

# Advent Review

## AND SABBATH HERALD.

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

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### The Review and Herald,

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#### A LIFE-LESSON.

BY MARY MARTIN.

And thou shalt remember all the way which the Lord thy God led thee." Deut. 8:2.

THOUGHTS of my strange lost childhood  
Are floating through my brain,  
But its bitter-sweet is buried,  
And cannot be mine again.

A leather-bound book before me,  
Recalls the long Sabbath day,  
When first I traced Christian's journey,  
And thought it a fairy way.

For though Bunyan took his Pilgrim  
From out the mire Despond,  
My mind dwelt more on pleasant paths  
To the Beulah fields beyond.

Each point had grown quite familiar,  
As I conned it day by day—  
I longed to go as the Pilgrims went,  
And over the self-same way.

I have had my heart's wish granted,  
As Despond can testify—  
I was hid from Despair, the Giant,  
By "the Rock that that is higher than I."

And often that little volume  
Has given new strength to me,  
When night was dark, and storms were wild,  
To that refuge I would flee.

The lesson of Patience and Passion  
So impressed my child-heart then,  
That the afterdrift of toil and care  
Recalled it again and again.

While it soothed my eager spirit,  
And vanquished many a sigh,  
'T would irradiate the future,  
And tame my hopes so high.

I have learned to look with calmness  
On the brave ship's pennons fair,  
The trackless deep is a treacherous waste,  
And the rocks are lurking there.

How often I have escaped them  
While floating within the bay,  
He who guided my trembling boat  
Must know, but not I, to-day.

I've seen Passion laugh o'er his treasure,  
While Patience sat quietly down,  
Saying, "Folly would grasp a feather,  
Though waiting might bring a crown."

If we choose the treasures that perish  
With the using of a day,  
And neglect the eternal riches,  
What a forfeit must we pay!

I think of the babe in the manger,  
Then with thorn and purple clad,  
And blush that my heart ere hungered  
For more than the Master had.

Should we waste a tear repining  
That we wander here alone,  
Professing to wait the summons  
To share with our Lord a throne?

Unless our own hands will forge it,  
No fetter is found for mind;  
It rises from dungeon damp, and death,  
Its Creator's home to find.

And as Christian heard the glories  
When he reached the river's brink,  
They will come to us in the stillness,  
They are nearer than we think.

As we pass thro' the deepest waters,  
We may ever hear and know,  
"I will be with thee," "hold thy hand,"  
And "they shall not overflow."

Then let us await with Patience,  
The treasures His hand will bring,  
Though coming slow, they're immortal we know;  
For our Father is a King.

### The Sermon.

"I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: PREACH THE WORD."—2 Tim. 4:1, 2.

#### HUMAN PROBATION.

BY ELD. G. W. COLCORD.

(Concluded.)

TEXT: "I have set before you life and death, blessing and cursing." Deut. 30:19.

THE writer believes each of the foregoing explanations to be erroneous; hence the following strictures:—

"Known unto God are *all* his works, from the beginning of the world." Acts 15:18. Ours is an "only wise God," "declaring the end from the beginning." 1 Tim. 1:17; Isa. 46:10. This power to foretell is one of the attributes of our Heavenly Father; and it cannot be reasonably argued that he can suspend the use of this inherent quality. As well say that he may cease, for a time, to be omnipotent.

This position also leads to the conclusion that in the creation of Adam and Eve, our Maker was reckless in reference to results. But this appears untrue as seen in both nature and revelation. The writer once read a description of some of the conditions of things in the fabulous "World of Chance," and the picture was very unlovely; but such is not even our present home. Nay, dear reader, look up through either one of the countless designs in nature, and behold the Designer of all. Carefully study Isa. 45:18; Gen. 1:16; Rev. 4:11. Creation was a success. Gen. 1:31.

The second explanation cannot be accepted; for this would reflect on the wisdom of our adorable Head. Christ, in the work of redemption, redeems himself from no personal error.

Again, this solution of the problem virtually says that the God of holiness connived at this great mistake (?) of his Son! Let it be remembered that God "made the worlds" "by his Son." Heb. 1:1, 2. "To attribute to God that which is contrary to his nature is blasphemy." Beware!

We refuse the last exposition, not because it is wholly untruthful, but because it fails to "tell the whole truth," and points to a wrong incentive as the divine motive for placing our federal head on trial.

It is true that "the Lord foresaw man's fall;" but to say that God instituted the test *that his creatures might fail*, and failing, necessitate a ransom, is to teach that that the Author of law

desired man to sin and his Son to die! Has the Embodiment of righteousness and the Being of infinite love ever desired his accountable creatures to sin, sorrow, and die? Primarily, never.

That redemption will glorify God and bless the saved more than original test-obedience had been ordained to do, is fearlessly denied. Our adorable Redeemer will be suitably exalted for performing his self-abasing and divinely-charitable act. Heb. 1:9; Phil. 1:5-11. But sin, though covered by penitence, cannot praise God; neither can mistakes, though followed by correction, work for man a final, transcendent benefit. 1 Sam. 15:22; Isa. 48:17-19; Eze. 20:11; Rom. 3:8.

Do not err, dear reader, by contrasting Adam on probation with Adam in the kingdom of Christ; rather compare him,—his trial closed, his character untarnished and confirmed "in everlasting righteousness" (Dan. 9:24),—as earth's glorious King, with himself as a saved soul, an eternal subject of the "King of kings." Consider, then say which is more desirable for Adam.

