

Adventist Review

AND SABBATH HERALD.

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

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"THE ARTIST'S TOUCH."

UNDER the artist's flying hands,
The white keys rise, the white keys fall;
Now sudden sweet, now trumpet loud,
Above the heads in silence bowed,
The brave chords fill the listening hall.

But if the "touch be low and soft,"
Or if he strike with flame and fire,
Through all the changes deftly rung,
The soul of music finds a tongue,
To lift its message high and higher.

For major chord and minor note
Not of themselves the tones prolong;
But as the rent and broken seals
Through which the master's soul reveals
His radiant thought embalmed in song,

Dear Lord, thine instruments are we.
Under thine hands we wait alone;
And if thy touch brings loss or gain,
And if it leads through joy or pain
With still, small voice, or trumpet tone,

We may not care to ask or know,
Nor heed if glad or sad it be,
If, in the end, thy thought may roll
Through every chord of heart and soul,
And bear its harmony to thee. —Selected.

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.

CHRISTIAN WORK.

BY MRS. E. G. WHITE.

GOD works with the efforts of his people for the salvation of souls. Wise generalship is as much needed in advancing the cause of Christ as in directing the movements of an army. There is much close thinking to be done. We must not enter into the Lord's work hap-hazard, and expect success.

Mechanics, lawyers, merchants, men of all trades and professions, educate themselves for their business, that they may become masters of it. Should the followers of Christ be less intelligent? Should they, while professedly engaged in his service, be ignorant of the ways and means to be employed? The enterprise of gaining everlasting life is above every earthly consideration. In leading souls to Jesus, there must be a knowledge of human nature and a study of the human mind. It requires much careful thought and fervent prayer to know how to approach men and women upon the great subjects that concern their eternal welfare.

"The children of this world are wiser in their generation than the children of light." Business

men and politicians study courtesy. It is their policy to make themselves as attractive as possible. They study to render their address and manners such that they may have the greatest influence over the minds of those about them. They use their knowledge and ability as skillfully as possible in order to gain this object. Should not the followers of Christ manifest at least equal wisdom, in a work infinitely more important? There are some persons who will come through every discouragement, and surmount every obstacle in order to gain the truth. But how many more might be rejoicing in its light, if those who have received it were doing all in their power to win their fellow-men!

After souls have been converted to the truth, they need watchful attention, help, and encouragement. They should not be left alone, a prey to Satan's temptations; they need to be educated in regard to their duties, to be kindly dealt with, to be led along, visited and prayed with. These souls need the meat apportioned to every man in due season.

Without the needed help, some become discouraged and linger by the way, and are left for wolves to devour. Satan is upon the track of all. He sends his agents forth to gather back to his ranks the souls that he has lost. There should be more fathers and mothers to take these newly converted ones to their hearts, and encourage them and pray for them.

Preaching is a small part of the work to be done for the salvation of souls. God's Spirit convicts sinners of the truth, and he places them in the arms of the church. The ministers may do their part, but they can never perform the work that the church should do. God requires his church to care for those who are young in faith and experience, to go to them, not for the purpose of gossiping with them, but to pray, to speak to them words that are "like apples of gold in pictures of silver."

We all need to study character and manner, that we may know how to deal judiciously with different minds, that we may use our best endeavors to help them to a correct understanding of the word of God, and to a true Christian life. We should read the Bible with them, and draw their minds away from temporal things to their eternal interests.

It is the duty of God's children to be missionaries for him, to become acquainted with those who need help. If one is fiercely assailed by temptation, his case should be taken up carefully and managed wisely; for his eternal interest is at stake, and the words and acts of those laboring for him may be a savor of life unto life or of death unto death. By patient and judicious labor, many a wanderer may be brought back to the fold of Christ; many a doubting and wavering one may be bound with strong cords to Christ, and led to trust in God.

Oh, when a work like this is done, all the heavenly host rejoice; for a precious soul has been rescued from Satan's snare and saved from death! Shall we not work intelligently for the salvation of souls? Christ paid the price of his own life for them; and shall his followers ask, "Am I my brother's keeper?" Shall we not work in unison with the Master?

Earnest effort should be put forth to interest the children in the great truths of the word of God. Our Sabbath-schools should be made efficient and attractive. The public schools have

of late years greatly improved their methods of teaching. Object lessons, pictures, and blackboards are used to make difficult lessons clear to the youthful mind. Just so may present truth be simplified and made intensely interesting to the active minds of children.

Parents who could be approached in no other way, are frequently reached through their children. Sabbath-school teachers can instruct the children in the truth, and they will, in turn, take it into the home circle. The modes of teaching which have been adopted with so great success in the public schools, could be employed with similar results in the Sabbath-schools, and be the means of bringing children to Jesus and educating them in Bible truth. This will do far more good than religious excitement of an emotional character that passes off as rapidly as it comes.

The love of Christ should be cherished by all his followers. More faith is needed in the work which we believe is to be done before the coming of Christ. There should be more self-denying, self-sacrificing labor in the right direction. There should be thoughtful, prayerful study how to work to the best advantage. Careful plans should be matured. Great results will follow well-directed and intelligent efforts.

The prayer and social meetings should be the most interesting gatherings that are held. Plans should be laid, and wisdom sought of God, to conduct these meetings so that they will be interesting and attractive. The people hunger for the bread of life. If they find it at the prayer-meeting, they will go there to receive it. Long, prosy talks and prayers are out of place anywhere, and especially in the social meeting. They weary the angels as well as the people who listen to them. Our prayers should be short, and right to the point. Let the Spirit of God pervade the hearts of the worshipers, and it will sweep away all formality and dullness.

In our intercourse as Christians, we lose much by lack of sympathy one with another, by a want of sociability. He who talks of independence, and shuts himself up to himself, is not filling the position that God designed he should. We are all children of God, mutually dependent upon one another for happiness. The claims of God and of humanity are upon us. It is the proper cultivation of the social elements of our nature that brings us in sympathy with our brethren, and affords us happiness in our efforts to bless others. The happiness of Heaven is in the pure communion with holy beings, the harmonious social life with the blessed angels, and with the redeemed who have washed their robes and made them white in the blood of the Lamb. We cannot be happy while we are wrapped up in our interest for ourselves. We should live in this world to win souls to the Saviour. If we injure others, we injure ourselves also. If we bless others, we bless ourselves; for the influence of every good deed is reflected back upon our own hearts.

We are in duty bound to help one another. It is not always that we are brought in contact with social Christians, those who are amiable and mild. Many have not received a proper education, their characters are warped, they are hard and gnarled, and seem to be crooked in every way. While we help these to see and correct their defects, we must be careful not to become impatient and irritable over our neigh-

bor's faults. There are disagreeable ones who profess Christ, but the beauty of Christian grace will transform them if they will set diligently about the work of obtaining the meekness and gentleness of Him they follow, remembering that "none of us liveth to himself."

Co-workers with Christ—what an exalted position! The Lord calls for workers in his vineyard. We should fear to rob God of the time he claims from us; we should fear to spend it in idleness or in the adornment of the body, appropriating to foolish purposes the precious hours which God has given us to become conversant with our Bibles, to devote to prayer, to labor for the good of our fellow-beings, and to fit ourselves and them for the great events of the future.

Mothers spend unnecessary labor upon garments with which to adorn themselves and their children. It is our duty to clothe ourselves and our children neatly, without useless ornament, embroidery, or display, taking care not to foster in them a love of dress that will prove their ruin, but seeking rather to cultivate the Christian graces. We can none of us be excused from our responsibilities, and in no case can we stand clear before the throne of God unless we do the work that the Master has left for us to do.

Missionaries for God are wanted, faithful men and women who will not shirk responsibility. Judicious labor will accomplish good results. There is real work to do. The truth should be brought before people in a careful manner by those who unite meekness with wisdom. We should not hold ourselves aloof from our fellow-men; for their souls are as precious as our own. We can carry the light into their homes, with a softened and subdued spirit plead with the unconverted to give their hearts to Christ, show the professed followers of Jesus that there are higher attainments for them to reach, pray with them when it seems proper, and carefully present to them the special truths for this time.

Those who do little for the salvation of others or to keep themselves right before God, will gain but little spiritual power. We need to use continually the strength which we have, that it may increase and develop. As disease is the result of the violation of natural laws, so is spiritual declension the result of a continued transgression of the law of God. We must place ourselves in close connection with Heaven, and carry out the principles of God's law in our every-day lives, in order to be spiritually whole. God has given his servants ability, talents to be used for his glory, not to lie idle or be wasted. He has given them light and knowledge of his will, to be communicated to others; and, in imparting to others, we become living channels of light. If we do not exercise our spiritual strength, we become feeble, as the limbs of the body become powerless when the invalid is compelled to long inaction. It is use that gives power.

Nothing will give greater spiritual strength, or more surely increase earnestness and depth of feeling, than visiting and ministering to the sick and the desponding, helping them to see the light and to fasten their faith upon Jesus. There are duties that somebody must do, or souls will be left to perish. Christians will find a blessing in doing these duties, however unpleasant they may be. Christ took the disagreeable task upon himself of coming from the abode of purity and unsurpassed glory to dwell, a man among men, in a world seared and blackened by crime, violence, and iniquity. He did this to save souls; and shall the objects of such amazing love and unparalleled condescension excuse their lives of selfish ease? shall they choose their own pleasure, and follow their own inclinations, and leave souls to perish in darkness?

God wants prayerful, faithful workers, who will sow beside all waters. Those who labor thus will be surprised to find how trials, resolutely borne in the name and strength of Jesus, will give firmness to the faith and renew the courage. In the path of humble obedience is safety and power, comfort and hope. The reward will finally be lost by those who do nothing for Jesus. Weak hands will be unable to cling

to the Mighty One, feeble knees will fail to support in the day of adversity. Christian workers will receive the glorious prize, and hear the "Well done, good and faithful servant; enter thou into the joy of thy Lord."

GO FORWARD.

BY ELD. M. C. WILCOX.

"Go forward, 'tis our God's command,"
Thus spake the sage to Israel's band,
While standing by the Red Sea's waves,
The sword beneath, expectant graves;
Mountains on each side heavenward tower,
Behind them Egypt's wrathful power.
Rebellious Israel murmured long,
Not knowing that their God was strong,
And could protect them from the wave,
And vanquish foes, however brave.
The Pillar—Presence bright, divine—
With angel hosts upon them shine;
But to the enemies of God
The Pillar is a wrathful cloud.

"Go forward, 'tis our God's command;
Up, He hath given you the land.
Why need we fear? His presence bright
Doth turn our darkness into light.
The winds and waves obey his will.
When ye've obeyed, fear not, stand still;
See the salvation of the Lord,
That comes by trusting in his word."

The sage extends the magic rod,
And bids the sea obey its God,
Roll back its waves, make dry its bed,
That friends may trust, and foes may dread.
The winds and waves obey the call;
And through the sea, both great and small,
Rejoicing Israel passed dry-shod.
But, Egypt, proud, defying God,
Were in the waters overthrow—
They sank beneath the waves as stone.
Then "Moses' song" of triumph rang,
As Israel's host exultant sang,
"The Lord he is our strength and song,
Glorious in power, in suffering long.
Oh! who is like our covenant Lord,
Who saves his people by his word?"

And thus 't will ever, ever be
To those who would from sin be free.
Aye, thus 't will be; our God will guide
All souls who will in him confide.
Yes, ever be; our God will save
The trusting heart from sinful grave;
And tho' strong foes behind may be,
And rolls in front the dreadful sea,
On either side grim mountains tower,
What matter these before God's power?
"Go forward"—'tis our King's behest—
And leave unto our Lord the rest.

SINS OF IGNORANCE.

BY ELD. C. A. WASHBURN.

WILL men be condemned for sins of ignorance? We answer, Yes, if they are "willingly," or willfully, ignorant. For proof see Hosea 4:6: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me. Seeing thou hast forgotten the law of thy God, I will also forget thy children." And Christ, in speaking of that wicked people who lived before the flood, says, in Matt. 24:39, that they "knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

We are commanded in John 5:39 to "search the Scriptures." Now, if we refuse or neglect to do this, we shall be justly condemned, not for ignorance only, but for ignorance and disobedience. In Prov. 2:3-5, we are told how to seek: "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God." Do we have the same interest and zeal in seeking for heavenly wisdom, the Christian graces, the eternal home, that we have in seeking for the things of this perishing earth?

When, in the fulfillment of prophecy, the time comes to have the world warned of its coming doom, we cannot hide behind willful ignorance. I have known persons who expressed sorrow that they had found the truth, or, rather, that the truth had found them. This shows that their hearts were not right with God. We should rejoice more heartily to find out what the will of

God is concerning us, than to find silver and gold.

The question is often asked, Will people be lost who in past centuries have been ignorant in regard to the true Sabbath? There are some who think they will; but we have good reasons to believe that those in every generation who live up to the light they have, and seek for more, will be saved. For proof see Acts 17:29. In the previous verses the people are reproved for idolatry; but verse 30 reads thus: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." In the light of the above scripture, we cannot deny the fact that God made some allowance for those who lived in that time of ignorance.

The treading down of the law of God is a matter of prophecy. See Dan. 7:25; 2 Thess. 2:3, 4. In Deut. 19:4-6, we have testimony showing that the motives and secret thoughts of the heart are taken into account by the righteous Judge of all the earth. In the above text we find these words: "Whoso killeth his neighbor ignorantly, whom he hated not in time past, . . . he shall flee into one of those cities [of refuge], and live," lest the avenger of blood pursue him, "and slay him; whereas he was not worthy of death." In this case he had killed a man,—broken the letter of the sixth commandment; but he had not hated him in time past, and did not contemplate murder. He was free from guilt,—"*was not worthy of death.*" A city of refuge had been provided for him.

In the first case mentioned in this article, the people had broken the first commandment. God winked at the transgression, but after light came to them, commanded them to repent. In the second case, a man had broken the sixth commandment, but as he had not intended to do so, he "was not worthy of death." If the fourth commandment were broken under similar circumstances, could the decision be different? In John 9:41, in answer to the Jews, Jesus said, "If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth."

From the foregoing we must conclude that the sin comes with the knowledge of the transgression, unless we have "rejected knowledge," and have taken the course mentioned in Eze. 22:26: "Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them."

To-day there are people all over the land who are hiding their eyes from God's Sabbath and its kindred truths; others are saying, "We see," but they will not obey; and yet a third class are living up to all the light they have. May God speed the work, till the voice of the last message is heard all over the land, and the honest ones are gathered to their eternal home.

DO RIGHT AND FEAR NOT.

BY J. R. CALKINS.

WHILE studying our Sabbath-school lesson, I came across the comments of Dr. Lightfoot, who wrote about 1680 A. D., upon the passage in John 16:12, "I have yet many things to say unto you, but ye cannot bear them now." Dr. Lightfoot supposes that one of the things they could not bear was "the institution of the Christian Sabbath and the abolition of the Jewish." thought, Dr. Lightfoot, you are a very foolish man with all your learning. But this is one of the ways the Sunday has been sustained; viz., by conjecture. Theologians have found themselves keeping Sunday, have been educated this way, and, instead of acknowledging the mistake and turning about, have resorted to conjecture to satisfy the demands of conscience.

"Why is it," people ask, "that this was not known before? How is it that so many learned men did not see the Sabbath?" Some did see it, but had no faith in God; they thought, as many think now, that their bread and butter or their popularity were in danger.

In old Jew, who keeps a clothing house, employed a Sabbath-keeper to do some sewing, and led on Sabbath for it. She told him he could have it to-day, remarking, "This is the Sabbath."

"What," he said, "do you keep this day?"

"Yes," she replied.

"Well, this is the right day."

"Why don't you keep it then? What are you doing here for?"

"Well, you see Saturday is the best day for business."

"Yes, but don't you know that the Lord has made good promises to those who obey him?"

"Oh, yes, the Lord has made good promises, but you see, Missis, I can't depend on it."

"This is the way with many of the learned of the past and present, and many are willing to hang on to their skirts. Why not turn about and keep the true Sabbath, or else acknowledge that this Jew did, that they can't depend on the Lord's promises?"

"When you see a fellow mortal
Without fixed and fearless views,
Hanging on the skirts of others,
Walking in their cast-off shoes,
Bowing low to wealth or favor,
With abject, uncovered head,
Ready to retract or waver,
Willing to be drove or led;
Walk, yourself, with firmer bearing,
Throw your moral shoulders back,
Show your spine has nerve and marrow—
Just the things which his must lack.
A stronger word
Was never heard
In sense or tone,
Than this: *Back-bone.*"

"When you see a theologian
Hugging close some ugly creed,
Fearing to reject or question
Dogmas which his priest may read,
Holding back all noble feeling,
Choking down each manly view,
Caring more for forms and symbols,
Than to know the good and true;
Walk, yourself, with firmer bearing,
Throw your moral shoulders back,
Show your spine has nerve and marrow—
Just the things which his must lack.
A stronger word
Was never heard
In sense or tone,
Than this: *Back-bone.*"

PROOF AGAINST DROUGHT.

WHILE riding across the hot and parched valley of the Jordan, you have ever in your eye a luxuriant belt of foliage; it marks the course of the river itself. That thick growth of oleanders, tamarisks, and other trees, is "planted by the waters and spreadeth out its roots by the river;" the leaves are ever green, and have no dread of the drought of summer. So is it in traveling over the barren plains of Nevada; whenever you descry a belt of willows and alder bushes, you safely prophecy a watercourse.

