

Advertisement 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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YESTERDAY, TO-DAY, AND FOREVER.

LET not the days be passed in hope or fear
Of joys and cares that future time may bring;
To-morrow is not thine for any thing.
The need for love and duty lieth near.
Nor brood o'er faults and follies of thy past;
It is too late for thought or action there.
From "all existence" learn thy lesson vast,
And put to shame thy life of petty care.
To-day is all that thou canst call thine own;
Now is the hour for noble thoughts and deeds.
Let Truth, Love, Beauty, speak to thee alone,
Or give thyself to help the common needs.
Thus shall thy life grow ever more sublime,
And thou shalt learn of deeper things than time.
—Isabel Frances Bellows.

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."
—Mel. 3:16.

SEASONS OF FASTING AND SEEKING GOD.

THE General Conference Committee have appointed a season of fasting and prayer and seeking for the blessing of God, of three days' duration,—Dec. 1, 2, and 3. This time is rapidly approaching, and we feel a deep interest that it shall be a period of great spiritual profit to our people. It occurs just before the next session of the General Conference. We hope it may bring upon that gathering God's special blessing. We wish in this article to give some of the reasons why such seasons should be appointed,—what they have accomplished in the past, the special reasons now existing that make them necessary, the spirit that should characterize them, the manner of their observance, etc.

FASTING A CHRISTIAN DUTY.

"And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days." Luke 5:33-35; Matt. 9:14, 15.

Fasting implies sorrow. It would be out of place to manifest sorrow while the Lord of glory was with his disciples. His presence should bring joy. Hence fasting was improper while Jesus remained on earth. But Jesus plainly teaches in these words that his followers should fast after his ascension. He appointed no regular days for fasting. It should be engaged in only when the time and occasion demand it. It is not consistent with a period of rejoicing, or

when we are receiving special blessings; but it is fitting when we are in deep sorrow, in times of backsliding and spiritual declension, and when we need to make special efforts to seek God. In Matt. 6:16-18, in words left for the instruction of his people in after ages, Christ gives directions how we should conduct ourselves when we fast. Surely he would not give this counsel, if he did not intend we should ever fast at all.

We have many examples of fasting in the gospel dispensation, and examples of such a character as show it to be proper for us to follow them. Christ himself fasted forty days. Matt. 4:2. The apostle Paul fasted often, and his language implies that Christ's ministers would be following an approved example in doing the same thing. "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in *fastings*; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned," etc. 2 Cor. 6:4-6. "In weariness and painfulness, in watchings often, in hunger and thirst, in *fastings* often, in cold and nakedness." 2 Cor. 11:27. Paul, exposed to the dangers of the deep in the tempestuous voyage to Italy, when a prisoner, fasted, with others, even fourteen days or more. Acts 27:21-33. Cornelius fasted, and brought the blessing of God to himself. Acts 10:30. The ordination of Paul and Barnabas to the apostleship, and the opening up of their great work among the Gentiles, was preceded by fasting. Acts 13:2, 3.

These instances clearly demonstrate that the most important movements of Christ and the apostles in the establishment of the Christian church and the furtherance of the gospel, were preceded and accompanied by fasting and special seasons of seeking God.

OLD-TESTAMENT INSTANCES OF FASTING.

In the former dispensation, the record indicates that such seasons were still more numerous. When great calamities came upon the people, and they realized that God's favor was withdrawn, it was customary to seek him with fasting and humiliation of soul, and many instances are given where great deliverances were the result. On the great day of atonement, the tenth day of the seventh month, when the whole nation of Israel were to assemble at the Tabernacle, they were to spend the day in *afflicting their souls* before the Lord, that their sins might be removed from them and the sanctuary. Lev. 23:27-32; 16:29-34. Those who would not thus "afflict their souls" were cut off from God's people. We cannot doubt but this afflicting of the soul consisted in fasting, and humbling themselves, and confessing their sins before the Lord, and abhorring their wrong course in the past.

Moses fasted forty days on Mount Horeb. Ex. 34:28. Elijah did the same. 1 Kings 19:8. Of course, these fasts were miraculous; but there is a meaning in them, as also in the fast of our Saviour of the same length as those mentioned above. They all preceded the pouring out of great blessings upon the people, and an important era in God's work.

The king of Nineveh saved his people from destruction by proclaiming a fast, which his people carefully performed, and it was so thorough that all, even the beasts, refrained from food

and water. The people cried mightily to God, and put away their sins, and the city was spared, though the message of God's prophet seemed to threaten unconditional ruin. Jonah 3.

Wicked Ahab, a murderer and an idolater, had his life spared for years because he fasted and humbled himself before God. 1 Kings 21:27-29.

Queen Esther, when the king's decree had gone forth giving the enemies of her people authority to destroy all the Jews throughout the realm of Persia, took her life in her hand, and went in before the king to intercede for them. But she first appointed a three-days' fast for her people, in which she and her maidens participated. She had success, and her people a glorious deliverance. Esther 4:15, 16.

When Ezra went up to Jerusalem with help for his people to advance the work of God, he went through a dangerous country. Ashamed to ask soldiers from the king of Persia for their protection, they committed themselves to the Lord's care by fasting and seeking him. The blessing of God preserved them in safety, and success attended their efforts. Ezra 8:21-23.

In the time of Nehemiah, when the people were in a backslidden condition, they sought God by prayer and fasting. Neh. 9:1.

The Old Testament is full of such instances. We know these fasts were acceptable to God; for most wonderful results were seen where his blessing was poured out immediately after such occasions, when the people had fasted, and humbled their hearts. The most holy men of the Bible participated in such seasons; yea, they were the ones who perceived the necessity of them and appointed them. The prophet Daniel, when full of perplexity because the prophecy of Jeremiah did not seem to be fulfilled at the end of the seventy years allotted to the captivity of his people, and their deliverance was not accomplished, set himself to seek God with prayer and fasting, that the mystery might be solved. While engaged most earnestly in confessing the sins of himself and his people, the angel Gabriel came to him with perhaps the most remarkable message of the Bible, announcing God's great love to Daniel; and the time message of the 2,300 days was explained, and the seventy weeks also. The season of fasting and seeking God was made the very occasion of this great blessing.

THE IMPORTANCE OF OUR HAVING SUCH A SEASON.

Having seen that seasons of fasting and prayer were authorized and employed in both dispensations, and that they were of great benefit to the people of God, we inquire why we should not have the benefit of their influence now? Are we not in as needy a condition as they? There never was a people who needed to avail themselves of every means of grace more than we need to do so. We live in the perils of the last days, when Satan works with mighty power; when the love of many has grown cold; when the form of godliness prevails, and the power is lacking; when the people of God are lukewarm, and in great danger of being swept away by the current of the world.

The work the people of God have to do is a great one. They have a message to give to the world which must go to "peoples, nations, tongues, and kings." It must "enlighten the earth with its glory." We are a backslidden people. Many of us are far from God, conforming to the world,

lovers of pleasure, "making haste to be rich," covetous, and selfish. We greatly need a baptism of the Spirit of God. Out of this condition of lukewarmness, a people are to be developed who will be "without fault before the throne of God." Indifference must be shaken off; new zeal must be obtained. The progress of the work is greatly retarded because of our unconsecrated condition as a people. We think we have as much or even more zeal as a people than other denominations, and because of this may feel satisfied; yet when we compare ourselves with the apostolic church, what a sad contrast do we present! To compare favorably in zeal with fallen Babylon may satisfy some; but if it does, their spiritual perceptions must be very obtuse. Such a condition will never meet the approbation of God. We must, if prepared for translation, compare favorably with the ancient worthies whom God accepted.

There are many things in our condition which should humble us down in the dust before God. Our ministry, as a whole, is weak in spiritual power. Their labors do not accomplish the results in gathering souls which were seen among us years in the past, though the opposition to our views is not nearly as bitter as then. Pride, vanity, and love of pleasure have greatly increased among us. Fault-finding, murmuring, and censoriousness, and a criticising spirit, are far too prevalent. Heinous sins crop out among us, and come to light from time to time among our membership. We are doing but little in circulating our publications to what we should do. Many act as though we had ages in which to do our work, whereas we are just upon the brink of the eternal world. Many of our young people who ought to be giving themselves to the work of God, are devoting themselves to the world and to money-making. Our institutions are in debt, and our College closed because of the wrong course of those who should have been its true friends.

These are sad, humiliating facts, which we are forced to admit. We are ashamed to write them. But God knows them, and many of our fellow-men know them; and in view of them it becomes us all to humble ourselves under the mighty hand of God, that he may turn away his anger from us. God has very plainly revealed to us our condition in the recent Testimony. If we humble our hearts and confess our sins, God will turn upon us his face in mercy, and "endue us with power from on high." If he does not do this, we have little to hope for as a people.

HOW AND WHY IS FASTING BENEFICIAL?

Fasting is an expression of sorrow. Often when in great affliction we refuse our usual food; we do not desire it. The load of anguish upon the heart overcomes the appetite. One great reason why such seasons are necessary is because we have become too well satisfied with the creature comforts of our earthly life. Our tables are daily loaded with food, and we never really know what it is to suffer for the want of it. Our minds are constantly dwelling on the things of time and sense, and our souls become earthy, conformed to our surroundings. Our thoughts continually rove over worldly scenes, and God and eternity are not so much the subjects of contemplation. The senses hold the mind on a low level, and occupy the realm of the spiritual. We seem chained down to earth, body, soul, and spirit. We have no freedom in prayer, and little communion with Christ. The appetites and their gratification become the principal objects of life; "what we shall eat, and what we shall drink, and wherewithal we shall be clothed," the main interests of our existence. Vast numbers of professed Christians are in this condition, and it is a sad one. A season of seeking God by fasting and prayer is then needed. Fasting makes us feel our dependence upon God. A very short experience in it shows us how dependent we are upon him and his providence. It leads the mind to think upon him as the source of our life and all our blessings.

To many, fasting is a great physical benefit. As a rule, we eat too much. Our systems are often clogged, and our powers of thought are thus crippled. The extra burden the stomach

has had to carry from overloading, has made heavy drafts upon the blood and the nerve power at the expense of the brain power. The mind becomes sluggish and inactive, and a fast clears the clouded brain, and unclogs the system. As the result of a better physical condition, spiritual things can be better comprehended.

Fasting is an act which shows to God and man that we desire spiritual good. It is unpleasant to feel the pangs of hunger,—to experience the weakness consequent on abstinence from food. When we voluntarily accept this deprivation of our ordinary comforts, we give evidence of such a strong desire for heavenly blessings as testifies to our appreciation of them, if our act springs from a pure motive. It is a part of the process of "afflicting the soul," and bringing ourselves where we can realize our true condition. It helps us to do this. The mere act of fasting alone will never bring us to the proper condition, but it may be a great help if entered upon understandingly and with proper motives. It is only a means to reach a desired end. That end is to realize our true condition before God, our utter helplessness and unworthiness, our proneness to sin, our selfishness and depravity, and our lack of wisdom and spirituality.

HUMBLING THE SOUL BEFORE GOD.

We are naturally filled with self-conceit and vainglory, and take exalted views of our own wisdom and importance. We must realize that our own wisdom is foolishness, our strength weakness itself, and that we need the help of God in everything that pertains to his work. Every move which is truly successful in advancing his cause must have the impulse of his Spirit to guide it. Human power alone can never make his work a success. When we become the channels through which his Spirit operates, then human effort is mighty for good, because connected with the omnipotence of Deity. One man with God on his side is a majority over all, because God alone is almighty. The power of God is the true source of all success in the work of man's salvation. Man, the creature, must realize this constantly, in order to have God work with him. He ought to do it because it is the truth. But man's natural conceit and love of self make him often forgetful of this fact, and he thus deprives himself of the blessings Heaven would gladly bestow. God cannot then work with him till he comes to a sense of this great truth. Hence the need of these seasons for afflicting the soul before God.

We are in the antitypical day of atonement. Once a year all Israel assembled around the Tabernacle, and, humbling their hearts, wept and mourned and fasted before God. Every one who did not thus "afflict his soul," was to be cut off, and no longer acknowledged as one of God's people. The day of atonement was the day for sin to be remembered and repented of. No other state of mind could be acceptable at such a time than deep humiliation of soul. The sanctuary was to be cleansed from sin, and justified. Sins were to be removed from it, and from them. Repentance is necessary in order that sin be removed, and humbling of heart before God and a deep sense of our unworthiness is essential in order to repentance.

That typical day pointed forward to the time of the Investigative Judgment and the blotting out of sin. Since the expiration of the 2300 days in 1844, we have been in that period. How plain, then, that repentance, afflicting the soul, and deep humility should characterize us as a people! This is necessary because of the nature of our work, and the condition of the religious world in which we find ourselves.

A people must be developed out of this state of things who will be pure and holy and without fault before God. Never was a people more in need of his special blessing than we are. Yet how cold and careless many of us are! "Be zealous and repent," the True Witness saith. Zephaniah says to those gathering together just before the day of the Lord, "Seek ye the Lord, all ye meek of the earth; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Joel tells us of the day

of the Lord, of the proclamation concerning it, and of the way we should prepare for it. "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. And rend your hearts, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil." "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach," etc. How plainly these scriptures speaking of this time present our duty before us! And how reasonable that such seasons should be appointed!

THE KIND OF FAST WE SHOULD CELEBRATE.

The fifty-eighth chapter of Isaiah contains a striking prophecy of the religious condition in the last days. It tells of a people who pay much respect to the outward forms of religion, but God is not pleased with them. His servants are commanded to "cry aloud and spare not, and show my people their transgression, and the house of Jacob their sins."

Yet this people delight to know the ways of the Lord, and seek him daily. They ask for the ordinances of justice, and love to approach God. "Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high."

Here is a faithful picture of modern religion. People want to be saved, to appear religious, to take that part of religion which is pleasing to them, to go through the form, and to be respectable and well thought of. A religious profession is a passport to respectability. The world is full of such religion, and most people think it is the simon-pure article, and all that is necessary. They have no conception of a religion which follows Jesus to the cross, and endures suffering, shame, ignominy, self-denial, and the crucifixion of the flesh. The modern sort appoints fasts, even State fasts, in some States, by executive authority; and the day is kept in a sort of outward, formal way. But these fasts are not real, such as God accepts. There is no humbling of the soul in them. The love of pleasure is there; Hatred, ambition, and oppression are not given up. Debate and contention are still continued. There is truly no forsaking of sin. It is all outward. Such fasting God hates. Such seasons deaden the spiritual sense, and leave the soul benumbed and deceived.

The fast which God accepts is one where the soul is afflicted with a sense of its own weakness and unworthiness. The wrongs of the past are searched out, repented of, and put away. The love of pleasure is crucified and abhorred. The soul is lifted up to God with longings for something better than this poor world has to give. The vanity of worldly good is discerned, and its unworthiness realized.

While the mind is seeking for these results, there will be deep contrition. Self and all the selfish brood,—hatred, ambition, jealousy, envy, evil-surmising, murmuring, and censoriousness will be abhorred; and a meek and quiet spirit, which is in the sight of God of great price, will be desired above all things. A draught from the spiritual fountain is the only thing which will satisfy.

The prophet continues: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee, the glory of the Lord shall be thy rearward."

We have here the result of such a fast as the Lord accepts,—a fast accompanied with genuine contrition for our selfishness and our wrongs, and a putting of them away from us. Then the purified soul turns from the selfish motives and acts of life to the nobler one of laboring to do others good, to relieve the distress of the afflicted, and to impart consolation. When such motives actuate us; we shall feel like laboring to save the souls of our fellow-men, and to imitate Christ, who came to save those who were lost and ruined. This is the spirit which we as a people greatly need in order to accomplish the work God has given us to do. We must see our need of it, and obtain it, or we shall be classed with the unfaithful servants. Here is our greatest lack. The fast, then, which God has chosen, is truly to afflict our souls, not merely seem to do so; to put away our sins, not merely profess to do so, and to change our practice, and live for higher and nobler objects.

HOW SHALL WE OBSERVE THE APPOINTED FAST?

Dec. 1, 2, and 3 are the days appointed for fasting and seeking God. This is a longer time than we have ever before appointed for such an object. Some may think the season too long. The prophet Daniel set apart three whole weeks. He ate no pleasant bread during this whole period, and deprived himself of all the ordinary gratifications of taste and appetite. In the strictest sense of the term, this was not a fast, for that would imply entire abstinence from food; but practically it amounted to that. How strange that this holy man should think of such a painful step as this! We should not naturally suppose he would feel the need of it, since he was such a good man. Gabriel had told him a few years previous to this time that he was a man "greatly beloved." Why did he need to be so self-denying for twenty-one days? People now would think Daniel was fanatical. Why are we so different in this age? The reason is this: The more we become acquainted with God, the more anxious we are for his presence. The less we know of him, the less effort we are willing to make to obtain a knowledge of him. But Daniel obtained a great blessing as the result of this fast. God revealed to him a vision of surpassing glory.

We would not advise all wholly to abstain from food during the three days appointed. We should not injure our health, but we should fast as far we can do so without physical injury, and taking as much time as possible from our worldly business, we should devote these days to the service of God. Our churches should meet together in their places of worship, and ministers and people should seek God together. Several hours each day could be profitably spent in their places of worship. If trials exist, and there is lack of union, all these roots of bitterness should be put away. Kindness, tenderness, peace, and love should be welcomed in. Bitterness and wrath should be put away, with all malice. Where our ministering brethren are present, they should take a portion of the time to talk to the people on such subjects as will lead the mind to penitence, confession of sin, and humility of soul. Earnest prayers should ascend to God for pardon, and for more spiritual power. We should most earnestly plead with him for his Spirit to cleanse our soul-temples of all unrighteousness and every stain, and to make us like our divine Lord. The leaders of our churches would do well to select such portions of the Scriptures to read as treat of such occasions of humiliation and mourning for sins. There are many in the Bible. The spirit characterizing such occasions is the one we need now. There are portions of the Testimonies, also, which could be read with great profit.

As far as possible, we should lay aside worldly care at our homes, and devote the time to meditation upon sacred things, reading the Bible, the Testimonies, and other religious reading, with much secret prayer for God's blessing. We should pray in private for our own conversion, to be cleansed from all sin, especially from secret sins and weaknesses known to ourselves.

We should confess them before God, and abhor them, and ask his help to overcome them.

