

Advent Review

AND SABBATH HERALD.

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

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THE HOLY SPIRIT.

BY C. C. LEWIS.

"Take not thy Holy Spirit from me." Ps. 51:11.

FROM above thou dost come to the soul stained with sin,
And before thee that stain fades away;
Till at last, where the darkness of night had once been,
There is now seen the brightness of day.

Every thought, by thine aid, is now brought into tune
With the harmony sweet, sung above;
And our hearts, full of peace as a morning in June,
Are proclaiming the praise of God's love.

Oh, who would not ever be living like this,
Cleansed from sin, free from motives impure?
Is there aught can compare with this sweet, perfect bliss?
To enjoy it all things I'll endure.

O, this wonderful gift, we are told in his book,
God would freely bestow on us all!
Then to thee, our dear Father in Heaven, we look,
That thy blessing upon us may fall.

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.

SEPARATION FROM THE WORLD.

BY MRS. E. G. WHITE.

JOHN the Baptist was a man filled with the Holy Ghost from his birth. If any one could remain unaffected by the corrupting influences of the age in which he lived, it was surely he. Yet he did not venture to trust his own strength; he separated himself from his friends and relatives, that his natural affections might not prove a snare to him. He would not place himself unnecessarily in the way of temptation, nor where the luxuries, or even the conveniences of life would lead him to indulge in ease or gratify his appetite, and thus lessen his physical and mental strength. By such a course the important mission which he came to fill would have failed of its accomplishment.

He subjected himself to a life of privation and solitude in the wilds, where he could preserve a sacred sense of the majesty of God by studying his great book of nature, and thus become acquainted with his character as manifested in his wonderful works. It was an atmosphere calculated to perfect moral culture, and keep the fear of the Lord continually before him. John, the forerunner of Christ, did not expose himself to evil conversation and the corrupting influences of the world. He feared its effects upon his conscience, that sin might not appear to him so ex-

ceedingly sinful. He chose rather to have his home in the wilderness, where his senses would not be perverted by his surroundings. We should learn a lesson from this example of one whom Christ honored, and of whom he said, Among those born of women there are none greater than John the Baptist.

The first thirty years of our Saviour's life was passed in retirement. Ministering angels waited upon the Lord of life, as he walked side by side with the peasants and laborers among the hills of Nazareth, unrecognized and unhonored. These high examples should teach us to avoid evil influences, and shun the society of those who do not live aright. We should not flatter ourselves that we are too strong for such influences to affect us, but we should, in humility, guard ourselves from danger.

Lot chose Sodom for his home because he saw advantages to be gained there from a worldly point of view. But after he had established himself, and grown rich in earthly treasure, he was convinced that he had made a mistake in not taking into consideration the moral standing of the community in which he was to make his home.

The dwellers in Sodom were corrupt; vile conversation greeted his ears daily, and his righteous soul was vexed by the violence and crime which he was powerless to prevent. His children were becoming like these wicked people; for association with them had perverted their morals. Taking all these things into consideration, the worldly riches he had gained seemed small, not worth the price he had paid for them. His family connections were extensive, his children having married among the Sodomites.

The Lord's anger was finally kindled against the wicked inhabitants of the city. The angels of God visited Sodom to bring forth Lot, that he should not perish in the overthrow of the city. They bade him bring his family, his wife, and the sons and daughters who had married in wicked Sodom, and they told him to flee from the place; "for," said the angels, "we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it."

And Lot went out and warned his children. He repeated the words of the angel, "Up, get thee out of this place, for the Lord will destroy this city!" But he seemed to his sons-in-law as one who mocked. And the daughters were influenced by their husbands. They were well enough off where they were. They had great possessions, and could not believe it possible that beautiful Sodom, in a rich and fertile country, would be destroyed by the wrath of a sin-avenging God.

Lot returned sorrowfully to the angels, and repeated the story of his failure. Then the angels commanded him to arise, and take his wife, and the two daughters who were yet in his house, and leave the city. But Lot was sad; the thought of leaving his children and his wife, for she refused to go without them, almost broke his heart. They would all have perished in the terrible ruin of Sodom, had not the Lord, in his great mercy, sent his angels to the rescue.

Lot was paralyzed by the great calamity about to occur; he was stupefied with grief at the thought of leaving all that he held dear on earth. But as he lingered, the angels of God laid hold upon his hand, and the hands of his wife and

two daughters, and brought them out of the city, and charged them to flee for their lives, neither to look behind them, nor to stay upon all the plain, but to escape to the mountains. How reluctant was Lot to obey the angel, and go as far as possible from corrupt Sodom, appointed to utter destruction.

Lot pleaded to remain; he distrusted God. Living in the wicked city had weakened his faith and confidence in the justice of the Lord. He pleaded that he could not do as he was required, lest some evil should overtake him, and he should die. Angels were sent on a special mission to save the lives of Lot and his family, but he had so long been surrounded by corrupting influences that his sensibilities were blunted, and he could not discern the works of God and his purposes; he could not trust himself in his hands to do his bidding. He was continually pleading for himself, and this unbelief caused the destruction of his wife.

She looked back to Sodom, murmuring against the dealings of God, and was changed to a pillar of salt, that she might stand as a warning to all those who disregard the special mercies and providences of Heaven. After this terrible retribution, Lot no longer dared to linger by the way, but fled into the mountains, according to the directions of the angels. The sinful conduct of his daughters after leaving Sodom was the result of wicked associations while there. The sense of right and wrong was confused in their minds, and sin did not appear as sin to them.

The case of Lot should be a warning to all those who wish to live a godly life, to separate themselves from all influences calculated to lead them away from God.

Ancient Israel was especially directed by God to be and remain a people separate from all other nations. They were not to witness the idolatry of those about them, lest their own hearts should be corrupted, lest familiarity with ungodly practices should make them appear less wicked in their eyes. Few realize their own weakness, and that the natural sinfulness of the human heart often paralyzes our noblest endeavors.

The baleful influence of sin poisons the life of the soul. Our only safety is in separation from those who live in its darkness. The Lord has enjoined upon us to come out from among them and be separate, and to touch not the unclean thing, and he will receive us and will be a Father unto us, and we shall be his sons and daughters. If we wish to be adopted into the family of God, children of the Heavenly King, we must comply with his conditions; we must come out from the world, and stand as a peculiar people before the Lord, obeying his precepts and serving him.

It is no small matter for a family in an unbelieving community to stand as representatives for Jesus, keeping God's law. We are required to be living epistles, known and read of all men. This position involves fearful responsibilities. In order to live in the light, we must come where the light shines. It is not well for the people of God to lose the privilege of associating with those of like faith with themselves; for the truth loses its importance in their minds, their hearts cease to be enlightened and vivified by its sanctifying influence, and they lose spirituality. They are not strengthened by the words of the living preacher. Worldly thoughts and worldly

enterprises are continually exercising their minds to the exclusion of spiritual subjects.

The faith of most Christians will waver if they constantly neglect to meet together for conference and prayer. If it were impossible for them to enjoy such religious privileges, then God would send light direct from Heaven by his angels, to animate, to cheer, and to bless his scattered people. But he does not propose to work a miracle to sustain the faith of his children. They are required to love the truth enough to make some effort to secure the privileges and blessings vouchsafed them of God.

Many devote nearly all their time to their own temporal interests and pleasures, and grudge the time spent and expense involved in going a distance from their homes to meet with a company gathered together in the name of the Lord. The word of God defines covetousness as idolatry; then how many idolaters are there, even among those who profess to be the followers of Christ.

It is required that we meet together and bear testimony to the truth. The angel of God said:—

“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. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him.”

It will pay, then, to improve the privileges within our reach, and even at some sacrifice, to assemble with those who fear God and speak for him. For he is represented as hearkening to those testimonies, while angels write them in a book. God will remember those who have met together and thought upon his name, and he will spare them from the great conflagration. They will be as precious jewels in his sight, when his wrath shall fall on the shelterless head of the sinner.

Said our Saviour, in his last prayer for his disciples, “I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world.” And, looking forward to the future life, he prays for these chosen and faithful ones, “that they may be with me where I am, that they may behold my glory.” It is not a vain thing to serve God. There is a priceless reward for those who, keeping themselves “unspotted from the world,” devote their life to the service of their Creator.

“DIALOGUES OF DEVILS.”

BY ELD. GEO. I. BUTLER.

(Concluded.)

LAST week we gave an extract descriptive of Satan's glasses, “Prejudice” and “False Reasoning,” and of their effect in producing discord among mankind. Discordans was invited by his fellow-demons to give some historical instances of their use.

“The first instance I remember,” he replied, “was the case of Cain and Abel. As for Abel, you know he was a rebel against our government, enlisted under the banner of Immanuel, and bore arms against the monarch of darkness, to whom trusty Cain was firmly attached. Abel was well acquainted with the acceptable atonement then to be made by Jesus of Nazareth, and had respect to it in all the services he offered to Deity; his sacrifices and services were therefore the fruits of faith, and consequently acceptable to God, whom he served.

“On the other hand, our friend Cain had no respect to the mediation of Immanuel, but considered his services as well-deserving acceptance with Deity in virtue of their intrinsic excellence. Of course, both him and his services were rejected; for you know whatever is not of faith is sin, and consequently detestable to the Almighty. Abel offered his sacrifice, and Cain presented his gift, the one in faith, and the other without faith; the result was that Abel was accepted, and Cain rejected.

“As soon as I was aware of this, and saw discontent visible upon his countenance, I went up to Cain, and began to ply him with my instrument. ‘Let my lord Cain,’ said I, ‘try his brother's conduct in this faithful mirror.’ Accordingly, he viewed it; and as he viewed, he said, ‘Ah! now I see how it is. He knew that a lamb or kid would be more acceptable to God than corn; he would not inform me, I suppose lest I should share in the blessing. Is this acting the part of a brother? I now see through all his pretended love, his whining advice, and hypocritical cant.’

“This wrought just as I would have had it. Then I desired him to view himself with my telescope, which he did, and thus exclaimed: ‘Why! I am a thousand times better than my brother Abel! I have as much righteousness in my one hand as he has in his whole person.’ Said I, ‘Now take a full view of your brother with this glass.’ He did; and as he looked, he said, ‘My brother is the most contemptible creature I ever beheld. I wonder not now to hear him complain of his unworthiness, as he does in his whining way.’ ‘Look again,’ I said. Then Cain said, ‘Why, Abel is so swelled with pride he cannot contain himself.’ ‘Look further,’ said I. ‘Aye,’ replied he, ‘I see what he aims at. He thinks I shall be his servant, and no longer his superior as elder brother.’

“You know it is usual for my worthy friends, Envy, Revenge, and Cruelty, to follow me in most of my enterprises. It so fell out at this time that those three diabolians were present. But none of them attempted to speak a word till Cain viewed his brother with my instruments, in a light the most disadvantageous to him it could be. But Cain having obtained this view of Abel, up comes Envy, and thus addresses him. ‘Friend, I am heartily sorry for your disgrace, and am grieved when I observe to you that it is my opinion you will never be able to endure your brother's greatness and prosperity. Now he is accepted, and you are rejected. I am much mistaken if his ambition ceases to operate till he enslaves you entirely under his yoke. I much fear this is what he aims at. Now, my friend, as you are the elder born, it is but reasonable that you should be ruler. But for the elder to be subject to the younger, is what I would advise you never to submit to.’

“Then said Revenge, ‘If honest Cain will be ruled by me, he will make himself amends for all the grief he has sustained.’ To whom Cain replied, ‘I pray thee, thou sweet spirit, which way shall I do it? Shall I burn his tents or destroy his flocks? What shall I do to make myself amends?’ ‘Do?’ said Crudelis; ‘what shall you do? Knock him on the head at once.’ ‘Else,’ said Envy, ‘he will be an eye-sore to you all the days of your life.’

“Thus the matter was determined, and accordingly Cain took an opportunity one day to murder him. In this instance Abel's virtue and faith were considered as vicious craftiness, his sincere aiming at the glory of God and his self-denial were by my inverting instrument interpreted to be pride and ambition. Deluded Cain revenged himself not according to reality, but according to his own jealous, suspicious, and groundless surmises.

“There is no possibility of maintaining strife and contention but by inspiring one man with mistaken notions of another, and each with a good opinion of himself. This is the spring of all contention.

“You must know it is always more pleasure to me to stir up discord among the good and virtuous than among any other people whatever, although, by the way, it is always more irrational in them to quarrel with one another than for those who are strangers to equal privileges. Yet such is my dexterity that whilst they are in this world I can very often make them behave to one another more like enemies than friends and brethren.”

The next case introduced illustrating his power of distraction is the case of Joseph. Young Joseph, son of deceased Rachel, was his father's favorite; and the fond patriarch, to evi-

dence his distinguishing regard for him, clothed him in a garment of many colors. This badge of affection sat very uneasy on the mind of his brethren, who, to a man, resolved to teach future parents the folly of partiality toward their children, yet had prudence enough to bridle their resentment till a favorable opportunity should offer. It was not many years before an opportunity offered; for Joseph had a dream, divinely inspired, of which I made very suitable improvement. He dreamed that he and his brethren were all reaping together in the field, and lo! ere he was aware his sheaf stood upright in the midst, and all his brethren's sheaves stood round and made obeisance to it.

“Young Joseph, suspecting no harm in his simplicity, told his dream to his brethren. Not long after, he dreamed that the sun, moon, and eleven stars made obeisance to him; and in the same simplicity of heart told his brethren this dream also, never once suspecting that they would comment upon it to his injury.

“At this time I happened to make a visit to them, and having the matter without reserve laid before me, I requested them to examine it with my instrument, as you know I am never backward when there is any hope of business. As they examined it, they were unanimously of the opinion that the haughty boy was but too sensible of his father's over-estimate for him. ‘Vain youth,’ said they, ‘he can think of nothing but being lord over his brethren. It is evident from his repeated dreams that his mind runs upon it through the day; for what people ruminate in the day, they are apt to dream of at night.’ Such was the sense my mirror gave of the affair.

“Then said I, ‘Gentlemen, be pleased to survey the matter with the telescope,’ meaning Prejudice. They did so, and said, ‘Did ever anybody see such a haughty and presumptuous youth as this stripling brother of ours is? It may be the ambitious young wretch feigned his dreams the more easily to introduce his supremacy! He be our lord! Must he? His pride is boundless. It is not enough that he hopes to lord it over his brethren, but his old father must, it seems, make obeisance to his arrogance.’

“I now called on my brother Revenge to appear, to whom I willed them to make their case known. This they did; and he, without hesitation, as you know he is a ready-witted spirit, gave them his advice. ‘Gentlemen,’ said he, ‘the fact is evident, but why do you perplex yourselves? You have it in your power to prevent his aggrandizement. Yonder he comes, and here is a pit hard by; drown him in it, and see what becomes of his dreams.’ ‘By all means,’ said Envy; ‘for you see the old man is so doatingly fond of him that he is ready to take his dreams to be divinely inspired; and the more foolishly the youth can dream, the fonder his father is of him; so that now if Joseph is well, he cares little what becomes of the rest of his children.’

“The sons of Jacob in part followed our advice. They cast Joseph into the pit, which happened to be dry. But the angel of compassion wrought so upon them that they spared his life, and sold him to a band of Ishmaelites, who were to take care to dispose of him in a foreign market, far enough from home. So you see it was by the help of my incomparable instruments that Joseph was separated from his brethren.”

PRACTICING RELIGION.

GIVING up sinful practices or pleasures—or even questionable ones—is not enough. Such negative religion will not last long, or avail much. Genuine piety is a positive thing; it is doing right, it is keeping God's commandments. Pulling up weeds does not make a garden in the bright May days. Mellowing the earth, and dropping the seeds, and setting out the young plants, is the only substantial way to do it. When the soil is busy in growing vegetables and flowers, there is little space left for weeds. Less than half of our religion depends on the “thou shalt not's.” Christ did not say to Matthew, “Thou shalt stay here at the toll-booth, and try to

keep out of cheating and other evil practices of the publicans." He said, "Follow me," and then Matthew goes at once into a new line of conduct and a new life.—*Selected.*

FAITH'S FORTITUDE.

With but a sail and bank of fragile oars,
And only stars to guide their aimless aim,
The ancient Northmen crossed the seas, and came
Triumphant to our sunny unknown shores.
It was the legends of these dauntless rowers—
Vague legends, giving no man place or name—
Which kindled in Columbus' breast, like flame,
His dream of western lands of boundless stores.
Such ocean lies around our little life,
Trackless, and deeper than our fathoms run;
We, brave, launch out, and steer by sails or sun;
Of fiercest storms we take the brunt and strife;
To later voyagers our wrecks are rife.
With good long after all our pain is done.

The ignorant Sepoy soldiers, when they saw
The pontoon bridges tossing frail and light
Upon deep waters rushing swift and white,
Marched on them, tranquil, with no doubting awe;
Their faith and fine obedience had no flaw.
But, halting, terror-stricken at the sight,
The elephants, immovable from fright,
Refused to cross. By dull material law
Their clumsy instinct reckoned and was bound.
They would not trust what they had never tried.
So faith, to calm obedience allied,
Transports our souls triumphant over ground
Where reason halts; across abysses wide
And deep, which reason cannot span nor sound.

Our selfish hearts rebel and chafe at this,
And take a specious refuge in pretense
Of comprehending God's omnipotence;
Our one sure safety we reject and miss,
When once we make our good the test of his.
His final ends surpass our feeble sense;
His plan is greater than our preference;
Who told us we had any right to bliss?
Our tears are but our arrogant conceit.
Two things that grow, and yield the sweetest sweet,
The lofty cocoa-palm, and sugar-cane,
As well on waters salt as on fresh rain
Will thrive, and in their sap and fruit complete,
No lurking taste of bitter will remain.

