

Adventist Review

AND SABBATH HERALD.

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

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THE SINNER DELIVERED.

BY ELD. W. M. LITTLEJOHN.

A Hymn.—Tune: Martyn.

JESUS, Master, Son of God,
Trusting in thy precious blood,
I, a sinner, wounded sore,
Prostrate fall, and help implore.
On my back's a burden high,—
Sins of years that multiply,—
In my heart the sense of wrong
Shades with sadness e'en my song.

Long I've wandered round and round,
Sought relief, but none have found;
Now I come at last to thee,
Save me, Lord; oh! set me free.
Yes, I hear the potent word;
Yes, my earnest prayer is heard;
Once in bondage, now I'm free;
Saved, dear Lord, and saved by thee!

From my back the burden's rolled,—
Burden high of sins untold;—
From my heart all sense of shame
Passed away when Jesus came.
Oh! what love in Christ I found!
Love so high, so broad, profound;
Love which I can never tell;
Love which saved my soul from hell.

How shall I that debt repay,—
Debt which swells from day to day?
How can I in words reveal
That which in my soul I feel?
Ah! my soul! It ne'er can be,
Love divine's too high for thee;
What I owe to Christ to-day
Words or deeds can ne'er repay.

Bankrupt 'neath the cross I stand.
Thus I sing, O sea! O land!—
In my hand no price I bring,
Simply to thy cross I cling.
Such a song my Lord approves,
Sung by one the Spirit moves;
Love is all he asks from me,
That he has, most full, most free.

Our Contributors.

THE TWO WAYS.

BY MRS. E. G. WHITE.

"STRIVE to enter in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it." These roads are distinct, separate, extending in opposite directions. One leads to eternal death, the other to eternal life. One is broad and smooth, the other narrow and rugged. So the parties that travel them are opposite in character, in life, in dress, and in conversation.

Those who travel in the narrow way are talking of the happiness they will have at the end of

the journey. Their countenances are often sad, yet often beam with holy joy. They do not dress like the company in the broad road, nor talk like them, nor act like them. A pattern has been given them. A Man of sorrows and acquainted with grief opened that road for them, and traveled it himself. His followers see his footprints, and are comforted and cheered. He went through safely; so can they, if they follow in his steps.

In the broad road all are occupied with their persons, their dress, and the pleasures in the way. They indulge freely in mirth and revelry, and think not of their journey's end, of the certain ruin at the termination of the path. Every day they approach nearer their destruction, yet they madly rush on faster and faster.

Many who travel in the broad road have the words written upon them, "Dead to the world. The end of all things is at hand. Be ye also ready." They appear like the gay, thoughtless ones around them, their conversation is like that of their companions; but they occasionally point with great satisfaction to the letters on their garments, calling for others to have the same upon theirs. They are in the broad way, yet profess to be of the number who are traveling the narrow path. Those around them say, "There is no distinction between us. We are all alike; we dress and talk and act alike."

When Christ shall come, will he accept a people who are conformed to the world? Will he acknowledge them as his people whom he has purified to himself? No, never. None but the pure and holy will he acknowledge as his. Only those who have been purified and made white through suffering will Christ accept.

How was it with the people of God in 1843 and 1844? There was a spirit of consecration then that there is not now. What has come over the professed peculiar people of God? Whence is the conformity to the world, the unwillingness to suffer for the truth's sake? Whence so great a lack of submission to the will of God? There is a lesson for us in the experience of the children of Israel after they left Egypt. God in mercy called them out from the Egyptians that they might worship him without hindrance or restraint. He proved and tried them by bringing them into strait places; he wrought for them in the way by mighty miracles. Yet notwithstanding his wonderful dealings with them, and the manifestations of his power in their deliverance, they murmured when tried or proved by him. Their language was, "Would to God we had died by the hand of the Lord in the land of Egypt."

Professed Christians often think it strange that the children of Israel murmured as they journeyed; that they could have been so ungrateful as to forget the gracious dealings of God with them. But many who think thus have done worse than they. God has given us light upon his word, revealing the great truths for this time, and making them so plain and clear that they cannot be misunderstood by the earnest seeker. Yet how few rightly prize this great blessing. When trials arise, how many are ready to look back and think that their lot is hard. They do not bear in mind that the way which they are traveling is a rugged, self-denying way, and that they must not expect everything to move on as smoothly as if they were in the broad road.

Why is it so hard to lead a humble, self-denying life? Because professed Christians are not dead to the world. It is easy living after we are dead to sin. But many are longing for the leeks and onions of Egypt. They have a disposition to dress and act as much like the world as possible and yet go to Heaven. Such are seeking to climb up some other way. They do not enter the strait gate, and walk in the narrow path.

The conformity of professed Christians to the world is a disgrace to their profession, a disgrace to the cause of God. They profess to have come out from the world and to be separate, yet are so near like them in dress, in conversation, and actions, that there is no distinction. While in the possession of life and health, many devote their God-given time and means to the adorning of the poor mortal bodies, forgetting that these are liable at any moment to be touched by the finger of God and laid upon a bed of death. But as they approach their last change, and mortal anguish racks their frames, the great inquiry is, "Am I prepared to die? prepared to appear before God in judgment, and pass the grand review?" Ask them then how they feel about decorating their persons, and if they have any sense of what it is to be prepared to appear before God, they will tell you that if they could take back and live over the past, they would correct their lives and shun the folly of the world, its vanity and pride; they would live to the glory of God, and set an example to all around them.

Why are so few interested in their eternal welfare, so few preparing for their last change? Earth attracts them, its treasures seem of worth to them. They find enough to engross the mind, and have no time to prepare for Heaven. Satan is ever seeking to plunge them deeper and deeper into difficulty. As soon as one perplexity or trouble is off the mind, he stands ready to involve them in another by begetting within them an unholy desire for more of the things of earth. Thus their time passes, and when it is too late, they see that they have gained nothing substantial. They have grasped at shadows, and lost eternal life.

Many who imitate the customs and fashions of the world claim that they do this in order to have an influence with worldlings. But here they make a sad and fatal mistake. If they would have a true and saving influence, let them live out their profession, show their faith by their righteous works, and make wide the distinction between the Christian and the world. Our words, our dress, our actions, should tell for God. Then all will take knowledge of us that we have been with Jesus. Unbelievers will see that the truth which we profess has a holy influence, that faith in Christ's coming affects our character. If any wish to have their influence tell in favor of the truth, let them live it out, and thus imitate the humble Pattern.

Parents, when you set an example of pride for your children, you are sowing seed that will spring up and bear fruit. That which you sow you will reap. The harvest will be plenteous and sure. It is easier to teach a lesson of pride than a lesson of humility. Satan and his angels stand ready to make the act of yours or the word that you may speak effectual to encourage your children to imitate the fashions of the world, and in their pride to mingle with society that is not holy. O parents, you thus plant in

your own bosoms a thorn that you will often feel in anguish. When you would counteract the sad lesson you have taught your children, you will find it well-nigh impossible. You may deny them those things that would gratify their pride, yet it still lives in the heart, and nothing can destroy it but the quick and powerful Spirit of God. When this finds its way to the heart, it will work like a refining fire, and pride and love of the world will be consumed.

Unless you awake to the eternal interests of your children, they will surely be lost through your neglect. And the possibility that unfaithful parents will be saved themselves is very small. The lives of parents should be exemplary. They should exert a holy influence in their families. As they value the eternal interests of their children, they should rebuke pride in them, faithfully rebuke it, and encourage it not in word or deed.

Jesus, the King of glory, who gave his life to redeem us, wore a crown of thorns. It was thus that our Master's sacred head was adorned. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." Yet the very ones that profess to be redeemed by the blood of Jesus, spilled for them, can indulge pride in the adornment of their persons, and still claim to be followers of the holy, humble, self-denying Pattern. Oh that all could see this as God sees it!

Israel have been asleep to the pride, and fashion, and worldliness in the very midst of them. It is these things that separate God from his people, that shut the ark away from them. When the truth affects their hearts, it will cause a death to the world. They will then lay aside the outward adorning, and if they are dead they will not be moved by the laugh, jeer, and scorn of unbelievers. They will feel an anxious desire to be separate from the world, like their Master. They will not imitate its pride, fashions, or customs. The noble object will be ever before them, to glorify God, and gain the immortal inheritance. This prospect will swallow up all beside of an earthly nature. God will have a people separate and distinct from the world. And as soon as any indulge a desire to imitate the fashions of the world, just so soon God ceases to acknowledge them as his children. They show that they are strangers to grace, strangers to the meek and lowly Jesus. If they had acquainted themselves with him, they would walk worthy of him.

A form of godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble before us. Then their work will be tried, of what sort it is. If it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion. But if their work is wood, hay, stubble, nothing can shield them from the fierceness of Jehovah's wrath.

Many measure themselves among themselves, and compare their lives with the lives of others. This should not be. No one but Christ is given us as an example, and each should strive to excel in imitating him. We are co-workers with Christ, or co-workers with the enemy. We either gather with Christ, or scatter abroad. We are decided, whole-hearted Christians, or none at all. None will enter Heaven without making a sacrifice. Those who are willing to make any and every sacrifice for eternal life will have it; and it will be worth suffering for, worth crucifying self for, and sacrificing every idol for. The far more exceeding and eternal weight of glory outweighs every earthly treasure, and eclipses every earthly attraction.

— "As one his mother comforteth!"
Oh, tender words of grace!
In which a hidden soul of love
The weary heart may trace,
And find a sweetness in the words
For all our fallen race.
So God, our God! we turn to thee
In darkness and unrest,
And find the One who comforteth
Upon his loving breast,
Above our earthly comforters,
The truest and the best.

PSALM LI.

BY MARY MARTIN.

O my God, have pity on me!
Kindly on me deign to look;
In thy multitude of mercies,
Blot transgressions from thy book.

Wash me, oh! so thoroughly,
I shall be all pure within,—
Free from every heart defilement,
From the least approach to sin.

I acknowledge my transgressions,
As I seek thee oft in prayer,
And while waking or when sleeping,
Where I am, my sin is there.

Thou desirest truth the purest,
From the inner fountain's flow;
In the heart's reserved apartments,
Teach me, I shall wisdom know.

Purge me as thou wilt with hyssop—
All my earthly days below,
So at last I stand before thee,
Purer than the whitest snow.

Ope my ears to joy and gladness
At the music of thy voice;
Then the bones that thou hast broken
Will be healed, and I rejoice.

Oh, the eyes that, never closing,
See without, and see within!
My iniquities erasing,
Hide thy face from all my sin.

Cleanse my heart, anew create it,
O my God, who dwell'st in light;
And thyself renew within me,
Spirit that is ever right.

O my Father! hear my pleading!
Cast me not away from thee;
All is thine; take as thou pleasest,
Only leave thy Spirit me.

Now the joy of thy salvation,
Oh, restore thou unto me;
And uphold me, gracious Father,
With thy Holy Spirit free.

Then, if all these lessons learning,
I, thy lowly servant, see
Others stray in ways I stumbled,
I will try to lead to thee.

Let the path be straight or winding,
Thorns or flowers my feet may press,
Help me prize Christ's purchased treasure,
Save from soul's blood-guiltiness.

Oft the seal of silence resteth
On my quivering, mute lips now;
Were not praise for aye the fitter?
Speak, and at thy word I bow.

'Tis not sacrifice thou askest;
For thou knowest I should say,—
Last of all my treasures perish,
Ashes at His feet to-day.

Thou wouldst have a broken spirit,
And a lowly, contrite heart.
O thou Searcher! judge my offering;
Is it whole? or is it part?

Oh, do good to smitten Zion!
Build the walls now fallen down.
In thy time grant our petition,
Take the cross and place the crown.

LAST-DAY TREASURES.

BY A. SMITH.

IN the notice of a recent case of the disappearance of a young girl, as given in the *Detroit Free Press*, the following paragraph occurs:—

"The parents being very wealthy, and the family relations of the pleasantest nature, no other theory can be accepted than that of abduction, either for ransom or other foul purposes."

This notice brings to mind other abduction cases, and also the kidnapping of Stewart's body,—all evidently done to extort large sums of money from wealthy relatives. In this connection, also, is recalled the following prophecy concerning the rich of these times: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5:1-3. Is not all the agony expressed in these terms realized by the wealthy whose gold has tempted the avaricious to abduct a beloved child for ransoms or for

purposes to which ghastly death would be greatly preferable?

While we have no good reason, from the forces that are at work in society, to expect this evil to abate, we have ample assurance from the course of events and the inspired predictions of the Bible, that it and kindred social evils will greatly increase as the end approaches. (See 2 Tim. 3:1-5, 13.) How much better it would be to use the gold and silver so largely accumulated by some, in deeds of public charity and beneficence, that would command the respect even of the worst of people in whose breasts there yet lingers a spark of honor, and which might secure to the benefactor immunity from the most bitter agony and tears incident to the loss, under such terrible circumstances, of a tenderly cherished child, perhaps never to see the loved one again, except it may be, as a raving maniac, or a ghastly and but barely recognizable corpse. There are men against whom locks and bars and iron plates are as barriers of straw in the accomplishment of their fell purposes, who, nevertheless, would respect the interests of a public benefactor of mankind.

To bless humanity with heaven-intrusted wealth is better to the almoner than an insurance policy against incendiarism or burglary, and would afford greater consolation in the hour of death, and a better passport at the pearly gates than coffers of gold or the hoarded possession of vast estates. There is more security in a guard of holy angels than in a regiment of soldiers, and the favor of God is a better defense than fortifications of stone or heavy ordnance.

TRUST IN GOD.

BY H. L. MORSE.

How far, practically, are we ready to trust God? What is trust in God? Is it to feel secure and unconcerned for the future, when we have pulled down our barns and built greater, and there bestowed so much goods that we feel independent of him? Is it to devote all our strength and time to earning a livelihood, so that we have absolutely none to give to his service?

What does God mean when he says, "*Seek first the kingdom of God and his righteousness, and all these things shall be added unto you*"? If this were taken literally, would there not be more to heed the command, "Go work to-day in my vineyard"? Is there any justice in expecting God to show us beforehand just how he intends to lead us and provide for us? Is it exercising faith to look for this? Having food and raiment for to-day, with the assurance that "our Heavenly Father knoweth that we have need of these things," and that he has promised to provide them for us, cannot we be content? God has worked wonderful deliverances for his people all the way through,—such deliverances as have caused heathen nations to fear and tremble, and idolatrous kings to humble themselves and acknowledge his power. When the Philistines found that the ark of God was come into the camp of Israel, they cried, "Woe unto us! who shall deliver us out of the hands of these mighty gods? These are the gods that smote the Egyptians with all the plagues in the wilderness."

His mighty miracles to deliver his people caused Nebuchadnezzar to declare, "There is no God that can deliver after this sort;" and Darius to proclaim, "I make a decree that in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth." And this is the God who extends to all the opportunity to work in his vineyard, with the promise that whatsoever is right he will give.

There are urgent calls for faithful, devoted Christians of all ages and both sexes to labor some way for the Master. Who will respond to them? Dare we occupy ourselves with those

things that perish with the using, and ignore God's claims upon us? Dare we doubt that if we trust in the Lord and do good, we shall be fed? The Lord has never disappointed us. He always meets our faith. He offers a large reward in the near future for a little self-sacrificing faith in him. May God help us to try to gain it.

CHRIST THE FOUNTAIN.

"If any man thirst, let him come unto me and drink!" This was an astonishing announcement. If Plato had uttered it from his academy, it would have savored of boastful presumption. Yet a Galilean peasant, whose whole "school" of followers scarcely went beyond a dozen fishermen and publicans, makes this proclamation to all human kind: If any one is thirsty for pure happiness, I will satisfy him; if any one is suffering from a sense of guilt, I will relieve him; if any one is heart-broken, I will comfort him. There is no alternative. Either this carpenter's son from Galilee is an insane impostor or else he is a being clothed with divine power. No madman ever talked for three years without uttering one foolish syllable; no impostor ever pushed himself before the public eye for three years without doing one selfish act. Jesus of Nazareth, then, was what he claimed to be,—the Son of God.

He does not draw from others his supplies for human needs; he invites everybody to come and draw from him. He is not a reservoir filled up from some other sources and liable to be exhausted; he is an original, self-supplied fountain-head. Never had the face of humanity been more parched and dusty and barren than was the Oriental world when Jesus burst up through it like an artesian well. Even Judaism had become like a desert, and lo! there breaks forth this gushing fountain of crystal waters. He is more than a teacher giving instruction on all profound and practical questions. He is more than a miracle-worker giving sight to the blind, ears to the deaf, and healing to the diseased. His supreme gift to man is *himself*. From himself flows forth the recovering influence; from the inexhaustible depths of his own being, as "very God of very God," a whole thirsty race may draw refreshment. "The water that I give shall be in you a well of water springing up into everlasting life." It is not simply profound truths that Jesus offers, or a system of doctrine, or a beautiful model of right living. He offers himself as the satisfier; drink me, take me into your souls, and ye shall never die of thirst.

What a thirsty crowd fills all the thoroughfares of life! Quacks cry their nostrums on every hand. Ambition sets up its dizzy ladder and proclaims: If any man thirsts for happiness, let him come hither and climb. Mammon puts up over the doors to his temples of traffic: If any man thirst, let him come to me and get rich. Pleasure lights her saloons and strings her viols and sets out her flagons and cries aloud to the passers by: If any are wretched and thirst for enjoyment, let them turn in hither and drink. And all these are but miserable, broken cisterns, that hold no water. In every human soul is a crying want, a hunger that such husks cannot feed, a thirst that grows the keener the longer it is trifled with. My soul recognizes sin and thirsts for relief from it. I am so weak that I have been overthrown again and again. I want strength equal to the conflict. My earthly sources of happiness are precarious. Death has already shattered more than one beautiful pitcher at my domestic fountain. God has put within me desires and demands that no uncertain rivulets can satisfy. My soul thirsts for the living Christ! When he opens up the well-spring within me, peace flows like a river. Pure motives well forth, desires after holiness, and love in its satisfying fullness. Conscience is kept clean and sweet by the presence of Christ, the fountain-head.

This fountain never dries up. It is never frozen over. No sediment defiles it. Every good thing that I ever sought for outside of Jesus Christ has had its defects, and the very

best has brought a shade of disappointment. But, whenever I get a deep draught of Christ's wonderful words they are like Jonathan's honeycomb, they "enlighten my eyes." Whenever I have swallowed his promises, they have acted on me as Professor Tyndall says the can-teen of fresh Swiss milk acted on him before he commenced the ascent of the Weisshorn. It lubricated his joints and put new strength into every muscle for the hard climb.

