

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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CÆDMON.

680 A. D.

O'er Whitby's Abbey fell the calm
Of evening shadow, and the sound
Of holy hymn and chanted psalm
Stole sweetly through the cloister's hound.
Monk Cædmon sat apart, with drooping head;
As passed the harp, "I cannot sing," he said.

Then softly rising from his place,
He went along dim corridor and stair,
Where none might see his meek, sad face;
Nor paused until he entered where
The herded cattle in their stables stood—
And spread with kindly hand their evening food.

"I can do this," he humbly sighed.
"Though to my brethren it is given
To fill with song the holy eventide,
And lift the vesper hymn to listening Heaven,
Thou knowest, Lord, a tuneless tongue is mine,
Yet may I care for these dumb things of thine."

Then, sinking on the straw, he slept;
When lo! it seemed
Some heavenly visitant a vigil kept,
And Cædmon dreamed
That his rapt soul was borne on angel's wing,
And taught such noble measure—he awoke to sing!

So when we turn with willing feet
To fill the lowly place—
Content to do the service which is meet,
And portioned by God's grace—
Some blissful day our heavy eyes we raise,
To find our cross become a harp of praise.
—Lucy Randolph Fleming, in *Christian Weekly*.

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.

LET US RETURN.

BY ELD. R. F. COTTRELL.

"COME and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up."

To return is to reverse our course and to retrace our steps. If we have departed from the Lord by sins that we have committed, cease those sins and do right; or if we have departed by neglect of duties, attend to the very duties which have been neglected.

It is the tendency of our sinful nature to depart from the Lord. No denomination of Christians is free from backsliding, Seventh-day Adventists not excepted. The reason why we are so far from the Lord is because we have not walked in the light which God has given us. Let us consider our position and privileges. By doing so we may discover wherein we have de-

parted, and so shall be able to answer the question, "Wherein shall we return?"

1. We have learned by the fulfillment of numerous prophecies and predicted signs that we are in the last days.

2. The Scriptures have promised a threefold message of warning for the last days, to be proclaimed just before the second coming of Christ. Rev. 14:6-12.

3. These three messages have been announced in the order given, and the third and last is now spreading over the earth.

4. This work bears every characteristic of a genuine work of God in the fulfillment of the prophecy.

5. If it is the work promised in the prophecy, it is a special work of God; and if so, it is directed by the Spirit of God, and carried forward by such instrumentalities as he has chosen.

6. No person has been more especially instrumental in bringing this work to its present position than the one through whom God has especially spoken to us.

7. But she believes that she has visions from God, giving special warnings and instructions for the benefit of the remnant of his people.

8. We as a people have accepted these Testimonies as from Heaven, repeatedly indorsing them with thanksgiving by unanimous votes at our large gatherings.

9. If God has spoken especially to us, we cannot prosper in our work, unless we heed his Testimonies.

10. These Testimonies being true, we are far from the position we ought to occupy before God and the world; and this sad condition is the result of disregarding them, not walking in the light of their instructions.

11. Then it is evident that our only remedy is in returning and walking in all the light which God has given us.

12. And we must take these Testimonies as we do the "other Scriptures;" that is, we must take them to mean what they say; knowing that there are no non-essentials, or matters of small importance, in what God has spoken to us.

There is no danger of taking these Testimonies instead of the Bible; for they constantly refer us to the Scriptures, in like manner as the New Testament does to the Old, and so perfectly harmonize with them that a decided opponent of our position has said that whoever should live according to their teachings, would surely be saved. Whoever heeds these Testimonies will heed the Scriptures; so there is no danger of loving the Bible less on their behalf.

Jesus warns us in respect to our times to take heed lest we be overcharged with eating and drinking and cares of this life, and to guard against these things by watchfulness and prayer. The Testimonies repeat and impress these admonitions, with the assurance that the praying company will be victorious in the final struggle, while the careless company is lost from sight.

The parable of the talents teaches us to devote our powers to labor in the cause of God, and those who do not, will not hear the "well done." The Testimonies urge the same. We should overcome our tendency to slothfulness by putting forth efforts to save men.

Paul taught us that exceeding selfishness and covetousness would characterize the last days. 2 Tim. 3. The Testimonies declare covetousness to be one of the greatest dangers of our people.

The prophet Malachi tells how to return to the Lord from covetousness. It is by tithes and offerings. And he graciously promises to return to such as return to him. "Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse." On this condition a blessing is promised in the stead of the curse. The Lord has said, "The tithe is the Lord's." For the enlightened Christian to dare to withhold it is dangerous.

In harmony with the Scriptures, we have the subject of health and temperance set before us. It is an important subject closely connected with the work of the last message. It is an important part of our work. This has been neglected. Those who would return to the Lord should heed these warnings. Every one of our people should take the tectotal pledge, and keep it. This would do all good, and help forward the cause of the Lord. Healthful living will prepare us for the conflicts which we are to meet. All these instructions are for our good.

And those who have departed from the simplicity of Christian apparel, must return to the Lord by heeding the Scriptures and the Testimonies of the Spirit of God. I know of no other way.

"Come and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten and he will bind us up."

"WILL A MAN ROB GOD?"

BY ELD. H. A. ST. JOHN.

THE above is the title of a portion of Testimony No. 31. Have you read it, brethren. If so, read it again. Give it a third reading. Read it carefully, considerately, and prayerfully. Do not cease the reading until you have a conscience void of offense in the matter. God has blessed these faithful words, dictated by his Holy Spirit, to my good, and very many among us will realize a great blessing by giving earnest heed to the word spoken. Dear brethren, let us do our duty in this matter, and prove the Lord, if he will not open the windows of heaven, and pour out upon us a blessing that there shall not be room enough to receive it.

Do you ask, What shall we do with such an overflow of blessing that there shall not be room enough to receive it? You remember the man in the Scriptures, whose prosperity was so great that he had not where to bestow his goods. His decision was soon made, to enlarge—make more room. Thus the great blessing, when received, will energize us as never before to reach out after others to share with us. See how it was on the day of Pentecost. The disciples were all filled with the Holy Spirit, and the room was filled besides. But very soon—on the same day—they found three thousand souls to share with them. Will it not be so again? Yes, bless the Lord, the windows of Heaven will be opened in the soon-coming by-and-by.

Who is hungering and thirsting after righteousness? Who longs for the pentecostal season to come? Who desires the present truth to go with power? Who wants to see the earth

lighted with the glory of the last message? Who wants to see, not simply three thousand souls added, but enough to make up the one hundred and forty-four thousand? Who wants to be caught up by the angels to meet Jesus when he comes?—Those who are making a covenant with him by sacrifice; those only who cease to rob God in tithes and offerings; those who bring all the tithes into the store-house.

A HYMN OF TRUST.

BY L. D. SANTEE.

The doubts that clouded all my heart's devotion
Have spread their ebon wings, and flown away;
And as my eyes look up in glad emotion,
I greet the glorious sunshine of to-day.
I see broad fields in purple distance swelling
On distant heights; I see the shadows fall
In flowery glades; I see the fountains welling—
A loving hand has made and fashioned all.

I feel that love within my bosom swelling;
'Tis God's own Spirit, whispering joy and peace,
Bringing the rapturous thought beyond all telling
That soon I'll rest where sorrows all shall cease;
That soon I'll pass beyond the time of weeping,
And sing with rapture sweet the victor's song;
Clasping with joy the hands of those now sleeping,
I'll mingle in the everlasting throng.

Fleeting is every earthly form of beauty,
Poison the earthly fountain whence we sip.
Down to the dregs I'll drain the cup of duty,
If God's own hand but place it to my lips;
Willing to drink the bitter draught that's given—
The loss of friends, and store, and earthly gain—
Sweeter will be the joy and bliss of Heaven,
If first I drink the purple wine of pain.

The perils of the end are drawing nearer,—
The days of war, the trumpet's wild alarm.
The thought comes home, My Saviour draweth nearer—
A glorious rainbow on the brow of storm,
That matchless coming in the clouds of glory,
Driving the shades of sin and death away.
He will fulfil the prophet's thrilling story,
And open the gates of everlasting day.

While others strive in life's wild, restless fever,
With lives as dreary as November rain,
Oh! lead my footsteps toward the bright forever,
Where loss is followed by eternal gain,
Where death on earth brings endless joy in Heaven,
Where sighs are changed to singing by and by,
Where to the faithful ones will crowns be given
In the eternal gardens of the sky.

QUESTIONS OF THE DAY.

THE address delivered by Lyman Abbott, at Chautauqua Lake, Aug. 11, cannot fail to be of interest to any one who wishes to be intelligent on the questions of the day; and it is doubly interesting to the student of prophecy, who is watching the omens that indicate the approach of the great day of God. Especially notice what is said of the concentration of wealth, and the conflict between labor and capital. We regret that the length of the address prevents its publication entire, but the following extracts are quite copious:—

My object to-day is to ask questions, not to answer them. It is to put problems before you for your consideration, and to suggest some of the lines along which they must be considered, with reference to the future welfare of our great and loved country.

It is scarcely possible for us to conceive, though it has often been spoken of, the great growth which this country has undergone in the last century—yes, within the memory of men now living. Along with this growth in size and in population there has been a wondrous growth in wealth. It is not three-quarters of a century ago that the pilgrims in Maine were discussing by their firesides what they would do when Maine had been denuded of its forests, and the fuel of the country was gone. Since then Pennsylvania has unlocked her doors and opened her treasure-house of coal to us. It is not half a century since the citizens of Massachusetts, finding the whale traffic dying out and the supplies of whale-oil diminishing, were anxious and perturbed concerning the problem what they should do for illumination the years to come. Within that half-century Pennsylvania has again

flung open her gates of stone and poured out her treasures of oil to us. During this period of three-quarters of a century, wealth has multiplied; the desert has blossomed as the rose; cities have sprung up where before there was not a single house. Men have taken advantage of this general growth in wealth and prosperity, and boys that were beggar boys at ten have become millionaires at forty, not in single or isolated instances, but again and again.

Now, this great growth in size, in population, and in wealth, carries with it also growth in danger, and the mechanism which our fathers devised for our government, admirably adapted to a little nation of five millions of people, has proved not adequate for a nation of fifty millions. We have outgrown the original device and thought. With the growth of the nation has come growth in political corruption. The very prosperity of the nation, which makes it possible for politicians to take every year a hundred and fifty millions of dollars out of your pockets that are not needed for the government's administration, and hoard it in the Treasury at Washington, gathers about the Treasury a horde of thieves and robbers; for it is just as true now as it was eighteen centuries ago, "Where the carcass is there shall the vultures be gathered together."

In 1870 the letter carriers of a single town in New Hampshire, Manchester, had as many letters to carry as were carried by the whole United States in 1790. Such has been the growth of our civil service. And this immense growth of machinery has involved, and almost unavoidably, a growth of covetousness and corruption in the administration of public machinery. Paganism has entered into our public service, and Christianity has been driven out. For the pagan conception of government is that the offices belong to the governors; and the Christian conception is, that the officers are the servants of the governed. The doctrine, "To the victor belong the spoils," does not date, as men imagine that it does, from the days of Andrew Jackson. If age gives respectability, that doctrine is very respectable, for it is very aged. It dates from the day when Achan hid his spoils in his tent.

To-day we have in America, in round numbers, a hundred thousand officers. I have not been able to ascertain what is the combined salary paid to these men. Whether it is intentional or unintentional I do not know, but the statistics are so reported that an accurate discrimination is impossible. The civil list reported is seventeen million dollars a year. In addition to that is the expense of the collection of the revenue; that is, the salaries paid to custom-house officers and revenue officers. It is certainly safe to say that the salaries paid our national office-holders make a gross amount of not less than twenty-five million dollars a year. Consider for a moment what is involved in the principle that these offices belong to the dominant party. It means that every four years the United States holds up before the gaze of all its people a hundred million dollars, and says to each party: Whichever of you can win the election shall have the bag.

The growth of our country has brought with it not merely growth in corruption and danger from corruption. It has brought with it a danger which threatens the integrity of the nation, and it has set at work disintegrating elements in our national life of which we have not, as yet, taken sufficient account. Our nation is not only vast in territory, but it is varied in interest, because varied in its climate and its capacity of production. Under the one American flag we have the productions of Sweden and Norway in the North, and the products of Central India in the South; we have the manufacturing interests of England, and the agricultural interests in which no other country is our peer; we are miners, and manufactures, and agriculturists, and a commercial nation. There is no other nation on the face of the globe that has such sea coasts and such harbors; no other nation has such water powers; no other nation has such treasures of coal, and gold and silver; no nation has such treasures

locked up in its soil of agricultural wealth. But these four interests—agriculture, commerce, mining, and manufactures—oftentimes come into conflict. We are not alike in our interests, and inevitable conflict is the consequence of these conflicting interests.

Yet more serious is the conflict which comes out of our heterogeneous population. If we were simply Anglo-Saxons, and if we had only ourselves to take care of, our problem would be a very simple one; for the Anglo-Saxon race, as we all know, is very intelligent, virtuous and self-restrained. But into this nation God has been pouring, by his providence, all classes and conditions of men, until in our nation to-day there is a greater variety of race, of tongue, and of character, than is to be found anywhere else on the face of the globe. It is said that in New York City alone you can hear German spoken, in all the various dialects of the various German provinces, to greater perfection, and with greater variety than in any city of Germany itself. All languages are here—Italian, French, German, Spanish. All races are here—Anglo-Saxon, Celt, Latin, Mongolian. All colors are here—black, white, and all shades between. And, what is perhaps more important, all religions are here. Here is the negro race with its emotive religion; here is the Puritan race with its intellectual religion; here is the Roman Catholic with its ceremonial religion; and here is the great body of Nothing-arians with its pagan religion. Now what shall we do with this incoming and oncoming foreign population—half a million landing on our shores last year, with fair prospect that it will reach three-quarters of a million, if not an entire million, in this present year? What shall we do with them?

In the first place, we cannot exclude them if we would. Now, our problem is to take this heterogeneous population, of various races, languages, habits of civilization, and of various religions, and fuse them into a common nationality. We are to do it, I believe, in the first place by welcoming them to all the privileges of citizenship; and I mean by that, we are to welcome them to the ballot; we are to welcome them to universal manhood suffrage. There are a great many persons who are afraid of foreign voting. They say, "Is it safe to allow an ignorant population, coming to our country, untrained in American thought, unfamiliar with American ideas, or even with the English language, is it safe to allow them to vote?" But have you considered the other question, Is it safe to have a great ignorant population without a vote? Have you considered the danger of a great population in your midst that have no power to express themselves, and no opportunity to represent their interests in national affairs? Have you turned over the pages of history, learning something of the experience of the past? Have you read the story of what the Chartist riots meant in England when the ballot was held back from the ignorant population there, and all England trembled on the verge of a volcano of insurrection, from which she was saved by the extension of the suffrage? Have you considered what is the meaning of the great uprising and revolution in France, where the great ignorant population were denied the ballot, and took the bullet, and fought their way to the defense of what they accounted their rights? An ignorant population in any community is full of threatening danger, but with representatives it is far safer than without. Have you considered what is the educative power of the ballot,—how every election brings this whole nation to school?

And we are to welcome this great foreign population—and this is yet more important—to a universal, national education. We have done something toward education in this country, and yet we have only begun. To-day thirty-three per cent of the voters of the Southern States cannot read and write. Is that safe? One of the great problems before us to-day is this: Is it the function of the church or of the State to carry on education? The Roman Catholic

Church maintains that the State has no right to educate. It belongs to the church to educate, and to the State to govern. The American doctrine is that the Republic has a right to do everything that is necessary for its own preservation and perpetuation. The royal family has a right to educate its own children at the State expense. Every family in America is a royal family, and therefore every family in America has a right to have its children educated at the State expense. That education must be unsectarian. We must not by our schools strengthen, but obliterate, the dividing lines. It must be national, not German and Swedish, not French or Irish, but American. It must be universal. We do not realize how tremendous is the responsibility of education laid upon us by the very fact of our growth and our prosperity.

Yet more serious in some respects, certainly more immediately threatening, are the dangers which confront us from the concentration of wealth and the conflict between labor and capital. Wealth in all ages has had a tendency to concentrate. It flows together naturally. In England twenty-five men own one-tenth of the whole soil. The wealth of England is in her land, and her land has been brought together into the hands of a few men. In America that concentration has taken a different form, not in land, but in money, and through the influence of great corporations. What is a corporation? It is a contrivance by which many men put their wealth into the hands of one man, or of a few men, to wield its concentrated power for them, and get the benefits of that concentration on their behalf. This concentration of wealth has been steadily going on and rapidly increasing. To-day the railroad corporations of the United States own property that is estimated to be worth four and a half billions of dollars! The figures convey no conception to the mind, for no imagination is able to form an image of that enormous wealth. They are estimated to earn every year two hundred millions of dollars. No wonder that they can buy legislatures and courts and judges, if it be necessary.

