

Advent Review

AND SABBATH HERALD.

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

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WATCH AND WAIT.

Though the welcome day and hour
Of His re-appearing power
Mortal may not date aright,
Still resounds that word of might:
Coming soon, or coming late,
"For his coming watch and wait."

If our Lord (as once of old
To the prophet's gaze unrolled)
In the clouds of heaven descend,
While ten thousand saints attend,
Mid the thought of pomp so great,
"For his coming watch and wait."

Thus we watch the east at dawn,
While night's veil is scarce withdrawn,
Knowing well the king of light
Soon its sable fold will smite—
By one moment's magic skill
All the sky with glory fill.

When we catch the angel's word,
When the trumpet's note is heard,
When the dead in Christ shall rise,
When we meet them in the skies,
When we hear his "Enter thou,"
May we cease to watch—not now.

Let that word the key-note be
Of our service glad and free;
Pure and true, and like his own,
Be our life-hymn's answering tone;
Firmly, yet with hearts elate,
"For his coming watch and wait."

—The Watchword.

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."
Mal. 3:16.

THE JEWS SINCE A. D. 70.

BY MRS. M. E. STEWARD.

(Continued.)

THE IRON AGE OF JUDAISM.

THE "golden age of Judaism" continued longer in some countries than in others. It drew to a close first in the East, from pride, dissension, and the jealousy of the Persian monarch. In 847 A. D. after a bright day of two hundred years' prosperity, the Jews of the empire were obliged to separate themselves from the Moslems by a brand-mark, and their houses were defaced by figures of swine, etc. In the tenth century their schools were closed; many of the learned fled to Egypt or Spain, all were dispersed. Among them were two very eminent rabbins who fell into the hands of pirates. Arriving in Spain, they entered one day into a synagogue clad in the scanty clothing of slaves. One of them, R.

Moses, exhibited such wisdom in the discussions that the judge of the Jews in Cordova exclaimed, "I am no more judge; yon slave in sackcloth is my master and I his scholar." Moses was accordingly chosen in his room, and founded the great Academy of Cordova, while other schools were established in different cities, so that Spain became as noted for rabbinical knowledge as the East had ever been.

A long line of learned men stretched away down to the end of the twelfth century, when we come to its "brightest ornament," Maimonides. He went to Egypt in the latter part of his life, where he was highly esteemed as the physician of the Sultan Saladin. He studied the law of Moses aright, and wrote many books, but we have not space for particulars regarding him. Indeed, we must omit many pleasing incidents connected with the golden age which are related by historians.

The Jews in Palestine had become very few and poor at this time, though the Hebrews throughout the world have ever cherished the fondest attachment to the very air and soil and everything pertaining to the Holy Land.

In Europe, according to Mr. Milman, several things conspired to degrade the Jews. First, the feudal system,—whose petty kings tolerated them only as a source of revenue. Unwilling to wait the slow process of tribute, they resorted to massacre and plunder, and speedily came on the "iron age of Judaism." Alas, the "golden age" had been like the introduction of sunlight into midnight, making the succeeding darkness and gloom more intense. Second, chivalry, which hated and despised the Jew, and to which was united religious fanaticism. Third, the clergy, of whom the popes were usually more tolerant than their sovereigns. Fourth, the character of the Jews—"The despised will usually become despicable." The pursuit of gain alone is debasing, while the necessity of constant concealment of his wealth could but influence the Jewish character unfavorably. Hatred would naturally be felt toward those who always had a hand lifted against them, and who, time after time, swept with one stroke the earnings of years. Shakespeare pictures the times truly: the Christian would spit upon the Jew, while the Jew demanded the pound of flesh nearest the heart.

In 1095 A. D., a sudden impulse seized all classes, from the king to the peasant, who rose to recover the holy sepulcher from the hands of the infidel. Arms and money must be had, and the Jew was the only one who could supply them. He gathered an immense harvest, at a rate of interest varying from twenty to one hundred per cent. While an immense host of the lowest classes was traveling in Germany under Peter the Hermit, the murmur spread among them that they were leaving behind them worse unbelievers, in the murderers of the Lord, than those they were going to fight. The crusaders at once rushed furiously upon the Jews, killing every one they could find, and seizing their property. Their march everywhere was attended by the destruction of this unfortunate people.

In France it was generally believed that the Jews would decoy Christian children into their houses and put them to death. The whole country was in debt to them. They held mortgages upon almost all the estates and upon half of Paris, but King Phillip, in 1181 A. D., declared all

these mortgages confiscated, ordering all Jews to instantly leave the kingdom. Louis IX. annulled one-third of all debts due the Jews. People not only hated but feared them, believing they had much dark knowledge received from the Talmud, which they employed against Christians. An edict caused twenty-four carts full of these ponderous volumes to be burned in Paris, while they were forbidden to practice as physicians, and both sexes were required to wear a piece of blue cloth on the front and back of their garments. About this time the men must wear a pointed cap in Vienna.

In 1320 A. D., the peasants and shepherds of France, intoxicated with religious fanaticism, started on a march from the south to the north end of the kingdom. They committed horrible barbarities on the Jews everywhere; one hundred and twenty communities were destroyed in the south. The next year a frightful pestilence followed, which was ascribed to the Jews poisoning the fountains and rivers. The king confiscated their property, and they endured fearful cruelties.

In 1348 another terrible disease known as the black death desolated all Europe. As no remedy could be found, the multitudes accused the Jews everywhere of poisoning the waters and polluting the air with magical arts. In vain did the wretched Israelites point to their own deaths or present the evidence of eminent physicians as to their innocence. Kings and magistrates had no power to stay the fury of the excited people. In one place alone, Strasburg, two thousand perished in the flames. We gladly excuse ourselves for want of space from detailing particulars. Four times the Jews were driven from France,—at last for an indefinitely long time; yet they would gladly purchase a return of a few short years of affliction at the highest price. "Unhappy race," says Mr. Milman, "the earth perhaps afforded them no safer asylum!"

In Germany the story is repeated: "generally sordid, sometimes opulent, holding their wealth and their lives on the most precarious tenure." No public calamity, nothing atrocious occurred, but the Jews were made responsible for it. The tales were told and believed here also of fountains poisoned, the host insulted, and children crucified. Their historians say they were never accused of this crime except when their king was in want of money.

The Flagellants, who went through the country, "preceded by a crucifix and scourging their naked and bleeding backs as they went," for their sins and the sins of the world, thought they atoned for sins by murdering the Jews, and the devoted race suffered fearfully from these insane fanatics.

In 740 A. D. edicts appeared in England against the Jews. They afterward taught Hebrew in Oxford and London to Christians as well as Jews. In the twelfth century they were accused of crucifying youths in several places; the king filled his coffers. On the coronation of King Richard, these loyal subjects wished to offer their allegiance; they came with costly presents; but the entire people demanded the exclusion of such sorcerers, lest they should blast the prosperity of his reign. A few strangers ventured into the abbey, but they were detected, and dragged out half dead with fright and wounds. The populace arose and broke open the houses of the Jews, which they found to contain incalculable

wealth. In different countries, under a humble exterior, they were often fitted up inside with all the luxury and magnificence money could procure. These they plundered and set on fire, and this was the signal for plunder all through the kingdom. A new crime was in 1230 A. D. laid to their charge (it may be rightly) which was often repeated,—that of clipping the coin of the realm. It was a popular belief that the Jews were supplied with means in a wicked, if not a supernatural way, or they could not meet so many enormous demands. It was perpetual exactions enforced with cruelty, unintermitted oppressions, and persecution, till in 1290 A. D. all the Jews, amounting to about sixteen thousand, were expelled from the kingdom.

In Spain, during all this time, under the protection of her kings, Hebrew literature and poetry had flourished. The Jews here had not become extortionists; they were worthy and respected. But in the fourteenth century the clouds began to gather blackness. In defiance of civil authority, the people rose and plundered and killed the Jews throughout the realm. Baptism was the only escape, and two hundred thousand are said to have submitted to it; but while the new converts joined in the worship of the Catholics, even to partaking of the sacrament, in their secret chambers they still observed the law of Moses. In excuse for enforcing Christianity, the clergy had said that men might choose for themselves in the things of this life, but that eternal life they *must* have, whether they chose it or not.

At length the Inquisition was introduced to detect all dissemblers. Many thousands of the converted Jews suffered at its hands, some even of the nobility; for some of the "great lords" of Spain had Jewish blood and were Jews. "The convents of monks and nuns are full of them [the Jews],—Franciscan, Dominican, and Jesuits,—come to do penance for dissembling."—*Basnage's History of the Jews*. The Inquisition could not reach the unconverted Jews, but their turn came at last. By a decree signed March, 1492, every Jew must quit the realm in four months, never to return under penalty of confiscation of goods, and death. In vain they pleaded a revocation of the edict. Abarbanel, a noted rabbi of great learning, the boast of all the Jews, of unblemished reputation, says: "I wearied myself to frenzy in imploring compassion. Thrice on my knees I besought the king; . . . exact from us our gold and silver vessels, or abundant gifts, even all that every Jew possesses, if he may still abide in his country." Thomas de Torquemada, the Inquisitor-general, whom Protestants have called the "first-born of hell," advanced boldly into the royal presence, bearing a crucifix. "Behold," said he, "him whom Judas sold for thirty pieces of silver. Sell ye him now for a higher price, and render an account of your bargain before God." The sovereigns trembled before him. Their hearts were steeled to pity.

And yet every American can but love and honor the memory of the noble lady whose self-sacrifice gave us our grand and beautiful country. It was on the 30th of April of this very year (1492) that Columbus received from Queen Isabella letters patent for his voyage of discovery. We are happy to say with Dr. Jenks that this cruel edict is almost the only blot on the memory of Isabella, who is usually deemed one of the purest characters that ever filled a throne; this is wholly attributable to her erroneous religious views. Isabella was a most bigoted Catholic.

At the end of July a company on foot and unarmed, variously estimated at from three to eight hundred thousand, set out for Portugal and the different ports of Spain, "with a lofty spirit of self-devotion [we envy not that mind which can not appreciate its real greatness], determined to abandon all, rather than desert the religion of their fathers. . . . The Jews consider this calamity almost as dreadful as the taking and ruin of Jerusalem."—*Milman*. But where on earth can they find a refuge of peace? Only a few of this number survived. The heart grows sick and faint at the recital of their miseries. Some ship masters burned or wrecked their ships at sea, escaping themselves in their boats with the goods of the Jews. On board of one vessel the plague broke

out, induced from famine by starvation, and the Jews were all put ashore to perish horribly. Another party was cast on the coast of Africa, naked and suffering. Climbing the rocks by night to look for human dwellings, lions seized them, and then came howling down upon the rest of their number, who plunged into the sea till the wild beasts retreated. After five days of extreme suffering, they were rescued by a passing ship. But we will not detail these horrors.

What of the country that caused all this wretchedness? and will not all other oppressors of the Jews find in the end that "Jerusalem" (the Jews) is "a burdensome stone"? Zech. 12:3. Dr. Jenks says: "Speedily after the extirpation of the Jews, the vaunted royal descent in both Spain and Portugal became extinct, and in the former [has been] a succession of mad or idiotic sovereigns. Reverses in connected sequence have left the realm bankrupt without a navy and naked to her enemies, a reproach for every passer by."—*Milman's and Jenk's Histories of the Jews*.

(Concluded next week.)

TIRED OUT.

He does well who does his best;
Is he weary? let him rest.
Brothers! I have done my best,
I am weary, let me rest.
After toiling oft in vain,
Baffled, yet to struggle fain;
After toiling long, to gain
Little good with mickle pain,
Let me rest. But lay me low,
Where the hedgeside roses blow;
Where the little daisies grow,
Where the winds a-maying go;
Where the footpath rustics plod,
Where the breeze-bowed poplars nod;
Where the old woods worship God,
Where his pencil paints the sod;
Where the wedded throstle sings,
Where the young bird tries his wings;
Where the wailing plover swings,
Near the runlet's rushing springs!
Where, at times, the tempest's roar,
Shaking distant sea and shore,
Still will rave old Barnesdale o'er,
To be heard by me no more!
There, beneath the breezy west,
Tired and thankful, let me rest,
Like a child that sleepeth best
On its mother's gentle breast.

—Selected.

WONDERS OF A CENTURY—No. 19.

BY A. SMITH.

(Concluded.)

ADVENTISM.

AMONG the great religious movements of the present century none have greater prominence than that which heralds the near and personal advent of the Saviour. The limitations of prophecy forbade the zeal of the more sanguine among Christ's followers in apostolic times, who sought to mold the facts of revelation according to their ardent personal desires. (See 2 Thess. 2:1-12.)

In the tenth century the subject of the second advent was again revived, the agitation being based, no doubt, upon associations between the date—A. D. 1000—and the term "millennium."

In the time of the Reformation the subject of the millennium commanded some attention, but the belief that it was near was not adopted by the great body of the Reformers; Luther himself expressing it as his opinion that it would not transpire until about three hundred years later. In the time of the thirty-years' war (A. D. 1618-1648) the subject was considerably agitated; and, inspired by a desire for the rest and freedom it would afford from the distress of those troublous times, the great event was believed to be near.

In about 1741, Bengel, an eminent Biblical scholar and divine of Germany, among other important works, published one on the Revelation, in which he endeavored to show that the beginning of the millennium, synchronizing with the second advent, would transpire in 1836. This important work greatly revived the subject among Protestant Christians generally throughout the empire, and, no doubt, led to a more

careful and critical study of the terms of prophecy relative to the event; and as the phenomenon of the dark day occurred soon after, *impressing the people generally* with a conviction of the proximity of the Judgment, the world was coming prepared to receive the impress of great and closing work of the gospel, to which the seal of God should be set in proclaiming the second personal and visible advent of his Son from Heaven.

Between A. D. 1827 and 1844, William Miller in the United States, Edward Irving in England, and Dr. Joseph Wolfe, missionary at large, without special reference to each other, proclaimed in their respective fields of labor, the personal and visible second advent of the Saviour in the clouds of heaven as an event near at hand. The magnitude that the work assumed at that time appears in the fact, as stated, that in the United States about three hundred ministers united in giving the proclamation, and in England about seven hundred more, while Mr. Wolfe proclaimed the doctrine in Palestine, Egypt, on the shores of the Red Sea, in Mesopotamia, the Crimea, Persia, Georgia, throughout the Ottoman empire, in Greece, Arabia, Turkistan, Bokhara, Afghanistan, Cashmere, and many other places.

But the day on which the event should have occurred according to the belief of a great majority of the human race than, perhaps, ever been so united in reference to the subject before, passed in the rapid flight of time, with it the interest of the world in the subject altogether, except as an historical phenomenon. But a few still clung to the beloved theme, finding consolation in the Holy Scriptures, which revealed the cause of the mistake, and brought to view parallel cases of disappointment on the part of God's people, as evidently permitted for wise and good purposes.

As it is the object of this article not so much to prove the proximity of the second advent, to give a brief history of the rise and progress of this doctrine, and some of the causes that retarded its promotion, we leave to the reader the agreeable task of looking up from our sources the evidence that we trust is since desired.

Those who still clung to the Bible and the hope they had held so dear, and were to be sanctified through its precious truths, soon, with the help of God, found their way out of the labyrinth in which they had become lost, and henceforth understood the great movement they had just witnessed as ordered of God, and constituting the first of a series of *three messages* to be given to the world with special reference to the second advent. But by far the greater number, who had been moved by impulse and fear, relapsed into absolute indifference when the day passed and did not bring the event, while many who still cherished the hope, but were not sanctified in life to the extent of yielding opinions and practices to the unerring word, drifted into fanaticism, which is now manifested by the numerous phases that the subject has assumed in the various religious bodies calling themselves Adventists, and serving as counterfeits to the genuine work of God that *must exist* somewhere, if the Bible is true, or the theme of any importance.

The body of believers calling themselves "Seventh-day Adventists" began to form soon after the passing of the time in 1844, and first assumed permanent organization at a Conference held at Battle Creek in about the year 1855, a simple confession of faith consisting of but few words being subscribed to as a seal of membership. Eld. James White and wife were chiefly instrumental in placing the society on a basis, that, under God, is designed to secure permanence, and the final world-wide triumph of the third angel's message, which the work is claimed to represent.

Sister Preston, a Seventh-day Baptist, was the first to introduce the subject of the seventh-day Sabbath as of binding obligation to Adventists. Eld. Joseph Bates was also prominent in advocating the doctrine. Eld. White, in connection with his public labors in preaching from

*See Rev. 14:6-10; also Three Messages, published at this Office.

to place; began the publication of a small paper in the interest of the message, entitled, *The Present Truth*. A few numbers were issued, but in 1850 it gave place to another entitled, THE ADVENT REVIEW AND SABBATH HERALD, which has since been issued, at first irregularly, at different places, small in size, and very limited in circulation, but now, with great regularity, fair in dimensions, and world-wide in circulation.

The Seventh-day Adventist Publishing Association was first formed at Battle Creek, Mich., in 1861; and to this Association, the Review and other publishing interests were made over by those who had heretofore had them in charge. A suitable building was immediately erected and equipped; and as the work steadily increased, other buildings were erected from time to time, so that, at the present time, they possess an aggregate of 30,000 square feet of printing office in the State of Michigan.

The Association issues from this Office three periodicals in the English language, and one each in the Danish, Swedish, Holland, and German languages, with an aggregate monthly circulation of about 80,000 copies. It has also issued books on the prophecies and other Bible subjects aggregating 225,000,000 pages. In California, Switzerland, and Norway similar associations have been formed, issuing periodicals, and to a considerable extent, other publications also. From the office in Switzerland a French paper is issued, and from that in Norway a Danish paper. All these publications, by a wonderful and harmonious system of missionary effort, are widely circulated, giving practical demonstration of the faith of this people in the world-wide character of the mission that, by the providence of God, is committed to their care.

