventists.

And now let me inquire, Is this work going forward with all the energy and power that we could desire? Are we satisfied with our present efforts in this cause? Or, rather, let me inquire, Do you think the Lord is satisfied with our present efforts to forward the closing message to the world? When we stop and consider the vastness and solemnity of this proclamation of the return of Jesus, and that it is a Heaven-sent and Heaven-inspired message, our hearts cannot but thrill with emotion at the thought that we may be permitted to have a part in

carrying this work forward. The reward to the faithful, unselfish worker is all that could be desired,—yea, more glorious than mortal mind has ever conceived,—eternal life and an eternal weight of glory. The results are to be shared by the rich and the poor, the great and the small, the refined and the illiterate,—by all, whether they be strong or feeble, who devote their entire energies to this work. Will God accept half-hearted service? What we all need is to use all the energies of our being, and discipline ourselves so as to be effectual workers for God.

There are thousands in the world whose minds are only partially developed. Youth, the seed-time of life, was not employed in such a way as to rouse their latent powers into activity. The power to think not having been cultivated, the spiritual faculties remain dormant, and the world and the cause of God, as well as the individual, suffer loss. The cause of God languishes to-day, because there is not more disciplined talent devoted to the work of the church. The faithful, consecrated workers whose hearts glow with zeal for the cause, mourn their lack of mental qualifications.

Men and women are needed whose mental powers are trained so as to respond to the leadings of sanctified judgment. Persons are in demand that can be relied on to pull without balking, when harnessed to the work; persons with minds that will work single or double. Minds are needed that have been balanced by discipline, and will run steady and do good work at the will of the operator; cultured minds, that can appreciate circumstances and adapt themselves to their surroundings; broad minds; noble minds; minds enlightened and animated by the Spirit of God;—the world stands in perishing need of such at this very hour. More ministers are wanted, and more missionary workers; more Sabbath-school teachers and helpers. What a day will it be for the cause of truth, when all the people shall feel these wants, and set about supplying them!

What shall we do? We have raw material enough. There are hundreds of young men and women among us of as good natural abilities as any in the world. Many are poor, laboring under disadvantages, for small wages, to support themselves and perhaps dependent friends. In two, three, or five years at most, all these will be past the best days for mental improvement. On them, to a great extent, must we depend for help in carrying the burdens of the cause in the trying times that are just before us. One or two years in one of our good schools would develop many of these, so that they would be efficient laborers in almost any part of the work.

Brethren and sisters, you that love the truth, what are you going to do? Will you suffer all this latent mental and spiritual power to become dwarfed through lack of development, and lost to the cause for want of proper encouragement on your part? Why not take interest enough in those who are able to pay their own way at school to advise and encourage them to begin at once? Don't teach them by your example and daily conversation that money is the principal thing. And if you have one, or two, or five hundred dollars that you do not need for immediate use, why not help some poor struggling youth to the benefits of a course of mental discipline, that he may in turn be a blessing to the cause?

Do not make paupers of those you help. Loan them the means. Let them feel responsible; this will tend to make men and women of them. A few of our brethren have tried this plan, and it has worked excellently. They now have the pleasure of seeing important positions filled by those whom they have thus encouraged.

We have good schools, where the spirit of truth prevails. These schools are designed to help the young to a position of usefulness in the cause of God. Brethren, unless you arouse to duty on this point, these schools will fail of the purpose for which they were designed; the cause of God will suffer, and many young minds will eke out a half-developed existence, and those who fail of

their duty in encouraging and assisting such as need help will lose their reward in the kingdom of God. Brethren, our opportunities for laying up treasure in Heaven are rapidly hurrying by. Make the best of them as they come, and you will reap a hundred-fold now in this time, and in the world to come life everlasting.

MAY I HEED IT.

BY MRS. M. D. AMADON.

I AM grateful for the recent Testimony given to us. At first I said, "This cannot be so;" but as I looked into my heart, and bowed submissively to God, I found enough to justify it. It reproves me; but it does not leave us without hope and trust in Him whose blood can cleanse from all sin. Christ does not come and take away our sins without an effort on our part. We must plow up the fallow ground. And time is so short. Every step must be questioned. It is so easy to do wrong. One single spot upon our characters when Christ's work is done, and we shall not be ready for his coming. Worldliness, uncharitableness, unfaithfulness, murmuring—each sin which lingers so naturally in our hearts—must be battled with and overcome. Oh! my heart must come into perfect submission to God.

It seems to me the English language could not frame more solemn sentences than come to us in this Testimony. To reject or slight it is to do it at our peril. It may be the last call many of us will have. We need to beat a hasty retreat from the enemy's ground, and take our position on the Lord's side. May God help us to heed now this startling message to the poor, blind, self-confident Laodiceans.

There will be a company that will lift up their heads and look up, for their redemption draweth nigh. They will not bear the stamp of the world. It will be those who, as they look at those around them, will sigh and cry for the iniquity done in the land. But their eyes will not remain here. It is only safe to keep them above. Oh! may I take my eyes from every other one, and from myself, and look to Jesus, my Saviour and Redeemer. His coming is near. Like the dawn it hastens. Shall I be ready and waiting? This is the only safe position.

YOUR EXAMPLE.

BY J. E. SWIFT.

"Giving no offense in anything." 2 Cor. 6:3.

DEAR BROTHERS AND SISTERS: I want to say a few words to you. I feel and know that many do not realize the importance of their example being just right—upon one important subject, at least, the subject of dress. You have the power to do more good than all our ministers and publications combined; for example is the most powerful preacher known. And again, you have the power to do more harm to the cause of present truth than all its enemies.

As long as Israel is a unit for God, the combined powers of earth and hell cannot break the ranks. But when there is an Achan in the camp, their backs are at once turned upon their enemies. It is only those who cut loose from the world, and trample down its follies and fashion, its pride and vanity; who put on the whole armor, and stand firm for God and his truth,—that will be accepted by the great Searcher of hearts. Consider, my dear brethren and sisters, before you put on that fashionable attire, how you will be thought of by Christ and the holy angels. Think what effect it will have upon the minds of those who are just coming into the truth, and who will naturally look to you for an example.

It is your blessed privilege to lead precious, blood-bought souls from darkness to light, and from grace to glory; and it is equally in your power to darken their minds, alienate their affections from God, and lead them down to destruction. Which course will you take? God

help us so to overcome, that, when the blazing light of eternity shall shine upon the record of our lives, we may behold nothing against us.

THE ANSWER.

BESIDE the golden altar
A mighty angel stands,
A censer wrought of gleaming gold
He has within his hands;
And to this mighty angel
Behold sweet incense given
To offer with the prayers of saints
Before the throne of Heaven.

Floating on winds of suppliant love,
The clouds of incense rise,
With finest fragrance filling all
The courts of Paradise.
And in aspiring circles still
They wreathe their upward way
To Him with whom earth's thousand years
Are as a vanished day.

Faint breathings of a reverent hope,
Strong voices of demand,
As men would wring the blessing out
Of God's reluctant hand,
And wrestling sighs, imploring eye
The vision of his grace,
All in one waft of earnest prayer
Press toward the Holiest Place.

"O Lord," they cry, "the hour is late,
Yet thou delayest still.
O voice of gentle majesty,
O hand of loving skill,
Subdue the warring wills of men,
Bid rude reprisals cease,
And paint upon Time's evening skies
The tender glow of Peace!"

In silence toward the altar
The stately angel turns;
In living light the sacred fire
Before Jehovah burns;
To fill his swinging, golden cup
A glowing brand he brings,
Then swiftly to the waiting earth
The flaming censer flings.

Then through the sullen night of wrong
Sharp discords pierce the air,
Fierce shouts of clamorous debate,
Low moanings of despair;
The mountains totter, and the streams
Through crimson deserts run,
And wrathful clouds of battle-smoke
Blot out the noon-day sun.

And from Heaven's lightning glare the saints
Avert their blinded eyes;
"O God of mercy, to our prayer
Are these thy stern replies?
We watched but for the dawning light
Of thy dear kingdom, Lord;
We asked the gracious reign of peace,
And dost thou send a sword?"

Above the wail of pain, rings out
A clear, prophetic voice:
"Oh, why art thou disquieted?
Lift up thy head—rejoice!
O slow of heart! what saith to thee
The word forever sure?
Would'st thou the earth were peaceable?
The earth must first be pure.

"No cry of anguish stays the flame,
No prayer arrests the flood.
She must be cleansed in fires of war,
And bathed in martyr's blood,
Ere helpless lambs can dwell with wolves
In white, unruffled fleece,
Or justice lay a bridal kiss
Upon the lips of peace.

"But when the earth lies white and clean
Beneath her Maker's glance,
And meet to be of all the meek
The fair inheritance,
By her calm rivers God shall plant
His tabernacle then,
And in the fullness of his grace
Descend to dwell with men."

—Christian Union.

A LOVING MESSAGE.

BY MRS. H. T. H. SANBORN.

OUR Heavenly Father speaks to us in love. Who can treat with indifference the sacred warning? How can any Seventh-day Adventist slight this very important Testimony by neglecting to read what God says in regard to the dangers we are in, as a people and as individuals? On receiving a letter from an earthly friend, how eagerly we read and re-read each word. We would not lay it aside a year or two before reading, as some do these precious Testimonies.

The writer has learned to love and appreciate them, and it is painful to see the indifference manifested by those who seem to be disciples of Christ.

As a tent's company, we have been feasting on the valuable lessons sent us from God. We have read portions over and over again, and each time they seem more precious to us. We are using our influence to bring the Testimony to notice speedily among our people. We need its beneficial effect *at once*. How can we wait six months or a year before reading it? Some one remarked, "I have not read No. 30 yet." How can we thus tamely wait to know what God reveals to us? *He* sees it important for us to know our danger while we have time to heed the warning, and rid ourselves of all that will result in eternal ruin. May God give us victory over self and sin.

Shannock Mills, R. I., Sept. 6.

LUKE 11:21-26.

BY MRS. M. E. STEWARD.

Two parables are here presented, connected by the explanation in verse 23, "He that is not with me is against me; and he that gathereth not with me scattereth." The first is the case of one who is truly converted to God. "When a strong man armed keepeth his palace his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." Verses 21, 22.

The soul is represented by a "palace," or garrison, commanded by Satan, who uses its goods or "armor;" that is, its faculties and propensities, keeping them in a kind of "peace" or self-satisfaction; till Christ, the stronger than he, overcomes the wicked ruler, takes from him all his possessions (through the concurrence of the individual, of course) by turning all the powers of the man to the service of God, and then he "divideth his spoils," by consecrating them to God and to the benefit of the world. This man is "with" Jesus (verse 23), and "gathereth" with his Lord; abiding in him, he bears fruit. John 15.

Another soul is but partially converted. "When the unclean spirit hath gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished." The person has succeeded in expelling his great enemy; he has emptied and "swept" his heart by confession of his sins, but there comes no Jesus into the vacant place; no faith lays hold of the promise of forgiveness, connecting the soul with Heaven. He has heard the word of God, but he does not keep it. Verse 28.

Content at length, with the efforts already made, he "garnishes" his heart with self-righteousness. Finding no rival there, Satan re-enters the citadel in sevenfold power, or with "seven other spirits more wicked than himself" (showing the extreme of wickedness, in contrast with the seven spirits of God). The faithless person in his wretchedly miserable, helpless condition, with his work half done, again falls a prey to the wicked one, "and the last state of that man is worse than the first." An apostate is said to be usually the worst of men, and he has a more powerful influence in scattering from Christ than any who never took hold of the service of God.

Oh! the infinite importance of believing in Jesus as the Saviour of the soul. "If we confess our sins [this is our part], he is faithful and just to forgive us our sins [which is his part] through our acceptance of [his promise], and to cleanse us from all unrighteousness" (1 John 1:9), thus pledging himself, if we abide in him, to present us at last to himself a "glorious church, not having spot or wrinkle or any such thing; holy and without blemish." Praise be to God!

—As malarious air may endanger a good constitution, so bad companions endanger a good character.

THE SECOND COMING OF CHRIST.

EARLY education led me to look with prejudice, not to say with contempt, upon all theories of Second Adventism. I imbibed the notion, from Sunday-school and pulpit and literature, that the incarnation and death of Christ was the last and supreme manifestation of God to men; that the gospel was the ultimate and final message of God to men; that the conversion of the world and the redemption of mankind were going steadily and surely, though very slowly, on from the birth of Christ as the starting point and under the influence of Christian ministrations to their consummation. The notion that the gospel dispensation was preparatory to another, as the Old Testament had been preparatory to the gospel, that the manifestation of God in the man Christ Jesus was preparatory to another manifestation of God in kingly and triumphant form, as the manifestation of God in the law and the prophets had been preparatory to his manifestation in his Son, never dawned upon or at least never took lodgment in my mind.

In this spirit I arrived, in a course of systematic and careful study of the New Testament, at the twenty-fourth chapter of Matthew. Previous utterances of Christ had already somewhat shaken my preconceived theories. I had not gone far in the careful study of this chapter before I discovered that the interpretations of those commentators who deny the second coming were inconsistent with a reverent, unprejudiced, and impartial acceptance of Christ's own words. The principles adopted by this interpretation, if applied to other portions of Scripture, will make the Bible mean anything which the Bible student desires it to mean. The whole chapter is reduced to a mere prophecy of the destruction of Jerusalem, and the admonition with which Christ closes his discourse, "What I say unto you I say unto all, Watch," is absolutely eliminated from it, since no Christian since the close of the first century has had occasion to watch for that destruction. The sublime description of earth's dying days is robbed of all its sublimity. "The sun shall be darkened, and the moon shall not give her light," is made to mean, "Those shall be dark days;" "The stars shall fall from heaven and the powers of the heavens shall be shaken" is interpreted, "The great empires of the world shall undergo disturbances; the appearing of the sign of the Son of man in heaven is reduced to a declaration that the sign shall appear testifying that the Son of man is in heaven; the mourning of all the tribes of earth is supposed to be fulfilled in the sorrow experienced by the inhabitants of Palestine at the appearance of the army of Titus; the sending of the angels with the sound of the trumpet becomes, "Messengers shall call into the church the true disciples of Christ; and "from one end of heaven to the other" is reduced to, "from Dan to Beersheba." I certainly do not mean to impugn the honesty of other interpreters in declaring that this *principle* of interpretation is not an honest one, and is the product of that vicious but, alas! common endeavor, not to read in the Scripture what it contains, but to read into the Scripture what the reader desires to find there. In further pursuing this study, I found, from parallel passages in the writings of the apostles, borrowing Christ's phraseology here in describing pictorially the last Judgment, that they who heard him clearly understood him to refer to a future coming in pomp and power. I found that Christ himself employed almost identical language elsewhere under circumstances which forbade all doubt as to his meaning. I found the interpretation put upon this chapter, as the prophecy of the destruction of Jerusalem, unfulfilled by the events; the inhabitants of Palestine did not see in that destruction a sign that the Son of man was in heaven, but, on the other hand, remain unbelievers to this day. Christ did not gather his people into one church at that destruction; on the contrary, they were scattered to the four winds of heaven by the persecutions which followed. For myself, I am willing to leave unfulfilled prophecy without interpretation, and to say, frankly, I know not

what it means, but I am not willing to conceal my ignorance from my own consciousness by endeavoring to find the fulfillment in events which have already taken place, and which do not fulfill it, and for this purpose transform the sublime prophetic words of the Master into mere extravagances of language, calling them Orientalisms. Christ continually spoke in trope and metaphor, and the literalist always misapprehends him; but he spoke by trope and metaphor not that he might exaggerate the reality, but because the reality transcends all defining, and can only be suggested in poetic and pictorial forms.