In our public meetings we should confess our worldliness, selfishness, and lack in doing the work of God, and all our public sins. We should all pray most earnestly that God will revive his work among us, give us more of the missionary spirit, wean us from the world, and dispel the cloud of darkness which has been hovering over us, and let his light and power be revealed within us. We should pray for the conversion of our children and our neighbors, and that God would give us hearts to feel for others. We should pray especially for his blessing on the General Conference about to be held, that it may result in great good to the cause.

If we take the interest in this work that we should, we shall not think the period of three days too long. The disciples, while waiting to be endued with power from on high, as Christ commanded them to do, spent ten days in an upper room seeking God's blessing. What power came upon them, and what light enlightened the world at the close of that season! "They all continued with one accord in prayer and supplication." This is what we want to do.

When prayer was made without ceasing in Peter's behalf, the angel of the Lord delivered him. Christ tells us that without prayer and fasting certain possessed with devils could not be delivered. There is great power, then, in fasting and prayer.

In the vision of the future, Testimony No. 4, p. 33, the servant of the Lord gives us the history of God's people in the last days, and shows us how some of them will plead with God, what earnestness will characterize them, and what will become of some who do not take this course. She also describes the glorious results which follow. This would be a good article for all our people to read on the days set apart for fasting, prayer, and seeking God.

Dear brethren and sisters, we lay these thoughts before you. We greatly desire to see the power of God manifested among us as we have never seen it before. We must be a converted people. We must seek God with all the heart. There is great power in store for us. God's "arm is not shortened that it cannot save, nor his ear heavy, that he cannot hear." It is our sins which have separated us from the great source of Divine Power. Let us put them away, renew our consecration, humble our hearts before him, and return unto him, that he may return in greater power unto us, and heal all our backslidings.

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

—You ask me why I gave my heart to Christ?

I can reply:

It is a wondrous story; listen while

I tell you why

My heart was drawn, at length, to seek his face:

I was alone, I had no resting-place;

I heard of how he loved me, with a love

Of depth so great—of height so far above

All human ken;

I longed such love to share,

And sought it then,

Upon my knees in prayer.

You ask me why I thought this loving Christ

Would heed my prayer?

I knew he died upon the cross for me—

I nalled him there!

I heard his dying cry, "Father, forgive!"

I saw him drink death's cup that I might live;

My head was bowed upon my breast in shame,

He called me, and in penitence I came.

He heard my prayer—

I cannot tell you how,

Nor when nor where;

Why I have told you now.

—F. G. Brown, in *Weekly Evangelist*.

—Let not any man deceive himself with the thought that, because the general spirit of his life is right, his minor shortcomings shall bear no bitter fruit. No man sins and does not suffer for it. Toward our infirmity, God has infinite tenderness; but he never lets us do wrong and escape the evil consequence. This is his kindness toward us, that by his chastisements he forever seeks to turn us back into the way that leads to blessedness.—George Merriam.

AN ENEMY TURNED INTO A FRIEND.

DURING one of Luther's journeys, a noble knight, learning that he was to tarry at a certain place, and yearning for the honors and emoluments that would accrue could he be safely caught up and transported to Rome, resolved to hazard the attempt. He ordered his armed retinue to prepare hastily; for there was no time to be lost, the aspiring noble being urged and commanded to the task by his confessor, who assured him that he would be doing a good work, and would save many souls. He set out at early dawn, making his way along the picturesque *Berg-Strasse*, or mountain road, that skirts the forest of the Odenwald, between Darmstadt and Heidelberg. Arriving at the gate of Miltenberg in the evening, he found the city illuminated, and the town itself full of people, who had come thither to hear and see Luther.

More indignant than ever was the noble knight; indignation grew to rage when, arriving at his hotel, the host greeted him, "Well, well, Sir Count, has Luther brought you here too? Pity you are too late. You should have heard him. The people cannot cease praising him." In no mood for eulogy, the knight sought the privacy of his room. Awakened in the morning by the matin bell of the chapel, sleep had assuaged his ire, and his thoughts were at home, where he had left an infant daughter at the point of death. As he drew aside his curtain, he saw the flicker of a candle in the window opposite, and waiting a moment heard a deep, manly voice utter the words, "In the name of the Father, and of the Son, and of the Holy Ghost. Amen." He heard the voice further continuing in a strong, fervent petition for the whole Christian church, and the victory of the holy gospel over sin and the world.

Being a devout man, his interest was aroused, and donning his armor, he inquired of the landlord who that earnest man was that he heard across the street. "That earnest man," responded the landlord, "is the arch-heretic Luther himself. Has your grace a message for him?" "Ay," said the knight, "but I will deliver it with my own lips," and with a dubious shake of the head he crossed the street, entered the house, and in a moment stood before the object of his search. Luther instinctively arose from his chair, surprised and not a little disconcerted by the sudden appearance of a stalwart armed knight, perhaps having an unpleasant suspicion of his errand. "What is the object of this visit?" inquired Luther. Twice and thrice he repeated his question before receiving a reply. At length the knight, having recovered somewhat from the spell upon him, said, "Sir, you are far better than I. God forgive me for intending to harm you. I came here to make you a prisoner; you have made a prisoner of me instead. It is impossible for a man who can pray as you pray to be an enemy of the holy church, a heretic." "God be praised," said Luther, now relieved from his suspicions; "it is his word and Spirit that has subdued you, not mine, though I may be chosen to bring his word to honor in Christendom. Go now your way, therefore, in peace, my lord. He that hath begun a good work in you will perform it to Christ's coming. If it be God's will, you shall yet behold miracles; how the Lord will break many swords like yours, and cut the spear in sunder, as he has to-day."

Convinced and confirmed, the knight lost no time in making his way homeward, attended by his retinue, now still more curious to know the object of this hasty expedition. Arriving at the bedside of his daughter, he found her now convalescent and out of danger, and falling on his knees he thanked God for all that had happened. A few years later, when Luther confessed his faith before Charles V., among the assembled nobles who stood on Luther's side was this knight, who had once thought to overthrow and destroy him.—*Sword and Trowel*.

—Behind the snowy loaf is the mill-wheel; behind the mill is the wheat-field; on the wheat-field falls the sunlight; above the sunlight is God.

THE LULL OF ETERNITY.

MANY a voice has echoed the cry for "a lull in life,"
Fainting under the noontide, fainting under the strife.
Is it the wisest longing? is it the truest gain?
Is not the Master withholding possible loss and pain?

Perhaps if he sent the lull, we might fail of our heart's desire!
Swift and sharp the concussion striking out living fire,
Mighty and long the friction resulting in living glow,
Heat that is force of the spirit, energy fruitful in flow.

What if the blast should falter, what if the fire be stilled?
What if the molten metal cool ere the mold be filled?
What if the hands hang down when a work is almost done?
What if the sword be dropped when a battle is almost won?

Past many an unseen maelstrom the strong wind drives the
skiff,
When a lull might drift it onward to fatal swirl or cliff;
Faithful the guide that spurreth, sternly forbidding repose,
When the treacherous slumber lureth to pause amid Alpine
snows.

The lull of time may be darkness, falling in lonely night,
But the lull of eternity neareth, rising in full calm light;
The earthly lull may be silence, desolate, deep, and cold,
But the heavenly lull shall be music sweeter a thousand fold

Here it is "calling apart," and the place may be desert indeed,
Leaving and losing the blessings linked with our busy need;
There!—why should I say it? hath not the heart leapt up,
Swift and glad, to the contrast, filling the full, full cup?

Still, shall the key-word, ringing, echo the same sweet "Come!"
"Come" with the blessed myriads safe in the Father's home;
"Come"—for the work is over; "come" for the feast is
spread;
"Come" for the crown of glory waits for the weary head.

When the rest of faith is ended, and the rest in hope is past,
The rest of love remaineth, Sabbath of life at last.
No more fleeting hours, hurrying down the day;
But golden stillness of glory, never to pass away.

Time with its pressure of moments, mocking us as they fell
With relentless beat of a footstep, hour by hour the knell
Of a hope or an inspiration, then shall have passed away,
Leaving a grand, calm leisure, leisure of endless day.

Leisure that cannot be dimmed by the touch of time or place,
Finding its counterpart measure only in infinite space;
Full, and yet ever filling, leisure without alloy,
Eternity's seal on the limitless character of heavenly joy.

Leisure to fathom the fathomless, leisure to seek and to know
Marvels and secrets and glories eternity only can show;
Leisure of holiest gladness, leisure of holiest love,
Leisure to drink from the Fountain of infinite peace above.

Art thou patiently toiling, waiting the Master's will,
For a rest that never seems nearer, a hush that is far off still?
Does it seem that the noisy city never will let thee hear
The sound of his gentle footsteps drawing, it may be, near?

Does it seem that the blinding dazzle of noon-day glare and
heat

Is a fiery veil between thy heart and visions high and sweet?
What though "a lull in life" may never be made for thee;
Soon shall a "better thing" be thine, the lull of eternity.

—Selected.

FACTS FOR TOBACCO-USERS.

BY JAMES SAWYER.

AN EXPENSIVE HABIT.

A FEW weeks ago, an aged man in Des Moines
appealed to a dealer for employment, saying that
he had toiled all day and had only three pounds
of rags in the sack which hung upon his shoul-
der. Not succeeding in getting employment, a
by-stander asked him if he could not get labor
on the street. He replied that he could not.
"Then," said the by-stander, "were it my case, I
should stop the use of tobacco, and save that
much any way." He replied that he had tried
to stop, but could not, having formed the habit
when he was twelve years old.

"How old are you now?"

"Seventy-six."

"Have you a family?"

"I have a wife."

"About how much do you spend daily for this
weed?"

"It will average five cents."

The gentleman ran it over hastily in his mind,
and said to the listeners, "This habit has cost
that man, without doubt, \$3,000."

"Is it possible?" thought I. On reaching
home, I reckoned it. Five cents per day for one
year would amount to \$18.25. That sum, put
out at ten per cent, compound interest, each year
for sixty-four years, would amount to much more
than \$3,000. We wish every young man who
reads this, would take the trouble to reckon it,
and see if we have a correct result—or a very
near approximation.

The first ten years, the sum would amount to about—	\$290.00
At the end of 20 years, to about—	1,060.00
At the end of 30 years, to about—	2,976.00
At the end of 40 years, to about—	8,009.00
At the end of 50 years, to about—	20,896.93
At the end of 64 years, to about—	87,731.37

Tobacco made him homeless.

A GOD-DISHONORING HABIT.

A few weeks since, as a Norwegian subscribed
for one of our periodicals, the subject of tobacco
came up in the conversation. He pleaded that
its use was harmless.

"Are you a professor of religion?" I asked.

"Yes," he replied.

"Can you, my friend, get down on your knees,
and ask God to bless that tobacco, as you do
your food at the table? Did you ever meet a
man who said he did it, or could have the pre-
sumption to do such a thing?"

He could not reply.

A few weeks passed, and we called at this
man's house. He was not in, but his wife said,
"Are you the man who got my husband to take
that paper?"

"And suppose I am?"

"Well, what you said to him about tobacco,
caused him to quit the habit altogether, and how
thankful I am for it!"

The women know, if the men do not, that this
habit "defiles the temple of the Holy Ghost."

THE TRUE ANTIDOTE.

I DO not wish to exclude other things, but I
believe the true antidote to a widespread skepti-
cism is a quickened church. We may indeed
desire that in other ways the enemy should be
met. We ought to pray that God would work
by sending forth defenders of the truth, by es-
tablishing his church in the firm faith of dis-
puted verities, and by all the multitude of ways
in which he can sway the thoughts and tenden-
cies of men. But I honestly confess that I, for
my part, attach but secondary importance to
controversial defenses of the faith. No doubt
they have their office: they may confirm a wa-
verer; they may establish a believer; they may
show onlookers that the Christian position is
tenable; they may, in some rare cases of tran-
scendent power, prevent a heresy from spreading
and from descending to another generation. But
oftenest they are barren of result; and where
they do their work, it is not to be forgotten
there may remain as true a making void of God's
law by an evil heart of unbelief as by an under-
standing cased in the mail of denial.

Therefore, while giving all due honor to other
forms of Christian opposition to the prevailing
unbelief, I urge the cultivation of a quickened
spiritual life as by far the most potent. Does
not history bear me out in that view? What,
for instance, was it that finished the infidelity of
the last century? Whether had Butler's "Anal-
ogy" or Charles Wesley's hymns, Paley's "Evi-
dences" or Whitefield's sermons, most to do with
it? A languid church breeds unbelief as surely
as a decaying oak fungus. In a condition of de-
pressed vitality, the seeds of disease, which a
full vigor would shake off, are fatal. Raise the
temperature, and you kill the insect germs. A
warmer tone of spiritual life would change the
atmosphere which unbelief needs for its growth.
It belongs to the fauna of the glacial epoch, and
when the rigors of that wintry time begin to
melt, and warmer days to set in, the creatures of
the ice have to retreat to Arctic wildernesses,
and leave a land no longer suited for their life.

A diffused unbelief, such as we see around us
to-day, does not really arise from the logical ba-
sis on which it seems to repose. It comes from
something much deeper,—a certain habit and set
of mind which gives these arguments their force.

For want of a better name, we call it the spirit
of the age. It is the result of very subtle and
complicated forces, which I do not pretend to
analyze. It spreads through society, and forms
the congenial soil in which these seeds of evil, as

we believe them to be, take root. Does anyone
suppose that the growth of popular unbelief
owing to the logical force of certain argumen-
It is in the air; a wave of it is passing over
We are in a condition in which it becomes e-
demic. That is a doctrine which one influen-
school of modern disbelievers, at all events, ca-
not but admit. What then? Why, this,—to
to change the opinions you must change the at-
mosphere; or, in other words, the true antag-
onist of a diffused skepticism is a quickened
Christian life. Brethren, if we had been what
we ought, would such an environment have ever
been possible as that which produces this mode
of unbelief?

Depend upon it, we shall do more for Chr-
by catching and exhibiting more of his spirit
than by many arguments,—more by words of
prayer to God than by words of reasoning
men. A higher tone of spiritual life would pro-
that the gospel was mighty to mold and ennob-
character. If our own souls were gleaming with
the glory of God, men would believe that we had
met more than the shadow of our own person-
ity in the secret place. If the fire of faith were
bright in us, it would communicate itself to
others, for nothing is so contagious as earnest-
ness. If we believed, and therefore spoke, the
accent of conviction in our tones would carry
them deep into some hearts. If we would trust
Christ's cross to stand firm without our stay-
and, arguing less about it, would seldom
try to prop it, and oftener to point to it,
would draw men to it.

When the power and reality of Scripture
the revelation of God are questioned, the best
answer in the long run will be a church which
can adduce itself as a witness, and can say to the
gainsayers, "Why, herein is a marvelous thing
that ye know not from whence he is, and yet he
hath opened mine eyes." Brethren, do you see
to it that your life is thus a witness that you
have heard his voice; and make it your contri-
bution to the warfare of this day, that if you do
not bear a weapon, you lift your hands and
heart to God. Moses on the mount helped the
struggling ranks below in their hand-to-hand
combat with Amalek. Hezekiah's prayer, when
he spread the letter of the invader before the
Lord, was more to the purpose than all his mu-
nitions of war. Let your voice rise to Heaven
like a fountain. Blessings will fall on earth.
"Arise, O Lord, plead thine own cause. The tu-
mult of those that rise up against thee increaseth
continually."—Alexander MacLaren, D. D., in
"The Secret of Power, and Other Sermons."

"TURN YE!"

VERY few persons, even the most depraved,
would be willing to admit, if the question were
put to them, that they were permanent travelers
on the road to ruin. They might acknowledge
that their habits were bad and their moral pur-
poses iniquitous; that they drank, or swore, or
stole, or lied, or were ill-tempered, or idle, or im-
pure, or even admit that they were growing
worse all the time; but they would, nevertheless,
if really compelled to consider the question, be-
lieve, or at any rate say that they believed, that
somehow or other, at some time or other, things
would take an upward turn. But just here lies
one of the most fatal fallacies of sin. Things do
not take a turn unless the individual makes them
do so; and reform is quite sure to grow harder,
rather than easier, as the hours, days, and years
hurry on. There is no slipping up hill again,
and no standing still, when once you have begun
to slip down. And yet the sole hope which
many a man and woman has of escaping earthly
woe and future penalty, is the hope of slipping
up hill on some lucky day which a more propi-
tious future shall bring. The sooner a soul finds
that deliberate sinning is not to be followed by
accidental salvation, the sooner will it be ready
to respond to the call of the Holy Spirit.—Se-
lected.

—There is nothing more fatal to comfort or
decorum of behavior than fuss.

TRUST BEGETS HELP.

THOU wouldst not thrust the bird away
That from the eagle in the air
Flew to thy bosom, and would stay
Her panting fears, and nestle there.

Her terror would thy pity move,
If pity in thy bosom dwelt;
Her confidence would waken love,
If love thy bosom ever felt.

And shall we fear that He whose breast
With tenderest love and pity glows,
Will spurn the trembler, that would rest
Secure in Him from fiercer foes?

O Saviour, that were far from thee;
Thy words and deeds of love declare
That none so safe, so blest, shall be
As they who fearless trust thy care.

—Selected.

CONFORMITY TO THE WORLD.

BY C. C. LEWIS.

SAYS the *N. Y. Observer*, "It cannot be denied that the great sin of the church at this time, and perhaps at all times, is conformity to the world." "Yes," echoes my poor, sinful heart always less disposed to see the application of a plain truth to its own case than is for its best good, "Babylon is fast becoming 'the hold of every foul spirit, and a cage of every unclean and hateful bird.'" And I would fain breathe into the ear of Conscience, with the view of killing her upbraids, the statement that I belong to a people who have come out of Babylon, and, consequently, to whom these denunciations do not apply. But Conscience and Reason combine to overthrow my supposed impregnable position of carnal security, and, being strongly reinforced by "the pure testimony put forth in the Spirit," they proceed to the assault as follows:—

Suppose you do belong to a people who have come out of Babylon (which, however true in some respects, is by no means without controversy in others), you will do well to bear in mind the fact that this is an individual work, and that the virtues of the church at large will not be attributed to you, unless you have them in your own character. In the sight of God, or, indeed, in the judgment of good men, the denominational name or practice will not shield you from the charge of conformity to the world with its results, if pride and love of the world dwell in your heart. The most profitable questions for you to consider are these: Are you worldly minded? Do you conform to the unholy customs of the world, politically, financially, or socially? Have you a living connection with Heaven? Do you really believe the Master is soon coming to this earth? Do you act as though you believed it?

Defeated, humiliated, I bow before the logic of this attack, and resolve to seek God anew for myself, to pay less attention to the course of others and more to my own, and, remembering that each for himself must stand or fall, to keep myself, by God's help, unspotted from the world.