And this enormous concentration of wealth, two hundred millions of dollars every year, is in the hands and under the control of a comparatively small number of men. A few years ago—I do not know how it is now—six men, I think it was, met once a month at Long Branch to determine autocratically how much coal should be taken out of the mines of Pennsylvania and carried to the markets of New York. In the hands of those six men the control of the fuel of our metropolis was left. To-day four men combining together can determine what shall be the price of carriage, and therefore what shall be the price of breadstuffs in the metropolis of New York. To-day one or two men actually do control the price of our light. A half score of men, as many as you can count on your two hands, can to-day control on the Atlantic coast the price of our fuel, the price of our breadstuffs, and the price of our light. When the light, the bread, and the fuel of a great section of the nation is controlled by a dozen men, how far are we from oligarchy? These great railroad corporations control our State legislatures, in many cases our judiciary and our courts of justice. They are able to exercise a controlling influence to-day in the Senate of the United States, and probably, also, in the House of Representatives. Every Senator who has been added to the Senate list within the last four or five years, I believe, without exception—certainly with few, if any—is interested in railroad corporations. The brakeman stands upon the end of the car and turns his brake, working his ten or twelve hours a day, and gets his dollar and a half a day. Occasionally his wages are held back, as they were two years ago by one of our great railroad corporations, for a month or two, in order that dividends may be paid to the stockholders, and that the monopolists of the stock market may profit by speculation. While he is working at these wages, he sees men growing rich at such a rate that one railroad king accumulates ninety millions in a score of years, and another seventy

odd millions in twenty-nine or thirty years. No wonder he grows discontented. The time is coming, fellow citizens, when this question must be met and solved by us. Either our railroad corporations will control our country, or our country must control the railroad corporations. When once that issue is fairly presented, so that the whole American people shall see it, the whole American people will not think twice in order to record their verdict.

The inevitable result of this concentration of wealth is the combination of labor and resulting strikes. One quarter of our workers are engaged in working for wages under the employ of capitalists. What is the relation between these wage-laborers and capitalists? The old political economy had nothing wiser or better to say to us on this subject than this: Labor is a commodity; capital is to go into the market and hire its labor at the cheapest possible price. That is, a man is like coal, to be bought at the lowest price. One quarter of our population are in the market to be hired by the day, the week, or the year, at the lowest possible figure. All the selfishness of capital is arrayed to bear the labor market; to depreciate and depress wages. All the selfishness of the laboring population is arrayed to bull the labor market; to appreciate and increase the value of wages. And capital on the one side and labor on the other are arrayed in arms, one against the other, in a perpetual state of chronic inquietness, ever and anon breaking out into open war. If there is in modern scientific thought no better solution of this great problem of the relations of labor and capital than this, if this is the latest word that Christianity has to say for this problem, then the inevitable result is a continuance of strikes until the bitter end. And what that end shall be, who can tell? Since capital is already a concentration for the purpose of getting labor cheap, labor will concentrate to make labor dear. Inevitably labor will combine to say, first, We will not work; and then, No man else shall work; and then—let the fires that blazed from Chicago to Pittsburgh only three or four years ago show us what the possible dangers of the not far-off future are.

Temperance is hardly one of the questions of the day. You were told only a few days ago, I see by this morning's *Chautauqua Assembly Herald*, how old a question this is. Yet it ever recurs in ever new forms. I have only a word to say about it, for it has been much and fully discussed; but it is a question which somehow or other we in America must meet. Worse foe to American institutions than superstition, with all its power; worse foe to American institutions than ignorance, with all its capabilities of being misled and used by designing men, is intemperance; and in some way, by some method, we must learn how to solve the problem to make our nation intelligent, and to make our nation temperate.

I have thus endeavored briefly to sketch out before you, not all, certainly, but some of the great questions of the day that confront us. What shall we do to purify our government? What shall we do to consolidate our Union? What shall we do to harmonize and unify in one American nation, all the diverse elements which God in his providence is pouring in upon us? What shall we do to educate labor and to harmonize the relations between labor and capital? What shall we do to redeem and ransom the community from the stigma and the fever passion of intemperance? These are some of the problems that present themselves before us for the present and for the future.

A PITHY PARAGRAPH.

"THE greatest calamity that could happen to this movement would be that it should fall into the hands of men who are anxious for nothing else and who are engaged in no other good works; who are concerned to spread no other truths; or who labor to spread these ideas only in a negative form, as a doctrine of extinction,

apart from their vital connection with the whole Divine revelation; or lastly, into the hands of men who deny all that revelation positively teaches on future punishment, on the action of evil spirits, and on the incarnation and atonement of the Son of God. There are those engaged on this question who would wreck any reform by their extravagances and by their ignorance. These ideas will benefit the world only as they are proclaimed by men who fear God, by men who love Christ, by men who are superior to the childish passions of forming a sect or party with a fanciful name, by men who truly labor for the salvation of souls."—*Rev. Edward White at Conditional Immortality Conference, London, Eng., 1876.*

BIBLE STUDY.

It is a great thing to know how to study. To feel the need of study is not sufficient; nor is it enough to desire and try to study. The art of study requires as much skill as any other branch of human effort. It is indeed claimed by many distinguished educators, that the chief gain of a college training is to teach a student how to study; and that if, at his graduation, a student has learned the art of study, he has, in that acquirement, secured a larger benefit than from any stores of accumulated knowledge. This truth is more commonly lost sight of in religious training than in any other sphere. Teachers in the Sabbath-school complain that their scholars do not study, when in fact the scholars do not know how to study; and their teachers do not know how to instruct them in ways and methods of study. So in the personal study of the Bible by maturer Christians; only now and then a person knows how to do this to advantage; only now and then one realizes that there is any art in such study. There is a real gain when one who wants to study the Bible perceives that he does not know how. Until he reaches that point, he is in a hopeless case; but thenceforward he has possibilities of acquirement. Here comes a call from a Massachusetts correspondent for help at this very point of need:—

"Now, may I ask a favor for myself? If you are not disposed to grant it, let it go, and I shall think it is all right; but can you not print a short article on the best way to begin to study the Bible? not for a Sabbath-school teacher, but for a very poor Christian, who some days will not be able to spend more than perhaps five minutes in studying. I have tried for months to get at it in some way; but it grows more of a task every day, and I think that perhaps I don't know how, or that I go to work in the wrong way; and I have thought that perhaps you would be kind enough to give me a few hints. I have a Bible dictionary and atlas, and am going to have a concordance as soon as I can get the money for it. There, I don't know but you will think these are very silly questions, and that I ought to know without asking; but I just don't know, and I want to know. I think I have a little common sense, but not much education. But as I said before, if this is not worth the trouble it would make to answer it, let it go, and I will get along as I have before."

That writer is in a fair way to know how to study the Bible, and to get substantial gain from Bible study. It would be a good thing for the cause of Christ if the majority of Christians were in that frame of mind. And as to our readiness to give all the help in our power; unless we were quick to respond to such a call, our right to exist would be fairly in question. There is nothing better worth our living for, than the aiding of such truth-seekers as this. In the first place, it must be borne in mind as a practical truth, that the Bible is pre-eminently God's Book, written through the guidance of the Holy Spirit, and to be understood and appreciated only through the personal help of the Holy Spirit. We ought to desire, and ask for, and expect, the special help of the Holy Spirit in all our Bible study. Then we need to know what we are to study the Bible for. It is not enough to say that we are to study it as a duty, or for

our good, or for God's glory. There is no positive merit in Bible study; nor is there any certainty of our spiritual growth through poring over the Bible pages, or committing to memory its words. There must be a special purpose of study, in order to a fitting plan of study. Any one of a hundred plans has its advantages, but no plan has any advantage apart from some purpose.

If we would like immediate help from Bible truths suited to our need, we can look up the subject of prayer, and find what are the promises of answers to prayer, and for what things we are encouraged to pray; or we can look up the Bible teachings on the subject of our particular trial; poverty, bodily sickness, doubt, disappointment, betrayal, repeated failures in our best endeavors, infirmities of temper, or whatever else it is that most perplexes us. A concordance, or a Bible text book (which can be obtained of the American Tract Society for twenty-five cents), is essential to this kind of study. And simple as this plan may seem, it will be sure to open to us an important field of profitable thought. There is a great deal more in any such Bible topic than we have an idea of before taking hold of it. Or, again, we may hunt out the different miracles of Christ, in all the Gospels, and see how many of them were for the relief of some personal need of a disciple or suppliant; how many of them were in the realm of bodily suffering, how many in the realm of the world of nature, how many in the spiritual sphere; and what was the apparent result in each case, beyond the immediate effect of the miracle itself. So, also, any important truth which may be brought before us in a sermon, or in a book or paper which we read, may be followed up by Bible study, that we may learn just what God's word teaches on that point.

And together with these special topics of study, we may advantageously read through a single book of the Bible, at a sitting, if we can find time for that. And there is a gain in reading a certain portion of the Bible in course, Old Testament and New, whether we enjoy it at the time or not. It is a great mistake to suppose that a duty is never rightly performed unless we feel right about it. The doing of a duty is within our power; the feeling which prompts or accompanies it we are not always responsible for. These hints as to Bible study may help our correspondent—and others also—to start in the right direction; but the art of successful Bible study is not to be compassed in a day. It takes years to bring it to symmetrical efficiency. But it pays in the end, and at every step of the way.—*S. S. Times.*

—An experiment surpassing the magic of Robert Houdin was successfully tried in the presence of a Naval Board at Newport on the morning of Aug. 4. It is the invention of Lieutenant McLean. A launch—no one being on board—was sent out by electricity, and by the aid of one wire was made to start, stop, back, go to port and to starboard, to drop and fire mines and counter-mines. The whole was worked by a man at a key-board on shore. In a quiet way the United States is preparing for war, if it shall ever come, not by building steel-clad ships, but by providing for coast defense.

—Every prayer is a wish, but wishes are not prayers. In the heart of every prayer is a sense of need, but a sense of need is not prayer. Prayer is asking for a felt need; not asking the universe, but God. No one can intelligently ask who does not believe that he can and may be heard. No one can perseveringly ask, who thinks that asking will bring nothing. Persons who believe that the whole influence of prayer is simply the effect of their own thoughts upon themselves, never pray. They cannot pray. The mouth may utter right words; the heart is not in them. Some prayers are not prayers, for those who say them do not really wish for the things they mention. But the difficulty with most prayers is that there is no grasp of the idea of God—that is, no asking. "Ask and ye shall receive."—*Christian Advocate.*

"MY SHEEP HEAR MY VOICE."

THE shepherd of the Orient
Leadeth his flock along,
O'er mountain heights—o'er lowlands fair,
And ever through the vibrant air
Soundeth his welcome song.

He goeth onward—upward still,
Thro' brier and brush and brake—
Up clamber still the panting sheep,
Nor question of the rocky steep
O'er which their path they take.

The lambkins' piteous cry of pain
Falls on his watchful ear,
He sees their bleeding, tender feet,
He listens to the feeble bleat,
And pauses—quick to hear.

He gathers them in loving arms,
He folds them to his breast,
And sounding still his shepherd's call,
Right cheerfully they follow—all,
Unto a place of rest.

Dear Shepherd of thy earthly flock,
Help us to follow thee;
Tho' rough the path, tho' dark and drear,
Still 'mid the shadows let us hear
Thy cheering "Come to me."
—*Mrs. M. E. Sharpe, in Interior.*

THE CROSS OF CHRIST.

BY ELIZA H. MORTON.

I HAVE somewhere seen a picture representing ruins of massive temples, arches, towers, and cathedrals, moss-grown and hoary with age; while all around and beyond were crumbling monuments and tombs, marking the resting-places of those whose brains had planned and hands erected these shattered works of art. Above the scene of desolation hung rough, broken clouds, illuminated by the radiant brightness of a gleaming, shining cross, held by an unseen power. Beneath the picture were the words,—

"In the cross of Christ I glory,
Towering o'er the wrecks of time."

The illustration tells its own story, and needs no comment. The everlasting beauty of the gospel of Christ, when contrasted with the fading, fleeting things of earth is a most pleasing prospect, presenting objects enduring, unchanging, and eternal, even the ultimatum of human hope, the fruition of divine thought, and the grand, triumphant issue of the ages.

Although the hand of God may smite the wicked, and the fierce gleam of his displeasure glow o'er the broken fragments of a wrecked world, consuming with devouring flames the works and workers of iniquity, yet the cross of Christ will reach down its blood-stained arms, bear up the pure, the humble, and the faithful, and eventually shed its glorious brightness over a redeemed people and a renewed universe.

Allen's Corner, Me.

THE SABBATH OF THE LORD.

BY MRS. VIOLA FISH.

How often, in speaking of the Sabbath, we are met with the exclamation, "Oh! Saturday is your Sabbath." Perhaps this is sometimes said maliciously, but oftener thoughtlessly. If you tell them it is not your Sabbath, but the Sabbath of the Lord our God, they will answer, "Did not the Saviour say the Sabbath was made for man, and not man for the Sabbath?" The State school at Coldwater, Mich., is an institution for educating children, and also a home for them. It was built especially for them, but it is not theirs; they cannot do as they please with it, but are obliged to conform to the rules of the institution. So it is with God's holy Sabbath. It is a divine institution. God, who created the earth, the sea, and all that in them is; who caused the grass to grow, and the green herb to spring up; the trees, the flowers, and every living thing, and created man out of the dust of the earth, and breathed into his nostrils the breath of life, also instituted the Sabbath day. And he has blessed the Sabbath, and sanctified it, and commanded us to keep it holy.

He has said, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord," etc. Isa. 58:13, 14.

All things belong to God. He has placed them here for man's use; but for every willful misuse or abuse we shall have to give an account in the day of Judgment. Did he not say, "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fullness thereof"? Ps. 50:10-12.

He has instituted the Sabbath as a rest-day; he has blessed it, and set it apart as a day when we are to rest from our labors, and meditate and talk about heavenly things. We must not seek our own pleasure, but, putting aside self and all the cares and troubles of the week, we should spend the day in prayer, praise, and thanksgiving to God for all his goodness, loving-kindness, and tender mercy. Let us remember that He who has promised is faithful, and he has left on record the promise, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

IS IT OF SATAN?

THE subjoined interesting experience at a spiritualist meeting, as given by a sister residing in Michigan, answers the above question in the affirmative, if we apply to this gigantic system of error the rule given by our Saviour, "By their fruits ye shall know them." The letter was not intended for publication; but we believe the reader will be interested in the extracts given below:—

While in Chicago recently, at the urgent request of my sister, I attended a spiritualist meeting. I had many misgivings as to its being right for me to go. Before I heard and accepted present truth, my mind had been filled with doubts caused by the manifestations of spiritualism and my belief in the immortality of the soul; but the light on the nature of man had dispelled all these doubts; and now, I thought, perhaps I shall be tempting the Lord by going again into the element that had disturbed my peace before. As I was indulging these reflections, the words came to me with great force: "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

When we went in, the hall was quite well filled, and the people kept coming until the seats were nearly all taken. The people were all conversing pleasantly, and everything seemed to indicate the most perfect peace and harmony; all were smiling and sociable. The meeting soon opened by singing a very beautiful song, and a prayer was offered by a leading spiritualist, who was a physician. My sister told me he was greatly looked up to by the spiritualists. I forget what kind of a medium they called him; but he saw and described what seemed to be the spirits of their departed friends. After the prayer, another song was sung, and opportunity was then given for spirit manifestations.

A very intelligent lady arose, and began to speak on personalities. The chairman arose, and angrily forbade her to speak. In less time than it takes to write it, the whole house was in the most terrible uproar; and such Satanic expressions as I had never witnessed, were seen on faces that only a few minutes before were wreathed in smiles. There was no order; they were all talking at once, some saying, She shall speak, while others were trying to quiet them, only to make it worse. I was very much frightened, and wanted to go; but my sister wished to stay, and see how it ended. After vainly

trying to quiet them, the doctor who made the prayer took his hat, and went out. We followed him. He stopped at the first flight of stairs, and stood there as we came down. My sister, having met him before, spoke to him, and introduced me. I said to him, "I have believed for some time that spiritualism is the work of Satan, and now I am confirmed in my belief." He made no reply, not seeming to hear me; but in reply to a remark by my sister, he said the chairman was all wrong, and turning, went back up stairs. My sister wanted to go back too, so we did. They were still quarreling, but were somewhat quieted by a committee being appointed to investigate the cause of the disturbance, and settle it at a private meeting of the members of the society. The chairman said the lady might speak, if she would leave out personalities. She then made a few remarks on justice and harmony, and sat down. After she sat down, they seemed to be waiting for the doctor. I thought, If he can see Satan and his angels, perhaps he can see the angels of God that surround me; and I believe he did, for they kept waiting for him, and whispering to him. He shook his head slowly from time to time, and at length took his hat and cane, and walked out.

They then brought the meeting to a close, it having been a complete failure so far as their interests were concerned; but to me it seemed a triumph, and I felt to praise God for the heavenly protection he sent me, and for what I had seen. My sister is not a spiritualist, but was becoming interested in spiritualism, having seen and heard many wonderful things that mediums had done. I have reason to hope that the spirit manifested in that meeting, together with my experience, will convince her that Satan is able to transform himself into an angel of light, and, if it were possible, deceive even the very elect.

DO IT NOW.

DO NOT live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study, whatever it is, take hold at once, and finish it up squarely and cleanly; then to the next thing, without letting any moments drop between. It is wonderful to see how many hours these prompt people contrive to make of a day; it is as if they picked up the moments that the dawdlers lost. And if ever you find yourself where you have so many things pressing upon you, that you hardly know how to begin, let me tell you a secret; take hold of the very first one that comes to hand, and you will find the rest all fall into file, and follow after, like a company of well drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line. You may have often seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word *now*.

THE DECAY OF BABYLON.—In the early Christian times, the site of Babylon was nothing better than a marsh. This condition of the soil was owing to the entire neglect of the system of irrigation on which Babylonia depended for its fertility. The canals in connection with the Euphrates had long been filled up, or become choked with the neglected deposits of ages; and the water, spreading idly over the surface of the ground, produced malarious fens, fatal to every species of healthy vegetation. The largest of these canals, which connected the two great rivers of Mesopotamia, was opened again by the Roman Emperors Trajan and Severus, and Julian's fleet passed through it from the Euphrates into the Tigris; but the decay of Babylonia could not be arrested. Scorpions and serpents infested the remains of Nebuchadnezzar's palace when Benjamin of Tudela visited the country in the twelfth Christian century; and in still later

ages the very site of the proud city was a matter of doubtful speculation, of which the natives of the Mesopotamian plain knew as little as the visitors from distant lands.