But we must drink from the fountain, if we would receive strength, joy, and life. The proclamation is not, Come to the Bible and read; or Come to the church and listen; or, Come to the altar and pray; or, Come to the font and be baptized; or, Come to the sacramental table and partake. It is "Come unto *Me* and *drink*." This is a voluntary act; so simple that a babe understands it by instinct. On a hot summer day we dip the vessel into the cool spring, and, as its delicious draught passes into the lips and through the whole system, an exquisite refreshment steals through every nerve and fiber of the frame. So does faith take in Christ, and his grace reaches every faculty and affection of the soul." Coleridge said that the best proof of the inspiration of God's word was that "it is the only book in the world that *finds me* at every point of my nature." The best argument for Jesus Christ is that he alone *satisfies me*. His grace goes to the right spot. His comfort soothes the sore place; his atoning blood makes me sure of pardon; his love cures my wretched selfishness as nothing else can do it; of almost every one and everything else we can get tired, but what true child of Christ ever got tired of the water of life? With joy doth he ever draw water from this well of salvation.

Yet tens of thousands around us are perishing—not from the want of the life-giving water, but because their foolish, depraved hearts do not thirst for it. A lady who visited one of the tropical islands, for health, wrote home to her friends: "This is a lovely spot. I have every kindness, and abundance of food and fruits, and luxuries, but I have no appetite. If I could only get an appetite, I would soon recover." Alas! within a month she was gone! She died not from want of food, but from want of hunger; not for lack of refreshing drinks, but from the lack of thirst for them. So it is the worst symptom of sin in the human soul that it kills the appetite for holiness. It craves other sources of enjoyment than Christ offers. Drugged with the devil's treacherous draughts, it cries constantly for more, and yet refuses to touch the water of life everlasting. Blessed are they that thirst after purity and pardon and peace and power; for in Christ they may be filled.

These words are written for those who are thirsty. Ye who have a real aspiration for a nobler and purer life, ye who have never yet been delivered from the plague and power of sin, listen to that celestial voice: "If any man thirst, let him come to me and drink!" There is a flock at the fountain now. Go and join them. Draw for yourself. Drink for yourself. Drink, that your joy may be full.—*T. L. Cuyler, D. D., in Independent.*

SYMMETRY OF CHRISTIAN CHARACTER.

It is significant that the apostles so often commend to their converts well-balanced and fully-rounded character. We should hardly have expected from them that special phase of teaching, for their chief work was that of the ingathering of souls. They were, partially, to the ancient church what an "evangelist" is to the modern. When men go out prospecting after gold, they spend no time in pursuit of lockets, and chains, and rings, and other perfect work. They gladly find the yellow treasure in any shape; in nuggets, grains, or lodes, however rough or unsightly at first. And it would have been no marvel if the apostles, prospecting for souls, winning them to repentance, had given but little thought to the finish of renewed character in them. Uninspired men would doubtless have made that their policy. But the Spirit, who

wrought through the apostles, was content with nothing less than a growth toward a fullness of the image of Christ, and a moral symmetry of soul.

Whoever has made, or supposes himself to have made, any special advance in the new life in Christ,—has had any vision of the glory of things unseen, and is sure he has stood with Bunyan's Pilgrim on the Delectable Mountains,—let him take double caution here. A blemish is worse in exact proportion to the purity and dignity of that which it defaces. A clot of filth on a stone is no great disfigurement; but on the stem of a fruit tree it affects you differently; on a horse, it annoys you still more; but on the face of a man it is intolerable. So with stains on souls. You will see more made of a fault in "a pillar" of a church than of a crime in an average Christian.

"Death loves a shining mark;" and so does jealousy. It enjoys making men pay for their eminence. And too many a Christian character is a mixture of opposites—like an Arab hovel in Smyrna, built, as travelers tell us, half of clay and straw, and half of beautifully carved columns and friezes and cornices, broken from the ruins of old temples. As the hovel stands with a finely-chisled entablature side by side with a filthy stump of thatch, so stands the raw, half-grown believer—a strange conglomerate!

And what is the remedy? "Raise the tone of your piety in general," some tell us, "and the faults that hang round you will take care of themselves." There is no greater mistake. There may be genuine Christian character in a man, but it must be brought to bear on his besetting sin, if that is ever to be expelled. There must be no mincing of matters with it. Too many a disciple attempts to compound with the Lord for an unlovely character with the amount of his Christian activity. An artist studies and labors over his masterpiece; he rests not till he has brought it near perfection; and, at last, it goes out to the world as his pride and boast. But his own room meanwhile, in which he has labored, with brushes and pigment and old canvas lying loosely about—what a den of confusion it is! So a Christian, often, cares more for the work he turns out than for the inner life from which it comes. Whatever virtue or faculty helps the work, he cultures and develops. Whatever does not is left withered and dwarfed.

But a Christian in earnest—one who pants after God, and the image of Christ to be formed within him—will, at times, groan, being burdened with the weight and power of his evil nature. But blessed be God, he is sure of the victory by and by, for the Almighty works with him and in him! And when I begin, saith the Lord, I will also make an end.—*G. B. Wilcox, D. D.*

THE SUNDAY QUESTION IN NEW YORK.

BY J. R. CALKINS.

NEW YORK will not be behind the other States in the Sunday movement. The Legislature has passed a law which went into effect Dec. 1, 1882. I quote from the "Penal Code," which says:—

"All manner of servile labor on the first day of the week is prohibited, excepting in works of necessity or charity.

"All trades, manufactures, and mechanical employments upon the first day of the week are prohibited.

"All manner of public selling or offering or exposing for sale publicly of any commodities upon the first day of the week is prohibited, except that meats, milk, and fish, may be sold at any time before nine o'clock in the morning, and except that food may be sold to be eaten upon the premises where sold; and drugs, medicines, and surgical appliances may be sold at any time of the day.

"Sabbath-breaking is a misdemeanor punishable by a fine not less than one dollar and not more than ten dollars, or by imprisonment in a county jail not exceeding five days, or by both.

"In addition to the penalty imposed by the last section, all commodities exposed for sale on

the first day of the week in violation of the provisions of this chapter shall be forfeited."

Another section provides that those who keep another day holy may work on the first day, providing (which in many cases will be impossible) the labor is done in such manner as not to interrupt or disturb other persons in observing the first day of the week as holy time. This section will soon have to be repealed, as a certain class of sanctimonious Sunday-keepers will not be satisfied until it is.

Thus one after another the States are wheeling into line, and there is only here and there a person who understands the situation. The work has never seemed to be closing so fast as now. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless."

QUIETLY WAIT.

QUIETLY wait. If blessings sought
Are numbered with what Christ hath bought,
If found within the boundary line
Of real good, they shall be thine.
Though suns may rise, and suns may set,
The Lord cannot his word forget.

Quietly wait. Thou mayest not know
All that he will in love bestow;
With grasp of mind, and faith so small,
Thou couldst not comprehend it all.
But trust as little children do,
And thou shalt find each promise true.

Quietly wait in earnest prayer,
For sloth may not thy waiting share;
O'ercome with sleep, thou mayest not see,
Though Jesus should transfigured be.
Then wake and watch, and glory bright
Shall break with more than morning's light.

Quietly wait. Let no unrest
Or cloud of doubt disturb thy breast;
Wait till the Spirit's power is given,
Descending to thy soul from Heaven.
Waiting and watching, this our plea,
Jesus this fullness promised me.

Quietly wait. Nor think misspent
The hours to faithful waiting lent;
While we are watching through the night,
Our God moves on, the God of light.
Hark! Shouts of victory begin,
And scattered are the hosts of sin.

Quietly wait. In this campaign,
The Lord Jehovah comes to reign.
The tented groves are all his own;
There he will make his wonders known.
Then let our songs of praise arise
Throughout the land unto the skies.

Quietly wait, and work, and sing,
For many sheaves we soon shall bring.
Our hearts shall like the gardens be,
Where streams are flowing full and free;
And life shall come to many dead,
When joined to Christ, the living head.

Quietly wait. 'Twill not be long—
Not long enough to end our song—
Before we shall our Zion see,
And safe at home with Him shall be.
There we shall watch and wait no more
For Heaven's fruition's native shore.

Quietly wait. Not far away
Is Heaven from earth to those who pray;
Faith brings the joys of that blest clime,
Transplanting them on shores of time;
Be still, and list, so shalt thou prove
The riches now of Jesus' love.

—Selected.

ENTANGLEMENTS.

BY C. C. LEWIS.

A SHORT but comprehensive address was that lately directed by the synod of New York to be read to all her churches, and one that may be studied with profit by all who take upon themselves the name of Christ.

"In view of the extension of the bounds of the Synod so as to include all the Presbyterian churches in the State of New York and in the New England States, the synod takes this, the first opportunity, of addressing the membership of the churches under its care to call upon them individually to consider with solemnity and in the fear of God their obligations as church-members to be faithful to the vows of God which are upon them, and in particular to remember, under all circumstances, the duty of keeping themselves unspotted from the world, avoiding all

those financial, political, and social entanglements which endanger their good name and may bring the profession of religion into suspicion and disrepute, that it may be known unto all men that the church regards the virtues of honesty between man and man and personal integrity and purity as the necessary accompaniments and fruits of the life of God in the human soul; and it exhorts its ministers and people, as Christians and citizens, in their several places and relations, to be faithful and vigilant in making their influence felt for the elevation and purification of the morals of the whole community."

Though good throughout, to my mind the most important point of the above quotation is the warning to avoid all those entanglements, financial, political, and social, which "bring the profession of religion into suspicion and disrepute." The world has a right to expect of the church a purer practice of the principles of morality than can be found among non-professors. It judges—and judges rightly—of the influence of religion in reforming and purifying the life, by the presence or absence of sterling virtue in the lives of those who profess to have religion. Christians should recognize this responsibility, and should accept it cheerfully, earnestly, courageously. Pure and undefiled religion by the word is defined to be the relieving of the afflicted and the keeping of one's self unspotted from the world. In the world, but not of the world, should be the Christian's motto.

The entanglements of the world in detail are legion; they are well summed up, however, under the three heads, financial, political, and social.

Financial entanglements are everywhere set as snares, to catch the unwary. Man's natural love of wealth is so great that he is easily entrapped here; and it is not surprising that professing Christians are sometimes caught. Nothing but the power of God could save them, and they often forget to seek this. As a consequence, business relations of doubtful propriety are formed; the base business morality of the world (immorality would perhaps better designate it) works its way into the heart; and trickery and sharp dealing take the place of fair, generous honesty between man and man. No fault of professed Christians is noticed by men of the world so quickly as a departure from honest dealing. With many it is the sole test of a good character. It is certainly a righteous test, and the character which will not bear it deserves not the name of Christian. Nor will it answer to excuse sharp dealing by saying that it is done to give financial aid to the cause of God. This only makes the crime more despicable to good men and more heinous in the sight of God. The worst financial entanglement which threatens to entrap the Christian is that of resorting to the trickery and sly dealing practiced by men of the world. The true course to pursue is that of strict, unwavering integrity in all matters of business, not neglecting to be merciful at times, that it may be said of one who practices such principles, "He is honest as the day is long."

Politics in our day has lost in a large measure its original meaning. "The science of government; that part of ethics which has to do with the regulation and government of a nation or State, and the protection of its citizens in their rights, with the preservation and improvement of their morals," and has come to be synonymous with "bossism," partizanship, bribery, and everything that is corrupt and fraudulent. A dilemma arises. On one hand, if the Christian engages in politics, he runs a great risk of losing his purity of character; on the other, if he utterly refuses to have anything to do with the affairs of the nation, he hands them over to the entire control of bad men. What shall be done? shall he engage in them, or stand aloof? Partly both, but wholly neither. In the words, "Render to Cæsar the things which are Cæsar's," Christ plainly teaches that as a citizen there are duties which the Christian owes to the State; but these are subordinate to his supreme duty to God. When he can serve the State without violating his obligations to God, it is his duty to do so, provided the State call him to the service. It

would be impossible to draw the line for individual cases; each must do that for himself, guided by his own peculiar circumstances. It is clearly, however, his duty to avoid widely the entanglements of politics; and for safety, as a general rule, he should stop when he has cast his vote and given his moral influence for honest men.

The social entanglements which threaten the child of God are more subtle and more numerous than all others. Almost every hour of every day, in his social relations, he has to decide how he should act as a follower of Christ. It is clear that he cannot consistently go hand in hand with people of the world. There must be some radical points of difference; else why the difference of profession? There are some amusements pursued, some places attended, by non-professors, of which the Christian must deny himself. Yet how often does the latter become entangled socially, and allow himself to be led captive at Satan's will! Said a young lady, when approached by a minister upon the subject of religion, "My most intimate friend, Miss K—, belongs to the church: but she is my constant companion; we attend the same places of amusement; we go together to parties, dances, and theaters; we dress alike; we read the same novels; in short, we separate only at the communion table. I have thought the matter over, and do not believe there is anything in the religion she professes."

To be sure, this excuse could not release from responsibility the person who made it; yet the world does and will stumble over the inconsistencies of professed Christians. Let us, then, free ourselves from the entanglements of the world, and in our business relations, in the performance of our political duties, and in our social intercourse with the world, may we stand free and honest before God and man.

DUTIES AND QUALIFICATIONS OF OFFICERS AND TEACHERS IN THE SABBATH-SCHOOL.

BY MRS. M. E. GUILFORD.

[An essay read at the annual session of the Ohio Sabbath-school Association held at Delaware, and forwarded for publication by vote of the Society.]

THE success of the Sabbath-school depends mainly upon its officers and teachers. Great care should be taken that persons of piety, who realize the value of souls and feel the sacred responsibility of the work committed to them, should be chosen to fill these important places. It is a work of no small magnitude, so to teach and impress the truths of God's word upon the minds of the youth that they shall be led to reverence God, and to accept the great plan of salvation through Christ. And those who accept this trust should feel that their work is just as important as that which is committed to the gospel minister.

Officers and teachers should thoroughly qualify themselves for their work. They should not rely alone upon their own wisdom and knowledge, but should bring to their aid such helps as they can best employ to advance the interests of the school.

It is impossible to over-estimate the importance of the Sabbath-school teacher's work. "He comes before his pupils in the parent's place, to do both a parent's and a pastor's work." It is his duty so to impart instruction as to lay the foundation for a good, Christian character. In order to do this, he must, first of all, possess personal piety. No one can successfully teach the gospel of Christ without some experience of his grace. But with grace he needs knowledge. He must be familiar with the word of God, and cultivate an aptness for teaching it. The teacher must himself have a knowledge of the truth to be taught. He must take time to study, and pray, and devise means whereby he can best instruct and interest his pupils. "Let the truth be taught by earnest hearts. Let the living water be dipped from the fountain, and distribute to thirsty souls."

All of our Sabbath-school teachers would do well to heed Paul's admonition to Timothy "Study to show thyself approved unto God."

workman that needeth not to be ashamed, rightly dividing the word of truth."

The following quotation very forcibly portrays the necessity of thorough preparation on the part of the Sabbath-school teacher for his work: "The standard of secular education in this country is so high, and the appliances employed so perfect, that the Sabbath-school must elevate its standard if it would maintain its power. Children measure their teachers in these days. Many of them are able to do it. No sincerity of character or earnestness of effort can compensate for a poorly prepared lesson, or for habitual incompetency on the part of a Sabbath-school teacher. It is a lamentable hindrance to one's success in this field to have his scholars contrasting his manner and style of teaching with those of ordinary teachers in the public schools, or detecting the sophisms or superficial evasions of his explanations. It is not only that the teacher suffers in the estimation of his scholars, but the system of truth he represents also suffers loss."

Here we have the matter before us in its true light. Every Sabbath-school teacher may reach the standard of excellence if he will put forth the proper effort. Perseverance, untiring zeal, and devotion to any work will insure success. Let your aim be high, your trust be in God, while you earnestly seek those qualifications requisite to the faithful performance of your appointed work.

No good teacher will fail in punctuality. He will be regular in attendance himself, and will seek to secure regularity and promptness on the part of every member of his class.

All that has been said with reference to teachers applies with equal force to the superintendent. He should not only be regular in attendance, and maintain good order in the school, but should come with well prepared lessons, thoroughly qualified to impart instruction. No man who gives his whole time to business affairs can successfully superintend the Sabbath-school. It certainly does not confer any honor upon him to stand before his school to conduct the general exercises, and have to depend upon his assistant or some member of the school to know when a correct answer is given. The Lord by the prophet Jeremiah has pronounced a curse upon all who do their work in this manner. What account will such render to the Lord? What excuse will they offer? Can the Lord, whom they have professed to serve, say to them, "Well done"?—I fear not.

The secretaries of our schools should not feel that their work is unimportant, and belittle it as many of them do. Not only should the records be kept neat and clean, but something also depends upon the manner in which they are read. We have been surprised, times not a few, when the report was called for, to see the secretary arise in the middle or back part of the house, where a portion at least of the school could not see him without turning around in their seats, and then read the report in so low and muffled a tone that but few, if any, could hear. Is this as it should be? No. Let the secretary face the school, and read the report in a clear, distinct tone, that all may hear.

I would say in conclusion, Let both officers and teachers realize the importance of their work, and seek wisdom and grace from God to fulfill their great trust. Let them labor together unitedly to secure the best interests of the school by encouraging thoroughly prepared lessons, and maintaining order and punctuality on the part of all who attend the Sabbath-school.

—How greatly the power and influence of the ministry would be increased if every minister would do his best to assist each of his brethren to obtain that degree of influence he needs in his work. Is there not too much envy and jealous rivalry among ministers, each one striving to gain honor and places of honor, forgetting the language of the apostle, "In honor preferring one another"? Never can or will the ministry do its full work until the spirit of criticism and enmity is slain.

THE SILENCES OF THE BIBLE. §

THE next most wonderful thing to what the Bible says is what it does not say. Its supernatural origin is as clearly indicated in the latter as in the former. With its many writers, and its scope of many centuries, one would imagine a change of trend here and there, a sudden, sharp angle. But, instead, we have a beautiful and wonderful growth,—the blade, the ear, the full corn in the ear. There is no violence, no accident, no chasm, but everywhere an orderly and logical evolving of the greater from the less. In order that this result be brought about, it was needful that great omissions take place. It is the growth of the truth, and the people who represented the truth, that was constantly in mind. Hence, everything that did not bear on this one thing was regarded as of minor importance. In the world's mind, there are characters and events which filled the entire horizon of the age, and are still the wonder of the student; but because they had no relation to the one great development and distribution of the truth of God, they were not the subjects of inspiration. Hence, we regard the selection of material by the sacred writers as one of the strongest proofs of their calling and endowment for their great work.