I shall follow in this interpretation Matthew's report of this discourse, which is fuller, and more orderly and systematic in its arrangement, than that of Mark.¹

Christ has ended his public ministry as a teacher by his denunciations of the Pharisees; he has irreparably and forever broken with Judaism, and now only awaits the hour appointed for his sacrifice. We can never realize that death has marked our own beloved for its prey, even when the prophecy is written on the pale brow, the hectic cheek, the labored breath. The disciples could not believe that the death of their Messiah King was at hand. His prophecies passed with them for nothing. With pardonable Jewish pride, they pointed out to him the goodly proportions and the architectural glory of the marble temple which adorned the hill of Zion in Jerusalem. This should be, they thought, the center and heart of his kingdom. Christ sadly replied, endeavoring to prepare their hearts for the disappointment which was preparing for them, that all this glory should pass away, and not one stone be left upon another of this pride of Jerusalem. They were in too exalted a mood to catch the meaning or to accept the prophecy of gloom. To their thought, when the temple was destroyed nothing would remain worth living for, and time and the earth would come to their end. So thoroughly were the interests of mankind and the permanence of Judaism identified in their thought, that the end of one seemed to them of necessity contemporaneous with the end of the other. When they had gone out of the city, and were sitting on the Mount of Olives looking upon the setting sun and the burnished roofs and glittering spires of the Holy City, they asked him when this dread event should take place; when he would come into his kingdom, destroy Jerusalem, and bring the world to its end in the great consummation of the Judgment day. That he might make clear to them that these events were not contemporaneous, that the world should outlast Jerusalem, that a long period of sorrow and discipline must precede the era when the kingdoms of this world shall have become the kingdoms of our Lord and his Christ, this was the object of his prophetic discourse.

Do not think, he says in substance, that the end of Jerusalem is the end of the world. Before that end of the world, before I come to take possession of my kingdom, there must be a long period of deceit, false messiahs arising, wars and rumors of wars, famines and pestilences and earthquakes. These are but the beginning of that travail out of which the kingdom of God is to be born. This world-anguish is itself a prophecy of a birth of a kingdom of righteousness, of joy, and of peace. Verses 4-8. The church itself shall share in this labor pain. Four successive eras of trouble must it pass through. The Gentiles shall hate it and persecute it; the Romans shall burn its Bibles, imprison its disciples, or send them to the mines, or cast them to the wild beasts, or impale them upon lofty poles and pour oil or tar upon them, and light them, to be torches for the malignant on-lookers.² Following this, Christians shall fall into enmities one with another. They shall hate one another and betray one another to death. The persecutions by the Roman Catholic Christian of his

Protestant Christian brethren shall transcend the persecutions of Christians by the Gentiles; the fire and sword of Alva, the massacre of St. Bartholemew, the inquisition of Spain, shall exceed the cruelties of a Nero, a Caligula, a Diocletian. The age of persecution and internal conflict shall be followed by an age of skepticism and false doctrine. False teachers shall rise in the church itself, who, bearing the name of Christ, shall deny the truth of Christianity. The enemies of Christian truth shall be born within the Christian church, a Strauss, a Baur, a Kuenen. Every tenet of the Christian faith,—the inspiration of the Scriptures, the incarnation of the Son of God, the forgiveness of sins, the life everlasting, the living communion of God with his saints,—shall be questioned or denied by teachers of religion wearing Christian vestments and preaching from Christian pulpits. Last, and worst of all, iniquities shall abound, faith shall grow dim, love shall grow cold, the lines of demarcation between the church and the world shall seemingly be obliterated, and luxury shall enervate and selfishness and greed shall corrupt the church of God itself. Yet throughout all this long succession of persecutions and apostasies many shall endure faithful unto the end, and heralds shall be found who will go forth to proclaim the glad tidings of the kingdom for a witness in all pagan nations. Then, and not till then, shall the end draw near. Verses 9-14.

When, therefore, Christ continues, you see the Roman standards standing where they ought not, environing the Holy City, do not imagine that the time of my appearing is at hand, and a deliverance is near. Think not to remain housed and safe in the Holy City. Flee, and make haste in your flight. Come not down into the house to save your property, turn not back from the field to seek your garments; pray that winter may not impede and Sabbath days may not delay your escape. Think not that your Christ is coming then for your salvation; for there shall arise false christs, and false prophets, who will lull you into security for your destruction. If they tell you he is in the desert, go not forth for him; if they say he is hidden in the city, believe it not; for the Son of man, when he does come again, will not come as now, unrecognized and unknown. His coming will be instant, and it will be known of all men. As the lightning flash runs from east to west, and every eye beholds it, so will be the second coming of the Son of man.³ Verses 15-27. This destruction of Jerusalem will not be the only calamity which will precede the final manifestation of the Son of God. For wherever corruption is, there God's avenging ministers will make their appearance; wherever the carcass is, there will the eagles be gathered together.⁴ No period of peace or prosperity shall intervene between this long age of tribulation and the coming of the Son of man. No doubts shall be left in any minds whether he has come or not. Such signs and portents shall accompany his coming that not only his disciples shall welcome him, but his enemies shall behold him and shall mourn.⁵

No man shall know, no one therefore can foretell, the hour when the world's history shall be consummated in the advent of its King. He shall come to an unexpectant world as the flood came; he shall come a Judge and a King; and so close and searching shall be his judgment that those whose lives are most interwoven, the two laborers in the field, the two grinding at the mill, shall find themselves separated, the one taken and the other left. "Watch, therefore, for you know not what hour your Lord doth come."—*Lyman Abbott, in Christian Union.*

³This verse alone seems to me sufficient to refute the idea that the coming or manifestation of the Son of man, spoken of by Christ here and by the apostles elsewhere, is none other than the gradual diffusion of the spirit of the gospel in the hearts of men. No type surely could more distinctly represent suddenness and splendor than this figure of lightning.

⁴The metaphor of verse 28 is to be interpreted by Deut. 28: 49; Lam. 4: 19; Hosea 8: 1; Hab. 1: 8; etc., in which the eagle, or vulture, represents foreign armies employed by God to execute his judgment on a corrupt nation.

⁵Compare with Matthew 24: 29-31; Rev. 6: 12-17. Whatever else may be doubtful about this imagery, this much is clear: that the appearance of Christ shall be such that it will be apprehended by the worldly and the unspiritual as well as by Christ's own disciples.

REDEEMING LOVE.

CYRUS, in one of his wars, captured an Armenian princess, and, according to the cruel laws of ancient warfare, condemned her to death. Her husband, hearing of her peril, came at once into the camp of the conqueror, and offered to redeem her life with his own. Cyrus was so struck with the man's magnanimity that he released them both, and declared his purpose to reinstate them, with great power and riches, in their own country. And now, while all the courtiers and captains are praising the generosity of the great king, the woman stands silent and weeping. And when the question was asked of her,

"And what do you think of Cyrus?"

"I was not thinking of him at all," she replied.

"Of whom were you thinking?"

"I was thinking," said she, fixing her eyes all lustrous with love, shining through her tears, upon her husband, "of the noble man who redeemed my life by offering to sacrifice his own."

Is not this the true attitude of a Christian? Amid the adulation of the world, should we not think most tearfully and tenderly of the Divine Man, who redeemed our lives, not by the offer, but by the actual sacrifice of himself?—*Selected.*

Our Basket.

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

—Show us Thy presence here on earth,
Into Thy kingdom give us birth;
We would not wish or dare to wait
In better worlds a better state.

—When God is about to bestow some great blessing on his church, it is often his manner so to order things in his providence as to show his church their great need of it, and so put them upon crying earnestly to him for it.

—The first problem in all education is to awaken an appetite in the pupil; many teachers only succeed in awaking disgust. One man can lead a boy to school; but a whole faculty cannot make him learn. Many a possible musician has been spoiled by compelling her to drum mechanically an hour a day before she has learned to love music. If a man knows that there is a view to repay him when he has climbed the mountain, he will not only endure, he will even enjoy all the fatigue and privation of the mountain climb. But he must be a rare man who will clamber its rugged sides for the fun of clambering, with no hope of reward when he reaches the summit. The best teacher is not he who knows the most, but he who has the most skill in exciting the languid appetite of his pupils to know.

—It is a common mistake to suppose that a fine education unfits for the common walks of life; it is certainly a great mistake. Any man can handle a hoe better for knowing something of mechanics; any girl can cook a breakfast better for knowing something of chemistry. You cannot educate one faculty without developing them all. Many a young girl without household training has after her marriage at once mastered the art of housekeeping; her college did not teach her to cook, but it taught her to think, and the cooking followed as a matter of course. Intellectual development is physical development; by refining and strengthening the nervous system it gives power of recuperation to the body. The war statistics show that delicately-bred college boys stood the hardships of camp and field and hospital far better than roughs, whether from the wild woods or the great cities.

—We cannot skip the seasons of our education. We cannot hasten the ripeness and the sweetness by a single day, nor dispense with one night's nipping frost, nor one week's blighting east wind.—*F. W. Robertson.*

¹The limits of space prevent me from giving arguments for or against the detailed interpretation adopted in this article. The reader will find this critical discussion supplied in some measure in my Commentary on Matthew, where also the other views of the chapter are briefly indicated.

²See Lecky's "History of European Morals," and Gibbon's "Rome," for terrible accounts of the fulfillment of these prophecies.

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.

DRIFTING AWAY.

DRIFTING away, drifting away,
Are our childhood's sunny hours,
Drifting into the distant past,
Golden moments, too bright to last,
They are no longer ours.

Drifting away, drifting away,
Those joyful hours when we used to play,
Or gather at night by the mother's knee
To hear her stories with childish glee.
That mother's loved voice is now hushed for aye,
Those hours forever have drifted away.

Drifting away, drifting away,
Lengthening the distance day by day;
What joys have taken their place? I say.
Some have grown old with life's rough wear,
Some are bowed down with a burden of care,
Eyes once sparkling have lost their light,
Hair once raven is silvery white,
Steps once buoyant are tired and slow,
Hopes once exultant are now laid low;
There are broken hearts, there are bitter tears,
And blasted hopes for the future years.
Oh! it is sad, sad indeed to say
That childhood forever has drifted away.

Drifting away, yes, drifting fast
Into the ne'er-returning past;
Nothing that's earthly for long can last—
Youth and beauty must drift away,
All here is stamped with the word decay—
But oh, my friends, there is Christ our "Rock"
Standing firm though the world's foundations rock,
Standing the test of time and tide.
Safe 'neath the shelter may we abide,
So that in death we may smile, and say,
"We are drifting out to eternal day."

—M. E. Muchall, in *Christian Weekly*.

HOW THEY "SAVED THE BOY."

"JESSIE," said Mrs. Crosby to her daughter, as they sat quietly sewing, one winter evening, "Why does Harry go out so much lately, evenings?"

"Oh, because other boys do. He likes to go to the reading-room; there's always something new and fresh, you know. And now I think of it, he said that we never had any new book or anything fit to read, and if we had, he never could get near the light. Anything for an excuse, I told him."

But Mrs. Crosby twinged, as she remembered how often she had said, "Do sit around, Harry, and let Jessie and I get nearer the lamp; we want to sew."

She could not rest. Throwing on her wraps, she walked briskly down the street to the reading-room. She looked through the windows and surveyed the brilliantly lighted room. There were tables here and there loaded with books and papers, pictures on the walls, and a glowing fire in the great coal stove.

Yes, it was cosy and attractive for the boy who was sitting at one of the tables, absorbed in a book; but how she wanted him at home. It made her heart ache when as a baby he grew out of her arms, and now he was growing out of her home.

She went on; just next door there were screens and ground-glass windows, but she knew that within there were *light, warmth, and music*—the chief attractions a saloon has for the young, and she shuddered as she thought, "Perhaps my boy has even now been caught in the gilded snare." She hurried home, her mind full of new purposes. Entering the small sitting-room, she was astonished to see how dull and dark it appeared just then.

"Jessie, I think this room is dark and unpleasant, don't you?"

"Why, I don't know," looking around. "It is not quite so pleasant as Aunt Rachel's, but she has a coal stove, and they make a room so cheerful."

"We must have one, Jessie, right away."

"We can't afford it, can we?"

"Yes, if we save on something else. We will

make our old clothes do another year, and have fewer mince pies and rich cakes for the sake of making home pleasanter. What do you say?"

Jessie liked nice clothes, like every young miss of seventeen, so she asked,

"What is your object, mother; something new?"

Then from the mother's heart came all her fears.

"I tell you, Jessie," she concluded, "we must look out for Harry; we've well-nigh lost him."

Very earnestly they talked over various plans for home improvement, till footsteps in the hall announced the arrival of father and son.

The next day Harry expressed a wish to visit Uncle Howard, out on the farm, and to his surprise, permission was readily granted. Indeed, Mrs. Crosby thought it very fortunate.

Scarcely was he out of sight when Jessie built a rousing fire, opened the parlor door, and peeped into the frosty room.

"It is too pretty to be shut up all winter; but, mother, it will ruin everything to use it common."

"We will do nothing rashly, Jessie. We can't afford to ruin our best carpet and lace curtains. Boys can't always think to be careful of such things. The rag carpet up-stairs will do nicely here, and some rich-looking chintz will make pretty curtains. The pictures and the ornaments on the what-not may stay, but the centre-table must simply hold our work-basket."

"I thought Harry was to have the table."

"No; father is having one made of light wood, made like a cot-bed, with a brace that will do for a foot-rest. There's to be a large drawer in it for his 'traps,' and we'll glue on the top some dark velveteen—boys can't endure a spread—and a border of moulding; it will be capital. Father is animated over it, and is going to get a hanging-lamp, with a shade, that will light the whole room; and what is more, he will put the cost of a new overcoat into a coal stove."

"How good of him! We shall take so much comfort. What about the furniture?"

"We'll cover it with brown holland first, then make pretty, frilled covers to match the curtains. There's a handsome piece of cretonne at the store, that I know Harry likes, and father is going to bring it up to-day. I lay awake last night and planned everything. We can afford books and periodicals, if we give up table delicacies, and Harry loves books so!"

It was a busy week, but how they enjoyed it. It was strange how many things they thought of "that Harry liked." Poor boy! his preferences had never been considered before.

The old stage rattled in from the country, bringing Harry home, on his birthday, just as the family were eating dinner. He forgot even the present he was expecting, in telling of the grand times he had had.

"Such a house!" he exclaimed, "one dares to take a long breath without fearing to burst the rooms!" giving an involuntary glance around the apartment.

"Oh, by the way," he continued, recollecting the day, "I thought I should find a necktie or something by my plate, seeing I'm fifteen to-day—guess you forgot."

"Your present, my son, is a pleasant room to read in; you'll find it in the parlor."

Harry threw open the door, and stood fixed with amazement. The great coal stove, with its rosy fire gleaming through sheets of mica, and the warm, bright curtains, first met his gaze. "Oh, land of liberty! did I ever!" he exclaimed, a broad grin illuminating his face.

"Oh ho! there that's pretty *calico*! I wanted mother to get a dress like it, but she's dressed up the windows and chairs. And this stove! ain't it jolly?"

"This table and hanging lamp are for your especial benefit, Harry, also this drawer."

Harry pulled it open, and found a medley; paper, envelopes, pens, pencils, rules, pen-wipers, blotters, scratch-books, and ink—black and red—for, as Jessie said, "Boys like to make fancy letters and such things, and a little colored ink is quite an attraction." Harry was bewildered.

"How did you ever think of it, mother? I've wanted something like this so long. I shall feel as if I had a *place* here now. I don't know how to thank you."

"Just stay here and enjoy it, that will more than pay us. We have missed you evenings, Harry, and have made this 'place' for you and your young friends. We shall have new books soon, and we hope you will learn to love this place."

"It's so much nicer than the reading-room, that I shall never want to go there again; and if I did I'd be ashamed to own it, after you have done all this for me. But don't you fear; I shall love to stay at home, for this pretty room is the best place in the world."—*Church and Home*.

GOSSIP.