What the root is to a tree, the heart is to a Christian. Both are invisible; but external signs show plainly where they both are, and what they are about. Dryness below ground soon signifies deadness above ground; dryness in the heart soon reports itself in the daily conduct. We may wonder why certain church-members are so much oftener at the opera than at the prayer-meeting, and are more ready to keep a carriage than to keep up a Christian character. The reason is that while their visible branches hang over on the church side of the wall, their roots work underneath into the dry soil on the world's side. Outwardly there is a Christian profession; inwardly there is a stronger love for money-making and stylish living than there is for the crucified Saviour. Such, root down into worldliness; others, into sensuality, and imbibe habits of fleshly indulgence; others still, into covetousness, or ambition for political preferment.

A thorough-going Christian draws his motives of action from his deep heart-love to his Master. Up through these roots of affection comes his faith, his prayerful spirit, his zeal, and his staunch devotion to the true and the holy. The double office of a root is to hold and to feed. Such a man is held firm against sudden gales of

temptation. Such a man never falls off into spiritual declension. Jesus holds him, and Jesus sends currents of spiritual strength into his life, as the sap of a fruit tree percolates to the outermost twig. As long as the soul reaches down into Christ and draws its supplies from Christ, there is little danger that the leaves will wither. Some professors wear a very dingy and dusty look; they are powdered all over with worldliness, so that there is no visible verdure. Some very ugly caterpillars build their webs in the dry limbs. Others there are whose leaf began to turn yellow soon after they were set out in the church. This betrays a lack of spiritual moisture in the heart; perhaps secret "borers" of sin are at work there, killing the tree itself by inches. The leaf tells the story. It is a grievous mistake to suppose that a Christian can be kept fresh, foliage-laden, and fruitful, by a mere church covenant, or dread of discipline, or a respect for "appearance." His inner life must be hid with Christ in God.

A well-rooted Christian is proof against drought. There is a kind of religion that is only green and flourishing during the heavy rains of a revival season; the rest of the year it is brown and barren. Pastors come to recognize these periodical professors, and expect little from them except in seasons of excitement. They drop out of the prayer-meeting, and swing over into a careless worldly style of conduct, until the dash of a revival shower starts them into new life again. Then, for a time, no one is so eager to hear the celebrated evangelist who is holding his special services; no one sings the Sankey hymns quite so loudly as they. They quite distance steady-going Elder Goodgold, and Deacon Steadfast, and the other solid brethren, who bear just as much fruit during a dry time, as they do under the down-pour of a revival. We ministers understand such periodical Christians, and estimate at its right value their brief show of glossy leaves and pretentious blossoms. In fact, their course during a season of church awakening is the severest condemnation of their habitual course at all other times.

But let us be thankful that there is a type of piety that is never affected by a drought. Wherever these Christians are, their life is as legible and beautiful as a palm tree. Down under the surface, away down in the heart, there are innumerable rootlets of affection that are in the wells of everlasting water. The spiritual weather never affects such Christians; they thrive under every condition of the thermometer and the barometer. Every year is a bearing year. They are in the habit of serving Christ, in the habit of praying, and of delving in their Bibles, and of giving systematically their money to good objects as well as of paying their other debts; they produce the fruits of the Spirit, such as faith, patience, truthfulness, and benevolence, just as my "Bartlett" tree yields its annual tale of juicy pears. Sometimes God shakes the tree by a sudden trial, and then how the fruit does rattle down! I sometimes think that God gives certain of his people these severe jars, just to show how firm the roots are, and how abundantly the fruit will drop. These are his choice trees; they are planted close to the rivers; they do not "see when the heat cometh," they are not troubled in the years of drought, neither do they ever cease from yielding abundantly. It is perfectly possible for every one of us to be just such a Christian.—*T. L. Cuyler, D. D.*

THE EVOLUTION THEORY.

EX-PRESIDENT HOPKINS has a sharp argument in a few words against the theory of man's evolution from the savage state. "Those who hold," he says, "that man was developed from below, also hold that primeval man was a savage; and that, as we recede toward the point of his origin, his savage characteristics become more pronounced. But since the anomalous and destructive practices mentioned above are most prevalent among savages, and not at all among the animals from which man is supposed to have been developed, it will follow that the more

nearly he should approach them, the more free he would be from such practices. Since, then, man is by these practices degraded below the brutes, it will follow, even on the supposition of his animal origin, that he could not have been originally a savage." Thus he believes with the Duke of Argyll, Archbishops Whately and Trench, Dr. Mitchell, and many others, that man in his primitive condition was not a low, cruel, brutalized, vicious, unprincipled savage, but that the savage estate in which many tribes are now found is the last result of a development downward. The animals are better than man the savage. They do not practice cruelty upon the females as savages do upon their women, nor do they rejoice in cannibalism and infanticide and many other iniquities of which the savage is proud. In other words, man the savage is far worse than the animal, his ancestors, all of which shows evolution downward instead of upward.—*Christian at Work.*

WHAT SHALL WE TEACH?

WHAT ought to be the aim and the result of public schools in a republic? Ought it not to be the education of good and useful citizens? I say the education in its derivative sense; the leading out of that which is best, most useful, in every character. It will be answered that to do this involves separate individual training that is too slow and too expensive for public institutions; but that is not what I mean. I mean an equal advantage as to lessons, but a cultivation outside of text-books which shall teach the scholars that true principle of a republic—so overgrown, so forgotten, in ours—that all honest work is respectable; that a seamstress, a domestic helper, a writer, a voluntary or an involuntary worker in the field of the world, are each and all, if they are thorough and earnest in their work, just as respectable as a teacher; that the miller, the carpenter, the mechanic of any kind, the clerk, the porter, the gardner, the hodman, can be as good a man, as true a gentleman, if he will, as the lawyer, the doctor, or the clergyman; that the disgrace of life and living is to be dishonest, dishonorable, superficial, and idle in any sphere.

Let us teach our children obedience to law, consideration of the rights of others, good manners, as well as geography, grammar, and arithmetic; let us aim to give their minds that grip and strength that shall enable them to retain and use the knowledge of facts and principles they acquire at school. In the country let them learn the kinds and uses of things about them, the application of their lessons to daily life, and encourage their individual development by patience with the boy who cannot be made to understand long division, but never fails in geography; or the girl who cannot parse an intricate sentence to save her life, but knows a geometric problem as well as she does her alphabet, and understands it better. Teach them to reason, to use common sense, to know such ordinary things as that fermentation is one form of growth; that some woods will burn freely and quietly, and others snap, blaze, and give out little heat; to understand the nature of the soil they tread, and its uses; the grasses of the field, the herbs of the wayside, the birds of the air, the wholesome and the poisonous wild-fruits.

It is painful both to say and think it, but the end of our present school system, if it is pursued, will be to intensify what it has already done—to further fill our streets with purposeless, silly, flaunting girls; and to mate them with idle, vicious, aimless loungers in no way deserving to be called men, creatures who will not dig, nor beg, nor die, but hang on like incubi in the homes of hard-working parents, under the pretense of studying a profession, and spend, swinging in a hammock, smoking poor cigars, reading low newspapers, and sipping "mixed drinks" at saloons, the hours of an existence God-given that it might be God-like. I have had scores of these girls in my mission-school classes. I see them by scores in city and village

streets. I know by sad heart their utterly false and futile lives; and with them, through them, I have seen and heard the parallel class of youths who are of the same outcome, and are preparing to be the *vox populi* of our laboring, tempest-tossed republic. It is out of this weak ambition, this dirty emulation, this low pride and rampant self-consciousness, that communism, nihilism, and every other diabolism of the day has its natural growth. Shall this be the end of our boasted and worshiped free education? I feel that here I have but touched the outskirts of a vast and important subject; but if it awakens in more competent minds and hands such interest as may lead to free and wide discussion of those educational interests on which the future of the republic depends, far more than on its mere political machinery, I shall be content. It takes a man—men—to guide the vast wheels and intricate machinery of a manufactory, but a woman's weak hand may open the valve that turns on the water-power to the wheel itself.—*Rose Terry Cook, in Christian Union.*

SABBATH MORNING.

SWEET day of rest!
The day that we love of all days the best;
Thou art fair as the spring with its budding flowers,
As it blesses the earth with its smiles and showers;
Our hearts grow light as thy dawn we see,
And sweet, fresh feelings awake with thee.

Each pressing care
Which the rich or the poor may have to bear,
Each thought of grief, and each anxious fear,
Should be forgotten while thou art here;
For thou tellest of joys that will never fade,
And thou speakest of One who can always aid.

Glad songs of praise
At thy coming all Christians unite to raise;
For they think of that Saviour to whom they owe
Each blessing which gladdens their path below;
Through whose precious blood are their sins forgiven,
And who is preparing their home in Heaven.

And when the sound
Of the Sabbath bell softly falls around,
How delightful to meet in the house of prayer,
And kneel at the footstool of mercy there,
And listen to words of immortal truth,
The solace of age, and the guide of youth!

—Selected.

LIMITATIONS.

In her little book, "Garden Graith," Miss Smiley has a chapter entitled, "Pot-bound," in which she likens some human souls to plants, which, held in by pots of clay, are hindered in their free growth. Without following out her line of thought, I take a suggestion from her. There are such souls, no doubt; yet sometimes I have thought perchance their environments were of their own choosing. They must be, if the analogy holds true of Christian souls; for although God does not always give more than is needful for the day's supply, yet of his grace there is no lack.

The place of growth and action may be narrow; yet it is quite as large as a field needs to be for any child of his. When the capabilities within need wider room in which to expand, he clears the way, either by loosening the earth about one, or by transplanting one to a different soil.

There can be to the Christian no cramping or injurious limitations. There are bounds fixed by Him for every individual life, yet within these limits there is perfect liberty. Not always for unlicensed growth; for, like the careful gardener who sometimes prunes the choicest vines the closest, so He lops here and there that His chosen may bear richer fruit.

But it is quite at variance with the spirit of gospel teaching to suppose that the warping, baleful influences which bind the soul as in fetters, are of God's choosing. Nay, rather, He who came to set the prisoner free, to bind up the broken-hearted, to heal the sick, came also to free those who, held in by wrong education, or any of the various checks upon free spiritual growth, do not expand into the full liberty of the children of the Highest.

There is a key which will unlock the fetters from any bound and burdened soul, and set it

forth into the glorious liberty of the Christian life. That key is prayer; and with the promises of the word, surely none can, except willfully, fail to obtain a wide, yea, even an abundant fullness of blessing—room for the free expansion of every righteous thought, feeling, or capacity, if only we will not—

"Make his love too narrow
By false limits of our own."

Are any feeling their sphere of action too narrow? Just so soon as they are fitted by faithful performance of every known duty, and by waiting upon God, for a wider scope for their faculties, it will surely be given them.

Are any bound down by the fetters of prejudice or imperfect knowledge? Wisdom and knowledge are with Him, and can be had for the asking. There is no hurtful limitation which he cannot remove, and with him lies the power to make or change the bounds of any life, and the cords which seem so like fetters to bind us to our duty, will most probably be found in the light of the hereafter to be the strongest links which drew us Heavenward.—*Selected.*

ENEMIES.

BY JOSEPH CLARKE.

If you have enemies, pray for them, each one; and if you find it difficult to do so, pray on, until you feel a desire for their good. As often as they injure you, or their course gives you mental pain, so often pray for them. This course will soften your heart, and will lift you into a higher atmosphere, where the clouds will roll at your feet; and you will be where the Lord will fill your soul with light, and joy, and peace.

—The first thing which every young man who aspires to success, even from a selfish point of view, should ask himself is, not "How much can I make?" but, "How much can I give?" If he has in himself a capacity for rendering good service to his fellow-men, he may expect great success for himself; but it is folly for him to hold back his hand while bargaining for himself. All that he needs is an opportunity to confer benefits on other men; and he ought to be thankful to get such an opportunity, without waiting to ask whether he will be paid for his services or not. If the first man who gets the benefit of his services does not pay him well, the second or third certainly will. If he has any real power in him, it will not be all exhausted in the service of one or two men. Others will find him out, and will, of their own accord, offer him abundant compensation for all that he does. Thus it is with great inventors. Many inventors spend their lives in haggling about the price which shall be paid them for their invention. Such men, as a rule, get no price at all. But Edison has produced scores of valuable inventions; and after he had given away several, either for literally nothing or for a mere trifle, being absorbed in his work, and not concerned about his compensation, capitalists have crowded around him, bidding up against each other for the fruits of his genius, until he could now sell his remaining interest in one or two inventions alone for millions of dollars. If he had refused to part with his first inventions until he had received even a fair and moderate price for them, he would never have become famous, his patents would have nearly run out before they were used, and he would not, from any point of view, pecuniary or otherwise, have attained one-tenth of the success which he has now reached.—*Christian Union.*

—The Rev. T. T. Everett, when preaching for a charity before a large crowd, related the story of a miser who laid by two shillings, one for a benevolent object, which he called the Lord's money, the other for himself, which he called the world's money. As he came forward to put his contribution into the box, he found but one shilling in his pocket, whereupon he said to himself, as he retired from his good intentions, "What a pity it is that I should have lost the Lord's shilling!"

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.

THAT CANNOT BE MOVED.

If smooth or rough life's current run,
If sweet or bitter be my lot,
If clear or clouded be my sun,
Come shine, come storm, it matters not;

The praise of friends, the blame of foes,
Hope's airy height and dizzy fall;
For what are these to one who knows
The larger plan includes them all?

Let me but feel that strong control,
Let the Eternal Will be mine,
No storm can shake my steadfast soul,
No failure mar its peace divine.

COMMON AND UNCLEAN.

I WAS reading, this morning, the 10th chapter of Acts, where Peter appears to so many in the light of an idealist. Though I have always felt a wonderful sympathy for Peter, I never so entered into his feelings on this subject as I did this morning. Hungry as Peter was, his fastidious soul cries out, "Not so, Lord; for I have never eaten anything common or unclean."

We are born aristocrats, all of us. We all look upon some people and some kinds of work as common and unclean. I was reading the other day what "H. H." says of a Colorado girl—miserably poor, and in a home of the most poverty-stricken kind—who, when offered a place at a hotel where she could earn two dollars and a half each week, and have a comfortable home, by washing dishes, refused the offer with scorn, as degrading. In my class at mission-school, years ago, I have seen one Irish child snub another, because the daughter of a coal-cart driver looked upon the swill-gatherer's daughter as belonging to the common and unclean class, with whom she could not associate upon terms of intimacy. In the same manner does the clerk, who sells tape and pins, cry out when he sees the man who draws oil or molasses. The wholesale dealer who made himself rich selling putty and nails cannot recognize his neighbor, so far below, who is climbing over the game rounds in the ladder. Mrs. Upstart, who went from the kitchen where she was cook to the parlor of Mr. Upstart, draws her skirts away when a shop girl sits beside her at the lecture, and says, "Not so." The son of the poor man chooses the counting-room, where he can keep his hands white and always be the servant of another, instead of the independent life of a farmer with sun-burned face and hardened hands. The daughter chooses the shop, where she toils twelve hours a day in a close room, with girls whose tastes are coarse and low, instead of the home where she could share in the training of the little children or the work of the household.

Is it not better to be perfectly sure what is common and unclean, before we say, "Not so, Lord?"

I have a friend who is considered a model Christian woman. She lives in a large city and in a beautiful home. She has neither poverty nor riches, but her husband's profession brings in an ever-increasing income. Not long ago I visited her, and, at first, it was with a feeling akin to envy that I saw the comfort, the refinement, and beauty, which money, travel, education, and cultivation had given her. After awhile I saw what else it had done. She had grown into the habit of thinking that she did not receive help from associating with those who were not her superiors, and had virtually withdrawn from fellowship with most of the members of her church, and from her old school-mates and life-long friends.

One day I asked if she would call with me on a mutual friend, a graduate from Mount Holyoke, and when we left school much the superior of either of us. The reply Isabella made

gave me my first idea that she was in any particular snobbish—using that word for lack of a better.

"Why! yes—I'll go, but—but they live on Pine Street."

"You can take your coupé, can you not?" I asked, thinking it was the distance which made her hesitate. After a minute she replied hesitatingly, "She lives in a tenement house, and really—well, Cynthia, I'd rather not have my carriage seen standing there."

"Why, Isabella! Did not Elinor marry a worthy man, is she not a respectable woman, and isn't she a member of your church?" I asked in astonishment.

"Yes, I suppose she did and is all that; but her husband is only a foundry-man, and they don't—we don't—that is, we have nothing in common, and I have lost sight of her in a great measure. You know we were in Europe two years, and so many of my old acquaintances seemed to drop out of sight while I was away."

"But if she is a member of the same church of course you see her often," I said, although I saw the unpleasantness of the subject, and that Isabella would rather allow it to drop.

"Yes; that is, she sits in the gallery and I see her, but don't often get a chance to speak."

"Do n't you meet her at prayer-meeting?" I inquired.

"How old-fashioned you are, Cynthia! Do you still go to prayer-meeting? I used to go, but they have grown so hopelessly stupid of late years. Why, some of the older members shock one so, with their imperfect grammar and speeches so malapropos. And I do think the same prayers have been offered for ten years. What is the use in my going? I have plenty of religious reading. I suppose you feel shocked at me; but really I have nothing in common with them, and think it best to leave them to their friends, and want them to leave me to mine."