There are certain departments in which this choice of matter falls. We see this in the lives of certain men. What does not belong to the motive is never once employed. A picture is in process; hence, the color that is not needed is never brought out upon the palette and applied to the canvas. This has been the wonder of all the skeptical ages,—how only fragments of lives could be used, and the rest left in total obscurity; as if it were the object of inspiration to give biographies of men! Its object is the truth, God's whole, one, growing truth; and where an ant can help toward its maturing and significance his writers are as ready to introduce it as an empire. Melchizedek was a most important man of his time. He was king of Salem, and with his kingship he combined the priesthood of Jehovah. But his general rule and priestly office had no bearing on the development of the divine kingdom from the one family of Abraham. But there was an event of his life which was of grave importance. He was permitted to see the future of Abraham, as one called of God to found an everlasting empire. So, after Abraham had conquered his right to Palestine by the slaughter of Chedorlaomer, and the kings allied with him, Melchizedek went forth with his tribute of bread and wine, and a blessing from his heart and on his lips, to the new conqueror. Then this king disappears. He is of no further meaning in the divine kingdom, save, later on, as a type of the Messiah's immortal priesthood.

Of Elijah, too, we know but little. He is known as the Tishbite; but of his youth, his training, his preparation for work, we have nothing. When he does come to the foreground, it is as a hero in faith and speech. Joseph stands before us in all the variety of a panorama, never as a steady picture. But every view is that of a man helping to introduce the great work of God's empire over the souls of men.

But with all the silence, enough is given to indicate the tenor of the life. What more do we need to know of the career of John the Baptist than what is told us? Little, indeed, do we have. You can read in a few minutes every word, both in prophecy and fulfillment, that is said of him. He disappears shortly after his public appearance. He decreases, and yet at the last tragedy he appears in all his heroic grandeur. What more do we need? It is the regret of many a Christian thinker that we have so little of our Lord's early life. There is great fullness concerning the annunciation and birth, and the very first years. Then comes a long omission, until twelve. This is a precious revelation,—the growth of the divine in the midst of its human limitations. Then comes the still longer chasm, from twelve until thirty. Who can tell what took place during this time? There is legend enough to fill a score of volumes, but no authen-

ticated events. He lived in Nazareth, and worked in Joseph's carpenter shop. We have not all he did, not even an approximation to the aggregate. The most we have consists of memorabilia. If we had it all, so John says, the world would be too small to hold the books. Still, have we not, in one sense, everything? We have light enough thrown on his tenderness, his night-long prayers, his sublime forgiveness, and his quick vision of the bleeding heart. No possible emergency can come up in our thinking or conduct when we are unable to tell, in a moment, what Jesus would have done. Hence a multiplication of incident would not have added force to the narrative. We know as much of what we need to know of Jesus as if there had been a dozen Gospels.

There are some singular chasms in Paul's life. Take that first one in his apostolic career—his three years' stay in Arabia. Why did he go there? Was he not needed immediately to undo some of the persecuting work which he had been doing? Did he not need to be instructed carefully by men who had seen and loved the Lord? What part of Arabia did he make his home? Who were his companions? What was his reading? We might ask many a vain question, and yet no solution comes to us from those mute years. Still we do know some things about them. They were years of contemplation, of profound conviction, of intense preparation. When Paul came out of them, he had upon him the whole armor of God, which he never parted with in all his later work. One of the most singular omissions, in connection with Paul, is the absence of reference to his pre-Christian occupations. He had been an ardent student of classic knowledge. No one born in learned Tarsus, who had any taste for knowledge, could well escape it. But when he became a man, he put away those childish things. He counted everything as loss compared with the new knowledge of Christ. When he was at Athens there is, in all he said, only the merest suspicion of his knowledge of Greek letters. The same is true of his stay as a prisoner in Rome. Many attempts have been made to show the probability of Paul's having been brought into close relationship with the stoic Seneca, then at the height of his influence at the imperial court. There is strong ground for believing this to have been the fact, in view of the kindness of Gallio, the brother of Seneca, to Paul, when at Corinth, and of the likelihood that Gallio wrote kindly of Paul to the philosopher at Rome. But there is still stronger probability of acquaintance between the apostle and the philosopher in the amazing parallelism between the style of the two, and the apparent perception which Seneca had of the new Christian application of such words as "spirit," "faith," "flesh," and other Pauline terms. Yet, of this whole department of relationship between paganism and Christianity, we have no clear word. There were Christians in Cæsar's household, and that is the most we know. What is more, is it not all we need to know?

The Bible is a book to which we can go for archaeological intimations, but not as a storehouse of matters of purely literary interest. Were our Bible treble its size, there could still be charming threads of thought which we should be glad to follow, and wonder why we have not light upon them from its sacred pages. Are not our books most precious to us when they make us wish they had told many things which we do not find in them? What they give us, such as Thomas à Kempis's *Imitation* and Hall's *Meditations and Vows*, is so cheering, and reaches so far to relieve our spiritual need, that it only makes us wish for more. But the book that satisfies us fully, that leaves nothing for faith or imagination, has done its whole work when we reach its last page.—*Bishop John F. Hurst, in S. S. Times.*

—Nothing overcomes passion more effectually than silence.

—Good breeding is a letter of credit all over the world.

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.

NOBILITY.

TRUE worth is in *being*, not *seeming*;
In doing each day that goes by
Some little good—not in the dreaming
Of great things to do by and by.
For whatever men say in blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure,
We cannot do wrong and feel right;
Nor can we give pain and gain pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And straight for the children of men.

We cannot make bargains for blisses,
Nor catch them like fishes in nets;
And sometimes the things our life misses
Help more than the things which it gets.
For good lieth not in pursuing
Nor gaining of great nor of small;
But just in the doing, and doing
As we would be done by, is all.

Thro' envy, thro' malice, thro' hating,
Against the world, early and late,
No jot of our courage abating,
Our part is to work and to wait.
And slight is the sting of his trouble
Whose winnings are less than his worth;
For he who is honest is noble,
Whatever his fortunes or birth.

—Alice Cary.

THE MINISTER'S WIFE.

MRS. CLERICUS held up an exceedingly dilapidated pink apron, and as she gazed at it she sighed. She was not a woman given to sighing, and, moreover, the condition of the aforesaid apron was no novelty in her household; but she was tired out, soul and body,—tired with clothing and feeding five healthy, growing children, and one stout, somewhat nervous man, and so she indulged in the (to her) unwonted luxury of a sigh.

Dr. Clericus, as the unusual sound smote his ear, glanced quickly up from the paper he was perusing, at the very pretty, somewhat worn face opposite him. It had been, and was still, a refined and restful face; the blue, steadfast eyes held a ray of light in them, and yet she sighed.

"What is it, Theodora?" queried her husband; "are you sick?" For such an unwonted, unwarranted fact as that sigh, he thought, must have a cause, and he named the most direful one that he could imagine.

A mild spasm of surprise crossed the pale face. "No, Harrison," she answered; "only perplexed and very tired."

He went back to the able review he had been reading, but that sigh haunted him, and he turned the paper impatiently over. A notice of a great convention met his eye—Sea View, the place he used to visit when a young man, where some of his finest sermons had been written; where he had first met and loved Theodora. A thought struck him; a "fancy" he called it then; an "inspiration," in the years after.

"Theodora," said he, "can you be ready to go to the convention at Sea View next week, and stay there till the close of the week after?"

Now this was what she would call a special providence. She needed rest and change and the salt-sea spray. The children, the beach, and the astounding novelty of the request, all floated in a mixed chaos through her brain as she answered somewhat faintly, "To Sea View? The children cannot be left alone, can they?"

"Well, sister Wiggs will be willing to see to them and the house, and Laura is old enough to help her."

He looked at her as he spoke. How she came to answer very meekly, "Yes, I'll go," Mrs. Clericus could never tell; but so she answered.

The house was duly swept and garnished, in readiness for the minute inspection of sister Wiggs, and also for the careful reporting of the

same inspection, the sister being of that generous disposition that yearns to share with the community at large all the knowledge acquired by her in her travels. With the soft "good-bye" of her daughter Laura, the boisterous hug of Master Tom, the wondering farewells of golden-haired Eva and sturdy Frank, and the half-smothered howl of baby Reginald (extinguished somewhat suddenly in thoughtful Laura's apron), Mrs. Clericus left the parsonage, for the first time for years, for a fortnight's vacation.

After reaching Sea View, and getting over the first rapture of rest, she began to feel lonely, and perhaps a little homesick. She had been used to the chatter and bustle of so many children, and had now only the very silent man, the Doctor, for company; and he was absorbed in visions of a very splendid address he was to deliver the next week. Alone she walked the beach and roamed the large parlors of the hotel. But on the third day came the Rev. Louis Nimbletongue. He was an old friend of the Doctor's, and, better still, an old classmate, and rumor added, a former admirer of the Doctor's wife. Now she found company. He was just from a visit to her native town, and the hours were too short for the queries and comparing of notes that took place.

In two days, as he knew everybody, he had introduced Mrs. Clericus, right and left with his accustomed vigor. She waked up to the fact that once she was a brilliant talker. Her pale cheek grew rosy, and her almost forgotten soft laugh was heard once more. And still the Doctor pored over his wondrous essay, nor woke up to the fact that Louis almost monopolized the society of his wife.

But at last he woke up, and this was the fashion of his awaking. He sat on the lounge of the hotel parlor, with the eternal note-book and pencil in hand, polishing for the fifteenth time an intellectual diamond, when two gentlemen just the other side of the closed blinds began the following dialogue:—

"Who is that remarkably pretty woman with Nimbletongue this afternoon?"

"That is the wife of Dr. Clericus, one of the big guns of the convention next week."

"Sure of it?" said the other, skeptically; "never have seen him with her once."

"Oh! he is a movable lexicon, an animated sermon-mill. Don't even know that he's got a pretty wife. Nimbletongue knows it, though, and did, they say, before she married the Doctor. Why on earth do men marry who only care for a dictionary and the original Hebrew, I wonder?"

"Well, she is a pleasant and agreeable woman; a keen talker, too. Nimbletongue is a good fellow, but dreadfully careless and talkative, and he will get her gossiped about if he don't take care." And the two arose and strolled down the avenue after the pair just discussed.

That intellectual diamond was polished no more. Dr. Clericus sat and meditated until his wife herself aroused him from his reverie.

"Theodora," said he that evening, "what are your engagements for to-morrow?"

"Nothing much, Harrison," she replied; "a ramble to the village, eight or ten of us; a sort of picnic, I believe. Why did you ask?"

"Would you—cannot you arrange it so as to go with me to High Rock to-morrow? But if you would rather go to the village, we will go there instead."

It was the place where she had promised to wed the now grave, but then young and ardent, minister. Of course there was but one answer to that question. The picnic engineered by Mr. Nimbletongue next day missed Mrs. Clericus very sadly.

What a day the minister's wife had! They revived old reminiscences, looked at the lovely prospect, lunched on ambrosia and nectar, and neither pencil nor note-book dared to appear. The Doctor wondered why he had not talked more to Theodora; and she—well, wives know how she felt.

Somehow, after that he was with her every day. One day he actually read to her the famous address.

"How will it do?" he asked.

She praised it a little dubiously.

"What is it Theo?" he asked, anxiously.

"It is eloquent," she stammered, and then said, "could not you put a little more Christ in it, just a few texts that come so comfortably to one in trouble? But I've no business to criticise a production like that; but you asked me, Harry," and the name and soft touch on his arm disarmed his somewhat wrathful spirit. He altered and vitalized the whole sermon.

The address of Dr. Clericus took wonderfully, but he was only conscious of a pair of approving blue eyes that watched every word. At last he forgot even them, and himself also, in the delivery of God's message.

The Doctor asked his wife, on the morning of their return, if she would jot down, from time to time, any special text that helped her on in life and how it did so, and somewhat wonderingly she promised to do as he asked. The parsonage, the children, and sister Wiggs all gave them rapturous greeting, and the next day the minister's wife entered on the old life, but with a sweet new thread woven through it. Her husband is never so exclusively absorbed in his studies as to neglect home life. His people find a new humanity speaking to them in his sermons, an underlying current of God's love that day by day makes its power felt. Let one of the many comments on the preaching be recorded:—

"What a sermon we had to-day, Samanthie," said farmer Smith, as they sat at home one Sabbath evening. "He's improved wonderfully. Not quite so flowery as he used to be, but good sound gospel sermons that you can plant your foot on; and it stays."

"Yes," responded his buxom wife, "things I can think over about my work, over my washing, and they help me wonderfully. He does improve, Samuel, that's so."

"Well," broke out sharp-eyed, somewhat doubting Miranda, their only child; "he preaches just as his wife lives. I've been there sewing a week, you know, and she don't talk to me, nor pray at me, but she just lives before me all the time. She's got the genuine article;" and her voice faltered as she added, "I wish I had it too, and if I do get it, 'twill all be owing to her;" and she left the room.

Miranda had been the theme of many anxious prayers, and do you wonder that her parents felt the minister's wife to be a little the best woman that ever lived? Dr. Harrison Clericus never knew why farmer Smith doubled his subscription for the support of the gospel that year; and he wonders why all his people love him so much, and listen with such earnestness to his sermons. But his people all know the reason. They are sermons with plenty of Christ in them now, and more and more is the Doctor learning to value the wise counsel and loving help of that intellectual woman and earnest Christian, the minister's wife.—*Zion's Herald*.

—We're married, they say, and you think you have won me,
Well, take this white veil from my head and look on me;
Here's matter to vex you and matter to grieve you,
Here's doubt to distrust you and faith to believe you—
I am all as you see, common earth, common dew;
Be wary, and mold me to roses, not rue!

We're married; oh! pray that our love do not fail!
I have wings flattened down and hid under my veil;
They are subtle as light—you can undo them—
And swift in their flight—you can never pursue them;
And spite of all clasping, and spite of all bands,
I can slip like a shadow, a dream, from your hands.

Nay, call me not cruel, and fear not to take me;
I am yours for my lifetime, to be what you make me,—
To wear my white veil for a sign or a cover,
As you shall be proven my lord or my lover;
A cover for peace that is dear, or a token
Of bliss that can never be written or spoken.

—Alice Cary

A SILVER RULE.—You all know the golden rule: "Do unto others as you would wish them to do unto you." Here is a rule which is almost a part of the golden rule, but which we will put by itself, and because of its value call it the Silver Rule: "Think and say all you can of the good qualities of others; forget and keep silent concerning their bad qualities."

Special Mention.

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

THE GREAT CATHOLIC DEBT.

THE great Catholic debt of the Archbishop of Cincinnati has become the great Catholic scandal. The \$4,000,000 which confiding depositors placed in the hands of the Archbishop and his brother, the Vicar-General, for safe keeping, was expended for the benefit of the church. With it school-houses, churches, orphan asylums, a library, a theological seminary, were provided, and candidates for the priesthood were fed, clothed, and educated. If the money was the Archbishop's, it was wisely administered. But as it was not the Archbishop's, as he was only a banker for poor Catholics, who trusted him because they believed their money was safer with him than in savings banks, such appropriation was misappropriation, differing from embezzlement only, if at all, in the lack of criminal intent and purpose of personal profit. Most of this enormous sum of money was invested in property in the Archdiocese of Cincinnati, the title of which the Archbishop held. Both he and his brother turned all their real and personal property over to an assignee, for the benefit of their creditors. The sale of this property would have involved the loss of many churches and other buildings into which the money had been put; but the depositors would have received their own again. Bishop Elder, the administrator of the archdiocese, came forward, however, to oppose this step, and raised \$40,000 to contest the matter in the courts. No decision has yet been rendered, and perhaps years may elapse before the final decision is secured from the court of last resort. Meantime, the creditors have not even promises to sustain their patience. The money which was raised by the general appeal to the Catholics of the United States is in the hands of Vicar-General Quinn, of New York, and Archbishop Williams, of Boston, and those who are waiting for some portion of their deposits have not even the poor satisfaction of knowing how large the sum is. Furthermore, there seems to be some doubt as to whether any of the 25,000 sufferers will receive a dollar of it.

It is not strange, under all these circumstances, that some of the creditors should become impatient and even indignant. A protest of terrible severity has been published in Cleveland, and another letter sent to the pope. The protest accuses Bishop Elder and his advisers of an intention to repudiate the entire debt, and applies to them the epithet "repudiating priests." This epithet they do not reject; instead, they adopt it and declare in their answer, signed "Repudiating Priests," that the debt is not a Catholic debt, and Vicar-General Purcell was alone responsible for it. It is refreshing, in the face of such a lack of moral sense, such indifference to the rights of the robbed and to the good name of the church, to find such frank, manly words of deprecation and indignation as the *Catholic Telegraph* pours out in its last issue. The *Telegraph* has lately passed into new editorial hands; but still bears the declaration of Archbishop Purcell that it is "our official organ." In righteous anger it spurns all proposals of repudiation, of prevarication.

If such words as these do not stir a response in the Archdiocese of Cincinnati and in every other diocese of the United States; if priests and people who worship in the Cathedral and other churches built by the hard earnings wrested from the depositors, do not feel the tinglings of shame when they bow in prayer; if those charged with the administration of the archdiocese do not show any sensitiveness to such goadings; if no further efforts are made to do justice to the wronged depositors—then the world must conclude that the Catholic sense of honor and moral obligation has become benumbed to the point of utter insensibility and death.—*The Independent*.

MR. STANLEY'S DISCOVERIES.

IN his African explorations, Mr. H. M. Stanley, who has been aided by the generosity of the king of the Belgians, has sought to render accessible to commerce and civilization the great interior of Africa, and thus to develop the resources of that country. For this purpose the Congo formed a splendid channel of communication, only, unfortunately, its lower course for many miles is obstructed by impassable cataracts. To surmount this obstruction has been the object of Mr. Stanley's work. He states that already he has carried a well-made road, fifteen feet wide on an average, from below the cataracts, two hundred and thirty miles along the north bank of the river, far beyond Stanley Pool, and therefore well into the navigable upper waters. To assist him in this undertaking he has not only had native workers, but relays of young Europeans as superintendents. So substantially has this road been constructed, that it has stood the deluges of rain that break down upon it from the mountain sides. By means of excavations, embankments of stone, and layers of earth, it has been carried around the face of a mountain which comes sheer down to the river at one place. On rounding the mountain, Mr. Stanley states that the road enters an avenue of exquisite beauty and coolness, which has been cleared through the forest.