—*The Century.*

PRACTICAL THOUGHTS.

BY ELD. D. T. BOURDEAU.

A TEST OF SPIRITUAL ADVANCEMENT.

AS one of the tests by which we may know whether we are really making progress in the Christian life, let us ask ourselves the following questions: What are my exercises of mind when my motives, words, and actions are misinterpreted, and ingratitude, calumny, and abuse are heaped upon me by some whose well-being I have had at heart, and upon whom I have conferred favors? Do I feel annoyed, sensitive, mortified, at such a course? Does it arouse in me undue feelings of self-justification, and a disposition to hold those who have injured me in as unfavorable a light as possible, and to withdraw from them feelings of pity and mercy, and a helping hand? If such is the case, surely self is not wholly dead in me, and I do not possess and exemplify the meekness, long-suffering, and mercy of my Saviour, "who when he was reviled, reviled not again," who prayed for his murderers, and has extended salvation to, and borne long with, those who had slighted, insulted, despised, and hated him.

Unless we have the mind of Jesus in this respect, how can we expect to apply to ourselves the following blessings? "Blessed are the merciful; for they shall obtain mercy." "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in Heaven; for so persecuted they the prophets which were before you." Matt. 5:7, 11, 12.

JUST WHERE TO DO MISSIONARY WORK.

Is the simple fact that we are situated where moral defects in others are apparent, and inconveniences and unpleasant things are to be met, sufficient grounds for giving way to feelings of unrest, and to desires to be placed under easier circumstances, where we can have more enjoyment, and be freer from trials? I think not. It may be that the situation here described is the very one in which Providence designed we

should do missionary work. When we get among the angels and the redeemed—among sinless beings—then missionary work will have ceased. It is while we are associated with imperfect beings that we are to form characters for the immortal state, not by being shut up to ourselves, and seeking for an easy time, but by denying ourselves, by seeking to glorify God and to do others good, helping to raise them from a state of sin and degradation to a state of purity in which they shall shine forth through every moral excellence.

If Christ had sought for an easy time, and for a position securing to him freedom from suffering and trials, he never would have come among men to save them. And can we expect to be saved while shunning suffering and self-denial? We might better be learning and overcoming the defects of our own characters, while associating with others and passing through trials. Unless we do this, we shall be uneasy and unhappy in any situation.

Upon solemn and prayerful self-examination, we may find that the first cause of this uneasiness and unhappiness is in ourselves. If we are right ourselves, our peace will be like a river, whatever course others may pursue toward us. This is our privilege. The grace of God is sufficient for all our trials. God has appointed us trials for our purification. We may make these more bitter by murmuring and repining. We may also make it necessary for God to add to our trials, because we are slow to learn the lessons he would teach us. Why not learn these lessons in the situation where his providence has placed us? Why not count it all joy when we fall into divers temptations, and learn to glory in tribulation, in view of the blessed results it will help to work out for us? Rom. 5:3-5; James 1:1. Then we shall have the grace that sustained the martyrs, and shall be prepared for any emergency, even to glorify God in the fires, and to joyfully lay down our lives for the furtherance of his blessed cause, if it be his will. Then our light afflictions, which are but for a moment, will appear very insignificant when compared with the glory that is so soon to be revealed.

If we continually seek for enjoyment, we shall have no real happiness; for God cannot bless us in our selfishness. If we harbor an uneasiness to be free from trials, we shall fail to know ourselves, and shall not be purified, made white, and tried, but shall be found full of spots when the Master comes in to see who has on the wedding garment, and shall be bound hand and foot, and cast into outer darkness, where shall be weeping and gnashing of teeth.

We must cheerfully bear the cross before wearing the crown, and must suffer with Christ, if we would reign with him.

(To be continued.)

PLAN FOR BIBLE-READING.

FOR many years I have read the Bible in course once a year. I adopted at first the old plan of reading three chapters daily, and five on Sunday, but never liked it because the daily portions were so unequal. For the third time I am now following a different plan, which pleases me very much.

The minion edition of the American Bible Society's Bible contains three and a half times as many pages as there are days in a year. Noticing this, I determined to read three and a half pages daily, that is, three pages and a column, there being two columns to a page. The natural division of subjects often falls a little before or after the end of a column, and I govern the amount of my reading by that, and find that it is seldom a complete subject is not embraced very nearly within the ground I propose daily to cover.

I begin at Genesis, and read each day two pages and a column there, and one page in the Psalms till I finish the 119th, and then read one page daily in the New Testament till the end of the year, continuing to read two and a half in the Old, till both are finished as the year ends,

and I am ready to begin again. In this way I secure daily variety in my reading.

This plan, substantially, can be adopted in reading a Bible with a different number of pages, by portioning out the number to be read in a week or a month, and marking out the amount to be daily read accordingly. A little thought and care will enable any one to read about one three hundred and sixty-fifth part of the word of God every day of his life. The New Testament contains about one-quarter of the whole, and one-quarter of one's daily reading should be in that, unless, as I do, one chooses instead to read part of the year in the Psalms.

In reading the New Testament, I am now using Westcott and Hort's Greek text, and comparing it word for word with the so-called "received text" from which our revised version was made. It is a great satisfaction to see for myself that though the variations are so numerous, it is rare to meet one that affects the sense.

I find the American Tract Society's Family Bible notes on the prophecies very helpful, and do not know anything in equal compass that is more satisfactory.

Nothing would tempt me to give up this annual reading of the Scriptures in course. Never did they seem to me so wonderful, so glorious, so deep, so precious, as since I have thus read them. Never have I loved the Book so much, or found its meaning so clear. I find it is in very deed its own interpreter, as I had often heard others say.—*Rev. L. H. Temple, in Christian Weekly.*

MAKE THE BEST OF THINGS.

THIS world is no paradise. In its best estate it is a sin-cursed habitation for a fallen race. Men are not angels; they are frail, and full of faults and failings. Every heart has its own burden, and knows its own bitterness; and every life has its own trials, discomforts, and afflictions. Under these circumstances, how important it is that we learn to *make the best of things!* Sin would make even paradise desolate; and strife and bitterness would rob Heaven itself of joy and light; and so there is no spot on earth so fair, there are no circumstances or surroundings so delightful, but all can be darkened and poisoned by the presence of sin and wrongdoing.

Our peace is largely in our own hands. If we would love life and see good days, we must refrain our tongues from evil and our lips that they speak no guile; we must watch against rashness of speech and hastiness of action; we must be tender-hearted, sympathetic, pitiful, and compassionate. We are none of us so strong or so brave, that we do not at times need the help and pity of those around us. And on every hand there are bleeding, quivering, desolate hearts, into which we may, if we will, pour the oil of joy and consolation. But how sad it would be if, neglecting such opportunities, we should heap sorrow upon sorrow, and affliction upon affliction! What a privilege to pass through this world, scattering sunshine on darkened paths, and ministering comfort to sad and desolate lives; but how terrible to go through the world causing sorrow, adding bitterness to the cups of those around us, and making the world more dark and sorrowful by our presence.

Let us try to make the best of our surroundings, and by patience, long-suffering, and charity, scatter showers of blessing all along our way, thus making the world brighter while we are in it, and better for our having passed through it. Our work may be unnoticed, unappreciated, unrewarded in this world, but He who remembers the cup of cold water, given in the disciple's name, will not forget us, if we persevere in well-doing to the end.—*The Christian.*

—God, who in his mercy gives the flowers each summer to his world, leaves no life to be all winter; but as he "sends rain on the just and on the unjust," so to every one there comes some help when it is most needed,—some color, some blossom of happiness or of hope.

A NIGHT WATCH.

SLOWLY the silver twilight sailed
Beyond the purple bars;
And now the lonely lakelet holds
Its mirror to the stars.

All round the wood-encompassed shore
No insect song, no breeze;
No ripple on the gloomy lake,
No murmur in the trees.

Far down the dim reflected heaven's
Suffusing atmosphere,
Orion drops his fiery darts,
Great Jupiter his spear.

Along the darkly wooded cape
Black cliffs of shadow lie;
The near oaks rear their antlered tops
Against the solemn sky.

Above the quiet leafless boughs
The slow stars drift, and soon,
Behind its fringe of pines, the east
Will brighten with the moon.

There reigns throughout the universe
A stillness as of death;
The world's great heart has ceased to beat,
Creation holds its breath.

Swift orb, whose passing leaves no wake,
Whose axles never burn,
How fast you cleave the trackless blue,
How noiselessly they turn!

By day, by night, through boundless space,
The unresisting planet rolls
With all her oceans, lands, and climes,
And all her freight of souls.

I listen till the silence roars:
What is the sound I hear?
The thunder of the parted heavens,
The rushing of the sphere!

Each moment from our place we speed,
And come to it no more;
Infinity behind us lies,
Infinity before.

Man has no fixed abiding place;
Through pathless deeps we roam;
This native soil, this steadfast earth,
Is but a wandering home.

As evermore the whirling ball
Along its orbit flies,
Still evermore the sun leads on
To yet remoter skies.

Even while I pause to ponder it,
With headlong, silent force,
The orb has sped a thousand leagues
Upon her fearful course.

O voyager on the driving ship,
Where is thy destined shore?
Eternity behind thee lies,
Eternity before!

—J. T. Troubridge, in *Youth's Companion*.

OUR PERILS.

BY MRS. M. E. STEWARD.

PAUL, in 2 Tim. 3:1-5, thus describes the spiritual condition of men just prior to the second advent of our Lord: "This know also, that in the last days perilous times shall come." After having in the preceding chapter referred to some who believed not the truth, in this chapter he notices those "having a form of godliness, but denying the power thereof," and says, "From these also turn away."—*Revised Edition*. Who have so complete a "form of godliness" as those who profess to keep all the law of God? After having turned from such as do not profess the truth, where is the greatest danger of the church, if not from evils within herself? Can it be that the heinous crimes Paul mentions are among us, dear brethren and sisters? Alas, have we not many times, and lately also, been reproved for these very things? Do we not well most carefully to examine ourselves?

"Men shall be lovers of their own selves." Is self quite dead and hid away, so that we love our neighbor equally well, while we live for Christ alone? How appropriate to place this sin first, as the parent, or foundation, of all the rest.

"Covetous." Covetousness is the eldest offspring of selfishness; it is "idolatry" (Col. 3:5), because it prevents giving the whole heart to God.

"Boasters." We are a nation of boasters; we are not backward in proclaiming our national prosperity, wealth, enterprise, and superiority in

many respects; while, like the scribes and Pharisees we are within "full of hypocrisy and iniquity"—rotten at the core. The spirit of boasting seems to have so possessed the universal mind that the exception is almost as noticeable as it is gratifying. We see it in all the common advertisements; it portrays scenes and events so as to make the most of them. If we have nothing good to say of ourselves, we love to speak of the good deeds of our friends, glorying that they are our friends. How much of this spirit has that church which says, "I am rich and increased with goods, and have need of nothing"? God loves a "meek and quiet spirit," and says it is in his sight of "great price."

"Proud." (Haughty.—*Revised Edition*.) Oh, the scornful pride of birth, of wealth, and of talent! Is the remnant clear of this pride of position? Is a poor or ignorant brother or sister equally honored and favored with an influential one, so that this foolish, wicked pride has not given the heart-ache to one of God's little ones? Says Jesus, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40. Remember that "those members of the body which seem to be more feeble are necessary," and God would have us give, as he has, "more abundant honor to that part which lacked." 1 Cor. 12:21-25.

Carefully pass down through the list of sins spoken of here in Timothy. These are the very things which under "the most artful and secret" culture of the mighty foe will grow entirely beyond man's control. The covetous, unless converted, will be irresistibly tempted to dishonesty. Crimes at which he would stand aghast to-day, he can ere long unhesitatingly commit; those who find delight in censuring others will be so hardened as to ignore all natural and social obligations, and will riot in jealousy and hatred of all that is good. Such an idolatry of man will take possession of the soul that but few will remain true to virtue and purity. A fierce spirit of recklessness will push on the poor, sinful captive of Satan to commit all manner of wickedness.

And all this pressure of evil will certainly be brought to bear against God's true church. Who will be able to stand? It was when Eve had disobeyed God, and separated from her husband, that she yielded to the grand temptation which ruined the world. So, now, if we separate from God by any means, we are liable to fall into some fearful sin, and probably this fall will be final. Its greatness will bring such discouragement that we can never rally again. To make sure work, the enemy crowds upon us the cares of the world to cheat us out of all time to reflect and prepare for Heaven; and that we may not realize our condition, he leads into "surfeiting" to make our higher faculties stupid and unimpressible, while the animal propensities are unduly excited.

As a people, it is possible for us to commit the sin against the Holy Ghost which "hath never forgiveness." Mark 3:29; Heb. 6:4-9. We have been wonderfully enlightened; the "word of God" has indeed been "good" to our taste. Some of us have received rich blessings from above. Our souls have been brought into such close communion with Jesus that we have "tasted of the heavenly gift" and "the powers of the world to come." Should we now, with all our knowledge and experience, fall away, denying in our lives the power of Christ to save us, we "crucify the Son of God afresh, and put him to an open shame" by thus turning him out of our hearts and disowning his converting grace. There is no other way to renew us to repentance; for God has but one plan of salvation. If we reject this, we place ourselves beyond his reach, while we sum up in our sin against the Holy Ghost the most aggravated crimes in the sight of God of which the heart is capable,—pride, presumption, base ingratitude,—all put against the infinite sacrifice made for us and all the means employed in our salvation.

Satan tried hard during the twelve hundred and sixty years of papal supremacy to exterminate the church of God; being defeated in this

purpose, he immediately looked forward and began to prepare for a second great and final attack upon the last church. "The dragon was wroth with the woman, and went away to make war with the rest of her seed." Rev. 12:17.—*Revised Edition*. He knows, in accordance with the advice of Balaam to Balak, that the surest way to effect the destruction of God's people is to lead them into sin; and hence the "flood" of corruption, of skepticism, or of discouragement that he brings to bear upon them.

We can help each other. Paul says to his brethren, "Comfort yourselves together, and edify one another, even as also ye do." It seems that the apostle addressed a particular class of his brethren, those who should not be in darkness that that day should overtake them as a thief. 1 Thess. 5:4. (Did Paul look down here, and see the help our social meetings are to us, and our private seasons of spiritual intercourse, when our hearts are comforted and strengthened?)

The ministers of God are appointed to teach and admonish us. 1 Thess. 5:12.

God's word is designed to be a great help to us. Hear Paul to Timothy: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." But the Scriptures can do nothing for us unless we study and obey them. Many skeptics have read the Bible a great deal without being benefited by it. So a thirsty man may carry a pitcher of water all day, and never be relieved of thirst unless he drinks of the water. One must taste before he can see that the Lord is good. Without the Holy Spirit to convince and move the heart, the Word is a dead letter to us.

But this precious gift God has promised to those who ask him. Its work is to "convince [margin] of sin and of righteousness, and of judgment," to "guide into all truth," to comfort the afflicted (John 16:7, 8, 13), and to sanctify the church. Rom. 15:16. What an important help! We are admonished not to grieve it away. Remember, it is a Holy Spirit, having no fellowship with sin, and if we would secure and retain it, we must depart from all iniquity.

The Lord also helps us independently of his word. He tells us (Heb. 4:16), to "come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." If the grace needed is wisdom, he assures us by James that it shall be given in answer to the prayer of faith. Are we sick? The same prayer brings the mighty Healer to raise us up and to forgive our sins. Are we anxious and troubled about anything? Still our Heavenly Father ten erly invites us to cast our care on him, with the sweet assurance that he cares for us. Do we feel the need of more strength—discouraged on account of our weakness and the power of Satan? Hear the Lord: "Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with thee right hand of my righteousness." Please read Isa. 41:10-21. Jesus gives us the precious promise, "Lo, I am with you alway, even to the end of the world;" he has made all his angels "ministering spirits" to his needy children. Heb. 1:14. As the Lord saved "the woman," causing that she should be "holpen with a little help," so he has given us the assurance by the prophet Isaiah (59:18, 19), "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

What an encouragement to know that the Mighty One, the great Creator and Ruler of the universe, is to enter the battle in defense of his children! But suppose some stray to the opposite side of the field? Will the Lord go into the enemy's ranks and throw his shield over the deserters, while they are fighting against him under the "black banner" of Satan? Let us rally round the standard which the Spirit of the Lord lifts up! Already the foe is working powerfully. Do we see any special work of the Spirit which opposes the power of Satan? The testimonies of the Spirit are certainly a very great help in

manifesting and conquering sin and the subtle devices of the devil. The "gifts of the Spirit" will soon lift the "standard" higher for our help.

The wrath of the "dragon" is every day waxing hotter. He is plotting the complete ruin, temporal as well as spiritual, of the people of God. To this end he is molding the spirit and directing the movements of our nation. But here also the Lord sees our perils, and will raise a "standard" against him. When triumphing over the saints in a little from this, as though sure of their lives, God will make a way for their escape, and the faithful ones who in his strength have resisted and overcome the flood of wickedness Satan endeavored so hard to force upon them, will be removed forever from all the power of their deadly foe. Then let us, "my brethren, be strong in the Lord and in the power of his might," while holy, loving angels

"Bid us breast the waves that swell
Between us and the shining shore."

ACCORDING TO HIS GLORIOUS POWER.

THE electric current, about which man is beginning to learn so much, gives us in a striking way this message. A single flash, when God pleases, can in an instant lay low the strongest frame; but it has also gentler work to do, as is manifested in its clear, calm light under the guidance of human hands.