RAPID CHANGES IN SCIENCE.

THE great leaders in science need to be modest in claiming that their propositions are absolutely true, and should be cautious in announcing that they have made a new discovery. Prof. Huxley gained for a season a brilliant reputation by announcing that he had discovered protoplasm to be the source of all organic life. But soon after, Dr. Lionel Beale, the great English microscopist, denied the truth of Prof. Huxley's theory, and asserted that bioplasm must be put in the place of protoplasm.

The eulogies over Mr. Darwin's grave are yet fresh. They lifted him to a place among the immortals, for his wonderful discovery of progress in creation by the law of natural selection.

But now comes a Mr. Towne, who has for years been studying with the best naturalists and biologists of Europe, and announces that life is not due to protoplasm, but to atomized charges

of electricity conducted into the system by the oxygen of respiration. Variations, he says, are caused not by natural selection, but by the action of electricity on reproductive germs. Mr. Towne holds to the theory of evolution, but not to the form which gave a world-wide reputation to Mr. Darwin. The famous Prof. Helmholtz, one of the highest authorities in Europe, is said to agree with Mr. Towne.

It may not be to the point to ask who shall decide when scientists disagree. But it is certainly pertinent to say that such disagreements should make philosophers modest and cautious. —*Youth's Companion*.

A VIVID CONTRAST.

THE contrast between the highest type of fidelity to principle and a vacillating, time-serving course, is vividly brought out in the following extract from an article on "Christ before Pilate," by Lyman Abbott, D. D.:—

Thus before the world stand these three figures evermore: Priest, Pilate, Christ,—Malignity, Cowardice, Heroism. In the priest all the malignant passions are supreme; in the Christ all the divine powers are supreme; Pilate's soul is a battle-field in which the better and the worse are contending for the mastery. Pilate brought forth his Prisoner, placed him before the mob, placed him before the world, and cried, "Behold the Man!" By this very act he placed himself also before the world. It is in the contrast between the two that the lesson of this scene lies.

Pilate knew what was right, and would fain have done it. He had no inclination to yield to the malignant demands of the priesthood, or the clamor of the crowd. To save the Prisoner he resorted to every expedient except that which could alone succeed,—courageous, manly, decisive action. He sent him across the Tyrophæan valley to the palace of Herod, the Tetrarch of Galilee, for judgment. He proclaimed him innocent, and offered to chastise him, and let him go. He seized on the annual custom of releasing a prisoner of state to the Jews on their great holiday, and offered to release Jesus. He endeavored to awe the mob by calling down upon their heads the responsibility for the crime he was about to commit. He appealed to their patriotism: Shall I crucify your King? He appealed to their pity; ordered Jesus to be scourged, and brought him out, pale and bleeding, in the hope that the suffering might awaken their compassion, though the silent grandeur of the Sufferer had no power to touch their hearts with awe.

All was in vain. He could not appease the mob; and he dared not brave it. He shrank in terror before the hissed-out menace. If thou let this man go, thou art not Cæsar's friend. Of all the Cæsars, Tiberias was the most suspicious and exacting. Of all crimes, that of indifference to his interests was, in his eyes, the worst. To his jealous judgment, suspicion was evidence; in his tribunal, accusation was equivalent to conviction. Pilate saw himself accused, convicted, stripped of his robes of office, degraded, dishonored, happy if he escape with his life. He would have met death without flinching on the battle-field; he dared not brave disgrace to the Judgment seat. He would not have brooked the insult had one called him a coward; but his crime was the crime of cowardice. And he was a coward because he was a skeptic. He lived in the visible and by the visible. He knew no God, hoped for no immortality. This is the one figure before us; skeptical, superstitious, cowardly Pilate.

How is it possible to paint the other? Unmoved he stands in all the tumult; silent amid all the opposition; calm in the midst of a sea of wrath and anger. No shade of passion and none of fear crosses his serene face. He knows the end from the beginning; knows the cruel scourging; knows the fearful march and the fainting beneath the weight of the cross; knows the agony of the nails driven into the quivering hands and feet, and the long anguish of the slow hours of thirst and fever and throbbing upon the

cross. And he never hesitates; never wavers; trembles not; interposes no plea for pity, no word of self-defense. Oh! for the courage so to be silent and be brave; to bear false accusation, and wait for the far-off future to prove it false; to meet the hot tempest of a simoon of wrath and malignancy in silent waiting for it to blow its baleful breath to the end unresisted. There is no figure of history more grandly heroic than this figure of the silent Christ in the midst of the tempest. We can never exaggerate his tenderness and sensitive sympathy; we constantly do underrate his patient heroism. We know him only as the Lamb of God; we forget that he was the Lion of the tribe of Judah.

THE POWER OF GOOD HABITS.

HABITS of temperance, economy, truthfulness, honesty, generosity, once thoroughly engrafted upon the life of an individual, will accomplish for him what years of seeking and effort without would fail to produce. They will open wide for him the gates of success, of honor, of respect, of affection, thorough which so many seek in vain to enter. Working spontaneously and almost unconsciously, as they will after constant and intelligent culture, they release the power that produced them for still higher efforts; they form a foundation on which to build, without fear of overthrow, all the finest traits of excellence; they prepare the way for progressive virtue, and for the beauty of goodness, which is so rare, but so admirable.—*Selected*.

—Evolutionary philosophy has received a severe blow in some of the recently discovered Egyptian manuscripts. Those containing the histories of the fifth and sixth dynasties, taken from the pyramids at Sakkara last spring by M. Maspero, and about to be published in Paris, are said to establish the fact that the oldest religion of the Egyptians was the most nearly monotheistic, and that the grosser forms of idolatry came later in the history of the country. Fragments of the texts in the possession of Maspero, hitherto not supposed to have any relation to each other, are found to have been used in many later temples and tombs. Commenting on this fact, a writer in *The Nation* says, "This adds force to the growing conviction among Egyptologists that the earliest Egyptian civilization we know of is the highest, and that all we know of is its decadence. The oldest pyramid is the largest and best built, the oldest temple, that beside the sphynx at Gizeh, shows masonry since unapproached; the oldest papyrus, though as yet hardly understood, is the wisest; and the tombs and the temples of the Theban period are filled with extracts from the ancient books not yet found complete. Three or four of these books furnish five-sixths of the texts of the tombs of the kings."—*Interior*.

A QUESTION AND REPLY.—Said a caviler at the Bible and religious truth, whose delight it was to propound questions which might puzzle and confuse the Christian professor, to a good man whose face had been set heavenward for many a year, "What do you think of this doctrine of annihilation? As for me, the more I think of it, the more I believe in it. It does not seem like God to punish the wicked eternally. What do you think about it?"

"I do n't think much about it," was the reply. "It does n't concern me, for I am not going that way. I have started for Heaven, and I mean by the grace of God to get there and take others with me. I don't care whether it is hell or annihilation. You must not come to me. Ask those who are traveling that way. They ought to know what kind of a place they mean to fetch up at."

The caviler was silenced at the questions thus thrown back upon him in a way he did not expect. An honest doubter deserves consideration, but a caviling spirit merits more of slight than rebuke. —*American Messenger*.

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.

NO MAN'S LAND.

BY MARY MARTIN.

'Twas the morn of a lovely summer day
As our boat went steaming adown the bay;
Fleeked was the harbor with dory and yacht,
Some with gay pennons, and others not;
The sea-gulls screamed, and the blue waves tossed,
But whispered no word of the loved and lost
Who lay in their lowly ocean bed,
With coral pillows beneath their head.
I asked, "What's that strip of snowy sand?"
And they said, "'Tis a portion of No Man's Land."

No Man's Land! and can it be so—
Land of our dreams in the Long Ago,
Where our hopes have centered through all these years,
Where is freedom from pain, and no more tears?
Ah no! but it whispers through breezes bland
Of a better world, the true No Man's Land.

There are dimpled hands that rest in our own,
There are lives that a part of ours have grown,
There are velvet cheeks that our pillows press,
And lips whose kiss is a heart caress,
But childhood passes 'neath magic wand,
As on it hastens to No Man's Land.

There are arms that cradled our childish head,
And hands that won us our daily bread,
And words of wisdom like rubies that fell,
But all is changed by a wondrous spell,
The summons that comes from the shining strand,
Brought by the "pale boatman" of No Man's Land.

Our heads—how they ache to be cradled once more!
Our hearts—how they pine for the "lost"—"gone before!"

Our homes—oh, how silent and deathlike they seem!
Was their light but the will 'o' the wisp of a dream?
Our hopes raised to Heaven then dashed 'on the strand,
As onward we're drifting to No Man's Land.

Thou toiler, and mourner, and stricken to-day,
There cometh a change that endureth for aye.
No seed shall e'er perish, though it sleep 'neath the sod,
If 'twas sown for the love of mankind and of God.
Instead of the thorn tree shall spring up the fir,
And the myrtle shall grow where the sharp briars were;
The desert through which thy rough pathway now goes,
Shall be glad, and rejoice, and bloom like the rose.
No hunger of body or soul shall be known,
Nor thirst, for each heart will receive back its own.
There'll be fullness of joy for the agony thrill;
For the tempest-tossed, sea that is placid and still.

The fingers that slipped from the grasp of our own,
The voices whose music our earth-life has known,
The eyes whose clear depths left no room for a doubt,
The light of which earth-blasts have somehow swept out,
The velvety cheek that our pillow has pressed,
With the silver-haired saints that long since went to rest
All these we may claim, and rest on his word,—
From the "enemy's land" they shall come, saith the Lord.

Be glad, O my heart, for the time draweth near,
Thou that sittest in gloom, sing in strains soft and clear;
There's a crown for thy brow, and a palm for thy hand
Awaiting thy coming, in fair No Man's Land.

AFTER MANY DAYS.

"CAST thy bread upon the waters, for thou shalt find it after many days."

"I wonder what that means!" said Hamilton Brent, half aloud, as he sat looking into the bright anthracite, blazing with such a pleasant light before him. "I'm quite sure that I understand what that man meant when, after he stopped me, asked for work, and, looking at his rags, I gave him something to do in the lumber yard, more for humanity's sake than for the work. he took my warmly-gloved hand in his cold one, and repeated the Scripture proverb that my mother had so often taught me. I'm sure I was not 'casting bread' in the sense I have always thought of it."

Thus in the heart of the employer the matter was laid to rest; but in a pair of other ones, the promise of work, boding of many good things yet in store, kept hope from growing feeble and sick, and then dying in despair. From the home of Giles Davis—a home rendered cheerless now by want and suffering—went up many blessings for him who in the darkest hour had befriended them, and I doubt whether the intelligence of great fortune would have made that young wife's

heart lighter than did the announcement of her husband.

"To-morrow, Ellen, I will have work. Oh, if to-morrow were but here!"

Before half of his fellow-laborers were thinking of their daily task, Giles presented himself at the office door of Hamilton Brent, to receive his share of the duties that fell to the lot of the lumber-dealer. Brent met him at the door. His punctuality, or rather extra punctuality, very pleasantly impressed his employer, himself a man of hard work, always first and invariably last, around the yard and in the office.

"Ah, my man, I'm glad you have come. I didn't know but you would forget the number, or something of that sort. What is your name?"

"Giles Davis."

In a moment it stood on the daybook and ledger, in the great round letters for which Hamilton had been praised when a school-boy.

"Now, go with me."

At this juncture Porter came in, the formal "hand of the hands," and to his less tender mercies, the new comer was given over. After the two had gone into the yard, Giles set at his task assigned him, and Porter had returned to the office, Mr. Brent said to him,

"Do not allow Davis to work too hard; I guess the poor fellow has seen hard times."

"I should n't wonder," was the reply, "but he works as though he meant to do his duty."

"I hope he will; I like a man thoroughly in earnest in whatever he undertakes, and there is an expression in Davis's eye that I like. I believe I can rely on a man who owns such a pair of eyes as he does."

During the day his mind did not revert to the "charity hand," as the foreman called Davis, but when at night he went to look about the yard, he found him hard at work piling some oak timber which he had promised to have measured and delivered early next morning.

"How is this?" said the careful merchant to himself; "should he be waiting to steal or burn, I must see the last of him before I leave," and so he came up to his new hand, with distrust in the heart where confidence had reigned in the morning. Thus quickly do the hour and the impulse make sad havoc sometimes of our nature's highest and holiest qualities.

"Why have you not quit, Davis? the other men have been gone a long time."

"Mr. Porter wished me to pile this timber, and I staid to do it, sir."

"I believe I hired you to work from seven until six, did n't I?"

"Yes, sir."

"Then you have no business here after that hour, unless I bid you. Porter has no right to impose upon you more than ten hours' labor."

"He offered me a shilling for doing this job, and—and—" the man's voice grew very hoarse, "times have been very hard with me,—sickness and no work have kept me pretty low, and I am glad to earn an honest penny whenever I can, sir."

"That's all right; but I want to shut up myself, and I can't wait until you get through. You must go home now."

"But then—" and the man stopped. His voice could not trust itself in words.

"But then what?" said Brent, beginning to grow cold and impatient.

"I was going to say, sir, that I should have nothing to eat until to-morrow; I was to go to Porter's house on my way home, and get the shilling, and I would not go and ask for it before my work was done."

"Do you do this for money to buy something to eat?"

"That is all, sir."

"Here is your day's earnings," handing him, as he spoke, a dollar. "Let the lumber go. I will see to that in the morning."

Who shall describe that home made glad by a few comforts to which it had been a stranger? All the way to Beacon street, Hamilton Brent thought of it, and after he sat down to his own dinner, pictured the supper table in Davis's room,

the center-piece of the altar of thankfulness. To his matronly housekeeper, whose heart was ever open to deeds of charity, he told the sad story, and promised to find the next day where they lived, that from the bounties with which he had been blessed, Giles Davis's home might be yet happier and pleasanter. The next morning he did not forget to ask Giles where he lived, and after dark the housekeeper and her son paid a St. Nicholas visit to the room designated, leaving their basket upon the platform in front of the door, with nothing to show from whence it came but the two letters, "H. B.," burned upon the handle.

Early and late was Giles Davis at work, and the ragged "charity hand," that at first the men in the yard had shunned, grew to be respected by all, from his employer down to Tip, the little fellow who made fires and did the errands of the office. The old housekeeper, after being caught in her second visit *a la* St. Nicholas, used to go in and chat with the little woman whose hand and life grew marvelously strong as the better time coming gleamed upon her.

The winter went by, and March came,—the month of winds and snow, of hails and rains, of days that are cheerless, and nights that are gloomy, even to the gayest heart,—and still master and man stood as firm and as high in each other's confidence as ever. Often, as he sat alone, Hamilton Brent conceived an imperfect knowledge of his proverb shining upon him, in the kind effort of Giles Davis, but the full time had not yet come for him to see, "after many days," the wealth of its promise.

Upon one of these stormy days you and have seen in March, came an order for ship timber, which Brent must attend to himself. All day long he staid in that drenching and chilling storm. That night his walk home seemed longer than usual, the house colder, the matronly housekeeper "crusty." His great visions were sad ones, his dreams more like spiritual visitations than like visions that we love to think linger around and above us in our sleeping moments.

The next day at his office passed sadly and drearily, until it grew nearly night, when heart and flesh failed him, and he fell fainting to the floor. In the hour of excitement that followed Giles Davis stepped into the position of counselor and nurse. Every one in and around the office gladly followed his directions or asked his advice. He it was who they agreed should support Brent home, and stay with him. During the illness of many weeks that followed this rash exposure, Giles's strong arm was the one on which the good old housekeeper leaned for help and guidance. The quiet little woman was brought from her humble home to the grander one of her husband's employer, to assist in the onerous duties of nurse. The sick man looked, in moments of consciousness, the gratitude he could not speak, every day, as Giles would go to the office to consult with Porter, and report favorably to his employer.

It was not until "April showers" had brought "May flowers," that Hamilton Brent took his old seat in the office, and Giles his accustomed place in the lumber yard. But the strongest tie that can bind humanity together united their hearts, and he never forgot that, under God, he owed his after prosperity to "the charity hand." During the summer evenings, when his bachelor home grew silent, he would think, with a lingering regret, of a pleasanter one in a quiet street, and devise some plan to insure that, as a part of his own. It was not until Christmas that his plan was perfected. Then, when the other hands received the slip of paper with "A merry Christmas" written on it, and a dollar note pinned to it, Giles received a little package, and, opening it in his pleasant home, found it to contain the gift of one-fourth interest in the lumber yard, providing Mrs. Davis would consent to occupy the home in Beacon street, in company with her husband, Hamilton Brent, and her old friends, the matronly housekeeper and her son. Mrs. Davis was not unreasonable. She went, carrying with her nothing but the sweet smiles that had made her humble home a para-

dise for her husband; and as Hamilton Brent enjoyed the pleasantness of the group that lingered in the moonlight of his ancestral mansion, his heart understood at length the blessedness of the command, "Cast thy bread upon the waters, for thou shalt find it after many days."

Special Mention.

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

THE FRENCH ANARCHISTS.

It is not probable that the serious disorders which have occurred in Montceau-les-Mines, Lyons, and other places in France, will issue in a general insurrection. The municipal authorities, with the aid of a few troops, will, doubtless, be able so to deal with them as to preserve the peace and prevent, in most cases, the destruction of life and property. The outbreaks, however, show how very grave and difficult the question is which Russia, the two Germanic empires, and France, Spain, and Italy have to deal with. Russia trembles and is almost powerless in the clutches of Nihilism. Germany knows that Socialism is no mere specter, that will vanish when boldly pursued. Italy has plenty of inflammable material, that only needs the spark of occasion to burst into a destructive flame; and one has only to recall the terrible days of the reign of the Commune in Paris to imagine what would be the state of France if the satanic spirit of Socialism should again be in the ascendant.

The socialistic element appears to have formed a new organization, but its principles are the same. Whether it calls itself Nihilism or Socialism, Communism or Red Republicanism, the Internationale or the International Anarchist League (its latest title) its purpose is one,—the destruction of government, law, society, religion. Hell itself could not produce a crew with more infernal aims. Civilization could not outlast a generation of its ascendancy, and it were better that Europe should sink beneath the waves of the Atlantic and the Mediterranean than yield to it. In no country, however, does it promise a development so threatening as in Russia, and there the source of its life and growth is chiefly in the evils and wrongs and repressions of despotic government. Nihilism is the extremity of the revolt from absolute despotism. It is an attempt to escape Scylla by steering straight for Charybdis. Nihilism, therefore, may seem less hateful than Communism elsewhere, because of the intolerable evils which it is meant to cure.