"But who are your friends, Isabella, if not members of your own church? Do n't your own people care for you? Do they not come to you for help and sympathy, even if you do not go to them? I confess, Isabella, I can hardly believe you are the same girl who at school helped student after student to come to Christ, and the one we all went to with every perplexing care and difficulty. Do you suppose that Jesus himself found everything congenial with his fishermen disciples? Would he do as you are doing if he were here? What does your pastor say?"

"Oh, for that matter, he is one of your sort. I do not go to church very often; for really, when I go I want something besides the Sermon on the Mount. Then besides being so simple—I can't abide simplicity in a sermon—he always makes me want to live a different life, and so I stay away."

"And your husband, with his really intellectual greatness—of course if you 'can't abide such simplicity,' neither can he," I said.

"For that matter, he says it helps him most in the spiritual life to have the way simple and plain. He does not like to grope for a meaning in heavenly things; he has enough of that in the scientific and intellectual world. No, he not only goes to church, but he always arranges his business so he can attend prayer-meeting."

"I am sorry, my dear, that you find the church service so uninteresting and your church friends so stupid. Did you ever think that Jesus poured out his best for those who were not his equals? Did you ever try that, Isabella, on those you think dull and vulgar? There is many a silver cup in the world that is only dim from disuse or neglect. And there is, too, Isabella, many a pewter cup scoured up until it passes with the thoughtless for silver."

Isabella was painting a little landscape which she had sketched the day before. She went silently on for half an hour, I inwardly trembling at the plain speech I had made, and wondering if it was to be my mission in life to be only a thorn in the flesh of my friends.

After a long silence, she said, "I know it took the courage of a martyr for you to say to me what you did. Do you know that while you

were talking I heard Jesus saying, 'Ye did it not,' 'Ye did it not;' and I said, 'When saw I them naked or hungered, or thirsty? and it came to me that he did n't mean simply clothes and bread, but that hunger which is worse than physical hunger, that thirst which longs for living truths, and that nakedness which is bare of beautiful thoughts, aspirations, and longings because 'no man cares for my soul.' I am going to meeting to-night. I am going to help sing 'Arlington' on E flat and 'Sessions' on D sharp; I will speak to every soul, and ask the minister and his wife here to dinner to-morrow."

Isabella sat silent several minutes, looking at her partly completed picture. At last she turned toward me, and said rapidly,

"I know, Cynthia, I am a selfish woman, and all the time I knew this, that no man liveth to himself, either in nature or in Christ, without making a failure of life. But I would forget that he has bidden us love others as he loved us. I would use my sword to ward off from my fastidious self all that was common and unclean. But I do mean now to turn my sword into a pruning-hook, and try not only to make my own character symmetrical, but also to help the struggling ones around me. I believe I must have forgotten that my Saviour came in a stable and left between two thieves. And what am I that I ever should feel as though I was more than others? There was a time when my thoughts, aims, and purposes were only 'a mustard seed;' and because God gave me the privilege of growth, shall I withhold what belongs to him? What shall I say when I stand before him, and he asks about these past years?"

Here Isabella went to put away her box of brushes and paints. After awhile she came back with our wraps, saying, "The carriage is at the door. Never again will I say, 'Not so, Lord.'"—*Mrs. C. F. Wilder.*

THE DIGNITY OF GREASING THE WHEELS.

WOMEN generally think their lot a secondary one. They put it that the man does a life-work as lawyer, minister, merchant, or farm-hand, but that the woman is held down to insignificant details of service for him; attending to meals which are forthwith eaten up, giving mind and body to keep a house well ordered, so that nobody shall need to notice that it is kept at all, toiling for little children who seem to themselves and to the world at large to "just grow" as easily as Topsy. Only when a woman earns wages does she feel that she "accomplishes something."

My view of the case is entirely different. I say that she is the man's partner in his life-work. . . . And there is an unlimited field in a woman's department. Genius and educated faculties are as productive in the varying arrangements and manipulations of a housewife as in professions and trades. Few people are so conscious of ability as not to have sometime revered the masterly generalization, combined with skill in detail and undying energy, shown year after year, out of sight behind kitchen-doors, by some clear-headed servant. Does not that woman lift up the earth from underneath her a full inch as really as any Atlas of them all? Many an inglorious feminine Cromwell shapes her family's well-being for generations to come, not calling at all for Gray's pitying concern, but for thorough envy.—*M. M., in Christian Weekly.*

—I passed a florist so absorbed with his "cuttings" that he did not hear my "good morning" till twice spoken. "I beg your pardon, sir," said he, "but you see one must put his whole mind on these young things, if he would have them do well; and I cannot bear that one should die on my hands, for I should almost feel as if I had murdered it by neglect. Young plants need a deal more care than old ones that are used to storm and blight." Here is a word for parents, and for us all. Tenderly, patiently, perseveringly, wisely, let us care for the little ones.—*The Parish Visitor.*

Special Mention.

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

THE STRIKES OF THE SEASON. X

IN a paper contributed by me to *The Independent* last autumn on the "Great Drought" then culminating, I asked attention to some probable consequences of it, which seemed very much overdrawn to those who had not duly measured its enormous magnitude and inevitable economic effects as respects the industrial, commercial, and productive interests of the country, and whatever is involved with them. In all essentials, these foreshadowings have unhappily been more than realized. Along with other consequences, the cost of living was very seriously enhanced by it for all classes, but in greatest proportion for people of slenderest resources. While it lessened the supply and increased the cost of flour and meats for all classes, it produced a far severer scarcity of those articles of subsistence which are the special dependence of the laboring classes and the poor in time of extremity. When have the vegetables and esculents, usually so abundant and cheap in winter, been so scarce and prodigiously dear? This made large importations of potatoes and cabbages from Europe profitable, a thing unprecedented in the memory of this generation.

Out of all this came not only a marked increase in the average cost of living for all classes, but a much greater ratio of increase in the cost of articles usually consumed by the laboring classes. It is not surprising, therefore, that the laborers have sorely felt the need of an increase of wages. So far my sympathies are with them. I should rejoice, if it were practicable, to see their wages advanced enough to meet this deficit, not only during its temporary continuance, but permanently, so as to augment their comfort and resources after the recent visitation of scarcity gives way to promised plenty; but impossibilities cannot be achieved. The tides cannot be arrested. Economic laws can no more be annulled than the law of gravitation. Let us note the difficulties which these strikes have encountered, whether special to the present case or inherent in strikes as such.

1. The deficiency of food-crops, and consequent dearthness of living, bears heavily upon all but the more opulent classes, certainly upon all people of limited income. They are not, therefore, in a position to make good the deficit to the laboring classes, but must share it with them. Not only so, but their ability to purchase their wonted supplies of articles, the production of which gives employment to many of the laboring classes, is seriously curtailed. Out of this comes a falling market for many of these products, and a decrease of the wage-fund usually growing out of this class of manufactures. A rise of wages is, therefore, so far impossible, and a decrease either in rate of wages or the number employed is unavoidable. Strikes in all these departments simply betray the most absolute infatuation.

How far-reaching this may be is not easily seen. Each one may cast about for himself, and consider the vast number of things consumed by families of limited income covered by it in a greater or less degree. And these constitute the immense majority of families and consumers.

2. But, passing beyond this to some more conspicuous theaters of the recent strikes (the iron, coal, and railroad industries) which are largely, though not wholly interlocked, the food failure, felt so directly by the people, damaged railroads by a great diminution of their wonted business and income. They were thus, as a whole, exceptionally unfurnished with means to advance wages beyond the normal market rate, as determined by the law of supply and demand, or even to keep up their usual outlays in maintaining, improving, and extending their roadways and equipments. This reacts with force on the demand for iron, the chief material required in

iron rails and iron horses, the demand for which constitutes the great support of the iron market and manufacturer. And this, in turn, is one of the chief supports of the coal industry, so much of this fuel being consumed in the manufacture of iron. While all the industries of society are more or less mutually interdependent, depending upon the mutual exchangeability of products, and this again upon the possession of commodities to give and take by the exchanging parties, these three departments are peculiarly interlocked, first with one another, and then, above all, with agriculture, inasmuch that it is impossible that from one-third to two-fifths of the annual food supply should fail in this country without causing a diminution of the share to be distributed to each one, which strikes or idleness, whether voluntary or enforced by combinations, may and do aggravate, indeed, but cannot relieve. Exceptions aside, all kinds of business showed the loss, and failed of their wonted prosperity. It could not be otherwise, unless man has acquired the divine prerogative of making something out of nothing. It is inevitable, therefore, that, as a whole, the strikes of the present year should meet the fate of all strikes seeking to force up wages in the face of a falling market and a diminished demand for labor, or, what is the same thing, its products. In sporadic cases there may be success, which generally costs more than it comes to; but generally the failure is unmitigated and the loss irreparable, consequent on all combinations to force wages above the normal standard from which the inexorable laws of supply and demand will not and cannot long allow them to swerve.

3. A circumstance almost fatal to the recent striking movement in a great proportion of cases is the immense importation of foreign laborers seeking employment, tending much more to a glut than a scarcity in the labor market. In the face of such swarms of immigrant laborers, what is the use of attempting to force up wages above normal rates? I say nothing of the policy of stimulating immigration to the extent which is now done by various transportation companies, on sea and land, whose immediate interests are furthered by it. The logic of Chinese exclusion, if good for that, is good for a great deal more. This will be unavailing for its end, unless it goes the length of causing the exclusion of cheap labor from all quarters. Be this as it may, the swarms of Old-World laborers are upon us and crowding in more and more. They must be fed and clothed; and, if so, they must either have a chance to earn their living or be supported from the earnings or savings of others. In other words, they must be allowed, nay, compelled to work for such wages as they can get, and there is no help for it. What fatuity, then, for men to quit work and give up wages, when so many are eager to take their places!

One thing is certain. The loss from these strikes to the laborers who have sacrificed their wages and to those whose contributions have sustained them, meanwhile, has been immense—far greater than all the increase of wages demanded by them, if gained, can make good. It may be answered, at all events, they have had the satisfaction of injuring their employers. Quite likely. One who shoots a gun that kicks him over may or may not hit, wound, or kill the party aimed at. Sometimes he does the best thing possible for his employer's interest. He relieves him of the need of further production when the markets are already glutted, and thus enables him to dispose safely of his accumulated surplus. Suppose he does hurt his employer. *Cui bono?* Suppose some loads of perishable food were lost by the railways. What is the effect, but to render such food dearer to the laborers, who most need to get it cheaply? At best, what is the effect, but to increase the risk and cost of production to employers, and thus to enhance the cost of the article to consumers, including laborers themselves?

No doubt employes can sometimes force a momentary rise of wages, by striking for higher

prices when the delay of work to procure other laborers is ruin to their employers. If building laborers strike when the contract or the state of their employer is such that a month's delay will ruin him; if harvest laborers strike for double wages in the face of a coming storm; if a surgeon, in the midst of a delicate operation, says, "I will leave it unfinished unless you double my pay," they can, doubtless, extort it; but it is extortion, neither more nor less. It is sure to cost the extortioners too dearly. Their services will not be in demand. All productive occupations subject to such risks must provide for covering them in the price of their products; *i. e.*, the increased cost of them to others, certainly to the laboring classes, who may need them.

Since the foregoing lines were written, a surprising illustration and confirmation of their truth has reached us. In the region of the great iron strike, at a moderate estimate, the loss in wages to the striking operatives has been fully \$8,000,000; but there is one great iron mill in which, we learn from one of its proprietors, six hundred men have worked without cessation or loss of wages, in the midst of thousands of idle strikers. How and why is this? Because the workmen are non-union men. The proprietors years ago determined to employ none but non-union men, and at severe cost fought the battle of their independence through triumphantly, in the face of threats and prophecies that they would be compelled to succumb. They did not succumb; and they and their workmen have been reaping the advantages of this dearly-won independence ever since.—*Prof. Lyman H. Atwater, D. D., LL. D., in Independent.*

THE SALVATION ARMY.

FROM an article in the *Christian Union* of Sept. 28, we take the following paragraphs, relating to the rapid growth of this singular people, and their peculiar form of government:—

Its history is one of the marvels in the marvelous history of religious enthusiasms. It is seventeen years since William Booth, the founder and general of the army, bidding good-bye to the Methodist ministry, in which he had had an experience of sixteen years, came to London to act on his own responsibility as an evangelist. In a very few weeks after he took his stand alone, Bible in hand, amidst the jeering crowds of London roughs, he had gathered the nucleus of the present organization, which now numbers 320 corps, 760 officers entirely devoted to its work, 15,000 privates ready to speak when wanted, with an income of \$350,000 per annum, with over 6,000 services held weekly in different parts of the kingdom, and with a weekly newspaper to record its victories—the *War Cry*—whose circulation reaches 360,000 copies weekly. Such are the proportions which the movement has already reached; and its General promises, God willing, to extend it to France, America, Australia, New Zealand, India, Sweden, and Holland, during the coming year. . . .

The name, "Salvation Army," is not a mere phrase; the organization is modeled after that of Loyola; its fundamental principle is absolute and unconditional obedience to an autocratic head. General Booth is the present dictator; his son is in training to take his place. It is a curious anomaly in this nineteenth century that the most powerful religious organization of Protestantism, and that of most sudden growth in popularity among the lowest classes, should be an absolute and hereditary monarchy; but so it is, avowed to be such by its leader, and gloried in as such by his followers. General Booth's edicts control the entire army from top to bottom; nothing is too great and nothing is too small for his hand to be in it. It is in pursuance of his instructions that barracks are built, buildings hired, and an income of \$350,000 is expended. He orders the sale of "Penny Song-Books" in the meetings, suggests an argument for silencing gainsayers, informs the officers of the exact moment in their work at each station at which they ought to call and solicit help from leading

citizens, points out to them which feature of that work ought to be placed before each different class of men, gives rules for the effective conduct of street marches and for the most impressive grouping of the soldiers on the hall platform, directs the behaviour of captains to the attendants at hired buildings, restrains them from arguing with friend or foe on disputed questions. Every difficulty which could be foreseen is provided for on the pages of the "Order Book," and all others are immediately referred to and decided at headquarters. The present General is remarkable for his powers of organization and his ability in dealing with subordinates; Mrs. Booth is a lady gifted with winning manners and unusual powers of oratory. Both husband and wife have a matchless hold on the affections of their dependents; and General Booth bids us believe that were he to die to-morrow "the whole machinery of the Army would go on without hitch;" but it may well be doubted if his son and successor will be able to govern as he governs.

—"American Progress" is the subject of a suggestive editorial in the *London Times*. It says that if there were no other evidence of the reality and rapidity of material progress in the United States, it would be found in the singular absence of excitement and even of movement in American politics. It affirms that the interests of the nation at large in these disputes is evidently of the slightest and most superficial character. It observes that there is a steady, though silent, determination to keep politics in well-worn paths, because there is a feeling that changes even for the better may interrupt the flow of material prosperity. It calls attention to the vast development of the States of the Mississippi valley, which is "the dominant fact in higher politics," to the revival of the South under a system of free labor, and emphasizes the fact that we have already "obliterated almost wholly the traces of the greatest of modern civil wars." All this is true, and wonderful as true. In this material progress lies our greatest peril. It is that which undermines religion, weakens the springs of morality, stimulates luxury, and increases vice. What! do you wish for hard times? No; but for sense and piety to make a right use of easy and prosperous times.—*Christian Advocate.*

Our Tract Societies.

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

—Little by little the good in men
Blossoms to beauty for human ken;
Little by little the angels see
Prophecies better of good to be;
Little by little the God of all
Lifts the world nearer the pleading call.

REPORT FROM THE SOUTHERN FIELD.

For two years I have taken a club of five *Signs* and a single subscription, which I lend, give, and mail. I sent some to religious papers of this State, and suggested that they exchange. The *Southern Baptist*, of Meridian, Miss., has been doing so for nearly two years. It frequently quotes from the *Signs*, principally from the temperance department. Since I have been taking it, and within fourteen months, the *Southern Baptist* has been burned out twice, with scarcely any insurance. It is an independent Baptist paper, and claims a circulation of over two thousand. This paper is favorable to the Advent doctrine. I think its readers are of that class that can be reached by the truth. I have written some for it,—on temperance, the law, and the advent,—expressing simply our views, with scarcely any argument. Think it would admit me to express strong arguments on the advent and nature of man, were I competent to do so. I still have about two hundred addresses of its readers, which I can send to V. M. workers as they may request. I keep an alphabetical list of all names, so as not to use them twice. I herewith

submit some letters that I have received. The first is from a Baptist minister in Mississippi:—
 "The papers you sent me were received and read with interest. The *Signs* is a good paper. Perhaps I will become a subscriber after awhile, but I cannot just now."

The following is from a Methodist minister in Citronelle, Alabama:—

"I assure you it is with great pleasure that I receive and read those papers you send me. I would like to see you and converse with you about the signs of the times, the present outlook, etc. I hope my article on the Sabbath question in the *Advocate* will bring out a further discussion. The subject is an important one."

A corresponding editor of the *Southern Baptist* writes as follows concerning the coming of our Lord:—

"I have been a worker in Sunday-schools for over thirty years. It is an all-important work, and the more so for us who believe that the end of our present dispensation is at hand; *i. e.*, that these are 'the last days.'"

"We are told of rich blessings in store for those who love his appearing, who are found watching. I believe in the early coming of a personal Saviour, as prophesied in both the Old and the New Testament. So far as I have seen, the *Signs of the Times* meets my views in this direction."