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.

DISAPPOINTMENT.

'T WAS but an earth-born hope that sadly died to me,
Yet sorrow's surging waves o'erwhelmed my soul that day;
For one transcendent hope may grow at last to be
The king of every hope whose proud, triumphant sway
Rules word and thought and dream
With power all supreme.

And this dear hope was dead. I closed its weary eyes
With heartache far more keen than word or tone may tell—
That I outlived its day wrought only grieved surprise,
Nor prayer, nor threat I raised, too saddened to rebel;
For life nor death cared I,
If that dear hope must die.

Thus all disconsolate, I laid in mem'ry's urn
The ashes of my hope, nor wished nor thought to glance
Beyond its sepulcher, not willing I to learn
If God some broader hope ordained for me, perchance
As high, as pure, as sweet,
And for my life more meet.

But time's ne'er-ebbing tide, and contact with brave men,
Who constant sought God's will, forgetful of their own,
Wrought wondrous change at last,—blest change 'tween now
and then,—
For lo! these present days seem brightest I have known;
In one true thought I rest,
God knows what hopes are best.

Nor do they only seem. Life is in very dead
Itself a hope divine, a solemn, precious boon.
O striving fellow-soul, learn, even as you read,
This lesson calm and sweet,—for none may learn too soon,—
God sets the truest goal
For every longing soul.

—N. Y. Observer.

DIRECT ANSWERS.

"AUNT PATSY," said I, "I believe in direct, immediate answers to prayer, and I know you do, but I do not think I ever experienced one; at least, I cannot now put my finger on any special event, and say that it came as an answer to prayer. Can you?"

"I have no doubt, my dear," answered the sweet, quiet old lady, "that in my long life I have had many prayers answered, which I have not the grace to remember; some that I do remember I could not talk about, even to you; but if it will strengthen your hold on God's willingness to hear and answer his children, in things small and great, I will tell you of two experiences which lie so far back that I can with less hesitation lift the silence with which we do well to cover these solemn mysteries.

"Years ago, when I was a young mother, with a nursery full of little ones, I was unavoidably alone with them in our country home for some weeks. During a bad spell of weather, Reuben was seized with croup, and as baby Will's eye-teeth pressed more and more, his high fever and disordered condition made me very uneasy about him. I was in feeble health myself at the time, and I remember one stormy night when Reuben was drawing harsh, painful breaths in his sleep, and coughing in that sharp, metallic way, and baby was tossing in a burning fever, and I myself utterly prostrated with nights of watching and days of anxiety, I locked my doors, and threw myself on the bed, too much exhausted even to kneel; but from my great need and helplessness went up a cry for strength to meet whatever God should send, and then I went to sleep, between these two sick children! And Reuben did not cough again that night, and I waked the next morning, when the sun came in the window, to find Will in such a gentle, moist slumber as he had not known for a week. 'He knoweth our frame; he remembereth that we are dust.'

"The other experience takes hold of higher things. For many years after I had been a member of the church, I had a dearly loved friend who did not make any public profession

of faith, though her hope was the same as mine, and her daily life gave surer proof of her walk with God. I grieved exceedingly over the difficulties that held her back; and on one communion Sunday, when she left my side and sat among those who did not call themselves God's children, I felt as if I could no longer bear the separation. I resolved to make it a matter of special intercession, not only in my daily prayers, but particularly during the Sunday morning church hour, that by the next communion season, which occurred in three months, she might share the blessed privilege with me. I asked my father and mother, and my two brothers and their wives, to join me in this petition at that eleven o'clock hour of prayer, when almost all the Christian world turn their faces Heavenward; but I said nothing of all this to the friend herself.

"It shames me to say how much surprise mingled with my joy, when, a few days before the next communion, she said to me, 'M——, I have been to see the Session, and am to be admitted to church membership next Sunday.'

"I had knocked, like the boy in the story, and had not waited for the answer. But our Father is always more ready to give than we are to receive.

"And now let me remind you of a sentence of Bishop French's, which is better than anything I can have to tell you: 'Prayer is not an overcoming of God's reluctance, but a laying hold of his highest willingness.'—*Christian Weekly*.

BE PATIENT.

It has been said that "patience is the enduring of any necessary evil, out of the love of God, as the will of God."

It is hard to suffer for one's own sins, and sometimes still harder to bear ills which the shortcomings of others may inflict upon us. Truly we have need of patience when called upon to bear any such trial; and as the causes are constantly recurring, so our need for the grace of patience is well-nigh constant. In all trials, "from childhood's little troubles to the martyr's sufferings, patience is the grace of God, whereby we endure evil for the love of God, and keep ourselves still and motionless, that we offend not God."

In little things, in great things, impatience will mar the beauty of our lives. It will shake our faith; for truly if we believe when we ask for a little thing, then do we in patience wait for it.

Impatience makes us restless, changeable, and tempest-tossed. It is only the patient soul that can rest itself on God and experience the calm of his eternal peace. Impatience renders us weak in endurance of suffering, so that we lose the high moral courage and perfectness of character attained by those who can patiently bear the ills of life. It is not that we should not keenly feel every trial. Our humanity must and will wince under pain, bodily or mental; but the patient endurance of suffering, which is only given to those who look upward to the Father of lights for his strength and guidance, sanctifies every affliction, and makes even pain subservient to high and noble uses in the developing of strength, and courage, and gentleness, and meekness, and every Christian gift. Let us, therefore, strive to be patient with ourselves and with others, through evil report and through good report, in little things and in great things, and in the daily course of our lives as well as in the moments of the greatest stress, when our impatience might mar weeks and years of life.

The habit of resting upon God for the grace of patience, gives us confidence in him. We are strengthened by his strength, and shall at length attain to the quietness of his eternal calm.—*Christian at Work*.

—A young man who spends all his earnings for tobacco, beer, sleeve buttons and neckties, and begins married life with nothing, will very likely have his nose held on a grindstone all his life. Economy is the path to independence.

Special Mention.

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

IS TRIAL BY JURY A FAILURE?

THE difficulty of convicting criminals in our courts of justice, no matter how atrocious the crime or how plain the evidence, is quite generally conceded. This difficulty has just been strikingly illustrated in the star-route case, in which, after a tedious and expensive trial, the jury failed to agree in the case of the principal defaulters, although the evidence presented left little room for doubt of their guilt. The developments in the case lead the *Christian Advocate* to speak as follows concerning trial by jury:—

The attempt to bribe the jury in the celebrated star-route case differs from most others chiefly in the fact that it has been exposed to and denounced by the Court. In all large cases, and in some small ones, where one or both parties have considerable money, honest lawyers—that is, men who would not bribe nor connive at bribery—have more fears of the jury's being tampered with than of all other things. Whenever a disagreement is equivalent to a victory—generally when men are accused of crime, or liable to be compelled to disgorge stolen funds, or to indemnify others for losses—the temptation to use money to control the result is great. One man only needs to be bought to defeat the State or the plaintiff. The first thing done is to look up the antecedents of every one of the jury. In New York skillful men are employed to trace them and report before midnight. Good men take these precautions to guard against the wrong man's getting on the jury, or in order to be able to watch him if he does. Bad men do it to know whom and how to approach. Yet the jury system is "the palladium of our liberties!" It was so once. Whether it is so now, South or North, is an open question.

THE ROMANISTS ON EDUCATION.

It is well to remember that Father Mousabie, the noted preacher of Notre Dame, Paris, frankly states that the Roman Catholic Church is tolerant only from necessity, not from choice. The truthfulness of this admission is abundantly proved by the following statement concerning the contest now waging in France and Belgium to free the public schools of these countries from priestly rule. The article is from the *Christian at Work* of Aug. 31:—

The struggle in France for public secular schools, which has received a new impulse from the passage of the primary education act of last March, will no doubt be long and severe. Already the Roman Church has begun its effort to defeat the law, by the establishment of parochial schools in all quarters. The spirit and methods of this fight against government education may be clearly foreseen, if a glance be given to Belgium, where a similar conflict has been going on for three years. It should be said, however, that in France there exists a popular indifference to the claims and authority of the church which is hardly found in Belgium. Hence the French Republicans confidently hope that with them the clerical weapons will be found less efficacious than with their neighbors.

The new primary-school system in Belgium was founded in 1879. Previous to that date, all education had practically been in the hands of the Roman Church. The teaching of religion was, of course, obligatory, and was given by the clergy. All the text books used required the approval of the church authorities. The teachers and the inspectors of schools were not only Romanists, as a rule, but in very many cases were functionaries of the church.

Where this was not the case, the instructors were subject to most ingenious and persistent schemes of petty persecution. The church idea of primary education may be clearly seen from the complaints which were at times addressed to the government. Thus, the Bishop of Bruges finds fault because maps of Palestine and holy pictures are not made an obligatory part of school furniture. A clerical inspector is scandalized to find the crucifix and image of the Virgin relegated to a corner of some school-rooms, while the most conspicuous places are usurped by maps, etc. The Bishop of Namur is displeased to see charts, maps, and instruments creeping into the schools to the displacement of sacred pictures. The Archbishop of Malines complains that "they teach the children too many things, as it injures their religious education." The Archbishop of Liege blames some of the teachers for being "anxious to procure instruments, maps, apparatus, etc., which increase the scholar's knowledge of profane matters, while Biblical pictures have disappeared from many schools."

In short, all studies except religion and sacred history were considered of secondary importance, and often superfluous. The result of thirty-seven years of this regime was that the people found their children growing up in ignorance, and became clamorous for a reform. After some years of struggle, the popular desire found expression in laws.

The Roman Church, as a matter of course, set itself against any change. Before the passage of the act of 1879, a collective pastoral letter was issued, in which the following passage occurs: "It is upon the church alone that this right [of education] devolves, and consequently to it belongs the choice and employment of means to accomplish it. It follows that the church has a *divine right* to intervene in the schools, to imprint upon education a moral and religious character."

All the efforts of the clergy failed, however, and the law was put in operation. Then began the struggle to defeat it. Church schools were everywhere established—in stables and wine houses when no better places could be found. Influences were brought to bear to divert the children from the public schools. Such a mass of protestation against the nature of these "influences" poured in upon the government that a commission was appointed to look into the matter. Some brief notes from the report of this commission will serve to throw much light upon Romanist methods. The persecutions of the church were naturally most severe against those of its own communion who in any manner supported the government schools. The line of policy adopted against them is seen in this extract from a sermon, by the curate of Gross-Fays: "All those who co-operate in maintaining public schools shall be excommunicated; there shall be for them no more baptism, nor marriage, nor sacraments for the dying."

By the law, the clergy were permitted to give religious instruction in the school-houses, out of school hours. This privilege was not only not accepted, but its exercise was forbidden. It was officially declared that all sins would be absolved except that of teaching the catechism to children of the public schools. Of course, this Jesuitic policy was not without great effect upon conscientious parents.

The government teachers were subjected to every variety of persecution. The sacraments of the church were refused them; payment of their salaries was neglected by Romanist local officials; tradesmen were influenced to refuse them supplies. Laborers and mechanics who sent their children to the public schools were elbowed out of employment by clerical influence. Children were instructed to disobey their parents, and go to the church schools. Wives were commanded to refuse the obligations of marriage to their husbands. "Defy your husbands," exclaimed the curate of Rieune, in a sermon. "Be tigresses even, if need be. Combat them, and reclaim, if not all, at least the half of your children. They are your property!" Of course, many domestic conflicts and disruptions of families were the

consequence of this policy. It is pleasant to read that the friends of the public schools opposed moderation to this violence. Although the government commission urged the clerical party to furnish all proofs they could of coercion against themselves, but one incident was elicited.

As a result of the clerical efforts during the year 1879, the church schools contained one-half the children of the kingdom. But since that date the tide has begun to sweep the other way. Of course, at the outset, the government schools were not adequately provided with teachers. This defect has, however, been remedied, and now the superiority of equipment and instruction begins to tell. The violence of the church party has disaffected many of the adherents of the Romish communion, and excommunication has been robbed of its terrors by the prosperity of the great numbers upon whom it has been visited. The people are satisfied with their new system, and indorsed it heartily in the elections of the present year. Although not all has been accomplished that was hoped for, the French people have taken courage from the general results to enter the fight for themselves. That they will succeed, every American lover of free public schools will fervently pray.

Our Tract Societies.

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

—When comes the King in royal might,
To crush the wrong and crown the right;
When all the saints in glory meet,
No more to die, no more to weep;
When thrones are set and crowns are given,
With all the rich reward of Heaven,—
Oh, in that glorious by-and-by,
What's done for God can never die!

ILLINOIS T. AND M. SOCIETY.

THE tenth annual session of this Society convened at Watseka, Ill. The first meeting was called at 5 p. m., Sept. 6, 1882, the President, Eld. R. F. Andrews, in the chair. The reading of the minutes of the last annual meeting was waived, and the report accepted as printed in the REVIEW.

On motion, the Chair was authorized to appoint the usual committees, which was done as follows: On Resolutions, J. O. Corliss, E. W. Farnsworth, and P. E. Gros; on Nominations, C. Turnipseed, C. E. Sturdevant, E. Hobbs.

A summary of the annual report of labor was then given by the Secretary, which was followed by remarks from Elds. Corliss, Lane, and others, upon the good results of faithful missionary labor. A number then testified to the fact that the truth was first brought to their notice by this instrumentality.

Meeting adjourned to call of Chair.

SECOND MEETING, SEPT. 11, 9 A. M.—The Committee on Resolutions presented the following report:—

Whereas, The voice of God to us has uttered repeated exhortations to greater diligence in laboring for others in every possible way, and especially through missionary work, and—

Whereas, Resolution after resolution has been offered, and discussed at our yearly meetings, wherein we have pledged ourselves to more earnest efforts, and—

Whereas, We do not see that regard paid to these resolutions that our cause and time demand; therefore—

Resolved, That we recommend that our brethren and sisters call to mind their past resolutions, and pledges of devotion and faithfulness in the missionary work; and in view of what God by his Spirit has recently said, that "now is the most favorable time we shall ever have to labor," to be earnest to redeem the time, and improve the hitherto neglected opportunities to labor for God and the salvation of souls.

The above was spoken to by Eld. Corliss, who showed that the resolution covered a large field, embracing all those previously passed at our annual meetings; and that when assent was given to such resolutions it was really uttering a vow to the Lord, and should be sacredly kept. He was followed by Eld. Farnsworth, who talked of the growing importance of the work, the loud calls for increased effort, and the great secret of success,—real devotion to God and love for souls, rather

than great talent. The resolution was then unanimously adopted.

The Committee on Nominations presented their report as follows: For President, R. F. Andrews, (Milman, Ill.); Vice-president, C. H. Bliss, Normal; Secretary and Treasurer, L. S. Campbell, Belvidere; Director Dist. No. 1, D. W. C. McNett, Lena; No. 2, Wm. La Barr, Belvidere; No. 3, C. Turnipseed, Money Creek; No. 4, Cary Dryden, Aledo; No. 5, A. A. Parmele, Mackinaw; No. 6, H. Smith, Woodburn; No. 7, M. M. Taggart, Martinsville; No. 8, L. A. Logan, Tilford; No. 9, A. O. Tait, Onarga; No. 10, Wm. T. Bland, Oakland; No. 11, S. Glascock, Morrison; No. 12, G. Bernard, Serena. Each name was voted upon, and all were unanimously elected.

The Treasurer's report and the financial standing of the Society, were given and approved.

On motion, the President was authorized to appoint two brethren to act with him as a committee to apportion to the respective districts the incidental expenses of the Society.

Adjourned sine die.

R. F. ANDREWS, Pres.

L. S. CAMPBELL, Sec.

PENNSYLVANIA TRACT SOCIETY.

THE first meeting of the fourth annual session of the Pennsylvania T. and M. Society was held on the camp-ground at Olean, N. Y., Sept. 6 at 6 P. M. Prayer by J. E. Robinson.

After interesting remarks, the report of the last annual meeting was read and approved. The Chair appointed the following committees: On Nominations, G. W. Knapp, Geo. Signor, and Wm. Coats; On Resolutions, N. W. Irish, J. G. Saunders, and J. E. Robinson.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 10, AT 9. A. M.—Minutes of the preceding meeting read and approved.

The report of labor and finances for the present year was then read, as follows:—

No. of members,	307
“ “ reporting,	616
“ “ added,	20
“ missionary visits,	1,461
“ letters written,	744
“ Signs in clubs,	126
“ new subscribers obtained,	213
“ pages tracts and pamphlets distributed,	346,014
“ periodicals distributed,	12,978
“ Annuals	2,862

FINANCIAL REPORT.

Balance on hand Sept. 1, 1881,	\$88.38
Received on Dime Tabernacle,	\$3.65
“ “ widow and orphan fund,	.25
“ “ tent fund,	15.00
“ “ school fund,	30.00
“ “ donations to S. D. A. P. A.,	3.00
“ “ reserve fund,	40.00
“ “ periodicals,	652.98
“ “ T. and M. fund,	731.18
	\$1476.06

Total, \$1564.44

Paid at REVIEW Office,	\$947.62
“ “ Signs Office,	239.40
“ N. Y. T. and M. Society and others,	177.14
Expenses,	50.10
	\$1414.26

Balance,	\$150.18
Due from Penn. Conference	10.15
“ “ N. Y. T. and M. Society,	9.77
“ on periodicals,	543.98
“ “ books, etc.,	619.47
Stock on hand,	450.00

Total assets,	\$1783.55
Due REVIEW Office,	\$7.25
“ Signs Offices,	85.88
Total liabilities,	\$173.13

Balance in favor of Society, September, 1882, \$1610.42

Eld. G. I. Butler made interesting and impressive remarks in regard to our work, after which Eld. B. L. Whitney made some statements with reference to the financial standing of the Society.