At intervals along the road, stations have been planted, and already there is a regular service of couriers between the stations, and by them a growing trade is becoming established.

One of the articles of transport along the new road was a fine steam launch, with which Mr. Stanley has done some good exploring work some four hundred miles above Stanley Pool, quite seven hundred miles above the mouth of the river. The launch was taken up a new river, opening from the south bank of the Congo, some distance above Stanley Pool, which, it was found, led into a fine lake. The lake was covered with fishermen's canoes, whose occupants looked aghast at the snorting monster puffing out smoke, and fled in dismay. In Mr. Stanley's opinion, the soil is capable of unlimited development for crops of all kinds, and, by judicious use, the supply of caoutchouc in the forests is inexhaustible. The greatest difficulty to the utilization of the river throughout its navigable length is the almost untamable cannibal tribes who inhabit the upper reaches between Stanley's farthest point and the neighborhood of Nyaniné.—*Scientific American*.

HISTORY AND COST OF A TUNNEL.

THE recent opening of the St. Gothard railway through the Alps has moved Consul Byers, of Zurich, to write a sketch of the great tunnel. The pass of that name is over the highest mountain chain in Europe. The *New York Times* condenses from Mr. Byers's article the following interesting facts:—

The old post road, commenced in 1820, 7,000 feet above the sea in places, was 18½ feet wide; it crossed gorges, clung dizzily to steep mountain sides, and was roofed over where most threatened by avalanches. When the first railway was opened, in 1846, from Baden to Zurich, it was proposed to ask concessions to enable the company to attack one of the high passes, and in 1863 a union or society for the purpose was effected, upon the basis of an estimated cost of \$37,400,000. In December, 1871, the St. Gothard railway company was organized, \$6,800,000 stock and \$13,600,000 of bonds were issued, a contract was made calling for completion in eight years, with a forfeit of \$1,000 for each additional day and a bonus of \$1,000 for each day gained upon the contract time. Work began in the summer of 1872, and it was soon discovered that the estimates were wrong, and that \$57,800,000 would be needed to carry out the plan; a crisis followed, and the enterprise seems to have been saved only by what had already been invested in it, leaving no way out but to push ahead. The railway proper extends 113 miles

from Immensee, in Switzerland, to Chiasso, in Italy, and more than one-fifth of the whole line is in tunnels—fifty-six in number; many of these are not straight, but actually spiral, accomplishing heavy ascents in short distances, and there are also many lofty viaducts, bridges, and complicated galleries. The total length of tunneling is 23 miles. The main or great tunnel is 9¼ miles long, although others, exceeding 6,000 feet, might be thought noticeable elsewhere. The great tunnel is 26 feet wide and 19 high. The modern boring machines were worked by air compressed by large turbine wheels driven by the rapid river Reuss. The air was carried from the compressors outside to the borers within the tunnel in iron pipes of six inches diameter, and the escaping air served an indispensable purpose in ventilation; 3,500,000 feet of compressed air were daily thus delivered and set free, pushing back and out of the tunnel the bad natural gases, with those set free by the dynamite and thrown off from animals and workmen. Fifty drills were worked; the usual daily advance was 21 feet, working from both ends, and the whole excavation was lined as fast as made with a circular tube of masonry, 18 to 30 inches thick. The workmen were principally Italians, who worked eight hours a day, receiving 60 cents to \$1.20 per day (mostly the former), boarding themselves, and living chiefly on meal porridge; yet most of them are reported to have saved and sent home to their families a part of this pittance. The tunnel cost 310 of their lives, and wounds were inflicted upon 877. The final actual cost of the tunnel and railway, exclusive of rolling stock, is now reported at something over \$40,000,000.

—Speculation as to the fate of Arabi Pasha is set at rest by his plea of guilty to the charge of rebellion, his sentence to death by a court-martial on Sunday last, and the immediate commutation of the sentence by the Khedive to exile for life. This result, it is almost needless to say, is the work of Lord Dufferin, and in accordance with a pre-arranged plan to which the Khedive and Arabi were parties, and which will also apply to the other prisoners of the war. Two causes were probably at work in bringing about the result,—the general feeling in England that Arabi should not be singled out for punishment, and the belief that the facts elicited by the commission of inquiry were equally damaging not only to the Khedive but to numerous high officials as well. To grant Arabi a fair trial by the courts would be so to involve leading Egyptians, from the Khedive down, as to make the retention of the present administration impossible, while to release him unconditionally would be to ignore a dangerous factor in the political situation, and possibly to prejudice the policy of Britain. A way out of the difficulty was found in persuading Arabi to plead guilty to rebellion, and then exiling him upon lenient conditions. Such a course disposes of Arabi, buries scandal, and rehabilitates any number of high officials who are more than suspected of carrying water on both shoulders during the late unpleasantness. Under the terms of the compact it is understood that Arabi retains his rank and salary, and it is thought that he will take up his abode in some part of the British dominion.—*Interior*, Dec. 7.

—The wonderful, anxious inquiry is abroad, and passing from heart to heart, in all the evangelical denominations: "Brethren, what does this deadness around us mean?" It is easy for some or any one too timid or insincere, or even too cowardly to face the truth, to deny this statement. But I insist that it is the voice of intelligent and watchful shepherds of the flock—a timely and honest and faithful solicitude. It has been manifested in every ecclesiastical conclave of which I have had knowledge or report, and is repeated in our current religious periodicals.—*Presbyterian Journal*.

—"Truth," says Amnian, "is violated by falsehood, and it may be equally outraged by silence."

The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 12, 1882.

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

THE TWENTY-FIRST GENERAL CONFERENCE.

Dec. 6, we reached Rome, N. Y., in company with quite a large delegation from the West, on our way to the twenty-first annual session of the S. D. A. General Conference.

The meeting convened at the time appointed, 9 A. M., Dec. 7. There are forty-three delegates present, representing twenty-one of our twenty-four Conferences. The only Conferences not represented by delegates, are Kentucky, Tennessee, and North Pacific. The newly-organized Conference in Colorado was received into the General Conference, making the present number of Conferences twenty-five.

The greetings of the brethren are very cordial, and a good feeling of unity and courage seems to prevail. The meeting having continued at the time of this writing but a day and a half, not much business has been transacted; but the readers of the REVIEW may be interested in a brief synopsis of what has been done.

Elds. Haskell, Fargo, and Waggoner were appointed a committee to consider the matter of the organization of a common European Conference, and its relation to the General Conference. The Nominating Committee is J. Fargo, Harrison Grant, and J. B. Goodrich; on Resolutions, U. Smith, J. H. Waggoner, and W. H. Littlejohn; on Auditing, A. R. Henry, E. S. Griggs; on Licenses and Credentials, W. C. White, J. O. Corliss, and O. A. Olsen.

The Chair, being empowered to appoint a committee of four to act with himself to consider the wants of the missionary fields, named S. N. Haskell, B. L. Whitney, R. M. Kilgore, and O. A. Olsen as such committee. As some confusion had arisen in some localities, from the fact that churches located in one State belong to a Conference in another State, the question of Conference boundaries was referred to a committee of the following persons: H. A. St. John, J. O. Corliss, R. M. Kilgore, and I. D. Van Horn, in connection with the General Conference Committee.

The Auditing Committee has been increased by the addition of four members, and now consists of the General Conference Committee, and, instead of "two laymen," as formerly, "six who have not been in the employ of the Conference during the preceding year."

A motion has been introduced to increase the Conference Committee to five members instead of three. It has been laid on the table for further consideration; but the prospect is good that when again taken up it will prevail.

As we close these lines for the mail, Eld. Haskell is giving an interesting account of the work in Europe. He is speaking in favor of a resolution recommending that Eld. B. L. Whitney and family go to the assistance of Eld. Andrews in Switzerland, at their earliest convenience. The resolution will doubtless prevail, and Bro. Whitney go to the help of the suffering toilers in the European field. The brethren in New York and Pennsylvania will deeply feel the loss of Bro. Whitney's labors here; but they are willing to make sacrifices for the mission named, that they would not be willing to make in any other direction.

The next number of the REVIEW, to be issued one week late, will doubtless contain full reports of all the meetings.

Rome, N. Y., Dec. 8, 1882.

THE CLEANSING OF THE SANCTUARY.

A CRITICAL exposition of this subject is not here attempted. For such a treatment, the work of Eld. Smith is complete. This article is to express some general bearings the subject seems to us to carry with it, which certainly would take nothing from its solemnity, but give a thrilling interest to it.

"Unto two thousand three hundred days, then shall the sanctuary be cleansed." Dan. 8:14. In Daniel 2, the line of events symbolized by the great image terminates with the little stone smiting the image on its feet and toes. In the interpretation, Daniel gives "a kingdom which the God of Heaven shall set up" as the thing symbolized by the little stone. The whole view disclosed is earth's history given and terminated, and followed by the everlasting kingdom of God, "wherein dwelleth righteousness," and no sin.

In Daniel 7, the line of events symbolized by the four beasts terminates at the last Judgment. Verses 9, 10. Here we have earth's wicked nations brought to Judgment, found wanting, and their place given to the "people of the saints of the Most High," with no more sin; for none shall survive the ordeal of that solemn Judgment whose opening is described in Daniel 7.

In Daniel 8, the line of events introduced under the symbols there described reaches to the "cleansing of the sanctuary," and is terminated by it. It appears plain that the cleansing of the sanctuary in the eighth chapter, corresponds with the setting up of the kingdom by the God of Heaven in the second, and the sitting of the great Judgment and the giving of earth's kingdoms to the people of the saints in the seventh chapter. The second, seventh, and eighth chapters describe, under three classes of names and symbols, the great road that leads through the greatness, and cruelty, and sin of earth, to the shores of immortality, and the sinless kingdom.

The cleansing of the sanctuary, then, is the removal of sin from the earth and from all the dominions of God. At the end of the twenty-three hundred days, God will either make a sudden end of sin and evil throughout his vast dominions, or he will *then begin* that work which, being once begun, will not be abandoned until the great song of redemption rises from "every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," and swells through renovated creation and sweeps through eternity; and, without a protest or a discordant note, ascribes "blessing, and honor, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb, forever and ever." Rev. 5:13.

The cleansing work begins in the sanctuary on high, by the removing of the sins of God's people from the books there kept; but that being accomplished, the work will extend to every point in the universe that has the touch or taint of sin, and will not cease until God's wider dwelling-place, the universe, is as pure and clean as his own immaculate being.

If it should be objected that the Bible cleansing of the sanctuary relates only to the cleansing by blood of the sins of God's people from the records on high, and does not relate to nor include the cleansing by fire of the earth and the "habitation of devils," it may be answered that in all those other lines of prophecy in Daniel, with which the eighth chapter seems, at least, to coincide, we are brought to the boundary line between God's tolerance of evil and his final disposal of it. Such a coincidence would indicate that it is the final removal of evil that is brought to view in the cleansing of the sanctuary.

It may also be noted that, at the typical cleansing of the sanctuary, those who did not afflict

their souls on that day were to be cut off from among their people. This cutting off was their death, inflicted as a type of the second death to be visited upon those whose sins shall not be purged by the blood of the Lamb at the great anti-typical cleansing. The cleansing was completed in the type by the infliction of death upon the wicked, to represent that, in the great anti-typical cleansing at the last day, the wicked will receive the second death. To state the matter in other words: In the type, the priest's work at the time of cleansing the sanctuary could not be said to be fully done until the impenitent were cut off; so the great cleansing at the close of the gospel work by our great "High Priest," cannot be said to be fully accomplished until the wicked are cut off from their place in God's dominions.

Glorious thought! are we indeed arrived at the age of the world in which our Lord is to set his hand to this work?

As surely as we are in the last days covered by the great image; as surely as we are under the form that the last of the four great beasts was to assume at the sitting of the Judgment; so surely are we past the close of the twenty-three hundred days, and in the time of the cleansing of the sanctuary.

H. WREN.

TO OUR PEOPLE IN DAKOTA.

We have just closed ten weeks of labor in Dakota, and at this point wish to say a few words to our friends. We feel very grateful to God for the mercy which he has shown, and for the presence of his Spirit and his blessing at every place where we have met with our brethren. We feel very grateful, too, for the good-will and hearty co-operation that has been given us at every place. We have visited most of the churches and companies of Sabbath-keepers in the Territory, and those whom we could not see we have tried to have some one else visit. A special effort has been made for building up the tract and missionary work. Many things have been very satisfactorily arranged, and other things will be as fast as the way opens.

Hope and courage in the Lord are general, and many are taking hold of the work with renewed zeal and energy. Colporteur work is meeting with excellent success, especially among the Scandinavians, of whom there is a large population. The work among the Russians is very successful, and the best of all is that these different nationalities are united in one body and one spirit. The work is one, and for this we thank the Lord.

At the State quarterly meeting at Sioux Falls it was decided to raise five hundred dollars before the first of April next, with which to replenish the T. and M. fund; also two hundred and fifty by the same time, with which to purchase a forty-foot tent and a twenty-foot piece for our large tent to be used for our camp-meetings. We thought that probably this would be a difficult task to accomplish, but the brethren and sisters at every place have taken hold with a will to do, and the task so far has been much easier than we expected. The Lord has blessed his people with willing hearts. We hope that those who have not had the privilege of paying or pledging will not fail to do so. In union there is strength, and when all pull together the work will move.

We would also recommend the early payment of the pledges. There is time given that every one can have a chance to manage his affairs so as to raise the money; but do not commit the error of first meeting all your own wants, and getting everything you think you need, and then at last, if there is any left, give that to the Lord. No; rather give the Lord the first, and then he will bless the remainder much more abundantly. Each society will pay its pledges to the librarian who has them.

We would also mention the payment of all delinquencies and arrears. We find by the books and by statements from the offices of publication that some are considerably behind. We never shall have a better time to square this up than the present, and we shall lose a blessing if we neglect this and deprive the cause of necessary means. Some of you will receive statements of account from the T. and M. secretary, showing the amount of your indebtedness. Now, in some cases, these accounts may not be correct. You may have paid all, or in part. In such cases, we hope that none will feel hurt by these letters, for it is the only way by which we can become informed just how the matter stands; but we hope you will take pains to answer these letters promptly, and if there is a mistake, you will do the society a great favor by stating the matter just as it is,—when, where, and how much you have paid. This will insure success, courage, and the blessing of God on the work. May the solemnity and importance of the time be deeply impressed on every heart. The coming of the Lord is near, and our time to work is short; therefore we should be up and doing. I intend to be with you again at your next State quarterly meeting, which will be held in the latter part of January or early in February.

O. A. OLSEN.

"PRINTER'S ERRORS."

THE following, originally from the London *Christian World*, is also applicable to correspondents of papers on this side of the Atlantic. To the hints here given we would add a few items. In writing reports, it is well to give the town and State where meetings are held, and the signature is indispensable. Two reports came to this office during the past week without the signature, and no doubt some one will be greatly surprised that no attention is paid to his report. A similar carelessness is also manifested in the writing of obituary notices.

In your last, I saw what I regret to say is common to nearly every newspaper—more than one correction of errata, accompanied with the remark (now stereotyped) "Printer's Error." I trust I may not be considered presumptuous in saying a word in defense of the now great army of typographers, whose apparent ignorance is so frequently exposed in public. One error pointed out in your last issue was that of the name of a reverend gentleman which had been printed "Lemon" instead of "Semon." If in such a case as this, the original "copy" were referred to, the capital letter would no doubt be found written so nearly like an "L" that no compositor, unless he were a veritable English directory in himself, would have been able to distinguish the difference. More correct would it be to say, not "printer's error," but "author's illegibility." Some writers literally take Mark Twain's sarcastic advice, "Don't write too plainly. Avoid all painstaking with proper names. We know the full name of every man, woman, and child in the United States." Then, too, some of our authors pander to the practice of quoting foreign phrases. The writers may know several languages; but they ought not to expect that compositors are linguists, or that they have received a collegiate education. Some have, by dint of their own perseverance, acquired a knowledge of some of the living and the dead tongues; but this ought not to be presumed, as a rule. If a Latin or French quotation be misprinted, the ignorance of the printer is paraded before the public. It is not, sir, as you can testify, that the average printer cannot reproduce his author's mind; the fact is that too many of our gifted writers cannot write. They scribble; and what is usually of the greatest importance is indited in the proverbial "spider and ink" style. Whatever be the subject of his author, whether linguistic, scientific, argumentative, theological, political, social, or economical, the printer is expected to understand it all; for, unless he understand it, it may be full of "printer's errors." But, beside this, he has often literally to translate, by tedious deciphering, the handwriting placed before him, and this is sometimes as difficult an art as to make

out the meaning of the hieroglyphics of Cleopatra's needle. A word to the wise is sufficient. That word, Mr. Editor, I would respectfully suggest to authors, is, "Hear the other side." I will not trouble the compositor with the Latin.

NEW ENGLAND CONFERENCE.

THE report of the New England Conference came too late to appear in the Progress Department; so we give it here, rather than defer its publication for two weeks, to the issue of Dec. 26.

The twelfth annual session of the New England Conference convened, according to appointment, at South Lancaster, Mass., and held its first meeting Nov. 27, 1882, at 10:30 A. M. The meeting was opened with singing, and prayer was offered by Eld. S. N. Haskell.

Delegates being called for, Bruce Graham reported from South Amherst, Mass.; M. E. Haskell, from Boston; H. Perry, from Danvers; A. H. Bradford, from Dartmouth; S. N. Peabody represented Haverhill; E. T. Bedee, Ipswich; F. J. Piper, Newburyport; C. E. Palmer, G. F. Richmond, C. W. Priest, D. W. Johnson, L. H. Priest, and H. A. Weston, South Lancaster; Amherst, N. H., was represented by F. W. Mace; Cornish and Newport, by C. W. Comings; New Ipswich, by sister Webber; Washington, by B. G. Jones and O. O. Farnsworth; Walpole, by W. B. Mason; Norfolk, Conn., by R. B. Kimpton; Berlin, by Albert Belden; Curtis Corners, R. I., by J. C. Tucker; Green Hill, by H. D. Healey; and Vineland, N. J., by W. J. Boynton. The churches of Vineyard Haven, Rindge, Westmoreland, Lafayette, and Camden were not represented. All S. D. Adventists present in good standing in their respective churches were invited to participate in the deliberations of the Conference.