A Methodist minister in Verona, Miss., writes that he finds the *Signs* a good paper. He believes that Christ will come sometime, but having read works by various authors, he finds nothing convincing, and thinks nothing definite can be known on the subject.

A good brother, Eld. Breland, with whom I was holding a pleasant correspondence, died last year. He was a contributor to the *Southern Baptist*. He loved the advent doctrine, and was a successful minister. A son of his is interested in the *Signs*.

I do not see the fruit that I had hoped to see, but I feel it duty to labor on. My religious privileges are very limited, isolated as I am from those of like precious faith; but there is enough to keep me growing in grace if I will but work.

I have lost several hundred dollars lately by the sudden high water in the river, which carried away pine logs, etc., into the gulf of Mexico. This money I had intended to use in attending our College. My duty in this matter was made plain to me long ago, but I have not obeyed. I desire to know my heart, to search it, and put away every evil thing. Oh, to have God's abiding presence! Then I shall not be dismayed, but shall be able to rejoice over victories won, through Him who died for me! PETER H. CLARK.
 Jackson Co., Miss., Sept. 11, 1882.

TO THE MAINE T. AND M. SOCIETY.

THE time is drawing near for our next quarterly meeting, and as it is necessary to the success of these meetings that all the members of the society should feel interested in them, I wish to stir up your minds by putting you in remembrance.

In order to make the T. and M. society a success, it is necessary that its members should feel an interest in the work, and that they have some part to act in the message that is now going to the world. In order to have this interest, it is necessary that we realize that God will hold us accountable for the light he has given us. It seems to me that here is where we fail. We do not realize that we are held accountable for the light that God has been causing to shine upon us. Nevertheless this is true; the light that is given us we are commanded by our Saviour to let shine before others. Matt. 5:16. We profess to keep the commandments of God and the faith of Jesus. Now, how can we claim to be keeping the faith of Jesus, when we are not heeding his commands to let the light we have shine before others? You can see we are not acting up to our profession.

Again, what better way can we examine ourselves than to look over the past three months, and see how much interest we have taken in spreading the truth? This is one of the advantages in our system of reporting; it brings before us at the end of each quarter the amount of labor we have performed during that quarter, and the labor performed will be in proportion to the interest we have in this cause. Many of our members do not report at all. Is it because they have done nothing? I fear that is the case with too many. Then, brethren, how can you expect, if you continue in this way, to hear the Son of God say, "Well done," when you have not done anything?

or "Good and faithful servant," when you have not been faithful? How can you enter into the joy of the Lord, when there is not a soul saved through your instrumentality to rejoice over? O brethren, think of these things!

Again, there are a goodly number of our brethren and sisters who have made pledges to the T. and M. society, and those pledges were to be paid the first of September. As there are quite a number who have not paid their pledges, let them see to it that these are paid at this coming quarterly meeting. And those who have not pledged, let them bring a good, liberal, freewill offering for the society. S. J. HERSUM.
 North Jay, Sept. 22.

A NOBLE MISSIONARY FALLEN.

BRO. ABRAHAM H. CLYMER, of Bluffton, Ohio, who has been an invalid for the last twenty years, and has been confined to his bed and compelled to lie upon his back during thirteen years of that time, died Sept. 18, 1882, aged sixty-two years, ten months, and twenty-seven days.

Bro. Clymer's name is familiar to many of the veterans of the cause of present truth, as he had been connected with this work for twenty-five years. His name was often associated with those on pledges for the various missions, stock in the Publishing House, College, etc. The point of interest to many will be to know what a man in his physical condition could do in scattering our publications. I will endeavor to tell you of some of his work. Being spared the use of his hands, for years he has been busy mailing our publications to all the world.

I visited him two years ago, and learned his manner of work. It was a sight I shall never forget while I have an interest in the cause of the Master. Everything was prepared within his reach. You could see *REVIEWS, Signs, Instructors*, tracts, pamphlets, also scissors, paste, ink, etc., needed in mailing. At the time of his death, three hundred packages were ready for the office.

Like the ancient worthies, he "died in the faith," making provision for the balance of his means to go into the cause. The last hours of his life were peaceful. He desired to rest till Jesus comes. He leaves no family, but many kind relatives and friends. Funeral discourse by the writer, from Heb. 11:13. G. G. RUPERT.

VERMONT T. AND M. SOCIETY.

PURSUANT to appointment, the eleventh annual session of the Vermont Tract and Missionary Society was held at Montpelier, in connection with the camp-meeting. The first meeting was held Aug. 30, at 7 p. m. Called to order by the President. Prayer was offered by Eld. C. W. Stone. The minutes of the last session were read and approved. It was voted that the Chair appoint the usual committees.
 Adjourned to call of Chair.

SECOND MEETING, SEPT. 4, AT 9:30 A. M.—Prayer by Eld. Geo. I. Butler. The report of labor for the year ending July 1, 1882, was then read, as follows:—

Membership,	231
No. of reports returned,	293
" " members added,	5
" " " dismissed,	7
" " missionary visits,	105
" " letters written,	493
" " new subscribers for the REVIEW,	5
" " " " " <i>Signs</i> ,	11
" " " " " <i>Good Health</i> ,	13
" " " " " <i>the Instructor</i> ,	6
" " pp. tracts and pamphlets distributed,	63,775
" " periodicals distributed,	5,766
No. of <i>Signs</i> taken in clubs,	124
Cash on hand Aug. 7, 1881,	\$147.56
Received on periodicals,	396.21
" " sales,	83.66
" " donations,	44.35
" " for the Publishing Association,	20.00
" " " European Mission,	5.00
" " " English "	3.50
" " " Dime Tabernacle,	3.50
" " Vermont T. and M. reserve fund,	8.00
Total,	\$711.78
Paid out during the year,	315.75
Cash on hand Aug. 31, 1882,	\$396.03

This report, as compared with that of 1881, showed a marked decrease in the amount of work done.

Extended remarks were made by Eld. Geo. I. Butler, portraying vividly before our minds the

sad fact of our indifferent and lukewarm condition, and also the necessity of a thorough consecration to the great work before us.

The Committee on Nominations reported the names of the following persons, who were elected to their respective offices: President, A. S. Hutchins; Vice-president, R. S. Owen; Secretary, Lizzie E. Stone; Directors: Dist. No. 1, H. W. Pierce; No. 2, Geo. W. Page; No. 3, C. C. Drown; No. 4, C. K. Drury; No. 5, L. W. White; No. 6, sister Z. B. Chipman.

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

Whereas, The Testimonies have spoken so plainly in reference to the value of our reading matter as a means of spreading the truth, and the duty of our people to do all in their power to aid in its circulation; and—

Whereas, We acknowledge that we have come far short of our duty in the matter; therefore—

Resolved, That we will try, in the fear of God, to devote ourselves renewedly and with earnestness to this branch of the work of the Lord.

Resolved, That this Society recommend to the Conference that proper persons be appointed to go out as canvassers and colporters; and that when they devote their time to this work, and labor sufficiently, they be suitably remunerated, when necessary.

Resolved, That efforts be made by all our members to get all who are members of our churches to join our Society.

Adjourned *sine die*. A. S. HUTCHINS, Pres.
 T. H. PERDON, Sec.

MISSOURI T. AND M. SOCIETY.

THE seventh annual session of the Missouri T. and M. Society met on the camp-ground at Sedalia, Sept. 15, 1882, at 9 a. m. Called to order by the President, Eld. Geo. I. Butler. Opened with singing. Prayer was offered by Bro. Watt. The report for 1881 was called for, read, and accepted.

By vote of the Society, the President appointed the following committees: On Nominations, C. H. Chaffee, J. T. Marr, Oliver Smith; on Resolutions, J. G. Wood, N. W. Allee, R. S. Donnell.
 Adjourned to call of Chair.

SECOND MEETING, SEPT. 18, AT 9 A. M.—After the opening exercises, the minutes of the previous meeting were read and approved.

Encouraging remarks were made by the President. The importance of laboring diligently and devotedly in the cause, and of reporting, was dwelt upon, and urged upon all who feel an interest in the success of the truth.

The Nominating Committee reported as follows: For President, D. T. Jones; Treasurer, Wm. Evans; Secretary, Sarah Clarke. Director Dist. No. 1, N. W. Allee; No. 2, C. H. Chaffee; No. 3, R. Low; No. 4, J. F. Klostermeyer; No. 5, D. N. Wood; No. 6, E. C. Slawson; No. 7, J. M. Gallemore.

The Committee on Resolutions reported the following, which were taken up separately, and were unanimously adopted, after an interesting discussion by Elds. Butler, Farnsworth, Wood, and others:—

Whereas, Much good has been accomplished by our missionary workers in different parts of the field, through the circulation of the *Signs*, tracts, and other publications, thus preparing the way for the living preacher; therefore—

Resolved, That we earnestly request our people of this Conference to take a deep and undivided interest in this matter, and prepare the way for the minister by sending the *Signs* into localities where meetings will be held in the near future.

Resolved, That we urge our ministers and missionary workers to circulate the "Testimonies" and "Spirit of Prophecy" to the utmost of their ability, and lend these books to those of their reading friends who will appreciate them.

Whereas, Canvassers have met with success in other States, and "Thoughts on Daniel and the Revelation" has been prepared especially for canvassing; therefore—

Resolved, That such steps be taken as will secure success in this important branch of the cause among the people of our Conference.

Adjourned *sine die*. GEO. I. BUTLER, Pres.
 S. CLARKE, Sec.

—"Give me one hundred preachers who fear nothing but sin and desire nothing but God, and I care not whether they be clergymen or laymen. Such alone will shake the gates of hell, and set up the kingdom of God upon earth."—Wesley.

—He who knows not when to be silent knows not when to speak.

The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 10, 1882.

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

DEITY DEFAMED.

THERE are in the world great and saving truths. There are, on the other hand, alas! great and ruinous errors. It is one of the strangest anomalies to be met with in the religious world, that one of these errors, even the capstone of the temple of heathen darkness, should be enshrined in the temple of Christianity as one of the most sacred truths of the gospel. We refer to the doctrine of the eternal torment of the reprobate, which, as forcibly remarked by a recent writer, "involves God, his whole administration, and his eternal kingdom, in the deepest dishonor that the mind of man or angel can conceive. The human mind cannot be held back from abhorring such a theory, except by the most unnatural violence to its divinely-inspired convictions of honor and right."

We can but regard most highly the views of those men who have had breadth of vision sufficient to enable them to see that possibly all truth might not be brought out in any one age, and that what was held to be truth, further light might show to be in need of modification in some particulars. God can lead and instruct such men, as compared with those who run their views into cast-iron molds, and bar the way to all further development.

Alexander Vinet described what he considered might possibly be the case with Christendom, even now, in the following forcible words: "Even now, after eighteen centuries of Christianity, we may be involved in some tremendous error, of which the Christianity of the future will make us ashamed."

And Dr. Abercrombie gives utterance to the following salutary caution: "Beware of a nominal acquiescence in certain alleged truths, because you have been taught them in your infancy, or because they are the established opinions of those with whom you are connected."

Dr. Chalmers also speaks to the same point, breathing the following petition, in which every one who esteems truth above creeds will heartily join: "Deliver me from the narrowing influence of human lessons, from human systems of theology. Teach me directly out of the fullness and freeness of thine own word. Hasten the time when, unfettered by sectarian intolerance, and unarmed by the authority of man, the Bible shall make its rightful impression upon all; the simple and obedient readers thereof calling no man master but Christ only."

The doctrine of eternal misery is such an one as comes within the scope of Dr. Vinet's language. It is a doctrine of which the plain teaching of God's word is calculated to make us ashamed. But so tenacious is its hold upon some minds that they seem to be utterly unimpressible by the plainest truths and the most pointed and explicit Scripture declarations upon this subject. It generates a spirit of intolerance like that which prevailed in the Dark Ages, when this doctrine flourished in its greatest luxuriance; and dark and unscriptural as it is, it has permeated society everywhere as if it were of divine origin. But it all rests upon a mere fiction—the assumed immortality of the soul, or the deathless nature of all men. Upon this assumption rest many of the gigantic errors of heathenism, Romanism, and spiritualism; and to the dishonor of Protestants it must be said,

these errors are largely upheld by them, on the same ground.

How potent this doctrine of the soul's immortality is held to be in its sanctifying effects upon the human heart, and how sacred a place is assigned to it in the plan of salvation, is shown by the fact that when the acquaintances of the late Wm. H. Seward were casting about for some evidence that he was a Christian, and had certainly gone to Heaven, they at last found an instance in which he had expressed his belief in the immortality of the soul; and that was sufficient. He was immediately assigned a place among the redeemed.

Few have any idea of the fearful length to which the advocates of eternal misery go in their efforts to rivet that horrible dogma on the minds of others, especially the young. We present herewith two extracts which are utterly shocking to the moral sense of every intelligent reader, and we give them for this very reason. If the reader is a believer in the doctrine of eternal misery, we trust such pictures will shock him entirely out of such a God-dishonoring conception, and bring him to accept the Scriptural view of the dealings of a just God with his creatures; namely, that he will give eternal life to those who prove themselves worthy of it, and suffer all others to go back into that death which they choose as their portion. These extracts are from a Catholic work entitled, "Father Furniss' Books for Children, for First Communion, Missions, Retreats, and Sunday-schools." Book 10 gives "A Sight of Hell," and section 20 has the following description of "a bed of fire":—

"The sinner lies chained down on a bed of red-hot blazing fire! When a man sick of fever is lying on even a soft bed, it is pleasant sometimes to turn around. If the sick man lies on the same side for a long time, the skin comes off, the flesh gets raw. How will it be when the body has been lying on the same side on the scorching, broiling fire for a hundred million of years! Now look at that body lying on the bed of fire. All the body is salted with fire. The fire burns through every bone and every muscle. Every nerve is trembling and quivering with the sharp fire. The fire rages inside the skull, it shoots out through the ears, it roars in the throat as it roars in a chimney. So will mortal sin be punished."

Section 27 is called "The Boiling Kettle," and presents the following revolting conception of an imagination perverted by this fearful error:—

"Look in this little prison. In the middle of it there is a boy, a young man; he is silent; despair is on him. He stands straight up. His eyes are burning coals. Two long flames come out of his ears, his breathing is difficult. Sometimes he opens his mouth, and breath of blazing fire rolls out of it. But listen! there is a sound just like that of a boiling kettle. Is it really a kettle which is boiling? No. Then what is it? Hear what it is. The blood is boiling in the scalded veins of that boy. The brain is boiling and bubbling in his head. The marrow is boiling in his bones! Ask him, put the question to him, why is he thus tormented? His answer is that when he was alive, his blood boiled to do wicked things, and he did them. Ask him, does he think the punishment greater than he deserves? 'No—it is just.'"

This doctrine is a most fruitful source of infidelity, and has led multitudes to slight and abhor that system of religion by which, as they had been made to believe, it is taught. But the tide is rising in another direction. A swelling army from almost all denominations is renouncing the unscriptural dogma, and rallying around the standard of the great truth of life and immortality through Christ alone. A critic in the *New Englander* laments the coming in of this heresy of "conditional immortality," and looks upon it as "the spread of a contagion." But somehow they do not succeed very well in arresting the progress of this contagion, which is becoming epidemic, although those who are employed to doctor the di-

vinity for the people, are largely changing their treatment, and sugar-coating the eternal-misery pill with the idea that the torment is not literal, and that the sinner may, by a term of good behaviour, be finally relieved from it altogether.

But where the doctrine still prevails in its original deformity, let us hope that the mistake of the infidel judge will become much more frequent. After listening to an orthodox and forcible sermon on this subject, after the order of the old school, he was asked by the minister the next day how he liked the sermon. He replied, "Very much indeed." "Ah," said the minister, "I am glad to hear you say so; for I thought you did not hold to the view of the Deity I presented." "The Deity, do you say? I thought it was the devil you were preaching about. You must excuse me; I am a little hard of hearing."

THE CONFERENCES AT TRAMALAN AND BALE.

THE Suisse Conference convened at Tramalan, commencing Friday evening, Sept. 8, and continuing until the next Monday noon. Notwithstanding the notice of this meeting was very brief, so that some were, for this reason, unable to attend, about fifty were present, embracing a good representation of the friends in Switzerland. Eld. Andrews was able to be present at each meeting, although quite feeble. Having recently lost his voice to quite an extent, he was not able to speak to the people at much length, although he spoke briefly several times. A good degree of God's blessing rested upon the meeting from the commencement.

On Sabbath much feeling was manifested, also a desire to draw near to God and put away those things which are offensive in his sight. We all felt that God drew near to us, and that we would humble our hearts before him.

The brethren and sisters expressed much thankfulness to our American brethren for remembering them, still desiring their prayers. Bro. Adamar Vuillemier acted as interpreter for me during this meeting.

Business matters passed off harmoniously, and with a good degree of interest. Considering the circumstances of the brethren and sisters in this Conference, their financial standing is good. Their tithe averages about ten dollars per member. This is more than it averages in many of our Conferences in America, and it shows a general interest among the brethren here upon this subject. Outside of this, they pledged to make monthly donations for the support of their mission to the extent of over four hundred dollars, besides one hundred dollars which was raised at the meeting. Several young men contemplate giving themselves to the work of God. The prospect before the mission is good. While the spirit of consecration and humility continues with these brethren, the Lord will work for Switzerland. The brethren Vuillemier and others have adopted a plan in their missionary work, which is proving successful in securing subscribers for *Les Signes des Temps*. They advertise this paper in other periodicals, inviting those who may be interested to examine it to call at their houses and receive sample copies. Those who express a desire to read several numbers receive it four months free.