The first meeting-house erected by Seventh-day Adventists was built at Battle Creek in 1855; and was 18x24 feet. But the growth of the cause there soon made it necessary to replace it with a larger building, and this, in turn, by another, followed, in 1878, by a Tabernacle with a seating capacity of 3,200, at a cost of about \$26,000.

Being ardent believers in the subject of Christian temperance, they have erected and amply equipped a Medical and Surgical Sanitarium, in which diseases are successfully treated on natural principles, and publications on health and temperance issued to meet the growing wants of the cause. Though founded and managed by Seventh-day Adventists, it is not conducted on a denominational basis. The capital invested in the enterprise aggregates \$188,000.

In 1874 an association called the Seventh-day Adventist Educational Society was incorporated at Battle Creek. A large and convenient building was immediately erected, and a College organized, which was opened for students in 1875. Thorough and complete courses of study have been instituted and excellent discipline maintained. When, as believers in the near coming of Christ, they have been rallied for erecting such substantial structures, and giving so much attention to physical and mental improvement, they have responded by expressing the belief that they will take their natural and acquired intelligence with them when caught up to meet the Saviour, but will leave their money behind, as being no longer of any value.

The belief of Seventh-day Adventists in the growth and final magnitude of the work committed to their care, has been happily illustrated by the increasing fervor and effulgence of the sun, from the dawning of day till he reaches his meridian splendor. It is to witness the close of the present dispensation, and the opening of the eternal world.

—“I don't like that cat. It's got splinters in its feet!” was the excuse of a four-year-old for throwing the kitten away. What an excellent excuse that would be for throwing away bad habits. We may rest assured that everything which is wrong has “splinters in its feet,” and is not safe to handle.

TRUSTING IN GOD.

Phil. 4:6, 7.

MASTER, when the cares of life perplex me,
When its little trials vex me,
May I come to thee?
Far above me in thy home of glory,
Wilt thou listen to my story?
Dost thou care for me?

When I do or suffer thy good pleasure,
When I toil for earthly treasure,
I'm so sinful, frail,
May I dare to claim thy gracious power
To sustain me, hour by hour,
Lest I shrink and fail?

When temptations fierce and strong assail me,
When my brightest prospects fail me,
Who will be my stay?
Closer may I cling to thee, dear Master,
As the days of life fly faster;
Cast me not away.

Doubting heart, thou knowest well these questions
Come from Satan's sly suggestions;
Bid him now depart.
If thy way's obscure, be not dejected;
Let thy steps still be directed
By thy dear old chart.

Cease, then, all this anxious care, and ever
Seek thy God in prayer, whatever
Wants and cares are thine;
And in all thy supplications blending,
Let thanksgiving be ascending,
There seek aid divine.

Then the peace which thy dear Lord bestoweth,—
Peace of God which no man knoweth,
Understandeth not,—
Shall this heart and mind at once inherit,
Through Christ Jesus' perfect merit,
This shall be thy lot.

Blessed Jesus, make it my ambition
To comply with each condition;
This dear truth make known.
Always to thy cross let me be guided,
All my cares to thee confided,
And to thee alone.

—Sunday-School World.

FOOLISH TALKING.

BY JAMES SAWYER.

I HAVE been led to consider this subject from the prevalence of foolish talking among professors of religion. Our words are what will either justify or condemn us at the last day. “But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of Judgment.” Matt. 12:36. On this point many will be deceived. Though we may have professed the name of Christ, and gone through many religious formalities, yet we stand in danger of coming short and making shipwreck at last, if our words are vain and foolish.

The true Christian need not be despondent, and go with his head hanging down. He is the only one who has a right to be joyful, cheerful, hopeful, and peaceful; and he should be well qualified to encourage the hearts of all about him. The man who is given up to foolish talking, cannot do this. There is something wrong somewhere. Folly and jesting are the index of a heart that needs to be reformed. The Holy Spirit is grieved when we give way to idle words and corrupt communications. One apostle has said, “Be not deceived; evil communications corrupt good manners.” 1 Cor. 15:33. Some may jest and trifle, and suppose it to be all innocent; but it is one of the grand deceptions of the enemy to destroy our spirituality.

View this matter from the standpoint of reason. The one who is given to jesting and making foolish speeches, usually has the faculty of mirthfulness too largely developed. The action of this organ soon shows its perversion, and the lack of that control which the higher faculties should exert, is manifest. Jestings and chitchat are often at the expense of somebody else. In this way one often depreciates the character of another, expecting to elevate himself. By his malicious wit, he raises a laugh at the expense of his fellow, and the laughter of his auditors encourages him to make still more extravagant expressions. But what has he gained? Veneration, the highest faculty of his being, is allowed to lie more and more dormant, if he continues in such a course. Conscientiousness is blunted,

and the judgment becomes unbalanced. Often such an one thinks that he has raised himself in the estimation of others, because some laugh at his eccentric phrases. This is a species of idolatry. He expects his associates to give an ear to his witty sayings; he gets praise for them; in his imagination he really makes of himself a little idol, which is but little better than the wooden image the heathen forms for his worship. Every one who understands the make-up of the brain, knows that I am telling the truth. The mind is so constituted that such a result must follow.

The Bible is full of admonitions against this perversion of the power of speech. Speaking of certain sinful practices, Paul says, “Let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient.” Eph. 5:3, 4. Mr. Webster says that convenient sometimes has the signification of beneficial; and we certainly know that such conversation as the apostle here mentions is not conducive to spirituality. It never benefits us to joke and jest. We always regret it afterward, in hours of reflection.

Sometimes lecturers and preachers give very good discourses, and in a short time all the force of the truth they uttered is lost through some trifling conversation; and sometimes they exhibit this vanity before the discourse is ended.

Foolish talking is an abomination in our land. It is often the mother of slander, and vice of the lowest order. Every one who names the name of Christ ought to reprove it in every reasonable and proper manner. And why? Because we are liable to be deceived so easily by indulging in idle words. They are the little foxes, which are the worst in destroying the vines. We listen to the sallies of wit for a while, and soon blasphemous words are not so repugnant to us. After a time we give way to a smile at horrid utterances, and then how the enemy rejoices.

The apostle James has particularly warned us against this sin, which will prevail just before the coming of our dear Saviour. He names it as one of the most dangerous. After mentioning some of the grievous sins which will creep into the church, such as pride, slandering, quarreling, fornication, and covetousness, he adds, as the climax, swearing. He does not tell us why swearing is worse than the other sins, but his language certainly intimates that it is.

Many think that chitchat, jesting, and foolish talk are not wicked. The apostle speaks thus: “But above all things, my brethren, swear not, . . . lest ye fall into condemnation.” What! the apostle's brethren admonished not to swear? He certainly would not have given them a warning, had there been no danger; and let us remember, too, that this applies just before the coming of our Lord. We may not hear Christians openly using the name of God in vain, but we hear those who profess to be Christians indulging in foolish talking, which seems to be about as bad in the sight of God, and even more dangerous to the individual; and we think this is what James refers to.

In his sermon on the mount, the Saviour took up this subject, and classed unnecessary and idle words with swearing. Hear him: “But I say unto you, Swear not at all; neither by Heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King.” “But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.” Matt. 5:34, 35, 37. This would place foolish talking and jesting in the category of swearing. Our vain and idle words are against us, and show that we are not wholly converted. God would be pleased to have us always use pure and holy language, while endeavoring to perfect a character that will be without fault before the throne. We shall then become transformed. To this end are we admonished in many places in the Scriptures.

—The further removed we are from certainty and a faith resting on sight, the more deeply we enter into the faith of God stripped of other support.

"IN THE FOURTH WATCH OF THE NIGHT,"

Matt. 14:22, 23.

Lo, in the moonless night,
In the rough wind's despite,
They ply the oar.
Keen gusts smite in their teeth;
The hoarse waves chafe beneath
With muffled roar.

Numb fingers, failing force,
Scarce serve to hold the course
Hard-won half way,
When o'er the tossing tide,
Pallid and heavy-eyed,
Scowls the dim day.

And now in the wan light,
Walking the waters white,
A shape draws near.
Each soul, in troubled wise,
Staring with starting eyes,
Cries out for fear.

Each grasps his neighbor tight,
In helpless, huddled fright
Shaken and swayed.
And lo! the Master nigh
Speaks softly, "It is I;
Be not afraid."

E'en so to us that strain
Over life's moaning main
Thou drawest near,
And, knowing not thy guise,
We gaze with troubled eyes,
And cry for fear.

A strange voice whispers low,
"This joy must thou forego,
Thy first and best."
A shrouded phantom stands
Crossing the best-loved hands
For church-yard rest.

Then soft as is the fall
Of that white gleaming pall
By snow-flakes made,
Stillling each startled cry,
Thou speakest, "It is I;
Be not afraid."

—Good Words.

THE THEOLOGY OF HYMNOLOGY.

BY N. J. BOWERS.

THAT many of our hymns and devotional songs are excellent, cannot be doubted. They are good, as regards poetical merit and devotional fervor, but some are sadly marred by the manifest errors in sentiment which they set forth. This is to be regretted, as one of the best ways to propagate and keep alive error is to embody it in popular songs. The people get attached to the songs, and the errors in sentiment they contain will be cherished as a matter of course. We are admonished to "sing with the spirit and with the understanding also." We are to make what we sing our own thought and feeling. How are we to do this when that which is sung, though good in other respects, is false in expression and untrue in itself? It cannot be done, and so before we can sing many of our good hymns, there will have to be more or less change. One can no more sing an error than he can preach it or believe it. Let us be careful *what* we sing as well as *how* we sing.

Some hymns not only teach false sentiment, but are contradictory in their statements, and even teach truths their authors did not intend. We have an illustration of all these particulars in one of Charles Wesley's popular church productions. It is found in one of the editions of the Methodist collection of hymns, page 641. I will copy the greater part of it.

"And am I born to die?
To lay this body down?
And must my trembling spirit fly
Into a world unknown?—
A land of deepest shade,
Unpierced by human thought,
The dreary regions of the dead,
Where all things are forgot."

With a slight amendment in the third line the above would pass for good "soul-sleeper" doctrine. It agrees well with the Bible teaching of the sleep of the dead. Good Charles Wesley hardly escaped teaching soul-sleeping in this effusion; yet we are told the Wesleys were orthodox, we and think they were in many things. Do our Methodist brethren indorse the sentiment put forth in the stanza? Does the spirit, when freed

from its clay, instead of returning to God who gave it, fly into

"A land of deepest shade,
Unpierced by human thought,
The dreary regions of the dead,
Where all things are forgot,"

or is here where God, who dwelleth in the light unapproachable, is?

"Soon as from earth I go,
What will become of me?
Eternal happiness or woe
Must then my portion be.
Waked by the trumpet's sound,
I from my grave shall rise,
And see the Judge with glory crowned
And see the flaming skies."

At the beginning of this stanza the question is asked,

"Soon as from earth I go,
What will become of me?"

The answer is,

"Eternal happiness or woe
Must then my portion be."

This hardly agrees with the last four lines of the preceding stanza. Is the famous "world of spirits" indeed

"A land of deepest shade,
Unpierced by human thought,
The dreary regions of the dead,
Where all things are forgot?"

How, then, is it possible to experience "happiness or woe" in such a place and in such a condition?

And again, if such was to be his condition, why was it necessary to arise from the grave at all?

He continues:—

"How shall I leave my tomb?
With triumph or regret?
A fearful or a joyful doom,
A curse or blessing meet?
Will angel bands convey
Their brother to the bar?
Or devils drag my soul away
To meet its sentence there?"

He speaks in this stanza as though all were undecided, as though all in the resurrection would know, and not till then, what their "eternal portion" would be; that *then* the soul would be conveyed to the bar of God to receive its sentence; yet it had already been in bliss or woe, and that, too, without a sentence. Here is *award* without *acquittal*, and *penalty* without a *sentence*.

The truth is, popular theology in hymns and sermons and current religious literature, needs a complete overhauling, that its errors be expunged, and that it assume consistency with the Bible, with common sense, and with itself.

QUEEN MARY AND JOHN KNOX.

SOON after John Knox began to preach Protestant sermons against the State Religion of Popery, Mary, Queen of Scots, who was a devoted Roman Catholic, sent a message to Knox, commanding his attendance at the palace. This interview has gathered round it great historic grandeur, mainly from the sentiments avowed by Knox before his sovereign, which made it one of the turning points in the history of the man and of the country, and partly also from the charge which the flatterers of despotic princes have founded upon it, that Knox was on that occasion lacking in courtesy to Mary as a woman, and in loyalty to her as his sovereign; as if it were a crime to defend, in words of truth and soberness, the religion and liberties of a country in the presence of one bent on ruining both.

The Queen opened the conference, at which only her brother, Lord James Stuart, and two ladies in waiting, were present, with a reference to the Reformer's book on the "Regiment of Women," and the "necromancy" by which he accomplished his ends; but departing from the grave charge of magic, she came to what was uppermost in her mind, and what was the head and front of Knox's offending.

"You have taught the people," remarked the Queen, "to receive another religion than that which the princes allow; but God commands subjects to obey their prince;" *ergo*, "you have taught the people to disobey both God and the

prince." Mary doubtless thought this syllogism unanswerable, till Knox, with a little plainness, brushed it away completely.

"Madam," replied the Reformer, "as religion received neither its origin nor its authority from princes, but from the eternal God, so are not subjects bound to frame their religion according to the taste of their princes. For it is that princes, of all others, are the most ignorant of God's true religion. If all the seed Abraham had been of the religion of Pharaoh, whose subjects they long were, I pray you, madam, what religion would there have been in the world? And if all in the days of the apostles had been of the religion of the Roman emperors, I pray you, madam, what religion would there have been now upon the earth? . . . So, madam, you may perceive that subjects not bound to the religion of their princes, though they are commanded to give them reverence."

"Yes," replied the Queen, "but none of them raised the sword against their princes."

"Yet, madam," rejoined Knox, "they resist for they who obey not the commandment given them, do in some sort resist."

"But," argued the Queen, "they resisted with the sword."

"God, madam," answered the Reformer, "not given them the power and the means."

"Think ye," said the Queen, "that subjects having the power may resist their princes?"

"If princes exceed their bounds, madam, do that which they ought not, they may, do less, be resisted even by power. For neither is greater honor nor greater obedience to be given to kings and princes than God has commanded to be given to father and mother. But, madam, father may be struck with *frenzy*, in which he would slay his own children. Now, madam, the children arise, join together, apprehend him, take the sword from him, bind his hands, keep him in prison till the *frenzy* be over. Think ye, madam, that the children do wrong? Even so it is, madam, with princes who would murder the children of God who are subject unto them. Their blind zeal is not a mad *frenzy*, and, therefore, to take the sword from them, to bind their hands, and cast them into prison till they be brought to a sober mind, is no disobedience against princes, but a just obedience, because it agreeth with the will of God."

Notwithstanding the manifest displeasure of the Queen, the courageous John Knox continued his protest against royal interference with the Divine prerogatives of Christ's religion, until the principles of a Scriptural Protestantism had taken firm and abiding root in the land.—*Selected.*

—A preacher's power does not lie in his brain so much as in his heart. Let one preacher be distinguished for the greatness of his intellect, and another for the largeness of his heart, and it will be found that the latter is the more successful soul-winner. The philosophy of this is apparent. The heart is chiefly concerned with the question of religion. It is the heart that is estranged from God, which is the chief cause of hostility to the gospel, and which it is the duty of preaching to win. Love alone can chase away hostility. A Brahmin once gave remarkable expression to this truth when he said of a missionary who was singularly affectionate, "I am afraid to see much of that man. There is something so winning about him that if I were to be much with him I am sure I should become a Christian." What, then, should preachers neglect intellectual culture? By no means. A grand intellect commands respect. Let it be on fire by divine love, and it wins men to God. What preachers need, therefore, is, not less intellectual culture, but more love—more love for God and man.—*Zion's Herald.*

—Professions and phrases will do you little good; it is a change of life and thorough curbing of passions which constitutes true piety.

Special Mention.

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

SIGNS OF THE TIMES.

It is the province of the journalist to note the tendency of passing events, and lift the voice of warning when that tendency is evidently downward. It is the province of him who believes that the end of all things is approaching, and that the present state of society is very accurately described in prophecies relating to the last days, to stand upon his watch-tower, and not to wave the danger-signal, but note the signs which indicate the rapid approach of the great day of wrath. Hence we give a few items from among the many that might be offered. The first is from the *Christian Advocate* of July 27: "Are barbarism and civilization convertible terms? One might think so from the spectacle presented in New York on Monday, July 17. Madison Square Garden was crowded with seven thousand persons. Long before the evening all the boxes were sold and thousands of seats. Three long trains came from Philadelphia and five from Boston, one a special train. Among the crowd were editors, poets, orators of national fame, State senators, and high officials, gathered to see what was to all intents and purposes a prize fight! On Tuesday more type was devoted to it by some of the daily papers than to all their editorial matter. The amount of blood drawn, the location and number of blows delivered, and the effect of each, were detailed *ad nauseam*. Who can prove that that audience is one degree in moral or intellectual elevation above the crowds that attended the gladiatorial shows of ancient Rome, or the bull fights of Spain? It is an open question which is the higher exhibition—Kit Burns and his rat or the infamous and brutal Harry Hill and his Madison Square crowd of July 17. Yet editors and compilers of sacred poetry were present! Brutal instincts, like politics, make strange bed-fellows."

The *Christian Union* comments thus:—

"Those good optimists who think the millennium is rapidly approaching, would do well to reflect upon the recent prize fight in this city; for such it certainly was, although the contestants wore gloves. This enlightened and educated metropolis, full of colleges, schools, churches, museums, and all the appliances of civilization, actually furnished an audience of not less than twelve thousand persons, who paid from a shilling upward for the privilege of witnessing two men pound each other after the manner of beasts."