In France and Switzerland, Communism is the aggregation of the bad, restless, reckless elements to which all restraint of law and order is oppressive, and by which license is regarded as true liberty. The organized society in which these elements are found is not, of course, without oppressive features. The weaker classes in our own free and prosperous land have causes of complaint; and, doubtless, the poor in France have crying grievances. Their condition is not, probably, very much better than it was under the *ancien régime*. The acme of political liberty in France is a vote for member of the Corps Legislatif. Municipal and departmental government is quite the creature of the national administration, as it was under the monarchy. This may help to explain why the Communist sets his face against all government. Government to him is but another word for oppression. In Lyons, Marseilles, and the south of France, this element is both large and explosive. The dissemination of the Nihilistic principles of the Anarchic League, at a time when, doubtless, there was more distress than usual prevailing, prepared for the recent rioting, in which the aim of the rioters was ruthless destruction. The Anarchist has as little moral principle, as little control of his passion, as a rabid dog, and his presence in any community is a danger of the most terrible kind. As to what measures the French Government may take to suppress this league and bring its leaders to punishment, the cable has not informed

us; but it must exercise a sleepless vigilance, and must insist that its sister republic, Switzerland, which was used by the hatchers of the conspiracy as a safe meeting-ground, co-operate in preventing the plotters against humanity and civilization from spreading their organization and holding further conference.—*N. Y. Independent*.

HURRICANES AND WATERSPOUTS ON LAKE TAHOE.

LAKE TAHOE, Nev., is famous for its squalls, hurricanes, and waterspouts. At Tahoe City a remarkable display was recently observed. The attention of a fishing party at the outer end of a long pier was attracted by a loud roaring, and, looking across the lake toward Glenbrook, they saw a hurricane approaching, with a long wave or water swell, fifteen feet high, in advance.

Knowing that this would sweep the whole line of the pier, all present beat a rapid retreat to the shore. When at a safe distance, the party turned to gaze upon the incoming wall of water. While thus employed, they were startled by a tremendous roaring to the northward, and a moment after a cyclone from that direction struck the lake. This sent before it a huge wave which had soon attained the height of that coming southward. In a few minutes the two waves came together. When they struck, a column of water and spray was sent into the air to the height of at least one hundred feet. The collision of the two waves was followed by a report that sounded like a heavy clap of thunder. A moment after this grand shock of the waters, five or six huge waterspouts made their appearance, all within an area of three or four miles, and carried great columns of water and spray to the height of several hundreds of feet. These circled to and fro over the lake for some ten or fifteen minutes, and then one after the other subsided, and for a time thereafter there was almost a dead calm. Waterspouts are very frequently seen on the lake at this season. This is owing to the peculiar situation of the lake, under the crest of the main ridge of the Sierra Nevada range of mountains. When a fierce gale from the west crosses the ridge, it plunges down the great canyons, and thus are brought to bear on the lake conflicting currents of air. When a hurricane is blowing from the west, immense volumes of air appear to be dammed up and compressed behind the ridge of the Sierras, which at times escape and come over and down the gorges in tremendous puffs. "No navigator of the ocean," remarks the *Virginia (Nev.) Enterprise*, "sees half as many waterspouts in a three years' voyage as are seen by persons residing at Lake Tahoe in a single season."—*Scientific American*.

—How long the tense relations of the three great monarchies of Europe can bear the heavy armaments now in progress without precipitating a conflict, is a question that is creating a good deal of uneasiness. Russia is pushing her warlike preparations on an immense scale and without pretension of secrecy. The formidable fortifications near Gradno, in Eastern Poland, are being strengthened under the direction of General Todleben, Russia's greatest military engineer, and a well-equipped camp has been established on the right bank of the Bug, near the Austrian frontier. Advices from St. Peterburg report a heavy concentration of troops in Southern Russia, ready for a march into Asiatic Turkey and Persia. Large depots of supplies are being established at different points, particularly along the lines of railroad to the west. Recruiting is in active progress, and the whole empire is being rapidly placed on a thorough war footing. To meet this military expansion on the part of Russia, Germany is already at work strengthening her line of forts on the Baltic coast. The territory threatened by the Russian works at Gradno is to be fortified, and the extensive fortifications of Eastern and Western Prussia and Posen pushed rapidly forward. A project for a network of railways in the eastern German provinces for strategic purposes will be submitted to the next Reichstag. An indication

of the strained relations of the two countries may be found in the request for recall of the German ambassador at St. Petersburg, on account of the changed policy in Russian court circles toward Germany. On the west, Germany keeps a watchful eye upon France. The announcement of extensive maneuvers of French cavalry in the eastern provinces is followed by a statement that German troops are being concentrated on the frontier. Everything indicates the presence of a great and growing danger, and the determination of all the powers that the bursting of the war-cloud shall not find them unprepared.

—The recent attempts of Minister Logan and Calderon to patch up a peace between Chili and Peru seem to have ended in failure. Advices are meager and contradictory, but leave no doubt that negotiations had progressed almost to completion when they were suddenly broken off by Chili. Minister Logan seems to have visited Calderon in captivity in Chili, and to have acted with him in the conduct of the negotiations. The terms are understood to have embraced the cession of the whole strip of Bolivian coast and the Peruvian province of Tarapaca, and the maintenance of Chilean troops in Arica and Tachna until arbitration should determine to whom that territory should belong. In return for these concessions, Chili was to withdraw her claims for war indemnity and pay \$6,000,000 to Peru and \$2,000,000 to Bolivia, and to keep garrisons in Lima and Callao for one year, in order to enable Calderon to establish a government. The failure of the negotiations and the return of Calderon to confinement at Angol, is said to rest with Chili, which hopes to effect better terms with Pierola. That worthy has not yet made his appearance, but his late war minister, Iglesias, has formed an assembly in nine northern departments of Peru, in order to have a council at hand if the nation does not invest his chief with the dictatorship. The feeling along the whole west coast favors peace at any price, and it is probable that this sentiment will soon have its effect. At the same time, public opinion is averse to American intervention. Chili would prefer to make the best arrangements possible with Peru independently, while in Peru it is thought that the United States had better render substantial aid or leave them to do the best they can.—*Interior*.

—In Russia there is a strong revival of Nihilistic agitation. Placards have appeared in the royal palace declaring revolution imminent, and urging traders to join the organization. Nihilistic pamphlets claiming that under the despotism of the Czar there can be no legal and peaceful way for the improvement of affairs, are largely circulated throughout the empire. These publications indicate that many Nihilists, and even some of the regicides, were at first in favor of a peaceful propaganda as a means of obtaining constitutional government; but that as their efforts were regarded as treason against the State, they determined to strike at the very root of despotism. The liberal element among the masses are disposed to accept this explanation, and are ready to side with the government on condition that a constitution be proclaimed; if not, while not actively abetting the conspiracy, they will leave the Czar to face it alone. The Czar's ministers consider St. Petersburg an unsafe place for their master, and it is likely that the imperial family will pass another winter at Gatschina, which is supposed to have been made dynamite-proof, and where they have recently moved from Peterhof. That the conspirators aim at the Czar's life there is no doubt. As the Czarowitch is but fourteen years old, in the event of their success it would be necessary to establish a regency. But as a regency has never been respected, the contingency would lead to the convocation of a national assembly, which would be the end of imperialism. Notwithstanding the energy shown by the Nihilists, and the fact that their funds have been largely increased, the imperial government remains apathetic and inactive.

The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 21, 1882.

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

THE RESULT REACHED.

LONG before we even commence to pen these lines, our readers will have learned the result of the religio-political contest in California. The State went heavily Democratic, as it became quite evident that it would for some time before the day of election came.

A more marked attempt is seldom witnessed than was made by the Republicans to secure votes from all parties, not on principle, but on a purely partisan and time-serving policy; and it is seldom that one has the privilege of recording a more complete failure of such an attempt. They ignored the temperance question, and thus offended the temperance vote. They adopted the Sunday plank to catch the church vote, and mixed in "recreation" to catch the anti-Sunday vote. But the Sunday action was not Sunday enough for the church people, and was too much for the anti-church; and the temperance reform assumed to be involved in the Sunday movement was not sufficient with the temperance people to counter-balance their utter silence upon the question as a separate issue. Hence, as was meet, there was failure all along the line. With a Democratic administration, the question of the repeal of the present Sunday law as a religious enactment may come before the Legislature of California the coming winter. Our people will make an effort simply to have an exemption clause secured in favor of those who conscientiously observe the seventh day. Had the Republicans done this, as they were requested to do, it would have prevented the effort made in behalf of our rights under the principles of American freedom, in the publication of the Special Edition of the *Signs*; and had the Prohibitionists done this, their cause would have been one which we could freely espouse. But as it was, there was a demand that the unjust and intolerant spirit of the campaign should be exposed, as has been attempted in the manner above indicated. And it has been asserted by political men that the Special Edition has had as much influence to determine the issue as any paper published in the State.

The results reported in many other States will pass as Democratic victories. But in many of them, notably in New York and Pennsylvania, they may rather be set down as Republican triumphs; for it was Republican votes which decided the issue. The people will not consent to be dictated to and tyrannized over, even by their own leaders. The time had come for "bossism" to be rebuked, and the Republicans have done it. Never have we seen such results regarded so complacently by unswerving Republicans as in this instance.

In these movements as merely political questions and issues we have no interest whatever. Only as in connection therewith questions affecting our religious rights are brought into the arena, in fulfillment of prophecy, have we given, or do we or shall we give, any attention to them.

The tenth and last number of the Special Edition was issued Nov. 9. Subscriptions from the East aggregated nearly three thousand, which was very encouraging. Calls increased from other directions, so that thirty-nine thousand copies of the first two numbers were issued, and thirty-six

thousand copies of subsequent numbers. All seem to be satisfied that the effort was timely, and will not prove in vain. There will probably be no attempt to restrain the lawful labors of S. D. Adventists in California for the present.

We do not look upon the result in this State or in other States as tending in any wise to retard the final fulfillment of the prophecy. State action alone in behalf of Sunday would not be sufficiently comprehensive. What must ultimately come is national action, to cover those avocations and pursuits in which the Sunday question is involved, which are beyond State control. And we apprehend that the apparent set-back which this question has received by recent State action, will only give more vigor to the national movement, through which alone the real end is to be reached.

Nov. 10, we started for the East by the southern route, stopping over to spend Sabbath and Sunday at Los Angeles in Southern California. Here our people have a meeting-house, which, though small, is neat and sufficiently commodious for their use. We spoke twice on Sabbath and twice on Sunday. The brethren seemed to appreciate highly the privilege of listening to the presentation of some of the great amount of Scripture testimony which shows our present position, and consequently our present duty. They anticipate good from the soon-coming visit of Eld. Healey, as the population has so largely changed since his tent-meetings there, which resulted in the organization of the present church.

Nov. 13, we resumed our journey. About nine in the evening our train suddenly came in collision with some formidable obstructions placed upon the track. Investigation showed that a mass of stones had been heaped upon the rails, some of them boulders as heavy as three or four men could lift. This was supposed to be the work of tramps with whom the train men had had some difficulty the day before, and who, as an act of revenge, had thus endeavored to wreck the train. It was a marvel that immense damage was not wrought. As it was, only the engine was thrown from the track, and that in such a way that about two hours' work sufficed to replace it. A landslide north of Los Angeles had put it behind time, and this put it so far back that connection was not made with the Atchison, Santa Fe, and Topeka train here at Deming, N. M., last evening. We are consequently obliged to lie over here seventeen hours; and from this point we pen these lines. We intend to spend next Sabbath and Sunday at Boulder, Colorado, and the Sabbath and Sunday following at Knoxville, Iowa, from which place we return direct to Battle Creek.

THE NEXT GENERAL CONFERENCE, AND THE PLACE WHERE IT IS TO BE HELD.

As the time for holding this most important meeting approaches, our anxiety in reference to it increases. It must be made a success. The prosperity of the cause demands this. This cannot be unless we have a general representation from our Conferences in all parts of the field. This meeting is to be preceded by a special season of fasting, and earnest prayer and seeking for the blessing of God. We greatly desire that this season may be faithfully devoted to these important objects, so that at our annual meetings the blessing of our God may rest upon us in more than usual power.

Eld. Haskell has just returned from a visit to all our foreign missions. A Conference of our missionaries has been held recently, and he will be able to impart to the delegates much useful information concerning the prospects, growth, and wants of this branch of the work. Some questions of great interest will doubtless require consideration.

Shall we establish a German paper in Europe?

Many millions of the most intelligent people in the world, the countrymen of Luther, Carlstadt, and Melanethon, are yet to become acquainted with the truth of God for this time. Are we ready to provide the facilities for giving them this inestimable privilege? How soon shall we take hold of this?

Shall we have an English paper? Shall we continue to ship our papers from the western extremity of the American continent to enlighten the most powerful nation of the Eastern world? Or shall we consider it worth our while to establish a paper in that great nation itself? England is the moneyed and intellectual and commercial center of the world. The sun never sets upon its territory. Its flag floats on every sea and in every clime. Its colonies are in all parts of the world, and these look to the mother-land of Old England for light, and knowledge, and guidance. What is printed there has more influence with them than what is sent from a country which they look upon as far behind them in intelligence and culture. There is probably no country in the world where printing can be done so cheaply as there. What shall be done about having an English paper?

We are doing more, proportionately, for the Scandinavian peoples than for these just mentioned. God be praised for what is being done in this country and in Norway, Sweden, and Denmark, to shed abroad the light of present truth. There are several important questions, however, for the General Conference to consider in this branch of the work. Our publishing work in our own land, and how to get our publications out before the people ten times more extensively than we are now doing, is a most momentous and important question, which our people cannot ignore.

Our educational interests are assuming new phases and bearings. Since our last general meeting, two new schools have started prosperously, one on the Atlantic and the other on the Pacific coast. The question of having schools is being agitated in other Conferences, which look forward to this meeting to have this matter considered. They wish to act in harmony with the General Conference. They wait for instruction and guidance. And what shall be done concerning the closing of our College in Battle Creek?

Our ministry, and the advancement of the work in all our Conferences, and in the South,—how can we make improvement in these directions? There is certainly great need of it. We must become a purer, better people, more zealous, more faithful, more humble, more like Christ our Lord.

These, and many other important questions, demand the attention of the next General Conference. Officers are to be elected to manage all the interests of the cause. How shall our limited force of efficient workers be best arrayed to work most effectually in the cause for another year?

It will be readily seen that these questions should interest our people in all parts of the field. It is not enough that a few should come together from the Eastern Conferences to decide such questions as these. We greatly desire, and shall continue to hope, that we shall be favored with the presence of sister White at this meeting. We know it seems like asking a great thing to ask her to come so far amid all her cares and abundance of labors, and in view of her recent illness. But the cause of God greatly needs the benefit of her counsel, and of the light which God has given her in reference to these important questions. We think no General Conference that ever assembled has prized her help more than our forthcoming Conference would value it. Our brethren of influence all feel greatly the need of it. The practical experience of Bro. W. C. White in the publishing and other branches of the work, will be of great

utility in the counsels of our brethren at the Conference.

The Conference is appointed at Rome, N. Y. Some of the reasons have been given why a change has been made. We expected many would question the propriety of this change. Some have already done so. Several of our Western delegates have expressed a doubt about the advisability of going so far to attend, on account of the extra expense. We do not propose in this article to give all the reasons why a change was made from the usual place of holding the Conference. It is not necessary to do so. Suffice it to say for the present, we think there are excellent reasons for it, and we are perfectly willing to bear the responsibility we have had in making it.

Changes are oftentimes expedient. Where so many meetings are held as in Battle Creek, and these annual gatherings come year after year as a matter of course, they become something like an old story to many. Some lose their interest in them. A state of things not the most favorable is liable to be obtained; whereas if changes were made, different localities would be benefited. The meetings would be much more highly prized, and a better influence would prevail around the meeting itself, which would be a help to it.

But we have seen no objections of any force urged against this change. It will be a little inconvenient for some of our Western delegates to go so far East. But in these days of rapid travel, that will not amount to much. The extra expense to our Western delegates will be partially balanced by the saving to those in the East, and most of our Western Conferences are not poor. We hope to get some reductions of fare, to make it as light as possible. And if another year our annual meetings are held in the West, the extra expense would then be balanced. The matter of expense and inconvenience will weigh little, if it is better for the cause that this change should be made. We trust our brethren who place men in positions of responsibility, will have confidence enough in them to believe they have good reasons for the changes made, till they have had a chance to test the matter; and prove the contrary.

We expect this Conference will be a solemn meeting, and one of deep religious interest. We hope it will not be a meeting for debating, so much as for counseling together and seeking to obtain the mind of the Spirit of God. In a work of such magnitude and importance as this, covering so wide a field, and involving so many interests, once a year is none too often for all our leading men in every Conference to come together, and counsel for the management of the work, and form plans for its furtherance.

Those Conferences prosper the best that keep in close connection with the general interests of the cause, and that regard them as the most sacred. Their delegates go home from the annual meeting filled with the spirit of the work, and ready to carry out the plans there formed for its advancement; while the Conferences which fail to send delegates become in a measure indifferent to the general interests of the work, and fall behind for lack of the very ideas and plans they would have obtained had they been present. This is a work in which unity of effort and spirit is of vast importance.

We say, then, in conclusion, Our Western Conferences cannot afford to have their delegates stay at home because of the little extra expense involved by the change of place. That is comparatively a small matter. We know some delegates will say, It cannot be important for me to be there; it will make no difference, etc. But that is not a safe principle to accept, for if all should act upon it we should have no Conference. It is important that all our Conferences be represented in our general meetings, and they cannot neglect

it without a loss to themselves and the cause. And though there are doubtless exceptions in far distant Conferences at times, yet the general principle holds good.

We have reached an important point in this message. This is an important time, and this a most important meeting. We expect to see a large Conference the present year and an excellent meeting. Let all our appointed delegates come without fail.

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

THE GENERAL CONFERENCE.

THE importance of this meeting has already been spoken of in the REVIEW, but perhaps a few additional thoughts may not be out of place. Each of these annual gatherings brings us so much nearer the end, hence they naturally increase in importance; but there are many things which render this session of the General Conference of special interest. We have reached a critical time in the history of this work. There is much connected with our educational interests which needs attention. More effective efforts should be made to gather together the youth and children among our people, and place them under good influences, where they will receive proper instruction.