Our meeting closed Monday noon with a special season of prayer for Bro. Andrews. He left the place of meeting as strong physically as when he went to it. This is very different from what it has been years before, since he was sick; as he has usually been prostrated several days after the Conference closed. Tuesday night he returned to Bale to make preparations for another Conference, embracing our brethren in Norway, England, and Switzerland. This Conference commenced Thurs-

By. Brn. Matteson, Loughborough, John, and crew were present from a distance. The brethren in Switzerland came in on Friday. This was in many respects an interesting meeting. Each of the missionaries present related his experience since coming to Europe, stating the difficulties experienced, and also the methods which were found most serviceable in overcoming them. This was not only a source of encouragement to all; but it brought out much which shows that we have a common foe to contend with. In many respects our brethren have experienced similar trials and difficulties. When left to meditate upon our own misfortunes and difficulties by ourselves, Satan will often suggest to us that our trials and temptations are peculiar to ourselves; but we are all in the land of one common enemy. Those who are the ambassadors of Christ in a strange country will find that Satan will make his attacks upon them in the most effective manner, in order to hinder the progress of the work. Free expressions were made as to the best methods of carrying the work forward. It was the opinion of each one present that a paper published in Europe would be more effective than one published in a foreign country. It was also thought by those present who have had an experience in the publishing work that a monthly paper would be better than a weekly or semi-weekly. Eld. Matteson had decided that it would be better to double the size of his paper, and issue it monthly instead of semi-monthly as he had previously done. Accordingly the first of October he designs to commence to issue the *Tidernes Tegn* monthly in an enlarged form. The character of the matter which should be printed, manner of conducting the paper, how to obtain subscribers, etc., etc., were freely discussed. It was evident from the testimony given that an interest has first been awakened in nearly every place where there are now Sabbath-keepers in Europe by reading-matter sent from America.

The matter of supplying our ship missionaries with old periodicals was also considered, and it was decided that they should be supplied under the direction of the missions or the General T. and M. Society. This does not in any way interfere with the re-mailing of papers in the missionary work.

As the doctrinal articles in our French paper have been designed to meet the prevailing objections existing in Europe against the truth, many of which are different from those in America, it was considered advisable to preserve them in English, so that they can be used in other European papers. A European Conference was organized, and officers elected for the ensuing year. The Constitution adopted was drawn up as simply as possible, to meet the present wants. It was not the design in electing a treasurer that he would hold local Conference funds, either in Europe or America, or affect the relation of the missions to the different funds in America, but to provide for certain expenses outside of any European Conference, where the providence of God is opening the way into new fields. Favorable openings for labor are continually presenting themselves in different portions of Europe. Publications, and in some cases, financial help, are needed. No one in America who may choose to do so, is excluded from assisting in these enterprises.

Sabbath day was spent as a day of fasting and prayer for God's blessing to rest upon the European work, and especially for Bro. Andrews physically. Our Conference closed on Sunday. On Monday Bro. Andrews is apparently stronger, with a returning appetite. We look upon this as a token of returning health, and an evidence that the angel of God has touched him, and rebuked the disease that has been upon him so long.

S. N. HASKELL.

GRAPE JUICE FOR THE COMMUNION SERVICE.

THERE has been considerable discussion respecting the propriety of using fermented wine in the celebration of the ordinance of the Lord's supper. It is immaterial to our present purpose whether the arguments against such a practice are valid, since all the parties will agree that the unfermented juice of the grape will answer equally well with that which is fermented, provided it can be obtained. Such being the fact, those who feel charitable toward individuals having conscientious scruples on the subject will be glad to learn that the desired end can be accomplished by carrying out the following directions: First procure a requisite amount of grapes which are not so far ripened as to be past their prime, and express therefrom the juice in such a manner as shall be most convenient. Having done so, strain it several times through cloth, or until every particle of the pulp is removed. This accomplished, put therein white sugar, in the ratio of one-fourth of a pound to one pint of juice, and after having boiled the same about as much as you would fruit for canning, and having carefully skimmed off all the scum which may rise to the surface, place it in cans or bottles, which, having been carefully sealed, can be laid away for future use. Grape juice prepared in this way can be kept for an indefinite length of time without fermentation, and will be found to retain its flavor admirably. For a church of thirty or forty members a pint bottle or a pint fruit-can will contain all that is necessary for a single service. If the ordinances are administered in harmony with the practice of our people,—i. e., once in three months,—four of them will be all that will be required for each year. Cans will be found to be more convenient than bottles. If the latter are employed, however, the cork should be tied and sealed with great care.

We call attention to this subject just now, because we have reached that portion of the year when grapes are ripening. If some one in each church would attend to the carrying out of the above suggestions, a difficulty would be obviated which sometimes causes great perplexity, and the interests of the church would be served. It would perhaps naturally devolve upon the deacons or elders to attend to such matters, but in the absence of such officers each church should select some one for the purpose in question, and provide him with the necessary means (which are very small) for carrying out the proposed plan. Remember that the matter should be attended to at once, wherever the vintage is now ripening.

W. H. LITTLEJOHN.

EVILS IN THE MISSIONARY WORK, AND HOW THEY CAN BE AVOIDED.

PROBABLY the influence of no denomination is more extensively felt, in some respects, than that of Seventh-day Adventists. The ship missionary effort in the principal sea-ports in both Europe and America, together with the re-mailing of more than ten thousand English periodicals weekly, to say nothing of the distribution of the French and other foreign papers, and of our tracts and pamphlets by thousands, is doing much to send the truths of God's word designed for these last days to every part of the civilized world. As the result of this distribution of reading matter, believers in the observance of the seventh day as the Sabbath, and in the soon coming of the Lord, are found in every civilized nation, and even in the islands of the sea. In those countries where the French, Scandinavian, German, or English language is spoken the circulation of our reading matter is most extensive. In fact, these languages are the principal ones spoken by the most hopeful nations of the civilized world. People speaking one or more of them are found everywhere. Hence it can be readily seen that it is reasonable to expect that believers will manifest themselves more or less in all parts of the world, but particularly in those countries where special efforts are put forth.

While the work of God is thus moving forward, it is no marvel that persons are stirred up to oppose it, as was the case in the days of the apostles. Men of perverse minds, professing to be friends to the cause, will crowd themselves upon us. (See 1 Tim. 6:3-5; 1 Cor. 11:18, 19.) In some cases these persons, knowing the liberality of our people, and our mode of operation, have taken advantage of the same, and by corresponding with our brethren, have appealed to them for sympathy and financial help. In response to such appeals, some of our friends, supposing these persons to be worthy of assistance, have sent money directly to them, and it has been used in publishing books against the truth and the work in which we are engaged. Some of our worthy brethren have by this means been left to struggle against these errors in distress and poverty. The addresses of persons who were interested in the truth have also very unwisely been furnished by our brethren to these individuals, and they of course have mailed to these addresses their own publications. Thus in a number of instances which we might mention, our brethren have unwittingly aided the enemy in tearing down the very cause they would build up, and have occasioned great sadness to those who feel the importance of the cause of God, whose hearts they would gladly cause to rejoice.

Now there is a remedy for all this. The General Conference Committee and the officers of the General T. and M. Society have taken great pains, and will still endeavor to do their utmost, to learn who are worthy and who are not worthy of the sympathy and assistance of our brethren and sisters. They have also the means of learning more or less about persons in all parts of the world who are in any way connected with us. Our missions in Bale, Switzerland; Southampton, England; and Christiana, Norway, are under the charge of men with whom our people are acquainted, and in whom they have confidence. They are men of God, whom we can trust. Any money, therefore, which our brethren or sisters desire to appropriate to any branch of this work, or which they wish to give for the benefit of any worthy person without the risk of losing it, may be sent to the REVIEW AND HERALD, Battle Creek, Mich., with a statement of their wishes in the matter. If our brethren prefer to send their money direct to Europe, they should send it to those having charge of the work there, and not to strangers.

Arrangements have also been made for the free transportation of our publications from New York City to the principal sea-ports in Europe where we have ship missionaries. It is therefore unwise for our brethren to send boxes to different points across the water upon their own responsibility, as in this way considerable needless expense is incurred. Publications in quantities for ship and general missionary work can be obtained from our tract depositories at Southampton, England; Bale, Switzerland; or Christiana, Norway. Those in this country who wish to contribute reading matter to any extent for the use of persons at a distance should deposit the same with REVIEW AND HERALD, Battle Creek, Mich., or at South Lancaster, Mass. From these points the General T. and M. Society will forward it with other publications to those localities where it is desired for distribution. In these remarks we do not refer in any way to the re-mailing of publications to any part of this or other countries. Assistance with respect to publications and in other directions is needed in some parts of Europe, which cannot be said to be directly under the care of our European missions, but the officers of the General T. and M. Society have made arrangements to provide for these cases through the established missions or by means which will not result in expense to donors. In some parts of Italy God has gone before us and raised up believers, who we have reason to believe are faithful men. There are both worthy and unworthy men who desire help. The poverty of some of these persons cannot be appreciated by our American brethren. When a family including three or four children live in one room in the

fourth story of a building, and live on a few cents' worth of bread per day, with no stove to cook by, we would call it "close quarters." These worthy persons are not usually the ones who beg the most or who are the most successful in this line. We have promised help to our friends in Southern Italy to a certain extent. Those sending money to Battle Creek for this purpose can rest assured that their means will be applied to worthy objects.

S. N. HASKELL.

THE MICHIGAN CAMP-MEETING.

THIS meeting was held one mile east of the State Capitol, in a beautiful grove of eleven acres. Encircling the large pavilion were one hundred and sixty-one tents, containing twelve hundred campers. After comparing the number of tents and the attendance at this meeting with the meetings of former years, it was unanimously decided that this was the largest meeting ever held in the State.

Eighteen discourses were preached, nearly all of which were given with the design of arousing our people to see the necessity of meekness, patience, and Christian forbearance, with firm, unwavering confidence in the truth. The preaching seemed to be well received; at least, many bore testimony to its good effect upon their hearts.

The Sabbath was a day of especial interest. The Sabbath-school was the largest one we ever witnessed, and was well conducted. In the afternoon, an effort was made for the unconverted and backsliders, when one hundred and twenty-five responded to the invitation to come forward. A good proportion of these were taking their first step in the service of God. Forty-five were baptized on Monday.

One feature of the meeting was commendable. The people were quite prompt to respond to the bell calling them to the different services. Evidently the most of those in attendance came to receive benefit, and if the stirring testimonies that came in such quick succession in the closing meeting Tuesday morning indicated anything, they showed that the camp-meeting had been a profitable occasion.

In some respects the meeting was an excellent one, and it will no doubt prove to be a source of encouragement and strength to the work in Michigan.

J. O. C.

NEBRASKA CAMP-MEETING.

THIS was the largest meeting we ever held in Nebraska. About five hundred were encamped on the ground. Forty small tents besides three large ones were used for camping purposes; these did not include the large tent in which the meetings were held, or the one used as a book stand. This young Conference is growing as rapidly in numbers as any of our Western Conferences. The past year it has increased its membership by immigration, while a goodly number have been added through the labor of its ministers. Considerable zeal has been manifested in the T. and M. work, and some have been added in this way. The preaching at this meeting was mostly done by Bro. Butler and myself. We were glad to find most of the people on the ground when we arrived Thursday morning, but some came late, and thereby lost much good of the meeting. The ones who are really benefited by the camp-meetings are those who are there at the beginning and stay till the close. How good it would be if our people could all learn this! The preaching was of a nature to inspire faith in the great pillars of our truth, and to call attention to the importance of a preparation to act a part in the stirring events just closing around us. Our people seem to be asleep over these things, and it is difficult to arouse them. Some we fear never will be awakened, but others will. The Spirit of God says, "Now is the most favorable time we shall ever have to get the truth before the world." How important that these golden days be improved!

How much might be done if all our people would awake! May God help them. We set before the people the importance of zeal and earnestness, and an intelligent application of it to everything we do in the cause.

Sabbath day a call was made for sinners and backsliders, and about seventy-five responded. Many were melted to tears, yet we did not see all that breaking down before God that we wished to see. On Sunday a few were in from the city and country, but only a few; there having been a course of lectures given in the city two years ago, the people seem to have very little desire to hear further. Monday morning, Bro. Butler started for the Michigan camp-meeting, weary and worn with his hard labor, while we carried the meeting on to its close. We tried to continue the work commenced Sabbath day. After preaching, a good number came forward for prayers. Later in the day I had the pleasure of baptizing twenty-nine in the river near by. These, with six which Bro. Cudney baptized the day before, make thirty-five baptized at the meeting. The business part of the Conference passed off harmoniously and pleasantly. Eld. Cudney was elected president, with Elds. G. B. Starr and H. Shultz executive committee. The funds in the several treasuries show a better condition of things than for some years in the past. This is owing to more prosperous times in Nebraska the past year than formerly. Their T. and M. society is in debt some; but they will make an effort the coming year to meet this. They had sufficient funds to settle with all their ministers. These were hopeful signs, and breathed a spirit of encouragement into the Conference. Bro. Butler set before the people the importance of purchasing and reading our books. There were about \$150.00 worth of books sold at retail, while the amount received at the book stand on the various missions at home and abroad, local and otherwise, would amount to \$600.00 more; \$1500.00 worth of stock was pledged for our Publishing Association, to be paid mostly in the year to come. Bro. King was at the meeting, and added to its interest by his instructions in the work of canvassing. He had quite a large class under his instruction, and we shall expect to hear good words from the Nebraska canvassers. Eld. G. B. Starr takes charge of the work. There ought to be a hundred educated canvassers at work in the field where there is one now. Would that our young men who have ability in this direction, would devote themselves to God and his work. What a work might be done! It would be a blessing to them, and they would know they were doing others good. Our meeting closed Tuesday morning, when Bro. N. Clausen was ordained to the ministry. It was a precious season indeed, when we believe God drew near, and the people returned home with a better understanding of the nature of the work, and stronger in faith. May God bless the cause in Nebraska.

E. W. FARNSWORTH.

INTELLIGENT CANVASSERS.

THE time for our State quarterly meeting is near at hand. It will be an important occasion. The wants of all branches of the cause will be considered, and therefore the Conference should be well represented.

There is one part of the work to which we wish to call special attention. We refer to canvassing. From the Testimonies, we learn that this is to be an important part of the work, that the truth is to be largely disseminated in this way, and that we should have hundreds of canvassers entering cities, villages, and country places, carrying the precious truth to hungry souls. From what we have seen the past summer, we are sure the work can be made a success. It is destined to succeed; God has said it, and it will be so. Already some are in the field, and are having far greater success than they themselves expected. In short, we have not yet learned of one who has taken hold of the work with a firm resolve to succeed that has made a failure. But we should learn wisdom from our past experience. Before we can be successful laborers in any capacity in the work of God, we must learn how to work. There are many among us who

seem to think that because this is the work of God, they need no special preparation to engage in it. But the Bible, experience, and common sense, are all against that idea. "God helps those who help themselves," is a saying as true as though it were found in the Bible. Who are our most successful ministers? Is it not those who have been the most careful students, not only of the Bible, but of the best manner of presenting the truth, and have sought also a knowledge of human nature and of all that pertains to the work of God? And so it has been in our T. and M. society. Who are most successful in that work? It is those who have learned how to work. In our early experience, how many T. and M. Institutes were held, and what careful instruction was given. Some, at least, were nearly always present at these meetings when it was reasonable for them to attend. They learned how to work; and this instruction, coupled with a practical application of it when they returned home, and a spirit of devotion, is what has made them so successful.

And so in the canvassing work. We ought not to go about it in a careless, hap-hazard way. But few of our brethren ever had any experience in it. They know nothing about it. Their time and attention have been devoted to other things. And for such to enter the canvassing field without instruction, is to invite discouragement, if not defeat. Men prepare themselves for other occupations. The successful teacher devotes years of hard study to prepare himself for his work. The physician goes away to the Medical College, and there, under the best instructors he can find, he spends months and years preparing himself for future usefulness. The carpenter, the blacksmith, the jeweler, learn the trade, and in a great degree their success depends upon it.

Shall we be less wise than they? Canvassing is a trade; and he who would be the most successful in the trade, will avail himself of the experience of others. That is the way the men of the world do in everything. We may learn wisdom from them in this respect. We do not say that a man may not learn to canvass by himself without instruction, but it will take him months to learn from experience what he might learn by instruction in a few days.

We ought to have fifty educated canvassers in Iowa this winter. The Spirit of God says, "Now is the most favorable opportunity we shall ever have, and how carefully ought every moment to be employed." "We are living in a time when even greater earnestness is needed than was required in the apostles' days." What words are these, and how they should stir our souls!

Another good opportunity for instruction in this branch of the work will soon be offered to our people in Iowa. At our coming quarterly meeting, Oct. 20-24, Bro. King will be present. He is sent by the Publishing Association for the very purpose of instructing canvassers. He has had eight years' practical experience as a canvasser, and is qualified to give a great amount of instruction. Will not our people avail themselves of this opportunity? It may be the last we shall have for a long time. Bro. King will soon be called to other fields. But now we have an opportunity to gain all the knowledge we may hope to gain outside of practical experience. Would it not be well for each director and minister to see such men as they think could make a success of the work, and urge them to come to the meeting? Now is a good time for those young men, who think of teaching school the coming winter to use their talents in the cause of God. Here is a field of usefulness that they can fill. Why not now make one great struggle to be useful in this work? If ever we intend to do anything for God, why not now? We hope our people will do all they can to encourage any and every man who can devote himself to the work to come to the meeting at State Center.