The Nominating Committee reported as follows: For President, B. L. Whitney, Rome, N. Y.; Vice-president, D. B. Oviatt, Wellsville, N. Y.; Secretary and Treasurer, Mrs. D. C. Phillips, Wellsville, N. Y.; Directors: Dist. No. 1, J. W. Raymond, Wheeler, N. Y.; No. 2, Wm. Morehouse, Wellsville, N. Y.; No. 3, D. B. Welch, Portville, N. Y.; No. 4, S. Winkley, Randolph, N. Y.; No. 5, E. Russell, Clear Creek, N. Y.

These individuals were each elected to the office

named. The Committee on Resolutions presented the following:—

Whereas, God in his great mercy has sent us a warning, and his Spirit has impressed the present truth upon our hearts, thus bringing us under most solemn obligations to help to carry the light which we have received to others of our fellow-men; and—

Whereas, God's guiding hand has directed in the tract and missionary work being done by us as a people, he having blessed it to the salvation of many souls; and—

Whereas, There has been a lack in the financial support of the missionary work; even so much that the Spirit of God has testified that we have not been doing the one-twentieth part of what we should have done for the spread of the present truth; therefore—

Resolved, That we will earnestly seek the help of God, that we may have the true missionary spirit, which works through love; and that, with the aid of the Holy Spirit, we will be more faithful in performing the work given us of God.

Resolved, That we will be admonished by the shortness of time, to have our treasure laid up in Heaven, and that we will not forget the vows which we have made to our God, but will prove his promise true by bringing our offerings, as well as tithes, into his store-house, that the important plan of God to warn the world be not hindered through a lack of the appropriation of means which he has intrusted to our care.

These were spoken to by B. L. Whitney, D. B. Oviatt, G. W. Knapp, and others, and were adopted by a rising vote of the congregation.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 12, 7 A. M.—The President called attention to the fact that the Signs has been sent out as a pioneer sheet in connection with our tent efforts during the past season, and solicited donations to meet this expense. The sum of \$135.40 was at once pledged, and \$41.40 of the amount paid.

Adjourned sine die.

B. L. WHITNEY, Pres.

MRS. D. C. PHILLIPS, Sec.

PENNSYLVANIA TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING JUNE 30, 1882.

Districts.	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annuals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	35	63	2	48	16	19	6	12335	682	43	\$ 46 52
2	93	27	2	6	6	6	6	5999	347	.....	42 00
3	61	40	.....	129	34	26	.....	10351	1003	90	39 45
4	89	19	5	87	25	5	3	22567	425	40	31 93
5	29	3	.....	258	27	.....	20	10598	282	.....	96 70
	307	152	9	524	108	56	29	62450	2744	173	\$ 256 60

* Individuals. NOTE.—Received on membership and donations, \$47.37; on sales, \$91.82; on periodicals, \$107.41; on T. and M. Reserve fund, \$10.00. Subscribers obtained for Review, 1; Signs, 3; Instructor, 25.

MRS. D. C. PHILLIPS, Sec.

WISCONSIN TRACT SOCIETY.

THE Wisconsin Tract and Missionary Society held a session in connection with the camp-meeting at New London, Sept. 10, 1882. Prayer was offered by Bro. Tenney. The minutes of the last meeting were read and approved. The report of labor for the quarter ending July 1, 1882, is as follows:—

Districts.	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annuals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	38	14	.....	1	12	19	.....	1437	327	11	\$ 33 41
4	19	5	.....	1	23	5	.....	1325	119	.....	3 80
7	49	27	2	85	34	.....	18	10199	442	15	5 75
15	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	13 15
*	.....	.....	.....	.....	.....	.....	.....	3877	96	.....	11 61
	106	46	2	86	48	24	22	16898	984	26	\$ 67 72

* Agents. NOTE.—Received on membership and donations, \$28.00; on sales, \$13.42; on periodicals, \$26.80; collected on other funds, \$18.25; total, \$85.97.

Remarks were made by Bro. Decker on the importance of awaking to renewed diligence in the T. and M. work, especially that of canvassing for "Thoughts on Daniel and the Revelation." Bro. O. A. Olsen spoke of the importance of getting

into a position where God can bless in the work of laboring for the salvation of souls. He compared our interest with that manifested in our behalf by God, his Son, and the angels, and made quite plain the difference between doing work willingly and from constraint, also the difference in the results attained by the two methods of working. Interesting remarks were made by Bro. Jasperson on the success attending the sending of our periodicals and tracts to Europe. Bro. Tenney followed, with words calculated to inspire with new zeal and courage in the good work of the T. and M. society.

Meeting adjourned to call of Chair.

H. W. DECKER, Pres.

M. A. KERR, Sec.

GOOD WORDS FROM T. AND M. WORKERS.

THE V. M. society at Woodland, Cal., have received some encouraging letters, from which the following are extracts. The first is from Fort Lamar, Ga.:

"I like your paper very well, and all that I have heard from are highly pleased with it. Mrs. P. and myself want it three months."

The following is from Poplar Hill, Va.:

"I esteem your paper very highly indeed, and return many thanks for the copies I have received. I would take it as a great favor if you will continue it for a while. I have heard several speak well of the paper."

A person writing from Birdston, Texas, says:—

"I have carefully perused a copy of the Signs, and as the subjects treated upon are new to me, my mind is excited. The purpose for which the paper is published is something entirely new in this part of Texas; and if my early instructions have been wrong, I hope to be corrected."

Another, from Douy, Ga., writes:—

"I have received several copies of the Signs of the Times. I like the literature very much. I would like to know more about your mode of baptism, etc. I never heard of the Seventh-day Adventists until I received your paper."

From Scull Shoals, Ga., we receive the following:—

"The Signs of the Times received. Am very much pleased with it. I never heard of the denomination to which it belongs, and would like to know more of them."

The following comes from Mexia, Texas:—

"I have received the second copy of your paper. I find the Signs very interesting; please send it as long as you can."

Another, writing from Georgetown, Texas, says:—

"I was delighted with your paper. I will endeavor to interest my friends and neighbors in it. I have handed it to several."

LUCY BUSH, Sec. V. M. S.

—Success is his who works hard enough for it.

A FEW FIGURES.—The American churches give, for evangelizing 800,000,000 heathen, about \$3,000,000 a year. The American churches give for home mission work and benevolence \$75,000,000. New York alone, on theater-going and amusements, spends \$7,000,000. For a single bridal dress is given \$6,000. For ladies' foreign dress goods are expended annually \$125,000,000. New York alone is said to expend for kid gloves annually \$30,000,000. For intoxicating drinks our American people expend annually \$900,000,000.

HENRY CLAY'S ARGUMENT FOR CHRISTIANITY.—Hearing Miss Martineau sneer at practical religion, Mr. Clay replied: "Miss Martineau, I do not know practically what the churches call religion. I wish I did. But I do know its effects. Near my home were two estimable families, who years ago fell into a 'Kentucky feud,' and as often as any of them met at a fair or public meeting, the fray was likely to begin, with the risk of killing the innocent as well as those in the strife. The neighbors did everything possible to reconcile the parties. I did all in my power with the rest; but all in vain. The killing went on till the Baptists held what they call a 'basket meeting,' and had what they call a 'revival.' Then these belligerent families were converted, as they say, and they have lived on the best of terms ever since, a blessing to the whole community. I tell you, Miss Martineau, whatever will change a Kentucky feud into loving fellowship, so soon and so effectively, is of God. No power short of his could do it."

The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 26, 1882.

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

SUNDAY DEMOLISHING PARTY LINES.

PERHAPS nothing could better show the commanding position which the Sunday question holds in the religio-political agitation of the present campaign in California, than the fact that the old party lines disappear before it as stubble before the flame.

The Democratic convention held at San Jose in June declared against the maintenance of the present Sunday law. Immediately a cry was heard from Democrats all over the State, papers and men, in condemnation of that action; and a general stampede from the party seemed almost to be imminent on account of the obnoxious article.

The Republican convention held at Sacramento, Aug. 30, made its declaration in favor of the maintenance of the present Sunday law, or similar laws, securing to the people Sunday as a day of rest and recreation. And now comes a protest from the church element on the Republican side. Away with the idea of Sunday "recreation," they cry. Hoodlums and toppers hurrah for that; but we want Sunday religiously observed, and we mean to have it. Ministers have held meetings and almost in a body denounced it. Prominent Republicans are declaring that they cannot go with the party on such a platform. And now there are strong rumors that a third party will be put into the field, in whose platform Sunday shall be elevated to its true position of sacredness, and the temperance movement duly associated therewith. The outlook is becoming very much mixed, and the movements of all parties most interesting.

The following remarks from one of the corresponding editors of the REVIEW, Eld. J. H. Waggoner, describes the situation in a manner to entertain and instruct the reader regarding this movement in which we all have such an interest:—

"The prophecy was published in a California paper some months ago that the Sunday question would go far toward breaking down party lines. And so it has come to pass. It is the overshadowing question of the time; literally, 'the bone of contention' in every community. And the end is not yet. It is destined to be the cause of more discord and evil than any other question which has troubled our country. If, indeed, it were a 'Christian Sabbath,' as is so strongly claimed; if its friends could prove that it had its origin and sanction in the Bible, then they would no doubt be content to leave its advocacy to the pulpit, as they do *all truly Christian institutions*, as baptism and the Lord's supper. But it is because they understand that it has not the basis or characteristics of a Christian institution, that they throw it into politics, and demand that candidates shall uphold it or lose their votes.

"But we are now to notice the effect it has had on the condition and prospects of political parties. When the strong effort was made to enforce the law in this State, its friends early announced that they would vote for no man for office who would not indorse it. As it was regarded as a settled fact that they could command votes enough to control the election, it was easy to foresee that the political parties would have to act with reference to this expressed determination. It was already forced upon the parties before any conventions had met.

"The Democratic State Convention met early,

in June. It took a position against the Sunday law. Immediately, there was a cry raised against its action all over the State, and the defections from the party were so numerous that it looked as if a regular stampede from the Democratic camp must be the result. To all appearance, the Republicans could have everything their own way, if they would come out squarely on the side of the Sunday law, and that they would do so appeared to be a foregone conclusion.

"The Republicans met this expectation by declaring in favor of the Sunday law, and the enthusiasm manifested over that resolution was truly unbounded. The delegates appeared to be inspired with a confidence that they would have a mere 'walk over' in the coming race.

"A short time has elapsed, and a wonderful change has taken place. Instead of a defection of scattered individuals, whole bodies are turning away from the gilded platform. The temperance people, who have persistently favored the Sunday law because it was a temperance law, are now dissatisfied because they could get no recognition of their mild request in favor of local option. The favor which they asked was small in comparison with that which they had reason to expect from the professions of those papers and speakers who had dissected and repudiated the Democratic platform. But they were ignored entirely.

"The church people are dissatisfied, because the platform declares in favor of 'a day of rest and recreation,' and plainly disavows 'the right or the wish to force any class of our citizens to spend that day in any particular manner,' only looking to 'the suspension of all unnecessary business upon that day.' All this is exactly what the churches did not want. For, (1) They do not want Sunday used as a day of recreation. The Sunday picnics and parades, etc., etc., they wish to have suppressed, while this platform indorses them, and all other Sunday recreations. (2) They are opposed to having all spend Sunday in a manner to suit themselves, even if they do cease from ordinary labor on that day. They regard it as a religious institution, and want a law which will compel everybody to keep it according to *their ideas* of its sacredness. And (3) They cannot fix the meaning of the platform to any particular kind of business. When an effort was made to procure warrants against railroad employes, they were refused, on the ground that the law did not apply to them. Suppose it shall be decided that railroading, telegraphing, and the work of livery-stables, barber shops, bakeries, markets, etc., are 'necessary business,' we might as well have no law at all. It was decided in an Indiana court that, to some people at least, cigars are 'a necessity,' and may, therefore, be sold on Sunday! But wine and brandy are equally a necessity to others; while hundreds might not only plead, but prove, that it is absolutely necessary to labor on that day to procure subsistence for their families. Is it any wonder that a meeting of ministers repudiates this platform almost unanimously?

"But of all people the 'League of Freedom' ought to be the best satisfied with the action of the Sacramento convention. We do not attach any significance to its choice of a wholesale liquor-dealer as chairman, because the political position of Newton Booth might well entitle him to that honor. But Mr. Shaeffer, late President of the League, was a member of the convention. He addressed the platform committee immediately after Col. Babcock. He urged them to ignore the temperance question; he assured them that liquor-dealers would not only work in the party if they would take no position in favor of prohibition, but promised that saloon men would close on Sunday, and uphold the Sunday law, if prohibition were ignored. All understood that he spoke in behalf of the liquor interest, and his asso-

ciates, to whom he referred, assented to all he said and promised. And the committee did all that he asked, and he was the only one who received such a favor. In addition to this, a candidate for governor was selected, who, as it was said in a speech in his favor in the convention, is one of our first wine producers, and he has acted as president of the Wine Growers' Association. It must be because trafficking in liquors stamps out all the finer feelings of our nature, that the League is so ungrateful as to repudiate the platform! Mr. Shaeffer said that he appeared there in behalf of the liquor interest, but the League has taken action on the matter, and has repudiated all that he said and promised. Who can trust to anything in politics?

"How will these conflicting interests affect the vote? It is impossible to tell. And if the Republicans triumph in the election, what will be the result as to the Sunday controversy? That, it is equally impossible to tell. They will have kept the pledge of their platform full as well as political parties usually meet their platform pledges, if they let the present Sunday law stand in the code untouched. It has been a dead letter thus far, and may be in the future. It is very evident that all that has been done in its favor thus far is the result of a little enthusiasm worked up under a strong pressure, which does not seem to retain its heat after the first outburst.

"Thus far in regard to the present political outlook. As to the final outcome of all these things, we have our views well defined, but that does not come within the scope of this article."

HEALTH OF SISTER WHITE.

KNOWING that kind friends are anxious to know of mother's health, I desire to say that after three weeks of severe sickness she is slowly recovering.

When Testimony No. 31 was completed, mother was very much worn; for in July she had written five hundred pages of manuscript, besides traveling considerable, and preaching ten times.

Early in August she bought a house with two and one-half acres of land closely set with choice fruit. This place was in the village of Healdsburg, and near our College boarding-house, in process of erection; so the house was at once fitted up to board the carpenters, and the plums and peaches, of which there was a heavy yield, were canned and dried for our College boarding-house and the St. Helena Health Retreat. Mother engaged in this work with great interest, saying, in answer to our cautions, that it was a rest to her weary brain.

Aug. 22, we returned to Oakland to meet Bro. and Sr. Ings, Eld. Smith, and Prof. Ramsey and family, from the East; and on the 25th, just before their arrival, she had a severe chill, followed by fever. From this time she grew rapidly worse, until we feared that a low fever had set in. Then we called for the elders of the church to pray that the disease might be checked. We felt the assurance that the Lord heard prayer, and in his mercy would raise her up. Her symptoms became more encouraging. Mrs. Dr. C. F. Young, who had just made an engagement with the Rural Health Retreat at St. Helena, was in constant attendance, being an untiring nurse as well as a competent physician. Sisters Ings, Davis, Chinnock, and others were present to do all that willing hands could do.

Sunday, Sept. 10, was the date of the last chill, and since that time mother has improved steadily. She felt a great desire to go to St. Helena, where the climate is much better than in Oakland. So we obtained a wheel chair, with adjustable back, so it can be made like a couch, placed her in this, and lifted her, in the chair, on and off the cars and boat. Great kindness was shown us by the of-

officials of the Central Pacific Railroad Company, who made room for us in the baggage cars, and did all they could for our comfort. The journey was completed by a ride of three miles from St. Helena station to the "Retreat" in an easy carriage, and although much wearied by the journey, mother rested well last night, and is stronger to-day.

W. C. WHITE.

St. Helena, Cal., Sept 16.

REPORT FROM ITALY.

WE have now visited Northern Italy, where a few Sabbath-keepers reside, and also Naples, spending about a week in each place. The Protestants in Northern Italy are the descendants of the Vaudois, or Waldenses, and they are an entirely different people from those farther south. In passing from one part of the country to the other, one would almost conclude that he had reached another and a distinct nation; yet there are a few in each place who fear God and keep his commandments.

In Terry Pollice, Northern Italy, we became much interested in the people. The truth was first carried there eighteen years ago, and one sister, sister Revel, has observed the Sabbath from that time. Some in that locality have recently commenced to keep the Sabbath from reading *Les Signes des Temps*. The people generally in this section of the country are very intelligent, understanding the French and Italian languages. We never saw a greater interest to hear the truth explained than was manifested in some of the families we visited. What we said in English, Bro. Gardner rendered in French, after which some member of the family gave it to the rest in their native tongue. At the house of Bro. Frarias, a Baptist evangelist, we met some twelve or fifteen persons. With our English, French, and Italian Bibles, we all gathered round a large table, and while engaged in the study of God's word, his Spirit came in among us. They had previously held no religious meetings, but a brother, an educated man, understanding Greek, English, French, and Italian, appointed one at his house for the next Sabbath.

While there we visited one of the caves in which the Vaudois hid themselves in the time of the persecution. Women and children were taken into it by means of ropes. We first laid aside our coats, then after a time our shoes and stockings, so as more firmly to cling to the sides of the rocks. Our guide at first persistently refused to enter the cave; but finding that we were determined to make the attempt, he at last yielded to our importunity. Bro. Gardner entered it, but I only ventured far enough to look in. Three hundred persons were for some time hid in this cave. The people related to us many interesting items connected with the persecution which their forefathers experienced. They also told us that there were some among them who observed the seventh day, and that an ancient history was still in existence which gives an account of them. Judging from what we saw, a good work might be accomplished among this people, could a faithful man speaking the French and Italian languages spend some time among them.