Yet this gentler work, even as the greater, has power behind it, and can only be sustained by the continued exercise of power. This is a truth which needs to be remembered in the daily life of the child of God, and especially in reference to what some are inclined to think of as the smaller lights of Christian testimony. Have you noticed with what the words, "according to his glorious power," stand connected in the chapter in which they occur (Col. 1:11)? "Strengthened with all might," the apostle says, "according to his glorious power, unto all patience." Must, then, this oft-despised or undervalued grace of "patience" have so much behind it, and does the "long-suffering with joyfulness" that follows—the kindly bearing with others' infirmities, as well as our own trials, in such a way as not to allow them to disturb the calm of a holy joy—need the same?

Yes, it is even so. No light, however humble, can be sustained except by "his glorious power," and every steady light shining on in the darkness is an expression of that power.

Two things are needed—a prepared recipient for the light, and perfect connection with the source of power. Just as the electric spark requires its own adapted carbon before it will do service as a steady illuminator, so does the light of God require a prepared heart in which to shine. The soul is not only all in the dark, but is also incapable of receiving or transmitting light till renewed by the Holy Ghost. And the first work in that renewal is simply described in the few words, "Believe on the Lord Jesus Christ, and thou shalt be saved." In him is life, and his life is the light of men. He laid down his precious life that his blood might cleanse those who trust it from all sin, and as soon as that life is received within, the heart is prepared to shine.

But in order that it may not only begin, but continue to shine, a perfect and unbroken connection must be maintained with the source of power. It is a blessed truth that God preserves his own unto eternal life; it is also true that with the conscious abiding daily influence of that life each individual believer has much to do. Else why have we such counsels as these: "Abide in me," "Continue ye in my love," "Keep yourselves in the love of God," "Stand fast in the faith," etc., etc.?

Conscious dependence, leading to a willing, abiding connection with the power that is of God, and not of us, has its sweetest illustration in the trustfulness of a little child. A child, however small, that begins to walk alone, can of his own free choice put his tiny hand into the hand of a stronger than himself, and then the firm step of the one who leads and holds him is, for the time being, transferred to him. So they

who have been converted and become as little children are ever learning that the secret of a steady light is, "not I, but Christ in me."—*Woman's Work in the Great Harvest Field.*

AUTUMN HYMN.

O PAINTER of the fruits and flowers,
We own thy wise design,
Whereby these human hands of our
May share the work of thine!

Apart from thee, we plant in vain
The root and sow the seed;
Thy early and thy later rain,
Thy sun and dew we need.

Our toil is sweet with thankfulness,
Our burden is our boon;
The curse of earth's gray morning is
The blessing of its noon.

Why search the wide world everywhere
For Eden's unknown ground?
That garden of the primal pair
May nevermore be found.

But, blest by thee, our patient toil
May right the ancient wrong,
And give to every clime and soil
The beauty lost so long.

Our homestead flowers and fruited trees,
May Eden's orchard shame;
We taste the tempting sweets of these
Like Eve, without her blame.

And north and south and east and west,
The pride of every zone,
The fairest, rarest, and the best
May all be made our own.

Its earliest shrines the young world sought
In hill-groves and in bowers;
The fittest offerings thither brought
Were thy own fruits and flowers.

And still with reverent hands we cull
Thy gifts each year renewed;
The good is always beautiful—
The beautiful is good.

—Whittier.

FAMILIARITY A SOURCE OF FRESHNESS.

I HAVE heard some express the thought that perhaps the things of God might lose their freshness to us by our familiarity with them. I think that the very reverse will turn out to be the case if the familiarity be that of a sanctified heart. In other things "familiarity breeds contempt," but in the things of God it breeds adoration. The man who does not read his Bible much is the man who has scant esteem of it; but he that studies it both day and night is the very man who will be impressed by its infinitude of meaning, till he will be ready to cry, like Jerome, "I adore the infinity of Scripture." I know that he that prays most loves prayer most; and he that is most occupied with the praises of God is the very person who wishes that he could praise God day and night without ceasing. These things grow upon you. You may drink at other wells till you are no longer thirsty, but, strange to say, this all-thirst-quenching water nevertheless produces a much deeper thirst after its own self. He that eats of the bread of Heaven shall hunger for no other, but shall grow ravenous after this.

Christian people can lose the freshness of their own selves by imitating one another. By adopting as our model some one form of the Christian life other than that which is embodied in the person of our Lord, we shall soon manufacture a set of paste gems, but the diamond flash and glory will be unknown. Many godly people have a very deep sense of their corruption and sin, and this, together with a sorrowful spirit, combines to make them a rather gloomy race. Often deeply taught in other respects, they fail to rejoice in the Lord. Certain of these have formed a school, and they have set up a standard, and they judge everybody to be a deceiver or a mere babe in grace who cannot groan as deep down as they can. This is not wise. If you do that, you will lose your freshness; for you will forever be scattering dust and ashes over all the joys of your life. Why should the children of the bride-chamber mourn while the bridegroom is with them? Let us be happy

while we may. There is another set of brethren who are always glad and happy; for they are healthy and competently provided for, and out of the way of temptation, and so they believe they are perfect. They also set up a standard, and they cut down everybody who cannot sing up into the alto notes as high as they can. Well, will you get stale, too, brother, whoever you may be? for self-laudation never keeps fresh long together. Drop into one particular groove, and run in it; take up one line of things, and stick to it; and you will very soon find yourself as far from freshness as a bit of leather which has been worked on an engine to revolve forever and ever in the same course. The beauty of real life lies much in its variety.—*Spurgeon.*

"I HAD NEVER LOOKED AT IT IN THAT LIGHT."

THERE are some people who have a great sympathy for hotel keepers when a town goes no-license and the bars are closed.

We met a man a few days ago who said, "You temperance people are depreciating the value of property; our hotel keeper will lose \$2,000 on his property if this town remains no-license. You will admit this, won't you?"

"Yes, of course we will admit this; but, my dear sir, let us see if this hotel has not been a means of depreciating the value of real estate.

"Do you know how much Carton paid for his farm ten years ago?"

"Yes, he paid \$10,000 for it, and at that time it was a bargain."

"I was by there to-day, and I saw the barn doors were off the hinges, the fence down, the house needed painting; all along the tumble-down fences I saw elders, briars, etc. How much would you give for it now; you are a good judge of property?"

"I would not give more than \$6,000 for it; in fact, I would not want it at that price."

"How did this farm come to run down as it has? Why, you know, Carton spent all his time at the hotel in the village, neglected his farm, has a heavy mortgage on it now, and it came from the hotel; am I overstating?"

"No, his farm has run down in the way you have mentioned."

"How is it with John McLuny, Bill Allen, McCormic, and others I might mention? Has not this hotel you helped to keep running been the means of depreciating the real estate of this town? Look at the farms mortgaged because the owners spent their time and money at this bar."

"I guess you are right. I had never looked at it in that light before."

We then commenced to figure; and at the figures this man set himself, we found on seventeen farms a loss of \$27,000 coming direct from the hotel he had desired to keep open. He came to the conclusion it was better for the hotel to lose in value \$2,000, than taxable property to the amount of \$27,000.

How much longer will it be, before the people will see the wholesale ruin coming from the bar-rooms?

—After all has been learned, the old man is a boy again, and turns to songs and prayers that he heard when the nursery was his divinity school, and the mother the senior professor. Out of that seminary he may go to groves of philosophy and halls of ethical culture, sit at the feet of wise men and become himself an interpreter of thought, a founder of schools and sects, and fill the world with records of his inner life and his experience in learning how to live. But at last he must come back to the simple faith that his first teacher taught him. The little child gets the kingdom.—*N. Y. Observer.*

—The best things that the world sees are not wrought by strokes of genius, but by patient industry.—*Christian Weekly.*

—Private prayer is your chief preservative from sin, temptation, and error.

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.

MISCHIEF MAKERS.

Oh! could there in this world be found
Some little spot of happy ground,
Where village pleasures might go round
Without the village tattling,
How doubly blest that place would be,
Where all might dwell in liberty,
Free from the bitter misery
Of gossips' endless prattling!

If such a spot were really known,
Dame Peace might claim it as her own;
And in it she might fix her throne,
Forever and forever;
There, like a queen, might reign and live,
While every one would soon forgive
The little slights they might receive,
And be offended never.

'Tis mischief-makers that remove
Far from our hearts the warmth of love,
And lead us all to disapprove
What gives another pleasure.
They seem to take one's part—but when
They've heard our cares, unkindly then
They soon retail them all again,
Mixed with their poisonous measure.

And then they've such a cunning way
Of telling ill-meant tales; they say,
"Don't mention what I've said, I pray,
I would not tell another;"
Straight to your neighbor's house they go,
Narrating everything they know;
And break the peace of high and low,
Wife, husband, friend, and brother.

Oh that the mischief-making crew
Were all reduced to one or two,
And they were painted red or blue,
That every one might know them!
Then would our villagers forget
To rage and quarrel, fume and fret,
To fall into an angry pet,
With things so much below them.

For 'tis a sad, degrading part
To make another's bosom smart,
And plant a dagger in the heart
We ought to love and cherish!
Then let us evermore be found
In quietness with all around,
While friendship, joy, and peace abound,
And angry feelings perish.

THE HOME CONVERSATION.

FEW things are more important in a home than its conversation, and yet there are few things to which less deliberate thought is given. The power to communicate good which lies in the tongue is simply incalculable. It can impart knowledge, utter words that will shine like lamps in darkened hearts, speak kindly sentences that will comfort sorrow or cheer despondency, breathe out thoughts that will arouse and quicken heedless souls.

"Only a word, but 'twas spoken in love,
With a whispered prayer to the Lord above;
And the angels in Heaven rejoiced once more,
For a new-born soul entered in by the door."

The good we could do in our homes with our tongues, if we would use them to the utmost limit of their capacity, it is simply impossible to compute. Why should so much power for blessing be wasted? Especially why should we ever pervert these gifts and use our tongues to do evil, to give pain, to scatter seeds of bitterness? It is a sad thing when a child is born dumb; but it were better far to be dumb and never to have the gift of speech, than, having that gift, to employ it in speaking only sharp, unloving, or angry words.

"Only a word!
But sharp, oh! sharper than a two-edged sword,
To pierce and sting and scar
The heart whose peace a breath of flame could mar."

The home conversation, pre-eminently, should be loving. Home is the place for warmth and tenderness, yet there is in many families a great dearth of kind words. In some cases there is no conversation at all worthy of the name. There are no affectionate greetings in the morning, or hearty good-nights at parting when the

evening closes. The meals are eaten in silence. There are no fireside chats over the events and incidents of the day. A stranger might mistake the home for a deaf and dumb institution, or for a hotel where strangers were together only for a passing season. In other cases, it were better if silence did reign; for there are words of miserable strife and shameful quarreling heard from day to day. Husband and wife who vowed at the marriage altar to cherish the one the other until death, keep up an incessant petty strife of words. Parents who are commanded in the holy word not to provoke their children to wrath lest they be discouraged, but to bring them up in the nurture of the Lord, scarcely ever speak gently and in tenderness to them. They seem to imagine that they are not "governing" their children unless they are perpetually scolding them. They fly into passions against them at the smallest irritation. They issue their commands to them in words and tones which would better suit the despot of a petty savage tribe than the head of a Christian household. It is not strange that under such "nurture" the children, instead of dwelling together in unity, with loving speech, only wrangle and quarrel, speaking only bitter words in their intercourse with one another. That there are many homes of just this type, it is idle to deny. That prayer is offered morning and evening in some of these families only makes the truth the sadder; for it is mockery for the members of a household to rise together from their knees only to begin another day of strife and bitterness.

Nothing in the home life needs to be more carefully watched and more diligently cultivated than the conversation. It should be imbued with the spirit of love. No bitter word should ever be spoken. The language of husband and wife, in their intercourse together, should always be tender. Anger in word or even in tone should never be suffered. Chiding and fault-finding should never be permitted to mar the sacredness of their speech. The warmth and tenderness of their hearts should flow out in every word that they speak to each other. As parents, too, in their intercourse with their children, they should never speak save in words of Christ-like gentleness. It is a fatal mistake to suppose that children's lives can grow up into beauty in an atmosphere of strife. Harsh, angry words are to their sensitive souls what frosts are to the flowers. To bring them up in the nurture of the Lord is to bring them up as Christ himself would, and surely that would be with infinite tenderness. The blessed influence of loving speech, day after day and month after month, it is impossible to estimate. It is like the falling of warm spring sunshine and rain on the garden. Beauty and sweetness of character are likely to come from such a home.

"We have known a word more gentle
Than the breath of summer air;
In a listening heart it nestled,
And it lived forever there.
Not the beating of its prison
Stirred it ever, night or day;
Only with the heart's last throbbing
Could it fade away."

But home conversation needs more than love to give it its full influence. It ought to be enriched by thought. The Saviour's warning against idle words should be remembered. Every wise-hearted parent will seek to train his household to converse on subjects that will yield instruction or tend toward refinement. The table affords an excellent opportunity for this kind of education. It is a place for cheerfulness. Simply on hygienic grounds meals should not be eaten in silence. Bright, cheerful conversation is an excellent sauce, and a prime aid to digestion. If it prolongs the meal and thus appears to take too much time out of the busy day, it will add to the years in the end by increased healthfulness and lengthened life. In any case, however, something is due to refinement, and still more is due to the culture of one's home-life. The table should be made the center of the social life of the household. There all should appear at their best. Gloom should be banished. The conversation should be bright

and sparkling. It should consist of something besides dull and threadbare common-places. The idle gossip of the street is not a worthy theme for such hallowed moments.

The conversation of the table should be of a kind to interest all the members of the family; hence it should vary to suit the age and intelligence of those who form the circle. The events and occurrences of each day may with profit be spoken of and discussed, and now that the daily newspapers contain so full and faithful a summary of the world's doings and happenings, this is easy. Each one may mention the event which has specially impressed him in reading. Bits of humor should always be welcome, and all wearisome recital, and dull, uninteresting discussions should be avoided.

Table-talk may be enriched, and at the same time the intelligence of all the members of a family may be advanced, by bringing out at least one new fact at each meal, to be added to the common fund of knowledge. Suppose there are two or three children at the table, varying in their ages from five to twelve. Let the father or the mother have some particular subject to introduce during the meal, which will be both interesting and profitable to the younger members of the family. It may be some historical incident, or some scientific fact, or the life of some distinguished man. The subject should not be above the capacity of the younger people for whose especial benefit it is introduced, nor should the conversation be overlaid by attempting too much at one time. One single fact, clearly presented and firmly impressed, is better than whole chapters of information poured out in a confused jargon on minds that cannot remember any part of it. A little thought will show the rich outcome of a system like this, if faithfully followed through a series of years. If but one fact is presented at every meal, there will be a thousand things taught to the children in a year. If the subjects are wisely chosen, the fund of knowledge communicated in this way will be of no inconsiderable value. A whole system of education lies in this suggestion; for, besides the communication of important knowledge, mental activity is stimulated, interest is awakened in lines of study and research which may afterward be followed out, tastes are improved, while the effect upon the family life is elevating and refining.

It may be objected that such a system of table-talk could not be conducted without much thought and preparation on the part of parents. But if the habit once were formed, and the plan properly introduced, it would be found comparatively easy for parents of ordinary intelligence to maintain it. Books are now prepared in great numbers giving important facts in small compass. Then there are encyclopedias and dictionaries of various kinds. The newspapers contain every week paragraphs and articles of great value in such a course. A wise use of scissors and paste will keep scrap-books well filled with materials which can readily be made available. It will be necessary to think and plan for such a system, to choose the topics in advance, and to become familiar with the facts. This work might be shared by both parents, and thus be easy for both. That it will cost time and thought and labor ought not to be an objection; for is it not worth almost any cost to secure the benefits and advantages which would result from such a system of home instruction?

These are hints only of the almost infinite possibilities of good which lie in the home conversation. That so little is realized in most cases when so much is possible, is one of the saddest things about our current life. It may be that these suggestions may stimulate, in some families at least, an earnest search after something better than they have yet found in their desultory and aimless conversational habits. Surely there should be no home in which, amid all the light talk that flies from busy tongues, time is not found every day to say at least one word that shall be instructive, suggestive, elevating, or in some way helpful.—S. S. Times.

OUR OWN FAULT.

POLITICAL economy is a subject in which many of our readers can scarcely be supposed to take much interest; yet one or two simple facts may show them that the mothers and children of every household have a share in influencing the destinies of the country.

In June a large and powerful association—that of the textile-fabric manufacturers in one of our principal cities—held a meeting and resolved to stop, or partially stop work, by either closing their mills, or by running on half time. By this action thirty thousand men a day were thrown out of employment.

The reason given for closing the manufactories was that the goods—carpets, shawls, and dress stuffs of the cheaper kinds—remained unbought on the manufacturers' shelves. There was little demand for them. The women of America, during the last two years, would have the more costly goods and those of foreign make.

The amount of gold shipped out of the country for these stuffs in 1881 was twenty-two million dollars, which might have been kept in this country in two ways. First, if the women and young people would be content with simpler clothes, carpets, and curtains; and secondly, if there were American workmen skilled enough to weave the higher grade of goods at home. But the most careless of our readers can see in his own little circle of acquaintances how universal is the habit of extravagance in almost every family and condition of life. The daughters of the lawyer or doctor, whose income is five or six thousand dollars a year, vie in dress and lavish outlay of money with the children of the millionaire. The family of the mechanic, earning his three dollars per day, struggles to appear as well as the lawyer's daughters, and the laborer's children in turn vie with those of the mechanic in cheaper finery. In every rank there is the same strain to live to-day beyond its means,—the same absolute neglect of the needs of to-morrow.

For example: a farmer, or a small tradesman, fifty years ago, ate his dinner of boiled meat and potatoes; his wife wore calico gowns, with a merino for Sundays; and both farmer and wife were satisfied. There was a snug little sum laid by for old age, and a small sum set apart to send the boys out into the world, or to "set out" the daughter when she was married.