We next quote from the editorial columns of *Our Rest*. Speaking of Guiteau's sanity, and the hallucination or pretense that he was inspired to commit the terrible crime for which he suffered, the editor says:—

"There have been numerous instances within the period of a few years past, where others have declared that they have been impelled by some unseen influence to do acts which they had no apparent personal motive for doing. It has been even suggested by those who have given thought to the subject, that there is something in the air, or such a disturbance in the magnetic currents as actually to produce these strange effects upon certain organisms in condition to be affected. And this is urged also as a reason why there are so many suicides at the present time, and why so many diabolical murders are committed—murders of the most savage kind, and for the most trivial causes, or for no cause at all. "We are inclined to think that this is a correct solution of the terrible scenes of bloodshed and crime which are being enacted almost daily, and the probability is that they will become even more common than they are to-day."

The public conscience has apparently become so accustomed to terrible crimes, and the calamities that inflict no less terrible suffering on our fellow-mortals, that they are hardly a nine days' wonder. Yes; we believe there is something in the air, or a disturbance in the magnetic currents, and that a key to it is to be found in the wrath of Satan mentioned in Rev. 12:12. Through the aid of modern spiritualism, his power over the minds of men is constantly strengthening.

In beguiling men into paths that end in destruction, our wily foe does not reveal his cloven hoof too plainly. He often presents a life of self-indulgence as one of innocent enjoyment. "But the end thereof are the ways of death," not too rarely a death by one's own hand. Thus the *Chicago Journal* discusses the subject:—

"To begin with the interior life of people, there is altogether too much indulgence of the passions and lusts belonging to the lower animal nature. We do not refer to licentiousness exclusively, although that is one element or item in the general aggregate. We mean the whole catalogue of physical appetites and desires and wants; in a word, sensuousness, including sensuality. The majority of the people seem to live now for the gratification of the body only—the mind and soul must get along as best they can. There is hardly such a virtue known in these days as self-restraint or self-denial for the sake of higher or future good. The present day and present good are all; how to get the most of material gain or sensuous enjoyment out of every moment."

Here is another item from the *Christian Advocate* of June 1, revealing something of the tendency of modern Methodism:—

"The *Troy Times* of May 9 had a leading editorial, entitled, 'The Troy Conference—Next Session.' It is a striking and suggestive article, the key-note being in the following sentence: 'No one of the two hundred and fifty churches which it represents invited it to become a guest next year.' Philosophizing on the change in a way that seems to suggest that the writer must be a Methodist minister, or has been one, or must be the son of one, the article proceeds to say:—

"The entertainment with bed and board of three hundred men for a week has become an expensive luxury. . . . Women who do their own housework find extra burdens intolerable. Where servants are employed, Biddy and Bridget in kitchen and chamber will have a word to say about adding new members to the family. . . . In former times it was taken for granted that a Conference carried an amount of religious and moral influence into a community that amply compensated for the trouble and expense of entertainment. In these times Conferences are as essentially business meetings as political conventions."

"It is then proposed to quarter the Conference at Saratoga or elsewhere, take basket collections in the churches, and pay the board of the ministers. The article closes thus: 'The old-time hospitality system is evidently defunct, and it is not the part of wisdom to attempt to force its revival.'

"We publish these extracts to show the drift of things. Of the course proposed we express no opinion at this time, but affirm a deep conviction that the question must be seriously considered, and that a change from the old policy means more than many think."

And so the old-time injunction to "use hospitality one to another without grudging" seems to be losing its force in that great church, which, not so very long ago, was noted for its spirituality and its separation from the world. We are reminded, too, of another saying about the salt having lost its savor.

Once more we introduce the *Christian Advo-*

cate, the leading organ of the Methodist Episcopal Church. In an editorial article, we find the following comments on a speech delivered by one of America's great and good men, on our great national anniversary. It ably interprets the preceding items:—

"Dr. Storrs delivered at Woodstock, Conn., July 4, a really great oration. (When was an address of his on an important occasion other-wise than great?) In this discourse he endeavors to furnish the materials for an answer to the question, 'Is the moral life of the nation strong, progressive, and increasingly powerful?'

"In comparing the opposite sides of this vital account, he admits that 'the old forms of religious faith seem, in a degree at least, losing their power, and the loss is a great one.' Calvinism has lost its power, and 'Methodism has become as sober, respectable, and almost as dull as the old standing order.' He says that religion is 'certainly not the dominating power in social or public life that it was a hundred years ago.' His next affirmation is that 'the passion for the rapid accumulation of wealth is extending swiftly and almost universally through the land,' and that as a consequence 'moral decay has begun,' and trenchantly affirms that 'Venice, Corinth, Rome, instruct us.' He charges that 'the Bible is less reverently and carefully read, if not less widely, in the country at large, than in past time; that 'the Lord's day . . . is being transformed from a day of worship into a Continental Sunday of festivity and social pleasure.' 'There is an increase in the power and temper of unbelief, . . . a noticeable moral languor in American communities,' 'the marriage relation has lost something of its sacredness,' 'crime is, in certain directions on the increase.'

"This is the dark picture which our American Chrysostom paints upon the flag of the nation on its anniversary day. We have studied the address and cannot see that it exaggerates the facts.

"What anchors or counteracting forces does he rely upon to prevent results that, from such a showing, would appear inevitable? He mentions first, 'attachment to home,' which he thinks is as strong as ever it was; the influence of the press, which contributes to a sound and vigorous moral life. He affirms that the 'pulpit has not wholly lost its power,' and declares that 'the regard for the established authority of law is as great as ever it was;' "that there is an unflinching demand throughout the country for just and high character in those who are to be elevated to office." He then speaks of education, philanthropy, the growth of historical spirit, and of missionary work.

"We have concluded the study of this address without having our hopes for the immediate future of our country strengthened by what the orator has brought forward. We do not see that attachment to home, in the sense which can sustain moral life, is increasing; the press exerts a divided influence; the regard for the established authority of law seems to us to be diminishing every year. And who that looks at Congress, or at the dominant forces in political councils, can say that there is an unflinching demand for just and high character in those who are elevated to office?"

"Can philanthropy, education, missionary work, the historical spirit, counteract the decline of religious power, the corrupting influence of the thirst for wealth, the increase of crime, the noticeable moral languor, the spread of infidelity? How is it that these evils have arisen and spread, if these causes are adequate to counteract them?"

"If the heart be diseased, an increase of weight and a florid complexion do not strengthen the expectation of long life. If the charges against the moral life of the nation made by the orator are true, a deep and awful solemnity should have fallen upon the assembly. Yet the *Independent*, in its *verbatim* report of the address, introduces [laughter] when the decline of religion is spoken of; [laughter] when the loss of the sacredness of the marriage relation is referred to; [laughter] when the considerations that lead

cool men to be apprehensive that 'decadence and decline are not to be arrested in the moral life of the nation.'

"We are not of those who see no good and no hope, whose prospect is comprehended in 'shooting Niagara,' or in 'after me the deluge;' but if nothing more re-assuring than Dr. Storrs has said can be adduced, the conviction strengthens upon us that this is the most critical period in the moral life of the nation which it has seen since it was a nation."

—*The Christian at Work* of July 27 closes an article on the war in Egypt with these significant words:—

There can hardly be a question as to the ultimate result of the campaign. But when the unholy rebellion has been put down at the cost of thousands of lives, the work of Europeanizing Egypt will have to begin anew under greater difficulties and embarrassments than at first. For there can be no settlement of this Egyptian question until the country is thoroughly subordinated to European influence and is governed by a different policy than emanates from Constantinople. In fact, the Egyptian question and the Turkish question go together, and Europe will never have peace until the Turk as a ruling force is outside of it.

—After this fashion a writer in the *Popular Science Monthly*: "From the beginning of his career, as a microscopic speck of living matter to its close, although he figures as the most highly endowed and transcendent of beings, man, biologically considered, is *protoplasm, protoplasm, only protoplasm*; and, whatever his perfections, regarded as a member of the animal series, he has the high privilege of knowing if not of feeling himself the brother of all living things. With Job, he may say unto the worm, 'Thou art my mother and my sister.' Oh! why should the spirit of mortal be proud?" Nevertheless the protoplasmic "spirit" of mortal is exceedingly proud, and *Popular Science* protoplasm as proud as any. But if man is only protoplasm, how does he possess "the 'spirit' of mortal?" Is spirit protoplasmic, too?—*Christian at Work*.

—According to Lieutenant Conder, four hundred and thirty-four of the six hundred and twenty-two Biblical names in Western Palestine have been identified. According to Selah Merrill, archæologist of the American Palestine Exploration Society, nearly one hundred of the two hundred and forty Biblical names in Eastern Palestine have been identified. A very great amount of time and money has been expended in this work of identifying the sites mentioned in the Bible. The difficulty of the work is undoubtedly as little appreciated as its importance. No work has connected with it greater hardships or more risk. He who enters upon it does so with his life in his hands. The lives of many have been sacrificed in their labor thus to throw some light upon the pages of the Sacred Record. Surely Christian men and women owe it to themselves to sympathize with such efforts and to render all possible encouragement and assistance. No more convincing argument for the authenticity of the Scriptures can be produced than that which is based upon the identification of the places which are named in them. It is, indeed, surprising that in a country which has suffered so severely not only from the devastation of war, but also from the destructive policy of its rulers, so large a proportion of places mentioned thousands of years ago can be identified. Let this work go on. Christians can well afford to sustain it. Like all work of a similar nature, it needs but to be known to be appreciated and supported.—*Hebrew Student*.

—The truest self-respect lies, not in exacting honor that is undeserved, but in striving to attain to that worth which receives honor and ob-scrvance as its rightful due.

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.

THE HAY-FIELD.

Is any season so blithe and merry,
So gay with flowers, or so sweet with song,
As that of the rose and the ripened cherry,
When nights are tranquil and days are long?
The earth has forgotten her time of sadness,
The silence and shadows have passed away;
There is nothing but universal gladness
Among the hay.

This is the season when lads and lasses
Are up betimes in the sunny field;
When the swish of the scythe lays low the grasses,
And the passing hours new pleasures yield.
The time of the festive, sweet hay-making,
When the sporting laugh and the joyous word,
And the song of grateful love partaking
Are all day heard.

Why should we squander the hours in sighing
That things which are lovely do not stay?
That the dancing grasses so soon are dying?
Let us be merry amid the hay.
There is time enough for the coming sorrow,
There is wealth of beauty around us yet:
Let us use to-day and leave to-morrow,
Nor God forget.

Blue and bright is the sky above us,
Sweet with flowers is the scented air;
All things whisper that God doth love us,
All sounds woo us to happy prayer;
The forest glades are with joy-songs ringing,
From morn to night of the happy day;
Let human voices to him be singing
From fields of hay.

Nothing is coming that need oppress us—
Let us raise in triumph a trustful song;
God is our Father, and he will bless us,
His love makes summer the whole year long.
Though skies should darken and flowers be falling,
Though life be stormy and days grow dim,
God's power and mercy are aye prevailing;
We trust in him.

—*Marianne Farthingham, in Christian World.*

COALS OF FIRE.

FARMER DAWSON kept missing his corn. Every few nights it was taken from his crib, although the door was well secured with lock and key.

"It's that lazy Tom Slocum," he exclaimed one morning, after missing more than usual. "I've suspected him all the time, and I won't bear it any longer."

"What makes you think it's Tom?" asked his wife.

"Because he's the only man around who has n't any corn—nor anything else, for that matter. He spent the summer at the saloons while his neighbors were at work. Now they have plenty, and he has nothing—serves him just right, too."

"But his family are suffering," rejoined the wife; "they are sick, and in need of food and medicine; should we not help them?"

"No," growled the farmer; "if he finds his neighbors are going to take care of his family, it will encourage him to spend the next season as he did the last. Better send him to jail and his family to the poor house; and I'm going to do it, too. I've laid a plan to trap him this very night."

"Now, while Tom is reaping the bitter fruits of his folly, is it not the very time to help him to a better life?" suggested the wife.

"A little course of law would be the most effective," replied the farmer.

"In this case coals of fire would be better. Try the coals first, William; try the coals first."

Farmer Dawson made no reply, but finished his breakfast, and walked out of the house with the decided step of one who has made up his mind and something is going to be done. His wife sighed as she went about her work, thinking of the weary, heart-broken mother with her sick and hungry babes around her.

The farmer proceeded to examine his cribs, and after a thorough search found a hole large enough to admit a man's hand.

"There's the leak," he exclaimed; "I'll fix that," and he went to work setting a trap inside.

Next morning he arose earlier than usual, and went out to the cribs. His trap had caught a man—Tom Slocum, the very one he had suspected!

He seemed to take no notice of the thief, but turned aside into the barn, and began heaping the mangers with hay, sweet-scented from the summer's harvest field. Then he opened the door, and took out the golden ears, the fruit of his honest toil.

All the time he was thinking what to do. Should he try the law or the coals? The law was what the man deserved, but his wife's words kept ringing through his mind. He emptied the corn in the feeding troughs, then went around where the man stood with one hand in the trap.

"Hello! neighbor, what are you doing here?" he asked.

Poor Tom answered nothing, but his downcast, guilty face confessed more than words could have done.

Farmer Dawson released the imprisoned man, and, taking Tom's sack, ordered him to hold it while he filled it with the coveted grain.

"There, Tom, take that," said the farmer, "and after this, when you want corn, come to me, and I'll let you have it on trust or for work. I need another hand on the farm, and will give steady work with good wages."

"Oh, sir," replied Tom, quite overcome, "I've been wanting work, but no one would hire me. My family was suffering, and I was ashamed to beg. But I'll work for this, and every ear of corn I've taken, if you'll give me the chance."

"Very well, Tom," said the farmer; "take the corn to mill, and make things comfortable about home to-day, and to-morrow we'll begin. But there's one thing we must agree to first."

Tom lifted an inquiring gaze.

"You must let whisky alone," continued the farmer; "you must promise not to touch a drop."

The tears sprang into Tom's eyes, and his voice trembled with emotion as he said, "You are the first man that's ever asked me that. There's always enough to say, 'Coffee, Tom, take a drink;' and I've drank until I thought there was no use in trying to be a better man. But since you care enough to ask me to stop drinking, I'm bound to make the trial; that I will, sir."

Farmer Dawson took Tom to the house and gave him his breakfast, while his wife put up a basket of food for the suffering family in the poor man's home.

Tom went to work the next day and the next. In time he came to be an efficient hand on the Dawson place. He stopped drinking and stealing, attended church and Sabbath-school with his family, and became a respectable member of the society.

"How changed Tom is from what he once was!" remarked the farmer's wife one day.

"Yes," replied her husband; "it was the coals of fire that did it."—*Royal Road*.

UNWISE INDUSTRY.

How many times I have heard women say, "I would like to attend lectures on art or literature, or I would like to perfect myself in a language, but I have not the time. I scarcely find time to read two books in a year." Some of them speak the truth, but the assertions of the others were open to criticism. Not content with bearing and doing what nature and necessity had laid upon them, these women had themselves heaped upon their load of sewing, house-keeping, and social duties, till they might as well attempt to find time for thought and quiet for study under the wheels of the Juggernaut. Saxe Holm once said, "I would have everything in the house kept as clean as a china cup;" and for my part, I would have a woman cultivate her mind if by so doing she must have a slovenly home. Indeed, there would be a vital defect in any such culture. But to keep a house delicately clean and in order is one thing, and to fill it with fancy work, which the most difficult sort of litter to keep free from dust, is another. To supply a family with a

abundance of well-fitting undergarments is a heavy task; but if each one of the garments must have miles and miles of ruffles and trimmings, it becomes work fit only to be given to convicts who are sentenced to hard labor. To give one's family, to minister to their needs and comfort and happiness, is a holy duty; but to spend heart and brain in catering to their selfishness, laziness, and vanity, is a folly, and a wicked folly.

I am convinced that at least one-quarter of the work done by women is unnecessary, and that the world would get on quite as well without it. It is like the ottoman cover I once saw ready working. She was all bent up, and was rubbing her eyes out counting stitches. "I don't have any time for reading," she said plaintively, as she picked up some beads on a needle. "You must have a great deal of leisure." And yet she had spent more time embroidering a ridiculous rug on a piece of broadcloth than I had spent with my books in a year, and when the work was done she covered it up with a lace tidy and put it in a dark corner where the sun would not reach it, and threatened to cut off the children's heads if they ever sat upon it. It did not have the poor merit of being economical; for the price of the materials would have bought enough handsome damask for two covers. A friend of mine tells of seeing a squaw seat herself by the pump, unroll a bundle of calico, cut out a dress, make it, put it on, and walk off, all in about two hours. I have always regretted that I did not continue the story by telling me that the squaw spent her abundant leisure beautifully. I would not have women reduce their sewing to quite so simple a performance, but a great deal could be gained if they thought more about living and less about its accidents. The transcendent fact is what we are, not what we accumulate or possess. Even knowledge may be used that it is merely an ornament, which keeps up a twinkling about the mind, like bright jewels in pretty ears, and is only a possession and not a part of ourselves. To fill time, to pass it busily, is not to use it. Labor in itself is not worthy. The meanest work that makes some a lovely, sacred place, is consecrated, and for the hands of a queen; but delicate work that ministers to no human need, even if it has artistic merit to recommend it, if it consumes the brain of a woman ought to use training her mind to think and her eyes to see, and making her brain something more than a mere filling for her skull, is but busy idleness, and a waste of time. I hope the day will come when every woman who can read will be ashamed of the columns for the ladies," printed in some of our papers, and which tell with more sarcastic emphasis than any words of mine, how some women choose to spend their leisure.