The report of the last meeting was read and approved. On motion of F. W. Mace, the Chair was empowered to appoint the usual committees.

The President spoke of the past, before our organization as a Conference, when disorder reigned, and organization was despised by many. Then the Lord instructed us that a great work would be wrought here when system and order should take the place of confusion. He referred to the present as the time of our greatest need of divine guidance, stating that our danger, the one which should cause us alarm, is the lack of spirituality among us as a people. God waits to be gracious, and will do great things for us if we will but come where he can trust us with his blessing. Reference was made to our school, showing how the providence of God has led the way in this direction; and we were told that if we would continue to see him lead, we must meet his providence by acts of earnest sacrifice of our ease, our personal interest, and our means. A number of the delegates spoke of the interest in their respective churches. At a subsequent religious service, the following committees were announced by the Chair: On Nominations, W. J. Boynton, C. E. Palmer, and J. R. Israel; on Credentials and Licenses, J. C. Tucker, W. B. Mason, and H. A. Weston; on Resolutions, D. A. Robinson, E. T. Bedee and C. W. Comings; on Auditing, W. J. Boynton, S. W. Smith, F. W. Mace, C. E. Palmer, and B. G. Jones.

Adjourned to call of Chair.

SECOND MEETING, WEDNESDAY, NOV. 29, 2:30 P. M.—Prayer was offered by the Secretary. The minutes of the last meeting were read and approved. The Committee on Credentials and Licenses then reported, recommending that credentials be renewed to Elds. S. N. Haskell, Naham Orcutt, and D. A. Robinson; that E. T. Bedee, O. O. Farnsworth, and James B. Mason have their licenses renewed; and that W. J. Boynton and J. R. Israel be granted a license.

The Committee on Resolutions presented the following:—

1. *Whereas*, During the past year a school has been started in South Lancaster among our people, and has continued two terms with an aggregate attendance of over sixty students; and whereas marked success and the blessing of God have seemed to attend its existence thus far; therefore—

Resolved, That we recognize in this enterprise the providence of God in blessing the efforts to carry out the light given through the Testimonies, relating to the cause of education among our people.

2. *Whereas*, God has shown his approval of the efforts already put forth in our school; therefore—

Resolved, That immediate steps be taken toward the formation of a permanent organization, of such a nature

as will meet the demands of our school and the requirements of the laws of Massachusetts.

3. *Whereas*, During the past term the school has more than doubled its previous membership, and whereas the coming term bids fair to present a still greater increase, and thus occupy all the available room; therefore—

Resolved, That we recommend that the School Board, after its formation, consider the matter, and furnish such buildings as will meet the future demands of our school.

4. *Whereas*, The present facilities for accommodating those who attend the South Lancaster school will be crowded to their utmost capacity this coming term; and whereas the plan of connecting manual labor with mental study not only commends itself to the judgment of thinking minds, but has thus far proved a success; and whereas it will require, to meet these demands, a suitable amount of land and the erection of such buildings as the school needs; therefore—

Resolved, That we recommend that a sum of not less than \$15,000 be raised for the erection of said buildings and the purchase of land, in town or elsewhere in this State, as the way may best open before this enterprise.

These resolutions were spoken to by Prof. Bell, Elds. Butler and Haskell, Bro. C. W. Comings, and D. A. Robinson, and unanimously adopted. The meeting then adjourned to call of Chair.

THIRD MEETING, DEC. 3, 4:30 P. M.—Prayer by Eld. Butler.

The Committee on Resolutions further reported as follows:—

5. *Resolved*, That we acknowledge anew our confidence in the Testimonies as given to us through the spirit of prophecy.

6. *Whereas*, We believe the condition of the cause in the New England Conference would be greatly benefited by the labors of sister White, and that her labors would be appreciated by our churches; therefore—

Resolved, That we invite her to visit this Conference as soon as consistent, and labor as the providence of God may direct.

7. *Whereas*, For two or three years we have been encouraged to hope that Eld. Geo. I. Butler would come and labor in this Conference for a time, as might be consistent with his other duties; and whereas his coming has thus far been deferred; therefore—

Resolved, That we urgently invite him to spend such time here this winter as he can devote to this field.

After some discussion, these resolutions were adopted.

The following report was then presented by the Committee on Nominations: For President, S. N. Haskell; Secretary, D. A. Robinson; Treasurer, Mrs. E. T. Palmer; Executive Committee, S. N. Haskell, C. W. Comings, and J. C. Tucker; Camp-meeting Committee, H. P. Wakefield, D. W. Johnson, and Elgin Farnsworth; Trustees for School Board, S. N. Haskell, C. W. Comings, J. C. Tucker, D. A. Robinson, F. W. Mace, C. E. Palmer, and G. H. Bell; delegates to General Conference, D. A. Robinson and C. W. Comings. These names were taken up separately, and the report adopted in full.

On motion, the meeting adjourned *sine die*.

S. N. HASKELL, Pres.

D. A. ROBINSON, Sec.

NOT A CENT.

VERY well do I remember the time, in the fall of 1844, when the advent doctrine was preached, and we drew very near the time of expectation. In a social meeting a brother spoke of the glorious prospect of soon being translated to the kingdom above, of having laid up all his treasure there, and longing to go. Then he asked us this question, "How much do you want to leave when Christ comes?" Instantly a voice answered, "Not a cent."

Now it seems to me this is the language of true faith. Oh, for a new conversion, for childlike faith and love! Now is our last chance to save ourselves and all we have by consecrating all to God. No wealthy person has too much to give, and no poor one has so little that it will not be accepted.

If we do not quickly arouse and walk in the light, all will be lost. In the 5th chapter of James we can read the consequences of keeping our treasures here. But if the love of Jesus rules in our hearts, we shall have a living faith that will lead us to walk carefully with him, and he will help us to use ourselves and all that we have for his glory, so we shall have no desire to seek our ease or glorify ourselves; but having our treasures sent on ahead, we shall, when he comes, be ready to say, "Lo! this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

C. M. SHEPARD.

LIVE FOR SOMETHING.

LIVE for something, be not idle,
Look about thee for employ,
Sit not down to empty dreaming;
Labor is the sweetest joy.
Folded hands are ever weary,
Selfish hearts are never gay;
Life for thee hath many duties, —
Active be, then, while you may.

Scatter blessings in thy pathway.
Gentle words and cheering smiles
Better are than gold or silver,
With their grief-dispelling wiles.
As a pleasant sunshine falleth
Ever on the grateful earth,
So let sympathy and kindness
Gladden well the darkened hearth.

Hearts there are oppressed and weary,
Drop the tear of sympathy;
Whisper words of hope and comfort;
Give, and thy reward shall be
Joy unto thy soul returning
From the perfect Fountain-head;
Freely as thou freely givest
Shall the grateful light be shed.

—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.

NORTH PACIFIC CONFERENCE.

Seattle, W. T., Nov. 28.—Last Sunday, the first organized church and T. and M. society of Western Washington Territory were formed. Being much scattered, these laborers have an excellent opportunity to sow the precious seed in this uncultivated, yet I trust fruitful soil.

CHAS. L. BOYD.

IOWA.

Elgin, Dec. 6.—We began a series of meetings in this place Friday night, Dec. 1. About fifty were in attendance. Up to the present time, five discourses have been given. The congregation has gradually increased, until it now numbers one hundred. Many invite us to visit them. Apparently, the interest is more than ordinary. We are endeavoring to labor honestly in the sight of God and men. Pray for the cause here.

A. G. DANIELLS
H. P. HOLSER.

VIRGINIA.

Rileyville, Dec. 4.—Since our last report we have been laboring some among our brethren here, and in several school-houses within a few miles of this place. We believe the Lord is still blessing our efforts to present his truth to the people.

We still see some dear souls taking up the cross and following Jesus, but, as is generally the case, we also see the enemy following with his "signs and lying wonders," causing some to "depart from the holy commandment delivered unto them." Notwithstanding all this, we believe the Lord has commenced a good work here which he will not allow the enemy to tear down. We feel like continuing the work, and earnestly pray the blessing of God upon it.

Brethren, we still ask you to remember us at the throne of grace.

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

P. S. By request of the brethren and patrons, I have taken the public school at this place, and have been teaching two weeks. I spend my spare time in the work of the Lord. We thought this was a good opening to help the brethren, and to break down some of the prejudice in the neighborhood. Some attend our Sabbath-school and meetings who perhaps would not otherwise do so. We have the glory of God in view, and hope that we shall not be disappointed in the end.

B. F. P.

OHIO.

Clyde, Dec. 4.—After an illness of five weeks, I am able to resume my labors in the good work, for which I am thankful. During the last week, I baptized one, who was added to the Norwalk church.

The three days of fasting were spent with the church at Clyde. This was a very profitable season to myself and all who took part in it.

Meetings were in session the greater part of the three days, and were devoted to prayer, confessions, exhortations, reading of the Testimonies, etc. The wants of the cause were considered, and I think all the believers were strengthened. After listening to the reading of the Bible and Testimony No. 30 on the subject of simplicity of dress, the sisters appointed a meeting for themselves only, and the following resolution in substance was unanimously adopted by all the sisters present:—

Resolved, That we, the undersigned, members of the Clyde church, will conform to the teaching of the Scriptures and also Testimony No. 30 in regard to simplicity of dress.

They also took a vote requesting me to have the resolution published, so that its influence might go to others in the Conference. This being one of the oldest and largest churches in this Conference, I shall look for good results from this move. Bro. D. E. Lindsey joined me in this meeting, and was good help. The Lord willing, our labors for a time in the future will be together. My courage is good.

G. G. RUPERT.

MINNESOTA.

New Haven, Dec. 6.—On coming to this place I found the church in trial. I visited and held prayer-meetings until the 16th, when sister A. M. Johnson came to help carry on the work. As we were unable to obtain a house at New Haven, we held our meetings in a hall in Pine Island. The Lord has blessed the work, and harmony is restored. The three-days' fast was with us a season of deep humiliation and confession. On the last day of the fast we celebrated the ordinances of the Lord's house. All took part; and those that had been at variance came together in the bonds of Christian love, acknowledging the goodness of God in removing the difficulties.

As the result of the work thus far, four have joined the church, and nine—three adults and six children—have been taken under its watch-care. Most of the families here have taken Testimony No. 31, and we think the influence of this little work has had much to do in bringing them into a better spiritual condition.

There has been a large attendance at our meetings of those not of our faith, who seem anxious to hear the truth. They take reading matter readily. We have presented some of the lines of prophecy, and are now speaking on the Sabbath question. The brethren say they have never before seen so great an interest here. The expenses of the hall are met by the brethren, who show a commendable zeal in the work. Will the dear people of God remember us and the work here in their prayers?

D. C. BURCH.

NEBRASKA.

Among the Churches.—During the last two months I have held meetings in eleven different places. At Albion one united with the church by baptism; at Madison two were baptized; and at Friend, three followed their Lord into the watery grave. These last were among the number who embraced the truth under the labors of Brn. Starr and Shultz.

At times my heart has been made to rejoice at the unquestionable evidence of the advancement of the good work. At other times I have been pained to find some who once appeared so strong, turning back, and giving up all hope of eternal life. Especially was this the case at Syracuse. Four years ago a series of meetings was held here, and twenty-two commenced the observance of the Lord's Sabbath. I was with the tent as tent-master at the time, and had not visited the place since till a few days ago. When I began to inquire after the friends here, I was surprised and grieved to find that many had given up their faith in present truth. At first I felt sick at heart. It seemed as though the work had been in vain; but this is not the case. There is one lady who is using more than seventy-five copies of the *Signs* in her missionary work, and is distributing hundreds of pages of tracts every week on the trains, besides assisting in other branches of the work. Two families have moved from the place, but are still laboring for the advancement of the truth, and one of them is paying annually about \$300 in tithes.

While reflecting upon the condition of this church, my mind was carried to that portion of Testimony No. 4 which speaks of the "shaking time," and I felt to thank God as never before for the gift of prophecy.

A. J. CUDNEY.

MICHIGAN.

Grand Rapids and Allegan.—Sabbath and Sunday, Nov. 25 and 26, I spent with the class at Grand Rapids. On the Sabbath the attendance from without was quite encouraging. On Sunday I organized a tract and missionary society, of which S. A. McPherson was appointed librarian, and Sarah M. McPherson assistant librarian. It is proposed, by a systematic effort, to see what can be done in the direction of canvassing the city. To aid in this matter, notices have been put into the daily papers to the effect that persons desiring to acquaint themselves with our views will be furnished, without charge, with reading matter for that purpose, when requesting the same through the mail.

Sabbath, Dec. 2, I was at Allegan. Here, also, the tract work has received a new impetus. Finding it difficult, if not impossible, to visit every house in the township, a territory six miles square, and yet being anxious to reach every family in some way through our publications, we obtained the tax-roll from the assessor, and a committee of brethren, acquainted with nearly every person in the township, went carefully over the same, marking the name of each person whom they thought would be likely to read our publications candidly. To each one of these it is proposed to send, through the mail, a selection of our small tracts, numbering about eighty pages in all, as this is the limit of the amount which can be sent for one cent. From this experiment we hope to see good results.

W. H. LITTLEJOHN.

Vassar.—The meetings at Vassar during the three-days' fast, were among the best I ever attended. About five hours each day was occupied in meeting. A sermon of about one hour's duration began our services, when, after a short intermission, we sought in earnest prayer and free conference meetings the blessing of God. The blessing came. Deep solemnity rested upon the assembled children of God, as they humbled themselves before him. All felt that we were truly favored of God, and that we would consecrate ourselves more fully to his service than ever before.

The second day of the meeting was one of increased interest and profit. After a discourse on humility, solemn vows were made to put away those things that indicate pride of heart, and especially in the matter of dress. The verbal pledges to dress plainly in the future were indeed cheering, made, as they were, with much earnestness and deep feeling. God was with us by his good Spirit.

The third day we spoke on faith, and it was a day on which faith was manifested. The elder of the church has for some time suffered much from bodily infirmities. Our faith led us out in prayer for his recovery. The Lord heard our prayers. The next day we called on our dear brother, and heard from his lips the expression, "I am better," and at the time of this writing he is hard at work, has a good appetite, and says he is well. Truly God is good. Praise his holy name.

A cheering feature of our meeting the third day was the absence of the outward adorning that was seen before. We believe that God has in mercy heard prayer in behalf of the objects for which the days of fasting and prayer were appointed. May it not be true that this shall begin a new era in the history of God's people?

ALBERT WEEKS.

—There are multitudes in our larger congregations who are *just waiting*, while they ought to be *acting*; who have a sort of indefinite hope about the aids of the Holy Spirit, yet to be experienced, while they are pursuing the very course to fail of attaining any such aids. They think they *must* wait. They think wrong. They must work if they would have God work in them. There can be no religion without obedience. And there is not likely to be, with any sinner, a just sense of his dependence, till he earnestly intends and attempts to *obey the gospel*. Religion is practical. Much of its light comes by practical attempts. "If ye will do the works, ye shall know of the doctrine, whether it be of God."

—"Whatsoever a man soweth, that shall he also reap." Sinful thoughts lead to sinful actions. Bad company produces a bad life. Evil books make a corrupt mind. The harvest is sure, and will not differ from the seed.

Our Tract Societies.

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

"CAST THY BREAD UPON THE WATERS"

"CAST thy bread upon the waters,"
Thou shalt not the poorer be;
Give to him that asketh bounty,
Some day 'twill come back to thee.

It will come in richest blessing,
From the store-house of the Lord,
With an overflowing measure,
Upon those who trust his word.

It will come like heavenly manna
In thy soul's dark hour of need;
And with Heaven's benediction,
Thou shalt reap in joy thy seed.

Oh! remember, then, the needy,
Turn not any from thy door;
Go thyself into the highway,
Seek the wretched and the poor.

"Cast thy bread upon the waters,"
Thou shalt not the poorer be;
Give to him that asketh bounty,
Some day 'twill come back to thee.

—Anelia M. Starkweather, in *Christian Advocate*.

MICHIGAN T. AND M. SOCIETY.

A MEETING of this Society was held at Greenville, Mich., Nov. 28, 29, for the purpose of re-districting the State so that the ministerial divisions and the T. and M. districts should correspond, and to devise plans to increase the efficiency and usefulness of the Society.

This meeting, though small, was one of real interest. As matters of importance were presented, they were freely and thoroughly discussed. The harmony which prevailed throughout was truly gratifying, also the eagerness manifested by some to better acquaint themselves with the work.

All seemed to deplore the present condition of the Society, and that so many allowed the difficulties and discouragements by the way to lessen their zeal and activity, and cause them to settle back in discouragement, rather than to increase their earnestness in pleading with the Mighty One for more faith and courage, and for strength and wisdom to surmount obstacles. The President spoke earnestly and at some length on this point. He thinks that while some complain of the present system, and attribute the lack of interest to that and the machinery connected with it, they make a mistake, and that the real trouble is a lack of earnest, persevering, united effort in carrying out the plan already formed. Knowing that this system was devised by those whom God has approved as persons raised up and specially qualified to lead out in this work, he would recommend that we heartily unite, and labor to make it a success, believing that when changes are necessary, these servants of God, who have so much experience and interest in the work, will be among the first to realize it, and to suggest any needful alterations.

Since it seems to be necessary to call another meeting in the near future, at which it is hoped that Elds. Butler and Haskell will be present, the consideration of plans for carrying forward the work was deferred until that time.

The Committee on Resolutions reported as follows:—

Whereas, It is clearly proven, both by the Testimonies and by our own experience in the past, that the tract and missionary enterprise as adopted by our people is an important branch of the cause of God in the earth for our times; therefore—

Resolved, That we greatly deplore the lack of that deep interest and earnest, united effort in this direction that should pervade the hearts of all our people at this time; and further—

Resolved, That we hereby express it as the mind of this body that such measures be speedily adopted by our people in Michigan as shall tend to promote a revival of interest, also that unity and oneness of purpose and effort that should exist, particularly between our ministers and T. and M. officers and workers, throughout the State.

Whereas, The necessity of united action in reference to reviving the missionary work in Michigan is great; therefore—

Resolved, That in our judgment a meeting of our ministerial brethren and T. and M. officers should be held as soon as possible, in which Elds. Haskell and Butler are invited to participate.