Now, the tradesman or mechanic in ordinary circumstances will have his costly food, and his daughters will know more about the quality of French silks than of economy, or the expenses of a household. The sons, too, instead of learning a trade, struggle into and starve in a profession, or in a city store, or in some obscure city employment, because it is more genteel.

Hence the lack of skilled workmen and the demand for costly goods; hence our money goes out of the country to bring in foreign fabrics, while American goods remain unsold, and American young men only find occupation in poorly paid employments, or are driven to drink if they are unprincipled or weak.

Here is, as you see, a chapter in political economy in which every man and woman who is improvident and thoughtless about the future, and every boy and girl urging their parents to unwise outlay, has written a word.—*Youth's Companion.*

A JOYOUS SPIRIT.

ONE of the sad things to see is a life that is joyless. It is so out of harmony with the bright skies, the green fields, the laughing waters, the singing birds, and all the other rejoicing things among which it moves, that it looks miserable by the contrast. He does himself and all around him an injury who refuses to cultivate a rejoicing spirit.—*United Presbyterian.*

—Keep in good humor. It is not great calamities that embitter existence; it is little vexations, the small jealousies, the little disappointments, and minor miseries that make the heart heavy

and the temper sour. Don't let them. Anger is a pure waste of vitality; it is always foolish and always disgraceful, except in some very rare cases, when it is kindled by seeing wrong done to another, and even that noble rage seldom mends the matter. Keep in good humor.

Special Mention.

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

THE ROMAN CATHOLICS AND POLITICAL PROSCRIPTION.

DURING the last week of September, the German Roman Catholic Central Society, numbering 340 branches, with 30,000 members, in 23 States, held its annual meeting in Milwaukee, Wis. It will perhaps be remembered that among the resolutions passed at that meeting was one favoring an organization of Catholics for the purpose of securing the election of candidates to political offices "who will protect Catholics in their constitutional worship." This action on the part of the Central Society has called out an article in the *Catholic Review*, on which the *Christian Weekly* of Nov. 4 thus comments:—

The last *Catholic Review*, in discussing the matter, claims that instead of being aggressors they have been debarred their rights in this country solely on account of their faith; that it has been the fixed determination of the church to keep aloof from politics; and that Catholics have never allowed a political candidate's religion to weigh a feather in the scale. With a strange forgetfulness of facts in this city and State [New York], which have given ground to the charge that we had a State religion, it says, "He must be very blind indeed who is not struck by the care with which the clergy and hierarchy of the church in this country keep themselves aloof from political contention." (It may possibly be that there is no need of "political contention," when our obsequious party leaders are so ready to yield to all the demands of the hierarchy.) But, in spite of all their previous shrinking reluctance, the *Review* now concludes that "there are numberless political questions on which Catholics ought to assert their Catholic opinions." And, as if to give point to this "ought," it heartily commends the movement of the Catholic Union of this city that is urging Catholic voters to see that no members are elected to the Assembly who will not vote to repeal the rule requiring unsectarian religious instruction to the young vagrants and criminals in our House of Refuge. The genius of our institutions is in favor of entire religious liberty, and frowns upon and will not permit the believers of any creed to "assert" their sectarian opinions at the polls or in our legislative bodies.

—France continues to push her policy of territorial extension in the less civilized portions of the world. To her acquisitions in Tunis, Tonquin, Tahiti, the Philippine Islands, and Western Africa, she aims to add the fertile island of Madagascar, with an area larger than that of the British Isles and a population numbering upwards of 5,000,000. To this end she is repeating in that island the policy so successfully pursued in Tahiti—that of enlisting in her behalf the services of one powerful tribe to oust another. In this instance the Sakalava tribe, inhabiting the sea coast, have been incited to rebel against the Hovas, the dominant race, occupying the center and northern portion of the island. Both tribes have attained a considerable degree of civilization, and have embraced Christianity. The former number about 500,000, and the latter 1,700,000. The Sakalavas, however, are the most warlike, and, supplied with modern arms by the coast traders, have recently defeated the

Hovas in several unimportant engagements. The French deny the right of the Queen of Madagascar to rule outside of the Hovas tribe, and have submitted a convention recognizing the suzerainty of France over the island to the Malagash envoy, who has referred it to his government for instructions. The probabilities are in favor of the island becoming a French dependency.—*Interior.*

Our Casket.

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

—Let nothing disturb thee,
Nothing affright thee;
All things are passing;
God never changeth;
Patient endurance
Attaineth to all things;
Who God possesseth
In nothing is wanting;
Alone God sufficeth.

—What we can't hinder must not make our rule for what we ought to choose.

—A charitable disposition expects only opportunity, not importunity, to do good, and will succor upon sight, unsought unto.

—They who are Christ's are praying and seeking to be Christ-like. "If any man have not the spirit of Christ, he is none of his."

—Morning is a good time for prayer. In singing a tune we must have the key-note correct if we would sing the tune correctly; so we need a correct starting-point in the morning.

J. C.

—The gifts of the Magi to the infant Christ were emblematical; the gold of his royalty, the frankincense of his heavenly origin, and the myrrh of his suffering and death.—*Delitzsch.*

—Anxiety and worry are the friction of the soul, irritating, disorganizing, and wearing out the delicate machinery of life. They dim the brightness and sour the sweetness of what might otherwise be the happiest life. They repel sympathy, alienate friendship, and destroy love. They are productive of no good, and work only evil, both to self and others.

—"His leaf also shall not wither," is the poetic dress of the thought that he shall always show signs of vigorous life. To this tree there comes no sere and yellow leaf, the premature prediction of decay. No withered branch flutters between former life and wintery gloom. It is not always the season of fruit, but it is always the season of inward vigor.

—Centries, or center-pieces of wood, are put by builders under an arch of stone, while it is in process of construction, till the keystone is put in. Just such is the use that Satan makes of pleasure to construct evil habits upon; the pleasure lasts, perhaps, till the habit is fully formed; but that done, the structure may stand eternal. The pleasures are sent for fire-wood, and the hell begins in this life.—*Coleridge.*

—The faithful Christian is mighty in unconscious power. His soul, as it gravitates toward God, impresses those with whom he may have to do. The silent life, the godly walk, the steadfast faith, the single-hearted service of a Christian man, is more potent than the strife and babble of many a noisy tongue, that only proclaims the emptiness of the heart from which it speaks.

—When He cometh, the New Jerusalem cometh; the paradise of God cometh; the river of water of life, saints, angels, the new heaven, the new earth, all beauty, all splendor, all sanctity, the fruition of all right desires, the realization of all lovely dreams, love; in a word, all that is precious cometh; nor will it ever be possible for me to conceive of a good not found in the region irradiated by his smile.—*Rev. George Bowen.*

The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 14, 1882.

URIAH SMITH, - - Editor.

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

CAN WE GIVE UP THE SIGN?

THE Christian dispensation is considered more glorious than the Mosaic or Jewish dispensation, which passed away before it at the first advent of Christ. And this is just; for Paul calls that the ministration of death, and this the ministration of the Spirit, and comparing one with the other, declares that this is much more glorious.

This dispensation is characterized by greater blessings and privileges. Read the list of "better things" to which we, under this dispensation, have come, as set forth by Paul in the twelfth chapter of Hebrews. The Gentiles have been permitted to come in, and join themselves to the commonwealth of Israel, and partake of the root and fatness of the true olive tree. Does any Gentile suppose, or would he for a moment be willing to admit, that ancient Israel had any privilege or blessing which he does not enjoy? They had some yokes of bondage from which we are happily released; but did they have any genuine blessing of which we are deprived?

You say, "No." Very well. There was an institution which the people of God anciently had, which the Christians of to-day very generally repudiate. Let us see if it was not a blessing, and if, on the general principle set forth above, we are not entitled to it.

It is of first importance in religious matters to know that the position we occupy is the right one; that is, that we have the right object of worship, right institutions, that which will develop the right kind of character, etc. Take, for instance, the first in the list of points just named, the right object of worship; is it not important to know that we are worshiping the right being? Christ told the woman of Samaria, "Ye worship ye know not what." There may, therefore, be a mistake on this vital point. Now would not something which would be a pledge and evidence that we were worshiping the true God, be one of the most precious of blessings? Indeed it would.

But this is just what the people of God had anciently. Thus God said to them: "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you." Ex. 31:13. The Sabbath was and is an institution peculiarly the Lord's. So long as that people kept the Sabbath, they did not need to have any misgivings that they were worshiping a false god. None of the heathen gods claim to be the maker of the heavens and the earth. Jehovah alone fills this office, and bears this title. No one would ever for a moment have thought of keeping the Sabbath in honor of any false god; for it would have had no significance. But so long as that people kept the Sabbath, there was a bond of union between them and the Creator. They showed thereby that they took him for their God; and they knew that all the blessings they received in their acts of obedience and worship, were from him. It thereby became to them one of the most precious institutions, if not the most precious, which they enjoyed. It was to them an inestimable blessing.

Now do we not need the same? Is it not just as necessary for Christians to know that they are worshiping the right object, as it was for men of

God at Sinai? And are we not entitled to the blessing which shows this?

But to this proposition it is at once objected that the Sabbath was a sign between God and the Jews alone, and was confined to their generations; hence it cannot be a sign to Christians. We then inquire who Christians are. Are they not Israel? We read that "all Israel" shall be saved; and we know of no other class who will be saved. We read again that whoever would become partaker of the promises, must join himself to the "commonwealth of Israel." Eph. 2:12. Do we not read also (Rom. 2:29) that the term "Jew" has a higher signification than to designate one of Abraham's literal descendants, and that God recognizes it as signifying, in its true sense, one who is in heart set apart to him? Paul further declares that if we are Christ's, we are "Abraham's seed" (Gal. 3:29); and in Rom. 9:8, he also states that the children of the promise—those who are Christ's, and hence "heirs according to the promise"—are "counted for the seed."

Thus we learn that "Israel" continues in this dispensation; that here we look among the followers of Christ for the true seed; that the distinction of natural descent, like the shell of the chrysalis, was dropped when Christ opened the doors to the Gentile world, but the real life which constitutes a person a child of God, continues on in other forms. So the "generations of Israel" will continue so long as there is a spiritual child of Abraham in the world; and that sign that was to exist throughout their generations must continue just as long.

No, friends, you ask too much when you ask us to give up the sign. No Christian can distinguish his God from the Chinese Joss without appealing to the great facts upon which the Sabbath rests. The Sabbath can never cease to be this sign. We do not wish it to cease. We cannot give it up. Be thou, O Jehovah, our God; and we will humbly try to be thy people; and the holy day of rest shall still be the sacred sign between us.

CRITICISM ON 2 COR. 3:7.

[The following article from the REVIEW of Dec. 16, 1873, is republished in answer to a reader who desires an explanation of 2 Cor. 3:7, 8.]

Does 2 Cor. 3 teach that the fourth commandment of the decalogue has been done away or abolished, as some contend? No. Those who refer to this chapter in proof of such a position, confound the law with the ministration of the law; the same as if a person should confound the Constitution of the United States with the regulations which govern the executive branch of the government.

Paul indeed testifies in that chapter that something has been done away; but what is it? Let us see. Verse 7: "But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away." Verse 11: "For if that which is done away was glorious, much more that which remaineth is glorious." Verses 13, 14: "And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished; but their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ."

These are all the verses which contain the words "done away" or "abolished;" and to what are they applied? In the first verse quoted, we are told definitely that it was a certain "glory" which was to be done away; in the second, it is "that," unspecified, which is abolished; in the

fourth, the object is again specified, namely, "the veil" which is done away in Christ.

Looking at these verses again, we inquire, What glory does Paul refer to in verse 7, which was to be done away? The preceding sentence states plainly that it was the glory of Moses' countenance. On what occasion and under what circumstances was this glory manifested? Ex. 34:29-35 answers: When Moses came forth from the immediate presence of Jehovah, from whose hand he had just received the tables of the ten commandments, some of the surpassing glory in which he had been enveloped still lingered upon his countenance; and Aaron and the children of Israel were afraid to approach him because of the shining of his face. Therefore he put a veil over his face while he talked with them. Here are both the glory and the veil which were to be done away.

Thus was the Mosaic dispensation established. It was a dispensation or ministration of glory. Paul proves this by the fact that when it was ordained, the face of Moses reflected so much of its glory that the children of Israel were unable to look upon it. But this glory was to be done away. Why? and how? Because a new dispensation was to succeed that of Moses, and the glory of this latter dispensation was to overpower and eclipse that of the former, as the light of the rising sun obscures the moon and stars. This was the dispensation of Christ, or the ministration of the gospel.

The chapter before us is a vivid contrasting of these two dispensations,—the Mosaic and the Christian; and the glory of the former was to be done away by the surpassing glory of the latter. Before the magic of these few facts, the supposed difficulty of this chapter instantly disappears.

That which was done away is plainly declared in the first instance, verse 7, to be the glory of that dispensation, as exhibited in the countenance of Moses. But it may be suggested that "glory" is a supplied word, and hence that the relative "which" may refer to some other antecedent, and may mean the law. We reply, The relation of words to each other is much more clearly shown in the Greek language, in many instances, than in the English. In the case before us, that which our translators have rendered by the sentence, "Which glory was to be done away," is, in the Greek, simply the definite article and a participle; and this participle agrees in gender, number, and case, with the word "glory," which stands before it; and there is no other word in all the verse with which it can agree. This point is thus settled with absolute certainty. Our translators have given it the rendering they have, in a very laudible attempt to approach the definiteness of the Greek.

BRO. HASKELL'S VISIT TO EUROPE.

In the providence of God, Bro. Haskell has been able during the present summer to make the visit to the different missions in Europe which he has had in contemplation during several years last past. We were glad to welcome Bro. Haskell at Bale, and to listen to his words of encouragement and good cheer.

Bro. H. has taken great pains to inform himself with regard to our publishing work at Bale, and with regard to all the arrangements by which our work has hitherto been carried forward. He has also carefully informed himself with regard to the work in Switzerland by personal observation. His visit has greatly encouraged the Swiss brethren, and his good counsels will be remembered and carried out by them. He has also visited our friends at Torre Pellice in Northern Italy, and his visit has been a blessing and an encouragement to them. He found more than twice as many Sab-

bath-keepers in that place as we supposed there were there. He also found at Naples a larger number than we expected him to find. He found one learned man who has embraced the Sabbath, the doctrine of immortality through Christ, and the doctrine of the near coming of the Lord. He had sufficient interest in our work to act as interpreter for Bro. Haskell when he preached. We regret that Bro. H. could not spend a longer time with the friends in Naples. But he has had opportunity to see Italy, and this will enable him to set before the brethren in America the true condition of things. Though dense spiritual darkness pervades the minds of the people of Italy, yet there are some things that should encourage us to make an effort in behalf of that nation. Sabbath-keepers are constantly springing up by the reading of our publications, and we cannot neglect this field.

Bro. Haskell has manifested great interest for the enlargement of the work at Bâle, and much interest for myself personally because of my feeble condition. He has rendered us important assistance in obtaining a more suitable house for our residence and office of publication. The house which we have hitherto occupied was crowded from top to bottom by our publications and by the different kinds of work which we had to do; yet when we first commenced, we only occupied a part of the upper rooms of that house. We have now obtained a house which affords us a good-sized hall for public meetings, and sufficient room for our work and for the family of workers. Should the house ever be bought, it is capable of being made much more serviceable by means of some changes which would not cost very much. We think that the providence of God has directed in obtaining this new house. It is so situated as to give us abundance of sunlight and good air, with no apparent danger that these will ever be shut out by other buildings.

The time of our Swiss annual Conference at Tramelan was fixed with reference to securing the presence of Bro. Haskell. The notice was too short for those at a distance to be present, but there was a general attendance of all our friends not too distant from Tramelan. It was a great privilege to the brethren to see Bro. Haskell from America, and to listen to the word of God from his lips. Brn. Ertzenberger and Ademar Villeumier acted as interpreters. Bro. Albert Villeumier proposed a very strong resolution expressive of thanks to the American brethren for sending Bro. Haskell to Europe, and this was adopted by a unanimous vote.

The week following the Swiss Conference had been fixed as the time for a Conference of our brethren performing missionary labor in Europe. Accordingly, Brn. Loughborough, Matteson, Drew, and John arrived at Bâle on Wednesday of that week, and four days were devoted to the consideration of the work in our different fields of labor. Bro. Haskell was chosen President of this Conference. Each member was requested to state what he had found to be the best manner of advancing the cause of Christ, and of overcoming the obstacles which stand in our way. This was found to be very profitable and instructive. Bro. Haskell gave many wise counsels with regard to the best manner of enlarging and advancing the work. The Conference adopted a simple form of organization, and voted to meet annually. They also voted to ask the presence of some member of the General Conference Committee.

On the Sabbath our brethren from other countries united with our Swiss brethren in a season of prayer and fasting in my behalf. It was evident that God heard prayer for me; for I was greatly strengthened to endure the fatigue occasioned by these two Conferences, and of our re-

moval to another house, which immediately followed the close of this Conference.

Bro. Haskell has made reports of his visit to England, Norway, Sweden, Holland, and Germany, and in these countries he has no doubt accomplished much good. He has certainly secured extensive and accurate information with regard to the work in the different mission fields, and this will be of great service to our brethren in America in the decisions which they may make with regard to Europe. Bro. H. left Bâle immediately after our European Conference, to spend a short time in England in visiting again the field occupied by our brethren in their work, and then to return direct to America. We felt sad at his departure, and earnestly commended him to the protection of God as he should return again to his home and friends.

Eld. Haskell was accompanied to Europe by Bro. James W. Gardner of Oakland, California. Bro. Gardner had formerly visited most of the countries of Europe, and, having a remarkable aptitude to acquire languages, had learned to converse in most of the languages of Europe. He was therefore well adapted to assist Bro. Haskell as an interpreter and guide in his travels, and has also rendered him much assistance in his business transactions. Bro. Gardner was accompanied by his wife, whom he brought to Europe that she might learn French, so as to be of service in the tract and missionary work in America. She found a home in a family of our Swiss friends, where she made good progress in learning French.