The week following our visit there, we came to Naples. This city has about four hundred and sixty thousand inhabitants. The climate is warm, and during the summer, owing to its unhealthiness, the city is almost destitute of visitors. The unsanitary manner of living among the people contributes largely to bring about this condition of things. The way the poorer class huddle together in small rooms is almost incredible, and sanitary regulations are almost wholly disregarded in the city. Here we met Mr. Cocorda, who kindly offered to act as interpreter in our preaching services. His familiarity with the English as

well as the French and Italian languages enabled him to do this readily. He is, however, a Baptist minister, and engaged with them in their evangelical work in this country. We enjoyed several pleasant and we trust profitable interviews with him, both at his home and in our room. His kindness in assisting us to speak to the people, we shall not soon forget. We also formed a pleasant acquaintance with Mr. C. Papengouth Oswald. This gentleman is also engaged in presenting the light of the gospel to the people of Naples. The work is carried forward by establishing schools, various mission stations, and the distribution of tracts, etc. Mr. Oswald has also translated the Gospels into the Russian language.

Our brethren in this place are much scattered, having had but little assistance since Bro. Ribton went to Egypt. Some who once kept the Sabbath have now given it up. Since the death of Bro. Ribton, Bro. Biglia has returned from Alexandria, and is a great help to them. He is a teacher of the French and Italian languages. The brethren meet regularly each Sabbath. The poverty of the poorer classes here is great, and it is with the greatest difficulty that the Sabbath can be observed by them. Those observing the Sabbath compare well with our American brethren in intelligence. Most of them understand the French and Italian languages. We gave them encouragement that if they could secure a proper room in which to meet, so that their neighbors and friends could be invited in, our American brethren would willingly assist them in paying for the same. We learned of others in different parts of Southern Italy, also on the adjacent islands, who are keeping the Sabbath. One has recently embraced it. We held four meetings with the friends at Naples, and had several interviews with most of them individually. Our American brethren only need to pass through those parts of Europe where the papacy has had exclusive control, to convince them that they are highly favored in respect to privileges. In this respect, comparatively speaking, America is as the Garden of Eden. The friends in Italy need reading matter in the Italian language.

We saw much while here that forcibly impressed us with the thought that Naples might some day be buried beneath the melted lava of Mount Vesuvius. It is certain that such an event is not wholly improbable. At a distance of only a few miles, it is constantly sending forth its fire and ashes, while upon its sides can be seen melted lava, also an immense quantity which has become cold. The ruins of cities are found only a short distance from here. We visited the mountain in the night, and walked upon the ground where we could not long stand in one place on account of the heat. As we stood beside the crater and saw the fire issuing forth, it solemnly reminded us of the great burning day. Surely, what is man that God is mindful of him, or the son of man that God should visit him? And who can stand before God when once he is angry? After visiting Pompeii and Vesuvius, and seeing the effect produced by this burning mountain, we returned to our room feeling that we would be more devoted to the God of the universe than ever before.

S. N. HASKELL.

WORK FOR OUR TRACT SOCIETIES.

SINCE we have seen with our own eyes what the Lord is doing for those parts of the world which have had the least advantages in connection with present truth, our faith that he is carrying forward the work, although unwavering before, has been increased. Truly he has gone before us in reaching a few here and there in all parts of the world. Even in the darkest portions of the earth, there are a few who fear God and keep his commandments. Many of these persons have embraced the truth quite recently. On some of the islands in the Mediterranean Sea, the only Protestant inhabitants are observers of the Lord's Sabbath, and looking for his speedy coming to this earth.

Witnesses to present truth are constantly increasing in all parts of the civilized world. If God is thus at work in the dark portions of the earth, what ought we to be doing in our own enlightened land, where the opportunities for the dissemination of the truth are a hundred-fold more numerous and favorable than in many of these re-

mote localities! It is in the United States of America that God has seen fit to commit to his people the important work of warning the world of coming judgments; and to this country he has brought representatives from every nation.

While by our missionary effort we are scattering seeds of truth to earth's remotest bounds, a far greater effort should be put forth to enlighten those whom God's providence is bringing to our shores. Who can say that many of these persons will not embrace the truth, and, in the closing work, when God especially pours out his Spirit, return to their native countries to unite in the efforts of those who are now receiving the truth there, thus accomplishing a great work in a short time? We ask for the co-operation of all our tract societies in this important work. There are definite steps which should be taken immediately. Our principal bound books should be placed in those libraries throughout the country where they are not at the present time. We have previously made several efforts of this kind. Thousands of our bound books have already been placed in libraries, and our periodicals have been sent to many reading rooms; but, in some localities, new libraries and reading rooms are opening constantly, and these should be supplied with our publications. Thousands will by this means learn of the truth, who would otherwise have no opportunity to do so. The books thus presented should include not only our argumentative works but those of a practical nature, presenting the plan of salvation through Christ; also such as will give the reader a correct idea of our work. God says of the work which he has to accomplish, "I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. 29:14. The previous verse gives the reason: "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men; therefore," etc. See also Acts 13:40, 41.

If God has a work to do in the world, the people should be made acquainted, not only with that fact, but with the character of the work itself. This will give many confidence who otherwise would not be interested in it. There are no books published by our people better calculated to present the nature of our faith and work than the Spirit of Prophecy, Life Incidents, and the Life of Wm. Miller. For giving a brief exposition of our faith, Eld. Smith's works on the prophecies take a leading position. The Life of Bates is also an interesting book, and well calculated to teach self-control in efforts to do right. These volumes fill a place in our literature which no other books can fill. They should be in every library in the country and in all places where they will arrest public attention. They must be placed before the people in order that our skirts may be clear of the blood of souls in the day of Judgment.

Some of our tract societies have to a certain extent become discouraged, and consequently partially disorganized. This is partly because they have failed to see a definite object before them, to accomplish which required a united and definite plan of action. If they successfully accomplish this work, it will be a help to them. We ask for the co-operation of our tract societies. With their assistance this work can be accomplished in a short time. Presidents and State secretaries should consult together, and secure the co-operation of the directors and the other T. and M. officers. Within a few weeks the libraries in each district can be canvassed for the purpose of ascertaining which ones will accept our publications. We do not propose in this move to embarrass our tract societies. We only ask them to pay the freight on the books and to do the work for us. The General T. and M. Society will furnish the books for this purpose. We are anxious to learn how many libraries there are, and something of their condition, before the next General Conference. It will be necessary for the State officers to visit their librarians, or correspond with them respecting this matter, in order to obtain the necessary information. We hereby request our T.

and M. presidents and State secretaries to ascertain the following particulars as soon as possible:—

1. The names of all the public libraries in their respective Conferences.

2. Which libraries have previously received all of a part of the above-mentioned books, and in the latter case, what books they have received.

3. What the facts or probabilities are concerning the favorable reception of these books, and also respecting the reading which they would receive from the public generally. Each president and secretary will receive a circular respecting the matter from the secretary of the General T. and M. Society. Miss M. L. Huntley, South Lancaster, Mass., with whom they are requested to correspond.

S. N. HASKELL.

MISSOURI CAMP-MEETING.

THIS meeting was held at Sedalia, on the fair-grounds. The weather was very hot and oppressive, and this, with high winds and dust, made it a little disagreeable during the day; but the evenings were pleasant. The meeting was not as large as some we have attended in Missouri. The spirit of worldliness creeps into the hearts of many of our brethren (no more so in Missouri than in other Conferences); and the principle upon which many seem to act is that when the harvest is short, and God gives them but little, then they are too poor to attend these yearly gatherings; but when God sends an abundance, as he has this year in Missouri, then they feel as though they must stay at home to care for it. This is sad, to our mind.

Nevertheless, our meeting at Sedalia was a good one. There are many devoted souls in Missouri, that love the truth, and are willing to sacrifice for it; and God blesses them. The preaching was done by Elds. Butler, Chaffee, and myself; and, in the main, we enjoyed good freedom. The character of the preaching was such as to arouse the people to more consecration to the work of God. We tried to call their attention to the fast-fulfilling signs all around us, to the fact that we are fast hastening to the great conflict, and to the importance of doing our part. Every branch of the work received a share of attention. The importance of getting our publications before the world was largely dwelt upon by Bro. Butler. Another very interesting feature of the meeting was the interest manifested in the canvassing work. Bro. King spoke several times on the subject. He also had an interesting class under his instruction. Ten outfits were sold, and a good deal of enthusiasm was aroused to canvass for "Thoughts on Daniel and the Revelation." Bro. Rufus Lowe, of Sedalia, was appointed State agent, to look after that branch of the work. He solicits correspondence from all who wish to canvass in the State. We shall expect to see a good corps of canvassers in the field in the near future, and hundreds of our books being sold. It can be done. It is no longer an experiment, and the blessing of God will attend the one who takes hold of the work in the true spirit of devotion.

On Monday the subject of our Publishing Association was presented. Its condition and wants were set before our brethren; and without any urging, \$1,060 worth of stock was subscribed. We think this quite liberal, considering the financial condition of those who pledged. It is in Missouri as in other States; the more wealthy, those who are the best able to give, do comparatively little. We must depend largely upon those who are in moderate circumstances for the support of the cause.

The business of the Conference passed off with the most perfect harmony and good feeling. Bro. D. T. Jones was elected president, with N. W. Allee and Rufus Low as the other members of the Conference committee. This feeling of union and sympathy was in strong contrast to the condition of things a few years ago. The Conference has had, in some respects, a sad experience; but they may learn a valuable lesson from what they have suffered, if they will; and we believe many have learned, in part, at least, this lesson. We think we can see a decided improvement in the condition of things in Missouri in the last few years. Some who once loved the truth, have grown cold, and

nearly or quite taken themselves out of the cause. Other younger men are coming up who we hope will be a help to the Conference. If they are humble, and devoted to God, they will. If they become proud and self-sufficient, they will be a burden to the Conference, and fall out in a little while. We are anxious for their development. A good number of the last Testimony was taken at the first of the meeting, and its influence upon the meeting was excellent. Steps were taken to furnish every Sabbath-keeping family in the State with a copy. If this is carried out, it can but be a great help to the State. On Monday we had a most precious meeting indeed, and many were melted to tears. Quite a number started to be Christians. Bro. Wood baptized fifteen in the afternoon. Thus closed our good meeting, in some respects the best we have attended in Missouri. But we know the real benefits to be derived from the meeting will be found in carrying out the resolutions made.

E. W. FARNSWORTH.

THE CANADA CAMP-MEETING.

THIS meeting was held in Magog, P. Q. The attendance of our brethren was fair, considering the youthfulness of the Conference, and the seeming uncertainty as to securing ministerial help from abroad. There were upwards of one hundred regular attendants on the ground, who occupied seventeen lodging tents arranged in a circle, besides having a 60-foot tent at the left of the entrance, in which meetings were held when the weather was damp and cool; and a 40-foot tent at the right, which was nicely arranged for a provision stand, cook room, and dining-room. A tent twenty-four feet square was used to lodge those who had not provided themselves with tents. We were not under the necessity of going to Vermont, as formerly, to get lodging tents for our camp-meeting. Our brethren are doing well in having tents of their own. Some did not come to the ground as early as had been desired, so the meeting began on Thursday, Sept. 7. The labors of Elds. A. O. Burrill, A. S. Hutchins, and R. S. Owen at this meeting were appreciated by all present. The preaching was earnest and solemn; and, while there was no excitement, nor any of that noise and confusion which is often witnessed in camp-meetings held by those outside of this people, the brethren and sisters feasted on the truth, were happy in the Lord, and seemed thankful for the privilege of being connected with this people.

Sabbath morning, an interesting Sabbath-school was held, all seeming to enter heartily into the work. In the afternoon, Eld. Burrill spoke with great earnestness. A spirit of solemnity filled all hearts, and when those who felt a desire to seek the Lord were invited to come to the front seats, fifty responded. Nearly all of these were young persons, and others who had not yet united with the church.

On Sunday, four preaching services were held. The time was occupied profitably by Brn. Burrill, Owen, and Hutchins.

On Monday, ten were received as candidates for baptism, eight of whom were immersed in the lake near by. In the business meetings held that day, nearly two hundred dollars was raised by donation and pledges, to be used in publishing and circulating tracts; thirty dollars for a camp-meeting fund, and a sufficient amount was raised to pay for the second-hand 60-foot tent which we had just purchased. About fifteen persons joined the tract and missionary society.

The meeting broke up Tuesday morning, Sept. 12. After an early morning meeting, the brethren and sisters returned to their respective homes, fully resolved to engage more heartily in the work the coming year.

A. C. BOURDEAU.

DIST. NO. 1 IOWA T. AND M. SOCIETY.

DEAR BROTHERS AND SISTERS: Our district quarterly meeting will be held at West Union, Oct. 14 and 15. I feel very anxious that this meeting may be a great blessing to our district. There are many good reasons why every one who possibly can should attend this meeting. The very fact that our Conference sees the need, and has adopted the plan of holding such meetings,

affords a strong reason why all should make an earnest effort to attend them.

It has been a long time since we have had a general attendance at our T. and M. meetings. The result of this *must* be a loss of interest in the missionary work. This will be a good opportunity to get a new interest in this good work. The busy season of the year is closing. The long winter evenings are approaching. We shall have more time to labor, and the people will have more time to read. Much more can be done in the winter than during the summer. Therefore, if one quarterly meeting can be of more importance than another, this must be the one.

We expect that Elds. Nicola and Washburn will be present to set before us the duties and blessings connected with our work. We shall endeavor to devise plans for a systematic work during the coming winter. Our canvassers for Thoughts on Daniel and the Revelation will be there to make arrangements for furnishing good names to all who wish to send out papers and tracts. There will be opportunity for all who desire, to be baptized. Shall we not have a good turnout at this meeting? It may be a long time before we shall again have the help from abroad that we now expect. The coming of the Lord draweth near. The fields are white already for the harvest. Let us begin to prepare now. Let us seek a missionary spirit, so that when we come to this meeting we shall be enabled to act in harmony with the will of God.

A. G. DANIELLS, *Director.*

PROGRAMME FOR THE IOWA S. S. CONVENTION.

TO BE HELD AT STATE CENTER, IA., OCT. 21-24, 1882.

1. MUSIC.—"Class and School," p. 61.
2. PRAYER.
3. MUSIC.—"Song Anchor," p. 54.
4. Reading of Secretary's report.
5. Miscellaneous business.
6. MUSIC.—"Better than Pearls," No. 57.
7. INTRODUCTORY ADDRESS.—J. H. Durland.
8. ESSAY.—"Knowledge of the Bible a Part of Education."—P. A. Holly.
9. DISCUSSION OF No. 8.—R. A. Hart and Eld. C. A. Washburn.
10. MUSIC.—"Class and School," p. 129.
11. ADDRESS.—"Does a Sabbath-school Student ever Graduate?"—Geo. Fifield.
12. DISCUSSION OF No. 11.—P. A. Holly, A. C. Hart, and Eld. J. D. Pegg.
13. ESSAY.—"Object of Teachers' Meetings."—Lizzie Hornby.
14. DISCUSSION OF No. 13.—Eld. C. F. Stevens, Fred Barber, and Noah Hodges.
15. MUSIC.—"Class and School," p. 139.
16. ADDRESS.—"How Shall we Teach the Children to Sing?"—L. T. Nicola.
17. DISCUSSION OF No. 16.—Geo. Fifield, P. E. Ferrin, Eld. J. D. Pegg.
18. ESSAY.—"Should Sabbath-school Teachers always be Church-members?"—Lestie Kilgore.
19. DISCUSSION OF No. 18.—Eld. L. McCoy and Eld. H. Nicola.
20. RECITATION.—Wallace Newton.
21. MUSIC.—"Song Anchor," p. 101.
22. ADDRESS.—"Best Manner and Place of Receiving Contributions."—Eld. J. D. Pegg.
23. DISCUSSION OF No. 22.—Elds. H. Nicola, L. McCoy, A. G. Daniels, and others.
- 24.—MUSIC.—"Better than Pearls," No. 43.
25. ADDRESS.—"Discipline in Sabbath-schools."—M. M. Kenny.
26. DISCUSSION OF No. 25.—W. H. Hankins, J. B. Bennington, and L. T. Nicola.
27. ESSAY.—"Art of Questioning in Class-recitations."—M. E. Calhoun.
28. DISCUSSION OF No. 27.—Eld. J. S. Hart and P. E. Ferrin.
29. MUSIC.—"Song Anchor," p. 148.
30. ADDRESS.—"Sabbath-school Reviews."—R. C. Porter.
31. DISCUSSION OF No. 30.—Geo. Fifield and Eld. I. J. Hankins.
32. ESSAY.—"Object and Use of Illustration in Teaching."—Laura Buck.
33. DISCUSSION OF No. 32.—P. E. Ferrin and Eld. C. A. Washburn.
34. Answering of Questions
35. MUSIC.—"Song Anchor," p. 21.

J. H. DURLAND, } *Ex.*
M. M. KENNY, } *Com.*
A. G. DANIELLS, }

THE ROAD IS STEEP.

The path bestrewn with flowers,
The crowd's applause, ambition's visioned joys,
The couch of ease, and pleasure's gilded toys,—
This portion is not ours.

Like Israel's ancient sage,
Forth from the world's gay pageantries we go,
The desert's sterner discipline to know—
There is our heritage.

Sorrow and toil and pain,—
These are the portal, and beyond there lies
The land we see not with our tear-dimmed eyes,
Where they who serve shall reign.

Ours is the field of strife,—
The trumpet call, the foeman's dark array,
By night the vigil, and the fight by day;
So we march on to life.

Past many a rocky shore
Our bark must ride o'er the wild billow's crest,
Ere in the haven of eternal rest,
We anchor evermore.

On, on, with tired feet,
We toil on ice-clad peak and burning plain,
Till the blest city of our rest we gain,
And walk the golden street.