"WHAT is the cure of this social vice?" asks the *Home Journal*, and then answers, that it is "simply culture,"—that culture which gives food for thought, and creates an interest in true, and beautiful, and substantial things. Idle gossip about persons and the trifling events of a neighborhood comes oftener from mental vacancy than from malignancy or ill-nature. "Good-natured people," says the *Journal*, "talk about their neighbors because, and only because, they have nothing else to talk about. Gossip is always a personal confession, either of malice or imbecility, and the young should not only shun it, but by thorough culture relieve themselves from all temptation to indulge in it. It is low, frivolous, and too often a dirty business. There are country neighborhoods in which it rages like a pest. Churches are split in pieces by it. Neighbors make enemies by it for life. In many persons it degenerates into a chronic disease, which is practically incurable."

Special Mention.

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

THE FUTURE OF TURKEY.

THE continued existence of this effete power is a notable indication of the difference between modern and ancient, or even medieval, politics. A power similarly situated two hundred years ago would quickly have fallen a prey to the ambition of the nearest military rival. But while the government of Turkey is inimical to the ideas of modern Europe, and its policy is thoroughly detested by all the civilized nations, the fact remains that they desire the prosperity of the people, and the reform and the permanence of the government. England and France are opposed to the conquest and absorption of the Turkish empire by Russia, not wholly because the latter would thus be given a preponderance, but because they are convinced that Russian rule would be no better for the people than Turkish. What England and France desire for the people who are under the rule of the Sultan is, that they shall become prosperous and develop their resources. The United States is more valuable to England than her Indian and American possessions combined; they yield her a greater revenue of every species of wealth. If the splendid agricultural, mineral, and other resources of the Turkish empire were developed as American resources are, the coffers of England would receive a large share of the revenue. Her manufacturers, merchants, and ships would receive a vast addition to their trade. And that was the vision which Lord Beaconsfield opened before the British public as the result of the treaty of Berlin. In an article in the *Princeton Review*, George Rawlinson, the oriental historian, thus describes the hopes of England on the conclusion of that treaty:—

"The waste places of Asia Minor and Mesopotamia were to be converted into fruitful fields; commerce was to flourish; brigandage was to cease; the leopard was to lie down with the

lamb, the Koord with the Armenian, the Bedouin with the Maronite and Druse; English capital was to flow eastward; English colonies were to spread themselves over Anatolia and Syria; manufactures were to spring up, agriculture to revive; a network of railways was to cover the land; the trade of India, deserting the line of the Red Sea and the Suez Canal, was to pass to the Mediterranean by way of the Persian Gulf and the Euphrates Valley rail; commercial routes were to be established which would carry the cottons of Manchester and the hardware of Birmingham and Sheffield into the heart of Asia; and a renovated Turkey, in close alliance with Great Britain, was to become the worthy associate of the latter in Asiatic improvement, progress, and civilization."

This would seem to be a reasonable prospect, though a bright one. Within a little over one hundred years, Turkey has lost possession of the Crimea, the wheat garden of Russia. She has lost Greece, and three-fourths of her other possessions in Europe. In Africa she has lost Egypt, Algiers, Tunis, and she will soon lose Tripoli, her only remaining possession, and thus be driven out of that continent. In Asia she has lost the whole region between the Black Sea and the Caspian, and holds but nominal control in the larger part of Arabia. But she still retains possession of the most admirable commercial center in the world, and the soil and climate of her remaining European and Asiatic possessions are unexcelled. The valley of the Euphrates is still as rich in agricultural resources as it was when it sustained the great Chaldean empires of Babylon and Nineveh. Damascus remains the nucleus of a region of vast possibilities, and even Palestine, now a yellow desert, is susceptible of reclamation. The advantages of location which led Solomon to build "Tadmor in the wilderness," are as potent now as when Zenobia made it the capital of an empire which rivaled and defied Rome. With the exception of Egypt, the Turkish power remains the owner of the Eden, in the eastern part of which God planted the home and the cradle of man. But the whole of this splendid region, from the Danube to the Persian Gulf, might as well be a desert, so far as it has any value to the world of mankind.

Mr. Rawlinson sets forth the elements of this desperate condition of the Turkish empire. Fully one-half of her population consists of subject tribes who groan under the heel of her brutal despotism, and who desire nothing so much as her overthrow. Her government is nothing but a machine for grinding exactions, and her justice is a system of shameless bribery. The peasant cuts down his fig-trees and digs up his vines, because they afford a basis for extorting from him twofold more than they produce. The Sultan sells out his provinces for the bribes of the pashas, and the pashas retail out the sub-districts to the highest bidder, and the tax-gatherer seizes all he can grasp in order to recoup his bribe-money, and make his fortune. The government has been bankrupt for ten years, and can never borrow another dollar from the capitalists of Europe.

Such a condition of affairs cannot long continue. It would not continue for a year but for the mutual jealousies of the European powers. What will the end be? Mr. Rawlinson thinks that France can take Tripoli, England can take Egypt, Austria can push on down to the coveted Salonica, the Thessalonica of Paul, and Russia can take the remaining territory east of the Tigris, without any of them crossing the purposes of the others. But who shall have the keys of the Bosphorus, and who shall command the valley of the Euphrates, where the great inter-continental railway is to be built? These are the problems to which European statesmanship can afford no answer.

It is plain that Europe has given up all hopes of the moral and political regeneration of the Turks. That last hope has been abandoned since their refusal to profit by the disasters of the last Russian invasion, and the immunities secured by the treaty of Berlin. If a successor

to the control of Constantinople could be agreed upon by the European powers, the change would come without delay. The solution probably lies in the ambition of the Germans for the complete unification of their race. If the Hungarians would consent to accept European Turkey, Grecian Asia, and the Bosphorus, and permit Austria to gravitate to her own kindred, that would solve the problem, and such is evidently the thought lying in the German mind.—*Interior.*

AN INTERESTING REGION.

Nor the least interesting feature of the British advance in Egypt lies in the historical associations of the ground traversed. The march of Gen. Wolseley is through the old land of Goshen, where for four centuries the Israelites served the task-masters of Egypt. The route by which they left it on the journey to the Red Sea crosses that by which the English are now pressing forward. Mahsarah, twelve miles west of Ismailia on the fresh water canal, the scene of a recent British victory, is believed to be the ancient Raamses, and Tel-el-Kebir, near the junction of the Cairo and Zagazig branches of the same canal, Pithom, the two treasure cities built for Pharaoh by the children of Israel, mentioned in Ex. 1:11. The sites of Pibeseth and Aven, mentioned by the prophet Ezekiel, are now known, the first as Zagazig and the second as Heliopolis, near Cairo. Of the latter, once a great city, nothing now remains but mounds and a solitary obelisk. But in modern times it witnessed the final overthrow of the Mamelukes by Napoleon, and gave occasion for his well-known apostrophe, "From the summit of yonder pyramids forty centuries look down upon you."

A considerable portion of what was once the land of Goshen is now covered by Lake Menzaleh; but it is known that in this part of the delta stood Succoth, Etham, Pihahiroth, Baal-Zephon, and Migdol, while in its western part were the cities of the Hyksos, or Shepherd Kings, who ruled over the delta for five hundred years, one of whom Joseph served, and of whom we know almost nothing save the names. All over the delta are scattered tumuli and the massive ruins of cities where weary Israel wrought at a time when the ancestors of the present conquering hosts were savages in the woods of Britain.—*Interior.*

IN CONSTANTINOPLE.

THE laws exist, but are not enforced. It is nobody's business to enforce them. Property is yours to-day, mine to-morrow, and a week hence it may be Mahmoud's, or Safnet's, or Ahmed's. The one thing permanent among us is the watchful jealousy of the various nationalities. It is the different consuls that keep order here, not the Turks; and were it not for this protection, Europeans could not live in Turkey. The Turks are indifferent tradesmen. Nearly all the shops in Galata, and the whole of those in Pera, are kept by Europeans. The Greeks are the chief traders, though a smart business is done by the Levantines. The most fashionable shops are French, but there are a few first-rate English and American ones. A large class of Turks hawk their wares in the street. They are for the most part fine, stalwart, civil-spoken men. They shoulder enormous baskets containing cheeses, creams, fruits, vegetables, and many other comestibles, and furnish more than half the aliment of the city. The habits of these men are very simple; they live chiefly upon bread and fruit; but they also know the secret of the *pot au feu*, and often I have seen a knot of them, after their day's work, grouped under a shed, or on a green spot of earth, mixing the "savory mess"—you will perhaps be shocked to hear the pot contains vegetables (of onions a large share) stewed in oil! A somewhat strong-tasted mutton called Karamani is the favorite food of the Turkish upper classes. Paliff is also an everyday dish, wherein Europeans also delight. The chief fault of the Turkish cooking is the enor-

mous quantity of grease and fat consumed, and the excessive sweetness of many of the dishes.—*Temple Bar.*

THE CHICAGO, BURLINGTON, AND QUINCY RAILROAD.

THE following description of this celebrated route, clipped from one of our exchanges, is a just tribute to an enterprising, accommodating, and deservedly flourishing company, whom it is a pleasure to commend for their uniform courtesy to the traveling public, and their exceptional ability in managing the affairs of such an immense enterprise:—

Call the roll of great Western cities—Chicago, St. Louis, Kansas City, Peoria, Burlington, Quincy, St. Joseph, Keokuk, Rock Island, Davenport, Des Moines, Atchison, Council Bluffs, Omaha, Lincoln, and Denver. All here, and all on the lines of the Briarus-handed, hundred-armed Chicago, Burlington, and Quincy Railroad. Ask for all the richest regions in the six grandest States of the American Great West, and they all respond: Here, along the lines of the Chicago, Burlington, and Quincy. Inquire for the most glorious health and pleasure resorts upon the globe, and the answer is: In Colorado at the western end of the Chicago, Burlington, and Quincy.

To the traveler, on business or for pleasure, going from the East to the West, this is the only through line. To the journeyer from the great lakesides to the Rocky Mountains, this is the only line, direct, owning its road clear through, and running its own cars. From Chicago to Denver, it is the first and only through line, and by many miles shorter than any of the broken and disjointed competing routes. To the grand scenery and health-giving air and medicated waters of the Rocky Mountain Wonderland, it is the only direct route under one management. To the eastern seeker for a home and a bonanza fortune, it affords the shortest, quickest, cheapest, and best route to the broad valleys and prairies, the free pastures and grain fields, and the daily developing mines of the marvelous far West. To the Eastern and Southern summer tourist and refugee from torrid heats and lowland miasmas, it presents the most direct and luxuriously appointed highway to all the glorious loitering places of the American Alps, where snow-capped peaks are ever in sight; where every breath is full of vigor; where the eye and heart may feast on all that is most sublime and magnificent in mountain, valley, lake, river, cataract, crag, and canyon; and where Nature, from her strange, hidden laboratories, pours forth her wondrous healing floods, that need no angel's pinion to stir them, as did Bethesda's pool of old, to give them potency for the relief of human woes. To the Colorado cattle shipper it offers by far the most direct and convenient line to the great markets of the world.

To everybody and anybody, bound from anywhere to anywhere else; to trans-continental tourists, as well as to local shippers and journeyers, the Chicago, Burlington, and Quincy Railroad offers every inducement and accommodation. It is the business man's route between the East and West. It is the artist's and tourist's route to all that is most gorgeous in scenery on the continent. It is the home-seeker's route to millions on millions of acres of free farming and grazing lands. It is the stock-raiser's route to cattle ranges and sheep pastures that cost nothing and are only fenced by the horizon. It is the fortune-hunter's route to all the bonanza mines, present and to come. It is the invalid's route to the world's most glorious sanitarium.

—Never exhibit anger, impatience, or excitement when an accident happens.

—The fear of God and the love of God are the centrifugal and centripetal forces of the moral universe, holding the creature reverently distinct from the Creator, yet compassing the child about with everlasting love.

The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 19, 1882.

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

EDITORIAL CORRESPONDENCE.

GOOD FOR THE EAST.

THE readers of the REVIEW are already made somewhat aware of the interesting phase which the Sunday question has assumed in California. The idea that Sunday as a religious institution would ever attract the attention of the people of this nation as a political question, has by many persons for many years been scouted as utterly delusive and chimerical. But suddenly all ground for skepticism on this point has given way beneath their feet; for in one State, already, that which has been formerly esteemed but a wild conjecture, has become a reality.

Many attempts are made to disguise the movement as merely a civil measure, a police regulation, a sunptuary enactment, temperance reform, etc. But the two political conventions of this State have, with childlike simplicity, taken action upon the question, utterly oblivious to these thin disguises. The California *Christian Advocate* says of the action of the Democratic State Convention calling for the repeal of the Sunday law, that it "is a most alarming and ominous assault upon the very foundations of our holy religion." And the Republican State Convention, as noticed last week, introduced nothing into their Sunday plank to show that the day was to be treated from any other than a purely religious standpoint.

The civil code of California guarantees to every one the right to rest on Sunday by making that day a legal holiday. The penal code assigns penalties to the desecration of the day as an "offense against religion." It is over this latter law that the contest is to be waged. The former is not in question, nor its provisions disputed. But the civil code secures a rest-day to every workingman who is disposed to take it. The clamor for the enforcement of the Sunday law of the penal code can therefore have for its object nothing else than the enforcement of Sunday as a religious institution.

The issue is thus clearly defined; and politics and religion are linked hand in hand. Our brethren everywhere will be interested in the progress of the struggle here; for the same question will have ere long to be met in other States. The brethren in California are alive to the issue, and anxious to strike the most effective blow in behalf of the truth. It has therefore been decided to issue for ten weeks, till after the election, Nov. 6, a four-page weekly *Campaign Supplement* to the *Signs of the Times*, to be circulated by thousands. This *Supplement* will be a complete history of the movement, a record of positions taken, reasons urged, spirit manifested, etc., besides containing a full exposition of our views upon which this movement has a bearing. Sabbath-keepers everywhere will be interested in its contents. The price of the ten numbers will be only 30 cents; four copies, \$1; one hundred copies, \$20.

Much matter will of course be given in this which could not, consistently with the amount of other general matter, be given in our regular papers. The only way to obtain it, will be to subscribe for this *Supplement*. We shall be surprised if thousands of copies are not called for east of the mountains. Let the orders come in. Do not wait till the campaign is over or half over before you

decide in this matter. Take it on the wing, when you will feel greater interest in it, and consequently derive greater profit from it. Therefore let the motto be, Now! Before you put this paper out of sight, have your subscription on the way to this Office. Address, *Signs of the Times*, Oakland, Cal. Sums less than one dollar can be sent in two and three-cent stamps. The first number is already issued, and orders can be filled at once. U. S. Oakland, Cal., Sept. 8, 1882.

THE LAST RESORT.

THE Scriptures plainly bring to view a Sabbath reform to be accomplished in the last days. It is a matter of prophecy that, in the time of the end, the professedly Christian world generally would be trampling the Sabbath under their feet, so that it would be a part of the special work of the true ministers of Christ in these last days to call upon men "to turn away their feet from the Sabbath;" and as a marked characteristic of those who receive the truth, it could be said, "Here are they that keep the commandments of God."

A comparison of the creeds of Christendom with the word of God, shows readily enough the reform that is needed. The seventh day has been torn from its position in the decalogue, and another day has been made to usurp its place. All this must be reversed. And the work is already well under way. Over a quarter of a century ago it was begun by a few earnest souls upon whom the light of the prophecy had dawned. Accessions have continually swelled the ranks. The strength of the Scripture testimony and the clearness of the argument for the true Sabbath have appeared more and more clearly, and the utter lack of foundation for the Sunday institution,—Scriptural, historical, logical, and even inferential,—has become equally conspicuous.