The most important part of our work has not come under the eye of Bro. Haskell; for he had no opportunity to visit our subscribers in France. France is divided into eighty-six departments, and we have subscribers in forty-five of them. These are scattered over France as completely as they well can be, so that the subscribers to our journal are found in every part of France. We know that some of these persons are keeping the Sabbath, and we know also that the most of them are thoroughly convinced that the Sabbath is the truth of God. Our paper bears a most outspoken testimony in behalf of the Sabbath and the law of God, in behalf of the doctrine of the near coming of Christ, in behalf of immortality through Christ alone, in behalf of the cause of temperance, and, in a word, in behalf of all the practical truths of the Bible. Our subscribers write to say that they are intensely interested in our paper; that they cannot do without it; that they believe it teaches the truth of God; and that they lend it to many of their neighbors and friends, who are convinced with them that it teaches the truth.

Bro. Haskell has had opportunity to see some of these letters, though he could not visit the places where these persons live. We believe that we have hundreds of firm friends in France, and these are intelligent, well-informed persons. No one has been able to visit France to introduce our journal, but we have sent it out on trial, and it has obtained these friends, not by suppressing the truth, and speaking smooth things, but by bearing a plain and faithful testimony to the distinguishing features of our faith. If our brethren in America ask what has been accomplished, we can say that nearly two hundred thousand copies of our journal have been sent out and that almost the entire French Protestant population of Europe has received through our journal the knowledge of the truths held by the Seventh-day Adventists of America, and that we have gained the respectful attention of a great part of these persons. We have to thank God that not one serious evil has arisen to bring reproach upon our work, and that we have gained the attention of the French religious journals. When we consider that during the first three or four years of our work it was almost impossible to give away our journal or to find any

readers for it, we are constrained to say, "What hath God wrought!" Under the greatest disadvantages our work has made steady progress; and if we do not forget God, we shall at no distant day see a multitude of Sabbath-keepers on the continent of Europe. The seed has been sown with bitter tears, but the harvest will bring eternal joy.

We pray that God may bless the deliberations of the coming General Conference, and that what Bro. Haskell has seen and learned in Europe may be found of great service with regard to the decisions that shall be made respecting the enlargement of our work.

J. N. ANDREWS.

Bâle, Switzerland, Oct. 22.

A SPECIAL REFORMATION WILL BE SEEN IN THE LAST DAYS.

In this heading we do not refer merely to the fact that there will be a last-days' message given, bringing to light important truths long forgotten; but that in connection with that message a people will be developed as devoted as any during the world's history. This expression will sound strong, and many may not believe it. But we understand the word of God to plainly teach it. We cannot believe for a moment that the worldly, lukewarm, indifferent, careless, pleasure-loving, selfish, and carnal type of religious profession, so prevalent at the present time, will be the one which will prevail among those who are translated in a moment from mortality to immortality.

We have spoken in recent articles of the condition of religious professors at the present time. The love of many "has grown cold." There is but little genuine faith—earnest, persistent, determined faith—on the earth. Many are saying in their hearts, My Lord delayeth his coming; and some with their speech and actions also. The body of the church is lukewarm, lacking in faith and love, the pure righteousness of Christ, and the clear discernment of spiritual things. Many are lovers of pleasures more than lovers of God, having a form of godliness without the power. In the most solemn meetings, while professing to seek God, many are really seeking for their own pleasure. In making these statements, we are not giving them all away to "mystic Babylon," or to other and more popular churches. We are forced to the most unpleasant conclusion that these influences are most sadly affecting our own people, who profess to have especial light. We have no reason to boast over others. If we have light which others have not, our present condition is a sad commentary upon our unfaithfulness in living up to it.

Yet, in spite of this sad condition into which professors of religion have fallen, we expect to see a high state of spirituality in connection with the last work of God's people on the earth. We believe this because the Bible teaches it. It is in the highest degree reasonable. When Christ left the earth, and the church began to fulfill the commission "to preach the gospel to every creature," those sent out were clothed with power from above. They set the church an example of patience, love, faith, devotion, and noble sacrifice. God's Spirit made this possible.

Then the age of backsliding and apostasy commenced. Gradually the church drew back toward the world, till the darkness of papal corruption was reached, when that which passed for religion bore very little resemblance to the apostolic religion. Then reformations commenced. Light began to appear. The cloud began to rise. One movement after another in the religious world stirred the hearts of men. The great Wesleyan movement accomplished much good, and clearer conceptions of the truths of religion and the rights of man prevailed. The light of the nineteenth century has fully dawned, and the great and glorious Advent proclamation has been stirring the hearts of the people. Is it too much to expect that when this message closes, it will close gloriously?

Apostasy was a gradual settling back from the

pure and holy principles of true religion, till the so-called church was really a corrupt worldly body. Reformation was an uprising and returning toward those holy principles. The power of God as manifested in the gospel was seen in the Augustan age of the world,—the highest point of civilization, perhaps, ever known before the prevalence of Christianity. The close of the dispensation will occur when "knowledge is increased," and civilization has extended its influence to all parts of the earth.

If the gospel commenced in power, will it not end in power? If there was an "early rain" of the Spirit when the seed was sown, will there not be a "latter rain" when the harvest ripens? It would be contrary to all analogy to suppose that at the close of the gospel, just before the glorious consummation when Christ comes,—the hope of all ages,—and when his people are to be taken to Heaven without death, that they would be found indifferent, careless, devoid of spiritual life and power, conforming to the world, and like them.

But does not the apostle teach that at that time the people will be "lovers of pleasures more than lovers of God, having the form of godliness without the power"? Yes. But he says further to the true people of God, "*From such turn away.*" Will God have any true people then? Certainly. If so, will they not obey the divine instruction and "*turn away*"? To suppose they would not is to suppose such would disobey God, which would be absurd. There will therefore be a people of God in the last days who will turn away from the world and pleasure-loving wherever they may be found, and serve God faithfully.

What is the character of those who are "sealed" under the last message; those who are "redeemed from among men," that is, those who are translated from among the living? "They are without fault before the throne of God." "In their mouth is found no guile." They are of virgin purity; and are specially honored in that they "follow the Lamb whithersoever he goeth." These are most certainly last-day believers. And how could people attain to higher purity than to be "without fault before God"? Was the church in any age purer than that? When is this purity attained? Surely the Lord does not mean that these were "lovers of pleasures more than lovers of God," having only the form of godliness, up to the point when they were translated "in a moment, in the twinkling of an eye," and then their faults were all taken away from them. God does not perform his work ever in this way. This purity must be attained by them during the trials of the last days. It will be wrought out in the furnace of affliction.

We have account of only two in all the history of the past, who were translated as the last church will be; viz., Enoch and Elijah. The first walked with God three hundred years, and "was not, because God took him." He maintained his purity in just such an age of corruption as this. What a thought—*walked with God for three centuries!* in other words, lived in perfect union with his Creator during that long period. Elijah was a man who served God faithfully even when he supposed all the rest of mankind had forsaken him; a man of such marvelous faith that the rain of heaven was obedient unto his prayers for a space of years. These were types of the translated ones, at the close of human history. Will the antitype have any resemblance to the type?

The description of the Laodicean church in Rev. 3 is certainly far from flattering. It feels that it is rich, and increased in goods, and has need of nothing, while the Lord says of it that it is "wretched, and miserable, and poor, and blind, and naked." But the Lord gives counsel to its members to be "zealous and repent," and to seek the "gold," which is love and faith, "the white raiment," which is the robe of pure righteousness, and the "eyesalve," which is the power of spiritual discernment. Will this counsel be wholly unheeded? Certainly not, for God will have a people who will be waiting and watching for him when he comes. If he has such a people, they will have heeded his counsel, and will have these promises verified to them. They will be full of faith and love, righteousness and spiritual discernment. What higher attainments could ever have been reached by any people?

In Matt. 24, our Saviour speaks of those who live in the end of the world's history as professors whose "love has waxed cold," and of those who "endure to the end," and are "saved." These are different classes. It is evident that those who endure the power of temptation in the time of great

est peril the world has ever seen, and maintain a Christian character, must be persons of exalted spiritual attainments. He speaks of the time when Satan will manifest himself in great power, and "deceive if possible the very elect." The fact that some do stand the test, and are not deceived in such a time, proves the same thing.

In many scriptures our Saviour makes earnest appeals to his people to "watch and be sober," to "wait for their Lord when he shall return from the wedding," to "sell and give alms," and to "lay up treasure in Heaven." The fact that there is a people who are saved when he comes, proves that they are those who obeyed the Saviour's injunction. They have watched and been sober. They have waited, looked, and longed for his coming. They have not allowed their hearts to be overcharged by the cares of the world. They have laid up their treasure in Heaven; consequently they have been benevolent and kind to the needy, and made the things of God uppermost. They certainly could not have been saved in disobedience to the counsel the Lord gave to those living in their own age.

In the parable of the widow and unjust judge (Luke 18:1-8), the lesson that we should always pray and never faint, or become discouraged, is very forcibly taught. In our Lord's conclusion he inquires, "When the Son of man cometh, will he find faith," *i. e.*, this kind of earnest, persevering, determined faith, such as the woman had shown, "on the earth?" His question implies a decided negative. There will be very little of it among the generality of professors of religion.

Yet when he inquires, "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" he answers, "I tell you that he will avenge them speedily." This language seems to me to contain a most precious truth, illustrating the condition of the people of God in the last days. They are a people the Lord has had to "bear long with." They have been a long time in learning the lesson of earnestness, perseverance, courage, and living faith, such as he requires, and such as will characterize those who are translated. They have been brought through trials, afflictions, dangers on the right hand and on the left, temptations from the "world, the flesh, and the devil," gradually developing upward and obtaining clearer views of divine things, till at last they become so earnest that they cry day and night unto the Lord in the time of Jacob's trouble. When they have reached this point, he says that they will be "avenged speedily."

Who cannot see that here is brought to view a process of development from the formal, lukewarm condition in which all these were once living? We cannot suppose for a moment that these persons would spring instantly from cold formality up to an earnestness where they would cry day and night to the Lord! This had come of a long training process while God was bearing with them. They finally have such a faith as Jacob had, which brings the blessing of God. They have found the gold at last, and are truly rich. Then they are avenged speedily, and go home to live with the Lord.

Paul, speaking in 1 Thess. 5:4, 5, says of those looking for the Lord, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night nor of darkness." If they are *all* "the children of the day," enjoying the light of God's countenance, surely they are a devoted people.

The closing message is that which develops a people, and prepares them for the coming of Christ. "The commandments of God and the faith of Jesus Christ, is a broad platform of truth, embracing all the moral principles of the Old and New Testaments. Some of these had been trampled in the dust by the first apostasy, and are revived in the last days. What for? To furnish a complete foundation for the last church to stand upon, so that they may be perfect and entire, wanting nothing. Those who are to be "without fault" must not be found following the traditions of the "man of sin." We have much to say about the down-trodden Sabbath, because that power has dropped it, and put in its place the pagan Sunday. Those who "keep the faith of Jesus," will be calling attention to the character of their Master,—to his love and meekness, his tenderness and humility, his spirit of sacrifice and willingness to suffer for others. His life of patient devotion will be imitated. *They keep the faith of Jesus, as well as all*

of God's commandments. What higher attainment could be reached than this implies?

So we might continue to array proof after proof that God will have a devoted people before he comes. Oh that we could take in all that this implies. They will become such by cultivating prayerfully the Christian graces, learning the lessons of patience, long-suffering, meekness, and humility. As they devote themselves to this work, God will bless them; and thus they will go on step by step. They will be brought by God's providence into trying places, and so their faith will be tested. Some will drop out at one trial and some at others. They will be "purified, made white, and tried."

As it was with the Lord's disciples, so it will be with the last church. While they were with him in his ministry, they often showed frailty, human infirmity, selfishness, and human ambition. They were tried. Judas failed, and was lost. Peter failed, but he repented, and learned a lesson of humility, which was of great value to him. Finally, after earnestly seeking God for ten days, the Spirit was poured upon them, and then the work was done for them,—a work they never could have done for themselves. But the Spirit would not have been poured out had they not greatly desired it, and made special efforts to draw near to God as they tarried at Jerusalem. Then they were endued with power from on high. Such seasons of fasting, prayer, and seeking God we must have; and we should carefully improve them. The appointed fast, Dec. 1, 2, and 3, will be a favorable time to attend to such work.

That such a people will be seen, we have no doubt. The great question with each one of us should be, Shall I be one of them, or shall I be left out? We are on the enchanted ground. May God help us all to keep awake, and struggle for purity of heart and life, that we may be of this pure and holy people who shall stand upon Mt. Zion without fault before the throne of God.

GEO. I. BUTLER.

NEW ENGLAND CONFERENCE.

It will be noticed in this week's REVIEW that the annual session of the New England Conference, T. and M. Society, and Temperance Society, will be held at South Lancaster, Mass., commencing the 23d of this month. This will be a very important meeting. The blessing of God has accompanied our school thus far, and we consider this a clear indication that advance steps should be taken. We have this term between forty and fifty students, and expect fifteen or twenty more the next term, which will commence immediately after the Conference closes. There will be a few days' vacation during the time of the Conference, when a series of religious meetings will be held. We are anxious that our brethren should become acquainted with our situation and our present wants, and that they should see the class of students now in attendance, and assist in laying plans for the future. A school building should be immediately erected, and further arrangements made for providing for students. The following States are represented in our school: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, New York, Pennsylvania, New Jersey, Iowa, Michigan, and Texas.

There are also Conference matters, and interests connected with the missionary work, which should interest all the brethren in this Conference. We expect a general attendance of the friends of the cause in New England. Ample accommodations will be made for all who may be able to attend. Come and see what the Lord is doing in your midst.

The cloud of light is arising, and we have reached an important crisis in this work. We have sure indications that the time is upon us when we should be seeking God in a special manner to prepare for the final conflict. The Lord has spoken in Testimony No 31 in a manner that should arouse each and all to activity in the cause of God. Come prepared to redeem your vows, and commence anew to serve God. We had no camp-meeting this year; and at this meeting, besides the transaction of necessary business, especial efforts will be made to raise the religious interest in the Conference. None can afford to fail of the benefit to be gained by being present. It is expected that Eld. Butler and others will attend.

S. N. HASKELL, Pres. N. E. Conf. and T. and M. S.

"I AM THE WAY."

Art thou the way, Lord? Yet the way is steep,
And hedged with cruel thorns, and set with briars;
We stumble onward, or we pause to weep,
And still the hard road baffles our desires,
And still the hot noon beats, the hours delay,
The end is out of sight—art thou the way?

Art thou the way, Lord? Yet the way is blind!
We grope and guess, perplexed with mists and suns;
We only see the guide-posts left behind,
Invisible to us the forward ones;
The chart is hard to read, we wind and stray,
Beset with hovering doubts—art thou the way?

Art thou the way, Lord? Yet the way is long!
Year follows year while we are journeying still,
The limbs are feeble grown which once were strong,
Dimmed are the eyes and quenched the ardent will,
The world is veiled with shadows sad and gray;
Yet we must travel on—art thou the way?

Art thou the way, Lord? Then the way is sweet,
& No matter if it puzzle or distress,
Though winds may scourge, or blinding suns may beat,
The perfect rest shall round our weariness,
Cool dews shall heal the fevered pulse of day;
We shall find home at last through thee, the way.
—Susan Coolidge, in *S. S. Times*.

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.

NEBRASKA.

Waco and Blue Valley.—On my recent visit to the Waco church, three of those baptized at our late camp-meeting were received into membership. At Blue Valley five united with the church by baptism. Our brethren here feel encouraged to press on in the work of the Lord.

For two weeks past I have been holding meetings in the Whitmore school-house. One family has become fully established in the present truth. May the dear Lord grant that the seeds of truth here sown may spring up in other hearts, and bring forth fruit to his glory. H. SHULTZ.
Arberville, York Co., Nov. 6.

MISSOURI.

Weston, Nov. 1.—I have now been laboring at what is known as the Fancy Bottom school-house, three miles west of here, for five weeks, and since my last report, have canvassed the Sabbath question and the nature of man quite thoroughly. There has been no decrease in the congregations, but, on the contrary, a steady increase. The house was built for church as well as school purposes, and last night it was crowded, chairs having to be brought in to accommodate some with seats. Quite a number acknowledge that we have the truth, while as yet only one has fully determined to obey. Others seem almost ready, but fear that they cannot give up their tobacco. The men in this neighborhood, with one or two exceptions, are inveterate users of the filthy weed. Have spoken once upon this subject, and all are willing to admit that it is a filthy habit. I labor on, trusting that God will give the increase.

R. S. DONNELL.

KANSAS.

Cherokee, Crawford Co.—In company with Eld. Cook, I came to this place Oct. 26, for the purpose of holding a four-days' meeting with this church and others near by. Eld. Santee joined us the next day.

The Spirit of the Lord attended the word spoken, and the reading of pointed passages from the Testimonies. At first, some thought the applications were too close; but soon nearly all hearts were touched, and as fast as the "rubbish was taken away from the door," the Lord came in. Old difficulties were removed; and members who had not paid tithes for a long time, began to settle with the Lord.

As at our Moline camp-meeting, much time was spent in seeking the Lord in little companies. The children also received special instruction, and the earnestness manifested by the young soldiers was indeed remarkable. The last day of the meeting, ten, all new converts but one, were buried with their Lord by baptism.

To God be all the praise for this good meeting. Oh for a deeper consecration, and more of the

spirit of work! Surely the Lord is signally blessing the cause in Kansas. Brethren, remember us in your prayers.
GEO. H. SMITH.