And those who are now canvassing should be there. They can aid by their experience, and can learn more of the work. Then we expect some good man will be appointed State agent, to take charge of the work in the entire State. He will want to see you all, to talk with you, and instruct you. The territory of the State will, no doubt, be divided, and much business pertaining to the work be done. Come, brethren, let us come up to this meeting to devote ourselves to God. Send up the young men who will give themselves to God. Ask the Good Shepherd to meet with us, and give us wisdom, that his work may prosper in our hands.

E. W. FARNSWORTH.

WE ARE GOING HOME.

BY MARY M. BUCKLAND.

We are journeying homeward
To a land of rest,
To those heavenly mansions
Promised to the blest.

We are only pilgrims,
Strangers here below,
And we seek a country
That is free from woe.

We are sad and lonely
As we wander here;
For we know that dangers
Ever linger near.

But the way grows brighter
As we look to God,
Dwelling on each promise
In his holy word.

For we know that Jesus
Will his people lead;
That he will watch o'er them,
And supply their need.

Oh! we'll trust in Jesus
Let whatever come;
For he'll ne'er forsake us,
But will lead us home.

Progress of the Cause.

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

MISSOURI.

Boonville.—Aug. 24, I commenced meetings six miles west of Boonville, where I held a few meetings last spring, promising to return at some future time. Found them anxious to hear. Bro. W. Jones assisted me. We remained two or three weeks, and eleven signed the covenant. Nine were baptized, and others were almost persuaded to take their stand upon the commandments of God and the faith of Jesus. I expect to return there again in a short time, if the Lord will.

Appleton City, Sept. 23. J. G. WOOD.

NEBRASKA.

Friend, Oct. 3.—As a result of less than five weeks' labor here, about twenty persons have commenced the observance of the Sabbath. There are some dear good people among them. We anticipate the usual experience, however, in some falling away, while we hope some will be added, and that a sufficient number will stand firm to constitute a small church. Regular meetings and a Sabbath-school are organized. We feel to praise God for his goodness and blessing upon us here.

GEO. B. STARR.
H. SHULTZ.

NEW YORK.

Greenfield Center.—Our meetings here closed on the 17th inst., after having continued seven weeks. Although we had some discouragements to meet on account of the sickness of Bro. Lane, yet we feel that the blessing of God attended the work. Four persons, all heads of families, have commenced the observance of the Sabbath. We feel to engage in the work with more devotion and greater zeal, knowing that soon the Master will come to reckon with his servants. We expect to return in a few weeks to follow up the interest.

Moravia, Sept. 27. E. E. MILES.

INDIANA.

Fowler.—We closed our meetings here last night, Sept. 24. Our congregations were not as large as we usually have, but those who did attend were deeply interested. Ten adults have embraced the truth, and four were keeping the Sabbath when we came, making the present number fourteen. Those that have accepted the truth are excellent people. Eld. Bartlett was with us at the close of our meetings, and rendered valuable aid.

Our work during this summer has been successful, and for this we are grateful to God. We shall take courage to labor on, believing that time is short, and that in a little while we shall reap if we faint not.

J. M. REES.
VICTOR THOMPSON.

WISCONSIN.

Maple Works.—The brethren here have a fine house of worship inclosed, and ready for the lathing. Matters had come nearly to a stand-still for want of some one who could devote time to push the enterprise along. I came here Sept. 23, expecting to hold meetings, but we concluded the best way we could show our interest would be to finish the work on hand. Steps were therefore taken to finish off the house, and I am now at work upon it. We hope to have it ready for dedication the first of November, and expect this will be followed by a series of meetings.

G. C. TENNEY.

ILLINOIS.

Morris.—Returned home from camp-meeting by way of Morris, Kendall Co., and remained over the Sabbath in sister Stephen's neighborhood, about eight miles north of that place. On Sunday I spoke in the Methodist church to a very attentive audience, taking a practical subject. Dr. Pottenger and wife have lately been doing missionary work in this neighborhood, and have made a good impression on the people, and awakened a spirit of inquiry concerning the truth. Sister Stephens, too, has been doing what she could, and we think there is a good opening here for a course of lectures.

E. O. HAMMOND.

MICHIGAN.

Elwell, Gratiot Co.—Took down our tent Sept. 25, after holding meetings eight weeks. The evenings have been cold and damp; yet the attendance has been good from the start. We leave about a dozen keeping the Sabbath as the result of this effort, with others interested and inquiring.

Eld. Miller was with us during the last two weeks of our meetings, and his labors were acceptable and attended with good results.

We go from here to attend the Lansing camp-meeting, with the expectation of soon returning to follow up the interest in this vicinity.

D. W. REAVIS.
W. C. WALES.

OHIO.

Akron.—Our meetings still continue. The interest seems now to be confined to about twenty-five or thirty, but our audiences average about sixty. We think we may count about fifteen who have fully decided to obey. There are a few others for whom we still hope and labor. It is our prayer that the work may be extended and thorough.

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

Dist. No. 1.—Spent Sept. 23, 24 with the New Antioch church. Love and unity prevail here. The Sabbath-school is the best I have visited in the State. All take part, and try to make it one of great interest. We met on Sunday, and talked over the T. and M. work. Organized a V. M. society consisting of ten members. They expect to go to work in earnest.

Sept. 24. GEO. W. ANGLEBARGER, Director.

Among the Churches.—Since camp-meeting, I have visited Norwalk, Spencer, and Troy. At Norwalk there was an election of officers, and other matters that had been delayed some time were attended to.

I next visited Spencer for the purpose of completing arrangements for the erection of the meeting-house for which a subscription was raised last spring; but matters have taken such a shape that it is now doubtful whether the house will be built before next spring. There being no place there to hold meetings, I went to Troy. Here we had profitable meetings. The Spirit of the Lord was with us. Brn. Sprinkle and Whitright will engage in the canvassing work.

Since camp-meeting I have ordered thirteen outfits for "Thoughts on Daniel and the Revelation," and raised \$100 to be used in purchasing tents. I find the brethren ready to respond with their means when the plain facts are set before them. I have faith that there will be a good work done by the canvassers during the next six months; and this will prepare the way for at least six tents to run in our Conference next year, if the brethren will aid with their means in purchasing the tents. Brethren, remember these canvassers at your family altar.

G. G. RUPERT.

Liberty Center, Sept. 26.—I was with this church one week. Tried to set before them the solemnity of the times, and the importance of heeding the testimonies of the Spirit and working for Christ in the advancement of his cause. A large part of the church attended every meeting, and on the part of many there seems to be a desire to go forward. After presenting the T. and M. work, we organized a V. M. society of seventeen members. I hope all may become active workers for Christ. One, and perhaps two, from this church, will canvass for "Thoughts on Daniel and the Revelation." Some had given up taking the REVIEW, but have now decided to take it again. Most of the families will purchase Testimony No. 31. I hope none will feel that they can afford to miss reading this solemn message from Heaven to God's backslidden people.

After my meeting here, I was again with the Lyons church. They have purchased material for the completion of their house of worship, and have already commenced work on it. May the Lord bless them in this enterprise. I am seeking the Lord for a new consecration in the closing work of the third message.

E. H. GATES.

MAINE.

North Jay, Sept. 27.—Came to this place the 14th of this month, and have held ten meetings. Many have been hindered from attending by heavy rains; yet some are interested. We spoke on the change of the Sabbath last evening, and the discourse was listened to with marked attention. One young man who has never made a profession of religion, told me the subject looked plain.

I shall remain here over next Sunday, when, if no providence prevents, we shall have a baptism. We desire to be so closely connected with Heaven that the words of truth may be blessed to the good of this people. To this end, brethren, we desire your prayers.

S. J. HERSUM.

Sebec.—Friday, Sept. 22, I went to visit a company of five Sabbath-keepers in Sebec, four of whom have embraced the truth by reading. It rained the most of the time that I was with them; so we had only three meetings. This work is the result of the earnest, persevering efforts of one sister. After attending the South Lancaster camp-meeting last fall (1881), her last objection was removed, and she resolved to keep the commandments of God and the faith of Jesus. She wrote to her parents in Sebec, and called their attention to the same subject, sending them reading matter. When she made them a visit the first of this year, she had her mother to keep the first Sabbath in the new year with her; and by her personal efforts three others have taken hold of the truth, and have established a Sabbath-school and a prayer-meeting. This shows what can be done when a person works with the Lord in this message. Would that others might take hold of the work with the same earnest spirit, and work for the salvation of precious souls. We expect to see others live out the truth in this vicinity. God will bless when a proper effort is made to advance his cause.

J. B. GOODRICH.

Sept. 29.

VIRGINIA.

Rileyville, Page Co., Sept. 27.—After laboring continuously for four weeks, we have closed our meetings here for a few days, to give ourselves and the people a chance to rest awhile. The attendance and interest have rapidly increased all the while, and at our last meeting, Sunday night, we had a larger audience than at any previous time. Since our last report, seven more have decided to obey the truth, making fourteen Sabbath-keepers here, ten of whom have signed the covenant. We have organized a Sabbath-school, and raised a club of ten subscribers for the *Instructor*, the papers to be used in the school. We have also received two trial subscriptions for the REVIEW, and several more have promised to take it before long. Sold books to the amount of \$3.25. For a few meetings we were favored with the labors of Bro. W. W. Stebbins, which helped us very much.

We expect to return in a short time, and continue the work awhile longer. We believe that the Lord has blessed our efforts at this place, and we have good reasons to believe there are many more precious souls who will take a stand with us soon. Brethren, remember us in your prayers.

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

PENNSYLVANIA.

Bear Lake, Sept. 27.—We pitched our tent here the 24th, and have held three meetings with good attendance. Last night, although it was quite cold with a raw wind, about one hundred and twenty-five were out. A large stove in the tent made it quite comfortable.

We canvassed this place last August, intending to pitch the tent here then; but the interest at Freehold detained us. As the friends in this place were very much disappointed, we decided to come here after camp-meeting, although it is quite late in the season. We ask the prayers of our brethren, that our effort here may not prove a failure.

Bear Lake is quite a stirring little town on the New York, Pennsylvania, and Ohio Railroad, and contains about three or four hundred inhabitants. They are favored with an abundant supply of ministers, seven of these gentlemen living in the town and vicinity, although there are only two churches.

J. G. SAUNDERS.
EDGAR RUSSELL.

VERMONT.

Orange and Barre.—Since I reported last, two opposition discourses have been delivered against our views by the Methodist minister at Barre; one on the second advent, and the other on the Christian Sabbath. I replied to the first at the tent in Orange, to the second at East Barre. As we could obtain no house at Barre (the town hall being under repairs), Bro. Page handed out over five dollars' worth of tracts at the close of the attack on the Sabbath question. The committee of the Congregationalist church kindly gave us a legal right to occupy their house, and I accordingly announced in the Barre *Enterprise* that we should speak in the same. The pastor closed the door against us, in view of the agitation of the Sabbath question by the Methodist preacher, etc. I told him that my reputation as a public speaker required that he should, as an act of justice, exonerate me from all blame before his people and through the *Enterprise*. He did so.

Six members were added to the young Sabbath-school last Sabbath.

D. T. BOURDEAU.

Sept. 29.

NEW ENGLAND.

Hollis, N. H.—Our meetings at this place closed Sunday evening, Aug. 13. The attendance was small from the first, and yet on account of the few who were interested it did not seem best to leave any sooner than we did. We had no open opposition, but, what was worse, a deep-settled prejudice and silent opposition. The *Signs* was sent for five weeks to forty-five families in the place, one-ninth of whom became subscribers. Sold a few dollars' worth of books. I will not say how many were convinced of the truth, but can report just one who resolved to obey. Our tent was taken down Aug. 14, when I was obliged to return home and assist in preparing for the opening of our second term of school.

Cornish, N. H.—We met with the friends in this district, according to appointment. There was quite a general turnout to this meeting. A number not of our faith were present both Sabbath and Sunday. Nine meetings were held, besides the Sabbath-school. Nearly all were promptly on hand at every meeting. Notwithstanding some lived ten miles away over the mountain, yet they were present at our 8 a. m. meeting.

On Sunday the missionary work and the question of our school were considered at length. The presence of Bro. Bell, and his stirring words in behalf of the school, added much to the interest of the meeting. A little over \$400 was raised for our school. On the whole, the meeting was one of profit, and all went home feeling encouraged.

D. A. ROBINSON.

IOWA.

Kelly, Sept. 25.—We continued meetings every night till the 25th inst., speaking a part of the time in the Scandinavian and a part in the English language. Last Sunday two more went forward in baptism. This adds one more to the company who have signed the covenant. Others are convicted. One asks the prayers of the church. Our first Sabbath-school was very encouraging. The social meeting was good. All took part. Fifteen copies of *Advent Tidende* were taken. Bro. Hoon's labors here among the

Scandinavians have been greatly blessed. He will leave to-morrow for the north part of the county. By invitation, we held one meeting two miles north, among the Americans.

JAMES SAWYER.

Whiting, Monona Co.—Bro. James Willoughby and myself commenced tent-meetings here Sept. 7. We had a large audience the first night, and the interest remained good until the 21st, when the weather became so cold that we were obliged to take down the tent. We could find no other place to hold meetings at present, but have been promised the use of a church as soon as it is plastered. Some have commenced to keep the Sabbath, and we think others will soon. One lady came out of the Catholic Church to keep the Sabbath of the Lord.

On the last Sunday night of our meetings, over four hundred were out. The people in the country gave us a good hearing. They invited us to come and preach to them this fall, and we promised to do so. The United Brethren and M. E. ministers are very friendly to us. They each preached in the tent once. While here, I sold \$7 worth of books, besides what Bro. Willoughby sold.

I am now at home, preparing for winter; and as soon as this is done, I intend to take the field again. Pray for me, that the Lord may go with me.

J. BARTLETT.

DAKOTA.

Among the Churches.—Sept. 15, in company with Bro. Conradi, we met with the Russian friends about eight miles north from Parker, who have recently taken hold of the truth through Bro. C.'s labors. We partially organized a church of eighteen members. As it was thought best not to choose and ordain an elder as yet, Bro. Conradi is to be considered as holding that office for the time being. We are very favorably impressed with the earnestness and simplicity of this people. It has taken them a long time to yield to the claims of truth, and it has required much patient labor on Bro. Conradi's part; but it appears that when they did yield they yielded fully, and they are now very desirous to learn their duty, and to be fully in harmony with the work of the third angel's message. Bro. Conradi will be with them more or less for some time. Others are deeply interested, and on the point of obeying the truth.

On the Sabbath we enjoyed a very precious season with them. In the forenoon I spoke to them in English, Bro. C. interpreting into German. In the afternoon we celebrated the ordinances of the Lord's house. It was a precious season. Our English brethren from Parker were present, and thus the German brethren had the benefit of their experience. This they appreciated much. On leaving them, they expressed deep gratitude for this visit, and their last charge was that I must "greet all people" for them.

On first-day I held meetings with the church at Parker. Also held one meeting with the church at Sioux Falls. On the 31st, commenced meetings with the church at Swan Lake, and continued till first-day. The Lord blessed us much.

O. A. OLSEN.

MINNESOTA.

Among the Churches.—I was with the church in Hutchinson Sept. 2. Sept. 6, in the evening, preached at Bonniwell's Mills. Sabbath, Sept. 9, by appointment, the East Hutchinson Sabbath-school met with the Lake Jenny school, and a pleasant session was held. I enjoyed freedom in speaking on "Christian Fruit-bearing." On first-day, Sept. 10, I preached again at Bonniwell's Mills. Also visited most of the families connected with the above-mentioned Sabbath-schools.

Sabbath, Sept. 16, I was with the church at Minneapolis. Here I met Bro. John Olive, of Prescott, Wis., who is director of the Hutchinson T. and M. district, with whom, by appointment of the Conference Committee, I visit the churches belonging to this district. Sunday, the 17th, a T. and M. meeting was held with the Minneapolis brethren. The work having been presented to them, they responded liberally to the call for means. Religious services were held on several evenings.

Sabbath, Sept. 23, preached at Minneapolis in the forenoon, and to the company of Sabbath-keepers in Saint Paul in the afternoon. The Lord gave liberty in speaking. Interesting Sabbath-school exercises were held in each place.

Sept. 24, a T. and M. meeting was held in West Saint Paul, most of the Sabbath-keepers being present. A tract society was organized, and most of those present united. This company consists of nine members, not yet organized into a church, but simply into a Sabbath-school. A great field of labor is open to them. The same is also true of our Minneapolis brethren. The Lord give them wisdom, energy, and skill to work in his vineyard.

Our next appointment is with the church at Monticello.

H. W. BABCOCK.

COLORADO.

Denver, Sept. 20.—We commenced tent-meetings in this city Aug. 24, and have just concluded them. From the first, besides our own people, we had a very small hearing. The excitement of the Exposition and a stirring political struggle, with many other things in a city like Denver, whose growth is but little less than a miracle, seem to have left the people with little thought and less care for religious things. A few gave good attention, and some of these have decided to obey.