There are mothers, and they are among the best, who feel that to take an hour each day for anybody would be to deprive their children of some necessary care. Perhaps it would, in rare cases, but children thrive on a certain sort of judicious neglect; and there is nothing a mother can do for a child that is so infinitely precious as the training she gives his mind and heart. No attention to his buttons can make up for a lack of sympathy in what he is soon taught to consider his chief concern; viz., learning. It is a sad moment to a child when he discovers, as he always does, that mother is not interested in books; and that the questions that delight and puzzle him she cannot and does not care to answer. A child's appetite for food is not more keen than his appetite for knowledge; yet many mothers feel they have done their whole duty when they have satisfied the bodily craving. After listening to a thoughtful and eloquent address, I heard the speaker and his merits discussed by some distinguished doctors of divinity who were his friends, and had been his teachers. "How perfect his use of words is," said one. "It is marvelous."

"Ah," said another, "he had an exceptional mother, a rarely gifted and cultured woman, and he heard refined and thoughtful conversation from his cradle. His mother, though a poor widow,

gave him what money cannot buy or diligence procure."

The excessive absorption of women in domestic cares and duties has lowered and narrowed their notions of what is worthy. Each one of us can raise the quality of the day, not only for ourselves, but for the little circle that makes our world. We have all known some rare men and women who seemed always to diffuse warmth and brightness. We smiled at the thought of seeing them, and were unconsciously our best in their presence. Life grew interesting, cares grew light, they were so very charming. Human beings are like spheres that from some elective attraction can touch each other only at one point. We meet some people only on their dark and disagreeable side, and are in turn conscious that an apparently dazzling orb is drawing toward itself a certain cloudy and unhappy quarter of our own natures. A mother is the home center. To her all faces turn. Ah, well for her, and well for all, if she has the sweet and subtle charm that vivifies and attracts toward herself the best in each. Sir Thomas Brown says with tender gravity, "Live unto the dignity of thy nature, and leave it not to be disputable whether thou hast been a man."—*Elizabeth Cummings, in Christian Union.*

Educational.

—Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.
—J. G. Holland.

THOUGHTS PUT TO USE.

WHAT becomes of the thoughts which have never received an embodiment? Are any thoughts ever actually lost, as ships are lost at sea with not even so much as a sign washed ashore, or a floating bottle to show how and where they foundered? Where do thoughts go? The word of God has much to say, first and last, concerning this. It offers us a wide range of illustration to show the abiding power of a good thought, and the peril of an evil one, when made resident in the life of another man.

To the natural gifts of the wisest man the world ever knew, was once added the singular endowment of inspiration to enable him to say with the authority it claimed: "The thoughts of the wicked are an abomination to the Lord; but the words of the pure are pleasant words." Thoughts are coined into words in order that mental wealth might be put into circulation. Sometimes, however, the highest thoughts disdain language; and so it happens that these seem most surely to be lost when the superior thinkers vanish.

Thoughts either go forth into activity, or they remain in the thinker's soul as part of its future. Indeed, whatever their fate, they continue as the man's permanent possession. For mental wealth alone, of all values known to man, increases by retention and increases doubly by expenditure. Nobody ever lost a thought by imparting it; he only fixes it and strengthens it. These fugitive purposes go where the owner goes, and fare with him for a future they help to make. We may be sure that it will be one of the most wonderful disclosures of the day of Judgment, when it comes with the full exhibition of the opened books, how many human souls have been solaced and saved by mere "pleasant words" with a pure thought conveyed in them and a warm heart behind them.

Once in a Sunday-school the superintendent told the usual story about two lads starting in much the same circumstances, one of whom reached a maturity honored and prosperous, the other of whom came up into a manhood vicious and unthanked; and he asked, of course, for an explanation. A hand went up, and an answer was given which showed by its wisdom how the

child is sometimes veritably the *vates* of the man in spiritual penetration: "Please, sir, I suppose somebody put a good thought in the best boy's heart when he was growing!" A watchful heart will find God furnishing thoughts for such a generous service. "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary; he wakeneth morning by morning, he wakeneth mine ear to hear as the learned." One wonders whether Goethe had not been lately reading that verse when he said that his best thoughts always came to him unawares, like birds pecking at his windows and saying, "Here we are!"

It is not always necessary that thoughts should be put into words in order to be influential. Frederick W. Robertson tells us, in his lectures on poetry, of two paintings which had been a power in his life. One was a Madonna at Blenheim, that he "could not gaze upon without being conscious of a calming influence;" and the other was the print of a dying camel out in the desert, anticipating hopelessly its doom from the vultures. "You cannot look at this picture," he remarks, "without a vivid sense and conception of despair; you go through street after street before the impression ceases to haunt you." It is certain that there have been worse paintings, even, than this. The artist may have put in a face just one leer of luxury or lust; and that has lodged in the heart of a passer-by a foul thought with a hurt and a ruin to purity in it, when the hand which turned the wicked expression has been dead a hundred or five hundred years. The painter perished; the thought moves on.

This must be the reason why so many admonitions are given concerning evil and injurious thoughts, over which, after he has uttered them the mischievous thinker's control ceases. The common people in Russia have a proverb that says, "A fool may throw a stone in a pond; it may take seven sages to pull it out." We are held to a stern responsibility for our intentions: "the thought of foolishness is sin." It will not do to leave the emissaries of Satan at liberty to fling fire around at will, just because their own hearts are burning with baleful purposes. The murderers must be held in hand, and the brands must be quenched. Simon Magus must be exhorted to pray God that the thoughts of his heart may be forgiven him.

This must be the reason, too, why some of our best thinkers are so sad as they draw near the close of life. A consciousness of failure is in their hearts. It is not everybody who can keep from growing desperate under such a discipline. When fallen greatness watches the vanishing thoughts to which it can never hope to give further forms, it is apt to cry out in its pain. As a relief for such suffering, no less a philosopher than Seneca recommended suicide.

Let us see whether Christian faith has not something to say in such circumstances far better than this. Start with the rule enunciated thus: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Let us see to it that our thoughts are worth saving, and then we may be absolutely certain that they will not be suffered to vanish out of the universe. "God buries his workmen, but carries on his work." And he does this by the thoughts which seem lost; just as seed seems lost, sometimes, when it is under the soil making ready for the harvest. No one can trustfully read his Bible without becoming sure that one of the gladdest of all surprises in the new life will be found in the return to us of those fond and patient purposes, now in full accomplishment; which we once mourned over as having died without a sign.—*Charles S. Robinson, D. D., in S. S. Times.*

—"For my thoughts are not as your thoughts." I have seen God justify himself in the long run; I am continually discovering that I misunderstood him, and murmured when he was kindest.—*Lacordaire.*

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 8, 1882.

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

THE WAR IN THE EAST.

WE devote considerable space this week to an article taken from the *Interior*, in explanation of the situation in Egypt. This will be read with interest by such of our readers as are students of prophecy, and are careful observers of the signs of the times. The more fully the situation is studied and the more clearly it is understood, the better estimate one will be able to form of the probable future of the contest now begun, and its bearing on prophetic fulfillment. As a help in this direction, such articles as the one herein referred to are exceedingly valuable.

Advices as late as Aug. 5 show that the complication is daily increasing. Arabi Bey has taken action looking to what the European nations feared would take place, namely, the inauguration of a religious war, which will enlist the zeal and fanaticism of the whole Mohammedan world. He has issued a proclamation calling for the expulsion of the British from Egypt, and the massacre of all Christians in that country, announcing that he is fighting with Mohammed. The Christian quarter of Cairo is reported as burned. With the scores of millions of Mohammedans from Western Africa to Eastern Asia up in arms, who can comprehend the magnitude of the struggle?

But with all this probable element in the scale of Mohammedanism, it is the opinion of statesmen and journalists that the Moslem power must soon come to an end. The *N. Y. Independent* of Aug. 3, speaking of the impossibility of developing the resources of the land of Palestine while under Turkish rule, says:—

"There is, we add, though Dr. Jessup does not say so, no hope for any part of the Turkish empire, which embraces some of the finest soil the sun ever shone on, until the Moslem power is overthrown; and that must be soon. The present Egyptian trouble is the beginning, it seems to us, of the end."

SUFFERING VIOLENCE.

In Matt. 11:12 these words are recorded as among the sayings of Christ: "And from the days of John the Baptist until now the kingdom of Heaven suffereth violence; and the violent take it by force." This language we understand not to refer to external violence on the part of the enemies of Christ, by which the interests of his cause are made to suffer, but to the method by which a person may appropriate to himself the blessings of the principles of the kingdom of Heaven in his own experience.

With this view, the text contains not only an encouraging declaration, but a strongly-implicated admonition. In place of the expression, "suffereth violence," the margin reads, "is gotten by force." This could hardly apply to the external enemies of the cause of truth; for however much they may cripple and hinder it by their opposition, we see not how it could be said in any sense that it "is gotten" by them. This can be said, however, of those who secure the transforming influence of a connection with divine things, and the incorporation into their own dispositions of the principles of the kingdom of God.

What, then, is meant by the kingdom of Heaven suffering violence, and the violent taking it by force? Answer. The word "suffer" has the mean-

ing also of permit. "Suffer it to be so now." That is to say, the kingdom of Heaven suffers, or permits, a course of action on the part of the sinner in seeking to join himself to the kingdom, which is described by the term "violence;" and those who do manifest this course of action gain their object, and secure the kingdom.

A definition of this term "violence," easily suggests itself in such a connection. It would naturally denote that fervency of spirit, intense earnestness, and lively activity, by which a sinner awakened to a sense of his need will seek the pardon of his sins, and acceptance with God. He will be in all respects as earnest and intent upon the accomplishment of his object, as the man who, aroused by hate and anger, is offering violence to the object of his dislike.

And the declaration that those who are thus violent take it by force, or through their earnestness secure the object of their desires, is an encouragement to those who are seeking the kingdom of God. They can accomplish their object and gain their end. And the implied admonition is that we should thus earnestly seek our souls' good. No half-hearted work will do. All the energies of our being must be enlisted in the work. Fight and struggle like a man wrestling with deadly foes. Heaven permits you to do it. Heaven invites you to do it. Heaven offers you its blessings on these conditions. The violent take it by force. Have you failed to obtain your heart's desire? It is then because you have not developed enough "force" in the work. You have not been earnest enough. For there is the promise that these principles will secure it for you.

WHAT ARE WE DOING?

THERE never has been a time in the work of God like the present. The nearer we approach to the day of Judgment and the second advent of our Lord, the more important is the time in which we live. The great business of life is to prepare to meet God. If we succeed in this, life will be a success; if we do not, our whole life will be a failure. God has committed to his people a solemn and important work, but does not require them to carry it forward alone. When they act their part in it, God will perform his part, and so the work will be accomplished; but to do this will require great faith on the part of the people of God. The eye should be steadfastly kept on God's promises. We should look for and expect their accomplishment. To turn the mind from the object to be gained to surrounding circumstances which would seem to prevent the fulfillment of God's word, has ever been a device of Satan. Peter looked at the waves, and began to sink. While his eyes were fixed on the Son of God, he walked upon the raging billows without harm.

Had Moses listened to the murmurings of Israel at the Red Sea, and considered the magnitude of their sin, instead of looking to God, and believing that he would divide the waters, they would all have perished without seeing the salvation of God. Said Moses, "It is not good to distrust even men when they have managed our affairs well thus far, and it is but madness to distrust God." He believed that God could make the mountains to become plains, the sea dry land, or, if he had otherwise determined, he could take all Israel by a flight through the air. His faith was based upon the promises of God. God had made a promise to Abraham that his seed should inherit the land of Canaan, and had selected Moses to lead them to that promised land, and Moses simply believed it. The Red Sea divided, and they all passed over. In the days of Gideon, the unfitness of those who composed the army of Israel was such that thirty-one thousand and seven hundred men were dismissed from it, leaving only three

hundred to engage with the enemy; yet these few men were victorious. God had called Gideon to do a work, and the failure of others did not prevent the accomplishment of that work.

Those whom God has called to any work should have unwavering faith in their calling. They should with humble, confiding trust lean upon Him who is responsible for the accomplishment of the work he has commenced. God never fails. In the Lord Jehovah is everlasting strength. There is no power on earth, in the earth, or under the earth, that can prevent the fulfillment of God's designs, when the instruments whom he has chosen are faithful and true to their calling. They must believe that the work will be effected, and prepare for it the same as if they saw it in process of accomplishment.

It was a dark time for the apostles when Stephen was stoned. Little did they think that his triumphant death would be the means of impressing the heart of the young man who held the clothes of his murderers, and that this young man would finally give his heart to God, and become the most prominent of all the apostles. Yet so it was. This apostle met with great discouragements in his work; still he kept about it. At one time all they which were in Asia turned from him, and his co-laborer apostatized. Notwithstanding this, the gospel triumphed in nearly every place where he preached, and even in Asia he saw churches established. He did not expect to fall because of the wrongs and errors of others; and he never did; but came to his death in a triumphant manner, having kept the faith.

A great and important work is committed to the remnant of God's people in the last days. If we would see the work triumph, we must keep our minds upon it, and work as though the truths we profess to believe were living realities. We should lay our plans just as though we expected to see all that accomplished which God has promised concerning his work. The truth is to go to every kindred, tongue, and people. There has been a great work done in sending our publications to all parts of the world. Shall we lessen our efforts now? The world has not yet been warned, and what has been done by our missionary societies has only prepared the way for a still greater work. Those who have been and are now engaged in sending out our periodicals, have but just commenced it. There are at the present time millions in darkness, who have never heard the sound of what we call present truth. The distribution of our publications in Germany has not been so much as a drop in a bucket. The same may be said of many other nations in Europe. In America there is every facility under heaven for spreading the truth, and yet how many there are in this country who have never heard the sound of it! Our ideas should be enlarged; our efforts increased. When this is the case, we shall see of the salvation of God.

God has committed to this people a most sacred trust, a most important work. In both Europe and America our ship missionaries are doing much to spread the truth. Thousands of people have had their attention called to it by this means, who could not otherwise have been reached. God is raising up men to distribute publications for us, who are men of piety and moral worth, but who are not of our faith. Proprietors of steamship lines have interested their agents to distribute our publications, or to see they are distributed, among the thousands who are flocking to the American shore. We have not been refused a single favor of this kind, but reading matter has been solicited. If God is raising up men to do the work he has designed that we should do, we ought certainly to co-operate with them, and furnish the reading matter. The General T. and M. Society will use much of its funds this present year in filling

openings of this kind. We should work while the day lasts; for soon the night will come, in which no man can work. Will our brethren sustain the work? We believe they will. Our soul has been stirred as never before. We feel our inability to labor successfully, but with such a field before us, who could forbear to do what he could? May God inspire all hearts with new courage and zeal in the work of present truth.

S. N. HASKELL.

VERMONT CAMP-MEETING.

We think it will be a matter of gratitude to our brethren and friends that we have been able to secure ground for our camp-meeting this year at the State capital. The meeting will be held on the ground where State fairs have been held for years, one and one-half miles from Montpelier village, on the Montpelier and Wells River Railroad. Some years since we tried to engage this ground for camp-meeting, but could not on satisfactory terms. Last year the ground passed into the possession of another proprietor who is converting it into a farm, and probably we could never have it again after this year. So now is the time for us to present the solemn message we bear to the world to the people of this section.

Our gathering will not be to exhibit earthly treasures, but to open the sacred volume of divine truth and present the priceless, unfading treasures of the kingdom of God. We gather not for a vacation from the weary toils of life, nor to visit and gossip, nor to censure, fret, and complain of others, nor to display the attractive works of human hands, which vie with each other for praise and premium, but, solemnly impressed with a sense of our unworthiness, the lost condition of the last generation of men, and the speedy coming of the Saviour of the world, we come to present our "bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service."

"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Let us humbly hope and fervently pray that the meeting in question may be the most profitable camp-meeting for the cause of truth ever held in our midst.

We expect several preachers from other States, and are happy to see that Eld. G. I. Butler's arrangements are to be with us. Our meetings will be held under a new canvas tent, 60x90. The tent will be seated with seats having backs.

The ground is well watered, and has upon it a floral hall 150x35 feet. Facilities for lodging those who have no tents will be better than any previous year. All the trains over the M. and W. R. Road will leave passengers and baggage at the ground. Horses will be kept on hay and grain, or pastured, at reasonable figures. We shall soon know and report relative to free return checks over different railroads.

We hope the time of appointment for camp-meeting, Aug. 31 to Sept. 5, will meet the wishes of the brethren and sisters generally. There should be a larger gathering of our brethren and friends at this meeting than at any previous one in the State. We were never so near the end of probationary time as now. Never so near to our last annual convocation as this year. Every tent among our people should early be on the ground, and filled till the close of the meeting with souls anxious to know and do the will of the Master,—the will of Him who suffered and died to redeem us.

Please don't stay away from the meeting because it may cost some of you a trifle more to come than heretofore. Don't stay at home to save a little time and a few dollars. Don't conclude to attend some other meeting to the neglect of your own, because it may be a little less expen-

sive to do so. But, if you do thus, we respectfully invite you to lay aside the money so saved, and let your committee have it to use in payment of our camp-meeting expenses.

"Bear ye one another's burdens, and so fulfill the law of Christ." "Do not err, my beloved brethren." Please read also Heb. 10:25.

A. S. HUTCHINS.

COME TO CAMP-MEETING.

We hope all our brethren and sisters will carefully read the article by Bro. Andrews in last week's REVIEW about coming to our camp-meeting. It is not necessary for me to occupy space in setting forth the Scriptural argument in favor of attending these yearly gatherings. Most of our brethren have attended one or more of these meetings, and know the advantage to be gained thereby. Never have I heard any one express regret for having attended the camp-meeting; but many have been the heart-felt thanks to God for his kind providence in permitting them to attend. Those who have the work at heart never felt that we needed help more than we do now. The enemy is pressing hard upon us. "In union there is strength." Let every brother and sister feel that the success of the meeting depends upon their presence. Parents, is the enemy gradually but surely weaning your children from the narrow way to the kingdom, to the broad way of the world? Is he stealing their hearts' best affections, and thereby causing you to lose your hold upon them? If so, there is no better place for the Lord to fulfill his promise in Mal. 4:6, than at our camp-meeting. If it is possible for parents to repent and be saved themselves, after having neglected their children through a love of the world or the cares of this life, thereby being the means of their children perishing, will it not cause a pang of sorrow to pierce their hearts in the last hours of probation, when they realize the condition of their loved ones?