About thirty thousand persons are now standing boldly forth as the defenders of the true against the claims of the false. Most of these were formerly in the Sunday-keeping ranks, but from the clearness of the light, have changed sides. And there are "more to follow." What can the advocates of Sunday do? In the Scriptures they find no support for their institution. History is against them. Their defenses prove worthless. Their guns are spiked. They, too, could join those who accept the truth; but they will not. There is left them only that to which error is ever fain to resort, after all else fails,—human legislation.

DO PROTESTANTS KNOW?

WITH all Protestants we rejoice in the grand Reformation so auspiciously begun in the sixteenth century. "Justification by faith" as a ground of acceptance with God, and "the Bible and the Bible alone as a rule of faith and practice," were truths which constituted a most precious boon to Christendom, groping its way amid the darkness and errors of papal superstition.

But it would be a marvel of marvels if in any such movement all truth was discovered at once. It ought not to surprise us—nay, should we not consider it absolutely certain?—that some truths would be left to be brought out by the research of subsequent generations, and that they would from time to time discover relics of superstition not yet discarded, and new steps to be taken in the same work of reform.

Truth is progressive. Said the devoted Robinson to the pilgrim fathers, as they were about to embark from Leyden, in 1620: "I am verily persuaded, I am very confident, that the Lord hath more truth yet to break forth out of his holy word." And of the incompleteness of the work of the Reformation yet discernible among Protestant sects, A. Campbell, in his work on Baptism, p. 15, says:—

"All of them retain in their bosom, in their ecclesiastical organizations, worship, doctrines, and observances, various relics of popery. They are at best a reformation of popery, and only reformations in part. The doctrines and traditions of men yet impair the power and progress of the gospel in their hands."

No consistent Protestant, certainly, can wish to retain any doctrine or institution of that great anti-Christian system, against which the noble men of the sixteenth century "protested," and in so doing gave birth to that division of Christendom to which he considers it an honor to belong. And every sincere Protestant will be glad to learn if there are still features of his faith or practice which had their origin in the great Romish apostasy, that he may renounce and discard them.

There is one institution warmly cherished in all the Protestant world, of the origin of which the mass of religionists are very little aware—an institution of the papacy, which has been foisted into the creeds of almost all Protestant denominations, and retained under the mistaken idea that it is sanctioned in the Scriptures. We refer to the observance of the first day of the week as the weekly Sabbath. Till this is discarded, and the church returns to the observance of the seventh day, the Sabbath of the Bible, the rest-day of the decalogue, the reformation will not be complete. Multitudes are not aware that Sunday-keeping is a papal ordinance. With many a knowledge of this fact has been sufficient to lead them to turn from it, as promptly as they would from the worship of images, or the offering of masses for souls in purgatory. It is not the object of this article to give the evidence that the Sunday-Sabbath is of papal origin. We here simply call the attention of Protestants to the fact that it is so. And it is a fact which *all Protestants ought to know*. If they wish to cherish an institution of the papacy, let them do so understandingly. Abundant evidence on this point will be given in these columns hereafter. It is a truth which must and will be loudly heralded through all Christendom.

MICHIGAN CAMP-MEETING.

WE wish to make a special appeal to those expecting to attend the next Michigan camp-meeting, which is to be held at Lansing. This will be a most important meeting. The annual meetings of the Conference, the tract and missionary society, and the Sabbath-school and health and temperance associations will all be held in connection with it. It is the regular annual meeting for the whole State. Michigan is the great central Conference of our body, and it contains many more of our people than any other Conference.

This meeting is to be only five days in duration. We want it to be an excellent meeting,—one which will give especial encouragement to the people of God. We want all the business to be properly attended to; we want to see backsliders reclaimed, and sinners converted to God. We want it to be a season long to be remembered; one to which our people may look back with pleasure because of the encouragement received from it.

At the request of Eld. Fargo, we have written several times in reference to promptness in attending this meeting, and the importance of staying till the close. The meeting commences Wednesday night, and closes early Tuesday morning, really holding but five days. There will be a great amount of business to attend to, a large number of ministers to be settled with, many important meetings to be held, and a great work to be accomplished.

We cannot hope to get through all this successfully, unless we make the very best improvement of our time. We cannot receive the greatest spir-

itual benefit, unless all of our people come at the beginning and stay till the close.

As we have said before, the business of the meeting should commence Wednesday night, and the preliminary meeting of each organization should be held, and committees appointed, before the preaching service at 10:30 on Thursday.

The auditing committee should commence its work early on Thursday, and get through as expeditiously as consistent with thoroughness and the faithful performance of duty. By careful improvement of the time, the business may be nearly all finished before the Sabbath, and we may then have the latter part of the meeting for the especial spiritual benefit which our people so much need.

It has been intimated to me by several ministers, that our Michigan brethren cannot be held through Monday; that they are bound to go home as soon as Sunday is past. I have been very loth to believe this of the Michigan brethren, but I want to make a last appeal to them on this special point to come prepared to remain through Monday.

At this very writing, on the Pennsylvania camp-ground, we have just closed our special religious meetings of Monday, and I do not think there is a person on the ground but will say that it was the best meeting we have had during the whole camp-meeting. This fact has been seen, over and over again, during the present season. I might mention nearly all our Conferences where this has been tried the present season, and our Monday meetings have been the best of all.

There are many reasons why this should be so. The brethren just get fairly warmed up after three or four days of earnest labor and preaching. After the rush of Sunday is over, we want a day to finish up the work,—to perfect what was well started on the Sabbath, and leave a solemn impression upon the minds and hearts of the people as they return to their homes. We need proper time for baptism and to close up the work in all its branches. If a large number of our brethren go home, it ruins the meeting.

We have probably attended more than one hundred and fifty camp-meetings; we have seen all ways tried; and, on the whole, we find no plan so good as having our meeting close Tuesday morning, with a good stirring religious effort on Monday. We rarely fail to have a large baptism, conducted in quiet, and an excellent impression left. Now we appeal to our brethren in Michigan to give this matter a thorough trial. Is it asking too much of them to try this plan which has been successfully tried in so many places in other Conferences? Try it once, brethren. Give it a fair and honest trial, and if you do not find it as we say, we will promise never to ask you to repeat it. Will you not regard our earnest plea this once?

Come, brethren and sisters of Michigan. Have your tents up on Wednesday, and stay through Monday. Come, seeking the blessing of God, and let us see if we cannot have a precious blessing.

GEO. I. BUTLER.

NOTES FROM ITALY.

THE following is extracted from a private letter from Eld. S. N. Haskell, dated Pisa, Italy, Aug. 15, 1882, written to Eld. Geo. I. Butler, by whose permission these notes are taken:—

"Here I am *en route* for Naples, where I intend to spend next Sabbath. While waiting here I visited the great cathedral, saw their morning worship at about five o'clock, the leaning tower, and the baptistry which was moved here from Constantinople seven hundred years ago. This latter furnishes proof that their ancient mode of baptism was immersion.

"But the most interesting time I have had since

coming to Europe was among the Waldenses last week and the fore part of this. I learned from them many interesting facts in their history. They are the most intelligent, clear-minded people that I have seen for many a day, and they had the clearest understanding of the Bible. One family told me that some of their ancestors kept the seventh-day Sabbath. Two new ones promised to meet on the Sabbath. Some of these people are men of property.

"I could not talk directly to them through Bro. Gardner; but he would speak to them in French, and they would put it in their own language. I never saw people try any harder to understand than they did. We spent hours reading the Bible together, and letting scripture explain scripture. It required but little talk to do this. It seemed to me I had the special help of the Spirit of God in using the French Bible. I cannot write you particulars. I found that most of these men understood French and Italian. They speak a kind of mixed language. I found two who understood some English. One could talk it quite correctly. He had also educated his son in English.

"I never realized that intelligence, civilization, and a desire for learning were a result of the Christian religion as I realized it while among this people. Could I have remained another week, visiting from house to house and holding family or neighborhood meetings, a number would have been baptized and a small church could have been organized. Here was our sister Revel, who had kept the Sabbath for eighteen years, notwithstanding fierce persecution from her husband. The girl who worked for her many years, also kept it. Another person who had read *Les Signes* had also commenced to keep it. I think his wife and son and two of his neighbors will soon keep it with him. I could not keep back the tears when I saw how eager they were to understand the truth, and how difficult it was to talk with them.

"I tell you, Bro. Butler, it is so good to labor for souls who want to be saved, that had I an interpreter I should want to remain with them some time. It is soul-refreshing. When we engaged in prayer with the families which I visited, some prayed in French, some in Italian, and I in English; and when we arose nearly all were weeping. There is a great contrast between these and some Americans who do not want to know any more, and even some Sabbath-keepers who are 'rich and increased in goods.'

"Oh, if we had some young men and women who would give themselves to the work of God, there are fields in Europe, all ripe for the harvest, ready for them. Not a great company will be gathered from any one place, but from the descendants of those who stood so stiffly for the truth in times of persecution there will be a remnant gathered. In talking with these people my feelings many times overcame me, and the tears would flow.

"In Italy the laws touching religion are as favorable as in America, so far as I can judge, providing you keep clear of politics. Catholicism is the religion of Italy. Those who are not Catholics are more infidels, freethinkers, than anything else; yet there are Protestant churches. No collisions occur between the Catholics and them. From what I have seen, the Protestant religion is less in degree here than in America. Protestant churches are acknowledged by the government, and receive support from it. Then there are various dissenters who have to shirk for themselves; as Baptists, Sabbath-keepers, etc.

"Steps should be taken at once to have some one come here to labor. I am certain that in a short time much means might be raised here. I have become acquainted with some among the Waldenses who seem to have property, and judging

from the character of the men, they would aid materially in the work. Yet a mission here could never be self-supporting.

"We ought to have an office for publishing in German and Italian, so as to be able to employ occasionally promising young men and women of these nationalities. A few months' drill in connection with Americans of experience would qualify them to labor among their own people. I can pick out two or three Italians among those I visited, who to all outward appearances are just as promising as any young men in America, who, I think, would be anxious to give themselves to the work. But they need an experience in connection with American Sabbath-keepers; and this might be obtained here at a trifling expense."

PARTICULARS OF THE DEATH OF DR. RIBTON.

WE have learned directly from sister Ribton the details of the terrible massacre of her husband and two Italian brethren at Alexandria the 11th of last June. It appears that a plot had been laid by Arabi Pasha to massacre all the Europeans at Alexandria Sunday afternoon, while they were out promenading or riding with their families. Arabi had previously circulated the assurance that as long as he had command, the Christians should have protection, and they were thus taken unawares.

Several Italian brethren were in the habit of meeting at Dr. Ribton's house each Sunday afternoon to select publications, and then take them to the vessels in the port to distribute them. The two Sundays preceding June 11, they had not gone out because of the threatened difficulties at Alexandria, but affairs having assumed a more peaceable aspect at the time of which we speak, they ventured out. Three Italian brethren, Dr. Ribton and his daughter, and a lady friend, made up the company. The riot commenced in some parts of the city soon after they left the house, about 4 o'clock P. M., but they knew nothing of what had occurred until they had returned from the vessels. On landing, they learned that a riot had taken place during their absence, but they were not aware of its gravity until they found themselves surrounded by a mob of furious men in the great square of the city.

Bro. Rupp, who ran into a police station for help, was immediately killed by the bayonets of the soldiers. Dr. Ribton fell dead under the blows of Arab clubs. Nina Ribton saw her father fall, and she herself was badly beaten by the infuriated Arabs. But one of them finally compelled her to follow him, and she at last found a refuge in the house of a sheik until 9 o'clock in the evening, when she was taken home disguised in an Arab veil. The poor girl had to pass through streets marked with pools of human blood, and strewn with broken implements of all sorts used in the *mêlée*. When she reached home, she found her own garments and shoes stained with blood.

Two long days of terrible suspense passed before sister Ribton and sister Rupp knew the whereabouts of their husbands, when they learned that their bodies, with that of Bro. Allegretti, were at the Arab hospital. Bro. Rupp was easily recognized, as he had not suffered from the mutilating blows of Arab clubs, nor had he, like many of the victims of this terrible massacre, been dragged through the streets of the city on his face. But Dr. Ribton had been treated in the most brutal manner in both these respects, and was with difficulty recognized by his nearest friends. The bodies were taken from the hospital and given a decent burial.

Sister Rupp with her husband's family have found a refuge in the island of Malta. Sister Ribton, her daughter, and the little girl of Bro. Allegretti,—the sole member of his family living,—have

succeeded in reaching Dublin, where sister Ribton has relatives with whom she is staying at present.

We can well believe that this sudden and great sorrow has fallen with crushing weight upon the widow and fatherless, and that they feel, as sister Ribton says, stunned and stupefied by the blow. Our hearts are moved with deep sympathy for them in their great bereavement, and we pray the God of consolation to comfort their hearts, bind up their wounds, and sustain them by his grace.

A. M. OYER.

Bâle, Switzerland, Aug. 25.

THE ILLINOIS CAMP-MEETING.

THIS meeting was held on the fair-ground in the suburbs of Watseka. About two hundred of our people were in regular attendance. The weather was all that could be desired for such an occasion. The regular services commenced Wednesday morning, and continued unbroken until the following Monday night. The meetings increased in interest from first to last. The ministers from abroad were Elds. E. W. Farnsworth, S. H. Lane, and the writer.

From the commencement, the preaching was to the point of bringing all to see the dangers of the present time, and directing the mind to the personal duties so solemnly binding upon all who profess the third angel's message. The blessing of the Lord seemed to attend the word spoken, and many were moved to seek a deeper consecration to God than ever before.

Especially was the help of the Lord felt in the Sabbath meetings. In the afternoon thirty or more youth started in the service of the Lord. Twenty-two of these were baptized on Monday. One thing was much regretted after the good Sabbath meetings closed, and that was, that so many of the children of those present were suffered to remain away from the camp-meeting. I think I never attended a camp-meeting where so few youth and children were present as at this one. This is not as it should be. Parents should provide a way for the children to attend such gatherings, that they may be influenced to take a stand for God and his truth.

The citizens of Watseka and the surrounding country gave us a good hearing each evening, but on Sunday the large pavilion 60x100 feet in size was well filled, to listen to some of the prominent points of doctrine cherished by us. Many expressed themselves well pleased, and some said they were satisfied that we had the truth. A few were heard of who said they should go home to observe the Lord's Sabbath hereafter. The editor of the *Iroquois County Times* gave us a very favorable notice, a part of which we here insert:—

"The gates stand wide open, and the invitation is extended to all the inhabitants of the earth. The fair-ground never looked fairer; the premises have been entirely cleared off, and not a vestige of rubbish is permitted to mar the beauty of the place. Thirty square tents (what used to be called officer's tents in the army) have been erected, encircling the tabernacle, which is a spacious canvas, large enough to accommodate fifteen hundred people. Such is the camp of the Adventists at the fair-ground.

"The meetings began last Wednesday morning, when Eld. S. H. Lane, of Indiana, preached the first sermon. Three services have been held every day since, and will thus continue until next Tuesday evening.

"The number of those encamped upon the ground is even larger than occupied the Methodist camp. The order is perfect, and everything seems to be done with a regularity that would delight an old soldier. The Adventists do not array themselves in costly raiment nor adorn their person with jewels. They do not use strong drinks of any sort; they eschew tobacco and abhor pork, but are a plain, clean, tidy, honest, earnest, and sturdy Christian people. Watseka may well feel honored by their presence, and we hope

their stay among us will be agreeable and profitable to them, and that they may ever cherish pleasant memories of their sojourn in Watseka."

Monday evening, after a discourse on the duties of the gospel minister, Bro. C. H. Foster was solemnly set apart to the work of the ministry by the usual method of prayer and laying on of hands.

We believe the Illinois camp-meeting for 1882 will result in good. All who will go from it to live out the truth better because of the privileges of the meeting, will be prepared for the startling events about to transpire. Those who do not do this cannot hope for the favor of God. May the Lord help the brethren of Illinois.