One feature of our meetings this season has been the number of States represented in our congregations. People from at least fifteen States have heard the truth under our tent during our meetings at Idaho Springs and Denver. We have thus scattered the seed over a great deal of territory, and hope, in the providence of God, some, at least, has fallen on good ground. Never before, in ten years' experience, have we sold so few books in a tent season. People desired them, but were not able to buy. It is manifestly the hardest times, financially, that this State has seen for many years. Thousands are out of employment, while the expenses of living are very high; and I wish to say right here that if any of our people East are contemplating coming to Colorado to better themselves in temporal things, the best thing they can do at present is not to come. If any think of coming for health, the experiment is well worth the effort; for in some cases this climate has worked wonders.

The great tidal wave of Sunday-law excitement, which is now sweeping over California, begins to throb on this side the great snowy range. It may come up in the Legislature this coming winter, but probably not till its next sitting. Some of our brethren think this will be our opportunity, as nothing less than a severe struggle of this nature will give us the attention of the people or a very permanent foothold in this State.

We baptized one during the meeting here, and many of the church said that the meetings had been a season of real refreshing to them, and that the truth never seemed more clear and beautiful.

E. R. JONES.

TWENTY-SECOND ANNUAL SESSION OF THE MICHIGAN CONFERENCE.

FIRST MEETING, WEDNESDAY EVENING, SEPT. 27, 1882.—Called to order at 7 o'clock by the President, Eld. Fargo. Prayer by Eld. Butler.

Credentials of delegates were called for, and on their reception it appeared that ninety delegates were duly authenticated, representing forty-seven churches, and these were received, and authorized to act in the work of the Conference.

On motion, it was resolved that ministers of other Conferences and the licentiate of this Conference be invited to participate with us in our deliberations.

It was voted to waive the reading of the minutes of the last session, on account of their having been fully published in the *REVIEW*.

The admission of new churches, being now in order, was taken up and considered. Eld. Ostrander presented the request of the church at Edenville; Eld. Wellman, the church at Sherman City; Bro. Remington, the church at Colfax; Bro. Fleetwood, the church at Hanover; Eld. Lamson, the church at Camden Center. Upon examination of the standing and condition of these churches, respectively, they were, upon motion, admitted to the Conference.

Upon the question of the appointment of the usual committees, it was moved that instead of appointing a nominating committee, the three members of the Conference Committee be chosen by direct ballot. After considerable discussion as to the expediency of departing from the usual custom of selecting committees, the motion was lost.

It was then voted that the chairman appoint the usual committees.

The chairman subsequently announced the committees, as follows: On Nominations, H. M. Kenyon, E. VanDusen, D. A. Wellman; on Resolutions, D. H. Lamson, M. B. Miller, Wm. Ostrander; on Credentials and Licenses, E. H. Root, W. H. Littlejohn, J. S. Day; on Auditing, E. S. Griggs, W. H. Hall, Geo. Leighton, James Garget, J. S. Weeks, Charles Buck.

Adjourned to call of Chair.

SECOND MEETING, FRIDAY, SEPT. 29, 9 A. M.—Meeting opened with singing, followed by prayer by Eld. Lamson. Eld. Canright presided, in the temporary absence of Eld. Fargo. Forty-four additional delegates were received, representing twenty-nine churches.

On motion of Eld. Starr, the company at Rockford, partially organized, was taken under the watchcare of the Conference.

The Treasurer's report was read, as follows:—

W. H. Edwards, in account with the Michigan Conference of S. D. Adventists.	Dr.	
Sept. 26, 1881, to cash on hand,	\$7,605.62	
Sept. 26, 1882, " " rec'd during year,	11,010.98	
Total,		\$18,616.60
Sept. 26, 1882, by cash disbursed during year,	\$10,948.46	
Sept. 26, 1882, by balance on hand,	7,668.14	
Total,		\$18,616.60

This is to certify that I have carefully examined the books of the Michigan Conference Treasurer, and find them correctly kept, according to my best knowledge and belief.

F. H. SISLEY, Auditor.

Battle Creek, Mich., Sept. 26, 1882.

On motion of Eld. E. P. Daniels, the Treasurer's report was accepted.

The Committee on Resolutions reported, and it was voted to act on the resolutions separately. These were discussed at some length, and one of them was referred back to the Committee for revision. (The resolutions, as amended and finally passed, are appended to this report.)

Adjourned to call of Chair.

THIRD MEETING, FRIDAY, SEPT. 29, 4:30 P. M.—Meeting opened with prayer by Eld. Littlejohn. By request of the President, Eld. Canright assumed the chair, and the minutes of the last meeting were read and approved. Three additional delegates were received.

The resolution (No. 3) referred to the Committee for revision, was again presented as amended, and quite freely discussed, then passed unanimously, after a slight verbal amendment.

The remaining resolutions were then taken up, and discussed until the approach of the Sabbath necessitated an adjournment.

FOURTH MEETING, SUNDAY, OCT. 1, 9 A. M.—Meeting opened in the usual manner, the President in the chair. Six additional delegates were received. Minutes read and approved. Discussion of the resolutions was resumed, and occupied the time of the meeting till adjournment, which was made to the call of the Chair.

FIFTH MEETING, OCT. 2, 9 A. M.—Prayer by Eld. Corliss. Eld. Canright called to the chair. Minutes of last meeting read and approved.

Voted to make the reports of committees who had not yet been heard from the order of the day, whereupon the Committee on Credentials and Licenses presented the following:—

For credentials, Sister E. G. White, Elds. J. H. Waggoner, Uriah Smith, J. Byington, R. J. Lawrence, J. Fargo, J. O. Corliss, A. O. Burrill, M. B. Miller, W. H. Littlejohn, H. M. Kenyon, D. H. Lamson, D. M. Canright, Wm. C. Gage, D. A. Wellman, E. Van Deusen, Wm. Ostrander, A. Weeks, J. Sisley, F. Starr, G. K. Owen, R. C. Horton, J. L. Edgar, L. A. Kellogg, M. S. Burnham, J. Sawyer, E. H. Root, and E. P. Daniels; for ordination and credentials, C. S. Stoddard; for license, Mrs. E. S. Lane, Mrs. J. A. Owen, Brn. A. W. Bather, H. S. Guilford, G. H. Bell, H. W. Miller, C. J. Lamson, A. B. Oyen, Day Conkling, W. R. Smith, L. G. Moore, G. O. Wellman, T. S. Parmelee, A. Kunz, Joseph Cupit, F. Squires, F. Howe, E. B. Miller, Marcus Carpenter, and Llewellyn Moore.

On motion, the report was adopted.

The Committee on Nominations made the following report:—

For President of the Conference, Eld. J. Fargo, Greenville; Secretary, Wm. C. Gage, Battle Creek; Treasurer, Wm. H. Edwards, Battle Creek; As-

sistant Secretary, Nellie E. Sisley, Battle Creek; Executive Committee, Elds. J. Fargo, E. H. Root, and H. M. Kenyon.

This report, being based on the expressed preferences of the delegates, as handed to the Committee, was unanimously adopted, as a whole, and the nominees declared elected.

Mrs. F. H. Sisley was elected auditor, and the following trustees of the Educational Relief Fund were elected: For the two-years' term, Eld. J. Fargo; three years, W. H. Hall.

The report of the Committee on Resolutions was again taken up, and fully and freely discussed, and a portion of it passed, when the hour of adjournment compelled a suspension of the discussion.

Adjourned to call of Chair.

SIXTH MEETING, OCT. 2, 8:30 P. M.—President in the chair. Reading of minutes waived. The Committee on Credentials and Licenses presented a supplementary report, recommending for license, E. S. Griggs, Wm. Potter, and Geo. H. Randall, and referring the name of Charles Jones to the discretion of the Conference Committee, which report was adopted.

The question of the propriety of the Battle Creek church paying for its pew-cushions from the tithe fund, allowed by the Conference to pay the debt on the Tabernacle, having been discussed in a previous meeting, a resolution was introduced by Bro. Amadon, which will be found appended to the resolutions following this report. It was unanimously passed, together with a vote instructing the delegates from this Conference to the General Conference to deal liberally with the Battle Creek church in the matter of appropriating a portion of their tithes to meet the expenses of general meetings, etc.

Bro. B. F. Hill presented the request of the church at Charlotte to be allowed their tithe for one year to assist in building a house of worship. Remarks favoring this request were made by Elds. Corliss, Burrill, Lamson, and Byington, and it was voted to grant the same.

Adjourned *sine die*. J. FARGO, Pres.
Wm. C. GAGE, Sec.

RESOLUTIONS.

1. *Whereas*, In the providence of God, we as a people, during the past quarter of a century, have been receiving great light through the spirit of prophecy; and—

Whereas, We have been admonished of late by the same spirit, in Testimony 31, that both ministry and laity are in a backslidden state; and—

Whereas, We firmly believe that the principal cause of our present condition has been our failure to appreciate and heed the timely warnings that have been urged upon us as a people, by the instrument the Lord has called to this great work; therefore—

Resolved, That we recommend to our people everywhere to study carefully and prayerfully Testimony 31, and with contrition of soul humble ourselves under the mighty hand of God.

2. *Whereas*, The commandments of God and the faith of Jesus are set forth in Rev. 14:12 as the foundation principles of the third angel's message; and—

Whereas, S. D. Adventists claim to be giving that message; therefore—

Resolved, That it is the sense of this Conference, that to neglect to advocate both these principles would be inconsistent with our profession of faith as a people.

3. *Resolved*, (1) That, in harmony with the Spirit of God, each church should establish a fund for the care of the worthy poor among them; and (2) that such fund should be provided by freewill offerings and not be taken from the tithe; and (3) that said fund shall be paid to the treasurer of the church, and the disbursements of the same shall be by order of the officers of the church.

4. *Resolved*, That all candidates for the ministry should pass a thorough examination by persons appointed for that work, as to their fitness, and the unity of the faith.

5. *Resolved*, That we express it as our firm conviction that both ministers and teachers should be in perfect harmony on all points of our faith, including the Testimony of the Spirit of God.

6. *Resolved*, That every minister in the Conference should cheerfully carry out the instructions of the Conference Committee.

7. *Resolved*, That no minister or licentiate should draw money from any church treasury; but only by order of the President and Secretary, on the treasurer of the Michigan Conference.

8. *Whereas*, There is a perceptible neglect on the part of many of our members in the payment of tithes; therefore—

Resolved, That we deem it the sacred duty of every member of all our churches to set apart, and pay into the treasury, a tithe of his income for the cause of God, to be disposed of at the discretion of the Conference Committee.

9. *Resolved*, That this Conference express again the impropriety of the churches appropriating the tithes without the direct consent of the Conference.

10. *Resolved*, That the ordinance of feet-washing should be retained and observed in all our churches.

11. *Resolved*, That a special fund should be provided for the purchase of tents in which to hold summer meetings, and for camp-meeting expenses, and not use the tithe for that purpose.

12. *Whereas*, The plan of dividing the State into ministerial districts has proved somewhat successful; therefore—

Resolved, That we advise the continuance of the plan, and recommend that the tract-society districts constitute the ministerial divisions.

13. *Whereas*, Our people almost universally have departed from the simplicity of the gospel in the matter of dress; and—

Whereas, It has been one great cause of our backsliding from God; and—

Whereas, There should be a marked distinction between ourselves and the world (See 1 Tim. 2:9, 10; 1 Peter 3:3, 4); therefore—

Resolved, That we must and will, ministers and people, teach and practice plainness and modesty in dress, and that we earnestly ask God to help us to carry out this resolution.

14. *Whereas*, In the providence of God, many of our public institutions have been located in our midst, and have been the means of accomplishing great good; and—

Whereas, The embarrassments and distresses of some of these institutions are pressing heavily at the present time; therefore—

Resolved, That we regret these conditions, and pledge ourselves to sustain them by our means, our sympathy, and our moral influence, to assist in placing them in a better condition to carry forward the work of God.

15. *Resolved*, That the matter of meeting the expense for cushioning the Battle Creek Tabernacle out of the Lord's tithe, be left to the judgment of the presidents of the General and Michigan Conferences.

16. *Resolved*, That the matter of hereafter providing for the running expenses of the Battle Creek Tabernacle, be left to the same persons, with the addition of the Battle Creek church committee.

PENNSYLVANIA CONFERENCE.

THE fourth annual session of the Pennsylvania Conference was held in connection with the camp-meeting at Olean, N. Y., Sept. 5-12, 1882. The first meeting was held Sept. 5, at 8 p. m., the President in the chair. Prayer was offered by Bro. D. B. Oviatt. J. E. Robinson was chosen Secretary *pro tem*. Six delegates were present, representing as many churches.

After the reading of the minutes of the last annual session, the Chair was empowered to appoint all needed committees, and named the following: On Nominations, F. Peabody, Wm. Simpkins, Samuel Winkley; on Resolutions, J. W. Raymond, J. G. Saunders, J. E. Robinson; on Auditing, Isaac Williams, Wm. Coats, Edward Witter, Geo. W. Peabody, Samuel Winkley, John Ayling; on Credentials and Licenses, J. W. Raymond, F. Peabody, G. W. Knapp.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 7, AT 5:30 P. M.—Prayer was offered by Eld. F. Peabody. The minutes of the last meeting were read and approved. Seven additional delegates were admitted to the Conference.

A request was made by Eld. F. Peabody that the companies of Sabbath-keepers at Steamburg and East Randolph be taken under the watchcare of the Conference; and a like request was made by Bro. D. B. Oviatt for the company at Shinglehouse. These requests were granted.

The Committee on Nominations reported, recommending for President, Eld. B. L. Whitney; Vice-president, D. B. Oviatt; Secretary, J. E. Robinson; Treasurer, O. P. Galloway; Executive Committee, B. L. Whitney, D. B. Oviatt, and J. W. Raymond. The report was adopted by considering each name separately.

The Committee on Credentials and Licenses made a partial report, recommending that the credentials of D. T. Fero, F. Peabody, J. G. Saunders, and J. W. Raymond be renewed; that Brn. D. B. Oviatt and J. E. Robinson be ordained and receive credentials; and that Brn. Edgar Russell and Luther Wing receive license. It was voted to consider each name separately, and the recommendations of the committee were unanimously sustained.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 11, AT 5:30 P. M.—After the opening exercises, the minutes of the preceding meeting were read and approved.

The Committee on Credentials and Licenses made a further report, recommending that D. B. Welch, S. A. H. Lindsey, N. W. Irish, K. C. Russell, and S. Winkley receive colporter's license. The report was adopted by considering each name separately.

In behalf of the Treasurer, the Chair made the following report:—

Received during the year,	\$3,910.11
Paid out,	3,042.85
Balance on hand,	\$867.26

This report was unanimously adopted.

The Committee on Resolutions presented the following:—

Whereas, God has graciously revealed himself to us through the gift of the spirit of prophecy, and no one can disobey or ignore his voice through this means without incurring his displeasure, and, if he persist in this course, bringing ruin in the end; therefore—

Resolved, That we recommend that all our ministers faithfully set before our people everywhere the subject and importance of spiritual gifts, and urge upon them the need and benefit of making the "Testimonies to the Church" and "Spirit of Prophecy" a study in connection with the Bible.

Whereas, The Scriptures give us clearly the mind of God upon the subject of dress and adornment, showing it to be inseparably associated with practical godliness; and—

Whereas, Our gracious Heavenly Father has specifically spoken to us upon this subject through the gift of prophecy, showing that our present relation to it is such as demands prompt and thorough action; therefore—

Resolved, That we as a Conference consider it high time to take that practical stand against this growing evil of extravagant dress that shall result in our coming into speedy harmony with the word and Spirit of God; and we recommend to our ministers and people generally greater strictness in the reception of persons as church-members who are living in the violation of Scripture upon this point.

Resolved, That we consider no one worthy of church fellowship who will persistently refuse to obey the Scripture upon this subject of wearing gold, pearls, costly array, outward adorning, or ornamentation of the hair or apparel; and we earnestly urge our people to return to simplicity and plainness of dress, seeking the ornament of a meek and quiet spirit; and that those who will not do this be considered fit subjects for church censure and discipline.

The first resolution was spoken to by Elds. F. Peabody, D. B. Oviatt, and several others, and was adopted by a rising vote of all the brethren and sisters present.

The second and third were discussed by Elds. J. G. Saunders, F. Peabody, D. B. Oviatt, B. L. Whitney, J. E. Robinson, and quite a number of the brethren and sisters, and adopted by a rising vote.

Adjourned *sine die*. B. L. WHITNEY, *Pres.*
J. E. ROBINSON, *Sec.*

CONFERENCE DIRECTORY.

President, B. L. Whitney, *Rome, N. Y.*
Vice-President, D. B. Oviatt, *Wellsville, N. Y.*
Secretary, J. E. Robinson, *West Valley, N. Y.*
Treasurer, O. P. Galloway, *East Otto, N. Y.*

OHIO HEALTH AND TEMPERANCE SOCIETY.

THE first meeting of the third annual session of the Ohio Health and Temperance Society convened on the camp-ground at Delaware, Ohio, Aug. 14, 1882. Services opened with singing. Prayer by Eld. A. M. Mann. As no annual report had been prepared, the minutes of the last quarterly meeting were read.

On motion, the President appointed as Nominating Committee, W. J. Stone, Geo. W. Anglebarger, James Rowe.