INDIANA.

Bennettsville and Idaville.—As a disciple minister was to speak on the law at Bennettsville, Sunday, Oct. 29, by request I held meetings there Oct. 25, 26. As he would claim that the law was abolished, I endeavored to show the harmony between the law and the gospel. The results were apparently good. Some here are interested in the truth.

Oct. 27-29, was with the church at Idaville. Notwithstanding it rained most of the time, our meetings were good. I earnestly hope that Satan's entering wedge of fault-finding and dissatisfaction may not work mischief in this newly-organized church, but that union and harmony may ever prevail. Steps were taken toward building a house of worship here.
VICTOR THOMPSON.

Russiaville, Nov. 2.

Fowler.—I came to this place Oct. 20, after our good camp-meeting. We held our meetings in the Christian church, which the brethren had secured for the occasion. On the part of the church the interest was excellent, but little interest was manifested by those not of our faith. On the Sabbath we organized a church of thirteen members, the proper officers being elected; and on first-day we repaired to the water, about ten miles distant, where ten were buried in baptism. Afterward a Sabbath-school of twenty members was organized. The church and Sabbath-school are not large, but a bright future awaits them, if they only live out the truth.

Brethren and sisters, I believe the Lord is working with and for his people, and that if we keep humble, he will bless our labors more and more. I am glad I have a place in this closing work.
J. M. REES.

Alta, Mo., Nov. 1.

PENNSYLVANIA.

Bear Lake, Warren Co., Nov. 6.—We strike our tent to-day. Held our first meeting Sept. 24. Have held in all fifty-five meetings in the tent. The interest has been good all through, and the attendance large. The weather has been delightful for an autumn campaign. We put a stove in the tent toward the last, which made it very comfortable. The inhabitants have been very kind, and many of our wants have been supplied. Book sales amount to about \$14, and we received \$1 in donations. Ten copies of the *Instructor* were subscribed for, and a number of copies of the *Signs*.

As to results of our effort, we can hardly say. Last week there were ten reported as having fully decided to obey God and keep his commandments. This week we hear that three families more have kept one or two Sabbaths; and how many more have commenced, we do not know. There is a great interest awakened, and many are in the valley of decision. We organized a Sabbath-school last Sabbath. Over forty were out, and all took part readily, which was cheering to us.

I received a telegram this morning stating that my daughter was lying at the point of death. Am now on my way home. Bro. Edgar Russell, who has been laboring with me, will hold one more meeting. I shall, if it is the Lord's will, return soon. Dear brethren and sisters, pray for me and mine.
J. G. SAUNDERS.

MICHIGAN.

Sherman, Dimondale, Spencer Creek, and Elk Rapids.—During the latter part of tent season, it was my privilege to labor with Eld. Horton in Sherman, Wexford Co. Nearly twenty precious souls embraced the truth; and, judging from their willingness to break up injurious habits, their hearts are fully in the work.

After camp-meeting, we visited the church in Dimondale. Since these friends commenced the service of God, they have passed through many trials, and the effect has been to purify them. We found them of good courage; their meetings are well sustained, and they have an excellent Sabbath-school. Some fruit of the school was seen, when seven youths, well instructed in the things of God, with but little labor, joined their parents in the work of the Lord. Sabbath, Oct. 14, these dear children went understandingly into the baptismal

water. It was an interesting and cheering sight.

Since our return North, two in Spencer Creek have united with the church by baptism. Last Sabbath a member from this place met with the few in Elk Rapids. Some members of the Spencer Creek church living there, and others having recently moved there, it was decided to establish a branch of the church in Elk Rapids, with Bro. John Trotman for their leader. They meet each Sabbath afternoon, in the North Ward school-house. Any living near or passing through the village, are invited to meet with them.

Dear brethren, the dark cloud is moving, and the light of truth is reaching some honest hearts. We thank God, and take courage.

Oct. 31.

JOHN SISLEY.

Memphis and Lapeer.—I have recently spent two Sabbaths with the church at Memphis. There is quite an apparent change for the better from one year ago. Four young persons who were baptized at the Lansing camp-meeting were added to the church.

Sabbath, Oct. 28, was with the church at Lapeer. Although their numbers are few, and very much scattered, yet they were of quite good courage. Three were baptized, two of whom united with the Lapeer church.
H. M. KENYON.

Allegan, Nov. 8.

Vassar, Nov. 1.—Have held meetings with this church a short time. There is cause for encouragement here. Light and freedom come as we try to draw near to God. A pointed testimony is accepted by our brethren as needful if we would gain the kingdom of God. Last evening we organized a health and temperance society of eighteen members. We expect others to join soon. Israel must go forward now, in order to gain the eternal inheritance.

Visited the friends at Reese while at Vassar. All have an earnest desire to be faithful unto the end. May this little church always draw nourishment from the true Vine, and thus grow in grace and in the knowledge of the truth.

ALBERT WEEKS.

Ithaca.—Having received a cordial invitation from Elds. Fargo and Burrill to attend with them a meeting at Ithaca Sabbath and Sunday, Nov. 4 and 5, I complied with their request, and we had a good and profitable meeting. I spoke four times to the people, on the practical duties of this time. They seemed to listen with deep interest, and after the meeting many expressed themselves that the meeting had been one of great profit to them. It is very pleasant to speak to a people who seem to have some appreciation of what is said, and not very pleasant to labor for those who show by their actions and demeanor that your most earnest desires and efforts to do them good are like water spilled on the ground, or actually unpalatable to them. In such a case, one's labor is thrown away, or worse. We cannot benefit people by preaching, when they have no interest in what is said, and it is better in such cases to labor for those who do feel an interest. This general principle finds occasional illustrations in this work.

I had never visited Ithaca before. It is one of the old churches of Michigan. It has passed through some trials of late, and many felt a sense of discouragement upon them. We tried to show them that these things were common to the church in all ages, and that it is through sorrow, affliction, darkness, and tribulation that God leads his people, to purify them, wean them from the world, and teach them precious lessons of trust and humility. We were blessed ourselves while speaking of the uses of trials, and the precious lessons to be learned from them. The tender Spirit of Christ was present. We tried to give instruction also in regard to the principles of church discipline.

After the public meetings closed Sunday A. M., a business meeting was held to settle some matters of alienation between two dear brethren, which had caused sadness in the church. We felt that a good result was reached, and that a spirit of kindness and love came in. Peace, love, and unity are precious things in church fellowship. May they prevail more and more among us. I enjoyed this meeting with the brethren of Ithaca and the surrounding country, who came out and nearly filled the house; and many of them seemed to enjoy it also.

Next Sabbath I meet with the church of Greenville.
GEO. I. BUTLER.

PROVINCE OF QUEBEC.

St. Armands.—I spent last Sabbath with the little church at this place, and had a precious season in attending to the ordinances. I enjoyed three seasons of this kind in October. How can we prosper in God while neglecting this important means of grace? Have we any more right to disregard or disconnect these two gospel ordinances than we have to disregard the Sabbath, and disconnect it from the other precepts of the decalogue? Can we be said to live out the third angel's message, while passing over duties so important, when we have an opportunity to perform them? We need these ordinances to quicken our faith and to give us strength to overcome and keep God's commandments.

I have of late obtained three subscribers for the REVIEW, and since the opening of the tent season have sold and given away about \$30 worth of tracts and books. This is besides what Brn. Owen and Page have sold. D. T. BOURDEAU.
Nov. 3.

Stukely, Barford, and Bolton.—The recent quarterly meetings were held in this Province according to appointment, and were well attended. God gave good liberty in the presentation of the truth, and in the responses which were made by the brethren and sisters, who all seemed joyful in the Lord.

In Stukely, eight souls united with the church. The Lord came very near to his dear people as they freely participated in celebrating the ordinances of the Lord's house. New officers for the Sabbath-school were appointed, and the interest in this important branch of the work was greatly revived. Other important measures were taken, which, when carried out, will evidently result in good for the cause here.

In Barford, four were added to the church. There, also, the ordinances of the Lord's house were celebrated, and the approving blessing of God rested upon us. The Lord is evidently intervening, in answer to the cries of his children, to prevent discordant views and feelings from bringing divisions among them there. We visited from house to house, also families in Compton and Westbury.

I have just returned from holding a two-days' meeting at South Bolton. My labors there lately have been calculated to acquaint the friends of the cause with the present truth more fully on all points. Their faith is greatly strengthened, and other friends are drawing near to us.
Nov. 5. A. C. BOURDEAU.

OHIO.

Dist. No. 1.—I was with the Leesburg church Oct. 28, 29. They have just completed a pretty little meeting-house, which they will have ready for dedication as soon as Eld. H. A. St. John can be with them. We met on Sunday to talk over the T. and M. work. Several of the members felt that they had not been doing their duty in the matter of spreading the light of truth, and resolved to be more faithful in the future. We organized a V. M. society consisting of seven members. Bro. Wm. Greentree was elected president of the society, and Bro. Wm. Wright secretary and treasurer. They are both earnest workers.
GEO. W. ANGLEBARGER, Director.

Among the Churches.—We held our last meeting in Akron, Oct. 14. One was baptized on this occasion. We then parted with this dear people to join Bro. St. John in Peninsula. Here we celebrated the ordinances. Although our numbers were few, the meetings were encouraging. Monday morning Bro. Conger took us to Bedford, where we held three meetings with a few more. The Lord drew near to bless. Two of the daughters of one of our brethren united with the church. May they ever prove faithful to the cause they have espoused.

Our meetings at North Bloomfield were encouraging in every particular. It had been five or six years since Bro. St. John had visited this church, and all felt that his visit on this occasion was profitable to the cause here. We expect to see the T. and M. work revived in this district, as a good start was made in that direction. The director will visit each church in the district. Sunday evening, Bro. St. John spoke to a good congregation in the union church, and a good impression was made.

Oct. 24, we went to Wayne. In the evening,

Bro. St. John spoke to twelve or more at Father Underwood's. The next two evenings he spoke in the town hall at Richmond Center. Here we separated, he leaving Friday morning for Youngstown, and I remaining till Monday, and holding several more meetings with this church. At Richmond one was disfellowshipped, two were taken into the church, and an elder was elected and ordained. Fifty dollars or more was pledged to the tent fund.
R. A. UNDERWOOD.

Dist. No. 4.—I have recently visited three of the churches in this district.

At Litchfield, Oct. 28, 29, I found the brethren and sisters of good courage, and was myself encouraged to see our aged Bro. James and Bro. Kinney leading the little company on. On Sunday, at our T. and M. meeting, a librarian was appointed that we hope will be a live man, and keep the work moving.

On Monday evening, Oct. 30, met with the Camden church. A librarian was appointed, and we left the tract society in working order, and the brethren and sisters of good courage. The next evening, Oct. 31, I visited the Wakeman church. Here, too, a librarian was appointed. The brethren here are of good courage, and expect to show their faith by their works by building a house of worship in the town. They also covenanted to do more in the T. and M. work in the future than they have done in the past. This is right, brethren. Let us remember that God holds us responsible for all that we might do in his cause, and let us be united in this good and noble work of God.
E. J. VANHORN, Director.

Dist. No. 6.—Have spent some time since camp-meeting laboring in the interests of the tract society. Organized a T. and M. society of twelve members in Belle Center, and a V. M. society of six members at Mendon. The brethren at Belle Center seem to be taking hold of the work in earnest. The brethren at Mendon desire to renew their diligence in this great work; and on joining the V. M. society, they pledged themselves to be ever at their post of duty, let come what will.

Attended the district meeting at Dunkirk, Oct. 14, 15. This was a profitable meeting to those who were present. Only two attended from other places. It seems that the brethren are not willing to make any sacrifice to attend these meetings. If we do not love the cause enough to make some sacrifice, I fear we shall fail to attend another meeting one of these days,—the meeting of the saints in the air, when the angels are sent to gather them together. Can we afford to be absent then?—No, no; we can better afford to sacrifice all, and even our lives, to the cause of God.

The district and societies are considerably in debt, and the interest in the work is very low. At the last quarterly meeting, only two or three reports were returned in each society, and those were small reports. But when we talked to them of the importance of the work, nearly all expressed a determination to take hold with renewed energy and zeal.

Visited Paulding Oct. 24, 25. Found several here who had kept the Sabbath for years, and had been strong in the cause, which they say seemed dearer to them than life itself; but oh, how sad! they have given up the truth they loved so much; and now one lone sister in Paulding, one family five miles southeast, and a S. D. Baptist sister five miles south of town, are all that cling to the commandments of God. Some of those who have given up, still hope to obey the truth and prepare to meet the soon-expected Saviour. Something should be done soon to restore them, if possible.

Brethren, let us watch and pray always, that we fall not out by the way. P. C. SHOCKEY.
Belle Center, Nov. 3.

WISCONSIN.

Debello, Cashton, Avalanche, and Leon.—I was with the church at Debello at the time of their regular quarterly meeting. The meeting was a good one; but the members of the church are so scattered that all were not present.

The following Sabbath I spent with the little church at Cashton. Here sickness prevented some from attending. The Lord gave us freedom in the meeting, and hearts were made tender while we set before them the importance of renewed earnestness in the work of the Lord.

At Avalanche regular meetings are not sustained, as there is no leader. Only one family takes the REVIEW, and none of them had seen the testimony No. 31. We hope there will be a change for the better.

Three miles from this place, the First-day Adventists have a meeting-house, which they offer us to hold meetings in. We spoke fifteen times with good interest, our congregations ranging from seventy-five to one hundred and twenty-five.

A First-day Adventist minister attended several of the meetings, and was very friendly toward our views. Sunday afternoon he spoke, acknowledging our position on the sanctuary and Sabbath. He exhorted his people not to be afraid to investigate; he believed we have the truth, and he fully made up his mind to take hold of it. May the Lord help him and others to decide for the right.

Oct. 5, 6, I was with the church at Leon. Our meeting on the Sabbath was well attended, and the good Spirit of the Lord was with us.

May the Lord bless all of these companies, that as one man we may all come up to the help of the Lord against the powers of darkness. We labor on in hope. May we all seek such a nearer to the Lord that we may realize his guiding hand.
C. W. OLDS.

Among the Churches.—Since reporting, I have visited several places in Northern Wisconsin, and present the following notes of labor:—

At Loyal the church has been reduced by removals and other causes, and discouraged by trials; but omens of better things appear. At their quarterly meeting, we enjoyed the blessing of God, and four were added to the church, two of them by baptism. They are coming out of their trials.

We were pleased to find the church of Steven Point united and interested in the work. They have a fine house of worship, free from debt, though they are few and weak as to human influence and strength. Every member of their T. and M. society presented a report of labor.

In company with Eld. J. J. Smith, I visited Grand Rapids, and for the first time met this little company. Steps were taken to build a house for worthy sister and her invalid daughter, who were suffering for the want of a home. Bro. Smith remained to carry on the work. The citizens showed their favor by contributing at once about \$100, and often remarked that that looked like genuine religion. This will also provide a place in which Sabbath meetings can be held.

We enjoyed a profitable meeting at Neenah. Nearly every member of this church remains faithful, but, as is the case with our people generally, they need to receive anew the spirit and power of the truth. On this occasion we held a large temperance meeting in the M. E. church.

The brethren at Ft. Howard are plastering their meeting-house, which, when they have it finished will be an honor to the cause, and a pledge of their devotion. Their number is small. No additions resulted from the tent-meeting held here two years ago; but nearly all are trying to be faithful.

The little company at Seymour keep up their meetings, though they have some discouragements.

Nov. 3-5, I was at Flintville, Brown Co., where Bro. E. E. Olive has been laboring for a few weeks. Quite an interest has been created. About eighty have begun to keep the Sabbath, and others will no doubt obey. Perhaps not all of these will remain faithful, but we may expect that a small church, at least, will be raised up here to the glory of God.
G. C. TENNEY.

VERMONT.

Burke and Bordoville.—It has recently been the privilege of myself and wife to visit brethren and friends in Burke, and in Bordoville and vicinity. These are places where we resided before we came to our new field of labor in the Province of Quebec.

During our visit in Burke, Bro. and Sr. Owen, our children, disposed of their place and household goods, and have since gone to labor near Montpelier. The farewell meeting on the Sabbath, which was held in the house that we once owned, was truly solemn. The membership of the church in that vicinity has been reduced by removals and by death. The few present all took part, and with tears expressed gratitude to God for the light of present truth, and for the hope of soon meeting where farewell tears will not be shed.

During our visit at Bordoville on the Sabbath, 14, I spoke in our house of worship with a degree of freedom. All feasted on the truth, cheering testimonies were given by those present, evincing that the Lord was truly present in his Spirit. The next Tuesday we again met with the brethren and sisters there. My brother, T. Bourdeau, and wife, were present. There was a free interchange of thought on the occasion. I spoke of the earnest and untiring efforts that were made years ago to build up the work there, which resulted in the organization of a numerous church, and the erection of a commodious meeting-house, with ample sheds. The dear servants of God who had faithfully labored for souls in that place, were mentioned by name; also the many loved ones whose voices were once heard there, who are now sleeping in the graveyard near by, waiting for the first resurrection. May we meet them then!

A few years ago, after we left Bordoville, many moved away to the far West, and to other parts, until it was thought by some that our house of worship would have to be sold. But now the house is reviving there, and the church building has recently been nicely repaired and remodeled, that it has the appearance of an entirely new building. We pray that a light may be kept burning at Bordoville until the Master comes in glory.
A. C. BOURDEAU.

Brownington, Sept. 30 and Oct. 1.—Held meetings at this place for the Irasburg and Charleston church, which we trust were profitable. The church and T. and M. quarterly meeting business was attended to, and the ordinances of the Lord's house celebrated. One was added to the church, and one hundred copies of the Extra Edition of the *Signs* were ordered. At this meeting we were favored with the presence and help of Bro. and F. H. Peebles, a privilege not previously enjoyed. We wish they were so located that they could often meet with our churches. The hall in which the worship has recently been furnished with suitable settees.