Thank God, there is a little time left us yet in which we may redeem the past. Oh, how short! Do we realize it? I fear not. Let us awake and look around us. Does not everything indicate that the last great conflict is near and "hasteth greatly"? Then come, and bring your children to the camp-meeting. If they have left the parental roof, and you cannot induce them to come, come yourselves, lay their cases before the brethren and sisters, and let there go up one united cry to God that he will turn the hearts of the fathers to the children, and the hearts of the children to the fathers. The humble, penitent prayer of faith was never disregarded in Heaven. Come, then, brethren, let us do our duty, and leave the result with God. J. F. BALLENGER.

Omarga, Ill., Aug. 3.

TO T. AND M. MEMBERS OF DIST. NO. 3, MICH.

A FEW words to you about the financial standing of the district. In examining the secretary's books I find quite a debt against the district on periodical account. This is divided among a number of churches, it is true; yet nearly every church in the district owes something, which helps swell the amount. This should be paid soon for two reasons. 1. The office of publication needs the money; 2. The last quarter of the year is hastening by, and it is very desirable that with the close of the year all accounts may be squared up.

Some of the churches have already looked to this matter, and now stand free from debt. Other churches have been notified of their standing by the secretary, but for some reason a few have not responded. Brethren, it seems to me you ought to feel an individual responsibility in this matter. The publications have been sent to you in good faith. You have received and used them in some

way. Now if your T. and M. society has, through neglect of duty, or from any other cause, fallen into decay, why not bring up the matter before the church and have it adjusted? Now is a good time to attend to this. The Lord has been blessing all with abundant harvests, and everything you have to sell brings a good price. Come, brethren, let us show our appreciation of God's goodness. Will the leaders of the churches see to this?

Perhaps some of these delinquencies date so far back that you have forgotten all about them, and how they came about. If so, please write to the district secretary, Miss Nellie E. Sisley, Battle Creek, Mich., making inquiries, and she will gladly give the desired information.

The churches we especially desire to hear from are Marshall, Burlington, Newton, Parkville, and Colon. Who will be the first to respond?

J. O. CORLISS, Director.

TO ILLINOIS SABBATH-SCHOOL WORKERS.

DEAR CO-LABORERS: The annual meeting of your Association will be held in connection with the camp-meeting. See to it that every school is fully represented by delegates. Every officer and teacher should be present, and a large majority of the pupils should be at this great feast. Come to share the fresh baptism of labor that we hope and pray will be poured upon every one.

Cheer the over-worked officers and the brethren of the Conference, by doing all in your power to make the meeting a success. This has been a good year. Let next year be still better.

"Rally then, rally then,
Stand by the school."

May God bless you all. We hope to meet you when Jesus comes.

A. A. JOHN, Pres. Ill. S. S. Asso.

CAMP-MEETING FOR NORTHERN WISCONSIN.

THIS meeting will be held at New London, commencing Wednesday evening, Sept. 6, and continuing till Tuesday morning, Sept. 11. New London is about forty miles west of Green Bay, on the G. B. and M. and Lake Shore and Western Railroad. Steamboats also run daily to this point from Oshkosh via the Wolf River. It is easy of access to all our northern churches, and will be within reach of a great many who have never attended such a meeting. We greatly need God's blessing, and the object of this meeting shall be to obtain it. There will be no business meetings to claim our attention, and we hope to have the best meeting we have ever had in the State. Efficient help will be secured. Special attention will be given to the T. and M. and H. and T. interests, and probably an entire day devoted to the Sabbath-school work.

We earnestly call upon our people to interest themselves in this meeting by attending it and inducing as many others to do so as possible. We ask our ministers and leading brethren to work up the interest in their localities, and make the meeting a success. The time chosen will be one in which all can leave home as well as any in the year. God is blessing us with abundant harvests. But "if riches increase, set not your hearts upon them;" rather let us devote ourselves anew to the service of God. The best possible arrangements will be made with railroad companies for cheap fares, of which announcement will be made.

The meeting will be intended as a special benefit to our Scandinavian brethren. Eld. Olsen and other laborers in that language will be present. A good supply of books will be on hand, and the usual provision for the wants of people and teams will be made.

CONF. COM.

THE WAR IN THE EAST.

THE Egyptian situation is still complicated by the undetermined attitude of the Porte and the dog-in-the-manger spirit of the powers. The former has signified its willingness to dispatch troops to Egypt immediately, under the conditions of the identical note, that is, for six months, but has shrewdly accompanied its consent with stipulations that make acceptance impracticable. It demands that England withdraw her troops, refuses the request of England to first proclaim Arabi a rebel, and desires to consult the Mohammedan priests and magnates at Cairo as to the manner of occupation. These conditions serve only to embarrass the situation. The Sultan, while desirous of retaining his hold upon Egypt, dare not aid Europe, fearing a sacrifice of his spiritual interests.

As to the powers, each one claims to have interests in Egypt, but each shrinks from interference, while unwilling that any other power should reap the rewards of so doing. Germany is the only one openly to sanction English intervention, but even she intimates that when Egypt is pacified the powers will demand a collective settlement. Austria follows Germany. Russia demands assurance that the war is not one of annexation, and Italy refuses to have aught to do with the matter save to share in the final division of spoils. Still, the work of the conference has practically ended with the withdrawal of Russia from its sessions, and the powers will tacitly acquiesce in English action without formally sanctioning it. The attitude of England is explicit and satisfactory. The objects for which she will conduct the war are the security of the Suez canal, the independence of Egypt after the restoration of peace and order, the sanctity of international engagements, and the protection of British subjects. She does not withdraw her invitation to Turkey to send troops, but will not consent, at this late hour, to place her own in any secondary position. France is still asked to join the intervention, but has virtually decided to allow England to act alone in suppressing the revolt, confining herself to defensive operations on the line of the Suez canal. A British army corps of twenty-five thousand men is being dispatched for active operations, the reserve has been called out, and a vote of credit granted. The issue has been joined, and upon England falls the responsibility of restoring order in Egypt.

Meanwhile, the rising promises to be more formidable than was at first anticipated. The military element of Egypt is undoubtedly with Arabi, and armaments continue on an extended scale. Volunteers are rapidly arising from Upper and Lower Egypt, and the Bedouins have promised fidelity. Each day's delay adds to Arabi's power of resisting the British occupation of the delta. Commissariat and climatic difficulties add to his numbers, and he has, in his power the destruction of the Suez canal, the ruin of Cairo, the cutting off of fresh water supplies from an invading force, and the flooding of the country by cutting the canals. Such a position is not to be accounted lightly, and it is probable that England will have to fight for any advantage she gains.

There is another element which must be considered in the estimate of probabilities, and that is the religious aspect that the war is fast assuming. It has been hinted more than once that in the event of Turkish intervention, Arabi would depose the Sultan and proclaim an Arab caliph. It is no doubt the fear of an Arabian rival that has prompted the hesitation of the Porte, and that now makes the dispatch of troops hinge upon the attitude of the Moslem magnates at Cairo. To understand this phase of the situation, it is necessary to remember that while the Mohammedanism of the Turk is the same as that of the Arab, the latter has never fully accepted the claims of the Sultan to the caliphate. Nominally, the head of the Moslem world is the grand Shercef of Mecca, and the tradition that sovereignty should revert to the Koraish at Mecca has always been tenaciously cherished by the Arabs. The Sultan claims by purchase the full dignity of the caliphate, and has sought by long series of intrigues to make Constantinople the capital of a grand pan-Islamic confederation. These pretensions are resisted by the priesthood and the Arabian people, who claim to retain the faith of Mahomet in purer form than the Ottomans. The Sultan they regard as compromised by his European surroundings, while the Khedive, as the creature of Western intrigue and a traitor to the faith, is looked upon with fanatical hatred.

The suspicion with which the Ottoman power is regarded is evinced by the fact that for months a secretly-organized pan-Islamic propaganda has been rapidly spreading throughout the Mussulman world of Asia and Africa, not a trace of which is to be found among the Moslem populations of Europe. This propaganda has a two-fold object,—the regeneration of the Mussulman religion, and the emancipation of Islam from the Christian yoke.

The Mohammedanism of Asia sympathizes with that of Africa, but not with that of the Ottoman; and therein is the danger both to England and the Sultan. Much of this Mohammedanism sees in Arabi Pasha the forerunner of the Mehdi or Messianic teacher, whose coming at this time their traditions teach them to expect. In the opinion of multitudes this Messiah has already come in the person of Mahomet Achmet, the Soudan prophet, mention of whom has already been made in these columns. This magnetic leader, having made himself absolute master of the Soudan, is pushing his way to the north with a vast following. Not since the days of Ethiopian prowess has there been such a barbaric incursion. Late advices announce his arrival in Upper Egypt, and less than one-thousand miles from Cairo. As it is now high Nile at that point, it is estimated that three weeks will be sufficient to bring his advance within the influence of the war spirit of the Arabian Mohammedans. If, as reported, Arabi Pasha is himself a disciple of the Mehdi, and proclaims an Arabian caliphate, the consequences cannot fail to be momentous. There are twelve millions of the Arabian Moslems, the most fanatical of all the four great divisions of Islam. Desperate and brilliant fighters, if once united to sweep the infidel from sacred soil, cement the faith and re-establish the caliphate in its ancient splendor, there is no single power that could prevail against them. Even should he refrain from proclaiming the caliphate, and content himself with joining forces with the prophet and calling the faithful to a religious war against the infidel, it cannot be doubted that the position of England in India and Egypt, and that of France in Algeria and Tunis, would be rendered extremely hazardous, and the influence of the Sultan in Islam practically destroyed. While it is scarcely probable that Arabi Pasha has either the disposition or the ability to organize such a movement, yet there is much in the present suppressed excitement of the Moslem populations which tends to promote infectious fanaticism. The possibility of a Mussulman revival under Arabian auspices is an element in the situation which it is not well to ignore.

There are, too, some later points of interest which serve to greatly complicate the situation. One is the establishment of a provisional government at Cairo, composed of leading Christians and Mussulmans, in opposition to that of the Khedive. This gives the revolt something of a national character, and shifts further responsibility from Arabi to the Notables. It may mean either a more determined resistance, or a loophole of escape if worst comes to worst. Another complication grows out of the defeat of the French ministry on Saturday, on the vote for a war credit. The Gambetta party has all along insisted that France should play as conspicuous a part in the restoration of order in Egypt as England. This insistence has been made the stronger by the war feeling in England, which promised to break away from Gladstone's control and wage a war of conquest, and by the declarations of the English press that if England were left alone in the struggle, she would do as she liked with Egypt afterward. When, therefore, the French ministry asked a vote of credit merely to protect the Suez canal, leaving to England the task of suppressing the revolt, they were overwhelmingly defeated. But the defeat, so far from showing that France is against war, shows that she wants to take a more conspicuous part in it; and that, while she is now practically out of the lists, she will want to get in again on a larger basis than ever.

Another factor is the antagonism of Russia to English intervention, shown in her withdrawal from the conference; meaning thereby that future negotiations on the subject will be conducted from St. Petersburg. Still another danger lies in the action of De Lesseps, who, as president of the Suez canal company, is intriguing with Arabi, the Cairo Notables, and the Porte, in favor of the surrender of the former on condition that England withdraw her troops from Egypt and let Turkey settle the difficulty. His scheme is, of course,

strongly backed by Turkey, and will undoubtedly find favor with a large element among the canal stockholders, and may in the end be indorsed by some of the powers. As England and France will not consent to any arrangement that may again give Turkey a hold in Egypt, he is necessarily hostile to both powers, and on this account may find the reader favor for his scheme with Russia, Italy, and Germany.

But the gravest complications to be apprehended lie in the uncertain policy of the Porte. That policy has been simply one of drift ever since the beginning of the trouble. The task that England has assumed belongs primarily to the Sultan. England has all along endeavored to conform to his wishes, but has been kept constantly in the dark. It is barely possible that even at this late hour the Porte may send troops, in which event, with Turkish intervention strongly backed as it is by the other powers, the most serious complications may be expected. All this shows that, while England has gone too far to recede, affairs are yet largely in the hands of the diplomats, and that the proportions of the struggle are yet undefined.

The military situation becomes plain only with the aid of a good map. It is made clearer, however, when it is remembered that at the present time the English are practically in a state of siege in Alexandria. The Egyptian line extends from Mareotis, nearly ten miles to the southwest, to Aboukir on the coast fifteen miles northeast of Alexandria. The main infantry force, however, is concentrated at Rosetta near the mouth of the west branch of the Nile, thirty miles east of Aboukir, and at Damietta, at the mouth of the east branch of the Nile, one hundred miles east of Rosetta. Between Lake Mareotis, a salt marsh south of Alexandria, and Lake Aboukir, a shallow lake north of the city, runs the Mahmoudieh canal and the railroad to Cairo. The canal extends east from Alexandria to the Rosetta branch of the Nile, and it is by cutting it and turning its waters into the Mareotis marsh that Arabi threatens to deprive Alexandria of fresh water. Ramleh, now occupied by the English, is seven miles distant from Alexandria on the railroad and canal, and is important only as commanding the water supply. A little farther east, and also on the canal, is Kafriwar, where Arabi's forces are solidly entrenched, and which will probably be the first point of attack by the English troops.

The railroad from Alexandria to Cairo, after passing between Lakes Mareotis and Aboukir, trends southeast to Kafir Zegat, near which it crosses the west branch of the Nile at a point about seventy miles from Alexandria. At Tanta, ten miles east, it turns south, crossing the east branch of the Nile at Benha, about one hundred miles from Alexandria, and then runs due south to Cairo, a distance of forty miles. From Benha a branch extends through Zagazig to Ismailia on the Suez canal, and from Cairo a road runs east to Suez at the southern end of the canal. There is a large fresh-water canal extending from the Nile near Cairo to Zagazig, with a branch from thence to Ismailia. All these interior points are garrisoned by Egyptians, while at a point twenty-five miles north of Cairo there are said to be extensive fortifications. Arabi, then, holds Cairo, controls both branches of the Nile, occupies Zagazig and so commands the fresh-water supply of the Suez canal, has an extended line in front of Alexandria, and threatens Port Said, the northern terminus of the Suez canal, with his troops at Damietta, thirty miles to the west. His plan is to hold the Nile delta until its overflow in August, when the campaign will present unusual difficulties to the English, both in the way of commissariat and disease. In that event English operations are likely to be confined for a time to keeping the Suez canal open, and to an advance from Suez with the Indian troops. Much depends, however, upon the rapidity with which English troops are concentrated in Egypt, and the strength developed by Arabi Pasha.—Interior.

—If we had stood at the foot of the cross and watched the tremendous payment of our redemption with the precious blood of Christ,—if we had seen that awful price told out drop by drop, from his own dear patient brow and torn hands and feet, till it was ALL paid, and the central word of eternity was uttered, "It is finished!" should we not have been ready to say, "Not a mite will I withhold!"—F. R. Havergal.

—Adversity is the trial of principle.

AT THE SEPULCHER.

A LITTLE band of weeping women went
At early dawn to see the sepulcher
Where Jesus had been laid. Sweet spices, myrrh,
And precious ointments bringing, all intent
On loving service. And thus walking, they
Fell wondering who should roll the stone away;
When lo, they and the door is open wide—
But where is he who had been crucified?
The grave-clothes folded lie, and in his stead
Two angels sit with faces like the light,
And say, "Why seek the quick among the dead?
He is not here, but risen, as he had said."

Then, while they trembling stood, still nearer came
The loving Mary Magdalene, the same
Whose many sins had been forgiven her.
She, finding not the Lord within the sepulcher,
Fell weeping in her sorrow and afright
Nor deemed the angels could have told her right.
When lo, a voice fell on her startled ear,
Whose accents she had hoped no more to hear.
With sorrow's flood still flowing down her cheek,
She turns to hear her Lord and Master speak.

—Advance.

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.

DENMARK AND NORWAY.

AFTER the Conference in Denmark, we held meetings among the brethren and friends in Dronninglund and Tystrup. In Alstrup we had five meetings. About one hundred and sixty persons attended the last meeting. It was a source of mutual joy and encouragement once more to worship God in the meeting-house with these friends. We had rented this meeting-house for five years. The time is out in the fall; but there is a prospect now that we can continue the lease.

In the vicinity of Aarhus (Höver and Klank) we had two temperance meetings in their school-houses, the first that had ever been held in these places. We also had meetings with the brethren, and administered the ordinances to the little company of Sabbath-keepers that live here.

Next day we had a temperance meeting in the court-house in Ringsted, and went from there to our brethren in the vicinity of Hvalsømagle, with whom we had four meetings Sabbath and Sunday. Two dear souls were buried with Christ by baptism, and one more brother united with us. He has been a preacher among the Baptists a number of years and has now received license to preach the last message. Another brother from the same denomination—also a preacher—is keeping the Sabbath, and meets with us. The Lord has helped us. The brethren are united in the faith and souls have been gained, so that the work has prospered on Sjælland. For this we are very thankful indeed.

I have returned to Christiana, and held some meetings here. Thursday evening eleven brethren and sisters were buried by baptism into the death of Christ. It was a solemn occasion. Many spectators were present. Among these were Elds. Haskell and Bronson, and Bro. Gardner from California.

One of the brethren who were baptized had come here from England for this purpose. He is a native of Denmark, but has just returned to England from the East Indies. On board the ship he became acquainted with a Norwegian who had bought two of our books in Christiana. By the help of these and the Bible, they both embraced present truth.