What more effective measures can be taken to prepare men and women for usefulness in the cause of God as the work is closing? and what better means can be devised to advance the general interests of the cause at this juncture? are among the questions to be considered at this meeting. Plans should be laid for enlarging our missionary work, both in Europe and America. In many of these things the providence of God is far in advance of us. In view of these facts there should be a general attendance of our people. Every State Conference throughout the country is more or less interested in these practical questions. They should therefore be well represented. The change in the location of the meeting will give many of the brethren in our Eastern Conferences an opportunity to learn about the work in its different branches, which they have never before enjoyed.

We need especial help from God. If he gives his Spirit, our meeting will be a success. It is he who must go before us. It is his wisdom that must guide us. It is his counsel that we need; and this he has promised to those who seek him with all their heart; hence all should take part in the season of fasting, humiliation, and prayer, which has been appointed. Who will come up to the help of the Lord? is an important consideration. There have been frequent seasons of fasting and prayer in the history of Seventh-day Adventists. On each occasion marked results have followed. It has been in the order of God that there should be seasons of humiliation and confession of sins among his people. Daniel's case, as related in Dan. 9:3-19, clearly illustrates this fact. The twenty-third verse contains marked expressions, especially when we consider the circumstances under which they were made by Gabriel: "At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved."

This occurred some over one hundred years after Isaiah penned the fifty-eighth chapter of his prophecy. Here the true nature of a fast is clearly set forth, and the chapter can be studied with profit. When we can realize that it is sin that has separated us from God, and that the object in our humiliation is to renounce these sins, then God comes near and hears our cries, and grants his special blessing.

Our Saviour and also the prophets teach the necessity of seasons of fasting and prayer. Matt. 9:14, 15; Joel 1:14, 15; 2:12. And it would

seem from certain expressions that when these seasons are properly entered upon, they impart that power of God's Spirit and wisdom which cannot be obtained in any other way. Matt. 17:14-21: "Howbeit this kind goeth not out but by prayer and fasting." The Saviour, with his wisdom and power, found it necessary to fast forty days and nights while in the days of his flesh, before entering upon the work of his public ministry. The apostle Paul frequently fasted. 2 Cor. 6:5; 11:27. The prophet David humbled his soul with fastings until he became weakened physically thereby. Ps. 35:13; 69:10; 109:24. From the above references, it appears that those upon whom God has seen fit to confer special honors, to whom he would reveal himself in the most remarkable manner, and who have known what it was to walk with him, were those who felt the importance of thus seeking him.

If it has been thus in the past, how much more important for us as we near the second coming of our Lord, when the perils are thickening on every hand, and the work to be accomplished is far beyond any human power. We are not discouraged because of its magnitude; far from this. We were never of better courage. But we are exceedingly anxious to see the salvation of God. We long to see the triumph of God's work in the earth, which he has committed to his chosen people. When we come to sustain the right relation to God, we shall see of his stately steps. It is an easy thing for God to work. Nothing is too hard for him; but unbelief and wrongs shut him away from his people.

We should not be satisfied with any common blessing. Our ministers need a holy unction. Our institutions are needy of God's prospering hand in a more marked degree. Our foreign missions need more than human aid. Plans should be laid which are adequate to the needs and wants of the whole field, such as will directly contribute to the accomplishment of God's design in his closing work. We look forward with the deepest interest to the next few weeks, to see what part will be taken by our brethren and sisters. The final results will be seen and known when the ledger of Heaven is laid open.

S. N. HASKELL.

TO CANVASSERS IN MISSOURI.

DEAR BROTHERS AND SISTERS: Having been appointed State agent of the canvassing enterprise, I am now ready to engage in the work in earnest, and hope that all who received instruction at camp-meeting and purchased outfits are already in the field, or will be soon. The Lord is merciful in prolonging the time for us to engage in this good work. Let us not slight the opportunity, but begin at once to sow the seeds of precious truth, that they may spring up and bear fruit in saving souls for the everlasting kingdom of God. I would like to hear at once from those who took lessons of Bro. King at Sedalia, and all others who think of canvassing this fall and winter.

RUFUS LOWE.

—The President of Guatemala, J. Rufino Barrios, after saying that "one of man's most precious liberties is that of worshiping God according to the dictates of his conscience," and much more in this spirit, made proclamation of entire liberty of religious worship. This secures protection to the American Presbyterian Board, which has just entered upon a new mission in Guatemala.

—He is truly great, that is great in charity. He is truly great, that is little in himself, and that maketh no account of any height of honor. And he is truly learned, that doeth the will of God and forsaketh his own will.—*Thomas à Kempis.*

TEMPERANCE A CHRISTIAN DUTY.

BY MRS. E. G. WHITE.

MAN came from the hand of God perfect in every faculty of mind and body, in perfect soundness, therefore in perfect health. It took more than two thousand years of indulgence of appetite and lustful passions to create such a state of things in the human organism as would lessen vital force. Through successive generations the tendency was more swiftly downward. Indulgence of appetite and passion combined, led to excess and violence; debauchery and abominations of every kind weakened the energies, and brought upon the race diseases of every type, until the vigor and glory of the first generations passed away, and man began to show signs of decay in the third generation from Adam. Successive generations after the flood degenerated more rapidly.

All this weight of woe and accumulated suffering can be traced to the indulgence of appetite and passion. Luxurious living and the use of wine corrupt the blood, inflame the passions, and produce diseases of every kind. Parents leave maladies as a legacy to their children. As a rule, every intemperate man who rears children, transmits his inclinations and evil tendencies to his offspring, and the evil does not end here; he gives to them disease from his own inflamed and corrupted blood. Licentiousness, disease, and imbecility are transmitted as an inheritance of woe from father to son and from generation to generation, bringing anguish and suffering into the world, which is no less than a repetition of the fall of man.

The continual transgression of nature's laws is a continual transgression of the law of God. The present weight of suffering and anguish which we see everywhere, the present deformity, decrepitude, disease, and imbecility now flooding the world, make it, in comparison to what it might be, and what God designed it should be, a lazar-house. The present generation are feeble in mental, moral, and physical power.

All this accumulated misery from generation to generation is because fallen man will break the law of God. Sins of the greatest magnitude are committed through the indulgence of perverted appetite.

The effort made to create a taste for the disgusting, filthy poison, tobacco, leads to the desire for stronger stimulants, as liquor, which is taken, on one plea or another, for some imaginary infirmity, or to prevent some possible disease. Thus an unnatural appetite is created for these hurtful and exciting stimulants. The increase of intemperance in this generation is alarming. Beverage-loving, liquor-drinking men may be seen everywhere. Their intellect is enfeebled, the moral powers are weakened, the sensibilities are benumbed; the claims of God and Heaven are not realized, and eternal things are not appreciated. The Bible declares that no drunkard shall inherit the kingdom of God. Every intemperate person renders himself accountable, not only for the sins which he commits in his own person, but for the evil results that his dissipated course of life has brought upon his family and upon the community.

The race is groaning under a weight of accumulated woe, because of the sins of former generations. And yet with scarcely a thought or care, men and women of the present generation indulge intemperance by surfeiting and drunkenness, and thereby leave, as a legacy for the next generation, disease, enfeebled intellects, and polluted morals.

Intemperance of any kind is the worst sort of selfishness. Those who truly fear God and keep his commandments look upon these things in the light of reason and religion. How can any man or woman keep the law of God, which requires man to love his neighbor as himself, and indulge intemperate appetite, which benumbs the brain, weakens the intellect, and fills the body with disease? Intemperance inflames the passions, and gives loose rein to lust. Reason and conscience are blinded by the lower passions.

It is not an easy matter to overcome established habits, to deny the appetite for narcotics and stimulants. In the name of Christ alone can this great victory be gained. Our Saviour paid a dear price for man's redemption. In the wilderness of temptation he suffered the keenest pangs of hunger; and while emaciated with fasting, Satan was at hand with his manifold temptations to assail the Son of God, to take advantage of his weakness and overcome him, and thus thwart the plan of salvation. But Christ was steadfast. He overcame in behalf of the race, that he might rescue them from the degradation of the fall. Christ's experience is for our benefit. His example in overcoming appetite points out the way for those who would be his followers, and finally sit with him on his throne. The Son of God sympathizes with the weaknesses of man. His love for the fallen race was so great that he made an infinite sacrifice to reach man in his degradation, and through his divine power elevate him finally to his throne. But it rests with man whether Christ shall accomplish for him that which he is fully able to do.

Will man take hold of divine power, and with determination and perseverance resist Satan as Christ has given him example in his conflict with the foe in the wilderness of temptation? God cannot save man, against his will, from the power of Satan's artifices. Man must work with his human power, aided by the divine power of Christ, to resist and to conquer at any cost to himself. In short, man must overcome as Christ overcame. And then, through the victory which it is his privilege to gain by the all-powerful name of Jesus, he may become an heir of God and joint-heir with Christ.

This could not be the case if Christ alone did all the overcoming. Man must do *his* part. Man must be victor on his own account, through the strength and grace that Jesus gives him. Man must be a co-worker with Christ in the labor of overcoming, and then he will be partaker with Christ of his glory. It is a sacred work in which we are engaged. The apostle Paul exhorts his brethren, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

It is a sacred duty that we owe to God to keep the spirit pure, as a temple for the Holy Ghost. If the heart and mind are devoted to the service of God, obeying all his commandments, if we love him with all the heart, might, mind, and strength, and our neighbor as ourselves, we shall be found loyal and true to the requirements of Heaven.

Again the apostle says: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." He also urges his brethren to earnest diligence and steady perseverance in their efforts for purity and holiness of life, in these words: "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we, an incorruptible."

He presents before us the spiritual warfare and its reward, in contrast with the various games instituted among the heathen in honor of their gods. For these games, young men were trained by the most severe discipline. Every indulgence which would have a tendency to weaken the powers of the body was forbidden. Those who submitted to the training process were not allowed luxurious food or wine; for this would lessen personal vigor, healthful activity, fortitude, and firmness. It was considered the highest honor to gain a simple chaplet which would fade in a few short hours.

Many witnesses, kings and nobles, were present on these occasions. The competitors for this perishable crown, after they had exercised strict self-denial, and submitted to rigid discipline in order to obtain personal vigor and activity with the hope of becoming victors, were even then not sure of the prize. The prize could be awarded to but one. Some might labor fully as hard as others, and put forth their utmost efforts to gain the crowning honor, but, as they reached forth the hand to secure the prize, another, an

instant before them, might secure the coveted treasure.

This is not the case in the Christian warfare. All may run this race, and may be sure of victory and immortal honor, if they submit to the conditions. Says Paul, "So run that ye may obtain." He then explains the conditions which are necessary for them to observe in order to be successful: "And every man that striveth for the mastery is temperate in all things."

If heathen men, who are not controlled by enlightened conscience, who have not the fear of God before them, would deny themselves of every weakening indulgence merely for a wreath of perishable substance and the applause of the multitude, how much more should they who are running the Christian race in the hope of immortality and the approval of Heaven, be willing to deny themselves unhealthy stimulants and indulgences which degrade the morals, enfeeble the intellect, and bring the higher powers in subjection to the animal appetites and passions.

Multitudes in the world are witnessing this game of life, the Christian warfare. And this is not all. The Monarch of the universe, and the myriads of heavenly angels are spectators of this race—anxiously watching to see who will be successful overcomers, and win the crown of glory that fadeth not away. With intense interest, God and heavenly angels mark the self-denying, agonizing efforts of those who engage to run the Christian race. The reward given to every man will be in accordance with the persevering energy and faithful earnestness with which he has performed his part in the great contest.

In the games referred to, but one was sure of the prize. In the Christian race, says the apostle, I run "not as uncertainly." We are not to be disappointed at the end of the race. To all those who fully comply with the conditions in God's word, with a sense of their responsibility to preserve physical vigor and activity of body; that they may have well-balanced minds and sound morals, the race is not uncertain. They all may gain the prize, and win and wear the crown of immortal glory.

The apostle Paul tells us that "we are made a spectacle unto the world, and to angels, and to men." A cloud of witnesses are observing our Christian course. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The world should be no criterion for us. It is fashionable to indulge the appetite with luxurious food and unnatural stimulants, strengthening by indulgence the animal propensities, and crippling the growth and development of the moral faculties.

There is no encouragement given to the sons and daughters of Adam that they may become victorious overcomers in the Christian warfare unless they decide to practice temperance in all things. If they do this, they will not fight as one that beateth the air.

If Christians will keep the body in subjection and bring all their appetites and passions under the control of enlightened conscience, feeling it a duty that they owe to God and to their neighbor to obey the laws which govern health and life, they will have the blessing of physical and mental vigor. They will have moral power to engage in the warfare against Satan; and in the name of Him who conquered appetite in their behalf, they may be more than conquerors on their own account.

—It is a fact well worthy of notice, that the religions established among at least eight hundred millions, or two-thirds of the whole human race, strictly prohibit the use of intoxicating drink. This is the case with Buddhists, the worshippers of Brahma, and the followers of Mahomet.

THE SON OF MAN COMETH IN CLOUDS.

SEE at last the signs portending
Earth's full ripeness for its ending,
When the Judge shall be descending.

Sun and moon in gloom appalling,
Starry sphere from heaven falling,
Palsied fear the world enthraling.

In the clouds with awful splendor,
Dooms to seal, rewards to render,
Comes the saints' beloved Defender.

Scene all other scenes transcending,
Power and glory interblending,
Far beyond our comprehending.

Sight sublime to mortal vision!
Angels from the blest Elysian
Now reveal the soul's decision.

Day of terror, work of wonder!
Trump of God, like mighty thunder,
Rends all sepulchers assuader!

Dead in Christ with rapture rising,
Living saints thro' change surprising,
Now their full hopes realizing.

All the saved together meeting,
First and last in joyous greeting,
Sweet redemption's song repeating.

Come, ye blessed! Christ the giver
Calls to kingdoms fading never,
Heaven's all-glorious life forever!

While thy triumph, Lord, is nearing,
May I, faithful, nothing fearing,
Love and look for thy appearing.

Oh, this precious, great salvation!
Grand in the consummation
Of the final new creation!

—Selected.

Progress of the Cause.

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

MISSOURI.

Boonville.—I have just returned from holding a ten-days' meeting with the little company near Boonville, that lately came out in the truth. Found them all holding on, and growing in grace. They encountered much opposition from their former brethren, which only served to strengthen them in the faith. A few others are interested, for whom we have hope. Obtained one subscriber for the REVIEW, and one for *Good Health*.

Appleton City, Nov. 10. J. G. WOOD.

ILLINOIS.

Kinmundy.—Some here have taken their stand on the Sabbath, and others are investigating. Quite a number seem to be interested in the meetings, and are thinking the matter over. I find the people here are slower to make up their minds than they are up North. I shall try to be patient until they make a decision, and if possible induce them to take a stand on the truth.

Our brethren here will be benefited by the meetings. They had been so long without meetings and preaching, that they needed help. May the Lord revive his work in all their hearts, and qualify them for his work and his kingdom. Pray for me.

T. M. STEWARD.

MICHIGAN.

Greenville.—Sabbath and Sunday, Nov. 11 and 12, I spent with this church. It was my first visit to the place, and a very pleasant one. I stopped at the hospitable home of Eld. Fargo. The notice of the meeting was very short, but nearly all the Sabbath-keepers within a radius of twenty miles around were present, and the house looked quite well filled. I talked to them of the time of the "saints' patience," and of the importance of keeping bright in our hearts the blessed hope of the soon coming of our Lord. True faith in this will keep the people of God from many perils and evils.

We had a good social meeting after the discourse, and many expressed themselves thankful for the privilege of being present. On Sunday we also had good congregations. I spoke twice on practical subjects. The word spoken seemed to be highly appreciated, and all appeared interested. I enjoyed this visit much, and I trust it was of profit to others.

GEO. I. BUTLER.

OHIO.

Fitchville.—I commenced a series of meetings in this new field, in the Baptist church, Oct. 29. Our meetings opened with a good prospect; but after holding four services, I was taken sick, and was obliged to leave. My improvement thus far has been very slow, and the physicians tell me it will be some time before I dare engage in the work again.

I ask an interest in the prayers of the brethren, that I may be restored to health.

East Norwalk, Nov. 10. G. G. RUPERT.

Youngstown.—I separated from Bro. Underwood at Richmond. He will report the meetings while we were together. From Oct. 27 to 30, I was with the little company at Youngstown. This is indeed a little company. Their situation renders it quite improbable that an organization will be maintained very long without more help. One reckoned among them has never yet kept the Sabbath, and two of the remainder have given up. The weather was rainy, and my meetings were poorly attended and quite unsatisfactory, at least to myself; but I hope some good was accomplished. Spoke in the Methodist church on the last evening.

Akron.—Began meetings in Akron Wednesday evening, Nov. 1, and continued till the following Tuesday evening. A part of these meetings were held in Union Hall. The company in Akron appear to be growing in the knowledge of divine truth, and in love for one another. Our meetings were encouraging to myself, and, we trust, encouraging and profitable to the society. Learned of four more that have accepted the truth as the result of our tent-meeting in Akron. We look for quite a large society in this city, if believers let their light shine, and ministerial help is supplied. Eld. Underwood intends spending a portion of the winter here. We feel a deep interest in the prosperity of this little band, and hope ever to hear of their growth in grace.

Cleveland.—Came to Cleveland Nov. 8, and remained till the following Monday. Nov. 9, I visited our esteemed sister, L. C. Tolhurst, who has been in deep affliction for nearly two months. For a time, hope for her recovery was abandoned. Her many warm friends will be glad to learn that she is now convalescent—can sit up a little. She is happy in the Lord.

Our meetings were held at Bro. Edgerton's. The attendance was very small, only four more than the family on the Sabbath, and two on Sunday.

I now expect that about the first of January I shall go to Dist. No. 1 to spend the remainder of the winter. We hope that two church buildings will be ready for dedication by that time. We hope our friends in that district will do a liberal part toward the tent fund, as we wish to run a new tent there next season.

H. A. ST. JOHN.

P. S. Address me at Battle Creek, Mich., Box 1192.

NEW YORK.

Fine and West Pierrepoint.—After three months rest among the Adirondack Mountains, I returned home Oct. 25. Stopping but one day at home, I attended the quarterly meeting at West Pierrepoint, and then drove forty miles to meet with friends in Fine and Pitcairn. Stopped five days, and visited nine families. Some were backslidden; one sister had said there was no use of going any further, and did not attend meetings. After visiting and praying with her, she came to the meeting, confessed her wrong course, and decided to go forward with the people of God. The most of the church are firm in the truth. There was a good attendance at our Sabbath and Sunday meetings. Bro. Dana and wife came nearly twenty miles to help us. The Lord blessed in speaking, and all seemed to be encouraged to go forward. Sold \$5 worth of sister White's works. Every family but one has the last Testimony. Wherever I have been, there is an interest to purchase No. 31.