J. O. CORLISS.

PENNSYLVANIA CAMP-MEETING.

THIS meeting was held, according to appointment, on the ground of the Agricultural Society at Olean, N. Y., Sept. 5-12. There were thirty-six family tents pitched on the ground, but these proved to be entirely inadequate for the accommodation of those who attended, and the buildings of the Society furnished the necessary additional room, so that all who came were well and comfortably accommodated. There were between three and four hundred brethren on the ground, a good share of whom came at the commencement of the meeting and remained till the close.

The meeting for the organization of the Conference was held on Tuesday evening, and the business meetings of the other societies also followed at an early stage in the meeting, so that nearly all the business was transacted before the Sabbath. This we regard as a matter of decided importance, so far as the success of the meeting is concerned, as by this means the last days of the meeting can be devoted almost entirely to its spiritual interests.

Elds. Butler and Stone arrived on the ground Wednesday night, and from that time took the burden of the public labor until their departure on Monday afternoon. For a time it seemed quite difficult to arouse the people from the spiritual coldness and indifference which seemed to rest upon them; but gradually the plain and searching testimony of the servants of God, accompanied by the influence of his Spirit, seemed to melt its way into hearts, and on Sabbath afternoon a deep feeling pervaded the congregation. About thirty came forward for prayers, many of whom were seeking the Lord for the first time, and as they testified to their desire for his blessing, the Spirit of God seemed to rest upon the meeting in good measure.

Sabbath morning, the Sabbath-school was held at the usual hour, and was attended by all on the encampment, with a good interest in the exercises.

The nine o'clock service on Monday was devoted to an ordination sermon from Bro. Butler. This was followed by the ordination of two of our brethren, D. B. Oviatt and J. E. Robinson. Throughout the service, a deep solemnity seemed to rest over the place, and at its close many were in tears.

While this tender spirit still lingered, another sermon followed; and the earnest, searching testimony seemed to find a lodgment in hearts prepared for it. At its close, a large number responded to the invitation to go forward for prayers, and with weeping rose to bear witness to the moving of the Spirit upon their hearts. The entire services of the forenoon were of this character, and we enjoyed a precious season,—one long to be remembered by those who shared its blessings.

After a discourse on baptism in the afternoon, sixteen were buried in baptism in the Allegany River, which ran just in the rear of the camp. A large concourse of people witnessed the rite; but

there was no manifestation of irreverence, and the occasion passed off quietly and pleasantly.

One remarkable feature of the meeting was the interest manifested by the people of that vicinity to attend the meetings. From the first public evening service on Wednesday evening, a good congregation was in attendance, the tent being well filled each evening. The attendance on Sunday was not as large as at some of our former meetings, but those who came, came to listen, and many manifested a deep interest in the things which they heard, and expressed the desire that the meetings might continue. Canvassers for our periodicals and with tracts waited upon the people as they dispersed from the services. A larger number of subscriptions was taken than usual, and many tracts were sold and distributed.

Situated in close proximity to the oil territory, and surrounded by large numbers of tank builders, who are usually regarded as a very rough class of people, it was predicted that our meeting would certainly be interfered with and disturbed by this rough element; but from the very beginning, the best of order was maintained. Indeed, we have never seen a more orderly camp-meeting in any locality. The local papers gave favorable mention of our meeting, and as far as we could judge, an excellent impression was made upon this community, where our people were before unknown.

Another encouraging feature of the meeting was the spirit of liberality manifested by our brethren in donating to the different branches of the work. At the early meeting on Monday morning, Bro. Butler presented the needs and financial condition of the Publishing Association, and gave opportunity for those who desired to do so to subscribe for stock in the Association. Although no special effort was made in this direction, further than the plain statement of the necessities of the institution, and the importance of our brethren manifesting their faith by giving liberally for the support of the cause, \$3,240 in stock was subscribed by those present. Several of our more able brethren were not there. This, with donations to other enterprises, made a total of over \$3,500 donated on the ground.

After the service Monday evening, fearing that the threatening clouds would bring rain, the large tent in which our meetings were held was taken down, so that our farewell meeting was held in the open air, at 5:30 Tuesday morning. After the social meeting, in which one hundred and twenty-five stirring testimonies were given in forty minutes, the subject of the expense attending the sending out of the *Signs* with the tents during the past season was briefly presented, and in a few minutes \$135 was raised for this purpose. A forty-foot tent was used as a book-stand, and the sales amounted to \$125, an unusually large amount of this being for tracts and other publications purchased by the strangers who attended the meeting.

Altogether, we consider this a very successful and profitable meeting. The brethren parted to go to their homes with renewed courage and zeal to consecrate themselves to the work of God, to seek more earnestly to live out their faith, and to do what they can for the advancement of the truth. We feel grateful for the labors of God's servants with us during this meeting, and trust that their faithful testimonies and warnings will be heeded, and that as a result a greater degree of spiritual prosperity may be seen in our Conference.

B. L. WHITNEY.

TO THE FRIENDS IN NEW ENGLAND.

WE have just received a supply of Testimony No. 31, and wish to invite all our brethren and sisters in the New England Conference who have not ordered to do so at once. We would like to see this work in every family of S. D. Adventists; for it is just what we all need—meat in due season. It

contains priceless instruction, and counsel which we cannot afford to lose.

Will our T. and M. officers see that our churches are supplied, and those who are not connected with any company can order directly from South Lancaster. Provision will be made for those who are unable to pay, so we hope none will fail to procure the work. ELIZA T. PALMER.

THE MICHIGAN CAMP-MEETING.

PLEASE READ THE FOLLOWING.

MANY have made inquiry concerning the location of this meeting. "Is it to be on the same ground occupied before?" say they. To all querying on this point we answer, NO! This is an important point. You know, brethren, if you stop to think, that that meeting was held about one mile northeast of the *North Lansing* depot. The meeting this year is to be held one-half mile due east from the lower depot. In other words, the meeting will be located on the street leading from the capitol eastward to the Agricultural College. The meeting this year will be two miles from the North Lansing depot, but only one-half mile from the Lansing depot. Do not, then, make the mistake of stopping off the train at North Lansing, where you did when attending former Lansing camp-meetings; because if you do, it will cost so much extra means to get to the ground, besides much perplexity perhaps.

Now a word about the importance of this meeting, brethren. It will probably be as important a camp-meeting as was ever held in the State, and in some respects the most important. Some measures will be discussed that all should feel deeply interested in. Then, again, the General Conference will furnish just such help as the time and importance of the measures to be considered demand. We expect advancing light to be given at this meeting,—light which all need. Brethren in Michigan, some of us have in the past neglected these God-given opportunities. In view of present developments, which indicate the struggle about to close, you cannot afford to lose this opportunity. Make up your minds to go, and take your children with you. Time's brief, fleeting hour will soon be gone. How important, then, that the time left us be used in the needed preparation for the day of God.

Brethren, do not let this opportunity pass unimproved. J. O. CORLISS.

AN APPEAL.

BELOVED BROTHERS AND SISTERS OF THE OHIO CONFERENCE: The Lord in great mercy has been pleased to warn us of our great dangers, and to clearly point out to us our lack of consecration and faithfulness. While he has committed to us the precious light of the last solemn message of mercy, we are faithfully warned that we are proving recreant to the important trust committed to us. We are lukewarm, and in great danger of being spued out of the mouth of the Lord. Self-examination and zealous repentance are our only hope. Oh that we may be aroused by the testimony of the faithful and true Witness to obtain the gold, the white raiment, and the eye-salve, before it be said of us, "They are joined to their idols, let them alone."

In our great State there are more than three millions of souls, and many of these have never so much as heard the sound of the last solemn message. They are still unwarned of the awful doom immediately impending. "I have been shown that it is the result of our own selfishness, that there are not one hundred young men, where now there is one, engaged in earnest labor for the salvation of their fellow-men."—*Testimony 31*. Thus has the Lord spoken with regard to the selfishness and negligence of his remnant people. This is as true of us in Ohio, as of those elsewhere.

Dear brethren, has not God spoken to us? and can we, in view of the solemn realities of the Judgment, say, "I am clear from the blood of souls"? Do your prayers, like sharp sickles, follow the servants of God as they go out with the message? Are you earnestly pleading the Lord of the harvest to send forth laborers into the harvest? Do you seek to make your prayers avail much by a humble walk with God, and by bringing all the tithes into the store-house of the Lord? By special testimonies from Heaven our dear Lord is endeavoring to arouse us to a sense of our condition and danger. Oh that as ministers and people we might be awakened to see that we are on the eve of the great day of God, and that the night soon cometh in which no man can work. Angels will soon finish their work of making crowns, and the crowning day will come. Lost! lost!! will be our sad fate, unless we shake off the works of darkness, and gird on the armor of light. Shall we let the deceitfulness of riches, the love of dress, of display, of pleasure, or selfishness, or the cares of this life, drown us in perdition? or will we be of those that will believe unto the saving of the soul?

Who of us can expect to hear it said, "Well done, thou good and faithful servant," if we are not doing the one-twentieth part of what we ought to do? The work of preaching the truth to the people has not been committed to angels, who could do the work without cost to us. But for our own good the Lord has committed the work of preaching, and the work of sustaining the gospel, to his people. It is no more the duty of a man to preach the truth than it is the duty of his brethren to honestly pay their tithes for his support. The Lord is now proving his people, whether they will be faithful stewards of that committed to their care. He also invites us to prove him by bringing all the tithes into the storehouse, and he will pour out upon us a great blessing. Who is preparing for this latter rain?

Shall we lay our plans to enlarge the work, to buy new tents, and put at least six tents in the field next season? You will answer these questions in the negative by a lack of faithfulness, and earnest prayer for the prosperity of the cause, and by withholding your tithes and offerings. You will answer in the affirmative by consecration to God, earnest prayer for the progress of the work, and a faithful rendering unto the Lord that which is his.

We believe, brethren, that you will come up to the help of the Lord against the mighty. We expect your co-operation and support. Somebody will bear the cross; somebody will wear the crown.

Let us go forward, brethren, in the strength of Israel's God.

H. A. ST. JOHN.

G. G. RUPERT.

R. A. UNDERWOOD.

CAMP-MEETING AT NEW LONDON, WISCONSIN.

The camp-meeting appointed at New London, Wis., Sept. 6-11, was held as appointed, and the universal feeling of those in attendance is that of satisfaction. From the very first, the blessing of God was manifested in our meetings. In its manifestations it caused us to humble ourselves before God, in view of our condition as a people and as individuals. This was the prevailing spirit, and many sins were revealed and confessed, and many vows and resolutions expressed in regard to the future, which, if carried out, will make the meeting the most profitable one ever held in this Conference. But there is where we are apt to fail.

In some respects this meeting was an experiment, being in a new part of the State, and in the vicinity of those who had not enjoyed such privileges. Many here attended their first camp-meeting. The attendance was as large as was expected, and yet there are quite a number who were expected and did not come. If worldly considerations kept them away, they have missed a blessing which cannot be estimated, nor bought with a few dollars. When will we learn to esteem divine blessings and earthly prosperity in their true light? When we do, it will not be necessary to fill the REVIEW for two months with every form of appeal and inducement to secure an attendance at our general meetings. It is a great relief to our paper when the camp-meeting season is over.

About twenty-five well-filled tents were on the grounds. Most of the Wisconsin ministers were

present, but none from abroad. A prominent feature of the meeting was the Sabbath-school work, to which a day was devoted. The programme embraced a literary exercise consisting of essays, readings, and music; a lecture on Bible Geography, illustrated by maps and diagrams prepared for the occasion; a sermon to the children and youth, after which several came forward for prayers; and a teachers' and experience meeting. The latter, for want of time, was adjourned. A severe storm broke up our Sabbath afternoon meeting, which seemed very unfortunate. But several smaller meetings followed simultaneously, at which much of the blessing of God was experienced. At that time meetings were held in three languages,—English, Scandinavian, and German.

It is hoped that the meeting will be a benefit to this part of the Conference, and to all in attendance. May God grant that this hope may be realized. G. C. TENNEY.

ANOTHER APPEAL.

DEAR BROTHERS AND SISTERS IN OHIO: Again we appeal to you for help. We feel in earnest as never before. The evidences thicken all about us that the golden opportunity for us to do our duty in giving our fellow-men the last warning message, is *now*. Let us humble ourselves, and get where the Lord can bless us and use us. Remain in this lethargy but a little longer, and our doom is sealed. The time cannot be far distant when the earth shall be lighted with the glory of the last message. The loud cry cannot be far distant. Every one that can hope to hear the "*well done*" said to him, must zealously repent of his sins and indifference, and earnestly and continuously pray, "Lord, what wilt thou have me to *do*?" And while you thus seek for a nearness to God and a knowledge of his will, I would have you seriously and prayerfully consider the following.

We believe that God would be pleased to have us enlarge our plans, and labor as never before for the dissemination of the light of the last message, in our great State. Oh! how much remains to be done, and how short the time to work! We want to put six tents in the field in our Conference the coming season—one in each district. In order to do this, we should purchase four new ones, as we now have but two that are fit for future use. Our new tents should be ordered this fall. Bro. Wm. Armstrong, of Chicago, our tent-maker, can do better for us if we give him the work in the winter, and then there will be no hindrance to us. Our State tent and expense fund should amount to one thousand dollars to enable us to purchase the four tents needed, and to meet other necessary expenses in running those tents through the season. We have only about three hundred dollars in this fund. It is in our heart to ask you, dear brethren and sisters, to pledge liberally to this fund,—to be paid at any time between this and our next camp-meeting. A part of it will be needed during the winter. You may send your pledges immediately to our State secretary, L. T. Dysert, Clyde, Sandusky Co., Ohio. Several pledged small amounts at our camp-meeting. Some of you, we hope, will want to increase your pledge. I purpose to put forty dollars into this fund myself, and others of our ministers will help as they may feel able. Now do not think, brethren, that there is plenty of time. We must have the pledges soon in order to know what we can do. Let the pledges come in at once. If you wish to send money, send it to our treasurer, J. B. Gregory, Bowling Green, Wood Co., Ohio.

So far as I am able to learn, all the ministers in our Conference are seeking for a nearness to God. We feel that we must have a living connection with Heaven. We feel that, the Lord helping us, we will do more effective work for Jesus from this time forward than ever before. We will trust God to accept our repentance, and greatly bless our labors. Dear brethren, do you want to be co-workers with us in the blessed cause of our soon-coming Redeemer? We believe you do. The way to show this in a tangible manner is to respond promptly and liberally to the call herein made. Let all, old and young, rich and poor, have an interest in our new tents.

Now, brethren, we close with the earnest hope that a second appeal upon this matter may be unnecessary. Read 1 Chron 29:9, and seek for the like joy. H. A. ST. JOHN.

"I WILL BE AS THE DEW UNTO ISRAEL."

BY EMMA M. FRENCH.

Hosea 14:5.

As dew when the scorching sunshine
Of a clear midsummer day
Has dried up all earth's moisture,
And withered the flowers away;
When earth seems parched and thirsty
And fainting each bush and tree,
Then as dew to drooping nature,
So will God to his people be.

When the cank'ring cares of earth-life
Have burdened heart and brain,
Till tempest-tossed and sore perplexed
Life's labors seem in vain;
When weary, toil-worn, battle-scarred,
To his open arms they flee,
Then as dew to thirsty nature,
So will God to his children be.

As dew, which vigor and strength imparts
And new beauty gives to earth,
Tinting afresh its sun-paled shades—
E'en so will God heal our dearth;
Will courage, hope, and faith bestow,
Rich blessings in wise degree;
For as dew to weary nature
Will he e'er to his people be.

As dew which all unseen, unheard,
In the stillness of night's calm,
Breathes gracious blessings upon earth,
And anoints her with its balm,
So in the stillness of the soul—
A solemn, sweet mystery—
Like as dew to fainting nature,
Will our God to his people be.