Sabbath afternoon seventy-eight brethren and sisters partook of the ordinances. Bro. Haskell spoke to us Sabbath forenoon and twice on Sunday. The house was filled with attentive listeners. We are very glad indeed to have the privilege of meeting this dear servant of God, and of receiving counsel and encouragement from him. Our brethren and sisters appreciate his labor among us very highly.

We shall now make a visit to Sweden.

July 10. J. G. MATTESON.

ENGLAND.

Great Grimsby, July 21.—The work here is increasing in interest every week. Four adults have decided to serve God since we came to this place.

We have a very interesting Bible reading on the eve of the Sabbath; and in the afternoon a profitable Sabbath-school and prayer-meeting.

Many are convinced, and acknowledge the truth. We confidently hope some of them will obey.

Two Norwegian sailors have attended the Bible readings, and have left the port convinced of the truthfulness of our positions. My wife conversed with them. We visit ships, and are received very kindly.

There are many things to encourage us in our work. We are thankful to know that the many prayers that are put forth for the mission do avail for us. We are trying to keep all that we have upon the altar, realizing that it is nothing compared to the love and sacrifice of our Redeemer. "Canaan, not Egypt."

151 Willingham St., Grimsby. A. A. JOHN.

NEW YORK.

West Amboy, July 31.—During the past week the interest here has been greatly increased by decided and bitter opposition on the Sabbath and the nature of man. It is developing matters more rapidly, and several have already taken their stand for the truth. Still others will take hold. We remain here another week, and then move to Williamstown, which will be our post-office address until further notice.

M. H. BROWN.
J. E. SWIFT.

WISCONSIN.

Basswood, Aug. 1.—Commenced labor here July 6, and have held about thirty meetings. Thus far the attendance has been good, and the attention excellent. We have held two Sabbath meetings, at which we invited those who loved the Lord and were willing to obey the truth, to meet with us. A few came and joined us in our Sabbath worship. Many others are convinced, and acknowledge it to be their duty to obey. We still labor in hope.

N. M. JORDON.
GEO. STAGG.

MINNESOTA.

Minneapolis, July 30.—The brethren in Minneapolis desire to say through the REVIEW that we have a church of twenty-six members, and that a spirit of harmony with the message and with one another has prevailed since our organization. We occupy a commodious house of worship known as Grace Chapel, on the corner of 21st Street and Franklin Avenue, South Minneapolis. We have a Sabbath-school at 9:30 A. M., and prayer and social meeting at 11. Brethren and friends stopping over Sabbath are cordially invited to attend.

E. A. WRIGHT, in behalf of Church.

VIRGINIA.

Forestville, Shenandoah Co., July 26.—I came to this place July 8. Gave two temperance lectures, which seemed to be well received. The church in which I spoke being free, I began a series of meetings. The attendance has ranged from sixty to seventy-five, with an increasing interest. Surely the hand of the Lord has been here. The people told me, when I came here, that I could not hold meetings, as it was a hard place, and order could not be maintained; but to their surprise it has been the reverse. They are mostly Lutherans in this vicinity, and have used the stay-away argument. They tried to scare me by making threats of egging, but took a wise plan and saved their eggs. Bro. Rife joined me Monday night. Brethren, we need your prayers.

M. G. HUFFMAN.

MASSACHUSETTS.

North Beverly.—We pitched the tent here July 20, and have held eleven meetings. We have seats for one hundred and sixty, and most of the time they are nearly filled, besides quite a number who prefer to remain outside and listen; so that we have had a good hearing considering the strong prejudice that existed when we commenced. The interest seems to be rising all the time. Last evening (Sunday) we had a crowd. We introduced the Sabbath question, and all seemed to give remarkable attention. We have invitations to visit several families. Reports so far say that the people are well pleased, and some tell us they are much interested; so we hope to see some saved in the kingdom of God as the result of these meetings.

We are all seeking, by prayer, through faith,

for the power of God to accompany his word to the hearts of the candid. We crave the prayers of all the faithful in behalf of the work here.

L. SANBORN.

INDIANA.

Idaville, July 31.—The fight is now over. The Covenanter minister closed his discourses yesterday. He introduced a few texts from the New Testament, and then pushed to the front "the testimony of the Fathers." Last night we reviewed the Bible part of his discourse, noticing briefly what had been said in preceding discourses; will review the historical portion at our next meeting. The truth always triumphs. Seven more signed the covenant last Sabbath, making eighteen in all, besides others who have not yet signed. We organized a Sabbath-school last Sabbath, and have ordered ten copies of the *Instructor*, besides class and secretary's books. We also ordered a book for the church clerk, expecting to complete organization in the near future. Have obtained twelve new subscribers for the REVIEW. The Lord has worked with us here; to him be all the praise.

We take our tent down next Monday to move to Fowler, Benton Co. J. M. REES.
VICTOR THOMPSON.

IOWA.

Adel and Winterset.—We met with the church at Adel, July 22, 23. The friends of the cause were generally out, and manifested a degree of interest in the Master's work.

The 29th and 30th we spent with the Winterset church. They have lately erected a nice and commodious house of worship, although they are not rich in this world's goods. A good degree of love and harmony prevails throughout the church, and this is the great main-spring which gives success to all organizations.

July 31.

Bloomfield, Aug. 1.—Our meetings continue with increasing interest. The tent is nearly full at every service. People seem intelligent, and are desirous to hear the truth. They are already inquiring why we observe the seventh day, and want to hear especially on that subject. The Lord is good. His Spirit helps in presenting the truth. We want to humble ourselves before him, and to so labor with him that his name may be honored in the salvation of souls. The weather is favorable. We are enjoying health, and are of good courage.

O. A. WASHBURN.
IRA J. HANKINS.

Among the Churches.—Have just returned from visiting some of the churches in Southern Iowa. We were with the brethren at Afton, July 1, 2. Found some of the brethren in trial, and did what we could to adjust the difficulty. May the Spirit of God come into their hearts, and drive out the contending spirit.

On the 8th and 9th we were at Dover City, and remained until Wednesday. Had some good meetings there, and the brethren and sisters appeared to be revived. They took new courage, and covenanted anew with the Lord.

We then went to Kellerton, where we remained a week. There are two families here that keep the Sabbath. We had a good attendance, and think that the word spoken will produce a good impression on the hearts of some. Preached the funeral discourse of sister Cecil on the 16th, to a large and attentive congregation.

We then went to Mt. Ayr. Our church here is very much scattered, but on Sabbath and Sunday they came together, some from twenty-five miles away. We had a good meeting. Two were baptized, and all appeared to be encouraged to press forward until the Master comes.

May the Lord bless these dear companies.

July 28. A. W. H. MILLARD.
A. CALDWELL.

Lynnville, Aug 1.—Since harvest commenced, the attendance has greatly decreased; yet at each service we have a number of interested hearers. We have been surprised at the extent and nature of the opposition waged against us, and it has all come from a source least to be expected, especially by the casual observer.

From an article entitled, "Lynnville Items," appearing in the *Iowa State Democrat*, July 27, 1882,

and written by an ex-County Superintendent of Public Instruction residing at this place, we extract the following:—

"The Advent meetings are still in progress. These meetings have been productive of some good, at least, inasmuch as many have been induced thereby to read their Bibles; but the intolerance and narrow prejudice manifested by some professed Christians is pitiable. The spirit that prompted the religious persecutions of the Dark Ages is not extinct."

At Granville, where we gave a course of lectures last winter, the work is onward. It has been our privilege to meet with them in their Sabbath meetings of late. Sixteen precious souls are observing the Sabbath, twelve of whom are adults. They take a club of ten copies of the *Instructor*, and their Sabbath-school, numbering over thirty, is growing in interest and numbers. These friends have materially aided us in the work at this place.

We have been pleased and encouraged to see the interest they manifest to see others accept the truth, and especially the relish that we observe they show, on hearing the truth presented the second time. We labor on, trusting our efforts here will result in the salvation of souls.

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

VERMONT.

Orange.—Our tent is pitched in a pleasant grove near a four corners several miles away from any village. We commenced meetings last Sunday morning, and had a tent full through the day, and more than the seats could hold in the evening. The prospects now are that we shall have more than an ordinary interest.

We also continue meetings in a school-house near Plainfield. We are not far from Montpelier, and have been publishing our forth-coming camp-meeting to be held at that place. Many have promised to attend. We hope a similar effort will be made by our brethren throughout the State, that a telling blow may be given in the Green Mountain State, in behalf of the cause we love. Montpelier has been canvassed for the *Signs* with reference to the camp-meeting. The camp-ground at our State capital will present many advantages over any other ground we have previously occupied. There is a good supply of living water on the ground; also buildings for provision-stand, book-stand, lodging apartments, if needed, and about forty stalls for horses. We hope to see a general rally from all parts of the State.

Our post-office address is Orange, Vt.

D. T. BOURDEAU.
R. S. OWEN.
G. W. PAGE.

MICHIGAN.

Rockford, Kent Co., Aug. 3.—A good degree of interest is still manifested in our meetings. About a dozen have decided to keep all of God's commandments. The people are rather slow about taking their stand for the truth, but we have reason to think that decisions will be made more rapidly soon, as opposition has begun to manifest itself. "The sleep of the dead between death and the resurrection an antisciptural fallacy," is the subject for next Sunday evening in the M. E. church. Donations received to present date, \$30. We expect to use Dr. Kellogg's charts in the temperance hall Sunday afternoon. Brethren, pray for us.

D. A. WELLMAN.
FRANK STARR.
T. S. PARMELEE.

Hareleton, Shiawassee Co., July 30.—Since our last report, July 23, we have held but three meetings, on account of the harvest season, but in these we have had good congregations and the best of attention. The Lord is still with us, and we see honest souls turning to him. In our last Sabbath meeting the good Spirit was present in power, and after our social season we invited those who would leave the world behind and go with us to the kingdom to come forward, and nine responded, five of whom were heads of families. At our service on the evening after the Sabbath, a sister invited us to visit her family, saying she had begun the observance of the Sabbath, though she was unable to attend our morning meeting.

As a result of three weeks' labor, sixty have

started for the kingdom, and many more are just on the point of deciding. We spend the time between the meetings in visiting from house to house, and we feel confident that the Lord will give us many more.

Our courage is good, and our trust is in the Lord. Brethren, pray for us.

E. P. DANIELS.
G. H. RANDALL.

Salt River, July 31.—Our tent-meeting closed last evening, with a reply to a sermon on The Second Advent, by Rev. N. Cray (Universalist), from Hicksville, Ohio. He had been sent for by his friends to neutralize the effects of the tent effort. He claimed that the first advent was Christ's birth; the second, his preaching, and the destruction of Jerusalem in A. D. 70. He is a very flowery, smooth speaker, and well calculated to win. The tent was full, and we enjoyed great freedom in our reply. From the first, there has been a good hearing, and we have been forcibly reminded of the words of the prophet: "Thou son of man, the children of thy people *still* are talking against thee by the walls and in the doors of the houses, and speak one to another, . . . saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and sit before thee as my people, and they hear thy words, but they will not do them." Eze. 33: 30, 31. Only two have embraced the message, so far as we know.

The Mt. Pleasant church have been in attendance every Sabbath, and I trust have been helped. Generally, they would remain till the evening meeting after the Sabbath, and we have called them together and either read or caused to be read some portions of the "Testimonies." On the whole, we hope this effort has been productive of some good. To-morrow, Brn. Reavis and Wales go to Elwell with the tent, and this will be their address for the present. A. O. BURRILL.

Grand Rapids.—I spent Sabbath, July 29, at Grand Rapids. Although that city has attained a population of nearly forty thousand, there has never yet been an organized church of Seventh-day Adventists in the place. For a number of years, however, there have been enough Sabbath-keepers in the city to sustain Sabbath meetings. It was not our intention, when we visited the city, to do anything more than to speak to them for their encouragement and edification. Upon looking the ground over, however, we decided that it was best, even though everything was not as favorable as we could have desired, to form a class to be known as the Class of Seventh-day Adventists of Grand Rapids. With such a class they will not only be able to protect themselves from the injurious influence of unworthy Sabbath-keepers, but they will also have a leader and officers who will feel that there is resting upon them the responsibility of looking after and advancing the interests of the cause in Grand Rapids. The class will number some over twenty. A Sabbath-school was also organized and officered. The place of meeting is the Workingmen's Hall between 60 and 62 Monroe Street. The hall itself, though not large, is still capable of holding a larger congregation than has ever been convened there on the Sabbath as yet. It is nicely carpeted, and seated with cane-bottom chairs. The rent also is very reasonable.

One was present at our meeting who had just commenced to keep the Sabbath. An intelligent lady was in attendance also, who is deeply interested, and is candidly investigating the Sabbath question. Others, not of our faith, took part in our social meeting. Among them was a lawyer of the city who has recently had his attention called to the subject of the sleep of the dead, who unhesitatingly declared his conviction that our views upon that subject are correct. While in the city, we shared the hospitality of Bro. and Sr. S. A. Mc. Pherson, whose present home is just outside the city limits. W. H. LITTLEJOHN.

NEBRASKA.

Blair, July 25.—I left Baraboo, Wis., June 14, and arrived here the following day. I have since held several meetings with the church near Blair. Twelve persons have been baptized, eight of whom are children from nine to fifteen years of age. Eleven have united with the church. One of these was a sister who withdrew last winter. Two of the persons baptized had been received

into the church some time previous. God has seemed near and ready to bless us at these meetings. May he give parents and children grace to overcome, and may they be saved at last.

I have also visited the church at Fremont. God blessed our meetings at this place, but I believe there are greater blessings in store for these brethren. May God help them all to get near to him, so that they can enjoy more of his presence with them from day to day.

July 6 to 16, we held meetings in a Danish settlement a few miles south of Kenard, but we were compelled to leave this place for want of interest. Bro. Clausen and myself visited all the Danish families for miles around the tent; yet we could not awaken an interest. I never saw a community where there was less interest. We left reading matter with all who would accept it.

To-morrow, Bro. Clausen and myself intend to go to Fort Calhoun. May God there open hearts to his truth, and bless us in presenting it.

My address is Blair, Washington Co., Neb.

O. A. JOHNSON.

KANSAS.

Among the Churches.—June 27 to July 24, we visited the churches of Topeka, Bull City, Bethany, and Lebanon.

Spent two days at Topeka, holding two meetings. The organization of the church was completed, and an elder and a deacon chosen. This young church appears to have a healthy growth. There are now about twenty members, and as far as I could learn, all are living in peace and harmony. Topeka is a good missionary field, having a population of about twenty thousand, besides travelers who are coming and going constantly. Hope it may be occupied to the glory of God.

The church at Lebanon has been greatly blessed of the Lord during the past year and a half. In that time their numbers have nearly or quite doubled; yet the enemy has been very busy, especially with the talkative ones. We hear this church has learned by the experience of the past to be more careful for the future. It is written of Christ that "he learned obedience by the things which he suffered." We hope this expression is true of this and other churches. From the progress made in the past, we look hopefully to the future of the Lebanon church. Three were disfellowshipped; one was added by baptism.

Bethany and Bull City are old churches, and have fallen into spiritual decay, having in a great measure lost their first love. Some appear to realize their condition in some degree, without making decided efforts to rise above it. May the Lord arouse these churches from their lukewarmness to an appreciation of their privileges. "O that thou hadst harkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

We are now, at this writing, in the tent at Scandia, Republic Co., where Eld. R. F. Barton and Bro. Will D. Curtis are giving lectures, with a fair average congregation of apparently interested hearers. Hope for good results. Ten miles from here, at Jay Bu, Eld. Curtis has been laboring for some time with a company of a dozen or more, whose minds have been confused by the teachings of one Eld. Goodenough; but by the blessing of God they are now where they desire baptism and church organization. It is a matter of thanksgiving that we have a truth that clears away the mist of darkness and error, so that the remnant people of God can stand on a firm foundation, with the light of the third angel's message clearly beaming around them and making their pathway clear before them. J. H. Cook.

CALIFORNIA.

(Condensed from the *Signs of the Times*.)

San Francisco.—Under date of July 23, Eld. M. C. Israel reports from this place, where himself and Eld. I. D. Van Horn are laboring; that ten have been added to the Sabbath-school, and four to the church, since tent-meetings commenced here. Sister White spoke the previous evening on the Power and Work of the Holy Spirit, to a very attentive congregation, and on the afternoon of the 23d she was to speak on the Sufferings of Christ. Sabbath, the 29th, was appointed by the church as a day of fasting and prayer for the tent-meeting, that many souls may be saved as the result.

Ukiah and Willits—Brn. J. D. Rice, E. A. Briggs, and L. A. Scott have been holding a series of meetings at Ukiah, which closed the 16th. Nineteen have signed the covenant, others are keeping the commandments, and quite a general interest has been awakened. Some opposition, too, has been manifested.

They are now at Willits, a small town in Little Lake Valley, about twenty-two miles north of Ukiah. Had secured a desirable location, and were ready to begin meetings on the evening of July 23.

DAKOTA SABBATH-SCHOOL ASSOCIATION.

THE third annual session of the Dakota Sabbath-school Association was held at Parker, in connection with the camp-meeting, June 29 to July 4, 1882. The first meeting was held June 30, at 9 A. M. The opening prayer was offered by the President.

The report of the last annual session was read and approved. Twelve delegates were present, representing eight schools. Other delegates came later, and were present at the next meeting.

The Chair appointed the usual committees.

Sabbath morning, we had a large and interesting school, over three hundred taking part. There were recitations in the English, German, and Scandinavian languages. The general exercises were conducted by Eld. C. W. Stone.

The second meeting was held July 3, at 9 A. M. Prayer by the Secretary.

The Committee on Resolutions presented the following:—

1. *Resolved*, That Article 3 of the Constitution be amended as recommended by the General Sabbath-school Association at its last session, making the representation at our Territorial meetings to consist of all the Sabbath-school members present at such meetings, instead of delegates appointed by the various schools.

2. *Resolved*, That we believe it the duty of all members of our churches, younger or older, to engage in the exercises of the Sabbath-school.