At West Pierrepoint, where Bro. Plum and myself are now holding a protracted meeting, many are taking a firm stand for the Testimonies. We have held eight meetings. Backsliders have returned to the Lord, confessing their sins; and sinners are deeply moved. Two men who have been at enmity for three years, have come together upon friendly terms, and say that all is right between them.

A. H. HALL.

TENNESSEE.

Springville, Henry Co., Nov. 7.—Oct. 21, 22, we spent with the Ridge church. On the Sabbath three were baptized, two of whom had just commenced to keep the Sabbath. In the evening we celebrated the ordinances. The Spirit of the Lord was present. Confessions were made, and one who had been discouraged for nearly a year, and had not taken any active part in the cause during that time, started anew for the kingdom of God. We trust the effect of our good camp-meeting will not soon be forgotten, and that we shall keep the solemn vows we there made. Sunday we spent in the interest of the Sabbath-school and the T. and M. work. The brethren manifested a good interest in these branches of the cause.

Nov. 31, we left for West Tennessee, and were with the brethren on the Sabbath. On the evening after the Sabbath, we commenced a course of meetings about two miles from Springville. Thus far a good interest has been shown. Bro. Finch will be with me during the lectures, and will help in the work. The brethren show a commendable spirit in the meetings, and assist greatly in singing. Brethren, pray for the cause in the South.

S. FULTON.

KANSAS.

Clarion and Elivon.—Oct. 17-26, was with the Clarion church. As the brethren entered upon the work of especially seeking the Lord, the good Spirit of God came into their hearts, and nearly all felt that they had been strengthened for the work before them. Several were converted, and six baptized.

Came to Elivon, Oct. 27, and remained two Sabbaths. Found the church in a backslidden state; but as we bore a plain testimony to them, they saw their condition, and nearly all engaged in the work of seeking the Lord, and their efforts were not in vain. Three were converted from the world, four were baptized, and the ordinances celebrated. If this church will be faithful, they will see others added to their number. We have read largely from the Testimonies in these meetings, and find them to be a great help. The Spirit of God attends them. Here, as at Clarion, all our sisters promised to adopt the plain dress recommended in Testimony No. 30. Every family purchased the last Testimony; have sold twenty-one copies on this trip. Bro. I. E. Kimball of Vermont is with me, and renders efficient service.

We are new at Sterling, and of good courage to labor on. The Lord is good, and works with us when we trust in him.

R. F. BARTON.

Nov. 12.

WEST VIRGINIA.

Jerry's Run, Wood Co., Nov. 9.—We left home Oct. 10, and reached Berea, Ritchie Co., at 3 p. m. Through a misunderstanding, Eld. A. A. Meredith, who labored with me in this effort, did not wait for me, but started the same day at 7 a. m. for Webster county. Bro. Davis Meredith furnished me a horse to ride to Webster, and handed me sufficient money to defray all my expenses there and back. Other brethren at Berea also donated liberally. These brethren are worthy of being imitated, not only for their liberality, but for their good works generally.

We were three days traveling through to Webster, and passed through Gilmer and Braxton counties, circulating reading matter as we went. We preached three times on the Sabbath question at Addison, the county seat of Webster county, four times at Sugar Grove, which is about ten miles from Addison, and once at the Adkinson school-house, where we found a man and his wife who had been keeping the Sabbath for over four years. They expect to be baptized when we return to labor there, which we expect to do in a few weeks, if possible. They received their first knowledge of present truth about five years ago, while living in Missouri, from reading the tract, "Why not Found out Before?" which was given them by some brother. Brethren, do not become weary in circulating these "silent messengers of truth;" for the good they are doing will not all be revealed till eternity shall dawn.

We also spoke once, at the beginning of a revival meeting held by the Methodists, after repeated invitations from the minister. We spoke on the subject of conversion, thinking it very appropriate at that time, and had great freedom in showing what genuine conversion is.

We left Webster county Oct. 29, believing that good was accomplished, as many seemed desirous of hearing more on "these doctrines of S. D. Adventists." We are glad to see that some of our people who have heretofore doubted the Testimonies, are compelled to say of Testimony No. 31, "Surely it is from God."

Brethren, pray for the cause in West Virginia.
W. R. FOGGIN.

VIRGINIA.

Liberty, Shenandoah Co.—The brethren and sisters here held their quarterly meeting Oct. 28, 29. A goodly number were assembled, and we had quite a spirited meeting. The Lord was with us, and blessed us with his Spirit as we obeyed him in his ordinances. The brethren in the ministry all preached during the meeting, and enjoyed much of the Spirit of God. The amount of tithes paid this quarter at Liberty amounted to \$96.00, which, added to the tithes which were received at Mt. Zion, Page Co., at their quarterly meeting on the 14th and 15th (\$13.08), amounts to \$109.08.

Mt. Zion.—Nov. 3, 4, I gave three discourses here,—one on repentance, one on baptism, and by request one on the subject of the Sabbath. The efforts of the brethren in the late revival resulted in the conversion of four young persons whom I baptized during these meetings. May the Holy Spirit accompany them through life.

Rileyville.—Nov. 5, I gave three discourses here. Spoke on the great importance of thorough repentance, and afterward baptized five willing souls. These Sabbath-keepers have been raised up by the united efforts of Brn. Stillwell, Purdham, and Stebbens.

Brethren, pray for us that we may all be faithful, and receive a crown when Jesus comes.

HENRY A. RIFE.

MINNESOTA.

Among the Churches.—Oct. 14, 15, we were with the church at Sauk Rapids. There was a good interest in the Sabbath-school. The meetings were good. On Sunday there was some outside interest. The brethren expressed a determination to do more in the cause of God than they had done.

Oct. 21, 22, we were with the church at Fair Haven. On the Sabbath the Lord blessed in all the religious exercises of the day. On Sunday we had an attentive audience consisting mostly of people not of our faith. The brethren hope for good results. At our business meeting, a club of Signs was raised.

Oct. 28, 29, we were with the church at Hutchinson. Our brethren here have an excellent Sabbath-school. The Lord gave liberty in preaching both forenoon and evening. On Sunday the T. and M. meeting was a success. Sunday evening a very acceptable sermon was preached by Bro. E. A. Curtis.

Nov. 4, 5, we were at Bonniwell's Mills. On Sabbath there was a full house. Brethren were present from Hutchinson, East Hutchinson, and Dassel. The Lord gave liberty in preaching. All took part in the Sabbath-school. On Sunday the T. and M. meeting was thinly attended, owing to the prevailing rain. A V. M. society was organized, and it is expected that others not present will soon unite with it. At each of the above places, liberal contributions were made to pay off district indebtedness.

H. W. BABCOCK.
JOHN OLIVE.

IOWA.

Drakeville, Nov. 8.—Closed meetings in the tent Nov. 5. The weather was favorable, so that with our large heater we were able to keep the tent comfortable to the close of our meeting.

Bro. McCoy was with me from Oct. 29 to Nov. 1. There was no public opposition to our views till one week before the meeting closed. A Disciple minister from an adjoining town preached two discourses on the Sabbath question, which were reviewed before a good audience in the tent. In the midst of this opposition, we were challenged to discuss the question. Bro. McCoy stated why we are opposed to set discussions, but also stated that we are always ready to defend the truth.

Two propositions were then presented from Eld. Hedrix of Fairfield, one of their champion debaters. These we could not accept, because they were so indefinite. The next day we were urged

by a few of the citizens to write out such propositions as we would discuss. This we did, requiring Eld. H. to affirm what they as a people teach and practice; viz., that "the first day of the week is the Lord's day since the resurrection of Christ, and is enjoined by Christ and his apostles to be observed as a day of religious worship, in breaking of bread, and in commemoration of the resurrection of Christ." We would affirm the seventh day to be binding on Christians since the resurrection of Christ.

When these propositions were submitted to his people, they were very sure that Eld. H. would accept them, and accordingly sent him a dispatch to come at once. The next morning we received a line from Eld. H., requesting an interview at the hotel. We met the gentleman, but found him as unwilling to accept our propositions as we had been to accept his. The best he would do was to affirm his practice of keeping Sunday on the authority of apostolic example, and also the example of early Christians. He would not affirm that they had any precept, or that they had even the example of Christ for their practice, and claimed that they did not teach it. Here he contradicted his brother, who had just been laboring so hard to prove that Christ and his apostles taught, both by precept and example, the observance of the first day in honor of the resurrection.

Neither party was willing to modify their propositions, and so we parted, inviting Eld. H. to attend meeting at the tent in the evening. After the discourse in the evening, Bro. McCoy stated the reasons why we would have no debate; viz., that Eld. H. was unwilling to affirm what they as a people taught. Eld. H. replied to this statement in a half-hour's speech, accusing us of dishonesty, and talking in a spirit to disgust even many of his own members. We then submitted the question of discussion to the audience, when only about a dozen, excluding the Disciples, manifested a willingness to accept Eld. H. as their representative man. This brought the Elder to his feet again. He said such an action was without precedent; that it was a work of demagoguery, and done to avoid discussion, etc. At this point the people manifested their lack of sympathy with the speaker by beginning to leave, and the meeting would soon have broken up in confusion had we not called to order and dismissed the audience.

So anxious was Eld. H. to debate, that he came over the next morning to see whether Bro. McCoy would not in some way modify his propositions; but Bro. M. told him it was no use to talk; that he would not now discuss with him under any considerations, because of the spirit he had manifested, and because the people would not indorse him. Here the Elder called Bro. M. a "scoundrel;" and yet he claims to be a disciple of Christ, and to have the spirit of Christ.

The Elder, seeing a debate was out of the question, announced to speak in the Disciple church, meetings to continue over Sunday. He spent two evenings in discussing to his people (for but few others would go to hear him) the propositions he had sent us, and especially in denouncing Bro. McCoy. Our meetings continued each evening with a good attendance; and on Saturday evening, when Eld. H. took the train for home, because of the inclemency of the weather, we held meeting in the tent as usual. We have the sympathy of the best people in the community, and they commend the course we pursued to avoid discussion, though they were at first very anxious for the discussion.

We think this has been a perfect defeat to the Disciples, even more so than if we had gained a victory in discussion; for the Elder's unwillingness to affirm their teaching and practices betrays a weakness in their position which some of the honest ones may now be able to discover.

We know not what will be the result of this eight-weeks' labor. Three or four are now keeping the Sabbath, and many good people are investigating. People seem desirous to know the truth, but they are slow to move.

We have rented rooms, and will remain for a time to carry forward the work here and in Bloomfield. Pray for the work here, that wisdom may be given to move aright.

IRA J. HANKINS.

NEW YORK H. AND T. SOCIETY.

THE third annual session of the New York Health and Temperance Society was held in connection with the camp-meeting at Union Square,

Sept. 20-26, 1882. The first meeting was called by the President, at 6:15 P. M., Sept. 21. It being held immediately after the meeting of the Sabbath-school Association, opening exercises were omitted. The last annual report was not read.

On motion, the Chair appointed the following committees: On Nominations, Eld. F. Wheeler, E. M. Plumb, W. N. Parker; on Resolutions, Eld. M. H. Brown, E. E. Miles, N. L. Burdick. Adjourned to call of Chair.

SECOND MEETING, SEPT. 24, 9 A. M.—At this meeting was held a very interesting temperance school, conducted after the manner of our camp-meeting Sabbath-schools. Many lesson sheets were distributed, and forty of the accompanying sets of helps were sold. We hope these will serve to awaken a greater interest, and give a new impetus to the work in this State.

THIRD MEETING, SEPT. 25, 5 P. M.—Opened with prayer by the President. The minutes of the last meeting were read and approved.

The Committee on Nominations presented the following report: For President, M. C. Wilcox; Secretary, Kate A. Wilcox; remaining members of the Executive Committee, M. H. Brown, G. W. Bliss, E. M. Plumb. These persons were unanimously elected.

The Committee on Resolutions presented the following:—

Whereas, The Lord in his providence has given us great light upon the subject of health and temperance, and whereas we have in our monthly journal, *Good Health*, and our health publications, efficient helps in extending to others a knowledge of the true principles that underlie the temperance reform; therefore—

Resolved, 1. That we earnestly recommend that all our people, and especially our health and temperance workers, put forth persevering efforts to increase the subscription list of *Good Health*, and give a wide circulation to our health and temperance literature.

Resolved, 2. That we cordially invite our T. and M. societies and workers to co-operate with us in this laudable and important enterprise.

Resolved, 3. That we urge upon all our H. and T. clubs the importance of not neglecting the missionary work, as we believe, if diligently attended to, it may be productive of even greater good than our club meetings.

Resolved, 4. That we urge that H. and T. clubs be organized in every T. and M. district, and in every church of sufficient size to maintain regular club meetings.

Resolved, 5. That we heartily approve the Temperance Lesson Sheet recently issued by the American Health and Temperance Association, and we earnestly urge upon all our people the importance of becoming acquainted with these lessons, and we recommend our H. and T. clubs to hold temperance schools in connection with their regular club meetings, in which said lessons shall be used; and we invite our Sabbath-schools to connect these lessons with their work.

Resolved, 6. That we invite all our members to pay their annual dues with promptness.

After remarks by Eld. C. W. Stone and the President, the resolutions were adopted.

Adjourned *sine die*.

We would not forget to mention the interesting and instructive lecture given Sunday afternoon by Eld. C. W. Stone, illustrated by various experiments and Dr. Kellogg's temperance charts. It was listened to by the large audience with marked attention.

M. C. WILCOX, Pres.

KATE A. WILCOX, Sec.

Sister Mary A. Cummings of Allegan Co., Mich., wishes to acknowledge the goodness of God in restoring her to health, as she believes, in answer to the prayer of faith. She says, "Jesus is very precious to my soul, and I feel as though I could not praise him enough for all he has done for me."

OUR PRIVILEGES AND DUTIES.

BY PAULINE ALDERMAN.

WHAT a blessing to us as a people is our dear paper, the REVIEW. Among us are many isolated ones, like myself, who seldom have the privilege of attending any large meeting of our people. But the paper tells us of the work, and enables us to thank God and take courage as we learn of the organization of churches, and of little companies here and there being brought into the truth. And when our ministers say, "Pray for us and our work," shall it not send us to our closets? Should we not count it a precious privilege thus to pray? No doubt many think they would like to be out in the great harvest field, who do not realize that they are already in the field. But the field is the world, and we are all gathering or scattering

abroad. Awful thought! what is my influence? Angels make the record day by day, hour by hour. Shall we not heed the testimony given to us in so much mercy, and, as a people, humble ourselves and search our own hearts, with true repentance? Let us awake and put on the armor of light. Let us reach out after the perishing. Let us pray as never before for those who are preaching the word. If we could see this matter in its true light, I think we would spend hours in prayer, that now we devote to the cares of this life. Oh that our eyes may be opened ere we are overcome.

Our Tract Societies.

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

MISSION HYMNS.

7s.

See the fields of ripened grain
Ready for the reaper's blade,
Bending in the summer breeze,
Or by fiercer tempests swayed.

Soon the autumn rains will fall
Shall this precious grain be lost?
All was purchased by our Lord,
Purchased at a fearful cost.

Send, O Lord, thy reapers forth!
Jesus bids us thus to pray:
Send us! use us as thou wilt;
We would work while it is day.

Give thy reapers, Lord, success!
Let not Calvary's price of blood,
Paid this very grain to save,
Fail to make the purchase good.

L. M., 6 L.

O Father! cleanse our inmost souls
By thine almighty grace, and fill
Our hearts with burning zeal and power
To learn and do thy holy will.
Form Christ within us; let us live
The life which thou through him shalt give.

Oh! let our land, which thou hast blessed
Above all other lands, receive
Thy greatest gift, that quickening grace
Through which thy trusting saints believe.
Let Antichrist and sin be slain,
And Christ in every bosom reign.

Make thou our land Immanuel's land!
Be thou our everlasting light,
Our sun that never more shall set,
With uncreated glory bright.
Let all our people righteous be,
And find eternal life in thee.

S M.

When Jesus rose on high,
He bade his followers preach
To all the world his saving word,
And every creature teach.

Let, then, that saving word
Through us be glorified;
Let love and faith in us revive,
And self be crucified.

E'en in our happy land,
In all its noonday light,
Are those who know not Christ, but dwell
Amid eternal night.

Lord, fill our hearts with love,
Touch thou our tongues with fire;
May leading souls to Christ become
Our work and our desire.

8s AND 7s.

In New England's fragrant forests,
Mid Nevada's rugged hills,
Mid her arid plains absorbing
All her myriad snow-fed rills;

On the Southern groves of cypress,
On the Northwest's open fields;
Where the cane gives up her juices,
Where the hill his granite yields;

Wheresoe'er our starry banner
To the winds its folds may give,
There our countrymen and neighbors,
Christians! there our brethren live!

Shall we see our brothers dying,
Hungering, thirsting, starving, die,
While within our power of giving
Meat and drink immortal lie?

—Thomas Hill D. D., in Independent

REASONS FOR CANVASSING.

BY ELD. G. G. RUPERT.

1. God has said, "Carry the publications to the people and urge them to accept, showing them that they will receive much more than their money's worth. Exalt the value of the books. You cannot regard them too highly." 2. Of all the ways devised for spreading the truth, canvassing is among the most important. "If there is one work more important than another, it is that of getting before the public our publications, which will lead men to search the Scriptures." 3. "Hundreds of men should be engaged in carrying the light all through our cities, villages, and towns."

The above are sufficient reasons for a people professing, as we do, to have the last message to be given to a perishing world. Much more might be quoted from the work from which the above are taken, and also from later Testimonies. From reports of camp-meetings in almost every State, we see that our leading brethren are endeavoring to carry out the above instructions. But the work must go further than that. It must reach churches and individuals, and this cannot be done without some sacrifice on the part of those that do the work. It will take men who have ability to farm, carry on trades, etc. Why cannot some men of this class arrange their affairs so that they can devote their lives to spreading the truth?

There are advantages attending this work that we do not appreciate.