When hope is changed to sight,
Life's darkest sorrows from afar shall seem
Like the dim phantoms of a troubled dream
In the full morning light.

— *Exultior.*

Progress of the Cause.

"He that goeth forth and soweth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 129:6.

TENNESSEE.

Woodford, Sept. 12.—Closed our meetings here on the 10th. Seven have commenced the observance of the Sabbath. Others acknowledge the truth, and their duty to obey; but the cares of this life, having a larger place in their hearts than eternal interests, prevent them from doing so at present. Sold \$14 worth of books and tracts.

S. FULTON.

OHIO.

Akron.—Our meetings here still continue, with favorable weather and reasonable interest. The nature and destiny of man is under examination. The labor just now falls upon me, as Bro. Underwood has been quite sick for nearly a week, and is hardly able to sit up now. Pray for us, brethren.

H. A. ST. JOHN.

Camden and Wakeman.—Sept. 15-18, I met with the Camden and Wakeman churches, they uniting for the time. One was baptized and three united with the Wakeman church, one of them by letter. Bro. Martin was with me in these meetings, and rendered good assistance. We think the influence of the meetings will not soon be forgotten. In company with Bro. Martin, I commence meetings in Berlin Heights, which is a new field. Pray for us.

G. G. RUPERT.

VIRGINIA.

Middle Roads, Frederick Co.—I began meetings at this place Sept. 9, and continued them until the 17th. Owing to the prejudice that existed, the congregations were small at first, but they continued to increase, with a deepening interest, until about one hundred were in attendance. On account of sickness, I closed my meetings for the present. Nearly all expressed a desire to have me return at some future time. I received \$1.82 in donations.

M. G. HUFFMAN.

Rileyville, Page Co., Sept. 13.—We came to this place Aug. 27, and began meetings in a school-house. After a few days we were invited to preach in the village, and began meetings in the Union church. We have continued our lectures at both places to the present time, with a good attendance and increasing interest. Held our first Sabbath meeting on the 9th inst., with an attendance of about twenty-two. Seven have decided to obey the truth, and we expect to see others join our number soon. The best of feeling seems to exist toward us as a people, and we think the interest demands our labors awhile longer. Brethren, pray for us.

G. A. STILLWELL.
B. F. PURDHAM.

MAINE.

Concord.—Last Sabbath, Sept. 9, I was with Bro. S. H. Whitney in this place. Six were baptized, and one requested prayers. The most of those that came out last winter, when Bro. W. labored here, remain firm, and others are interested. May God help them to obey. I was very unexpectedly called back to Cornville to attend a funeral on Sunday, Sept. 10; so I could not remain over first-day, as I very much desired to do. May God bless the little company of believers here; and if they are faithful in living out the truth, they will yet have others to join them in the work of overcoming.

J. B. GOODRICH.

Hartland, Sept. 12.

VERMONT.

Orange, Sept. 18.—We have held eight meetings a week under the tent, have visited largely in several townships, and have organized a Sabbath-school of sixteen members, and a church of nine members, besides Eld. R. S. Owen and wife. Most of these have signed a pledge to pay their tithes for the support of the cause, and others have said they would do what they could. One more person has been baptized, and another has been received as candidate for baptism. No. of new subscribers for the REVIEW, 3; Instructor, 5; paid in on tithes, \$5. The church voted to have church and s. b. record-books sent for immediately.

D. T. BOURDEAU.
G. W. PAGE.

KANSAS.

Hepler, Sept. 18.—Our meetings closed here at Bro. Clifton's last night. The interest has not been very great at any time, but our congregations, continued about the same throughout. I have been alone nearly all the time, Bro. Smith being absent on account of sickness. As the result of this effort, three have signed the covenant to keep the commandments of God and the faith of Jesus.

OSCAR HILL.

Scandia and Jay Eu, Republic Co., Sept. 18.—We closed our meetings at Scandia Sept. 7. Five embraced the Sabbath as the result of our work there. One of these was baptized, and united with the Jay Eu church.

Began meetings at Jay Eu the 9th, and closed them last night. During this time the Lord has been very near to us, and we can truly say, "This is the Lord's doings; it is marvelous in our eyes." Ten were converted, eighteen baptized, and twenty-four were added to the church, which now has thirty-one members. Some others expect to unite by letter soon. Superfluities in dress were laid aside, the tithing system was adopted, and a Sabbath-school organized, which takes ten copies of the Instructor. Twenty-three signed the tithing pledge, and ten the anti-rum and tobacco. All seem to be in union with one another, and in harmony with all parts of the work. This was not so before. The ordinances were celebrated, and an elder ordained. We now go to other fields of labor, feeling grateful for the mercies of God, and of good courage to labor on. We crave an interest in the prayers of the church.

R. F. BARTON.
WILL D. CURTIS.

IOWA.

Grinnell, Sept. 18.—The interest in our meetings at this place continues good. Many are investigating, and a few are deciding to obey. Thus far, the book and tract sales amount to \$32.50; and the contributions in money to \$31.89. Quite an interest is manifested in the Signs, and several have already subscribed. Will the friends of the cause pray for the success of the work at this important point?

G. E. FIFIELD.
L. T. NICOLA.

Drakeville, Sept. 19.—Closed meetings in Bloomfield, Sept. 10, after a stay of more than eight weeks. Seven had at that time decided to keep the Sabbath. Last Sabbath we met with them in the Congregational church, which has been kindly offered us as a place for future meetings. On Sunday, a minister of the place attempted to show that the law of God was abolished, and that the Sabbath is not now binding upon Christians. His discourse was reviewed the same day, with good effect, one more deciding to obey the truth, and others are almost persuaded. We shall follow up

this interest, holding meetings on Sabbath and Sunday while we remain here, hoping to establish a church that will hold up the standard of truth till its final triumph.

Have held seven meetings at Drakeville. The average attendance has been about one hundred. People seem interested. We hope for some fruit as a result of this effort, and shall seek the help and blessing of God to this end.

C. A. WASHBURN.
IRA J. HANKINS.

Among the Churches.—From the 10th to the 21st of August held meetings with the church at Ruthven. The Lord came very near by his Spirit, and we trust the word spoken will have its desired effect. Three began to serve the Lord; two were baptized and united with the church. The brethren pledged nearly \$60 to help defray tent and camp-meeting expenses.

The 25th came to Elkhorn, and labored in that vicinity till the 11th of September. The meetings were well attended, but we failed to see that earnestness that we so much need.

At Bowman's Grove, Sept. 9, 10, three united with the church. The good Spirit was present in our meetings, and the Lord blessed as we tried to confess and put away our sins. This little church pledged some over \$30 toward tent and camp-meeting expenses.

Came back to Algona the 12th. The Lord is blessing this little company, and they are of good courage. Two more have signed the covenant since I returned.

I start to-morrow for Coppy's Grove, where I intend to hold a course of lectures. I hope to be remembered at the throne of grace.

E. G. OLSEN.

Kelly, Sept. 17.—Since my report of Aug. 6, my time has been largely employed in canvassing in East Des Moines. About a week has been spent among the Danes and Norwegians in Story county. The result of the labor is somewhat encouraging. About seventy orders have been obtained for the Swedish and the Danish Home Hand-Book, about forty for "Thoughts on Daniel and the Revelation," one for *Die Stimme der Wahrheit*, one for the Signs, one for the REVIEW, two for *Good Health*, eighteen for *Harolden*, and five for *Advent Tidende*.

Last week, while among the Scandinavians, I met Bro. P. L. Hoen. He had been holding a few meetings at Kelly, and invited me to help him continue them. We have since held five meetings, which have resulted in the establishment of a Sabbath-school of sixteen members, twelve of whom are Danes, three Swedes, and one American. A temporary church organization was entered into. Twelve signed the covenant. A leader was chosen, also a secretary and treasurer. Two were baptized. They accept the tithing system, and abstain from the use of tea and coffee. The Spirit of God was manifested in power at the last Sabbath meeting, and on Sunday, while at baptism, one not of our faith greeted the candidates as they came out of the water, and, weeping, declared his desire to walk after such an ordinance. A good interest prevails outside. We continue meetings the coming week.

JAMES SAWYER.

TEXAS.

Stony, Denton Co., Sept. 12.—Since our last report, the interest and attendance have steadily increased, until last week, when a minister who had been sent for, and paid, we understand, fifty dollars for his services, came for the purpose of getting up a discussion. Failing in this, when left to the congregation, he commenced in the neighborhood a series of six lectures against "Adventism," in which, through misrepresentation and abuse, he succeeded in keeping some from our meetings. But while this was the effect on the one hand, on the other it served to develop true friends of the truth, and several have decided to obey. He really injured his own cause by his abusive manner and the inconsistencies which were made apparent. He has now gone, and we shall remain another week. Expect then to move to Decatur, the county seat of Wise county, fifteen miles west of this place.

The Lord has blessed in presenting his truth, for which we feel to thank him. We never felt to prize the truth more, and resolve day by day that it shall have its sanctifying influence upon our lives.

E. W. WHITNEY.
JOHN WILSON.

INDIANA.

Among the Churches.—For the past two months I have been laboring among the churches. The meetings at Ligonier and Wolf Lake were good. Two were added to the Ligonier and one to the Wolf Lake church.

At Big Indian, Cass Co., the meetings were excellent. Quite a number were present from Ke-wanna. Four were baptized.

At Coal City, Owen Co., where we raised up a little company last spring, we found all firm, and quite a number deeply interested. One was baptized. Organized a church which will soon unite with the Conference. They have a good Sabbath-school.

Have visited our three tents, and find the good work making some progress, and some good souls embracing the truth. To the Lord be all the praise. Oh, what a grand privilege it is to labor in the cause of God in connection with the third angel's message! S. H. LANE.

Unionville, Sept. 18.—I came here two weeks ago. Have held eighteen meetings. Baptized six yesterday. There was a church here of seven members, but so scattered that meetings had been discontinued. To-day we met to newly elect officers, arrange for Sabbath-school and meetings, and choose a delegate to Conference, all of which was accomplished with dispatch and to the satisfaction of all. Two were disfellowshipped, and nine received into fellowship. The church now numbers fourteen, with a good prospect for more additions in the near future. I have baptized as many in one family here as there were in the ark,—the father and mother, two sons, and four daughters. They bought \$10 worth of our publications, and the Prophetic Chart, and subscribed for the REVIEW and ten copies of the *Instructor*. Bro. Oberholtzer has been laboring successfully farther south in this county. W. M. COVERT.

Idaville.—I visited this new church Sabbath and Sunday, Sept. 16, 17. Found them growing in grace and in knowledge of the truth. Spoke six times. On the Sabbath I spoke on the subject of spiritual gifts. I must confess I was a little timid in regard to this matter; not but that I have the most implicit confidence in the Testimonies, but how to declare the whole counsel of God in regard to them, and not offend, troubled me. I prayed over the matter, and as we assembled, I determined to present the subject, making no reserves. As I spoke concerning the gifts in the church, showing that they would be restored before the Lord comes, and that they would be found in the remnant church, I saw by the tearful eye that the brethren accepted them. I hope not to be so negligent in regard to these things as I have been heretofore. Three united with the church by baptism, making twenty-one members. Systematic benevolence is organized, and all seem to enter heartily into it. This new church has a bright prospect before it, if the members will keep humble before God. The outside interest is good. Brethren, remember the church at Idaville in your prayers. J. M. REES.

WISCONSIN.

Fort Atkinson.—We closed our meetings here on the 10th inst. The last week, the attendance was smaller than it had been. I think this was caused by the preaching of truths that present a cross; for when people are unwilling to bear the cross, they generally do not wish to hear about it.

While here, we sold \$7 worth of books, received about \$5 in donations, and obtained three trial subscribers for the REVIEW. Three have begun to keep the Sabbath. I think much prejudice has been removed, and the brethren of Oakland and Hebron were much benefited by the meetings.

About two weeks ago, Bro. and sister Olsen left me to attend the northern camp-meeting. Although I had other good help, they were missed; and this was especially true of sister Olsen's singing.

I find my health much improved by my sojourn here in Wisconsin. My future home and post-office address will be Madison, Wis.

W. W. SHARP.

MICHIGAN.

Ogden Center and Fairfield.—After the close of the Hillsdale camp-meeting, I commenced meetings at Ogden Center, Lenawee Co. Found the place had been thoroughly canvassed in the inter-

est of the truth, two series of meetings having been held there within the last four years, one being a tent effort. Found one Sabbath-keeper as the result. The majority of the community had evidently decided some time ago as to what course they would pursue; yet they gave me a good hearing. Two adults decided to keep the Sabbath, who will meet with the Fairfield church, when it is possible. During my stay here, I spent two Sabbaths with the Fairfield church. Their numbers are small, yet they are earnestly endeavoring to exalt the standard of truth in this place, by consistent lives, and a strict attention to the admonition of our Saviour, "Love one another." May they ever be found faithful, and so be saved with the Israel of God. A. W. BATHER.

Horton, Sept. 15.

Twin Lake, Muskegon Co.—On Sept. 15, I returned to Twin Lake, spoken of in my last report, where I held a series of meetings which continued until the 18th.

This class was raised up several years ago, and they have been particularly unfortunate in some respects. Their organization had never been completed, and, through removal and apostasy, their numbers had been largely reduced. Not having had ministerial assistance, their list of members still contained a large number of the names of those who had either removed to a distance or given up the truth. In a business meeting on Sunday, which lasted some three hours, the list was corrected, seventeen names being dropped and two added. The matter of systematic benevolence was looked after also; the class organized by adoption of articles of association, covenant, etc., and by the election of a leader, clerk, and treasurer. This done, a Sabbath-school was organized, a superintendent elected, and ten copies of the *Instructor* subscribed for. As the result of this thorough work, the hearts of the brethren, who had become somewhat despondent, were greatly cheered, and their hopes for the future enlarged.

The good Spirit of the Lord attended our efforts, and one young lady arose for prayers. The outlook for the future is more encouraging, and we trust that through the patient labors of the brethren, good results may be insured. Bro. Geo. O. States was elected leader of the class, and sister C. A. Sevrey superintendent of the Sabbath-school. The attendance of those not of our denomination was quite large, and the interest to hear was decidedly marked. Some of the brethren and sisters were present from a distance, Bro. and Sr. Waters of Fremont Center coming as many as thirteen miles to be present at the meeting. W. H. LITTLEJOHN.

WEST VIRGINIA.

I RECENTLY made a trip through Ritchie, Roane, Calhoun, and Wirt counties. I left Jerry's Run, Aug. 9, and reached Berea, Ritchie Co., the next evening. Found the brethren at that point all workers. Eld. Ward of the Christian Church spoke during my stay there on the Sabbath and immortality questions. He was reviewed on the Sabbath question by Eld. Alpheus A. Meredith. I spoke but once at that place, though I spent a week with the brethren, visiting them at their homes, and conversing with them on the subject of the Christian's hope, which seemed greatly to encourage and strengthen all. The subjects of the Sabbath and immortality are to be thoroughly discussed here in December.

On the morning of the 17th I left Berea for Shamblings Mills, Roane Co., distributing reading matter as I went. Reached Eld. J. R. S. Mowrey's Sabbath morning, Aug. 19. Eld. M. has been passing through trials and disappointments. He has had considerable sickness in his family, which terminated in the death of two of his children. He will commence preaching again this month. We trust that every brother and sister will lend a helping hand, and that we may see the cause of present truth moving forward again in this State.

I left Eld. M.'s on the 20th. Had to travel about seven miles before I reached the next families of Sabbath-keepers,—those of Dr. Foster and his son. The doctor is preaching some in the vicinity where he lives.

Went from there, on the 21st, about seven miles farther, to visit Bro. Jarrett and Sr. Donahoe. All seem to be firm believers in present truth, but they are scattered and lonely.

Left sister Donahoe's the morning of the 22d, and came back by way of Dr. Foster's and Eld. M.'s,

reaching Bro. Butcher's on the evening of the 23d. Found Bro. B. and wife earnest workers, but they are alone. Had not seen a brother or sister before since the 1st of May.

As I look over the condition of our people in this State and many other places, I partly realize the trials and temptations that the lonely ones have to pass through, and see the great necessity of heeding the kind messages of love sent us by our Heavenly Father. Let us all carefully read Testimony No. 31. J. R. FOGGIN.

PENNSYLVANIA.

Freehold, Warren Co., Sept. 4.—We closed our meetings here last evening, with a large congregation. Have been here since June 24, holding seventy-seven meetings. Three were baptized; another desired baptism, but did not come prepared. Eight united with the church, one was taken under its watchcare, and five are keeping the Sabbath who are not prepared to join the church. We sold about \$7 worth of books and tracts, and received \$17 in donations.

A good impression has been made on the minds of the people here. When we came among them, they were principally skeptics, infidels, and spiritualists. There was one small Methodist church, which was struggling hard to maintain its existence. For the first five weeks of our stay, it seemed that our work would be a failure. We made arrangements to go to another place—canvassed, advertized our meetings there, and took down our tent. But we were detained by the rain, so made a few visits, and found, to our surprise, that a number had already made up their minds to obey God by keeping his commandments. Eld. B. L. Whitney dropped in just at this time, and thought we had better stay till after camp-meeting; so we pitched our tent again. The interest increased to the close, and we are yet looking for greater developments here. Many have aided us who have not taken hold of the truth, and our prayers go up for them. Dear brethren, pray for us. J. G. SAUNDERS.

EDGAR RUSSELL.

NEBRASKA.

Ft. Calhoun.—We commenced meeting in the tent at Ft. Calhoun on July 28, and continued nearly every evening till Sept. 10. The interest from the first was good. Sixteen signed the covenant to keep the commandments of God and the faith of Jesus. Several others are keeping the Sabbath. A leader was chosen and regular meetings appointed. A Sabbath-school of thirty members was organized and twelve copies of the INSTRUCTOR were subscribed for.