3. *Resolved*, That superintendents and teachers be recommended to prepare for each Sabbath some lesson-map, blackboard illustration, or something of the kind, for the purpose of interesting the children and youth, and impressing upon their minds some useful principle.

These resolutions were spoken to by Brn. Stone, Whitney, and others, and accepted.

The Committee on Nominations presented the following: For President, O. A. Olsen; Secretary, Niels Kier. These names were acted upon separately, and the candidates elected.

On motion, meeting adjourned *sine die*.

S. B. WHITNEY, *Pres.*

M. M. OLSEN, *Sec.*

—The reason why so many persons fail to accomplish anything in this life is not that they have no good opportunities, but that they are not ready to grasp the opportunities when they come. Doors are opening and voices are calling on every hand for competent brains and hands. A great many people think themselves unlucky. They are unnoticed, while others are offered the most inviting positions. There is not much luck in this world. Those who are in pursuit of men to fill the highest places are looking for men whose metal has defied every test. The person in a humble station may have greater ability than one who is ranked far above him, but if that ability does not reveal itself, and he does not fill, or more than fill, his place, no one can reasonably be expected to select him for promotion. The world is seeking for men and women to sit upon its thrones, wear golden epaulets, and direct its minds and its industries; but it rightfully decides that he who is unfaithful or incompetent in that which is least is not the one of whom to expect things great and good. The world says to all,

"Be not like dumb, driven cattle,
Be a hero in the strife."

But it knows full well that the man should make the position, and not the position the man. And when one rises above his position, it cannot long be kept a secret. So great is the demand for such men that they will be called up higher until they find a place as large as they are. That is all that any have a right to expect, and there are few who have reason to complain so loudly of ill luck, or of others, as of themselves.—*Church Mirror*.

—Kind looks, kind words, kind acts, and warm hand-shakes—these are secondary means of grace when men are in trouble, and are fighting their unseen battles.—*Dr. John Hall*.

Our Tract Societies.

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

MY TRACTS.

"Beside all waters sow."

Go, messengers, and speak for me
The tidings that my heart would bear;
I proffer but with lightsome words,
Yet leave thee with an earnest prayer.

Some thoughtless hand may turn thy page,
And o'er thee cast the careless glance;
And yet some grain of precious seed
May bear a hundred-fold perchance.

Some traveler on the world's rough road,
Borne low with sorrow, toil, or care,
By thy still words be taught to seek
The Source of strength for strength to bear.

Some youthful fingers with thy leaves
May idly play, with laughing eyes;
In years unborn a long-hid germ
In blade or blossom may arise.

With earnest hope I leave thee thus,
To homes unknown to praise or prayer;
Mute, humble preacher, it may be,
The story of the Cross to bear.

—Selected.

MISSIONARY GLEANINGS.

BY IDA MAY CHURCH.

As I have been cheered by reading the published extracts from letters received by missionary workers, I thought it might be a means of encouragement to some to read a few from letters received by members of the vigilant missionary society at Dodge Center, Minn. The following are some of the most encouraging. A lady now living in Dakota writes:—

"I received your papers, and thank you very much for your trouble. I have read them with interest, and loaned them to my friends. I have read the REVIEW AND HERALD very carefully, especially the articles on prophecy written by Eld. White, entitled, 'Signs of the Times,' but they stopped suddenly, just where I was most interested; with nothing to show that they would be continued. If there is anything more published on that subject, I should like to read it very much. I would not reject any truth or light I may be able to see."

A gentleman writes from North Carolina:—

"I thank you for your kindness in sending me these interesting papers, and the kind interest you manifest in writing to me; for I assure you I appreciate your kindness. I have been interested in reading those papers, especially the able comments on different portions of Scripture, though I have not read them all through, owing to my many other duties; for I have been teaching, besides other business cares I had to attend to. I believe we live in the most enlightened era of the world, if we will only make good use of our opportunities. I had often thought that the prophecies are rapidly fulfilling, and that everything indicates that the close of time is near at hand, before I ever met any of the Adventists, though not many Methodists entertain that opinion. I have been studying the Bible some for several years past, and look forward to the time when I can devote all my time to its study and the Master's cause; for I feel that it is my duty to do so. I wish to understand the Bible well, and would like to have all the light that I can get on the Revelation and the future of the United States. The Bible is the greatest book the world ever saw, and profound teaching is sometimes hard to fathom, and the work of explaining and teaching its truths seems a great one to me. I will thankfully accept anything that I may receive from you that will give me light on the Bible; for I shall devote much more of my time to its study, believing that the work is great and the time short. Remember me in your prayers, for I feel my need of aid. May God bless you."

Another, a lady, says:—

"I receive your papers; please accept many thanks. They are welcome visitors. It is a comfort to me, when I am tired, to read them and meditate on their teachings. Yes; I hope, with you, to be one of God's waiting children. May we

watch, wait, and pray, and make ready for that great event, let it be sooner or later."

In another letter, she sends the subscription price for the REVIEW, and says she reads the papers and sends them to her son.

Another, a gentleman residing in Red Wing Minn., says:—

"From some unknown friend I have received several papers which I have read with much interest. . . . Would like to become a constant reader, and had thought some of subscribing. Your words were a source of comfort to me. . . . I can truly say, with you, that I believe the end of all things is near, when Jesus will come to gather his ransomed ones to himself. . . . The papers you have sent me have been sent, some to Dakota, some to Wisconsin, and some to Connecticut, to friends of mine. May God bless you in your efforts to send out the light of truth."

Since writing the above, this gentleman attended our camp-meeting at Minneapolis, and met the sister who had written to him. He said it seemed almost impossible for him to commence keeping the Sabbath, but he supposed he must.

Another writes:—

"I was pleasantly surprised, perhaps from the fact that a stranger had interested herself in my behalf enough to try to do me good. Have received the papers. I get others of the kind from my mother, who is a good Adventist. I visited her last winter, and I felt like trying to be a better Christian. She lives so much above the average Christian, that it did me good to be with her. I brought a bundle of tracts home, and have read many of them. Mother has been sending me reading matter for several years, trying to convert me; and on some points I do believe differently from what I used to."

Another from New Hampshire says:—

"I received a postal from you last week, saying you have sent us the *Signs of the Times*. We have read them with interest, not knowing from whence they came. We are somewhat puzzled to know how one so far away should know about us, and be so much interested as to send us this paper at her own expense. We love all truth, and are seeking to know what *present* truth is. We believe these are the last days, and that Jesus will soon come."

These, and many others of like nature, have encouraged us as workers. One point I notice in most of the letters I have been looking over. Nearly all the writers express a belief in the soon-coming of Jesus. And my heart responds, "Come, Lord Jesus, and come quickly."

WHY DID YOU NOT BRING IT TO US BEFORE?

This question was put to a missionary by the inhabitants of the Fejee Islands. He came to these heathen with the Bible, and they received it joyfully; then they wished to know why he had not brought the precious volume to them before.

This was a difficult question for him to answer. He could not say that those who sent him with this book had not for many years possessed it; nor that the priceless boon had not come to them through the benevolent instrumentality of others; nor that they were not commanded by the Divine Author of the book to give it unto all men; nor that they had not the pecuniary means necessary for its generous distribution and general circulation. What, then, could he say to the question? What satisfactory answer could he give to it?

Nor was he the only missionary to whom such an interrogatory has been put. Dr. Livingstone tells us that a like inquiry was made of him by an African chief. "He asked me," says the Doctor, "if my forefathers knew of a future Judgment. I replied in the affirmative, and began to describe to him the scene of 'the great white throne, and Him who shall sit on it, from whose face the heaven and the earth shall flee away.' He said, 'You startle me; these words make all my bones to shake; I have no more strength in me. But my forefathers were living at the same time yours were; and how is it they did not send them word about these terrible things sooner? They all passed away into darkness, without knowing whither they were going.'

A weighty, solemn responsibility rests upon us to give the Bible to the whole heathen world without further delay. We have delayed much too long in this matter of vital importance already. —Selected.

BALE, SWITZERLAND, V. M. SOCIETY.

REPORT FROM APRIL 2 TO JULY 2, 1882.

Les Signes des Temps distributed,	9,486
Stimme distributed,	2,568
Good Health "	45
Pages of tracts distributed,	380
Printed letters mailed,	1,869
Letters written,	28
" received,	98
Subscribers to Les Signes,	24
" " Stimme,	4
Money received for tracts and journals sold,	\$7.07
Donations received from strangers,	\$10.19
Demands for Les Signes gratis,	2

A. M. OYER.

NORTH PACIFIC T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING JULY 1, 1882.

No. of members,	66
" " reports returned,	47
" " members added,	7
" " visits made,	29
" " letters written,	343
Pages tracts loaned and given away,	14,164
" " sold,	4,923
No. of Signs taken in clubs,	73
New subscribers obtained for REVIEW,	3
" " " " Signs,	8
" " " " Good Health,	11
Received on membership,	\$4.00
" " donations,	18.70
" " sales,	68.45
" " periodicals,	28.70
" " reserve fund,	143.60
" " tent and camp-meeting fund,	53.35

Total, \$316.80

MRS. C. L. BOYD, Sec.

MAINE T. AND M. SOCIETY.

The quarterly meeting of the Maine T. and M. Society was held at Canaan, July 23, at 10:30 A. M. The Vice-president in the chair. Prayer by Eld. Bragg. The Secretary being absent, A. K. Hersum was chosen Secretary *pro tem*. The report of the previous quarter was read and accepted. The report of the quarter just closed was also read, a summary of which is as follows:—

No. of families visited,	73
" " letters written,	49
" " new subscribers obtained,	17
" " pages tracts distributed,	3,799
" " " " loaned,	3,867
" " " " books sold,	6,200
" " periodicals distributed,	380
Money received,	\$22.49

Eld. Hersum spoke of the results that have been accomplished by the T. and M. Society since the first one was organized in 1870. He also tried to place before the people the wants of the cause, and the importance of being liberal with our means to advance this work. Good and impressive remarks were then made by some who had been engaged in the V. M. work, showing that the old as well as the young can labor in this glorious cause.

Adjourned *sine die*.

S. J. HERSUM, Vice-Pres.

A. K. HERSUM, Sec. *pro tem*.

News of the Week.

SUNDAY, JULY 30.—The French Chamber of Deputies, yesterday, by a vote of 450 to 75, rejected the credit asked by the government to carry on the war in Egypt. A ministerial crisis is the result. Germany is pleased with the attitude of the French Chambers.

—A letter from Panama to the *Sunday Gazette* states that work on the De Lesseps canal is progressing steadily. About \$15,000,000 has already been invested and expended. An especial effort is made to interest American capitalists and inventors in the scheme.

MONDAY, JULY 31.—There were 138 deaths from heat in New York City for the 24 hours ending at noon to-day.

—The Reformed Roman Catholics, under the direction of Bishop M. Namara, of New York, are holding a camp-meeting at Atlantic Highlands, N. J.

—The indications for the past week are in favor of a steady, profitable business throughout the country. The showing is 25 per cent better than at the same period last year.

—A water-spout at Millersburg, Ohio, occasioned great loss of property, including live stock.

TUESDAY, AUG. 1.—Two freight trains on the Lake Shore Road came in collision near South Bend, Ind., and both trains were completely wrecked, and then consumed by fire. It is stated that 7 tramps perished in the flames. Both engineers were badly injured, an arm of one of the men being parboiled by steam.

—The national debt was decreased \$13,860,027 during the month of July.

—A Turkish frontier village has been occupied by Greek troops, and the Sultan has demanded an explanation.

—The London *Times* says the wheat crop of England will be no better than for the past five years. Oats will show a good yield, but barley will be less than the average.

WEDNESDAY, AUG. 2.—Recent floods in portions of Ohio and Kentucky have occasioned great loss. Near Manchester, Ohio, one whole family was drowned; and 9 persons in Mason Co., Ky., shared the same fate.

—Yesterday President Arthur vetoed the River and Harbor Bill, believing that it appropriated too much money to local improvements; and to-day both houses of Congress passed it over the veto. So the bill becomes a law.

—The *Inter-Ocean* states that the war in Egypt is creating a large foreign demand for American grain.

THURSDAY, AUG. 3.—Riots, though not of a serious character, have occurred in connection with the strike of the union men who were in the employ of the National Tube Works Company at Mc Keesport, Pa. A special police of 50 men are on duty to protect the non-union workmen.

—At Granite Creek, 16 miles from Beloit, Kan., the engine and mail and express cars of a passenger train on the Union Pacific Railroad fell through a bridge; 2 men were killed, and 3 injured, but not dangerously.

FRIDAY, AUG. 4.—Corning, Perry Co., Ohio, was overwhelmed by a water-spout, the flood carrying off business and dwelling houses, even loaded coal-cars floating off on the surging waters.

—It has not yet been decided who will succeed De Freycinet in the French Premiership.

—Rains throughout Michigan the past week have resulted in much damage to crops, besides causing floods, which have destroyed dams and bridges and overflowed low lands. Wheat in shock in the fields has been seriously injured.

—Near Oil City, Pa., a heavily loaded coal train became unmanageable while going down a heavy grade. The wreck was strewed promiscuously along the road for two miles, then the locomotive plunged into standing cars, creating sad havoc. Six men were killed, and 15 wounded, some of them fatally.

—The situation in Egypt is not materially changed. Rumors as to the probable action of Turkey are indefinite and unsatisfactory; but it is not probable that the Sultan will be willing to act with England, and the possibility of a collision between England and Turkey is hinted at. A bitter feeling of hostility to the British is manifested by the natives of Alexandria. It is stated that in Damanhour, Tantah, and Mihalla, 550 Christians have been massacred. It is said that Ricciotti Garibaldi is enrolling volunteers in Italy for an expedition in aid of Arabi. None of the powers seem disposed to aid England; on the contrary, they are inclined to complicate matters by their suspicion and jealousy. A company of the Sixtieth Rifles occupying an outpost of the British, outside Alexandria, were charged upon Aug. 2, by infantry and cavalry of Arabi, and fled in great disorder, throwing away their rifles and ammunition, which the enemy secured. On the 3d instant, British troops made a reconnaissance in force to a point about 5 miles from Ramleh, but they saw little of the enemy. A large body of English marines have occupied the town of Suez. De Lesseps accuses the British of violating the neutrality of the Suez canal. A rumor is current at Alexandria that the European portion of Cairo has been set on fire. Arabi is entrenching at a point half way between Cairo and Ismailia. British troops under the command of the Duke of Connaught are on the way to Egypt.

MISCELLANEOUS.

—Of the iron-mill strikers at Pittsburg, Pa., 8000 have returned to work, but there are 30,000 still out.

—An epidemic fever is raging at Matamoros Mexico, which is pronounced by some physicians to be a mild type of yellow fever.

—The Buddhists of Japan are trying to counteract the teachings of the Christian missionaries, by translating and circulating Ingersoll's lectures.

—A church has recently been organized in Brooklyn with a creed founded on "spiritualism," to be known as the "Church of the Spiritual Dispensation." *The Christian at Work* says this "is not without interest as one of the religious movements of the times."

—It is stated on good authority that the great tide of immigration that has been setting toward our shores since early spring is now at its turning-point, and that we shall not immediately see such large companies of immigrants as came over in May and June.

—It is now proposed to relieve the distress in Ireland by sending away to foreign countries all who will go, free of charge. Whole districts in the west of Ireland are so pauperized that 95 per cent of the local taxation will be required to feed the destitute. Many other districts would be in an equally destitute condition, were it not for the money sent from America.

—Speaking of the terrible state of lawlessness that exists in Egypt, the frequency and atrocity of the massacres that are occurring there, and the jealous irresolution of the European powers that are trying to keep Arabi at bay, the *Christian at Work* very pertinently says: "It will be time enough to adjust things after this mutiny is crushed. Put out the fire before you settle who shall be your house agent and janitor."

Obituary Notices.

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

HOWARD.—Died of inflammation of the bowels, in Wilson, St. Croix Co., Wis., July 25, 1882, Marshall J. Howard. Bro. Howard was the only Sabbath-keeper in the place when he came here, three years ago; but, having an earnest missionary spirit, he prayed the Lord to send laborers into this part of the harvest-field. Sister Johnson was sent, and a little company of Sabbath-keepers was raised up. We deeply mourn the loss of our dear brother, but rejoice that he had an abiding hope that when the Lifegiver should come he would be raised to inherit eternal life. He was a great sufferer, but at the last peacefully fell asleep in Christ.

B. H. PRESTON.

POWERS.—Bro. Volney O. Powers, aged sixty years, died July 17, 1882, of chronic dyspepsia, at his residence in Elba, Lapeer Co., Mich. He formerly belonged to the Christian denomination, and afterward to the Baptist, until about twenty years ago, when he embraced the Bible Sabbath and other truths taught by S. D. Adventists. This was under the labors of Elds. Lawrence and M. E. Cornell, in Hadley, Mich. Since this time, he has held these truths dear. He has been a constant subscriber for the *Review*, except for three months. He was respected by all with whom he was acquainted; as a kind neighbor, a good citizen, and a consistent Christian. He leaves a wife and two daughters, besides several grandchildren, to mourn his death; but we do not mourn as those without hope; for he expressed, during the last few days of his life, a bright hope of entering a better life when Jesus comes. Funeral discourse by Eld. Wm. Potter (Baptist), from Rev. 7:13, 14.

LUCIUS SANBORN.

PEPPER.—Died at his home near Fosterburg, Ill., of congestion of the lungs, after a short illness of only three days, William A. Pepper, aged thirty-eight years, ten months, and twenty days. Bro. Pepper was born in England. He embraced present truth in 1865, under the labors of Eld. R. F. Cottrell in York State. When the Woodburn church was organized, he united with them, and has since been a consistent member, living up to the light God has given. He enjoyed the confidence of his brethren and of the community. He manifested the patience of the saints (his friends say they never saw him angry), and kept the commandments of God and the faith of Jesus. A wife, one step-child, and many friends mourn his departure; but they do not mourn as those without hope. Although he was unconscious during his illness, yet before his death a holy radiance lighted up his countenance, and left an expression of heavenly calmness on his faded face. He sleeps in Jesus—blessed sleep! The funeral was attended by the writer, July 23.