1. It helps us financially. Every other branch of our work must be largely supported by our own people. It is not so in this. The agent makes his own wages from the people he benefits, and is no expense to the Conference, although he should be cared for if necessary. Were we to raise in the Ohio Conference ten thousand dollars in one year for the missionary work, it would be reported from Maine to California. But God in his providence has made it possible for us to raise double that amount, and still do just as much as we are doing in other branches of the work. An average agent, as near as I can learn, will average two sales, if not more, in a day. If he works only two hundred days in a year, counting out Sabbaths and Sundays and sixty days for poor season, his sales will be four hundred a year. Eight such men would sell thirty-two hundred books at an average of \$3.50 each. This amounts to \$11,200. The agent's share of the profits would make his income equal to that of the minister; and besides he would gain an experience that would be beneficial in this life, and would aid him in laying up a rich reward in the world to come. Now, I believe no one will say that I have made these estimates too high, but the experienced will say that they are too small. And in this Conference of nearly nine hundred Sabbath-keepers, there should be more than four times that number who would engage in the work. I have just received word from a sister who took nine orders in four and a half days. Others of more experience have done far better than this. Several hundred books have already been sold in this State.

2. In this manner the truth can gain an entrance where it cannot be preached by the minister. 3. It will open the way for the truth to be preached in the future.

4. These books are so bound that they will have a conspicuous place in many of the best libraries in the land; and when the mark of the beast is being enforced, they will be read, and decide many souls for the truth. I firmly believe that they will aid largely in sounding the loud cry of the third angel's message. The hand of God is in this work; let us heed this lesson well.

If the above statements are true, there is no reason why twenty thousand dollars' worth of "Thoughts on Daniel and the Revelation" should not be sold in this State during the next twelve months. The Testimonies speak plainly that we are not doing one-twentieth part that should be done. Carry these figures out in the general work, and our publishing house would soon be out of debt. The reasons why this is not done in our Conference, as near as I can learn are as follows:

One class cannot make as much money selling this book as they can at some other business, and they do not care to engage in the work. There is another class that think the canvassing work is too low a calling. If they could preach, they would love to have part in the work. I find others that have the ability to act as agents, but they are selling other books, pictures, maps, etc.;

while there are some who would support the cause, canvass, or do anything they could, to advance the truth, but they cannot do all. What we want is more of this class. Now, all the resolutions the Conference can pass, all the supervisors of the work they can appoint, all the writing that can be done, will not accomplish the desired results unless our brethren awake to a sense of their duty, and unless the power of God rests upon those that think money is of more importance than eternal things, and upon those who would not rather be door-keepers in the house of God than dwell in the tents of wickedness. And although the work of those who are canvassing just for money may be legitimate in the sight of the world, we hope the power of God may get hold of them also, and lead them to devote their talents and energies to a better purpose. I hope we shall not lose this precious season of the year, but commence the work in earnest.

UPPER COLUMBIA V. M. SOCIETY.

REPORT FOR QUARTER ENDING SEPT. 30, 1882.

No. of missionary visits,	244
" " letters written,	209
" " " received,	14
Signs distributed,	779
Other periodicals given away,	389
Subscribers obtained,	7
Pages of tracts mailed,	640
" " " loaned,	6,941
" " " given away,	2,764
Annals distributed,	23
Donations received,	\$8.05

The report of the society at Milton, Oregon, included in the above, is for two quarters.
MRS. G. W. COLCORD, Sec.

OHIO 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 rec'd on Tract Fund & Periodicals.
1	54	25	4	23	1	17	11004	400	.....	\$	40 59
2	70	48	.....	59	32	47	13057	643	.....	.....	39 15
3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
4	75	31	1	15	40	56	6738	598	.....	.....	57 40
5	79	37	1	18	12	33	6917	186	.....	.....	145 42
6	22	9	6	33	6	.....	2 4747	.....	.....	303	12 78
Total	300	150	12	147	91	153	42463	1772	.....	393	295 34

NOTE.—Received on membership and donations, \$45.75; on sales, \$71.80; on periodicals, \$117.79. New subscribers obtained for REVIEW, 8; Signs, 14; Instructor, 23; other periodicals, 1. The local societies at Dunkirk, Gilboa, Litchfield, Mendon, Norwalk, Leipsic, Lyons, Van Wert, and Wakefield, failed to report.

MRS. IDA GATES, Sec.

UPPER COLUMBIA TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING SEPT. 30, 1882.

Districts	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	26	20	.....	46	14	22	1264	512	.....	.....	\$ 3 50
2	45	23	16	12	25	40	5412	388	.....	.....	26 75
3	34	21	.....	9	27	11	2684	291	.....	.....	10 40
*	3	3	.....	178	204	.....	43	36	.....	.....	86 56
Total	108	72	16	245	270	73	9596	1285	.....	.....	127 21

* Agents.
NOTE.—Received on membership and donations, \$28.60; on sales, \$33.25; on periodicals, \$65.36. Subscribers obtained for REVIEW, 9; Signs, 37; Good Health, 3; Instructor, 10; other periodicals, 4.

MRS. G. W. COLCORD, Sec.

—Gaza is one of the oldest cities in the world, with a population of twenty thousand. It had no missionary until within three years. The Church of England has now a dispensary there, at which the poor receive medicines and advice free of charge. Each applicant is required to hear a portion of the Scriptures read, and to carry away a Christian tract in Arabic. Four schools have been open for Greek and Moslem boys and girls.

—All the signs of religious movement in Germany go to show that that country is fast preparing for a genuine evangelical awakening. Not only are evangelists springing up over Germany to carry on the work already begun, but the cry for more of such workers is becoming importunate. A German lady, writing to some English-speaking Christians, gives this picture of the present state of things in Germany: "Our preachers are asleep, dead, and are afraid of really vital Christians. They speak smooth things, and preach in a learned way. We *must* have evangelists. The people are barren in the knowledge of God's word. Therefore, think ye on us. The Lord has given much grace; send us help in our need."

—The religious, or rather irreligious, inactivity of the average church-member is due in part to his inability to find a satisfactory answer to the question, "What can I do?" If a portion of the power expended in exhorting him to work were devoted to showing him some specific service adapted to his gifts and opportunities, the result would be a marked increase in the effective activity of the church.

—There is a sermon in the fact that Stanley, the African explorer, has so completely won the confidence of the natives that the white men at the posts he has established do not carry weapons any longer.

News of the Week.

MONDAY, NOV. 14.—The examination of the prisoners arrested for participation in the late riots in Vienna shows that the disturbances were instigated by Socialists and anti-Jewish leaders. The printers of that city are on a strike for higher wages.

—The rivers Seine and Marne are rising rapidly, threatening disastrous floods in the northern part of France.

—A boiler explosion in the Forest City Iron Works at Cleveland, Ohio, resulted in killing five men and wounding 20 others.

—In the intense darkness early this morning, the American steamer Westphalia collided with an unknown steamship, which sunk immediately with all hands on board. A boat containing an officer and 6 men, sent by the Westphalia to make a search, is also missing. The accident occurred off Beachy Head, Sussex, England.

—Burglars at Hot Springs, Ark., Sunday night attempted to rob a safe in which dynamite cartridges were stored, and the terrible explosion which followed aroused the town. Some coins which had been in the safe were driven into an adjoining wall, and great damage was done to the interior of the building. The burglars escaped, apparently without injury.

TUESDAY, NOV. 14.—Emperor William, in his speech at the opening of the Prussian Diet to-day, said that the relations of Germany with foreign powers justified the belief that the benefits of peace are assured.

—For the first time since Sept. 3 the yellow fever bulletin at Pensacola was a blank record—no new cases and no deaths.

—Typhoid fever is epidemic at Providence, R. I. There are between 1,200 and 1,500 cases in that city, and great uneasiness prevails.

—The report of the Irish Land Commission says agreements for fair rents between landlord and tenant are increasing, while an indisposition to purchase holdings is evident, although many landowners are willing to sell. The arrears clause of the act is not taken advantage of by tenants to any considerable extent.

—Constantinople is celebrating the 1300th year of the Mohammedan calendar, and business is forsaken for participation in processions and religious festivals. The astrologers have assured the Sultan that he is the new prophet of Islam predicted to make his appearance this year.

—Mr. Gladstone says it will be necessary for 12,000 British troops to remain in Egypt for the present, and that the treaty soon to be made with Egypt will provide that the cost of maintaining this army will be defrayed by England.

WEDNESDAY, NOV. 15.—The New York Board of Trade consider the result of the recent elections an indication that the people are determined to support only such candidates as will make an effort to restrain the power of corporations.

—Two freight trains collided at Roberts, Wis., yesterday, causing a general wreck and the burning of a caboose. One man perished in the flames, another was instantly killed, and three persons were mortally injured. A number of cattle were shockingly mangled.

—A young Colombian named Portes, accompanied by some friends who had settled in a dense forest tract on the Putumayo River, a tributary of the Amazon, were recently killed by Indians, who capped their atrocious work by cooking and eating the bodies of their victims.

—The Turkish Government has informed the Khedive that treaties made with England must be submitted to the Sultan for ratification.

—Suleiman Daoud testified at Cairo, Egypt, that Arabi Pasha gave him peremptory orders to burn Alexandria, and stated he was also commissioned by Arabi to kill the Khedive in the Ramleh Palace. Although his testimony was corroborated, it is discredited in Cairo.

THURSDAY, NOV. 16.—It is stated that distinct shocks of earthquake were felt in portions of Illinois on the 14th. The vibrations were accompanied with brilliant electrical discharges.

—A fierce wind and snowstorm raged in England, causing many shipwrecks and much loss of life.

—FRIDAY, NOV. 17.—The Spanish Minister of Finance reports an increase in the revenues of the country, notwithstanding the meager crop yield this year.

—In a fire at Crozan, France, a teacher and 8 children lost their lives.

—A dynamite explosion in Wales to-day caused the death of two men and three girls, and wounded seven other persons.

—An electric storm, which experienced telegraphers say is the worst that has occurred in years, prevailed over a wide stretch of territory in the United States and Canada to-day. In some cities the instruments were worked without a battery, and in the Milwaukee Western Union office the current was so strong as to keep an electric lamp burning. The telegraphic service was retarded to an extent hitherto unprecedented. The storm was still more remarkable from the fact that in the greater portion of the district disturbed the weather was rainy and muggy.

—President Grevy of France has been urged to resign, on account of the critical condition of his health. Leon Say's name is mentioned as his probable successor.

MISCELLANEOUS.

—The land embraced in the public domain amounts to 900,000,000 acres.

—Up to Nov. 4, there had been 2,079 cases of yellow fever at Pensacola, Fla., 183 resulting fatally.

—French enterprise is rapidly redeeming the desert of Sahara by means of artesian wells, a large number of which have been successfully sunk along the northern border.

—A volcano at Vallecitos, New Mexico, fills the people in the neighborhood with fear. It is burning, and emits lava constantly, and there is no telling what it may do at any time.

—There is much excitement in British Columbia, owing to the discovery of gold in the Cariboo and Bridge River districts. Bands of miners have departed to search for the glittering dust.

—George Brimmer, a noted incendiary, who was arrested at Lancaster, Pa., a few days ago, confessed to setting fires that destroyed property worth \$1,000,000. His statements show the existence of an organized band of incendiaries.

—The State Bureau of Labor shows that Illinois ranks next to Pennsylvania in the production of coal. The yield for 1882 was 9,000,000 tons at a value of nearly \$14,000,000. The coal mines are found in 45 of the 100 counties of the State.

—Arabi Pasha's tent, which was captured at Tel-el-Kebir, is in Portsmouth, England. It is a gorgeous affair, lined with silk and ornamented with bullion. It is closely guarded, as one of the most interesting trophies of the campaign in Egypt.

—General Crook has thrown the Apaches upon their own resources as to getting a living. They are to select lands on the reservation for cultivation under the care of the chief, who will be responsible for the behavior of his band. White soldiers will not be employed except in cases where the Apaches fail to govern themselves.

—The British Parliament has virtually adopted Mr. Gladstone's cloture programme, and the minor details of the new anti-obstruction act are now under discussion. As previously explained, the object of this bill is to prevent the obstruction of important legislation by a small minority in Parliament, by means of prolonged and useless debate.

—M. Giffard, a well-known Parisian inventor, left to the French Government a generous legacy, under most singular conditions. It is to be devoted to the establishment of *suicidaria*, or public institutions in which persons suffering from painful and incurable diseases may bring their own lives to an end, under the direction of medical experts and with the consent of their immediate relatives.

—At a reception given in New York to the American Revision Committee, some interesting facts were brought out concerning the new version. Within seven months after its publication, nearly three million copies had been sold,—a fact surpassing anything in the history of books. Two daily papers at Chicago (the *Tribune* and the *Times*) printed the whole of the New Testament in the Sunday issue of May 22, two days after the publication in New York. The *Tribune* employed for the purpose ninety-two compositors and five correctors, and the whole job was completed in twelve hours. The *Times* had the Gospels, the Acts of the Apostles, and the Epistle to the Romans telegraphed from New York. This portion of the New Testament contains about 118,000 words, and constituted many times the largest dispatch ever sent over the wires. Fifty American reprints of the new version are already in

the market. The work on the Old Testament is going steadily on. The whole has been twice revised, and all that now remains is to adjust the differences of rendering between the British and the American committees, to consider all points of difficulty, and to come to a final determination. This work will require from one to two years.

Obituary Notices.

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

THE POWER OF THE LORD SHALL FILL THIS FRAME.

In the hour of death, after this life's whim,
When the heart beats low, and the eyes grow dim,
And pain has exhausted every limb,
The lover of the Lord shall trust in him.

When the will has forgotten the life-long aim,
And the mind can only disgrace its fame,
And a man is uncertain of his own name,
The power of the Lord shall fill this frame.

When the last sigh is heaved, and the last tear shed,
And the coffin is waiting beside the bed,
And the widow and child forsake the dead,
The Angel of the Lord shall lift this head.

For even the purest delight may pall,
The power must fail, and the pride must fall,
And the love of the dearest friends grow small,
But the glory of the Lord is all in all.

Selected.

DAYTON.—Died of consumption, at Richmond, Macomb Co., Mich., Oct. 22, 1882, sister Melissa Dayton, aged fifty-five years. She leaves a husband and three children to mourn their loss. Sister D. has been a lover of the truth for a number of years, and in her death the church at Memphis lose one of their most devoted members. Discourse by the writer, from Isa. 44:6-8.

H. M. KENYON.

BURR.—Died at Redden, Butler Co., Kan., Oct. 27, 1882, sister Hannah Burr, aged sixty-eight years, nine months, and three days. In early life sister Burr made a profession of religion, and united with the Baptist denomination. About eight years ago, with her companion, who still survives her, she embraced the Sabbath of the Lord and other Bible truths, and afterward united with the Clarion church. She could not attend their meetings on account of her health, but was always happy in the society of God's people, and loved to talk of the truth and the Christian's hope. We believe she sleeps in Jesus. Funeral remarks by the writer, from 1 Thess. 4:16-18.

R. F. BARTON.

SANFORD.—Died at La Valle, Sauk Co., Wis., Oct. 19, 1882, at 4 o'clock A. M., Mrs Ruthama Sanford, wife of J. F. Sanford and mother of Frank P. and George P. Sanford of the same place. Her maiden name was Parker, she being a daughter of Joel Parker. She was born near Munsville, Madison Co., N. Y., April 6, 1807; consequently she was seventy-five years, six months, and thirteen days old at the time of her death. She was a good, kind, and loving mother and wife, and was respected by all who knew her. She was very patient during her long sickness, and a very great sufferer during the past two years. She died in the Adventist faith, with a bright hope for the future. G. P. S.

STERNES.—Died in South Branch, Crawford Co., Mich., Oct. 26, 1882, Jennie S. B. Sternes, aged twenty-four years, eleven months, and two days. Her disease was apoplexy and dropsy of the heart, from which she suffered for about one year. Besides parents, two brothers, one sister, and a numerous circle of friends, she leaves a husband and a babe six weeks old. She was baptized by Eld. Lamson at the time that he and Eld. Jones held a tent-meeting in Howell, and she has since tried to keep the commandments and to lead a Christian life. When her feet had well-nigh touched the dark river, and her speech was partially gone, she seemed very happy, and uttered words of joyous praise. Funeral discourse by Rev. J. Armstrong, Congregational minister, from 1 Sam. 20:3, last clause.

MRS. CAROLINE BELDEN.

BANKS.—Died at Cato, Mich., Sept. 18, 1882, our much-esteemed brother, Jackson Banks, aged sixty-three years and nine months. Bro. Banks was born in Nottinghamshire, England, from which place he removed thirty-three years ago. He embraced the Seventh-day Adventist faith in 1860, under the labors of Elds. Frisbie and Lawrence when the tent was in Greenville. He has since been a firm believer and a consistent Christian, and he rests in hope of a part in the reward promised to the faithful when the Lifegiver comes. A companion, seven children, and a large circle of friends, mourn his loss. The children are all grown up, and four of them are in the truth. By his request, the writer attended the funeral, and spoke words of comfort to the bereaved family and friends from Rev. 14:13, a text chosen by the deceased. J. FARGO.

MORE ABOUT DR. RIBTON.

THE October number of the *Sabbath Memorial* contains an account of the murder of Brn. Ribton, Rupp, and Allegretti, at Alexandria last June, as given by sister Ribton and her daughter Nina. We learn from this article that the murderers of Dr. Ribton were hanged at Alexandria, Oct. 9. Sister Ribton and her daughter are now at the home of a widowed sister in Ireland, and an appeal is made to the charitable in their behalf.

As some interesting particulars are given which have not been published in the REVIEW, we quote sister Ribton's account, as follows:—

It will be recollected that Dervish Pasha arrived at Alexandria from Constantinople on Sabbath, the 27th of May, and virtually took command. On Sunday the soldiers patrolled the streets with fixed bayonets in favor of Arabi Pasha.

It was the custom of Brn. Rupp, Allegretti and De Vito, to meet at our house on Sunday afternoon, between two and three o'clock, to select Sabbath and other religious tracts and papers, and then, accompanying my husband, go on board vessels in the harbor, distribute the papers, talk with the sailors, and, when opportunity offered, my husband would conduct services; but the political excitement prevented him from going out on this Sunday. On the following Sunday, the Consuls, by public proclamation, prayed the people to be quiet and not make any demonstration. This being strictly regarded, the day passed off quietly, and the Doctor did not venture out. Meanwhile the stories of the street were that Arabi had guaranteed peace to all the Christians, so long as he had command. The soldiers were for Arabi; the Ulemas, Bedaween, and Fellaheen were for the Khedive.