Previous to this meeting, Eld. Fargo had bestowed much time to a careful consideration of

matters connected with re-districting the State, and to marking these divisions on a map, so that all could understand the exact extent and location of the various districts. These divisions were thoroughly examined, and, after making a few changes, were thought by all to be the best and most convenient arrangement that could be made.

It was thought best that the districts remain as they have been till Jan. 1, 1883, when all the T. and M. account books, from those of the State society to those of the local societies, should be balanced; and we earnestly request that all the societies having an indebtedness, put forth every possible effort to liquidate the same before that time, especially those that are to be transferred to another district. This will save much time and trouble in arranging both State and district accounts. Will the directors interest themselves in this matter?

The following is a statement of the ministerial divisions and T. and M. districts of Michigan, giving the counties and churches included in each district, as approved at the State meeting held in Greenville, Nov. 28, 29, the names of the laborers, and the name and address of the director and the district secretary:—

MINISTERIAL DIVISIONS AND T. AND M. DISTRICTS OF MICHIGAN.

DIST. NO. 1.

Counties: Jackson, Hillsdale, Wayne, Lenawee, Washtenaw, Monroe.

Churches: Springport, Hanover, Camden, Jefferson, Blissfield, Napoleon, Spring Arbor, Hillsdale, Ransom, Jasper, West Liberty, Jackson.

Ministers: D. H. Lamson, M. S. Burnham, Day Conklin, C. J. Lamson.

Director, E. P. Giles, Jackson.

Secretary, L. A. Bramhall, Springport.

DIST. NO. 2.

Counties: Eaton, Ingham, Livingston.

Churches: Howell, Alameda, Leslie, Dimondale, Charlotte, Grand Ledge, Mason, Bunker Hill, Eaton Rapids, Potterville, Brookfield.

Ministers: G. K. Owen and wife, Joseph Cupit, Frank Starr.

Director, Benj. Hill, Charlotte.

Secretary, O. F. Campbell, Charlotte.

DIST. NO. 3.

Counties: Calhoun, Van Buren, Cass, St. Joseph, Kalamazoo, Branch, Berrien.

Churches: Battle Creek, Kalamazoo, Parkville, Bronson, Quincy, Newton, Convis, Decatur, Colon, Coldwater, Burlington, Marshall, Partello, Dowagiac.

Ministers: J. O. Corliss, Wm. Potter, A. W. Bather.

Director, Wm. C. Sisley, Battle Creek.

Secretary, Nellie E. Sisley, Battle Creek.

DIST. NO. 4.

Counties: Allegan, Barry.

Churches: Maple Grove, Hickory Corners, Otsego, Allegan, Fennville, Monterey, Leighton, Clyde, Douglas, Hilliard's.

Ministers: W. H. Littlejohn, L. G. Moore, A. Kunz.

Director, Alex. Carpenter, Otsego.

Secretary, " " "

DIST. NO. 5.

Counties: Ottawa, Oceana, Kent, Newaygo, Muskegon.

Churches: Hart, Twin Lake, Allendale, Sherman, Cedar Springs, Rockford, Coopersville, Ravenna, Fremont Center, Byron Center, Grand Rapids.

Ministers: D. A. Wellman, T. S. Parmalee, J. L. Edgar, Geo. Wellman, Mrs. E. B. Lane.

Director, E. H. Root, Coopersville.

Secretary, J. S. Wicks, Coopersville.

DIST. NO. 6.

Counties: Mecosta, Montcalm, Ionia.

Churches: Lyons, Orange, Vergennes, Greenville, Bushnell, Sand Lake, Lakeview, Westphalia, Stanton, Saranac, Gowen, Orleans, Sheridan, Morley, Six Lakes, Matherton, Pierson.

Ministers: M. B. Miller, E. Van Deusen, E. B. Miller, F. Howe.

Director, F. Howe, Lyons.

Secretary, Mrs. C. A. Preston, Lyons.

DIST. NO. 7.

Counties: Isabella, Gratiot, Clinton.

Churches: St. Louis, Cedar Lake, Arcadia, Washington, Greenbush, Alma, Breckenridge, Carson

City, Ithaca, Ovid, Sherman City, Mount Pleasant.

Ministers: A. O. Burrill, L. A. Kellogg, F. Squires.

Director, F. Squire, Pompei.

Secretary, Mrs. A. E. Burrill, Alma.

DIST. NO. 8.

Counties: Midland, Saginaw, Tuscola, south half of Bay.

Churches: Edenville, Fairgrove, Freeland, Lee's Corners, St. Charles, Tuscola, Vassar, Elmwood, Watrousville, Birch Run.

Ministers: Wm. Ostrander, H. I. Guilford, E. S. Griggs, C. S. Stoddard.

Director, E. S. Griggs, St. Charles.

DIST. NO. 9.

Counties: St. Clair, Macomb, Oakland.

Churches: Smith's Creek, Memphis, Armada, Rochester, Pontiac, Birmingham, White Lake, Holly.

Ministers: H. M. Kenyon, A. Weeks.

Director, A. Weeks.

Secretary, Mrs. M. F. Mullen, Memphis.

DIST. NO. 10.

Counties: Shiawassee, Genesee, Lapeer.

Churches: Bancroft, Flint, Mount Morris, Fentonville, Imlay City, Mundy, Hazelton, Thetford, Lapeer, Dryden.

Ministers: E. P. Daniels, Geo. H. Randall, H. W. Miller.

Director, H. D. Banks, Bancroft.

Secretary, T. T. Brown, Perry, Shiawassee Co.

DIST. NO. 11.

Counties: Manistee, Mason, Missaukee, Grand Traverse, Leelanaw, Charlevoix, Lake, Osceola, Wexford, Kalkaska, Benzie, Antrim, Emmett.

Churches: Spencer Creek, Potoskey, Gaylord, Barker's Corners, Sherman, Colfax, Hartwick, Evart.

Ministers: John Sisley, R. C. Horton, W. K. Smith.

Director, John Sisley, Spencer Creek.

Secretary, Mrs. Emma Ashdon, Spencer Creek.

NELLIE E. SISLEY, Sec. J. FARGO, Pres.

ITEMS OF MISSIONARY WORK.

BY JAMES SAWYER.

PEOPLE are traveling in every direction. What for? Some are seeking health, some new homes, others for a place to make money faster. If we are only standing on our watch-tower, so as to point the traveler the way as he runneth, then are we filling our mission.

On entering the cars one day, I noticed two ladies knitting. I found them to be Swedes on their long journey from their native land to San Francisco. The eldest seemed pleased to have some one address her. I offered her a tract, which she readily took, and was soon absorbed in its perusal. Before I left the cars, the Swedish "Home Hand-Book" was shown her. After a short examination, she expressed a wish to have such a book, and purchased it. This book is doubtless one of the best ever introduced among this people. Health reform, as is generally known, is one of the pillars of our faith, when properly received and practiced. We hope our American brethren and friends who are living near Swedish families, will get circulars which show the benefits of this book, and give them to these neighbors, that they may be induced to buy it. We think such circulars may be had at the REVIEW Office.

Last July, as I was introducing the Swedish "Home Hand-Book" into a family, there met me a Swede who was on his way to Colorado for his health. The doctor had told him to get out of the flour-mill in Minneapolis, Minn., or he would die. He was spiritually sick, also; or, rather, he was hungering and thirsting for truth. We conversed some on the Scriptures. He said he felt especially interested in the Bible, and was seeking for light. It was a fit time to introduce "Thoughts on Daniel and the Revelation," and the large English "Home Hand-Book" was referred to as a work suited to his physical needs. He took my address, and said I would hear from him again.

About six weeks after, he sent for the above-mentioned books. After receiving them, he wrote me thus: "I am very much pleased with the books. I am taking great interest in them both. Please send me the one translated into our language. I think it would be a good one for my country people."

MINNESOTA 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	31	6	...	2	26	40	29	1050	154	...	\$ 41 73
2	79	18	...	51	37	21	21	7413	728	...	42 05
3	49	23	...	29	9	34	30	863	289	256	105 56
4	69	41	4	111	151	63	52	18001	1207	2	24 80
5	...	...	...	...	...	...	...	...	...	...	30 01
6	...	...	...	...	...	...	...	...	...	...	58 36
7	...	...	...	...	...	...	...	...	...	...	8 60
8	10	10	...	...	6	...	...	4413	188	...	198 98
9	...	...	...	...	...	...	...	...	...	...	...
*	288	98	4	193	239	212	616	31739	2566	258	\$ 510 09

* Agents.

NOTE.—Received on membership and donations, \$75.19; on sales, \$155.37; on periodicals, \$279.53. Collected on other funds, \$73.40. Subscribers obtained for REVIEW, 89; Signs, 203; Good Health, 10; Instructor, 102; College Record, 35; other periodicals, 177. No. of members dismissed from society, 2.

NETTIE G. WHITE, Sec.

ILLINOIS 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	20	2	...	192	241	15	24	344	663	...	\$ 9 92
2	73	46	2	...	...	...	...	1463	117	...	78 50
3	17	6	...	...	...	...	...	2360	117	...	11 75
4	8	...	...	...	...	...	...	...	...	...	...
5	28	6	...	13	8	...	...	974	80	...	5 85
6	12	4	...	...	...	...	...	1363	40	...	2 35
7	14	6	...	...	...	...	...	90	97	...	2 90
8	38	18	...	...	...	...	...	2373	227	...	45 75
9	60	29	1	52	174	35	79	12161	579	20	...
10	48	11	...	625	88	10	...	2710	732	...	9 15
11	20	...	...	...	...	...	...	...	...	...	...
12	50	38	...	14	120	50	5	8244	1001	13	26 14
*	386	166	3	898	660	129	149	32081	3540	33	132 75
											\$ 324 26

* Cash received at camp-meeting.

NOTE.—Received on membership and donations, \$27.96; donations, \$132.77; periodicals, \$173.03. Collected on other funds, \$45.00. Subscribers obtained for REVIEW, 10; Signs, 24; Good Health, 5; Instructor, 40; other periodicals, 70.

LIZZIE S. CAMPBELL, Sec.

WISCONSIN 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	44	16	4	...	11	19	1	1820	405	...	\$ 36 98
2	43	...	...	...	47	25	1	500	511	...	35 33
3	33	...	...	...	...	...	...	...	...	...	...
4	19	...	...	...	...	...	...	1180	94	...	6 15
5	46	5	...	...	...	...	...	...	...	...	...
6	79	53	5	88	24	...	...	13367	880	6	19 66
7	24	13	1	...	27	12	...	7058	556	...	18 35
8	27	...	...	...	...	...	...	...	...	...	...
9	21	...	...	...	...	...	...	2535	18	...	...
10	59	62	11	33	21	30	...	13808	1017	...	40 39
11	32	...	...	...	...	...	...	556	20	...	8 45
12	44	10	...	...	...	...	...	1194	115	...	3 65
13	8	...	...	...	...	...	...	67	67	...	...
14	38	...	...	...	...	...	...	548	56	...	7 35
15	29	...	...	...	...	...	...	...	30	...	...
16	29	...	...	...	...	...	...	...	...	...	...
17	18	...	...	...	...	...	...	...	...	...	...
18	5	...	...	...	...	...	...	18870	36	...	46 65
*	610	166	24	375	150	91	60	61503	3805	6	\$ 222 96

* Agents.

NOTE.—Received on membership and donations, \$61.85; on sales, \$61.79; on periodicals, \$99.32. Collected on other funds, \$58.70. Subscribers obtained for REVIEW, 21; Signs, 2; Good Health, 1; Instructor, 25; other periodicals, 11. Members dismissed, 2.

M. A. KERR, Sec.

DISINTERESTED EFFORT.

PAUL never knew the exquisite enjoyment which is possible, even in a human life, until he surrendered himself to the Master's work. It overpassed even the instinctive love of life, which is a common human possession, and the natural shrinking from physical pain. He counted not his life dear unto himself, and he gloried in tribulations, also, that he might fulfill the divine mission committed into his hands.—*Zion's Herald.*

NEBRASKA TRACT SOCIETY.

THE first meeting of the fourth annual session of the Nebraska T. and M. Society was held at Columbus, in connection with the camp-meeting, Sept. 21, at 9 A. M. The President being absent, the Vice-president was in the chair.

The minutes of the last annual session were read and approved, after which Bro. Cudney explained why the State library was not removed to Lincoln, as was voted last year, also why sister Rankin, after being elected Secretary of our T. and M. Society, is not now acting as such.

On motion, the Chair appointed the following committees: On Nominations, L. D. Chambers, E. D. Hurlbert, W. H. Hess; on Resolutions, D. Nettleton, W. D. Chapman, Minnie Gotfredson.

SECOND MEETING, SEPT. 24, AT 9 A. M.—The Secretary's report was given as follows:—

No. of members,	285
" " reports returned,	539
" " members added,	40
" " dismissed,	16
" " missionary visits,	2,584
" " letters written,	1,082
" " Signs taken in clubs,	263
" " subscribers obtained for REVIEW,	72
" " " " " Signs,	101
" " " " " Good Health,	24
" " " " " Instructor,	65
" " " " " College Record,	10
" " " " " other periodicals,	91
Pages tracts and pamphlets distributed,	174,223
Periodicals distributed,	27,787
Annals " "	3,073

TREASURER'S REPORT.

Received on membership and donations,	\$341.05
" " sales,	198.02
" " periodicals,	703.86
" " reserve fund,	530.81
" " educational fund,	94.00
" " tent and camp-meeting fund,	119.49
" " T. and M. building fund,	10.00
" " Dime Tabernacle,	1.20
" " British mission,	5.00
" " S. D. A. P. Association,	10.00

Total,

\$2,013.43

Paid to the REVIEW Office,	\$914.00
" " Signs Office,	663.75
" " on educational fund,	119.00
" " tent and camp-meeting fund,	121.99
" " Dime Tabernacle,	3.80
" " British mission,	35.00
" " to S. D. A. P. Association,	50.00
" " for general expenses,	104.89

Total,

\$2,012.43

Cash on hand to balance, \$1.00

FINANCIAL STANDING.

Due from districts on tract society fund,	\$223.74
" " " " periodicals,	302.52
" " ministers and agents on T. & M. fund,	232.42
" " " " " periodicals,	52.35
Publications on hand,	641.03

Total,

\$1,452.06

Due the REVIEW Office,	\$641.48
" " Signs Office,	16.91
" " districts on T. and M. fund,	65.73
" " " " periodicals,	2.05

Total,

\$726.17

Balance in favor of the Society, \$725.89

The Nominating Committee reported as follows: For President, A. J. Cudney; Vice-president, O. A. Johnson; Secretary, S. E. Whiteis. For Directors: Dist. No. 1, C. S. Anderson; No. 2, E. D. Hurlbert; No. 3, O. W. Bent; No. 4, W. D. Chapman; No. 5, J. Clark; No. 6, L. D. Chambers. These nominees were elected, except that in Dist. No. 4 the name of H. W. Taft was substituted for that of W. D. Chapman.

The Committee on Resolutions presented the following, which, after some discussion, was adopted:—

Whereas, Many of our periodicals have been wasted, or stored away on book-shelves; therefore—

Resolved, That we urge our people to keep their papers clean, and use while new in the missionary work.

Whereas, The plan of preparing new fields for ministerial labor by sending copies of the Signs has proved very successful in the past; therefore—

Resolved, That our tract societies take an active and systematic part in that work.

Whereas, Many reports of members are returned nearly blank; therefore—

Resolved, That we recommend the librarians of the local tract societies to urge the members to pledge themselves to do a certain amount of work each quarter.

Whereas, We consider canvassing for our publications a very important branch of the work of God; therefore—

Resolved, That we request the directors of the different districts, and leading members of the T. and M. societies, to recommend to the Conference Committee such persons as they think capable of engaging in the work.

It was voted that these resolutions be printed, and that each member keep a copy for convenient reference.

Adjourned *sine die*.

A. J. CUDNEY, Pres.

S. E. WHITEIS, Sec.

NEW ENGLAND T. AND M. SOCIETY.

THE twelfth annual session of the New England T. and M. Society was held in connection with the New England Conference at South Lancaster, Mass., Nov. 27 to Dec. 4, 1882. The first meeting was held Nov. 28, at 10:45 A. M. The President in the chair. After the usual opening exercises, the report of the last annual session was read and approved. A summary of the labor performed during the past year was given, which showed the following results:—

No. of members,	371
" " reports returned,	792
" " visits made,	1,827
" " letters written,	3,485
" " Signs taken in clubs,	986
" " subscribers obtained for periodicals,	471
" " pages tracts and pamphlets distributed,	295,994
" " periodicals distributed,	52,373
" " Annals " "	1,065
Cash received on Tract and Reserve Fund,	\$1,334.73
" " " " periodicals,	1,618.46
" " " " other funds,	420.35

Total receipts,

\$3,373.54

Bro. Israel, who has been laboring as a colporter in this Society the past season, gave an encouraging report of his work, which has demonstrated that there is quite a general interest among the people to read our publications. Many, after reading the Signs for one month, subscribe for it for a second month, if not for a longer period, and also purchase a pamphlet or book treating upon those subjects in which they have become most interested. The bound volumes of the Signs, REVIEW, and Good Health are well received, and are read upon the ships where he has placed them; and he often meets with persons on board who listen with interest as he explains the truth to them.

Eld. Haskell spoke of the danger that we as a people are in of being so taken up with self and selfish interests that we shall fail to see the openings for good all around us. We should so educate ourselves to labor for God, that this work will become second nature to us; and if we are ever on the watch for opportunities to do good, we shall discover many more than those do who are not looking for them. If the love of God and of our fellow-men dwells in the heart, it will shine forth in the life.

The usual committees were appointed by the Chair, as follows: On Nominations, J. R. Israel, E. T. Bedee, and B. G. Jones; on Resolutions, D. A. Robinson, M. L. Huntley, and E. T. Palmer.

On motion, the meeting then adjourned to call of Chair.

SECOND MEETING, NOV. 29, 11 A. M.—Prayer by Eld. Butler. The minutes of the previous meeting were read and accepted.

The Committee on Nominations presented the following report: For President, S. N. Haskell; Vice-president, D. A. Robinson; Secretary and Treasurer, Eliza T. Palmer. Directors: Dist. No. 1, J. C. Tucker; No. 2, D. A. Robinson; No. 3, F. W. Mace; No. 4, C. W. Comings; No. 5, H. L. Warner; No. 6, E. G. Bolter; No. 7, J. R. Israel; No. 8, W. J. Boynton. This report was accepted.