T. M. STEWARD.

HURD.—Died at his home in the city of Georgetown, Col., July 23, 1882, Charles H. Hurd, aged forty-nine years. Bro. Hurd embraced the truths of the third angel's message some four years ago, when a tent-meeting was held in Georgetown by Eld. M. E. Cornell, and has ever since loved the service of the Saviour. He had two very bad habits to contend with,—profanity and excessive tobacco using. Over these he gained a complete victory, and gave abundant evidence of true conversion to God. The circumstances of his death are peculiarly sad and painful. He was working in a mine on a mountain some four miles from his home in the city. He staid on the mountain during the week, and came down to his home on the Sabbath to attend meeting. On Wednesday, the 19th, he left his companions at the mine, to go to his cabin a short distance away. As he did not come back on Thursday, his fellow-miners thought he had gone to his home in town. He was not expected home till Sabbath morning. At that time, when Bro. Crothers, who lives and works on the same mountain, came down to meeting, Bro. Hurd had not yet come. The friends became alarmed, and Bro. C. and some others immediately returned to the mountain and commenced looking for him. In vain they searched all the rest of the Sabbath and the greater part of the following night, and Sunday till noon, when he was found at the bottom of a shaft about thirty feet deep. He was in a partly unconscious condition. The shaft was in a tunnel, some distance from its mouth, and it is supposed that he went into the tunnel to look for something, and not being fully aware of the shaft, he fell into it, where he was found but a few hours less than four days afterward. He was taken to his home, where he died in the evening. He leaves a wife to mourn the loss of a kind husband. The little band of Sabbath-keepers at Georgetown is broken, and they will feel the loss of Bro. Hurd. The Methodists kindly granted the use of their house for the funeral services, and quite a large congregation of sympathizing friends was addressed by the writer from Rev. 21:4.

E. R. JONES.

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

The Sanctuary and the 2300 Days of Dan. 8: 14. By Eld. U. Smith. This work explains the past Advent movement, and makes plain the present position of those who wait for the Lord. 352 pp. \$1.00

Thoughts on Daniel, critical and practical. By Eld. U. Smith. An exposition of the book of Daniel, verse by verse. 416 pp. \$1.25

Thoughts on Revelation. By Eld. U. Smith. This work presents every verse in the book of Revelation with such remarks as serve to illustrate or explain the meaning of the text. 420 pp. \$1.25

Life of Wm. Miller, with portrait. This book gives interesting sketches of the Christian life and public labors of this pioneer in the Advent movement in this country. 416 pp. \$1.00

Life of Elder Joseph Bates, relating his experience of twenty-five years on ship-board, with incidents of his rise from cabin-boy up to master and owner. The closing chapters relate to his labors in the ministry and in the cause of temperance and other moral reforms. Fine tint paper, 352 pp. \$1.00

Life Sketches of Elder James, and Mrs. E. G. White. The early lives and Christian experiences of both are given in this volume. Their subsequent history is so connected with the cause, that this book gives an outline of the rise and progress of our people and our cause. With fine steel portraits of both. \$1.25

Thrilling Incidents in the political life of Francesco Ugos, while a soldier with Garibaldi, including his perilous escape from the tyrants of Rome, and his subsequent travels in Africa and Syria. 328 pp. \$1.00

The Biblical Institute. This work contains a synopsis of the lectures given at the Battle Creek College by Eld. U. Smith, and at Biblical Institutes. 352 pp. \$1.00

The Nature and Destiny of Man. By Eld. U. Smith. This work treats on the great questions of the condition of man in death, and his destiny beyond the resurrection. 356 pp. \$1.00

The Spirit of Prophecy; or, the Great Controversy between Christ and his angels, and Satan and his angels, in four volumes. By Mrs. E. G. White. These volumes cover the time from the fall of Satan to the destruction of sin and sinners at the close of the one thousand years of Rev. 20. Each, 400 pp.

Vol. I. Old Testament Facts to Christ. \$1.00

Vol. II. Life and Ministry of Christ. 1.00

Vol. III. The Death, Resurrection and Ascension of Christ, with the Lives of his Apostles. 1.00

Vol. IV. (In preparation.) 1.00

The Constitutional Amendment: A discussion between Eld. W. H. Littlejohn and the editor of the *Christian Statesman*, on the Sabbath. 384 pp. \$1.00

Spiritual Songs. A book of hymns and tunes. 537 hymns, 147 tunes, 416 pp. \$1.00

Morocco, gilt, \$1.50

The Song Anchor. A popular collection of songs for the Sabbath-school and praise service. 164 pp. 35 cts.

Bound in muslin, 50 cts.

The Bible from Heaven. By Eld. D. M. Canright. An argument to show that the Bible is not the work of men, but is in deed and in truth, the work of God. 300 pp. 80 cts.

The Soul and the Resurrection, showing the Harmony of Science and the Bible on the Nature of the Soul and the Doctrine of the Resurrection. By J. H. Kellogg, M. D. 75 cts.

The United States in the Light of Prophecy; or, an exposition of Rev. 13: 11-17. By Eld. U. Smith. Dealing with our own land and applying to our time. Of surpassing interest to every American reader. 200 pp. 40 cts.

Thoughts on Baptism. By Eld. J. H. Waggoner. The subject viewed in the light of the Bible and History. 186 pp. Bound in flexible cloth, 35 cts.

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The Review and Herald.

Battle Creek, Mich., August 8, 1882.

REMAINING CAMP-MEETINGS FOR 1882.

OHIO, Delaware,	Aug. 11-21.
SOUTHERN MICHIGAN, Hillsdale,	Aug. 16-21.
NORTH-WESTERN KAN., Bull City,	Aug. 17-23.
MAINE, Waterville,	" 23-29.
IOWA, Smithland,	Aug. 24-29.
VERMONT, Montpelier,	Aug. 31 to Sept. 5.
ILLINOIS, Watseka,	Sept. 5-12.
PENNSYLVANIA, Olean, N. Y.,	" 5-12.
MISSOURI,	" 14-19.
NEW YORK, Union Square,	" 20-26.
NEBRASKA, Columbus,	" 20-26.
MICHIGAN, Lansing,	Sept. 27 to Oct. 2.
INDIANA, Marion,	Oct. 2-9.
KENTUCKY, Custer,	" 4-10.
TENNESSEE,	" 12-17.

THE POWER OF CUSTOM.

We are not fully aware of the power of custom over ourselves. The influence which our surroundings in society exert over us is hardly appreciated. Christians are called to be a peculiar people, that they may exert an influence to correct the false customs, injurious habits, and foolish fashions of society; but it is seldom that one is found that is not swayed by evil customs, instead of taking a course to discountenance them. Though our better judgment condemns these things, yet it is not naturally so easy to set a right example, as to fall in with the evil current of the world. We are not disposed to be peculiar; therefore we fail to exemplify the right.

To be unnecessarily odd, to be rough and uncouth in order to make ourselves peculiar, is going to an opposite extreme. This can have no good effect, but will serve to disgust people of culture and true courtesy. This should be avoided. But still we should dare to be peculiar by avoiding the prevailing evil customs.

To illustrate the power of custom, take a simple example. There are very many who understand that flour from the entire wheat is much more nutritious and healthful than bolted flour. Yet you will often find them "out of graham," while they never fail to set white bread upon their tables. Why does this happen—why do they go against their own judgment—but for the prevailing custom? Thus they go on from week to week and from month to month sinning against their own lives, simply because that custom demands it. This is only one example. The reader may apply it to the whole list.

R. F. C.

HILLSDALE, MICH., CAMP-MEETING.

BUS FARE.

The Committee have made arrangements with the Smith brothers, of the Western Hotel, to carry passengers to the camp-ground, a distance of about one mile from the depot, for ten cents; trunks the same, and hand baggage free. These are the regular line at all trains, so there will be no difficulty. It is but a few steps from the depot of the other road to the fair-ground, and it is in plain view. This road is the old Hillsdale and South-western from Ypsilanti, now a branch of the Lake Shore.

D. H. LAMSON.

TO ILLINOIS MINISTERS, CHURCH CLERKS, AND TREASURERS.

The time for the next annual session of our Conference to be held in connection with the camp-meeting at Watseka, Sept. 5-12, is drawing near. The Conference has a right to expect full reports from all our ministers, clerks, and treasurers.

Shall we have them? The secretary has mailed blanks to all our ministers, and to all church clerks and treasurers of whom he has any knowledge. Should any have failed to receive such blanks, please notify me immediately, and they will be promptly supplied. Now, dear brethren, you know what is duty in this matter. Is it unreasonable that we ask, and fully expect, you to discharge it faithfully and at once? Please send to me at West Williamsfield, Ohio.

A. K. ATTEBERRY, *Conf. Sec.*

TO CHURCH CLERKS IN VERMONT.

You can have blanks for delegates to State Conference, and for letters of commendation for church-members, by addressing a card to me, stating that you desire them, if you need them before our camp-meeting.

A. S. HUTCHINS.

Trasburg, Vt., Aug. 1.

SABBATH-SCHOOL CONVENTION.

MORE ABOUT THE CONVENTION TO BE HELD AT
SMITHLAND, IOWA.

AFTER corresponding with some of the Sabbath-school workers in the State, we found the prospects good for an interesting Sabbath-school Convention to be held at Smithland in connection with the camp-meeting. We have arranged a programme, and have sent a copy to each school that has members represented on the list. We hope all who have been assigned work will be ready. We are anxious that this meeting may be a success, as our future meetings will depend largely upon the success of this one.

We have endeavored to select subjects that would be of interest to all. If those who will prepare work on these several topics will make it a subject of prayer, and manifest an interest, we think this Convention will be a success. Do not let the spirit of "I can't do as well as others," keep you from doing anything, but get the "I will try spirit," and I assure you your efforts will be appreciated by the Lord, and he will reward you in the great day of account.

We shall expect to have a Sabbath-school on the ground Sabbath morning, Aug. 26. Those who study the lessons in the *Instructor* will recite the lessons of that number. Those who use Bible Lessons for Little Ones No. 1, may prepare Lesson 26. Those who use No. 2 may prepare Lesson 16. Those who use No. 3 may prepare Lesson 12. Let all have the lessons well prepared.

J. H. DURLAND, *Pres. Iowa S. S. Asso.*

Appointments

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

MICHIGAN STATE CONFERENCE.

The next annual session of the Michigan Conference will be held on the camp-ground at Lansing. First meeting, Sept. 27, at 7 P. M. Each church of twenty members or under is entitled to one delegate, and one delegate for every additional fifteen members. Each church should be represented in the first meeting of the Conference; therefore delegates should be appointed at an early date, and should make their arrangements to be on the ground at the very first of the meeting, that the business be not hindered.

MICH. CONF. COMMITTEE.

The yearly Michigan camp-meeting will be held at Lansing, Sept. 27 to Oct. 2, 1882, in J. A. Mc Fadden's grove, one-half miles east of the Michigan Central depot on Michigan Avenue. This is a very pleasant grove, and easy of access, with sidewalk to within a short distance of the ground. Ample provision will be made for all that come. Lumber, straw, and provisions, and feed for teams, will be furnished on the ground by the committee, as usual. As this is our yearly meeting for the State, we expect to see as many of our people from all parts of the State as can possibly attend on this important occasion. The Michigan State Conference will be held in connection with this meeting; also the annual meeting of the T. and M. Society. We hope the delegates to the Conference and officers and members of the T. and M. Society will be on the ground Sept. 27, as the first meeting of the Conference will be at 7 P. M.

Elds. Butler and Haskell will be in attendance, and perhaps other speakers from abroad. The usual reduction of fare on all railroads centering in Lansing may be expected; full particulars to be announced hereafter.

J. FARGO, *Pres. Conf. Com.*

ILLINOIS CONFERENCE.

The twelfth annual session of the Illinois Conference of S. D. Adventists will be held in connection with the camp-meeting at Watseka, Sept. 5-12, 1882. Let every church see that delegates are duly elected, and furnished with credentials. Delegates are urgently requested to be present in season to hold the first meeting Sept. 6, at 9 A. M.

R. F. ANDREWS, *Pres.*

We invite our brethren in the surrounding churches to meet with us in our tent at Hudson, Ill., Sabbath and Sunday, Aug. 19, 20.

C. H. BLISS.

C. H. FOSTER.

The next annual session of the Michigan T. and M. Society will be held at Lansing, in connection with the camp-meeting. First meeting Sept. 28 at 9 A. M.

J. FARGO, *Pres.*

DIMONDAL, Mich., Aug. 12.

J. O. CORLISS.

The twentieth annual session of the Vermont Conference of S. D. Adventists will be held in connection with the camp-meeting at Montpelier Aug. 31 to Sept. 5, 1882. Each church should be represented by its number of delegates, and each delegate should be furnished with credentials. And every delegate should be on the ground at the opening of the meeting.

A. S. HUTCHINS, *Pres.*

The next annual session of the Vermont T. and M. Society will be held in connection with the camp-meeting at Montpelier, Aug. 31 to Sept. 5, 1882. Will the full board of directors favor us with their presence at this meeting?

A. S. HUTCHINS, *Pres.*

KALAMAZOO, Mich., Aug. 12, 13. Preaching on Sabbath and Sunday, as usual. Hope all will make an effort to attend these meetings. I design to visit every Sabbath-keeper in and around Kalamazoo at this time.

D. M. CANRIGHT.

The Nebraska camp-meeting will be held at Columbus, Neb., Sept. 20-26, on the same ground as last year.

A. J. CUDNEY.

The Smithland, Iowa camp-meeting will be held Aug. 24-29. The T. and M. Society will have a book-stand with a good supply of publications. Ample provision will be made for man and beast.

H. NICOLA.

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

The P. O. address of Elds. W. W. Sharp and A. D. Olsen is Fort Atkinson, Jefferson Co., Wis.

The P. O. address of Eld. O. A. Olsen will be, till further notice, Fort Howard, Brown Co., Wis., box 200.

The V. M. workers of Round Prairie, Minn., would be glad to receive names and addresses to be used in the work of the society. Address Mrs. Nettie E. Brower, Round Prairie, Todd Co., Minn.

BRO. GEORGE A. YOUNG, Youngstown, Ohio, wishes Sabbath-keeping help in his cooper shop immediately. Please correspond with him at the above address.

CORRECTION.—In Eld. R. A. Underwood's report from Youngstown, Ohio, in Review of Aug. 1, it is stated that they received over \$40 on periodicals and book sales; it should have been over \$60.

If J. A. F., L. J. W., and R. M. F. will send us their post-office address, we will answer their questions by mail.

The church clerks and treasurers of the Minnesota Conference are requested to send their reports to the Conference Secretary, B. F. Lee, Brownton, Minn., immediately after the quarterly meetings, instead of to E. A. Wright, the former secretary.

Book Sent by Express.—J. H. Thompson \$8.24, E. P. Daniels 41.11, Jas. H. Thompson 7.82, S. H. Field 49.20.

Books Sent by Freight.—Signs of the Times \$30.00, T. H. Gibbs 51.19.

Cash Rec'd on Account.—O. A. Johnson per G. I. Butler \$20.00, L. O. Moore 100.00, Iowa T. & M. Society per L. Hornby 283.61, Me T. & M. Society per R. J. Goodrich 50.00, S. H. Field 35.00, N. Y. Conf. Fund, S. M. Abbott (s. b.) 1.00, Martha Snow 4.50, Pacific Pub. Association, Prudence D. Flood 20.00, Swiss Pub. Association, Prudence D. Flood, 20.00, J. N. Andrews P. D. Flood 10.00, D. T. Fero 10.00, Am. H. & T. Association per Nellie Sisley 2.00.

Shares in S. D. A. P. Association.—Rosanna Stewart \$10.00, Susan Shively 30.00, Mrs. E. M. Stevens 10.00, F. C. Bramhall 10.00.

Donation to S. D. A. P. Association.—Prudence D. Flood 20.00.

Mich. Conf. Fund.—James C. Cooper \$20.00, Holly per L. G. Moore 15.00, Mich. Conf. Fund, Colon 2.50, Hastings & Woodland per L. G. Moore 15.00.

Mich. T. & M. Society.—Dist. 12 per Emma Ashdon \$24.25, Dist. 8 per I. O. Thompson 2.50, Dist. 13 per A. Green 8.00, Dist. 15 per L. G. Moore 3.00.

S. D. A. E. Society.—Martin Simons int. on note 40c.

Gen. T. & M. Society.—L. O. Moore LM \$10.00, E. Zytoske 10.00, Mrs. A. B. Hodges 10.00, A. Friend 8.00, Nettie Melendy 2.50.

European Mission.—Mrs. E. M. Edson \$10.00, James Harvey Trust per E. G. W. 2395.26, E. Zytoske 10.00, Mrs. Zalmón Nicola 3.00, Mrs. R. L. Van Syoc 3.00, O. B. Carr 3.00, Prudence D. Flood 17.75.

English Mission.—Helan L. Morse \$2.00, Mrs. E. M. Edson 10.00, A. Friend 20.00, James Harvey Trust per E. G. W. 793.42, E. Zytoske 30.00, W. E. Newcome 100.00, Rhoda Knight 10.00, Ralph Johnson 70c.

French Signs.—Therese Depas for the mission \$1.00.

Danish Mission.—Mrs. E. M. Edson \$10.00.

Scandinavian Mission.—James Harvey Trust per E. G. W. 798.42, Mrs. A. L. Burwell (s. b.) 2.00, P. Gunderson 2.70.

Gen. Conf. Fund.—Mo. Conf. tithe per Wm. Evans \$45.80.