The Society listened to the reading of Articles 3 and 5 of the Constitution, relating to officers and annual dues; also Article 1 of By-laws, relating to duties of officers.

Adjourned to call of Chair.

SECOND MEETING, AUG. 15, 9 A. M.—Prayer was offered by Eld. O. F. Guilford. Minutes of previous meeting read and accepted.

Eld. E. H. Gates read an interesting essay on "Tobacco," and by vote of the Society he was requested to forward it for publication in the REVIEW.

A short time was devoted to a temperance school, which was interesting, and, we trust, profitable to all.

Adjourned to call of Chair.

THIRD MEETING, AUG. 17.—Prayer by W. H. Saxby.

The Committee on Nominations reported as follows: For President, D. E. Lindsay; Secretary, E. J. Van Horn. These persons were unanimously elected.

Adjourned *sine die*. H. A. ST. JOHN, *Pres.*
M. E. GUILFORD, *Sec.*

VERMONT SABBATH-SCHOOL ASSOCIATION.

THE first meeting of the fourth annual session of the Vermont Sabbath-school Association convened on the camp-ground at Montpelier, Vt., Aug. 31, 1882, at 9 A. M. Prayer was offered by Bro. M. E. Kellogg. Twenty-one delegates were present, representing thirteen schools. The Chair appointed the following committees: On Resolutions, F. S. Porter, H. W. Pierce, Lizzie Stone; on Nominations, A. W. Barton, J. T. Colby, A. A. Cross.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 1, 9 A. M.—After the usual opening exercises, the minutes of the previous meeting were read and accepted.

The Committee on Resolutions reported the following, which was adopted:—

Whereas, God, in his providence, has been very good to us in the year that is past, and is ever willing to continue his blessings when we earnestly seek for them; therefore—

Resolved, That we will in the year to come try to make greater advancement in the Sabbath-school work in Vermont than ever before, and will try to aid the schools by attending punctually and with good lessons.

The report of the Nominating Committee was accepted, and the following-named persons were elected as officers for the ensuing year: President, H. Peebles; Secretary and Treasurer, Ann E. Smith; Executive Committee, H. Peebles, H. W. Pierce, and R. S. Owen.

Adjourned *sine die*. H. PEEBLES, *Pres.*
ANN E. SMITH, *Sec.*

PENNSYLVANIA SABBATH-SCHOOL ASSOCIATION.

THE fourth annual session of this Association was held in connection with the camp-meeting at Olean, N. Y., twenty schools being represented. The first meeting was called at 5:30 P. M., Sept. 6, 1882. After the opening exercises, and the reading of the last annual report, the President appointed the usual committees.

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

The Committee on Resolutions reported by offering the following:—

Whereas, The Sabbath-school is, when rightly improved, an efficient means for securing a knowledge of the word and will of God, and is designed to conduce to the salvation of the youth; therefore—

Resolved, That we, as parents and guardians, pledge ourselves to take that deep and growing interest in this work that will make it a blessing to ourselves, and, under God, an efficient means for the instruction and salvation of our children.

Remarks were made on this resolution by Elds. Stone, Saunders, Peabody, and others, after which it was unanimously adopted.

Eld. C. W. Stone recommended the following resolutions, which, after due consideration, were adopted by a full vote:—

Resolved, That Sections 1, 2, and 3 of our Constitution be stricken out, and that the following be substituted in their place, according to the act of the General Association, at Battle Creek, Mich., in December, 1881:—

ARTICLE III.—HOW REPRESENTED.

This Association shall be represented by all members of Sabbath-schools within its limits who may be present at any regular meeting.

Resolved, That we recommend to our various schools that efforts be made to secure a full and regular attendance of their members; but that we would not recommend the dropping of any members simply because they cannot or do not attend regularly.

The business of the session occupied two meetings, the last of which was held Sept. 7.

F. C. OVIATT, *Sec.* D. B. OVIATT, *Pres.*

—How many silent partners there are in the church who refuse to take any liability or run any risk, yet demand a handsome return for the use of their influence. They think they do the Lord a favor when they attend church and permit a denomination to count them among its adherents.

—It requires a strong, good man to say, "I was mistaken, and am sorry."

News of the Week.

SUNDAY, OCT. 1.—A train robbery occurred near Grenada, Col., last night. The passengers defended themselves with revolvers, but the robbers succeeded in getting away with \$5,500. A safe containing \$10,000 was unharmed.

—The investigation into the alleged bribery in the star-route cases is almost concluded, and the government is understood to have secured some startling evidence.

—Early yesterday morning, the famous river steamer R. E. Lee was burned 30 miles south of Vicksburg, Miss., resulting in the total destruction of boat and freight, and the loss of 20 lives.

—Two officers were killed and 30 seamen wounded by an explosion on a Russian ironclad at Odessa.

—A terrible storm in Ireland did a great amount of damage. The spires of churches were blown down, houses demolished, and shipping wrecked.

—It is estimated that the attendance to-day at the Indiana Friends' Yearly Meeting, now in session at Richmond, Ind., was not less than 15,000 or 16,000.

—Turkish laborers who had been in the service of Great Britain in Egypt, would have been prevented from entering Constantinople had it not been for the interposition of Lord Dufferin, the British Minister to Turkey.

—MONDAY, OCT. 2.—On account of the anti-Jewish riots at Pressburg, Hungary, 600 Jewish families have left that city. The Hungarian Prime Minister expresses indignation at these excesses, and pledges the whole power of the State to suppress them.

—The Chilean Government has completed arrangements for selling the Peruvian nitrate deposits at auction.

—Central America is suffering from a long-continued drought; and the ravages of a dangerous fever along the coast add to the distress of the people.

TUESDAY, OCT. 3.—Two murders in Ireland are reported in to-day's dispatches, though one of them occurred yesterday.

—Asiatic cholera is epidemic in many islands of the Malay Archipelago.

WEDNESDAY, OCT. 4.—The British army in Egypt having completed its work, the courts now commence theirs. A great many arrests have been made. Documentary evidence is in the hands of the authorities, directly implicating Arabi Pasha in the June massacres and the pillage of Alexandria.

—Alex. H. Stevens has been elected Governor of Georgia.

—The Sultan is in a hurry to have the British army leave Egypt. He says if Lord Dufferin does not answer his note inquiring when the evacuation will take place, he will appeal to the powers.

—Associate Justice Field of the United States Supreme Court, recently received through the mail an ingenious infernal machine in the shape of a daguerreotype case, which on being opened in the usual way could hardly fail to explode with fatal effect. It is believed that the machine was the device of some disappointed litigant. On its arrival, suspicion was aroused, and it was placed in a pail of water over night. It was then pried open from behind, when the deadly nature of its contents was divulged.

THURSDAY, OCT. 5.—Yellow fever is still raging at Pensacola, Fla.; 56 new cases are reported to-day.

Frank James, the notorious Missouri outlaw, has surrendered to Governor Crittenden.

—Peru is again in telegraphic communication with the United States and Europe.

—It is reported that Asiatic cholera is prevalent in a small town in French Savoy.

—FRIDAY, OCT. 6.—The bodies of 16 victims of the steamer Lee disaster have been recovered.

—Two commissions will be appointed to fix the amount of indemnity to foreigners for losses sustained during the Egyptian war.

MISCELLANEOUS.

—The public debt was reduced about \$16,000,000 during the month of September.

—Farmers in Caroline Co., Md., are suffering heavy losses from the ravages of pleuro-pneumonia among their cattle.

—It is announced that General Wolseley and Admiral Seymour will be rewarded for their success in Egypt by being raised to the peerage.

—The Sultan has ordered the immediate surrender to Greece of the frontier section which caused the recent trouble between the two countries.

—The recent floods in Southern Europe were particularly disastrous in Lombardy, Venetia, and the Tyrol. In the latter province, hundreds of wealthy land-owners were reduced to poverty.

—On the 29th of September, serious anti-Jewish riots occurred at Pressburg, Hungary, and at Blumenthal. At the former place the military were called upon to restore order, and were obstinately resisted. The city was placed under military law.

The recent census shows a population of 22,144,244 in the Austrian empire, an increase of nearly two million over the previous record.

The largest and oldest chain bridge in the world is said to be that of Kinglung, in China, where it forms a perfect road from the top of one mountain to another.

The volcano of Sheramino, in Japan, after 70 years of inaction, broke out in eruption on the 6th of August. A severe shock of earthquake was felt in Tokio and Yokohama on the 18th of the same month.

W. G. Whittaker, residing in Paschalville, a suburb of Philadelphia, has been arrested for poisoning his wife and family and a boarder—8 persons in all—by putting arsenic in the water of which tea was made. The recovery of some of the victims is doubtful.

The Utah Commission report that under the Edmunds act the names of 10,000 Mormon voters will be stricken from the poll lists. But even then the Mormon voters are in the majority, unless the Gentile women exercise the privilege of suffrage accorded to women in Utah.

Sept. 24, a frightful disaster occurred near Lancaster, Ky., to one of the special trains conveying Sell's circus. Three men were killed and 11 others injured, three of whom will not probably recover. The damage to property was great. The track was torn up over 100 yards, and the cars piled into a confused mass one upon another.

Among the recently patented articles is a ship-brake, designed to stop vessels at sea, and prevent collisions. In an actual trial on a large steamer, in Boston harbor, the brake worked admirably, bringing the ship to a standstill before she had drifted her length. The invention consists of a pair of iron shutters, like a fish's fins, which are hinged on each side of the sternpost of the vessel, and on opening at right angles to the sides, anchor the vessel on the spot.

A fire calamity of great magnitude and of a character to excite the sympathy and regret of all the world has befallen the city of Sydney, the capital of New South Wales. The great Colonial Exposition, in which was exhibited a vast collection of articles illustrating the industrial, agricultural, and mineral resources of New South Wales—an exhibition which in previous years has far surpassed our own Chicago Exposition—has been entirely destroyed by fire, with a loss of \$2,500,000.

Recent severe rainstorms in New Jersey have entailed heavy losses. Bridges, dams, and trestles have been carried off, and washouts on railroads retard travel. In some towns the water is up to the show-cases in stores, and railway cars are submerged to the windows. Many residences have been washed away, and the damage to mills and crops by the overflow is almost incalculable. Sections of New York, Connecticut, and Virginia were also visited by the devastating downpour.

A treaty suppressing the slave traffic has been recently ratified between England and the Shah of Persia. By this treaty "the Shah of Persia agrees to punish severely all Persian subjects, or foreigners amenable to Persian jurisdiction, who may be found engaging in slave traffic by sea; and to manumit and guarantee the safety and proper treatment of all slaves illegally imported—that is to say, imported by sea into his majesty's dominions—after the signature of the present convention."

Corea, having finished her sanguinary picnic, is paying the bills. The King has been reinstated by Chinese troops; while Japan, who now understands by experience the subject of money indemnities, has arranged that Corea shall pay her \$2,500,000, besides \$250,000 for the relatives of her murdered subjects. Exactly how these settlements may affect the rejected treaties is not yet clear. Since neither China nor Japan can find it much for her interest to have Corea opened directly to western commerce, doubtless they have not required any stipulations on that subject in suppressing the disorders.

The growth of Georgia is remarkable. A carefully prepared table, which has just been printed, shows that the property of the State is worth \$290,000,000. And there has been an increase of \$16,000,000 within a year, which is \$11 each to every man, woman, and child in the State. Year before last it gained \$14,000,000. These figures show how the South is flourishing in spite of many drawbacks. Georgia is a good State to root a family in. There is a grand chance of growth there. The revenues of the State are already more than ample for her expenses. Year after year the increase increases, while year after year the debt is decreased and the interest account lowered. A few years ago the tax rate was lowered nearly one-half. Still there is an annual surplus and a constantly growing credit on the books.

A sensation has been produced in Austro-Hungary by the discovery at Kalinovitsh, in Herzegovina, of authentic documents throwing an unexpected light on the Herzegovinian insurrection. The papers, which were left behind by fugitive insurgents, prove beyond a doubt that the intellectual leaders of the insurrection are not only to be sought, as was always supposed, in the camp of the Servian "Committee of Action" at Belgrade, and the Slav branch committee at Moscow, but also in the immediate circle of Prince Nikita of Montenegro. It appears that the chief dignitaries of the principality have been acting the part of conspirators against Austria. Thus, the son of an influential Senator, who was sent, at the request of the Austrian Colonel Thommel to remonstrate with the insurgents who had sought refuge in Montenegro, really improved the opportunity to fan the spirit of rebellion among them.

Obituary Notices.

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

KENNETT.—Died at Rich Hill, Mo., Sept. 14, 1882, after an illness of two weeks, little Willie, son of W. O. and Naomi Kennett, aged two years, four months, and eight days. May the bereaved parents so live that they may meet their little lamb in the kingdom of God.

We fondly loved him, yet the summons came, And now with saddened hearts we speak his name. The vacant chair, the little waiting bed, Too plainly say, Your Willie dear is dead.

SARAH LOONEY.

ANDREWS.—Died of chronic diarrhea, at Emporia, Kan., Sept. 25, 1882, Ira Andrews, aged sixty-nine years, eight months, and twenty-one days. Sept. 24, we found Bro. Andrews in a sinking condition. All that we could do for him was to make him comfortable and to speak of the life to come. We regret that we are not able to furnish a brief synopsis of his life; but we understand he has been a Sabbath-keeper many years. He gave every evidence of the Christian's death. We prayed and read with him; then with a calmness seldom witnessed in death, he peacefully fell asleep in Jesus. Circumstances were such that it was deemed best to have no funeral.

T. H. GIBBS.

TOOLE.—Died at Fairhaven, Stearns Co., Minn., Sept. 17, 1882, S. B. Toole, in the fifty-ninth year of his age. Bro. Toole was converted about the age of twenty, and for a long time belonged to the M. E. church. He embraced the doctrines held by S. D. Adventists about six years ago. He suffered much pain during his sickness, but bore it with patience. During the last few days of his life, his desire was to be laid away, that he might rest from his pains. He died in the blessed hope of coming up in the first resurrection. He leaves a wife, children, and grandchildren. While they mourn, he rests; but only a little while, and the Lifegiver will appear, and all that are in their graves shall hear his voice, and come forth. The funeral services were held at the Baptist church. Discourse by the writer from Job 14: 14.

M. H. GREGORY.

GELOTTE.—Died, in Battle Creek, Oct. 5, 1882, of acute gastritis and peritonitis, Clas J. Gelotte, aged twenty-nine years. Bro. Gelotte was employed in the REVIEW AND HERALD Office, and was a capable and efficient workman in the foreign department, understanding typesetting in Swedish, Danish and German. He attended the Lansing camp-meeting, returning on Monday noon to his work in the Office, and was taken ill on leaving for his boarding place Monday night. His room-mate being absent, and the family being away at the camp-meeting, he did not receive the care that the case demanded, and a physician was not called until the disease had made such progress as to finally terminate fatally. He leaves a father, mother, and younger brother in New Sweden, Me., who were unable to be present at the funeral, which was held in the Tabernacle, Sabbath, Oct. 7, in the presence of a large concourse of people. Remarks by the writer from Rom. 11: 33.

WM. C. GAGE.

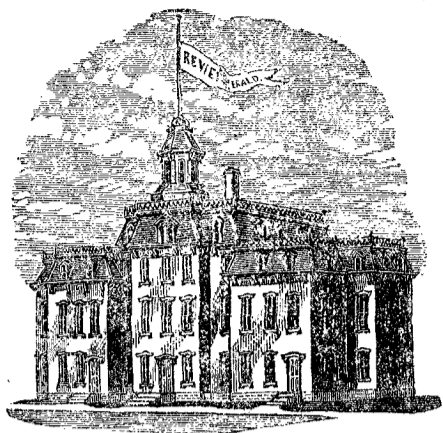
DICKSON.—Died at his residence in Compromise, Ill., Sept. 10, 1882, of typhoid fever, James L. Dickson, aged thirty years, eleven months, and five days. Brother Dickson was a licentiate of the S. D. A. Conference of Illinois. On account of ill health he did not labor much from home, but he was an active worker in the neighborhood where he lived. He took a deep interest in the T. and M. work and the Sabbath-school. He had a standing appointment every two weeks at the school-house where he taught the public school for several years. He was also an efficient helper in the Sunday-school. The following notice from the Superintendent, which was read at the funeral, shows in what esteem he was held by the school: "We will have special services at our Sunday-school next Sunday afternoon in memory of Bro. J. L. Dickson as an officer, teacher, and efficient helper in our Sunday-school." Bro. D. was very patient during his sickness, which lasted about three weeks. He remarked near the close, "What a blessed sickness this is!" He was buried by the side of his daughter, a sweet little girl of three years, who died last May. There being none of our ministers present at the time of her death, the sermon was postponed till just a few days before the father was taken sick. Our brother leaves a wife and one child, with many relatives and kind friends to mourn their loss. Sermon by the writer from 1 Thess. 4: 18.

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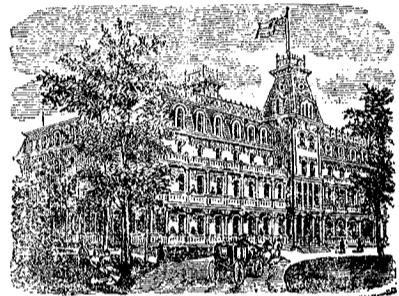
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Table with columns for WESTWARD, STATIONS, and EASTWARD, listing train times and routes between Chicago and Grand Trunk.

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

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