The Committee on Resolutions were called upon to report, when the chairman submitted the following:—

Resolved, That so far as we can consistently, we will carefully and prayerfully read and carry out the resolutions adopted by this society in the past.

This resolution was spoken to by the Chair and others, after which it was adopted by a unanimous vote.

The importance of the missionary work and the duty of the people of God to engage in it, were faithfully presented by Elds. Haskell and Butler at these meetings. The work of God must be carried on through human instrumentalities, and if we would see a great work performed, we must go to work ourselves. God is ever ready to help those who, relying upon him, go to the extent of their ability in his work. It is here the worker gains a precious experience, which will far more than compensate for all his toil and sacrifice.

Adjourned *sine die*.

S. N. HARKELL, Pres.

E. T. PALMER, Sec.

General Selections.

THE RIVER.

FAR up on the mountain the river begins—
I saw it a thread in the sun,
Then it grew to a brook, and through dell and through
nook
It dimpled and danced in its fun.
A ribbon of silver, it sparkled along
Over meadows be-sprinkled with gold;
With a twist and a twirl, and a loop and a curl,
Through the pastures the rivulet rolled.

Then on 'to the valleys it leaped and it laughed,
Till it stronger and stiller became;
On its banks the tall trees rocked their boughs in the
breeze,
And the lilies were tapers aflame.
The children threw pebbles and shouted with glee,
At the circles they made in the stream,
And the white fisher boat sent so lightly aloft,
Drifted off like a sail in a dream.

Deep-hearted, the mirth of its baby-life past,
It toiled for the grinding of corn;
Its shores heard the beat of the lumberman's feet,
His raft on its current was borne.
At inlet and cove where its harbors were fair,
Vast cities arose in their pride,
And the wealth of their streets came from beautiful fleets,
Forth launched on its affluent tide.

The glorious river swept on to the sea,
The sea that engirdles the land;
But I saw it begin in a thread I could spin,
Like a cobweb of silk, in my hand.
And I thought of the river that flows from the throne;
Of the love that is deathless and free;
Of the grace of His peace that shall ever increase,
Christ-given to you and to me.

Far up on the mountain and near to the sky,
The cup full of water is seen,
That is brimmed till its tide carries benisons wide
Where the dales and the meadows are green.
Is thy soul like a cup? Let its little be given,
Not stinted nor churlish, to One
Who will fill thee with love, and thy faithfulness prove,
And bless thee in shadow and sun.

—Margaret E. Sangster, in *S. S. Times*.

NO DOUBT.

THE truest successes in life are not those into which people fall by accident, or those which they win by a single bold stroke, but those into which they grow by a slow and sure unfolding of capacity and power. The most unfortunate thing that can happen to a young man is often the very thing which his friends regard as a piece of exceedingly good luck. There is no better preparation for failure than that a man has been put into a place of influence, responsibility, and power, before he has been developed and equipped for it. Men who make this mistake, or have this misfortune, commence life at the apex of the pyramid, and descend, step by step, to the bottom. The true road to success leads in the opposite direction; it begins in small things, and by a patience which never yields to discouragement, to disappointment, to hope deferred, moves on from one point of achievement to another, meeting each new opportunity with an increased power, and each new duty with an enlarged outlook upon the work to be done. The method of growth is the method of nature, and no man can copy her methods too closely. They are the only methods that are helpful and unfailing. Long ago Dr. Holmes put the whole matter of success in life in a few pathetic words descriptive of the race in which those who started with most of promise were left behind, and the unexpected winner came to the front by virtue of qualities unsuspected at the beginning.

The promise of success is not in brilliancy of gift, in quickness of action, nor in high ambitions, but in that patience which is in itself a noble achievement. The man who is sure to win waits for success while he slowly trains himself in all the schools of work, endurance, and study. The patient man has no expectation of carrying off the crown when he has passed the first stone in the course; and the shouts of the spectators, if they applaud his speed, have no other effect upon him than to urge him on over the track which lies between him and the distant goal. He places his faith not in tricks, or devices, or luck, but in the development of himself by a law of

nature which is as certain in its operations as that which moves the planets in their courses. There is not the slightest doubt that patience wins the most lasting successes, and that he alone can hope for the noblest things who is willing not only to work but also to wait.—*Christian Union*.

SIN NOT CONFESSED.

A DISTINGUISHED foreigner who visited this country some months ago, and attended service in a large number of our prominent churches, remarked that he had rarely heard confession of sin as a part of public prayer in this country. It is to be feared that this omission is by far too general, and also that the omission is but a symptom of an unhealthy spiritual condition. We do not confess sinfulness which we do not feel, and we do not feel sinfulness because we have not carefully thought of our spiritual condition. Perhaps the neglect of confession as a part of public (is it also omitted in private?) prayer, tends to forgetfulness, and so aggravates the disease out of which it springs. The stern old Calvinists, if they did not take too low a view of humanity and too hard and harsh a view of God, had at least this merit—they never forgot that they were sinners, nor failed in public prayer to confess the sins of the people. The pulpit, in deference to the scientists, is giving up prayer for material blessings,—the safe voyage, the needed rain, the fruitful season, the staying of pestilence, and the recovery of the sick. If, now, on the other hand, the liberal view of the goodness of human nature leads to the omission of confession, we shall soon have nothing left of prayer but poetry and platitudes.—*Zion's Herald*.

WAR AND WHISKY.

IN his address before the Women's Christian Temperance Union of Newark, Rev. Mr. Cronway related an incident which attracted great attention, and made a marked impression. In 1865, he took several thousand prisoners from Montgomery to Mobile, Alabama, among whom was Admiral Raphael Semmes, who commanded the celebrated privateer, Alabama. This distinguished officer related a little of the secret history touching the origin of the rebellion.

"After the election of Lincoln, twelve of the leading men of the South, representing six States, assembled in the St. Charles Hotel, New Orleans, and spent a whole evening in discussing the question as to what the South ought to do under the circumstances. For an hour and a half, eleven of these statesmen were averse to war—one only being in favor of it; then, however, whisky was sent for, and all partook of it quite freely, becoming, before the expiration of the third hour, quite inebriated."

While these distinguished Southerners remained sober, they were averse to war; but when they became intoxicated, they were unanimously in favor of war; and it was the opinion of the Admiral, that, if liquor had been let alone that night, the terrible war, which cost the North and the South so many thousands of millions of dollars, and so many precious lives, and evil influences which we still have with us, would never have occurred!

"Dram-shop demagogues and pot-house politicians, North and South, were ever ready for war; and drunken generals and tipsy surgeons took very poor care of precious lives confided to their charge. The whisky bottle is responsible for an amount of mischief and misery which only the Omniscient One can estimate."

The speaker might have added that liquor killed President Lincoln. The traitor Booth had not enough of hate and venom in his heart to do the deed, till he went into a licensed saloon across from the theater, leaving the theater for that purpose. Entering, he cried, "Brandy—for God's sake, give me brandy!" A glass of the fiery fluid was handed him, which he drank at a gulp. Rushing back to the theater, his soul on fire with the beverage of hell, he was ready to send the fatal bullet crashing through the brains

of the noblest and best beloved man of the nation. But for the licensed saloon over the way, President Lincoln might not have fallen at the hands of the assassin.

The price of blood is in the treasury of the nation. It was drink that ruined on both sides of the line.—*The Christian Woman*.

EFFECTS OF LIQUORS.

CHEAP brandy and absinthe are the cause of a large proportion of cases of insanity in parts of France. The United States Consul at La Rochelle, in his report on French brandies, points out the fact that no pure brandy is now made in Cognac and the district adjacent. He says that German alcohol, distilled from potatoes, is imported, doctored, and sold for brandy, and that the French artisans and peasants, who formerly used light wines, have of late years used much of this so-called brandy. He says: "Its characteristic effect is to produce an intoxication in which the patient is especially inclined to rage and physical violence, while hopeless insanity is the inevitable consequence of persisting in its use, even for a relatively short period of time." It is at least worth the physician's while to know that there is no such thing as pure Cognac now.—*Scientific American*.

—It is astonishing what a softening and relieving effect on the ills of life is produced by a genial and hopeful spirit. The determination to look only on the bright side of things, to make the most and best of every circumstance, to get on pleasantly and sweetly, to extract honey from the world and help others to do so, is of itself almost enough to transform the hardest lot into a lovely one. The spirit of contentment with the things that cannot be bettered is better than a fortune without it. The load is heavy because there is so little strength to bear it; by developing heart, and mind, and soul, the burden that crushed becomes a plaything. A disposition to see good in everybody and everything, to look behind trials to their moral uses, to extract the best elements from every experience, to soften every hardship by a faith so fervent and glowing as to liquefy it, alters the whole aspect of the world. To one who is well shod, the earth is carpeted with leather or wool. It is of unspeakable importance to us how we are fitted for the struggle of life, the temper in which we take things, the use we put our trials to, the light we throw from our own minds over our lot. Religion does not pick the stones out of the path; it covers them with a carpet of grass, or covers the feet with moccasins so that their sharp edges cannot wound, and we can walk erect with buoyant step, without minding vexations which otherwise would be aggravating if not overwhelming. The spirit that hopes always, that believes there is a brighter and more glorious future, that finds joy bubbling up everywhere and breathing through everything, that laughs even in its tears and turns its sorrow into singing, conquers the world and finds Heaven even here.—*Christian at Work*.

SEEK TO SAVE SOULS.—During a recent voyage, sailing in a heavy sea near a reef of rocks, a minister on board the vessel, in a conversation between the man at the helm and the sailors, inquired whether they should be able to clear the rocks without making another tack. When the captain gave orders that they should put off, to avoid all risk, the minister observed, "I am rejoiced to think that we have so careful a commander." The captain replied, "It is necessary that I should be careful, because I have souls on board. I think of my responsibility; and should anything happen through carelessness, I should have a great deal to answer for. I wish never to forget, sir, that souls are very valuable." The minister, turning to some of his congregation who were upon the deck with him, observed, "The captain has preached me a powerful sermon. I hope I shall never forget, when I am addressing my fellow-creatures on the concerns of eternity that I have souls on board!"

—We need as much the cross to bear
As air to breathe, or light to see;
It draws us to Thy side in prayer,
And binds us to our strength in Thee!
All earthly ills are sanctified
Through Him who on the cross hath died.

—A little lad in a large gathering heard an infidel speaker boast of his freedom from all fears with regard to the future. "Yes," he remarked, "though a leader among those who espouse infidel doctrines, I can proudly exclaim, I fear no evil." At this point a clear child's voice cried out, "But, sir, you have never been in the valley of death." The effect was electrical. The boaster was silenced by the hisses of the audience, and the little defender of the faith cheered and honored.

News of the Week.

SUNDAY, DEC. 3.—To-day the new Sunday law in New York went into effect, and the papers report a very quiet day. Indeed, the people were astonished at the strictness with which it was enforced. In the city of New York the street vendors of all articles, including newspapers, were promptly arrested, and in Brooklyn the drug stores were closed. Barber shops were shut, and street cars were not running.

—The Spanish Premier Sagasta has declared that if he is continued in power he shall aim to secure religious liberty, freedom of the press, and civil marriages, these reforms to be introduced as rapidly as consistent.

—Before the court-martial to-day, Arabi Pasha pleaded guilty to the charge of rebellion, and was sentenced to death. The Khedive commuted the decree of the court to exile for life.

MONDAY, DEC. 4.—Congress convened to-day, and listened to the reading of the President's message. It is a practical business document, and formulates the public opinion as expressed in the recent elections instead of attempting to guide it on any points which it has not yet expressed. The report of the Secretary of the Treasury was also presented, from which it appears that the receipts during the year have been \$403,525,950.28, and the expenditures for the same time, \$257,981,439.57, while \$166,281,505.55 has been applied on the public debt. Secretary Folger recommends the reduction of the internal-revenue tax, as the surplus fund is more than can be advantageously used in the payment of the public debt, and may tempt the country to extravagant outlay.

—The embezzlements and robberies, private and official, in Russia during the year, will reach 26,000,000 rubles.

—S. Wright Gilbert, cashier of the Buffalo Division of the Lake Shore Railroad, has absconded, leaving a deficit of \$40,000, which further investigations may greatly increase.

TUESDAY, DEC. 5.—The Congressional Committee of Ways and Means have reported in favor of the bill removing internal revenue taxes from tobacco, cigars, snuff, cigarettes, etc., the bill to go into effect July 1, 1883.

—Seventy weavers in the Clifton, N. J., silk mills have quitted work because the proprietors posted notices demanding remuneration for spoiled work.

—Large deposits of iron and lead have been discovered in Jackson Co., Wis., and a company has been formed, with \$6,000,000 capital, for the purpose of mining and milling the ore.

—The Russian Emperor has assumed the title of Lord of Turkestan.

—Touching the possible claim by the United States Government against France for the murder of two American citizens in Madagascar, a Paris journal speaks insultingly of the American navy, which it says has been reduced by peculations. The statement is put forward that the French war ships could easily destroy every American port.

WEDNESDAY, DEC. 6.—The damage by the floods in the Rhenish provinces will amount to many millions of marks. Near Mayence 60 houses have been demolished. The Rhine, Mosel, Main, and Neckar, are again rising.

—The British ship Fiona has been lost at sea with all on board.

—By the foundering of a coal carrier off Berwick-on-Tweed, Eng., 10 persons found a watery grave.

—A boiler explosion on the propeller Morning Star, plying between New Orleans and Magnolia Plantation, resulted in the death of eleven persons, and six others were scalded, probably fatally.

—The number of agrarian outrages in Ireland during the month of November is reported as 89.

—In the French Chamber of Deputies, the Minister of Finance declared that the government felt it was time to stop the incessant increase of expenditures, unless it was intended to jeopardize financial equilibrium.

—A party of Kafirs, having sought refuge, with others, in caves, were slaughtered by a dynamite explosion, and fifty are reported killed.

THURSDAY, DEC. 7.—A party of 35 men who were attempting to recover some property stolen by the Indians,

were butchered by a band of Apaches near Cara Grande, Mexico. Five of the victims were Americans.

—The total loss by the burning of the Royal Alhambra Theater at London last night will reach \$750,000. Eight adjoining houses were destroyed.

—The Hungarian Government, surprised at the great tide of immigration to America from the mountain districts, has requested the Austrian authorities to stop all persons unprovided with passports.

—The snowstorm of Wednesday night and Thursday in Great Britain has been the severest known for years. Telegraphic and rail communication is greatly retarded, and in some sections is entirely suspended. Numerous shipwrecks occurred on the coast, and the loss to all descriptions of property is very great.

—The French Government has asked the Chambers for an appropriation of 1,000,000 francs to relieve sufferers by the floods. The Seine continues to rise.

FRIDAY, DEC. 8.—The island of Ceylon has been chosen as the future residence of Arabi Pasha and the other Egyptian exiles.

—The London Times predicts changes in the British Ministry whereby Lord Derby and Under Foreign Secretary Dilke will become members of the cabinet, and Childers be made Chancellor of the Exchequer. It intimates that Gladstone may retire before the next Parliamentary session is ended, such an event rendering the elevation of Hartington to the Premiership quite probable.

—Gambetta's journal at Paris maintains that if England continues to pursue its present policy in regard to Egyptian affairs, France will undertake to protect her interests in whatever manner she may deem best.

—The captain and ten of the crew of the bark Argonaut were drowned by the vessel being wrecked on Terschelling Island off the province of Friesland, in the Netherlands.

—The most disastrous fire which has visited London for many years broke out last night. The loss is estimated at \$15,000,000; 800 persons are thrown out of employment.

MISCELLANEOUS.

—The public debt was reduced during November \$5,534,142.

—The United States has built \$300,000,000 worth of railroads this year.

—The annual Lord Mayor's show and banquet in London costs from \$8,000 to \$20,000.

—It is represented that the Sultan of Turkey hardly dares show himself outside the harem, and that recently an attempt was made on his life.

—Recently 22 ostriches which had been sojourning in Central Park, New York, were transported to California as the nucleus of an ostrich farm.

—Chicago is one of the strongholds of Catholicism in America. That church claims by baptism 312,000 members there, more than one-half the entire population.

—Forty-six students of the University of St. Petersburg have been expelled for participating in recent disturbances, and 23 more have been placed on probation.

—Canada is about to enter a claim of \$1,000,000 against the United States for charging twenty per cent on imported hay, when the proper duty was only ten per cent.

—Work on the Hudson River Tunnel, which was to connect New York and Jersey City, has been practically stopped, owing to lack of funds to carry on the undertaking.

—During the recent earthquakes in Panama there were four tidal waves, which damaged or destroyed six or seven seaboard villages and drowned about seventy people.

—It is asserted that in the three years ending with 1880 there were no fewer than 252 theaters destroyed by fire, or partly so, resulting in 4,370 deaths, and about 3,400 injuries.

—The culture of the grape for wine-making is increasing in Southern Palestine. Large plots of waste ground near Bethlehem have been laid out in vineyards, oliveyards, and fig-gardens.

—Four million five hundred thousand acres of land have been sold in Texas to an English company who will sell it in tracts to European immigrants wishing to settle upon it. The Texans are beginning to have an unreasonable fear of the tyranny of English landlordism.

—The Paris Bourse estimates the total stock of gold in the world in use as coin or as banking reserves in one shape or other, at about £580,000,000, of which total England has £126,000,000, France £136,000,000, Germany £80,000,000, and the United States £92,000,000. Other nations come in for shares, varying from £800,000 in the case of Holland to £30,400,000 in Spain's.

—In Sweden the waifs and street Arabs and neglected children are rescued by the government as its own, on the ground that the parents have lost their rights by their neglect. These are educated at government expense. When an intelligent American asked in wonder how the government of Sweden could afford to educate so many, he was quickly told that the government could far less afford not to educate them. The form of our government, with suffrage almost universal, must not permit ignorance and crime to exist, or they will, like blind Samson, pull down the pillars whereon our institutions rest.

—Lieutenant Danenhauer, of the Arctic steamer Jeannette, sensibly denies that the results of Arctic expeditions do not repay their cost in time, money, and life. He says: "Their astronomical observations are not accu-

rate, because accurate observations cannot be taken aboard a ship that is constantly in motion. They have solved no scientific problems. They have opened no new routes for commerce. They have given access to no hitherto unknown nations. Says the lieutenant, 'If I were in authority, the last place in the world in which I would invest money and human life would be beyond the Arctic Circle.'"