Battle Creek, Mich.

Progress of the Cause.

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

DAKOTA.

Milltown, Sept. 11.—The interest here is still good. Bro. Biggs is at home with a lame arm, which throws all the labor upon me. Our Sabbath meetings are good, and some are embracing the truth almost every week. S. B. WHITNEY.

VERMONT.

Orange, Sept. 8.—Upon returning from our good camp-meeting at Montpelier,—the best I have ever attended,—I heard a successful reply to Eld. Appleton on the Sabbath, by Bro. Owen, who has now left to make arrangements to locate here with his family. I remain to continue the effort under the tent, and bind up the edges. Bro. Geo. W. Page will join me. D. T. BOURDEAU.

NEBRASKA.

Madison, Sept. 5.—Our meetings at this place are closed. Sixteen have signed the covenant, five of whom were keeping the Sabbath before we came here. A Sabbath-school of over thirty members is organized, and is supplied with a library of forty volumes of our books and other necessary helps. They have a good place in which to hold meeting, and we hope and trust that others who are now deeply interested will soon be added to their number. Bro. Childs is still with me. A. J. CUDNEY.

NEW YORK.

Bartlett, Oneida Co., Sept. 12.—Aug. 12, we commenced meetings here, two miles north of the place where we first pitched our tent. Not much interest has been manifested, and we have had few regular hearers. Five have promised to keep the Sabbath, four of whom have signed the covenant. Ten are keeping the Sabbath at the first place. We hope that others will take a stand with us soon, and pray that they may be strengthened for the trials they will have to meet.

We sold \$15 worth of books in Bartlett, and received \$2 in donations. The people in both places have manifested very friendly feelings, and have supplied many of our temporal wants. We have had excellent singing this season, which has added to the interest of our meetings.

Bro. Bliss was called away to assist Brn. Miles and Lane in Saratoga county. We closed our meetings in Bartlett Sunday evening.

E. M. PLUMB.
J. F. STUREMAN.

RHODE ISLAND.

Shannock Mills.—We have been here a little more than two weeks, and have had good congregations all the time. We have fully canvassed the law and the Sabbath. Those whom we have heard express themselves, say they are fully convinced that all they have heard is the truth, and some will probably obey.

Just how long we shall yet remain here, we cannot now tell. We want to hold another meeting, if we possibly can. We learn by letter from North Beverly, Mass., that five are keeping the Sabbath, and others want to hear more preaching. We expect to go there as soon as we can after tent season.

I. SANBORN.

OHIO.

Akron.—The weather holds good, and our meetings continue, with steady interest. Four or more have commenced obedience, and there are several hopeful cases. The Lord blesses us in speaking his word, and we feel sure that some of the good seed sown will bear fruit unto eternal life. Do not forget us in your prayers, brethren; no, not for a day.

R. A. UNDERWOOD.
H. A. ST. JOHN.

Lyons, Fulton Co., Sept. 8.—I have been holding meetings with this church for the past week. I was glad to see the love and harmony that existed among the members. At the close of our meetings, I had the privilege of baptizing five of the dear youth and children. The Lord came very near at this time, and cheered our hearts. I have seldom enjoyed a more pleasant occasion.

The matter of finishing their meeting-house, which has stood in an unfinished condition for over a year, was considered, and the brethren pledged means toward its completion. With the blessing of the Lord, I expect to see the house finished in a few months. I hope this little company may continue to grow in grace till Jesus comes to claim them as his own.

E. H. GATES.

IOWA.

Lucas, Sept. 8.—We closed our meetings in Woodburn, Sept. 3, after having remained there six weeks. We had no success to speak of; yet we had good congregations all the time, and could not see our way clear to close sooner. For the most part, the people had been warned before, and were prepared to reject the message before our meetings commenced.

Began meetings at Lucas, Sept. 6, and have spoken twice to good and attentive congregations. This is a mining town, and many nationalities are represented here. They have the reputation of being good citizens, and we hope a successful work may be accomplished. We are of good courage.

J. D. PEGG.

INDIANA.

Jonesboro, Sept. 11.—We are now entering upon the sixth week of our labors here. The interest increases every day. Our last Sabbath meeting was characterized by a pouring out of the Spirit of God, and over thirty, including some who were Sabbath-keepers, publicly announced their intention to keep the Sabbath of the Lord. Over twenty have thus far embraced the truth, and almost every day others are deciding in its favor. Invitations to visit reach two weeks into the future, and we cannot fill all of them. The books sold, including sales of "Thoughts on Daniel and the Revelation," amount to \$150.

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

Moore's Creek, Monroe Co., Sept. 11.—Closed our meetings at Allen's Creek Aug. 27, and after preaching four discourses at this place, went to Brummet's Creek and commenced a course of lectures. Bro. Covert joined me, and I returned to Moore's Creek, where I gave one more discourse. At all these places I found very bitter prejudice caused by the wrong course of some who profess the truth. As a result of these meetings, the prejudice has given way to a great extent, and at Allen's Creek one is keeping the Sabbath, and a report since I left says two more at Moore's Creek. Two signified their intention to keep all the commandments, and two of the youth promised to make a start in the service of the Lord. To the Lord be all the praise, for he is good.

D. H. OBERHOLTZER.

Star City.—I spent Sabbath and Sunday, Aug. 26, 27, with the Star City church. Bro. Henderson was with me on the Sabbath, but was called away to preach a funeral discourse on Sunday. On this day, at 11 A. M., a minister of the Campbellite Church preached a discourse in defense of Sunday observance. He pursued the old, threadbare argument for Sunday. This was a new departure for this people. Eld. Walker had lately fought the Sabbath and law of God, and caused a dissatisfaction, so this man had been employed to bolster-up the tottering Sunday institution; but notwithstanding the fact that he had spent three months in the preparation of his discourse, I reviewed him in the afternoon so effectually that all who expressed their mind stated that we had a very plain case in the reply. He referred to Barnabas, Pliny, Irenæus, and Eusebius for evidence that the apostles and early Christians observed the first day of the week. After my reply, he came to me, and actually apologized for the weakness of his effort, stating that he was young (I judge he is thirty-five years of age), and that Bro. Lane had replied to him so sharply one year ago, when he fought the Sabbath at Kewanna, that he had no freedom in the presentation of his subject. The truth is, he is a man of fair ability and several years experience, and claims to understand the Greek language and church history, and deals largely in them; but the man knows he is fighting the truth of God, and this knowledge makes him tremble with fear.

WM. COVERT.

MICHIGAN.

Lowell, Kent Co., Sept. 8.—We commenced tent-meetings here Aug. 24. The attendance so far has been good, with the best of attention. The sermons on the prophecies have awakened a greater respect for the word of God in the minds of all. One noticeable feature is the large number of aged people in attendance. Opposition has already been manifested. Last Sunday the Methodist minister spoke on "Modern Adventism." One marked feature was the apparent Christian spirit in which the discourse was delivered. The unusual length of his discourse so wearied the congregation that many of them began to leave, and he was obliged to close. His effort has not injured the cause, and called for no reply.

We commence on the Sabbath question this evening. The outlook is favorable, and we hope the truth may find precious souls in Lowell.

E. VAN DEUSEN.
D. A. WELLMAN.
T. S. PARMELEE.

Labors in Northern Michigan.—The discussion held July 2 between Eld. Hoffman, a Christian minister, and the writer, was not reported, as there was nothing important in it. We had to meet the same old objections that have so often been produced. The abolition of God's law was the main argument used against us. This the majority of the audience were not prepared to indorse, and the more intelligent class confessed that the truth won the victory.

Our tract and missionary workers were active. They distributed over two thousand pages of tracts and fifty copies of the *Signs of the Times*. We are satisfied that good was accomplished. Some who were much prejudiced, and would not read, are now disposed to do so. As a church, we would say with the psalmist, "It is time for the Lord to work; for men have made void thy law." We have earnestly sought the Lord and prayed for a reviving, and he has blessed us, for which we praise him.

The next Sabbath after the discussion, the wife of one who has for years been with us was baptized. Two intelligent ladies who had walked in the truth for over twelve years, and had never heard a discourse from one of our faith, met with us. One was baptized, and both united with the church.

Still later, another family in an adjoining village have fully taken their stand with us. In his Sunday-school work, the brother is cautiously unfolding the truth to others. Five have united with the church, and others are waiting for baptism and admission. The way seems prepared for a revival effort here this fall. We will try to draw near to God, believing he will draw near to us.

JOHN SISLEY.

Sherman, Sept. 8.

Twin Lake and Byron Center.—On my return from Fremont Center, after my visit to that place mentioned in my last report, I held two meetings with the brethren at Twin Lake. This was my first meeting with the class at the latter place, and has enlisted my interest in their welfare.

There are at the present time not over one dozen in that place who belong to the class. Among them are some good, substantial souls, who love the truth and are anxious for its advancement. The two meetings which we held among them were well attended by those outside of our faith, and the word spoken was listened to with marked attention. I expect to visit the class again before long, at which time I hope, with the blessing of God, to be able to improve the present order of things somewhat.

On Sept. 9, 10, we were with the class at Byron Center, Kent Co. By request, Eld. J. L. Edgar was in attendance, and baptized six persons, none of whom made a profession of religion at the time of the commencement of the series of meetings which we recently held at that place. We were compelled to ride about five miles in order to reach a proper place for baptism. When there, however, the ordinance passed off in a very pleasant and impressive manner, and we trust that those who went forward in the solemn rite will ever look back to that occasion with feelings of unalloyed satisfaction. There they took their Saviour at his word, and their salvation therefore is certain, provided they continue in the faithful discharge of duty hereafter.

Brethren were present at our meetings from Wayland and Hilliards, each distant about thirteen miles.

The meetings of the class are held on Sabbath afternoon at 1:30 o'clock. Brethren from a distance who shall see fit to drop in upon their meetings, from time to time, will always meet with a hearty welcome. W. H. LITTLEJOHN.

OHIO SABBATH-SCHOOL ASSOCIATION.

The first meeting of the fifth annual session of the Ohio Sabbath-school Association convened on the camp-ground at Delaware, Ohio, Aug. 16, 1882, at 5:30 p. m. Prayer was offered by Eld. A. O. Burrill. All but two or three of the schools were represented by delegates. The minutes of the previous annual session were read and approved, also a summary of the reports of the past quarter.

The Chair appointed the following committees: On Resolutions, E. H. Gates, H. M. Mitchell, and Mrs. J. R. Flint; on Nominations, W. H. Saxby, G. W. Angleberger, and W. J. Stone.

Adjourned to call of Chair.

SECOND MEETING, AUG. 17, AT 10 A. M.—After the usual opening exercises, the minutes of the previous meeting were read and accepted. The annual report was read, and showed some encouraging features.

An essay by sister M. E. Guilford on "Duties of Teachers and Officers of the Sabbath-school," was then listened to with interest, and it was voted by the Association that this essay be forwarded to the Office for publication in the REVIEW.

The Committee on Resolutions reported the following, which were adopted as a whole:—

Whereas, The Sabbath-school is the nursery of the church, and is intended as a means to instruct the children and youth in regard to the truths of Inspiration, that they may be able to resist the terrible delusions of Satan, and also be able to give an answer to every man that asks a reason of their hope; therefore—

Resolved, That it is the duty of every school to make every effort to procure Sabbath-school helps, such as maps, Bible atlas, "Spirit of Prophecy," and others that will assist in illustrating and enforcing the truths taught.

Whereas, The conversion of the youth and children depends largely on the course pursued by the teachers who instruct them; and—

Whereas, It is impossible for a teacher to impart to his scholars that which he does not himself possess; therefore—

Resolved, That care should be taken by the superintendent to select such persons for teachers as will, by a godly walk and holy conversation, lead the dear youth to the feet of the Saviour.

Whereas, All success, in the Sabbath-school as well as elsewhere, depends on untiring effort; therefore—

Resolved, That it is the duty of officers, teachers, and scholars to be punctual in attendance, diligent in studying the lessons, and earnest and energetic in all that pertains to the Sabbath-school work, that this department of the Lord's work may not drag or become monotonous.

The Committee on Nominations reported. The report was accepted, and the following-named per-

sons were elected as officers for the ensuing year: President, H. A. St. John; Secretary and Treasurer, Verna Null; Executive Board, H. A. St. John, D. K. Mitchell, and G. G. Rupert.

The Association then listened to an essay by Bro. E. J. Van Horn, on "How the Youth can be Interested and Educated in Spreading a Knowledge of Present Truth." This essay was instructive, and should be remembered.

Adjourned *sine die*.

R. A. UNDERWOOD, Pres.

VERNA NULL, Sec.

STATE SABBATH-SCHOOL CONVENTION IN IOWA.

I WAS not able to attend the convention at Smithland, but learn that it was a success, some who had but little faith in the work at first becoming very enthusiastic. I am glad to hear of the success of our first convention. And now it is necessary for us to call another meeting, which will convene at State Center, Ia., Oct. 21-24, in connection with the State T. and M. meeting. This is intended to be a State convention, and we hope every school will send a delegate. We are anxious to see all our Sabbath-school workers at this meeting. Subjects of great importance will be discussed. Those who fail to attend will lose important instruction in this work.

Those who attended the convention at Smithland can see the importance of these meetings, and will make an effort to attend the one at State Center. If there are any who have little or no confidence in Sabbath-school conventions, I ask you to come, and see what can be done. I think it will remove your prejudices, and inspire you with new zeal in the work. I want to see our Sabbath-schools in Iowa second to none in the General Association; not merely for the sake of being ahead, but that we may accomplish more in the great work of saving the young in the kingdom of God.

A programme will be arranged, and will be offered to the REVIEW for publication next week. Those who will have a part to perform will please notice their work, and prepare. If you find you cannot attend the meeting, send your paper to sister P. A. Holly, and it will be read before the convention. I hope all will feel the importance of this work, and assist all they can. Let us ask the Lord to help us prepare our work, and to give us his Spirit, that we may do his work acceptably.

I expect to be able to attend this meeting, and help bear the burdens, and enjoy some of the blessings the Lord is willing to bestow.

May the Lord help us all to be workers in his vineyard! J. H. DURLAND, Pres. Ia. S. S. A.

Sister Jane L. Preston of St. Croix Co., Wis., writes that for years she has been suffering from heart disease, which was pronounced incurable by her physicians; but now, in answer to prayer, she is daily improving in health.

A REAL INCIDENT.

A SHOWER had gathered several persons into a grocery and provision store, among whom was a physician. A colloquy ensued between the doctor and the proprietor of the store, introduced by mutual inquiry regarding each other's employment. Both said of their respective business, that they were prospering fairly.

Said the grocer to the doctor, "The prosperity of your business depends upon the sufferings of others."

"So does yours," replied the doctor. "People patronize you to relieve their hunger and save them from death; and they take my medicines also to relieve from pain and save from death."

"But," said the grocer, "my medicines are good and pleasant to take, while yours are nauseating and repulsive."

"Mine may make a person feel worse for a little while," said the doctor, "but if they have the desired effect, in the end they are as valuable as yours."

Here an old gentleman present interposed. Said he to the grocer, "Mr. P., there's no use talking; the doctor has the argument. His medicines are to save life; so are yours."

Here the doctor's countenance brightened with a smile of triumph.

"And besides this," said the old gentleman, "your medicines are often adulterated with glucose

and other things, while those of the doctor are beyond adulteration."

The scene ended with a hearty laugh from the company, while the doctor's blushing countenance showed that he was unprepared for the sudden change in the drift of the old gentleman's remarks.

R. F. C.

Our Craft Societies.

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

CHRIST'S WAY OF BLESSING.

Oh! not in strange, portentous way
Christ's miracles were wrought of old;
The common thing, the common clay
He touched and tintured, and straightway
It grew to glory manifold.

The barley loaves were daily bread
Kneaded and mixed with usual skill;
No care was given, no spell was said,
But when the Lord had blessed, they fed
The multitude upon the hill.