Eden Mill.—Oct. 7, spoke to the friends here. The ordinances were celebrated for the first time since the removal of Eld. A. Stone to Battle Creek, Mich. The Eden and Johnson church miss his presence and labors.

On the 8th, we held a T. and M. meeting at Johnson. Following a discourse, the interests of the missionary work were considered. Some joined the T. and M. society. Seventeen copies of the Extra Edition of the *Signs* were subscribed for, and some substantial evidence was given of an interest in the Publishing Association.

Waitsfield.—Oct. 14, 15, brethren of the Greenfield and Warren church met at Irasville. This people needed help and encouragement. Especially did some need further light and instruction in the practical truths of the message, and our work as missionaries. We admire and hold as sacred the doctrinal and moral truths of the sermon of our Saviour on the mount. Some may ask, "How shall we bring our lives in conformity to them?" Is not this question answered in the instructions of Jesus given in his last interview with his disciples, and recorded in John, chapters 13 to 17, inclusive? Do we desire humility? Do we desire to give proof of love one to another? Then let us humbly follow the example of our adorable Lord. Our Sabbath meeting was one of encouragement. Two were added to the church.

The tract and missionary meeting had some pleasing features. Six joined the society, and all seemed to feel new desires to do more missionary work. A small club of the *Signs* was taken. Numerically this is a small district. The church and the members of the society are spread out over a wide extent of territory, and separated by rugged mountains. We can but hope that in the future these scattered brethren and sisters will do more in the work as true missionaries than they have done in the year past, and that they will be prompt to report their labors quarterly to Mrs. Z. V. Chipman, North Fayston, Vt. "Most men will proclaim every one his own goodness; but a faithful man who can find?" How will you prove faithful in Dist. No. 6?

Randolph, Oct. 21, 22.—With scattered brethren and sisters we held meetings here. A few met on the evening after the Sabbath to consider the interests of the missionary work. A small club of the *Signs* was subscribed for; and we are

sure that if these brethren carry out their resolutions, they will watch more closely for opportunities to do good, as they that must give an account.

From here we passed on to Orange and Barre, where we met Eld. R. S. Owen in his new home and field of labor. He has an important post of duty. Those who have recently embraced the Sabbath seem to have some of the true missionary ring. We met one sister here nearly eighty years of age, who has just commenced the observance of the Bible Sabbath. She has subscribed for the *Review* and *Signs*, and abandoned the use of tea and coffee. Will our old Sabbath-keepers who are tea-sippers, if such there be, note this? A club of *Signs* was subscribed for for this section, for missionary use.

Cabot.—Oct. 28, 29, important meetings were held here. The word was preached; two sisters, worshipers here, were added to the church. The ordinances were celebrated. Bro. O. A. Wilber was unanimously chosen and ordained elder of this church. Eld. D. T. Bourdeau's thorough and judicious labors with this church last summer, were beneficial. Our appeals for more missionary work by this people were well responded to in word, and somewhat in deed. A small club of the *Signs* was taken.

Could their meeting-house be finished soon, and Eld. G. I. Butler give a course of lectures there the ensuing winter, if he visits us, all would be very thankful. A young brother who is a member of this church, now in the West, is impressed that as soon as his duties are done there, he must return to Vermont and labor in the cause here. He writes: "If you think I can labor with any success, I want you to be ready to muster me into service as soon as my feet touch the soil of Vermont." Good! We hope he will be deaf to all calls and entreaties which would hinder him from devoting his time and service fully to the work of God, in some form, in his native State.
A. S. HUTCHINS.

MISSOURI H. AND T. SOCIETY.

At the yearly meeting of the Missouri Health and Temperance Association, held in connection with the Sedalia camp meeting, Sept. 14-19, 1882, Eld. J. G. Wood being President, and D. T. Jones Secretary, the following officers were elected for the ensuing year: for President, Eld. J. G. Wood; Secretary, Joseph Clarke; Executive Committee, J. G. Wood, N. W. Allee, T. A. Hoover.

The following resolutions were adopted:—

Whereas, The temperance question, in which all men are becoming more or less interested, and in which our people have always taken a deep interest in all its different branches, is rapidly becoming a leading question in this State, and one upon which all parties will soon be called upon to act; therefore, be it

Resolved, That we as a people will put forth all lawful and reasonable efforts in our power to advance the cause of temperance in our State; and believing prohibition to be the most effective means of abolishing the evils of intemperance, we recommend our people to cast their votes and influence in favor of this measure, should this issue come before the people of the State.

J. G. WOOD, *Pres.*

R. S. DONNELL, *Sec. pro tem.*

A CONFESSION.

I wish to say that I have made a mistake, one that in a degree has placed some of the churches in my division in a bad light before the Michigan Conference. I have received from the Flint church during the year 1882, \$125.42; from the Bancroft church during the same time, \$50.00; and the same amount from the church at Hazelton, the whole amounting to \$225.42. This amount I reported as a part of my draft upon the Conference funds for the year 1882, and it was taken from the amount allowed me by the auditors during their labors at the Lansing camp-meeting. Now the mistake consists in this: The money paid out in this manner finds no place in the *Review*, hence the churches receive no credit for it. Now this is wrong. The money which these brethren have paid into the cause for the support of the ministry should be paid to the proper authority; then the credit will be given in the *Review*, and this will be a source of encouragement to them.

Now, in conclusion, I want to say to the brethren in the Flint division, I am sorry for this mistake (for such it was), and I ask your pardon. One word about the resolution passed by the Conference at its last annual meeting, providing against

this evil in the future. It is just right, and I hope we shall keep it in remembrance. I will pay tithes with you, brethren, and I want it to be sent to Battle Creek, to be credited to the church to which I belong. I make these statements to correct wrong impressions, and that you, my brethren, may have credit for what you paid into my hands.

Pay over your tithe; for it belongs to the Lord, and he will bless your earthly store.

E. P. DANIELS.

Our Tract Societies.

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

—Over the mists of the wintry sea,
A message of gladness is sent to me,
And I pass it on to my friends to-night,
This message written in words of light:
Though dense the darkness in which we stand,
"The night is far spent, the day is at hand."

MAINE T. AND M. SOCIETY.

ACCORDING to appointment, the quarterly session was held at Cornville, Oct. 29, 1882, at 9:30 A. M., the President, Eld. J. B. Goodrich, in the chair. Meeting opened by singing. Prayer was offered by Eld. S. J. Hersum. Thomas S. Emery was chosen Secretary *pro tem.* The report of the previous meeting was read and approved. The report of labor for the quarter ending Oct. 27 was read, of which the following is a summary:—

| | |
|-------------------------------|---------|
| No. of missionary visits, | 184 |
| " " letters written, | 113 |
| " " new subscribers obtained, | 41 |
| " " pages tracts distributed, | 6,884 |
| " " " " loaned, | 6,603 |
| " " " books sold, | 775 |
| " " periodicals distributed, | 561 |
| Received from Dist. No. 1, | \$20.81 |
| " " " " 2, | 5 55 |
| " " " " 3, | 25.00 |
| " " " " 4, | 12.00 |
| " " " " 5, | 8 50 |
| Total, | \$71.86 |
| Paid in on reserve fund, | 195.55 |

Elds J. B. Goodrich and S. J. Hersum then made excellent remarks on the importance of reporting.

The following preamble and resolutions were offered by Eld. S. J. Hersum, and after being discussed by Elds. Goodrich and Hersum, and Brn. Hobbs and Lowe, were adopted:—

Whereas, In the past our T. and M. Society has been very much embarrassed by debt; and—

Whereas, It is necessary to the success of this work to be free from debt; therefore—

Resolved, That we recommend as a means of paying the present indebtedness, and to provide for the future wants of the society, that every believer in the third angel's message make a donation quarterly to the Maine T. and M. Society, the amount being left wholly to the free will of the donor.

Resolved, That the directors be instructed by the President to bring this matter before each church in their respective districts, so that it may be properly carried out.

The President spoke of the importance of raising a fund to relieve the wants of the worthy poor among us, when it was voted that the President call the attention of the elders of the churches to the importance of raising such a fund, and appointing a treasurer to take charge of the same.
Adjourned to call of Chair.

J. B. GOODRICH, *Pres.*

THOS. S. EMERY, *Sec. pro tem.*

PERSONAL INFLUENCE.

Do n't say that you can do nothing; that you have no influence that you can bring to bear for Christ. A missionary writing from the Indian field relates that a poor woman of India, received into the church last year, wished to be a missionary at her own expense, and for that purpose she went to live in a distant village where the gospel was not known. "I have no money to give to missions," she said, "but I am able to speak of the Saviour to my neighbor." And to-day, it is added, there are eleven persons in that village, brought to the truth by her, who are asking to be baptized. How the faith and Christian zeal of some of these heathen converts put to shame our more favored ones content to sit at ease in Zion.

NEW ENGLAND TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING OCTOBER 1, 1882.

| Districts. | No. Members. | No. of Reports Returned. | Members Added. | Families Visited. | No. of Letters Written. | No. of Signs taken in Clubs. | Subscribers obtained for Periodicals. | Pages of Pamphlets & Tracts distributed. | Periodicals Distributed. | Annals sold and given away. | Cash recd. on Tract Fund & Periodicals. |
|------------|--------------|--------------------------|----------------|-------------------|-------------------------|------------------------------|---------------------------------------|--|--------------------------|-----------------------------|---|
| 1 | 39 | 15 | ... | 57 | 57 | 48 | 1 | 2729 | 1775 | 18 | \$ 89 19 |
| 2 | 89 | 43 | ... | 161 | 190 | 411 | 7 | 26455 | 7646 | 47 | 202 06 |
| 3 | 44 | 28 | ... | 8 | 28 | 23 | ... | 1905 | 321 | ... | 32 00 |
| 4 | 45 | 34 | ... | 8 | 56 | 57 | ... | 1656 | 1069 | ... | 37 25 |
| 5 | 23 | 18 | ... | 44 | 3 | 23 | 1 | 6759 | 170 | 38 | 15 60 |
| 6 | 20 | 5 | ... | ... | 19 | 25 | ... | 742 | 143 | ... | 24 85 |
| 7 | 93 | 41 | ... | 558 | 188 | 141 | 27 | 28053 | 2162 | 59 | 110 94 |
| 8 | 19 | 16 | ... | 17 | 13 | 25 | ... | 9091 | 540 | ... | 30 00 |
| * | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 394 32 |
| | 371 | 200 | 1 | 847 | 504 | 753 | 36 | 77389 | 13835 | 162 | 816 21 |

* Receipts outside of Districts.
 NOTE.—Received on membership and donations, \$61.02; sales, \$99.84; Periodicals, \$321.03; Collected on other funds, \$157.43. Subscribers obtained for REVIEW, 8; Signs, 20; Good Health, 6.

ELIZA T. PALMER, Sec.

News of the Week.

SUNDAY, NOV. 5.—Several villages in North Syria were destroyed by an earthquake yesterday, but there was no loss of life.

—The forces under the false prophet in the Soudan attacked the town of Obeid, but were driven back with great loss. Two brothers of the prophet were among the killed. The insurgent troops have not been driven back, but are pressing on to Khartoum.

—The Mexican press views with disfavor any reciprocity treaty with the United States.

—The Swiss Federal Council denies that there are any anarchist committees in that country.

—Herr Bebel, the German Socialist leader, adjudged guilty of abusing the government through the press, has begun to serve his three-months' sentence in a Leipzig jail.

MONDAY, NOV. 6.—In the counties of Donegal, Clare, and Roscommon, Ireland, the potato crop has been a failure, while storms have devastated the fields and cabins of the poor. The prospect is said to be the worst since the famine of 1846.

—A dispatch from Durban, South Africa, states that a battle has taken place between Boers and the Kafir chief Mapoch, in which the Boers were drawn into an ambush, and lost 300 men.

—The Governor of Sonora, one of the Mexican States, has been deposed by the people of his State, because he favored the building of railroads with American capital, believing that he could thus promote the prosperity of the country. The people did not agree with him, however; and he was driven from the gubernatorial mansion by a lawless mob who would have taken his life had he not sought refuge in the American railway camp. He confidently expects President Gonzales to reinstate him, and furnish him sufficient troops to maintain the dignity of his office.

—Floods and tempestuous weather in England retard wheat-sowing, and opinions are expressed that the acreage next year will be greatly reduced.

—Charles Bradlaugh's application to quash the indictment for blasphemous libel found against him was yesterday refused by the Court of Queen's Bench.

—Distress prevails to a great extent at Alexandria among the sufferers by incendiarism, and while waiting for the indemnity, they are compelled to appeal to private charity.

—The Prince of Wales will serve as chairman of the Longfellow Memorial Committee, and expresses pleasure at being able to show the high esteem in which he holds the works of the dead poet.

—The puddlers on the Terre Haute Iron and Nail Works and in the Wabash Iron Company's shops have struck for \$6 per ton.

—Peace negotiations between Chili and Peru have fallen through, and Calderon has been imprisoned.

TUESDAY, NOV. 7.—A project for building a network of railways in the German Eastern provinces, for strategic purposes, will be submitted at the next session of the Reichstag.

—An earthquake shock was felt at Laramie City, W. T., and points westward. Plastering fell from the walls of buildings at Rawlins and other points, and trains will move with utmost caution, fearing damage to bridges.

—The Provincial Poor Asylum at Halifax, N. S., took fire early this morning, and burned with frightful rapidity. There were about 70 helpless patients in the hospital; and as nearly as can be ascertained, 31 of these—8 men and 23 women—perished in the flames.

—In Derbyshire, England, a terrible colliery explosion

occurred, by which 50 persons lost their lives. Many of the victims leave large families without any means of support.

—The Porte has issued a circular to the Powers, renewing the claim of Turkish suzerainty in Tunis.

—The president of the Bourse Committee has received a letter containing a threat to blow up the bourse (exchange) of Paris.

—France is opposed to the English policy in Egypt.

WEDNESDAY, NOV. 8.—The Egyptian Government has presented a note to the consular agents of France and England demanding the abolition of the joint control.

—The Historical Society of Pennsylvania celebrate the 200th anniversary of the landing of William Penn by a dinner in the Academy of Music at Philadelphia this evening.

—The gas in the New Orleans city offices, police stations, prison, and in the streets, was turned off by the gas company last night, and gloom prevails. Due and unpaid gas bills are the cause.

—The Democratic triumph in recent elections has occasioned a boom in Confederate bonds at London, considerable amounts having been sold at firmer quotations.

—The negro troops and the followers of the false prophet have had a fierce battle near Khartoum, in the Soudan, the former having 100 men killed, while the prophet's losses were still greater.

—Severe snow-storms and floods have caused great damage in North Wales. Many sections are inundated.

—Yesterday and to-day there has been serious rioting at Neu Bau and Josefstadt, suburbs of Vienna, in consequence of demonstrations on the part of the Shoemaker's Union. The troops were called upon, and were stoned by the rioters. They then charged with fixed bayonets and drawn swords. The rioters were dispersed, but not until a number were wounded. Numerous arrests have been made.

—The offices of the government departments of land, railway construction, surveys, harbors, mines, census statistics, and library, and the Linnean Society's art collection, were destroyed by the recent burning of the Garden Palace, at Sydney, New South Wales. The fire is believed to be the work of incendiaries, and it will be impossible to repair the losses sustained.

—Another terrible hurricane has occurred at Manila, on the Philippine Islands, causing heavy damage to vessels and houses.

THURSDAY, NOV. 9.—There has been a hint of trouble between England and Spain over the demand made by the former government for the return for extradition proceedings of certain leaders in the late Cuban insurrection. The men were refugees who had sought protection within the British lines at Gibraltar, from whence, it is claimed by England, they were kidnapped by the Spanish authorities. Spain resists the demand on the ground that they were put outside the British lines through a mistake of the police magistrate, and that as they were immediately arrested by the Spanish authorities, on Spanish soil, England has no jurisdiction in the case. At a Cabinet meeting held to-day, which was presided over by King Alfonso, it was decided not to yield them to England. It is believed England will not renew her demand.

—Certain church officials in Utah, who are monogamists, have been informed by President Taylor that unless they marry a plurality of wives they will lose their positions. Some have acquiesced in this arrangement, and others are still undecided.

—Gladstone is hopeful for the future of Ireland. He believes that judicious legislation will result in greater harmony between that country and England.

FRIDAY, NOV. 10.—Gladstone has announced in Parliament that British troops will not be sent to suppress the rising of the false prophet in the Soudan.

—The troops at Lyons, France, are confined to their barracks, as fears are entertained that another outbreak may occur.

—The artist Bierstadt's palatial residence at Irvington-on-the-Hudson was destroyed by fire yesterday morning. A number of valuable pictures, curiosities, and relics were consumed. The building itself cost \$100,000, and the furniture, paintings, etc., were valued at \$110,000.

MISCELLANEOUS.

—Out of a total of 25,969 arrests in San Francisco during the present year, 19,500 have been for drunkenness.

—The Roman Catholics are making determined efforts to convert the people of Central Africa to their faith. Already more than 50 missionaries have gone from Algeria to that region, and the pope is urging still greater efforts.

—The old slave-market of Zanzibar, where formerly 30,000 slaves were sold annually, has been transformed into mission premises, with a church, mission-house, and school, under the charge of the Universities Mission to Africa, started in 1859 at the suggestion of Dr. Livingstone.

—During the bi-centennial festivities in Philadelphia, 15,000,000 glasses of beer were consumed. There is not much wonder at the difficulty the committee had in finding a man sober enough to act the character of William Penn in the procession. Every man selected of the original lot got too drunk to act before being called in line.