—An admirable movement has been inaugurated in Boston, of a kind which might easily be imitated all over the country. A "Citizen's Law and Order League" has been organized for the purpose, not of inventing some new patent device for putting an end to intemperance, but of executing the laws already on the statute book. Sixty liquor dealers have already been prosecuted, though the league is hardly six months old, and forty have been convicted. To expend time and labor in making new laws while we have not power of public sentiment enough to execute the old ones, is something like building a new fire engine when there are neither men, horses, nor steam to pull any engine to the fire or work it when it gets there. The liquor legislation of this State is far from perfect; but there are very few towns where the liquor traffic would not be diminished one-half by executing the laws which already exist; and practical endeavor to execute them would demonstrate the respects in which they need amendment. But it is easy to vote for a new law; and it involves self-denial and some personal hazard to join with others in practical efforts to enforce the existing laws against a criminal who is our next door neighbor.—*Christian Union.*

Obituary Notices.

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

PARMENTER.—Died in Wyman, Mich., Nov. 17, 1882, Frank B., son of Peter and Ann M. Parmenter, aged one year, six months, and fifteen days. The funeral was attended by Bro. O. Soule. M. S. R.

RICE.—Died of disease of the heart, at Green Ridge, Mo., Dec. 1, 1882, our infant daughter, Louisa Faynella. In the absence of a minister of our own faith, we quietly laid our loved one away to rest until the Lifegiver comes. T. B. AND ELIZABETH RICE.

PARISH.—Died of general debility, in Pittsford, Mich., Nov. 1, 1882, Lizzie Parish, aged thirty-six years and twenty days. She was born in Southampton, England, and when quite young came to this country, where her parents soon died, leaving her without home or friends. With her husband, she embraced the truth under the labors of Eld. J. O. Corliss in Clare county. She died in bright hope of the resurrection morning. She leaves a husband and five children to mourn their loss. A large congregation gathered in the Methodist church, offering their sympathies to the bereaved family. Discourse by the writer, from Heb. 9:27. C. J. LAMSON.

MAY.—Fell asleep in Jesus at the home of her son-in-law, Dr. Fitzgerald, in Dunbar, Neb., sister May, aged seventy-seven years, three months, and twenty-one days. Sister May's life for many years was that of an exemplary Christian. About two years ago, with her daughter, sister F., she embraced the Adventist's faith, hearing the message from Bro. Shultz. She often expressed gratitude that she lived to hear of the soon coming of the Saviour and the restoration of the Sabbath. Her sickness was brief; but those who watched her clasp her hands in silence as long as consciousness lasted, could but feel that her strength was in the arm of the Lord. Words of comfort by the writer, from Rev. 14:13. A. J. CUDNEY.

MALLERNEE.—Died at Cerro Gordo, Piatt Co., Ill., our dear brother, Benj. Mallernee, aged fifty years. His disease was pronounced hardening of the stomach. He leaves a wife and ten children to mourn his loss. Bro. Mallernee embraced the truth about eight years ago, under the labors of Eld. G. W. Colcord. He left the Masonic society, and, although solicited to return with promises of assistance during his sickness, he stood firm. During his long affliction of two years, he manifested the firmness, faith, and patience of a Christian. He calmly fell asleep, trusting in Jesus. The Dunkards kindly offered us the use of their church, in which a large congregation listened to words of comfort by the writer from Rev. 14:13. C. H. BLISS.

HUNTER.—Fell asleep, after an illness of less than one week, in Nevada, Mo., Nov. 24, 1882, of scarlet fever, Katie May, youngest daughter of Eld. D. C. and Katie Hunter, aged thirteen years, six months, and eight days. Katie was of an amiable disposition, and greatly loved, especially by her Sabbath and day school class. Her kind words and cheerful voice will be greatly missed in the family circle, where she was a great pet. She was a Seventh-day Adventist in faith, and expressed a desire to live a Christian. She was learning a lengthy piece of poetry from the *Signs*, Vol. 8, No. 42, to recite in school, where she had just been promoted. Her mourning friends sorrow not as those who have no hope. We trust she sleeps in Jesus, and will awake to immortal life when the Lifegiver comes. Funeral services by the writer. J. G. WOOD.

STANDARD BOOKS

Issued by the S. D. A. Publishing Association, and for Sale at this Office.

History of the Sabbath and First Day of the Week for the period of 6,000 years. By Eld. J. N. Andrews. 528 pp. \$1.25

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CHICAGO & GRAND TRUNK R.V.

Time Table, in Effect October 29, 1882.

WESTWARD.				EASTWARD.			
Pacific Express.	Day Express.	Chicago Passenger.	STATIONS.	Mail.	Atlantic Express.	Night Express.	
7:55 pm	7:50 am	6:10 am	De. Port Huron. Ar.	10:20 pm	5:50 am	10:25 am	
9:22	9:10	7:42	.....Lapeer.....	8:52	4:18	9:10	
10:05	9:55	8:30	.....Flint.....	8:10	3:40	8:25	
10:35	10:27	9:03	.....Durand.....	7:25	2:58	7:50	
11:36	11:30	10:10	.....Lansing.....	5:53	1:40	6:12	
1:10 am	12:06 pm	10:45	.....Charlotte.....	5:05	12:47 pm	5:22	
1:15	1:00	11:40	a Battle Creek d	4:05	11:40	4:20	
1:20	1:20	12:00	d Battle Creek a	4:00	11:35	4:15	
2:06	2:07	12:48 pm	.....Vicksburg.....	3:10	10:50	3:20	
2:17	2:19	1:00	.....Schoolcraft.....	2:14	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	.....	4:15	.....Huskells.....	11:47	.....	11:39	
6:40	5:25	4:57	.....Valparaiso.....	11:30	7:45	11:20	
8:00	7:45	6:50	Ar. Chicago. De.	8:50	5:15	9:00	

*Stop 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.			
Dep.	Ar.	Dep.	Ar.	Dep.	Ar.	Dep.	Ar.
A. M.	A. M.	P. M.	P. M.	A. M.	A. M.	P. M.	P. M.
8:00	3:35	11:40	6:30	7:00	9:35	4:00	8:00
6:00	12:40	9:28	4:05	10:20	12:15	7:02	11:05
3:20	11:03	8:13	2:15	12:19	1:55	8:32	12:47
2:30	10:25	7:37	1:38	1:13	2:38	9:18	1:35
11:33	7:38	5:30	11:13	4:23	5:18	12:12	5:03
9:10	5:13	3:50	9:00	6:50	7:40	2:50	7:30
P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.

Grand Rapids and Detroit Express leaves Kalamazoo at 8:50 A. M., Battle Creek 7:38, arrive Detroit 11:50 A. M. Returning, leaves Detroit at 4:05 P. M., Battle Creek 8:40, arrive Kalamazoo 9:35 P. M. All trains run by Chicago time.
Day Express and Mail, east and west, daily except Sunday. Pacific and Chicago Expresses west, and Atlantic and N. Y. Expresses east, daily. Night and Evening Expresses daily except Sunday.
O. W. BUGGLES, Gen. Pass. Agent.

The Review and Herald.

Battle Creek, Mich., December 12, 1882.

NO PAPER NEXT WEEK.

WERE we to observe our usual custom of omitting an issue of the REVIEW during the holidays, so as to commence the new volume with the year, it would keep from our readers the reports of the annual meetings until the issue of Jan. 2, 1883. We have therefore decided to issue no paper next week, and publish the last number of the volume the following week, so as to give the readers the reports of the meetings in which all our people have a deep interest. The date of the next paper will therefore be Dec. 26, 1882.

Rev. H. W. Beecher has at last read or preached himself out of the orthodox faith, by the adoption of the "new theology," a term which he is pleased to apply to a doctrine having evolution for its chief corner-stone. As this is a denial of "original sin," and consequently of a perfect creation, he must be led to believe that the Creator's approval of his work as "very good" is only to be taken in a comparative sense. It now remains to be seen whether the orthodox world will continue to fellowship Mr. Beecher as of sound faith, or will become converts to the "new theology."

W. C. G.

THE NEW ENGLAND CONFERENCE.

It was my privilege to spend two weeks at South Lancaster, Mass., at the time of the State Conference and the season of fasting and prayer. We had a profitable meeting, and I trust the cause of God was advanced by it. I was present when the fall school term closed, and we had a pleasant and interesting season. Upwards of fifty have been in attendance, and the prospect is that as many as seventy-five will attend next term. There seemed to be the best of feeling among teachers and pupils, and the fostering hand of God had evidently been in the school thus far. Quite a sum had been earned by the scholars toward paying their way. Some of them had paid more than half of their board and expenses. The school starts in the present term under many encouraging circumstances. Several persons of moral worth are locating for the present in South Lancaster, for the purpose of helping to bear the burdens of the school, and assisting those who are pressed under too many cares.

One of the principal features of interest in the Conference was the consideration of the school and its future. The brethren are moving cautiously before entering upon great expense, and are not intending to do anything about building till spring, or to make any great outlay till they can feel clear that the time has come to purchase and build. Judging from what we saw, we feel sure that the people in New England will take hold nobly in this undertaking when the right moment comes, and will manifest a spirit of sacrifice in behalf of the cause of education, the noblest of causes. Meanwhile, they are ready to provide for all who shall come during the winter, though, of course, there is a lack of accommodations which must be remedied in the future.

Our religious meetings during the special season were good. The preaching was practical and earnest, and many hearts were deeply affected. Many good confessions were made, and determinations expressed to be more hearty and earnest in the cause of God. A deep and settled feeling seemed to prevail to enter anew into the work of God. There was little of that excitement which is sometimes seen, but a calm and settled purpose to devote the life to God. These sentiments were expressed with tears and deep feeling. We think the prospect in New England for an advance in the work is good. It can be followed up by labor the coming winter in different parts of the Conference.

May God bless the New England Conference.
Geo. I. BUTLER.

THE FAST AT BATTLE CREEK.

THE three days of fasting and prayer appointed by the General Conference Committee, were very profitable days to the church at Battle Creek. A special testimony to this church was received Nov. 29, and read the evening of the 30th, before a full attendance of the church. This testimony bore solemn reproof to the church for not giving due heed to the important testimony sent them a few weeks ago, and to individuals who should have been foremost in retraction for neglecting to act, and in some cases taking a course to weaken the effect of the testimony upon those it was designed to help.

Friday morning a stirring discourse was given by Eld. I. D. Van Horn, and in the afternoon a social meeting was held, in which several full and heartfelt confessions were made. Meetings of the same nature were held Sabbath and Sunday, the good work deepening and widening, until near the close of the meeting Sunday, when the keynote of praise was struck, light came in, and many, feeling they had done all they could do, were enabled to praise God for freedom in him. Monday evening, Eld. Van Horn, whose labors in these meetings God greatly blessed, spoke a short time upon faith. An excellent social meeting followed, in which many testified to having found peace with God.

We feel that an excellent work has been accomplished, and yet that much remains to be done. Humiliation of soul and shame belong unto us. God in his infinite mercy will hear the cries of the penitent ones, and rays of light from Jesus will strengthen them. This is no time to question his word or to find fault with his chosen instrument. Satan is the author of doubts and the ruler of darkness. May God help his people here, until all shall fall upon the Rock and be broken; for some are yet standing afar off, and not all have trembled at his word. Let us pray that such may yet escape from the snare of the enemy, and come into the full light and liberty of the truth.

C. W. STONE.

TO MICHIGAN MINISTERS.

You will observe by the report on page 779 of this paper, that the State has been re-districted, and your several fields of labor assigned. Will the ministers in charge of the various divisions please take measures to immediately secure the statistical reports, especially as to membership, of all the churches and companies in their several districts? The secretary has made repeated and urgent appeals through the REVIEW for the addresses of the church clerks, but has been able to secure only about one-half of them. Please consider it one of your first duties to learn whether the church has a clerk, and to get from him the statistics of the church, which please forward as fast as secured to the secretary at Battle Creek. We greatly desire to commence the new year with a better understanding of our numerical strength in Michigan, and thus be enabled to work to better advantage in the promotion of the welfare of our beloved Conference. Will the church clerks also co-operate in this matter, to make it a success?

W. M. C. GAGE, Sec.

J. FARGO, Pres.

TO CANVASSERS IN NEBRASKA.

HAVING been appointed State agent for "Thoughts on Daniel and the Revelation," canvassers will please send orders through me, and make remittances to me by New York drafts. When possible, send in orders thirty days in advance. Keep me well advised of your success, at least weekly, so I may know how great a supply I should keep on hand.

Feeling assured that this is the Lord's work, I daily crave his blessing upon it, and you yourselves should not fail to ask him to bless and prosper your endeavors.

L. D. CHAMBERS.

Schuyler, Nebraska.

Appointments.

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

OUR next general quarterly meeting will be held at Rio, Ky., beginning Friday, Dec. 29, and will hold over Sabbath and Sunday. We make this change from the regular time of our

quarterly meeting, as it will better accommodate our brethren who are teaching.

S. OSBORN.

MEMPHIS, Mich., Sabbath and first-day, Dec. 16 and 17.

R. J. LAWRENCE.

I WISH to announce to the brethren of Southeastern Kansas that there will be a meeting of four days' duration held at the South Mound church, commencing Thursday evening, Jan. 4, 1883. Elds. Cook, Barton, and others, are expected. Come, brethren, and let us drink a deeper draught of the Spirit of God; let us wake up, and not be caught asleep the next year as we have been this. We want to see a good representation from the different churches, especially of those persons who did not attend the Moline and Cherokee meetings. Bring bedding with you.

ROBT. ATKEN, Director.

JEFFERSON, Mich., providence permitting, Sabbath and first-day, Dec. 16, 17.

C. J. LAMSON.

If the Lord will, I will meet with the church in Ceresco, Mich., Sabbath, Dec. 16.

J. BYINGTON.

PROVIDENCE permitting, Bro. G. W. Page will meet with the church at Jamaica, Vt., Sabbath and first-day, Dec. 23, 24. I hope to be with the church at the same time. We hope all the brethren and sisters in this section will be present. We desire to spend one or two weeks, or more, with this people, and to hold meetings for the especial benefit of the church.

A. S. HUTCHINS.

GENERAL TRACT AND MISSIONARY MEETING FOR MICHIGAN.

A GENERAL meeting of the Michigan Tract and Missionary officers and workers will be held in Greenville, Mich., commencing Dec. 29, at 10 A. M., and continuing over the following Sunday. We want to see at this meeting a large gathering of brethren and sisters whose hearts long for the advancement of the missionary work. It is especially desirable that every district director and secretary be present. And if there are any who have earnestly desired to participate in this branch of the work, and have failed from lack of knowledge or experience to become effective workers, let them come to the meeting. Come, brethren, let us see if we cannot redeem somewhat of the past, and together lay plans for more efficient work than we have been doing. Elds. Butler and Haskell will be with us. All the ministers and licentiates in the State are invited to be present. Teams will be at the depot upon the arrival of trains on Thursday, the 28th, to meet those who may come to the meeting.

J. FARGO.

Publishers' Department.

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

THE first book written by sister White, entitled "Experience and Views," was small, but of exceeding great interest to all who early embraced the faith of the third angel's message. It was published in 1851, and has been out of print for a number of years. It has now been republished, and this fact will be learned with pleasure by all the friends of this cause. As the edition first printed was small, a great many ardent believers in this work have never been able to obtain a copy. All can now be supplied.

The volume entitled "Spiritual Gifts," or "The Great Controversy," has also been out of print for several years, and has just been reprinted. We know there are many who will be glad to obtain these early writings of sister White, being anxious to possess all that has come from her pen. They may be obtained at our publishing houses in Battle Creek, Mich., and Oakland, Cal. Price, Experience and Views and Great Controversy, in one volume, 75 cents.

A SABBATH-KEEPER in good standing, and who can give a good recommendation as a miller that understands grinding new process flour, etc., may find a situation by corresponding with W. M. Dall, Osawakee, Kan.

Will the secretaries of the different Sabbath-schools of Texas please send me a card, giving their address, that I may send them quarterly blanks? Please do not delay.

Dallas, Texas.

SUSIE C. KING.

WANTED.—Would like to employ a Sabbath-keeper who is a good hand with a team, for the coming winter, or perhaps for a year. For particulars, address John H. Benne t, Belvidere, Boone Co., Ill.

Books Sent by Freight.—C. A. Gibbs \$108.99, Rufus Low \$1.00, R. S. Rickett \$9.60, W. J. Webber \$13.13.

Books by Express.—T. F. Emmons \$9.90, G. Fayette Knapp 2.24, Isaac Dunlap 9.52, H. Wren 13.90, Mrs. Ruie Hill 27.40.

Cash on Account.—Morrill Rutter per Robert Bolles \$3.50, Morrill Rutter 5.00, C. Nelson 5.00, J. H. Bennett 1.00, Texas T. and M. Society per M. Kilgore 100.35, Texas T. and M. Society per J. G. Brady 63.50, Ind. T. and M. Society per S. H. Lane 1.00, O. A. Olsen per L. Johnson 30.00, O. A. Olsen per James M. Jensen 4.00, Dakota T. and M. Society per Mary Helleeson 50.00, O. A. Olsen per M. Helleeson 15.00, Vt. T. and M. Society per A. S. Hutchins 125.32, Wm. Dall 7.00.

Shares in S. D. A. P. Association.—David Sevey \$10.00, I. C. Snow 50.00, H. C. Sweet 10.00, Mrs. Vashti A. Edgar 10.00, Martha Fulerton 10.00, Carrie V. Prior 10.00.

Gen. Conf. Fund.—Delia Chamberlain \$2.00, Ill. Conf. tithe per J. J. Carlock 100.00, Vt. Conf. tithe per A. S. H. 12.50.

Mich. Conf. Fund.—Ala. ledon, E. H. Kynett \$3.10, Arcadia per L. A. Coomer 10.00.

Mich. T. & M. Society.—S. A. McPherson \$2.34.

For J. N. Andrews.—Mrs. Dora E. Henton \$5.00.

European Mission.—"Unknown" per Lizzie Hornby \$2.50.

English Mission.—Sr. Ketchum 35c.

Danish Mission.—A brother in the Elkhorn, Iowa, church 10.00.

Swedish Mission.—C. J. Gelotte (deceased) \$9.00, H. E. Hansen 10.00.