The hemp was sown 'neath common sun,
Watered by common dews and rain,
Of which the fisher's nets were spun,
Nothing was prophesied or done
To mark it from the other grain.

Coarse, brawny hands let down the net
When the Lord spake and ordered so;
They hauled the meshes, heavy-wet,
Just as in other days, and set
Their backs to labor, bending low;

But quivering, leaping from the lake,
The marvelous, shining burdens rise,
Until the laden meshes break,
And all amazed, no man spake,
But gazed with wonder in his eyes.

So still, dear Lord, in every place
Thou standest by the toiling folk
With love and pity in thy face,
And givest of thy help and grace
To those who meekly bear the yoke.

Not by strange, sudden change and spell,
Baffling and darkening nature's face;
Thou takest the things we know so well
And buildest on them thy miracle—
The heavenly on the common-pace.

The lives which seem so poor, so low,
The hearts which are so cramped and dull,
The baffled hopes, the impulse slow,
Thou takest, touchest all, and lo!
They blossom to the beautiful.

We need not wait for thunder-peal
Resounding from a mount of fire,
While round our daily paths we feel
Thy sweet love and thy power to heal
Working in us thy full desire.

—Susan Coolidge.

TO DIST. 12 AND 13, IOWA T. AND M. SOCIETY.

DEAR BRETHREN AND SISTERS: The time of holding our district quarterly meetings is near. In the quarter that is just closing we could not expect much missionary work done, as it has been a very busy season with the most of you. But the next quarter will be a time when people will have leisure to read, and will be inquiring for reading matter. Then we can find opportunities to introduce our publications. At our next meeting we wish to make arrangements for sending out canvassers for our publications. We are anxious to see every T. and M. member present at these meetings. We want to talk with you about this work. If you can't go out and canvass, we want you to help those who will go.

The membership in our territory is small, but there is plenty of room to work. Dist. No. 13 includes five counties, and there are only about fifty Sabbath-keepers in that territory. If all these members could canvass, there would be only ten to the county. This would not be one to the township; but when we remember that only twenty-four of these are members of the T. and M. society, we can see how much more work there is for each to do. In this district there are over fifteen towns that have never heard the third angel's message.

In Dist. No. 12, there are eight counties, and not over twenty-five T. and M. members. There are about thirty towns that have not heard the message. In this district we have but very few to work. But if these few take hold in earnest, it

will not be long before there will be thirty Sabbath-keepers where there is now one. Some may think this too large an estimate, but I believe the Lord is ready to help us, if we will but make an effort. The Lord has spoken to us through his servant, and tells us that we are not doing one-twentieth part what we should do. Is this the record that the people of God should have, when they expect the Lord to come soon? Shall we not go to work this fall and winter, and show by our actions that we believe the third angel's message? The last testimony from the Lord tells us that we do not realize the nearness of the coming of the Lord. Will that day come, and find us asleep? What are we doing to have our children and neighbors saved in the kingdom?

How many men and women are there in these two districts, who love this message enough to go out and circulate our periodicals and books this fall and winter? How many more have we that want to do something, but cannot leave their homes? You who cannot leave home can send out tracts and papers by mail, or, if you are able, you can contribute of your means to pay the expenses of those who can go. Let us feel that we have a part in the work, and that we must perform this part, or we shall be held accountable in the Judgment.

We shall hold the district quarterly meeting for Dist. No. 13, Oct. 14, 15, at Britt, Hancock Co., Iowa. The meeting for Dist. No. 12 will be held Oct. 15-18, at Ruthven, Palo Alto Co., Iowa. We hope to have a good attendance on each of these occasions. Probably Eld. E. G. Olsen will be able to attend, and labor with the Scandinavian brethren. We hope to see a goodly number of his nationality present, as we wish to make arrangements for canvassing among this people.

Dear brethren, do not let some little job of work keep you from attending these meetings. Begin to get ready now. Bring your children, that they may be benefited by the meetings. Let us be on hand, and come praying that the Lord will bless our efforts, and we shall not have cause to regret that we spent the time in this work.

Let each librarian collect all money due on periodicals and pledges, and bring it. We also request the librarians and district secretaries to bring their books to these meetings.

May the Lord help us to be faithful, that our crown be not taken away from us.

J. H. DURLAND, Director.

OUR BOOKS.

WE recognize the canvassing work as one of the most important branches of our cause, and one of the most efficient means of getting the truth before the people. We are glad to see that some have already had a good degree of success; and from what has been done thus far, we have reason to believe that a good and great work can be done in a short time. Believing, as we do, that it is the work of God, we pledge our hearty co-operation, and will do what we can to help make it a complete success in this State. We hope all our ministers will search out and encourage the proper persons to enter upon this work all through our Conference; and we hope all our people will feel the deepest interest in it, as it means the dissemination of the last "message" over our land. We hereby express our thanks for the efficient and timely labors of Bro. Geo. A. King in helping us to start this work in our Conference.

IOWA CONF. COM.

WHO WERE THE LOSERS?

THE following thoughts were suggested by noticing that in many departments of the work of God the laborers are burdened for want of funds; and yet surely many of the children of God are suffering, and will eternally suffer loss from the want of more self-denying faithfulness in the discharge of the stewardship with which he has intrusted them.

"History repeats itself. Eighteen hundred years ago there was a widespread impression that a coming Messiah would soon appear, and a few were earnestly waiting for the redemption of Israel. He did appear; but how?

"He came a poor man, apparently the son of a carpenter. He chose fishermen as his apostles. He sought not his own. He closed a wondrous life by being lifted up indeed, but on a cross; by being crowned, but with thorns.

"But in dying, he destroyed the power of death; he could not be holden of it. He rose again from the grave, commissioned his disciples to preach the gospel in every land, to every creature; ascended to Heaven, and shed forth the promise of the Father, the Holy Ghost; those he had left behind as his representatives and witnesses.

"Strange was the effect this produced. The disciples began to think that Jesus meant what he said; and they acted on his directions. They began to love as brethren; to sell that which they had, and give alms; to live in such manifest unity and love, that the world was constrained to exclaim, 'See how these brethren love one another!' No member of the church had any lack. The poor, rich in faith, had their temporal wants supplied; and wealthy believers, laying up treasure in Heaven, preached the truth by example as well as by word. Doubtless many of the wise ones of this world spoke scornfully of such fanaticism and folly, and prided themselves upon their own possessions, determining to enjoy themselves, and then to 'leave the rest of their substance to their babes.' But did they do so? We shall see.

"A few years rolled on, and, as foretold by the Master, troublous times came. Jerusalem was compassed about with armies. The day for selling possessions, and using the proceeds for Jesus was passed. Many of the faithful believers were far away, preaching the gospel in distant places. Others, however, still remained in Jerusalem. Suddenly, the besieging army withdrew, and the gates of the city were thrown open. Some, literally obeying the words of the Master, escaped from the housetops, without coming down into the house to take any of their goods; others, abroad, returned not home, but at once fled to the mountains, and forthwith the gates were shut; the last opportunity of escape was gone. Of those who escaped, some may have spent their all in the service of the Master, and thus have had nothing to leave. Others, though obedient to his warnings, had, perhaps, been more 'prudent,' and had retained somewhat of their possessions 'for a rainy day.' Who were the losers? And again, some members of the church, perhaps, abode by their stuff in Jerusalem, instead of fleeing to the mountains. Again I ask, Who were the losers?"

"History repeats itself. The coming of the Lord draweth nigh. In that day, who will be the losers? They who are the followers of Him who laid all he was and all he had upon the altar, who gave his life a ransom for many,—will they be the losers?"—*The Christian.*

News of the Week.

SUNDAY, SEPT. 10.—All last night and to-day, a heavy storm has prevailed on the South Atlantic seaboard. The wind attained a velocity of 55 miles an hour, and several vessels were capsized, and seamen drowned.

—At Laredo, Texas, the Rio Grande is 22 feet high, and is still rising. Many houses have been swept away, and the debris floating with the water indicates great destruction of property farther north. A part of New Laredo is submerged.

MONDAY, SEPT. 11.—In the star-route case, the jury have returned a verdict of guilty as to Miner and Rerdell, while they failed to agree in the case of the principal conspirators, the Dorseys and Brady, and in that of Vaile. Great surprise is expressed at the verdict, as the case was a particularly plain one. During their consultation, foreman Dickson swore that he was offered \$25,000 by an official of the Department of Justice, if he would secure the conviction of the defendants.

—The cotton crop promises to be large this season.

TUESDAY, SEPT. 12.—The cyclone that passed over Middle and East Florida Sunday morning was the severest experienced in that State since 1872. Serious damage was done to the cotton crop, many buildings were torn down, trees and fences were leveled, and several persons were killed or seriously injured. The cloud is described as spear-shaped, rising and falling in its progress, and luminous with red and yellow light. On the water, several vessels were lost.

—A party of 646 Mormon immigrants, chaperoned by 16 returning missionaries, landed in New York to-day. Of these, 300 were British converts, 292 Scandinavians, and 54 Germans.

WEDNESDAY, SEPT. 13.—A special dispatch states that a band of 400 or 500 Indians have appeared in Beaver Creek, Kan., and are stealing horses and murdering the settlers. Intense excitement prevails.

THURSDAY, SEPT. 14.—A cyclone which burst over Winsted, Conn., to-day, caused great destruction of property, and injured 20 persons.

—Four women were decapitated at Dublin, Ireland, by the falling of a buttress of St. Patrick's Cathedral.

—It has been definitely decided at a Ministerial Council that the coronation of the Czar of Russia will not take place till next year.

—While Sheriff Cate and Deputy Conway, of Chattanooga, Tenn., were conveying John Taylor, who killed Captain Fletcher two years ago, to Knoxville, a party of men, who had boarded the train for the purpose, murdered the Sheriff and his Deputy, released the prisoner, and fled. Chattanooga is ablaze with excitement, and several posesses are after the fugitives.

—The Irish leaders have in view a consolidation of all the projects for the welfare of their country, based on the platform of self-government, abolition of landlordism, promotion of home industries, rights of labor, and a paid representation in Parliament.

—Baltimore has been holding what is known as an oriole festival, which closed this evening with a grand procession. The sheets were brilliantly illuminated and handsomely decorated, and the display was witnessed by many thousands.

—The striking puddlers and muck-rollers of Pittsburg, Pa., held a mass meeting to-day, and offered to compromise. If their terms are not accepted within 10 days, they will return to their original demand.

FRIDAY, SEPT. 15.—Judge Wylie has set aside the verdict of the jury in the star-route cases, alleging its manifest incoherency, and Miner and Rerdell will be granted a new trial with the other conspirators.

—By the overflow of the Rio Grande, one-fourth of the fever-stricken city of Brownsville, Texas, is under water. There were 22 new cases of fever here to-day. The yellow fever is also raging at Pensacola, Fla., and at Mier, Mexico.

—According to a Chilean correspondent, native guerrillas burned and pillaged the city of Tarma and other places, committed frightful atrocities, and, among others, murdered a number of foreigners. The Chilean garrison at Concepcion was surrounded by a horde of Indians, who fired the building and butchered most of its occupants, including women, and children of tender years. The town was afterward burned by Chilean soldiers in revenge, and a number of persons executed.

—The decisive battle in the Egyptian war was fought at Tel-el-Kebir on the 13th. The battle was easily won by the British, and the war is ended. Arabi is a prisoner, and Egypt has submitted to the Khedive.

—In two days, this week, there were 583 deaths from Asiatic cholera in the Philippine Islands.

MISCELLANEOUS.

—The Sunday observance question is agitating Racine, Wis.

—During the month of August, the railway system of the United States gained 1,274 miles.

—The star-route trial is one of the longest on record, having continued 101 days. The expense has been about \$200,000.

—A dispatch dated Sept. 10 states that there has been fighting between the French and Arabs at Kairwan, Tunis. The Arabs were defeated, suffering a loss of 150, while the French lost 50 men.

—The whole number of immigrants landed at Castle Garden during the month of August was 28,165, a falling off of 5,675 since last year, when the immigration for the same month was 33,840.

—The wine yield of California is about 10,000,000 gallons annually; and it is said the yield this year will exceed that of 1881. About 2,000,000 gallons are annually sent East, where it is sold under a foreign label as an imported article.

—A short time ago, we mentioned a daring highway robbery which it was reported had taken place at Bar Harbor, Me. It is now said "to have been a very dangerous practical joke, played at the suggestion of a couple of thoughtless girls." The stolen property has been returned.

—Several American inventions are proving very useful to the English army in Egypt. Among these is the apparatus for putting down drive wells. This makes the army independent of the surface water-sources of the country, which are largely controlled by Arabi. The Brush electric light, Gatling guns, and turreted vessels, are also effective aids in the prosecution of the war.

—Some of the main streets in New York are introducing a system of supplying steam from a central station for power and for heating and cooking purposes. The system is already in operation on a small scale, the steam having been introduced into a large restaurant near Washington Market. According to a statement made by the manager of the restaurant to a reporter, the new system works well. The steam is always ready in any quantity, works the elevators, fans, and electric-light machines, and does three-fourths of the cooking. The cost is no greater than when steam was made on the premises, and the advantages are incontestable. There has been no heat from the boilers or furnaces all summer, no coal to handle or dust from the furnaces, and the engineer's place has become a sinecure compared to what it used to be—nothing to do but oil the machinery and turn on the steam. If more space is needed in the cellar for the kitchens of the establishment, the boiler-room and coal-bunkers will be fitted up as kitchens. In the manager's opinion, no one who has once tried the new system will make his own steam any more than his own gas.

DIST. NO. 6, OHIO.

DEAR BRETHREN: We design holding a district meeting in Dunkirk, Oct. 14, 15. Bro. Guilford expects to be with us. This may be a very profitable meeting if we will make it so. Shall this meeting be a success? or shall it be a failure? The brethren and sisters are the ones who must decide. If we lay aside the cares of the world for two or three days, come to this meeting, and seek the Lord earnestly, he will be found of us. We believe that the T. and M. work is the work of God, a God-given means of working for the spread of the message and for the salvation of souls. Dear brethren, let us show our faith by our works; let us come together and seek the spirit of Christ, which is the true missionary spirit, and let us work in the cause more earnestly than we have ever done before. We hope to see a good attendance at this meeting. All the librarians, especially, should be present, and should bring their books along.

Bro. Guilford requests that all the elders, clerks, and as many members as possible, attend, as he desires that this shall be a profitable meeting for the church, as well as for the T. and M. society; and if any brethren want labor in their places, or know of good openings for labor, he desires that they report at this meeting. P. C. SHOCKEY.

TO THE BRETHREN OF SOUTHERN AND WESTERN KANSAS.

THIS will reach you in time for preparation to attend the camp-meeting at Moline, Oct. 5-16. Having visited many of you, my dear brethren and sisters, I am constrained earnestly to appeal to you to put forth a greater effort to be present than you ever have in the past. Probation soon closes. The day of God hasteth greatly. Nothing is so important with us as a revival of the love and of the grace of God in our hearts. If we draw nigh to him, he will draw nigh to us. If we seek him, he will be found of us. If we forsake him, he will cast us off forever. Let us on this occasion confess our sins and consecrate ourselves entirely to God. If we do this, we shall enjoy the best camp-meeting we have ever known. Bring your families, and let us labor for the salvation of souls.

A temperance school will be held, which, while a new feature, will be of interest to all the Sabbath-school and T. and M. workers. I hope all who do not have them will come prepared to purchase Testimony Nos. 30 and 31. These books will be on the ground, also "Thoughts on Daniel and the Revelation."