—The American Board of Foreign Missions has held an interesting session at Portland, Me. From its financial report we learn that its total receipts for the fiscal year just closed amount to \$462,271; while the total expenditures for the same time were \$651,483. This leaves a deficiency of \$189,212, which is made up from the Otis legacy. As this fund is now exhausted, it becomes a serious question with the Board where the amount necessary to carry on operations next year is to be obtained.

Obituary Notices.

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

DENISON.—Died at the family residence, 93 Broadway, Rochester, N. Y., Oct. 17, 1882, at 5 o'clock p. m., Mrs. Nancy M., widow of Jessy L. and mother of L. H. Denison, in the eighty-fourth year of her age. The remains were taken to Clarence, Erie Co., for burial, where a funeral service was held among old neighbors and friends.
 L. H. D.

HOSTLER.—Died at Hubbardville, N. Y., Oct. 18, 1882, after an illness of one year, the wife of Benj. Hostler, in the seventy-fourth year of her age. She had been a Sabbath-keeper for more than thirty years, and leaves the best of evidence that she was prepared for a part in the first resurrection. She was always at her post. In social meetings she was the first to speak, and her testimony was always to the point. She was esteemed very highly by all who knew her, and the church and her dear companion feel that they have laid away a precious treasure to await the coming of the Lifegiver.
 HENRY MAIN.

REED.—Our dear sister, M. L. Reed, died of fibrous tumor, Oct. 17, 1882, at the home of Bro. D. Carr, in Chester, Warren Co., N. Y. She came there the 6th to attend our church quarterly meeting, in which she took part. She said at the close that she was glad she came to the meeting, even if she did not live to go home again. She embraced the truths held by Seventh-day Adventists in the summer of 1872, under the labors of Eld. S. B. Whitney, and has since been a living witness for the truth she loved so well. A loving and devoted husband, four children, and a large circle of friends, mourn her loss. The church sympathize with our dear brother and his children in their affliction.
 M. S. TYREL.

GREGORY.—Died of typhoid fever, in Bowling Green, Wood Co., Ohio, Oct. 25, 1882, Bro. Julius B. Gregory, aged forty-five years, eight months, and twenty days.

Bro. Gregory was one of the pioneers of the cause in Ohio, having kept the Sabbath for nearly twenty-five years, during which time he has been a consistent Christian, a loving husband and father, and a willing burden-bearer in the church. For several years he has been treasurer of the Ohio Conference, and has faithfully performed the duties of the office.

None in Ohio had more warm personal friends than Bro. G., and his loss will be deeply felt in the Conference and in the church. He leaves a wife and daughter to mourn his loss; but though their grief is deep, they mourn not as those that have no hope.

He possessed a remarkably strong constitution, having scarcely been sick before in his life. In his last sickness, which continued about three weeks, no one thought, until nearly the last, that it would prove fatal.

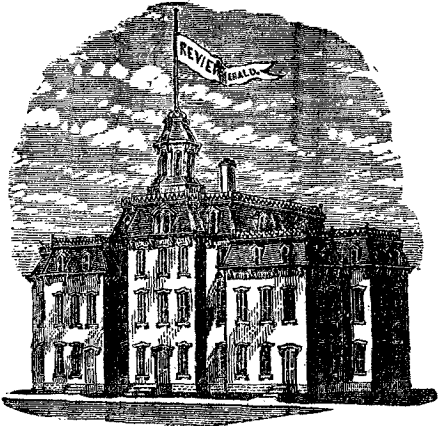
The funeral was attended by a large number of mourners, and many sympathizing friends. Though a heavy rain was falling, a long procession followed the remains to the grave. Funeral discourse by the writer.
 E. H. GATES.

GIBBS.—Died of small-pox, at Kansas City, Mo., March 15, 1882, my dear sister Lucy N. Gibbs, aged eighteen years, three months, and twenty-three days. About half an hour before she died, she called mother to her side, kissed her, and said she believed she was dying, and in a few minutes breathed her last, to awake, we trust, in the first resurrection. Lucy was generally loved and esteemed. She was the youngest of the family, and it seemed hard to give her up, but we hope that our loss is her gain. She leaves a mother, four sisters, and three brothers, to mourn their loss. No remarks, on account of the disease.

At the same place, July 3, 1882, my dear father, D. B. Gibbs, aged sixty-three years, ten months, and two days. In the spring of 1876, father broke his ankle; and in the latter part of June of the present year, while quarrying rock, he fell again, fracturing the ankle, and bone erysipelas set in, resulting in death. After one week's suffering, which was borne without a murmur, he calmly fell asleep to await the resurrection morn. As a citizen, father was highly respected, and many friends besides his companion, three sons, and four daughters, are left to mourn. May this sad affliction lead the surviving members of the family to prepare for the solemn Judgment.

"Go to thy rest in peace,
 And soft be thy repose;
 Thy toils are o'er, thy troubles cease;
 From earthly cares, in sweet release,
 Thine eyelids gently close."
 H. E. PARNHAM.

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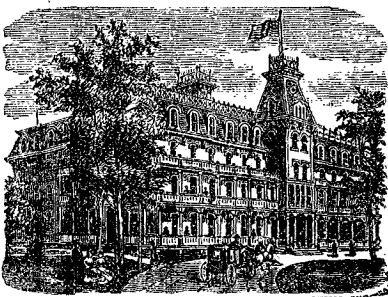


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Time Table, in Effect October 29, 1882.

Table with columns for WESTWARD, EASTWARD, STATIONS, and times for Pacific Express, Day Express, Chicago Passenger, Mail, Atlantic Express, and Night Express.

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

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST, GOING WEST, STATIONS, and times for Night Exp., A. M., P. M., and Mail.

Grand Rapids and Detroit Express leaves Kalamazoo at 6.50 A. M., Battle Creek 7.35, arrive Detroit 11.50 A. M. Returning, leaves Detroit at 4.05 P. M., Battle Creek 5.40, arrive Kalamazoo 9.35 P. M. All trains run by Chicago time. Day Express and Mail, east and west, daily except Sunday. Pacific and Chicago Expresses west, and Atlantic and N. Y. Expresses east, daily. Night and Evening Expresses daily except Saturday. O. W. RUGGLES, Gen. Pass. Agent.

The Review and Herald.

Battle Creek, Mich., November 14, 1882.

ANOTHER PIONEER FALLEN.

WITH sorrow we record the death of Eld. Joseph B. Frisbie, which occurred suddenly of heart disease while he was about work at his home in Chelsea, Mich., Nov. 8. The funeral services were held Sabbath, Nov. 11, in the Tabernacle at Battle Creek, Eld. J. Byington preaching the sermon.

A sketch of Eld. Frisbie's life is promised for our next issue from the pen of Father Byington, who labored with him many years ago.

HOME AGAIN.

MONDAY, Sept. 18, we left Båle for England. Spent the following Sabbath in London, and preached in the chapel of Eld. W. M. Jones. We learned that many of the vessels which formerly carried passengers to and from America had been taken to convey soldiers to Egypt. Consequently both the English and American vessels still on the line were crowded with passengers, many of whom frequently secured their passage three weeks in advance of the time of sailing. We engaged our passage on the Grecian Monarch, of the Monarch Line, which was to sail Oct. 12. The intervening time we occupied in visiting Grimsby, Hull, and Southampton. We spent Sept. 30 and Oct. 1 at the first-named place. At the latter place we spent Oct. 7 and 8.

Sabbath, the 14th, we went on board the ship. It was expected that she would make her voyage in ten days; but owing to head winds and gales which we encountered, together with the fog which enveloped us on leaving the River Thames and on entering the harbor at New York, we were delayed seven days on the water. The vessel in which we sailed was the largest on that line, being over four hundred feet in length. Many who had followed the sea for twenty-five years pronounced it the steadiest sailing vessel in which they ever sailed. Bro. Gardner and myself have now sailed on three of the five vessels running on this line between New York and London, and we can say confidently that the captains and officers are men calculated to command the respect and good will of the passengers. Everything that could be done to make the voyage pleasant and agreeable they seemed more than willing to do. Capt. Bristow, who had charge of the vessel on which we returned, is a man of few words, but always pleasant, and the master of his position. The stewardesses were kind and attentive to those under their care. We would make especial mention of Mrs. Mills, the saloon stewardess, and Miss Loyd, the steerage stewardess, of the Grecian Monarch. Mrs. Mills has had a three years' experience, as nurse in the royal infirmary in Liverpool, and is therefore fully competent to fill her present position. As far as our experience has extended, we can recommend to our friends this line of steamers as one that makes a specialty of caring for the passengers. There are many first-class lines, whose managers study the convenience of passengers; but this line has especially proved itself worthy of the patronage of those who may have occasion to cross the ocean.

We met Eld. B. L. Whitney in New York, and that night accompanied him to Clifton on important business. Arrived home November 3. Sister Lucy Veysey, the daughter of Bro. Veysey, of whom we made mention when we first arrived in England, accompanied us. She will connect herself with the educational interests at South Lancaster.

We found the school at this place prospering finely. Everything seemed to be moving like clock-work, and perfect harmony prevailed among the students. A wood-yard has been opened in the interests of the school. The students labor three hours per day, and by this means they have in some instances been enabled to nearly pay their board. There has been an outside sale of wood during the last two weeks of over \$100 worth. The present prospect is that two men will be required to take charge of delivering the wood that will be prepared for use by the students this winter. We learn that the land cultivated by them last term has yielded a profit of about \$60, which has been freely contributed to the school.

The house-work is performed by the lady students. We have felt the lack of a competent person to take charge of this department of the work; but by a general agreement the students have for some time shared the responsibility among themselves. It is rather amusing at times to hear the conversation between a fresh arrival, and those who have been here longer. Fresh arrival says, "I could get plenty of work at home—did not come here to work this way." "Did not you expect to work if you came here?" says the other. "I did, and did not expect to get anything for it either."

A good religious interest already exists among the students, and nine have been baptized. Some for whom we felt a deep interest when we left the place six months ago we found rejoicing in hope, having expressed their faith in Christ by following him in the ordinance of baptism.

We need not say that we were happy to reach home once more. Our health is good, as is also our courage in God. S. N. HASKELL.

RATE OF DISCOUNT ON PUBLICATIONS TO MINISTERS AND T. AND M. SOCIETIES.

THERE has been a practice growing of late, to which we wish to call the attention of our ministers and T. and M. presidents and secretaries. It is well understood that there is quite a difference between the wholesale and retail prices of publications sold at this Office. The reason of this is very plain. The labor and cost of sending out small packages, wrapping, packing, etc., is much greater than when sending large quantities in bulk.

The Office is of course very glad to get the retail trade when it can get the retail price for doing it. We are also glad to ship large quantities of our publications to tract societies and ministers at wholesale rates, the more the better, and let them sell them out at the retail price, which will pay them for all expenses incurred, and give them a fair margin of profits. We have been sending to them publications, and keeping standing accounts with our tract societies, charging them the wholesale prices. Occasionally, when they have been out of some particular book, and have wanted it sent by mail, we have done so, charging the wholesale price plus the postage stamps put upon the package.

Latterly, a practice has been growing up like this: Orders have come in to tract societies for some book which they did not have, and the order has been forwarded to the Office, requesting that the book be sent direct to the person who sent the order. The Office did this, and then charged the tract society only the wholesale price plus the postage. Lately a large amount of this kind of business has been coming in, till we have come to the point where some change should be made.

In these cases, it will be readily seen that the Office does all the work of the retail business, and gets only the wholesale price for doing it. It will be seen, further, that in such cases the minister or tract society gets the profit of the retail business without doing the retail work. This practice makes it necessary also to keep a large amount of accounts of these single book sales, for every one of these have to be charged against the society which sends them in. If this course should be continued, it would be possible for the societies to do a large business and keep on hand no books at all bought at wholesale, and really do none of the work, only keeping the accounts, and getting the difference between the wholesale and retail price, thus making quite a profit, which ought to go to the Office or the party doing the retail work.

In conclusion we would give notice that we are glad to ship at wholesale to ministers or tract societies with whom we are dealing any amount of publications at wholesale prices which they can pay for, and have them sell them at retail and get the profit. But when they ask us to fill retail orders to other parties, we shall charge them the retail price of all orders under the amount of \$5.00. GEO. I. BUTLER, Pres. S. D. A. P. A.

Appointments.

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

GENERAL CONFERENCE.

The twenty-first annual session of the General Conference

of Seventh-day Adventists will be held at Rome, N. Y., commencing Thursday, Dec. 7, 1882, at 9 A. M., and continuing as long as may be necessary. The object of the meeting is to elect officers for the ensuing year, and to transact all other business pertaining to the cause at large, that may come before the meeting. All State Conferences and missionary fields should be represented by delegates or letters.

GEO. I. BUTLER, Pres.

S. D. A. PUBLISHING ASSOCIATION.

The Seventh-day Adventist Publishing Association will hold its twenty-third annual session at Rome, N. Y., Thursday, Dec. 14, 1882, at 9 o'clock A. M., for the election of trustees for the ensuing year, and for the transaction of any other business that may come before the meeting.

In behalf of the Trustees, M. J. CHAPMAN, Sec.

HEALTH REFORM INSTITUTE.

The stockholders of the Health Reform Institute will hold their sixteenth annual meeting at Rome, N. Y., Dec. 12, 1882, at 9 A. M., for the election of a Board of Directors, and the transaction of any other business that may come before the meeting. As a majority of the stock must be represented to make the meeting legal, stockholders who cannot attend will please see at once that their stock is represented by proxy, if they have not already made such provision.

In behalf of the Directors, S. N. HASKELL, Pres.

A SPECIAL meeting of the Michigan T. and M. Society will be held at Greenville, Nov. 28-30. First meeting, the 28th, at 9 A. M. The Michigan Conference officers and T. and M. officers, especially the directors, are expected to attend this meeting, as the question of re-districting the State, so as to make the ministerial and T. and M. districts correspond, is to receive especial attention. We consider this an important matter; therefore we hope to see as many of our brethren as are interested in the subject at the meeting, that we may counsel together, and thus arrive at some conclusion that will advance the cause of truth in our State. J. FARGO.

BEING called to attend the funeral of Eld. Joseph B. Frisbie last Sabbath, I could not meet with the church at Kalamazoo, Mich., as appointed. Providence permitting, I will meet with them next Sabbath, Nov. 18. J. BYINGTON.

No providence preventing, I will meet with the church at Carson City, Mich., Nov. 16-26. Sabbath-school promptly at 10 A. M. Meetings commence Thursday, the 16th, at 7 P. M. A. O. BURRILL.

The twelfth annual session of the New England T. and M. Society will be held in connection with the next session of the New England Conference, Nov. 23 to Dec. 4, at South Lancaster, Mass. S. N. HASKELL, Pres.

The New England Health and Temperance Society will hold its third annual session at South Lancaster, Mass., in connection with the meeting of the New England Conference which begins Nov. 23, 1882. The usual business of the society will be transacted. D. A. ROBINSON, Pres.

The fourth annual session of the New England Sabbath-school Association will be held at South Lancaster, Mass., in connection with the meeting of the Conference which begins Nov. 23, 1882. We hope to see all our schools represented. D. A. ROBINSON, Pres.

PROMPT responses to my inquiries have come to hand from brethren in Ontario, and I propose, D. V. to spend two weeks, immediately after the next annual session of the General Conference, in that province, at points on or near the Grand Trunk railway. A. C. BOURDEAU.

The twelfth annual session of the New England Conference of S. D. Adventists will be held at South Lancaster, Mass., Nov. 23 to Dec. 4, 1882. The first meeting of this session will be held on Friday, Nov. 24, at 9:30 A. M. Each church should be represented by delegate. S. N. HASKELL, Pres.

Publishers' Department.

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

I WOULD like to correspond with some brother desiring employment, who is a good scholar and a good singer. References will be expected. W. H. LITTLEJOHN, Allegan, Mich.

Books by Freight.—R S Rickett \$27.00, A G Daniels 20.70, S N Haskell 151.70, P L Hoen 33.00, Mary Heilson 133.49, Wilson Pottenger 31.20

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Cash on Account.—R S Rickett \$27.00, S Thurston 50.00, Wis T & M Society per M A Kerr 270.00, Kan T & M Society per C A L Gibbs 173.76, Dak T & M Society per M Heilson 65.78, M A Gregory 59.00, R A Underwood 91.49, C W Olds 1.50, Am H & T Association, Colorado 50c, A O Tait 2.50, Mo Hill Ruiter 55.00, Quebec T & M Society, Hiram Clark 32c, Wilson Pottenger 34.00, A G Daniels 27.10, Texas T & M Society per J G Brady 50.00, E E Olive 2.00, M S Burnham 5.25, J G Wood 3.00.

Shares in S. D. A. P. Association.—Isaac Hughes \$20.00, G S Harpham 10.00, Chas E Buck \$6.00, J Pritchard 10.00.

Donations to S. D. A. P. Association.—C M Carpenter \$1.00, Mrs Louisa Smith (deceased) 89.00, A friend 5.03.

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Mich. Conf. Fund.—Sund Lake \$3.43, J A Demill 2.00, Rochester 22.00, Watrousville per Wm McAllister 4.80, Tuscola per J M Palmer 5.00, Greenville, John Banks 11.50, White Lake, Rosa Ford 5.00.

Mich. T. & M. Society.—Dist 3 per Mary N Kellogg \$1.25.

Sanitarium Sick Poor Fund.—A M Morrill \$3.00.

Mich. San. Charity Fund.—Potterville \$1.00.

English Mission.—S S Post \$6.00, A sister 1.59, "V L T" 2.50.

For J. N. Andrews.—Cordelia Squirrel \$2.00, G S Harpham 2.00, Elden Mahafy 2.00.

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