The morning of Sunday, the 11th of June, all was quiet. De Vito and Allegretti came at three in the afternoon, to accompany my husband to visit vessels in the harbor. They said that there had been a fight between a Maltese and an Arab, over a matter of two piastres; that the Arab had had his head broken, but all was now quiet. My husband was at his writing in another room, and Nina with him, and did not hear of the quarrel. He was very busy copying notes of his ideas on the law of God, and wished to be let alone for two hours more. He said twice that day that he did not wish to go out, as he desired to complete this work, on which he was very intent, and wrote very fast. Bro. Rupp came much later than usual. They all left together; my husband, Nina, Rupp, Allegretti, De Vito, our landlord's wife, child, and nurse, at about 4 o'clock. They were to return at 6:30 for an evening service in our house. I retired to my room to pray for God's blessing, as was my custom, on my dear husband's work.

Five minutes seemed scarcely to have elapsed before I heard something unusual from without; it greatly disturbed me; and, presently, there was a crashing of glass, and then a rapid, loud knocking at the door opening from the street; for there were several families in the large house. I called to the door-keeper, "What is it, pray, what is it?" "O Signora, only drunken Greeks!" A lot of goods was pushed in at the door for safe-keeping. The noise became distracting,—shutting doors and windows, crashing of glass and furniture. Locking my door, I ran to the house-top, where all the families were gathered, looking over the parapet. The house was three stories high. There was an indescribable scene in the street. I tried again and again to focus an eye-glass on the crowd, but failed. The uproar and confusion were awful. People seemed to fall; but I could not tell. House and shop effects were hurled about, windows and doors broken; and people barricaded their doors, but were resisted by the rioters. Our landlord, a Christian Syrian Arab, commanded us to lie down, as the crowd must not see us, or we would all be killed. The uproar and killing in our quarter lasted till 6 o'clock. Shortly after it ceased, De Vito came to tell me that on returning from the harbor, they were attacked, and that he had escaped he could hardly tell how. An Arab had struck at him, but he warded the blow by his umbrella. He thought Dr. Ribton and Nina had escaped. At 9 o'clock Nina was brought to me fearfully bruised, and her dress and shoes covered with blood. What a night I spent no one can tell.

DEATH OF ELDER J. B. FRISBIE.

A BRIEF paragraph in last week's REVIEW announced the death of our brother; but it is proper that further particulars of his decease should be given. Bro. Frisbie died very suddenly, probably of heart disease, in Chelsea, Mich., Nov. 8, 1882, in the sixty-seventh year of his age. A coroner's inquest gave this verdict in regard to his death. He had not been well for several days, having a difficulty in his side, with fluttering of the heart, but had worked most of the time. With the aid of his wife and youngest son, he was removing some household goods from an upper story window by means of a ladder. They had left him alone, to prepare the dinner, supposing he would rest meanwhile, but were suddenly startled by hearing him call "Willie!" as if in distress. Running to him, they found he had attempted to take a secretary down the ladder, and was evidently attacked with the disease while doing so. He must have had presence of mind to push the secretary one side as it fell, and as he neared the foot of the ladder, he fell over upon the ground, and almost immediately expired, the call to his son being the only word uttered.

Joseph Birchard Frisbie was born in Schoharie Co., N. Y., Oct. 15, 1816. He was the tenth lineal descendant from John Rogers, the martyr who was burned at Smithfield, England, in 1554, under Queen Mary's reign. Bro. F. was converted at the age of fourteen, and received license to preach from the Protestant Methodists in 1843. He was ordained in the same church in 1846, thus having a religious experience extending over fifty years. At that time he was a diligent student of the Scriptures, the New Testament being his constant pocket companion, which he so studied and memorized that he could repeat passages for hours together, giving book, chapter, and verse.

He was united in marriage to Delphia Jane Glover in 1847. They have seven children, all of whom were present at the funeral, except one, now in Oakland, California, a laborer in the office of the *Signs of the Times*. This is the first time the family circle has been invaded by death.

Elder Frisbie commenced observing the Bible Sabbath and preaching "present truth" in 1853, and for many years gave himself to the work with much success. The churches of Wright, Caledonia, Orleans, Orange, Convis, and others, are some of them living fruits of his labors. His friendly ways and mild words found ready access to many hearts. Our lamented Bro. White once remarked to the writer, "I know of no man equal to Elder Frisbie to go into a new field, and awaken an interest in the word of God." But difficulties and changes came. Bro. F. was not above temptation. Although laborers were badly needed, he decided to retire awhile from the gospel field, and labor at his trade for the maintenance of his family. It was in war times; prices were high, and his family was large. The titling system was not then perfected as now. But the enemy did not leave our dear brother to pursue his secular occupation unmolested. Doubts came into his mind; old skeptical difficulties in reference to the Bible arose, and ere he was aware, in his beclouded state of mind he wavered and ceased the observance of the Sabbath. At a later period he recovered himself from this error, and for a time labored in the cause as formerly. Bro. Frisbie was a great student of the Bible, and being quite an independent thinker, he was led to adopt some views which his ministering brethren could not well indorse. He finally ceased preaching, and worked at his trade, in which he excelled.

Elder Frisbie was a man of excellent reputation from without. In the little village of Chelsea, where he lived, he was much respected as an upright citizen, and occasionally filled the pulpits of the different denominations in the absence of the minister.

His remains were brought to Battle Creek Nov. 9, accompanied by his faithful wife and three children; and at the funeral services which were held in the Tabernacle Sabbath, Nov. 11, the house was crowded with mourners and sympathizing friends. By the request of the family, the writer spoke words of comfort and exhortation on the occasion, Brn. Stone, Corliss, and Gage assisting in the services. Our brother was then followed to Oak Hill cemetery, to be buried beside his parents, there to await the voice of the Son of God to call forth the sleeping dead. May we be ready.

JOHN BYINGTON.

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CHICAGO & GRAND TRUNK R.Y.

Time Table, in Effect October 23, 1882.

WESTWARD.					EASTWARD.				
Pacific Express.	Day Express.	Chicago Passenger.	STATIONS.	Mail.	Atlantic Express.	Night Express.			
7:35 pm	7:50 am	6:10 am	De...Port Huron, Ar	10:20 pm	5:50 am	10:25 am			
9:22	9:10	7:43	.....Lapeer.....	8:52	4:18	9:10			
10:05	9:55	8:30	.....Flint.....	8:10	3:40	8:35			
10:25	10:27	9:08	.....Durand.....	7:25	2:56	7:50			
1:36	1:30	10:10	.....Lansing.....	5:53	1:40	6:12			
10 am	2:00 pm	10:45	.....Charlotte.....	5:05	12:47	5:22			
1:15	1:00	11:40	at Battle Creek	4:05	11:40	4:20			
1:20	1:20	12:00	d	4:00	11:35	4:15			
2:05	2:07	12:48 pm	.....Vicksburg.....	3:10	10:50	3:20			
2:17	2:19	1:00	.....Schoolcraft.....	2:54	10:39	3:07			
3:10	3:08	1:55	.....Cassopolis.....	1:55	9:53	2:08			
3:58	3:05	2:42	.....South Bend.....	1:10	9:10	1:12			
4:46	.....	3:30	.....Stillwell.....	12:23 am	.....	12:18 pm			
5:22	.....	4:05	.....Haskell.....	11:47	.....	11:39			
5:30	5:25	4:27	.....Valparaiso.....	11:30	7:45	11:20			
8:00	7:45	6:50	Ar...Chicago...De	8:50	5:15	9:00			

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

MICHIGAN CENTRAL RAILROAD.

GOING EAST.					GOING WEST.						
Night Exp.	Day Exp.	N. Y. Exp.	Day Exp.	Mail.	STATIONS.	Mail.	Day Exp.	Local Pass.	Night Exp.	Day Exp.	
A. M.	A. M.	P. M.	P. M.	P. M.	Ar. - Detroit.	Dep.	A. M.	A. M.	A. M.	P. M.	P. M.
8:00	3:35	11:40	6:30	6:15	- - Jackson.	- -	7:00	9:35	4:00	8:00	9:50
9:00	12:40	9:28	4:05	3:05	- - BATTLE CREEK.	- -	10:20	12:16	7:02	11:05	12:45
9:30	11:08	8:13	2:15	1:03	- - Kalamazoo.	- -	12:19	1:55	8:52	12:47	2:07
9:50	10:25	7:37	1:38	12:12	- - Michigan City.	- -	1:13	2:36	9:18	1:35	2:47
11:30	7:35	5:30	11:13	9:03	Dep. - Chicago.	Ar.	4:23	5:18	12:12	5:03	5:25
1:10	5:13	3:30	9:01	6:45			6:50	7:40	2:50	7:30	8:50
P. M.	P. M.	P. M.	A. M.	A. M.			P. M.	P. M.	P. M.	A. M.	A. M.

Grand Rapids and Detroit: Express leaves Kalamazoo at 6:50 A. M., Battle Creek 7:50, arrives Detroit 11:30 A. M. Returning, leaves Detroit at 4:05 P. M., Battle Creek 5:00, arrives Kalamazoo 5:50 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 21, 1882.

Is it your desire to present your body "a living sacrifice, holy, acceptable unto God, which is your reasonable service?" Do you wish to know what are the foundation principles of Christian living? You will find valuable instruction on these points in sister White's article, "Temperance a Christian Duty," in this issue of the REVIEW.

In the article "An Enemy Turned into a Friend," we wish to call attention to Luther's reply to the Count who came to take him prisoner, but was conquered by the earnestness of Luther's prayer. After assuring the knight that it was the word and Spirit of God that had subdued him, the great Reformer adds: "Though I may be chosen to bring his word to honor in Christendom." Is not this the highest honor to which mortals may aspire,—the most precious privilege that can be accorded them?

THE SEASON OF FASTING.

We ask attention to the article in this issue of the REVIEW concerning the three days appointed for seeking God. We would suggest the propriety of its being read by some good reader in those churches where no minister is present, in the first public meeting which will be held. It may possibly lead some to think of the importance of the object of appointing this season; and some may not have the REVIEW. We greatly desire that God shall bless us, and give us more of his Spirit to enable us to do his work more efficiently. He certainly will do this, if we humbly seek him in faith and earnestness, and confess our sins with penitence and contrition. If any think three days too long a time to devote to the work of seeking God, it is pretty good evidence that they do not feel about this as Israel did anciently (they often spent a week at a time in this manner); or as Esther did, who provided for a strict fast for a similar period; or as Daniel did, who spent three full weeks in this way. How much we need an increase of earnestness in God's work, and of longing desires for his blessing!

G. I. B.

REDUCTION OF FARE TO THE GENERAL CONFERENCE.

AFTER some delay, we have secured reduction of fare from Chicago to Rome, N. Y., to all attending the General Conference; on the Michigan Central and Canada Southern railroads, one and one-third fare for the round trip between the points where the passenger takes the train and Buffalo; on the New York Central, from Buffalo to Rome, one and a half fare for the round trip. As the regular fare on this road is only two cents a mile, the round trip from Buffalo to Rome and return will be only three cents per mile. Excursion tickets to the Seventh-day Adventist General Conference and return can be obtained, when called for, at Chicago, Battle Creek, and Detroit, to Buffalo and return, at the above rates, and from Buffalo to Rome and return.

Nearly all our Western ministers will have half-fare permits on the roads leading into Chicago. If they do not have them now, they can probably obtain them, so that the cost of the whole trip will be only a little over half-fare rates. This will be quite reasonable, and may perhaps be an inducement to some desiring to go East who could not otherwise make the trip. It will be seen that tickets for the round trip must be obtained at the places of starting mentioned above, in order to secure the reduction.

Further particulars next week.

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

TO THE BRETHREN IN MAINE.

I wish to call the attention of our brethren and sisters in Maine to a resolution that was passed at the last quarterly meeting of the Maine T. and M. Society. The resolution recommended that every believer in the third angel's message make a donation quarterly to the Maine T. and M. Society, for the purpose of paying the present indebtedness of the society. This donation is not to be credited to the districts, but is a special donation to the Maine Society. Some may ask why this is not to be credited to the district by which it is paid. The answer is, Because the State would thereby be in debt to the districts, instead of to the Office, and the society would be as much in debt as before the donation was made. Now, if all our brethren and sisters in the State will donate each quarter the sum of ten, fifteen, twenty, twenty-five, or fifty cents, or a dollar or more, as they are able, every dollar of our indebtedness can be paid before another annual meeting of the society, and no one will feel any the poorer for it. Now the question is, Will we do it? It is of but little use to pass resolutions unless they are carried out.

There were quite a number of our brethren and sisters who pledged toward raising a "reserve fund" of five hundred dollars. These pledges were to be paid on or before the first of September, but there are quite a number that are not paid as yet. We hope that all who have made a free-will offering in this way, will forward the same to the secretary of the society or to Eld. J. B. Goodrich, Hartland, Me., at the earliest convenient time.

Don't forget the cause, brethren. Now is the time to work and use our means to the advancement of the cause of present truth. A little from this, and the work for the salvation of men will be finished, the earth will melt with fervent heat, and the works that are therein will be burned up. 2 Pet. 3:10. Then how much better for us that our surplus means be used in the cause of God.

S. J. HERSUM.

Battle Creek, Mich., Nov. 15, 1882.

—No father's house is full
E'en though there seems no resting-place for more;
Forgiving arms and doors do open wide,
If one repentant child implore
Outside.

No mother's heart is full,
Unless it be with longing, burning wild—
Heart-thobblings that no cheerful face can hide—
The wish to clasp her sinning child
Outside.

God's flock is never full;
Fear not to enter boldly at his door,
None ever were refused who there applied;
He hath abiding place for more
Inside.

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.

S. D. A. E. SOCIETY.

THE Seventh-day Adventist Educational Society will hold its eighth annual meeting at Rome, N. Y., Wednesday, Dec. 13, 1882, at 9 A. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting any other business that may come before the meeting.

GEO. I. BUTLER, S. N. HASKELL, J. H. KELLOGG, C. W. STONE, H. W. KELLOGG, W. C. SISLEY, A. B. OYEN,	} Board of Trustees.
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THE next annual session of the General Tract and Missionary Society will be held in connection with the General Conference to convene Dec. 7, 1882, at Rome, N. Y. It is hoped that there will be a good delegation from the various State societies at this meeting, as important matters in connection with advance steps in the missionary work will be considered.

S. N. HASKELL, Pres.

Charlotte, Mich., Sabbath, Nov. 25. I. D. VAN HORN.

NOTHING preventing, I will meet with the friends of the cause at Fonda, Iowa, Sabbath and Sunday, Nov. 25, 26. Meetings will commence Friday eve. The friends at Sac City and Storm Lake are cordially invited to meet with us.

Dayton, Nov. 21, 22, evenings. R. C. PORTER.

No providence preventing, Eld. C. W. Stone and others from Battle Creek, will meet with the church at Kalamazoo, Mich., Nov. 25. Tract and missionary meeting in the evening. Let all attend who can possibly do so.

WM. C. SISLEY, Director.

NOTHING preventing, I will be with the church at Fort Howard, Wis., Dec. 1-3. On this occasion I would like to meet the brethren from Wrightstown and Seymour, and others that can come.

O. A. OLSEN.

I EXPECT to begin a series of meetings at Winterset, Iowa, Friday evening, Nov. 24, to continue as the interest may demand. The new meeting-house will be dedicated Sunday, Dec. 3. The brethren invite all who can, to attend. Bro. R. Hart is expected to assist in the meetings. L. MCCOY.

Publishers' Department.

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

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

ELD. E. W. WHITNEY's address is Decatur, Wise Co., Texas.

JOHN C. M. REDMON, of Virgil, Greenwood Co., Kan., would be pleased to receive a call from any Sabbath-keeper who may be passing through that place. He also requests the address of H. T. Hoover.

T. H. GIBBS, secretary of the Kansas Conference and president of the Sabbath-school Association, and Clara A. L. Gibbs, secretary of the Kansas T. and M. Society and Sabbath-school Association, wish to say that their permanent post-office address is Ottawa, Franklin Co., Kan.

Books Sent by Express.—D A Wellman \$11.22, G C Tenney 24.77, M S Burnham 3.22, W H Littlejohn 12.80, A D Galutia 5.25, Oliver Mason 4.00, J M Huguley 14.65, G W Brower 36.00, Maria Cartwright 8.10.

Books by Freight.—J Sawyer \$85.00, O F Brown 81.66, S N Haskell 205.14, Rosa Ryan 41.40, Amos J Tinker 33.10, Rachel A Shane 27.45.

Cash on Account.—O A Olsen per D T Biggs \$50.00, F Howe per Eld Butler 5.00, J S Day per O B Jones 4.00, E G Alvord 1.00, Pa T & M Society per B L Whitney 307.19, Mrs C M Shepard 15.00, Signs of the Times, Mrs C M Shepard 35.00, R T Payne 5.00, Pa Conf Fund, Walter A Graves title 4.00, Wilson Pottenger per A O Taft 36.07, U C T & M Society per Mrs G W Colcord 54.21, Iowa T and M Society per L Hornby 247.53, Ohio T & M Society per Ida Gates 244.90.

Shares in S. D. A. P. Association.—S G Knight \$5.00, Mrs C M Shepard 20.00, C E Buck 1.50, Daniel Wilcox 10.00, Wm Waksham 10.00, Mrs Laura Faris 10.00, Wm Winn 10.00.

Donations to S. D. A. P. Association.—Adaline Lamb 1.00, Mrs Addie Armstrong 1.00.

Gen. Conf. Fund.—Mich Conf title \$1,101.09, "J M" 25.00, A T in Ohio 15.31.

Mich. Conf. Fund.—Hickory Corners per G E Risley \$5.00, Byrd Center per John T Terrell 5.00, Blendon per M Dennis 5.00.

Mich. T. & M. Society.—Dist 3, M K White \$3.00, Dist 14 per E S Miller 1.45.

Gen. T. & M. Society.—"J M" \$5.00.

S. D. A. E. Society.—J B Dunlap \$10.00.

European Mission.—J C Borden \$2.50, "J M" 10.00, Mrs C M Shepard 10.00, Lizzie Grassell 4.00, Nancy Miles 2.00, Rachel Buck 1.00, Linda Marvin 5.00.

For J. N. Andrews.—Sarah Haysmer \$5.00, L S Shear 2.00, M M Edmunds (deceased) 2.50.

English Mission.—J C Borden \$2.50, Mrs C M Shepard 10.00, Anna F Hough 1.00, Ellen Haynes 1.00, Jasper Pitsonbarger 1.00, Louisa Eiler 1.00.

Danish Mission.—Mrs C M Shepard 10.00.

Advent Tidende.—Maria Johnson \$2.50.