This meeting will decide much for you. The Judgment will soon close. You cannot afford, for any temporal or worldly reason, not to be present. Light will be given as to our spiritual condition, and the means to bring us into favor with God. Backslidings have blinded many. God wants to bless us, and to fit us up for the closing events of probation, and for translation. It is not the time now for sleeping, but for redoubled earnestness. Testimony No. 31 is of great importance. Be sure to have it. Let us make a covenant with God by sacrifice. Pray and labor for this meeting, and God will bless us in coming up to this feast of tabernacles. Plans for T. and M. work, and especially H. and T. work, will be unfolded here that will be important to all. If this opportunity is lost, it will be a serious loss to the brethren of Southern Kansas. It is easy to find excuse, if the heart is not in the work. Sanctify yourselves, and God will bless you.

G. H. ROGERS.

—We polish marble, not clay. If one would be a polished gentleman he must have solidity.

—Vanity it is, to wish to live long, and to be careless to live well.—Thomas à Kempis.

Appointments

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

THE quarterly meeting of Dist. No. 9, Mich., will be held at Vassar, Sept. 23, 24. As this will be the last quarterly meeting in the year, we hope to see a general turnout.

H. F. STATES, Director.

THE next quarterly meeting for Dist. No. 6, Ohio, will be held at Dunkirk, Oct. 14, 15.

P. C. SHOCKEY.

No preventing providence, I will meet with the friends at Oneida, Mich., Sabbath, Sept. 23, and remain over Sunday. Will some one from Oneida meet me at Potterville Friday afternoon on the arrival of the train?

J. O. COLLISS.

THE next annual session of the Indiana Sabbath-school Association will be held in connection with the camp-meeting at Marion, Oct. 2-9. We hope to see every school in the State represented. If superintendents have not received blanks for delegates, please send at once to Miss Leanna Morrell, Ligontier, Noble Co., Ind.

For the camp-meeting Sabbath-school, the Intermediate and Senior Divisions will use the lessons in the Instructor for that time. Other lessons will be arranged on the camp-ground.

J. M. REES, Pres. Ind. S. S. A.

THE quarterly meeting for Boulder, Colorado, will be held Sabbath and Sunday, Sept. 30 and Oct. 1. Let all the members of the church, so far as possible, attend this meeting. Prayer service Friday evening.

E. R. JONES.

No providence preventing, I will meet with the church at Northfield, Boone Co., Ind., Sabbath and Sunday, Sept. 23, 24. At Jonesboro, Henry Co., Sept. 30 and Oct. 1. If I cannot fill these appointments, will have some one else do so. Let there be a general turnout.

S. H. LANE.

No preventing providence, I will meet with the church at Bellefontain, Wis., Sept. 29.

Hundred Mile Grove, Oct. 7 8
Baraboo, " 14, 15

These meetings will be quarterly meetings, and we hope to meet or hear from all the members of these churches. Would be glad to meet as many of the Dell Prairie church as can attend.

S. S. SMITH.

THE quarterly meeting of the church at Clarion, Kan., will be postponed from the first to the third Sabbath in October. The district quarterly meeting for Dist. No. 9 will be held the following Sunday. Special attention will be given to the T. and M. work, as the season is approaching in which a great deal should be accomplished.

A minister will be present to assist us. Let all in the district attend, if possible. The meeting will be held at H. C. Main's, in the northeast corner of Sedgwick Co.

H. C. MAIN, Director.

QUARTERLY meeting of the church at Medford, Minn., the first Sabbath in October. We hope every member will regard the importance of reporting, either in person or by letter. As we shall have no clerk up to that time, all communications should be directed to me at Medford, Minn.

W. LATHROP, Elder.

THERE will be a quarterly meeting of the church at Webster City, Iowa, Oct. 7, 8. Brethren from Hook's Point and Bro. Hurd's neighborhood are cordially invited. Let us all take time for secret prayer and self-examination, so that with singleness of heart we can participate in the celebration of the ordinances. We shall hope for help from Bro. Durland or Bro. Porter.

W. H. RILEY, Elder.

THE quarterly meeting for Dist. No. 13, Wis., will be held, no circumstances preventing, at Maple Works, Clark Co., the second Sabbath and Sunday in October.

CHAS. A. SMITH, Director.

THE district quarterly meeting for Dist. No. 1, Mich., will be held at Hillsdale, Mich., Sept. 23, 24, 1882. Provision will be made for all who come, and a good attendance is hoped for.

F. D. SNYDER, Director.

THE quarterly meeting of Dist. No. 12, Kans., will be held on the Camp-ground at Moline, Oct. 5-16.

ROBT. AITKEN, Director.

THE quarterly meeting of the church at Mouroe, Wis., will be held Sabbath and Sunday, Oct. 7, 8. The brethren at Albay, Avon, and Darlington are invited to meet with us. Eld. H. W. Decker will be present.

E. R. GILBERT, Elder.

THE quarterly meeting of Dist. No. 1, Kan., will be held with the church at Bethany, Osborn Co., Kan., Oct. 7, 8, 1882.

J. B. CARPENTER, Director.

No preventing providence, I will meet with churches in Iowa as follows:—

Summer, Sept. 23, 24
Lansing, Sept. 30, Oct. 1
Waukon, Oct. 7, 8
West Union, Oct. 14, 15

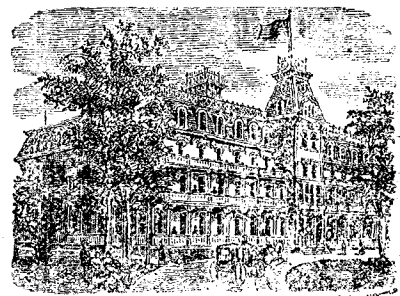
This is a slight change, from the order as first published. Meetings in each place will begin Friday night. There will be opportunity for baptism. Will have a good supply of bound books. Will try to consider all matters relating to the interest of the cause.

H. NICOLA.

THE next annual session of the Indiana State Conference of Seventh-day Adventists will be held at Marion, Ind., in connection with the camp-meeting, Oct. 2-9, 1882. Let all churches select delegates in season, and we request that all delegates shall be present on Tuesday, so that the first meeting of the Conference may be held Tuesday, Oct. 3, at 4 o'clock P. M.

S. H. LANE, Pres.

MEDICAL AND SURGICAL SANITARIUM,



Battle Creek, Michigan.

This institution, beautifully located in one of the most healthful cities of Michigan, is everywhere recognized as the

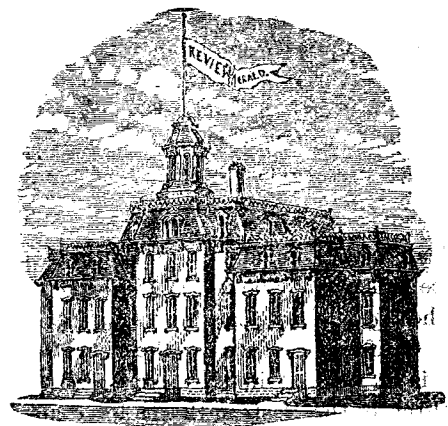
GREAT SANITARIUM OF THE WEST.

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CHICAGO & GRAND TRUNK R'Y.

Time Table, in Effect May 14, 1882.

Table with columns for WESTWARD, EASTWARD, STATIONS, and times. Includes stations like Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Stillwell, Haskells, Valparaiso, and Chicago.

* Stops only on signal. Where no time is given, train does not stop. All Trains are run by Chicago time.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Includes stations like Detroit, Jackson, Battle Creek, Kalamazoo, Michigan City, and Chicago.

Grand Rapids and Detroit Express leaves Kalamazoo at 6.50 A. M., Battle Creek 7.35, arrive Detroit 11.50 A. M. Returning, leaves Detroit at 4.05 P. M., Battle Creek 8.40, arrive Kalamazoo 9.35 P. M. All trains run by Chicago time. Day Express and Mail, east and west, daily except Sunday. Pacific and Chicago Expresses west, and Atlantic and N. Y. Expresses east, daily. Night and Evening Expresses daily except Saturday. O. W. RUGGLES, Gen. Pass. Agent.

The Review and Herald.

Battle Creek, Mich., September 19, 1882.

REMAINING CAMP-MEETINGS FOR 1882.

MICHIGAN, Lansing,	Sept. 27 to Oct. 2.
KANSAS, Moline,	Oct. 5-16.
CALIFORNIA, Healdsburg,	" 5-
INDIANA, Marion,	" 2-9.
KENTUCKY, Custar,	" 4-10.
TENNESSEE, Pleasant View,	" 12-17.
ALABAMA, Choctaw Co.,	Oct. 18 to 24.

According to our usual custom, there will be no paper the week of the Michigan camp-meeting. Let those who have appointments to make remember that the issue of Oct. 3 will be omitted, and be sure to send them in season for the paper dated Sept. 26.

Will those of our brethren who design to attend the Lansing camp-meeting, and who have unsoiled copies of back numbers of the *Review*, *Signs*, *Instructor*, or *Good Health*, which they can spare, please bring them to that meeting? Bro. Thompson, who is now actively engaged in missionary work in various directions, can make good use of them.

Read what is said in the Editorial Correspondence this week about the *Campaign Supplement* of the *Signs of the Times*, and the Sunday agitation in California. Though the theater of the struggle is at present in that far western State, our brethren in the Eastern States have an interest in it, and will want the *Supplement*, in order to make themselves familiar with its progress and the results.

A recent number of the *Review* contained that excellent editorial of Lyman Abbott in the *Christian Union*, favoring the doctrine of conditional immortality. Last week we gave an article entitled "Our Absent Lord," from Charles S. Robinson, D. D., in the *Sunday-School Times*. In the present issue, we present another article from the pen of Dr. Abbott, in which he conclusively shows the error of those who teach that the twenty-fourth chapter of Matthew applies exclusively or principally to the destruction of Jerusalem. In the July number of the *Presbyterian Review*, Prof. Samuel H. Kellogg, D. D., gives one of the best expositions that can be offered of the argument to prove that the second advent of Christ will be pre-millennial.

Surely these recent utterances of acknowledged leaders in Biblical interpretation, going as they do to thousands of families, cannot fail to remove prejudice, and open the way for the reception of the last warning message by many honest hearts. Let the work go on. Let the Lord work by whatsoever means he will.

TO MICHIGAN CHURCH CLERKS.

I HAVE sent blank reports, both quarterly and annual, to all the church clerks whose addresses I have been able to obtain. There are still some twenty-five or more clerks who do not respond to my request for addresses. It will be impossible to make a full report to the State Conference unless the churches make reports to me.

WM. C. GAGE, *Conf. Sec.*

ONE MORE NOTICE.

THE Michigan camp-meeting is almost here, and we would once more urge upon all our brethren the necessity of being on the ground early, in order to secure the full benefits of the occasion. If we wait until the meeting is partly through be-

fore having a part in it, we cannot enter upon its privileges and duties so fully as those who have attended from the first. Let all come. There will be a limited number of family tents to rent on the ground, besides one large tent that can be used for lodging purposes. There will be no warm meals served at the meeting, though everything usually sold at the provision stand will be kept on sale. Let all, therefore, come expecting to prepare their own meals.

The committee will do all in their power to secure the comfort of all who attend the meeting. It will, however, be necessary for the ministers of our own State to bring with them the small tents now in their possession belonging to the Conference, for their own use on the ground. It will also be necessary for them to bring the bedding they expect to use, and not depend upon our brethren to furnish beds, as they generally can bring only what they need for their own families.

J. FARGO.

J. O. CORLISS.

HOW TO GO TO THE LANSING MEETING.

FOR the sake of our brethren and sisters who forget so easily, we repeat the directions previously given, as follows:—

If you go over the Chicago and Grand Trunk, the Lake Shore and Michigan Southern, or the Michigan Central, pay regular fare to Lansing, and you will receive on the ground a certificate entitling you to return at one-third fare on the first two named roads, and at one cent per mile on the Michigan Central.

On the Detroit, Lansing and Northern, ask for camp-meeting tickets, which will be sold at two cents per mile each way. Do not forget this, as this road accepts of no certificates, and if you pay full fare one way, to Lansing, you will have to pay full fare returning.

TRANSFER IN LANSING.

We have made special arrangements with the regular hack line, Messrs. Adams and Porter proprietors, to convey passengers from the different stations to the camp-ground for half their regular fare, or 25 cents for the round trip. This will include one trunk and hand baggage with every passenger, and extra trunks will be carried for 10 cents each.

This arrangement is made with the understanding that we give them all the business in our control, and as they are a responsible firm, we urge upon our people to be sure to patronize this line. We have prepared coupon tickets, which will be sold at 25 cents, and we trust none will patronize conveyances which do not honor these tickets, even though they may also reduce the prices to compete with the regular line. If our responsible brethren in the different churches will order these hack tickets, we will send them as many as they may deem advisable, and redeem those unused, on the camp-ground, charging only the price, 25 cents, and the postage. The drivers for this line will also have the tickets on sale in Lansing.

WM. C. GAGE, *Conf. Sec.*

"MY SOUL."

THE expression "O my soul," so frequently used in the Psalms, is only an emphatic mode of saying, O myself. But some have taken it as an evidence of a separate entity in man, to which an address is made. If we find it so, we shall find that this separate entity is subject to disease, as well as to sin, and that it is liable to lose its life even, if it is not redeemed: "Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction." The life of the soul is forfeited and lost, unless it be redeemed.

R. F. C.

In *REVIEW* of Aug. 8, in the article headed, "Signs of the Times," we quoted from the *Christian Advocate* some remarks on Dr. Storr's oration at Woodstock, Conn., July 4, in which [laughter] is inserted after several serious and startling statements. We think it no more than justice to the *Independent* that we publish its explanation. It would have appeared more promptly, but for the absence of the editor, who is now on the Pacific coast. *The Independent* says:—

The Christian Advocate, speaking of Dr. Storr's oration at Woodstock, says: "*The Independent*, in its *verbatim* report of the address, introduces [laughter] when the decline of religion is spoken of; [laughter] when the loss of the sacredness of the marriage relation is referred to; [laughter] when the considerations that lead cool men to be apprehensive that 'decadence and decline are not to be arrested in the moral life of the nation.'" Is that quite fair, brother editor? Are not these the words of an advocate, rather than of an impartial judge? It was not when "the decline of religion was spoken of" that the "laughter" came, but when it was said that Methodism had "become as sober, respectable, and almost as dull as the old standing order." There was no laughter over the loss of the sacredness of the marriage relation, but at the intimation that such was the case only "among those living outside of your Connecticut." There was no laughter over the apprehension that "decadence and decline are not to be arrested in the moral life of the nation," though a laugh of incredulity might have well come from a serious man. That laugh was at the story of the Western engineer who resigned because there was nothing left of the railroad except a right of way and two streaks of rust. The criticism of the laughter falls not on the audience, but the speaker, and is justified against him only when some one shall arise who can forbid an orator *ridentem dicere verum*, to spice his speech with wit.

See appointments on preceding page.

Publishers' Department.

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

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

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If there are any isolated Sabbath-keepers south of the Ohio and Mississippi R. R. in the State of Illinois, that desire meetings in their neighborhood, they will please correspond with me at Clark Center, Clark Co., Ill. G. F. SHONK.

The address of the secretary of the Texas Health and Temperance Society, is, for the present, Mrs. M. J. Bahler, Battle Creek, Mich., Sanitarium.

WANTED.—A pious Sabbath-keeping boy, to work on a farm. To the right boy, a year's employment will be given with good pay; and if the parties are satisfied with each other, steady employment will be given after the year is out. Correspond with Mrs. Margaret Elliott Sugar Grove, Mason Co., Mich.

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Shares in S. D. A. P. Association.—Chas E Buck \$8.00, Benton Haynes 20.00, A J Barton 10.00, Mrs Harriet Everts 5.00, Mrs M E Hamilton 5.00, Thos Hibben & wife 20.00, Geo Foreman 10.00, William Hibben 10.00, W R Burkett 10.00, Wm Bitner 30.00.

Donation to S. D. A. P. Association.—A Smith \$3.00.

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