There is no public building of any kind that we could obtain for meetings, so the brethren will be obliged to hold them in a private house until they can build a house of worship. We found many warm friends besides those who received the truth.

From the beginning, we were much annoyed by loud and boisterous talking near the tent, and by objects hurled against the tent. On the evening of Sept. 5, a Mr. David, from Illinois, gave a temperance lecture in the tent. While he was talking, Bro. O. A. Johnson tried to find out who the disturbers were and to restore order, and was struck twice with clubs. The last blow was upon the head, producing insensibility. He was taken to the tent, where he soon recovered, and it is to be hoped that no lasting injury will result. This broke up the meetings for the evening. The parties were arrested, and were fined for disturbing the meeting and for assault and battery. This did not seem to injure the cause, for we found that all sensible people sympathized with us, and condemned the cowardly conduct of these disturbers. We hope that this incident will prove a good lesson to many in Ft. Calhoun.

We hope to return to Ft. Calhoun soon after camp-meeting, and labor to advance the cause of present truth, and to do what we can toward having a church built at that place. May God ever guide us by his Holy Spirit, and help us all to be faithful workers in his vineyard.

Sept. 14.

N. CLAUSEN.

TO THE BRETHREN IN VIRGINIA.

OUR quarterly meeting at Liberty, Shenandoah Co., will be held Oct. 28, 29, instead of the 14th and 15th, as that will be the regular appointment for our Dunkard brethren. Nothing preventing,

the quarterly meeting at Mt. Zion, Page Co., will be held Oct. 14, 15. Dear brethren and sisters, let us begin at once to prepare to attend these meetings. Hope the scattered brethren will attend as far as possible, and that we may hear from those who cannot. God has bountifully blessed us with good crops; let us all honor him with our substance, remembering that we have not long to work for him here. Do not rest satisfied until you have procured Testimony No. 31, and read it thoroughly. Remember how we have received and heard; and let us hold fast the truth, and repent, that our works may be found perfect before God.

We ask for the prayers of God's people in behalf of the dear cause in this part of his moral vineyard.

M. G. HUFFMAN.

Sept. 19.

VERMONT CONFERENCE.

ACCORDING to appointment, the twentieth annual session of the Vermont Conference of Seventh-day Adventists was held in connection with the camp-meeting at Montpelier, Aug. 30 to Sept. 5, 1882. The first meeting was called at 6 p. m., Aug. 30. Eld. A. S. Hutchins presided. Prayer by Eld. C. W. Stone. The report of the previous session was read and approved.

Voted, That the President appoint the usual committees, which was done, as follows: On Nominations, C. W. Stone, M. E. Kellogg, E. P. Farnsworth; on Resolutions, C. W. Stone, D. T. Bourdeau, H. Peebles; on Credentials and Licenses, H. W. Pierce, J. F. Colby, R. S. Owen; on Auditing, E. P. Farnsworth, Thomas Harvey, H. K. Pike, D. W. Sisco, J. Barrows, A. W. Barton. Adjourned to call of Chair.

SECOND MEETING, AUG. 31, AT 6 P. M.—Prayer by M. E. Kellogg.

The report of the Nominating Committee was as follows: For President, A. S. Hutchins; Secretary, M. E. Kellogg; Treasurer, A. S. Hutchins; Executive Committee, A. S. Hutchins, T. H. Purdon, H. Peebles; Camp-meeting Committee, F. H. Smith, H. W. Pierce, A. W. Barton. The report was accepted. It was voted to act upon the names separately, and the nominees were elected.

The Committee on Credentials and Licenses reported, recommending that credentials be renewed to A. S. Hutchins, D. T. Bourdeau, R. S. Owen, C. W. Stone, and Albert Stone; that licenses be renewed to M. E. Kellogg and G. W. Page; and that Bro. F. Gould receive license as an exhorter. The report was accepted. Each case was acted upon separately, and the recommendations of the committee sustained, except in the last case, which, after some discussion, was referred back to the committee. It was also voted to grant licenses to T. H. Purdon and H. W. Pierce.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 5, AT 9 A. M.—Prayer by Eld. Geo. I. Butler.

The committee to whom the case of Bro. Gould had been referred, reported, recommending that the Executive Committee write Bro. Gould, stating that in view of his poor health, and for other reasons, it is not the judgment of this Conference to give him a license to go out as a laborer, but they would grant him the privilege of exercising his gift by talking to the church where his lot may be cast, the same as he has done before.

Remarks were here made by Eld. Butler on the importance of the work, the future of our Conferences, and their duty in relation to our schools and to our publishing work in this country and in Europe. Our General Conference must be well represented by the best and ablest men from every Conference. It was then voted that Eld. A. S. Hutchins act as delegate from Vermont to the next General Conference, with power to appoint his alternate.

The Committee on Resolutions, through their chairman, Eld. C. W. Stone, reported the following:—

Resolved, That we recommend to the Executive Committee of this Conference the selection and appointment of proper persons to act as canvassers and colporters, and that colporters be remunerated for their services when proper and necessary.

Whereas, We believe that the spirit of prophecy, as it has been manifested among us from the rise of the third angel's message, is a fundamental principle in our faith, and a great means of our spiritual prosperity; therefore—

Resolved, That we recommend that our laborers thoroughly instruct every person receiving the truth under their ministrations, upon the Bible evidences and the existing facts relating to this gift.

Resolved, That as a people we express our gratitude that God so highly favors us as to speak through this means, in reproofs, warnings, and instructions; and that we urge upon our members the necessity of studying the Testimonies, and humbly walking in the light thus given.

Whereas, The Testimonies state, and facts show, that there is not a full coming up to duty in the paying of tithes and offerings, thus crippling the efficiency of our institutions, our missionary enterprises, and the cause in general; therefore—

Resolved, That our ministers should be exhorted to faithfulness in this matter, and that our new members should be well instructed in the same, which should be understood by all as a duty which God requires at our hands.

Resolved, That we recommend to our young people to avail themselves, as far as possible, of the privilege of attending the school recently established at South Lancaster, Mass.

Resolved, That in view of our constant danger of departing from that simplicity in dress enjoined by the gospel, we urge all our people, especially those newly come to the faith, to conscientiously regard the teachings of the Bible upon this subject.

Whereas, Eld. C. W. Stone was three years since called from Vermont while in the midst of successful labor for our Conference, to fill a place in the Battle Creek College; and—

Whereas, At the present time he is released from duty there, and we believe his native State has as good a claim on Eld. Stone as any other, if not a better; therefore—

Resolved, That it is the sense of the Vermont Conference that Bro. Stone should resume his work in Vermont until duty may call him elsewhere.

It was voted to consider these resolutions separately. They were then spoken to by Elds. Butler, Hutchins, Stone, and others, and unanimously adopted. It was also voted that the Executive Committee appoint canvassers for "Thoughts on Daniel and the Revelation."

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 6, AT 7 P. M.—Prayer by M. E. Kellogg.

On motion of Bro. Stone, it was voted to grant a license to C. L. Kellogg.

A resolution was passed thanking the General Conference for the help rendered us at this meeting.

Voted, That the Secretary send a report of this session to the REVIEW.

Adjourned *sine die*. A. S. HUTCHINS, Pres.
M. E. KELLOGG, Sec.

ILLINOIS CONFERENCE.

THE twelfth annual session of the Illinois Conference of S. D. Adventists was held, as per appointment, in connection with the camp-meeting at Watseka, Sept. 6-12. The session was introduced by singing, followed by prayer by Eld. Corliss.

A. O. Tait was elected Secretary *pro tem*. On motion, the reading of the minutes of the last session was waived. To the call for delegates twenty-eight responded, representing twenty-five churches. It was voted that all brethren in good standing be invited to participate in the deliberations of the Conference; also that a special invitation be extended to Brn. Lane, Farnsworth, and Corliss.

The Chair was empowered to appoint the usual committees, whereupon he named the following: On Auditing, J. T. Plimell, A. O. Tait, D. Hildreth, A. Foreman, J. H. Bennet, F. Soucey; on Nominations, J. S. Merritt, G. A. Hobbs, Thos. Blakely; on Resolutions, J. O. Corliss, S. H. Lane, C. H. Bliss; on Credentials and Licenses, J. F. Ballenger, W. Pottenger, Wm. Doyle.

Adjourned to call of Chair.

SECOND MEETING.—Prayer by Eld. Farnsworth. The minutes of the last meeting were read, and, with some corrections, accepted.

On motion, the company at Rock Island was taken under the watchcare of the Conference, and their delegate accepted.

The Committee on Resolutions submitted a partial report, as follows:—

Whereas, The Lord has again spoken to us in Testimony; therefore—

Resolved, That we recommend that all families of this Conference purchase Testimony No. 31, and faithfully read and live out the important truths it contains.

This resolution was spoken to by Brn. Farnsworth, Corliss, Pottenger, Lane, Steward, and others, and adopted. It was then submitted to all present, when the entire congregation showed their appreciation of the resolution by a rising vote.

Whereas, We believe that we have reached a solemn

time in the proclamation of the third angel's message; therefore—

Resolved, That we deem it very important that all our ministers and licentiates faithfully teach all points of doctrine peculiar to our faith, especially our views on the subjects of spiritual gifts and health reform, in all their labors throughout the Conference, and particularly to all new companies that embrace the truth.

This was discussed by Elds. Corliss, Farnsworth, and Ballenger, and adopted.

Adjourned to call of Chair.

THIRD MEETING.—Prayer was offered by Eld. S. H. Lane. Minutes of last meeting read, corrected, and accepted.

The discussion of resolutions was continued, as follows:—

Whereas, The experience of laborers in some of our sister Conferences has demonstrated the utility of judicious labor in localities where scattered brethren live; and whereas much expense attends labor put forth in places where there are none of our faith; therefore—

Resolved, That we deem it better for ministers to seek fields of labor so near to our brethren that the effort may have their help, while they share the benefits of the meetings, and the Conference is relieved of financial burdens which the brethren will gladly assume.

This was spoken to by Brn. Pottenger, Farnsworth, Corliss, and Lane, and adopted.

Resolved, That we recommend that all the brethren and sisters in this Conference adopt plainness of dress; and that they abstain from the wearing of gold, pearls, and costly array, and all other superfluous adornments.

Spoken to by sisters John and Thompson, and Eld. Corliss, and unanimously adopted.

Adjourned to call of Chair.

FOURTH MEETING.—Prayer by Eld. Lane.

The minutes of the last meeting were read and accepted.

The Committee on Resolutions reported further:—

Whereas, It is a lamentable fact that many of the children of Sabbath-keepers are not converted, and are in constant danger of being drawn away from the truth; therefore—

Resolved, That it is the sense of this Conference that our ministers make a special effort, while laboring in the churches, in behalf of the youth and children.

This resolution was discussed by Brn. Bliss, Rees, Farnsworth, Corliss, and Pottenger, and sister Thompson, and adopted.

The Committee on Nominations reported as follows: For President, R. F. Andrews; Secretary, A. K. Atteberry; Treasurer, J. J. Carlock; Executive Committee, R. F. Andrews, Geo. Foreman, and A. Craw. The candidates were considered separately, and elected by unanimous vote.

Adjourned to call of Chair.

FIFTH MEETING.—Prayer by Eld. Steward. The minutes of the last meeting were read and approved.

The Committee on Credentials and Licenses reported as follows: For renewal of credentials, R. F. Andrews, T. M. Steward, C. H. Bliss, J. F. Ballenger, E. O. Hammond, G. F. Shonk, B. F. Merritt, A. A. John; that C. H. Foster be ordained and receive credentials; and that licenses be granted to Paul E. Gros, Geo. Hobbs, James L. Dickson, A. K. Atteberry, W. H. Slown, Ida W. Ballenger, Helen L. Morse, A. O. Tait, and W. H. Owen. These names were voted upon separately, and the recommendations of the committee sustained.

R. F. Andrews and C. H. Bliss were chosen as delegates to the General Conference.

Adjourned to call of Chair.

SIXTH MEETING.—Prayer by Eld. Bliss. The minutes of the last meeting were read and approved.

Opportunity was given for any one to present the names of places that would be good fields for labor, when the delegate from Chicago made a very earnest request for labor in that city, which called forth the following resolution:—

Whereas, The experience of the past has shown that the city of Chicago is a fruitful field for missionary efforts; therefore—

Resolved, That we recommend that steps be taken in this Conference to raise and maintain a fund for the purpose of opening a tract repository, and prosecuting missionary work in that important place; this fund to be under the direction of the Conference Committee.

This resolution was spoken to by Eld. J. O. Corliss, and adopted. It was then voted that the delegate to the General Conference be instructed to bring the above before that body.

The Committee on Resolutions also presented the following:—

Resolved, That it is the sense of this body that each

church in the Conference raise and maintain a fund for the poor among us; this fund, for the present, or until permanent plans may be matured for its disbursement, to be subject to the order of the Conference Committee.

This was discussed by Brn. Andrews, Bliss, and Brunette, and adopted.

The following places were also named as good openings for labor: Ridot, Joliet, Springfield, Kan-kakee, St. Elmo, Byron, Mattoon, Rutland, Rockford, Waldron, Bible Grove, and West Salem.

TREASURER'S REPORT.

Amount received,	\$5,670.80
“ disbursed,	3,105.49
Amount on hand,	\$2,565.31
Adjourned <i>sine die</i> .	R. F. ANDREWS, Pres.
A. O. TAIT, Sec. <i>pro tem</i> .	

ILLINOIS S. S. ASSOCIATION.

THE fourth annual session of this Association was held at Watseka, Ill., in connection with the camp-meeting. The first meeting was called to order at 6 P. M., Sept. 6, 1882, by Eld. R. F. Andrews. After the usual opening exercises, delegates were called for, and sixteen schools were found to be represented. The minutes of the last annual meeting were read and approved.

The following committees were appointed by the Chair: On Resolutions, J. F. Ballenger, G. F. Shonk, and Mrs. S. Thomson; on Nominations, C. H. Foster, Mrs. E. John, Mrs. C. Kember.

Adjourned to call of Chair.

SECOND MEETING, AT 6 P. M., SEPT. 11.—The Committee on Resolutions presented the following report:—

Whereas, We believe the Sabbath-school to be the nursery of the church; therefore—

Resolved, That we earnestly urge all our brethren and sisters to show their interest in it, by attending and heartily participating in all the exercises of the school.

Resolved, That it is the duty of all the teachers to labor earnestly for the conversion of their pupils, and to counsel and pray with them out of school.

Resolved, That a Sabbath-school convention be held in each district at least once a year, the President to determine the time and place of meeting.

These resolutions were spoken to by Elds. Corliss, Farnsworth, Bliss, and others, and unanimously adopted.

The Committee on Nominations reported as follows: For President, R. F. Andrews; Vice-president, J. W. Ballenger; Secretary and Treasurer, L. S. Campbell. This report was accepted, and the officers named were elected for the ensuing year.

Adjourned *sine die*. R. F. ANDREWS, Pres.
L. S. CAMPBELL, Sec.

LOCAL CAMP-MEETINGS IN IOWA.

I BELIEVE we have reached a period in the history of our work in this State when much more might and should be done by the means of camp-meetings. There should be local meetings held in different parts of the State, remote from where our annual meetings are held, but they should in no case take the place of the general State meetings, or lessen the interest in them. There are attractions at our annual meetings, and matters of interest and importance connected with them, that are not to be found at any other; and the time will never come when it will not be highly important that all the churches in the Conference be represented at these meetings by just as many members as can possibly attend.

But scattered as we are in this great State, there will always be scores of our people who will be deprived of these annual feasts. This want may in a measure be met by means of local meetings. By proper management, these can be held at a very small expense to the Conference. The State Camp-meeting Committee should not be expected to select the ground, or take charge of the meetings. A committee can be chosen of those who live near where the meeting is to be held. In my opinion such meetings should always be held near some church that would appreciate the privilege enough to take the burden of preparing for the meeting. This would give many more of our people an experience in working for the interest of such a meeting. Some of us had the blessed privilege of obtaining a very valuable experience in the early history of our camp-meeting work, in selecting and clearing up camp-grounds, and working all through the meeting to make it a success. And we know full well that those who

take this trouble enjoy much more of the blessing, and will rejoice far more at the conversion of sinners, though they may not be able to hear a full discourse preached, than those who have barely enough interest to come to the meeting when it is brought near to them. All should lift what they can. There is a blessing in it.

We had an excellent opportunity to test this plan this fall at the Smithland meeting. This meeting was held on condition that the friends in that locality make the necessary preparation at their own expense. This was done cheerfully and well, and we are quite sure that these friends got far more good of the meeting than they would, had it been otherwise. And all who attended this meeting can look back to it as a bright spot in their religious experience. I am only sorry that preparations were not made for two or three more just such meetings to be held in different parts of the Conference this fall. I am quite sure that Western Iowa will speak for one next fall, and we shall have none the less in attendance at our annual meeting in consequence. What say Northeastern and Southeastern Iowa? Do not Dists. No. 1 and No. 4 wish such a meeting on such terms the latter part of next summer? Some of you will say, It is too early to talk of a camp-meeting one year hence. But it is none too soon to begin to plan for it. The only reason why you could not have one this fall is that you did not work for it and ask for it in time. The successful farmer is already locating his cornfields and planning his ground for next year's crop.

Those who would like to have a camp-meeting on the above-named terms in their vicinity, that neighbors and friends may be brought under its influences, should be sure to be present at the next annual meeting, where arrangements may be made, time and place agreed upon, etc. Will not our ministers talk this matter up, and try to inspire in our people a greater desire to use every possible means, not only to save themselves and children, but to reach their neighbors? These precious opportunities will soon all be in the past.

H. NICOLA, Pres.

News of the Week.

SUNDAY, SEPT. 17.—Yesterday, at Lafayette, Ind., 7 young ladies assumed the vows of a nun, and retired from the world.

—News has just been received of the wreck of the steamer Asia in Parry Sound, on the 17th instant. It is believed that of those on board, only two persons were saved.

MONDAY, SEPT. 18.—The Indian government has issued a loan of 25,000,000 rupees to meet the expenses of sending the military expedition to Egypt.

—The receipts of the Russian government increased 19,500,000 roubles during the first half of this year, while the expenditures were diminished 22,500,000 roubles.

—Severe floods have occurred in portions of Austria and Italy, damaging bridges and submerging the towns of Trent and Verona.

TUESDAY, SEPT. 19.—In a mine in Westphalia, 20 persons were killed by an explosion of fire-damp.

—The Ulemas have assured General Wolseley that they will not incite the people of Egypt to sedition.

WEDNESDAY, SEPT. 20.—Henry M. Stanley, the African explorer, has arrived at Lisbon, Portugal.

—Arabi Pasha asserts that all his acts were performed at the instigation of the Sultan and the Khedive.

THURSDAY, SEPT. 21.—England is calling for protection against the importation of Chinese laborers.

—Four towns in the Austrian province of Tyrol have been entirely destroyed by floods, and the rainfall still continues. The bodies of 26 persons have been recovered.

FRIDAY, SEPT. 22.—General B. F. Butler has been retained to defend the Dorseys in the next star-route trial.

—Fever and flood are still doing their work at Brownsville, Texas. The river is still rising; eighteen new cases of yellow fever are reported for to-day.

—A frightful collision occurred in the Fourth Avenue Tunnel, New York, this morning, by which two persons were killed, and 18 seriously injured.

—At Pensacola, Fla., 130 new cases of yellow fever are reported for the week ending Sept. 22. At Manila and vicinity, on the Philippine Islands, there were 643 deaths from Asiatic cholera in 3 days.

—The Egyptian garrison at Daimetta, on the Nile, 8 miles from the sea, has surrendered, and now England has no armed force to meet in Egypt. Still, the London Times thinks it will be necessary for the Khedive to depend upon British troops for a time. Although the

war is ended, and loyalty to the Khedive seems to be quite general, Egypt is still in a chaotic state, with many restless, seditious natives, and a stronger hand than that of the Khedive is needed at the helm. It is believed property valued at \$5,000,000 will be confiscated, and will be applied to cover the losses of sufferers by the Alexandria massacre.

MISCELLANEOUS.

—Cholera is raging in Cochin China.

—In the Malay Peninsula are 3,500 slaves who are to be emancipated next year.

—The Concho flood in Texas, a few weeks ago, destroyed \$600,000 worth of property, and more than 100 lives.

—The culture of the coconut and pineapple has been introduced into Florida, and these tropical fruits are said to do well there.

—A recent revolt in a Russian convict prison resulted in the death of 40 convicts, who were killed in a desperate conflict with the guards.

—Two companies of troops have been ordered to Salt Lake, giving rise to the rumor that trouble with the Mormons is expected during the approaching elections.

—At Denver, Colorado, on the 18th, and at many other places, a brilliant comet was seen in close proximity to the sun at noon. The extraordinary phenomenon has excited much interest among astronomers.

—The wheat crop of the United States is so large this year that after allowing 300,000,000 bushels for home use, there will still be 200,000,000 bushels, possibly 300,000,000, for which, if possible, a market must be found in foreign countries. The foreign trade has never called for so large an amount of grain, and it seems quite possible that from 50,000,000 to 150,000,000 bushels may be left on the hands of American dealers and producers, to be carried over to another season.

—During the celebration over the progress of the Mexican Central road, congratulations were exchanged by telegraph over a single circuit between Boston and Chihuahua. The latter city is 224 miles over the border, and has a population of 16,000, who are said to be remarkably orderly. The visitors from Boston and Chicago find that the better class of Mexicans rejoice at the opening of railway communication, while the less influential portion look with jealous eyes on the investment of American capital on their soil.

—War is an expensive affair, and the late Egyptian contest is no exception to the rule. The loss of the entire Egyptian cotton crop is said to be certain, and there is little hope of saving the sugar-cane. That is not all, nor the worst. It is feared that the war will prevent the sowing of next year's cereals. The delta of the Nile is a prolific grain country. The value of the cotton exported to England in 1880 was between \$24,000,000 and \$25,000,000, and the grain exports footed up about one-third as much, comprising wheat, beans, barley, and corn.

—Advices from Salvador, Honduras, and Nicaragua announce that the provision crops have almost entirely failed this season, and that the poorer classes are experiencing much want and suffering. The governments of these States are purchasing corn and rice in other countries. They have also abolished import and other duties on provisions of all kinds. The northern States of the heretofore proverbially fruitful republic of Columbia have, also, within the past four years, been periodically visited by vast swarms of locusts. These have not only devoured the crops standing in the fields, but have, in many districts, stripped foliage from the trees and plants, and thus converted flourishing farming regions into deserts. The trouble of these peoples consists in scarcity of food, and not so much in the want of the means to purchase; consequently the deficiency will create a demand for our products.

Obituary Notices.

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

CLARK.—M. M. Grace Clark, daughter of Eli S. and Lottie A. Clark, died of typho-malaria, at Six Lakes, Mich., Sept. 18, 1882, aged twelve years, three months, and twenty days. Grace loved the Sabbath-school. The family feel keenly her loss. Address at the funeral from John 11:35. M. B. MILLER.

MOON.—Died of cholera infantum, at Eagle Lake, Minn., Sept. 3, 1882, Ina Ruth, youngest child of Zimri and Cornelia Moon, aged one year and ten months. Funeral services by W. B. Hill. Discourse from 2 Kings 4:26: "Is it well with thee? Is it well with thy husband? Is it well with the child? And she answered, It is well." PHILINDA MOON.

PERRY.—Died of typhoid fever, near Portland, Mich., Aug. 9, 1882, Freddie Perry, son of S. C. and E. Perry. His age was nine years, two months, and three days. This deep affliction was submissively borne by the parents, who cherish hopes of meeting their son on the resurrection morning. Funeral services were held at the house, with an address from Jas. 4:14. M. B. MILLER.

POWELL.—Died in Battle Creek, Mich., Sept. 15, 1882, of convulsions, May, only daughter of Chester E. and Candace A. Powell, aged two years and seven and one-half months.

CLEVELAND.—Drowned in a well, at Cornville, Me., Sept. 9, 1882, Annie C., daughter of C. S. and E. M. Cleveland, aged five years and nine months.

VARNEY.—Died of dropsy, at the home of her mother, in Brunswick, Me., sister Mary Varney, aged fifty-four years.

PATTERSON.—Died Sept. 16, 1882, at the residence of L. E. and S. M. Rathbun, near the village of Bancroft, Shiawassee Co., Mich., our mother in Christ, Lucinda Patterson, in the sixty-eighth year of her age.

CARRIEL.—Died at West Pike, Potter Co., Pa., July 29, 1882, our much-esteemed sister, Cordelia J., wife of Bro John Carriel, aged fifty-six years, seven months, and twenty-six days.

AVERY.—Died Aug. 15, 1882, at the home of her daughter at Bell Oak in Locke township, Ingham Co., Mich., my dear mother, Lucy Avery, at the advanced age of ninety-one years, two months, and thirteen days.

Hers was a pioneer life of hardships, and cares, and privations; but she rests, we believe, in the hope of a better resurrection.

Funeral discourse by Rev. Benj. Mowers of the U. B. Church. ALBERT AVERY.

SMITH.—Died of consumption, in St. Edward, Neb., Sept. 6, 1882, Mrs. Emma Smith, wife of Frank Smith. Her maiden name was Pardee. She was born at Mt. Pleasant, Iowa, Sept. 7, 1860; and, hence, lacked but one day of being twenty-two years of age.

BENNETT.—Died in Pottsville, Eaton Co., Mich., July 15, 1882, our dear sister, Addie B. Bennett, in the forty-eighth year of her age.

She embraced the Bible Sabbath and kindred truths about sixteen years ago, and has since tried to live a life consistent with her profession.

Now rest, dear sister, sweetly sleep; For thee we would not mourn and weep. We'll strive to meet thee in that land Where none shall take the parting hand.

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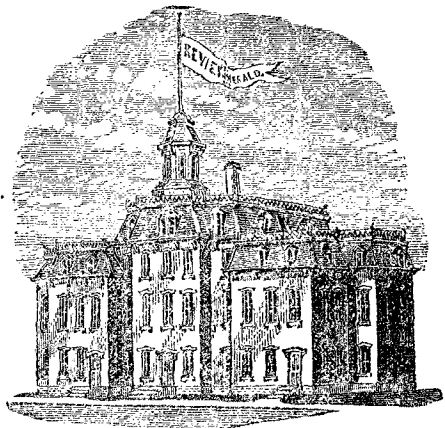
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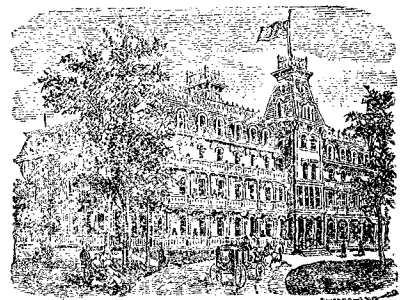
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CHICAGO & GRAND TRUNK R'Y.

Time Table, in Effect May 14, 1882.

Table with columns for WESTWARD, STATIONS, and EASTWARD, listing train times and stops.

* 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, listing train times and stops.

Grand Rapids and Detroit Express leaves Kalamazoo at 6.50 A. M., Battle Creek 7.33, arrive Detroit 11.50 A. M. Returning, leaves Detroit at 4.05 P. M., Battle Creek 8.40, arrive Kalamazoo 9.35 P. M.

The Review and Herald.

Battle Creek, Mich., September 26, 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.

Remember there will be no paper next week. The next issue of the REVIEW will be dated Oct. 10.

The ministers attending the camp-meeting at Custar, Ky., Oct. 4-10, are requested to be at Vine Grove, a station on the E. & P. Extension R. R., at 7 o'clock A. M., Oct. 4; and they will find a team in readiness to convey them to the camp-ground.

MOLINE CAMP-MEETING.

The Santa Fe Railroad runs from Topeka by way of Emporia to Howard City, Elk Co. This place is seven miles from the camp-ground, instead of seventeen, as stated in the REVIEW sometime since. On application to the general ticket agent at Topeka, parties can buy round-trip tickets at one and one-fourth fare. Tickets will be sold at Emporia and Eureka to Howard City at one and one-fourth fare for the round trip. We have obtained one-fare rates on the Ft. Scott and Wichita Railroad. This road connects with Santa Fe at Eureka. We could not obtain reduced rates on L. S. and G. Teams will be at Howard City to convey parties to the camp-ground, if they will give timely notice.

All coming by rail will please notify the writer at Moline, stating when you expect to be at Howard City. J. H. COOK.

AN IMPORTANT MEETING.

THERE will be a general quarterly meeting of the Iowa T. and M. Society at State Center, Iowa, commencing Friday evening, Oct. 20, 1882, and continuing over the following first-day. This meeting is to be one of unusual importance to our Conference. Bro. King is expected to be present to instruct and encourage in the canvassing work. The secretary of the society with the board of directors will consider all matters relating to their work. A Sabbath-school convention will be held at this time.

The Conference Committee, with as many ministers of our Conference as can be present, are expected; for at this time we wish to arrange for our winter's work. It will be remembered that at our last Conference there was a resolution passed to the effect that revival efforts should be made in our churches at a proper time of year for this work. This kind of work can be effectually done only in those places where the way is open for it. Those churches that are anxious for this kind of labor, that, having the confidence of their neighbors, can secure a good outside attendance, and are in a condition where they can take hold with the minister and labor for the conversion and salvation of others, will be considered good openings. From all such, we hope to hear at this meeting, without fail. H. NICOLA.

INDIANA CAMP-MEETING.

REDUCTION OF RAILROAD FARE.

THE Cincinnati, Wabash, and Michigan Railroad, running north and south through Marion, will sell tickets to Marion at one fare for the round trip. These tickets, when signed by the Conference secretary, will return you free. Be

sure to ask for *camp-meeting tickets*, or you will have to pay full fare. The company that own this line will sell half-fare tickets on Monday, Tuesday, Wednesday, and Thursday, Oct. 2, 3, 4, and 5, but not on Friday, Oct. 6; so be sure to come before Friday on that line. We expect to continue the meeting until Tuesday morning, Oct. 10, and we earnestly request that each one who shall come will come prepared to remain until the close of the meeting on Tuesday morning.

The Pittsburg, Cincinnati, and St. Louis railroad (Pan-Handle), running east and west through Marion, will sell tickets to the camp-meeting at reduced price from Union City to State Line, and from Winnemac and intermediate points. Let all taking said road call for camp-meeting tickets, and if they do not secure them they will have to pay full fare. We hope to see some of the brethren from Eastern Illinois, as they can secure a reduction direct from State Line Station to Marion, and have no change of cars. Those changing cars from the Wabash Railroad at Bunker Hill can secure a reduction to Marion.

The Toledo, Cincinnati, and St. Louis Railroad (Narrow Gauge) will sell round-trip tickets to those desiring to attend camp-meeting, at the rate of two cents per mile each way. Inquire for camp-meeting tickets, or you will receive no reduction of fare.

We have secured a reduction of fare over the three roads at Marion, as well as over the Wabash, giving us a reduction over eight roads. Surely we shall have no excuse for not attending camp-meeting, as far as railroads are concerned.

Let all our churches choose delegates, and see that all s. b. is paid up to Oct. 1. Let all be sure to come to the meeting. We shall have tents to rent. S. H. LANE.

Appointments

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

DISTRICT QUARTERLY MEETINGS.

To be held Oct. 14, 15.

Let all librarians and district secretaries bring their books and reports, and be prompt in attendance.

DIST. No. 6, Kansas, at Topeka.

PHILIP KENT, Director.

DIST. No. 4, Vt., with the Jericho church. We desire a full attendance at this meeting.

C. K. DRURY, Director.

DIST. No. 11 Iowa, at Smithland. Would like a full report from all the librarians and members in the district.

G. W. HOSKINS, Director.

DIST. No. 11, Wis., with the church at Fremont. Eld. A. D. Olsen will be present. Meetings to commence with the Sabbath.

H. H. FISHER, Director.

DIST. No. 1, Wis., at Hebron. We hope all will stay over the second day of the meeting. This will be an important occasion. Let all come.

W. W. SHARP.

DIST. No. 4, Pa., at Steamburg, Cattaraugus Co., N. Y. As this will be the last quarterly meeting in the year, we hope to see a general turnout.

S. WINKLEY, Director.

DIST. No. 3, Pa., with the Port Allegany church. We request a full attendance, as there is important business to come before the meeting. Ministerial help is expected.

D. B. WELCH, Director.

DIST. No. 9, Ill., at Pittwood. Let no small matter keep us from attending this important meeting. We wish to make arrangements for systematic work in the district the coming winter, and would like a good delegation from every church. Eld. Wm. Owen will be present to assist us. Let the brethren come flocking in from every quarter of the district, at the beginning of the meeting, prepared to stay till its close.

A. O. TAIT, Director.

I EXPECT to commence meetings at Maple Works, Clark Co., Wis., Sabbath, Sept. 23, and continue as long as the interest may require. I would request a general attendance at that place Sept. 30 and Oct. 1.

G. C. TENNEY.

QUARTERLY meeting for the church at Plainfield, Wis., at the brick school-house, Oct. 7, 8. Meetings commence Friday evening. Hope all the scattered ones will be there.

A. J. BREED.

By request, I will meet with the friends in Dist. No. 6, Vt., Oct. 21, 22. Meetings will be held in the brown school-house in Warren, south of the village. Will Bro. W. D. Porter meet me at Middlesex on the 20th? We want to see all the friends in Dist. No. 6 at this meeting, as the interests of the T. and M. work will be attended to, and we shall try to do what we can for the general interest of the cause. G. K. DRURY.

If the Lord so direct, I will meet with the churches of Convis and Marshall at their house of worship in Convis, Mich. Sabbath Oct. 7. Brethren of other churches are invited to meet with us. May there be, with all of us, much watchfulness and prayer, as we expect to have the ordinances at this meeting. J. BYINGTON.

THE State quarterly meeting for the Dakota T. and M. Society will be held at Sioux Falls, Oct. 21, 22. We expect there will be a very general attendance at this meeting, as it will be of special interest. The church there has built a house of worship, which is now completed. This will be dedicated at this time. Provision will be made for all that come.

O. A. OLSEN, Pres.

EAST RICHFORD, Vt., Sabbath, Sept. 30.
Bordoville, " Sabbath and first-day, Oct. 7, 8.
D. T. BOURDEAU.

THE Lord permitting me, I will meet with the brethren of the church at Spring Arbor, Mich., Oct. 7, 8. Will some one meet me at Parma Friday afternoon? F. P. DANIELS.

By request of Bro. O. A. Olsen, the T. and M. meeting for Dist. No. 2, Dak., will be held at Bridgewater, Oct. 8. Bro. O. will be present. D. T. BIGGS, Director.

No providence preventing, I will meet with the company at Elk Point, Dak., Oct. 7, 8, 1882, meetings to commence Friday evening. Let us seek the Lord for a special blessing at these meetings.

At Big Springs, on the evening of Oct. 10, 1882.

M. M. OLSEN.

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Shares in S D A P Association.—Jacob Gordon \$10.00, Chas E Buck 1.50, J T Plimell 10.00, Addie Plimell 10.00, Reuben Wright 20.00.

Donations to S. D. A. P. Association.—Levi Newcomb \$10.00, D R and E A Seeley 2.50.

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