A man fearing an awful cataract, resolutely rows up a strong, swift current, and lands on a sure and restful shore. Another, starting on a similar voyage, very wisely bows himself to the oars; but, becoming listless, is borne down toward the cascade, is capsized and well-nigh carried over the falls. At this crisis, a kite and line reach him, and he is saved! Which of the two boatmen will sing a nobler song? What text of Scripture declares that in praising God "the redeemed will strike one note higher than the angels"? Shall we sorrow in time because of sin, and rejoice in eternity for the same?

And now the query, "Why did not the Lord prevent man's fall?" demands an explanation.

First, all things were created for God's pleasure. Rev. 4:11. From lowest to highest, each successive step resulted in divine gratification. Gen. 1:4-31; Ex. 31:17.

Secondly, though man, in the beginning, was invested with sovereign authority, he was still "a little lower than the angels." Ps. 8:5-8; Gen. 1:28; Heb. 2:8.

Thirdly, the original design was that our race should remain only "a little while inferior to the angels." Heb. 2:7, margin.

Fourthly, by rebellion, earth's prince incurred the displeasure of the "King of Heaven" (Dan. 4:37), and Adam descended to the grave. Thus the dominion passed into the hands of the "god of this world." 2 Cor. 4:4; Heb. 2:8; Luke 4:6; John 14:30.

Fifthly, another trial for life has been offered to the sons of men (Gen. 3:15; Eze. 33:11; John 10:10); and to myriads it will prove a glorious success. Rev. 7:9-17.

Sixthly, the feasible results contemplated in the first trial will be enjoyed as effects of the last; Adam's antitype will rule forever. Rom. 5:14; 1 Cor. 15:45; Micah 4:8; Luke 1:33. The subjects of this Monarch will "be equal unto the angels." Luke 20:36. The earth itself will again be free from God's curse, and all the (new) world will be subject to the Author of all things. Rev. 22:3; 1 Cor. 15:28.

Seventhly, the conclusion is drawn from the foregoing testimony that "God himself that formed the earth . . . created it not in vain," but "formed it to be inhabited;" and those who "shall be purified, and made white, and tried," will occupy a position among the highest order

of the Lord's glorified creatures. Isa. 45:18; Dan. 12:10; Rev. 5:9-13.

"Why were the first pair allowed to disobey?" Because God could not prevent it, and still leave it possible for them to develop characters. Without this freedom to choose or refuse obedience, there could have been neither praise nor censure, reward nor punishment. Man, then, would have possessed no moral nature, could not have improved, and, in short, would have been but little above the higher orders of the dumb animals.

God foresaw man's fall, but he did not desire it. He desired to develop a class of beings on earth, that, like the tried angels in Heaven, would be fitted to dwell in the presence of God, and hence experience "fullness of joy." Ps. 16:11.

It is worthy of repetition, that the most potent of all influences affecting the mind of man is inborn, moral freedom. To illustrate:—

A traveler steps off a coach in the metropolis, goes to the door of the Union depot, and is met by three parties,—a policeman, a hack-driver from a desirable hotel, and a "runner" from a very wicked house. The agents persuade, but, knowing the rules of the station-house and the powers of the officer, dare not try to coerce him to accompany them.

Angels of light may invite, messengers of darkness may allure, but none venture to force human souls to do right or wrong. Why?—Because, in truth, they are probationers. "The human machine is a living mechanism; it can control its own movements, can do as it will, within certain limits."—*Good Health*, vol. 16, p. 367.

"Man is a free agent, never being impelled by any necessitating influence either to do evil or good, but has it continually in his power to choose the life or death that is set before him; on which ground he is an accountable being, and answerable for his own actions; and on this ground, also, he is alone capable of being rewarded or punished."—*A. Clarke's Principles of Faith*. Wherefore, our Edenic father should have been such a prototype of triumph in trial, that we now should be allowed to say,—

"A man he was.

His serious thoughts had rest in Heaven."

"As some tall cliff that lifts its awful form,  
Swells from the vale, and midway leaves the storm,  
Though round its breast the rolling clouds are spread,  
Eternal sunshine settles on its head."

—*Oliver Goldsmith, in The Deserted Village.*

(3.) Mankind pass through different stages of test during probationary life,—some souls ascending and others descending the scale of moral existence.

The newly-formed pair in Eden were only innocent, worthy of neither praise nor blame, at the outset; but the same hour in which they experienced the divinely-appointed trial, and obeyed, they commenced to develop a righteous character, they strengthened their hold on the Infinite, and made their final success more probable. But alas! The inspired record must state that when temptation was added to trial, they sinned and closed this very important term of development with complete failure. (Let the reader remember that a "trial" is granted for "examination," but a "temptation" is given "to entice to what is wrong." The Lord tries, but the adversary tempts, those who are on probation. Thus we may harmonize Gen. 22:1; Jas. 1:12-14.)

Judas Iscariot, called to be an apostle, had a golden opportunity of becoming an illustrious servant of the Lord in the world, and of being crowned in Heaven; but, failing to overcome his selfishness, and even fostering his love of lucre, he finally closed his period of hope with fatal despair. Acts 1:17, 18.

Contrariwise, Paul, misguided at first, but entertaining a teachable spirit, grew until he was a mighty man of God. He nobly endured the test and ripened for immortality. 2 Tim. 4:6-8.

The possession or lack of relation, wisdom, knowledge, or experience in reference to the cause of God affects man's life-test. Little children, lacking relation and knowledge, do many things with impunity, which would otherwise be great wrongs. He who has bound his soul with a solemn promise to do the will of God, cannot

sin as cheaply as the non-professor. Aaron, a priest of the Most High, committed a much greater trespass in the matter of the calf-worship, than many of his brethren. And King Solomon, being greatly exalted, perpetrated a heinous crime in departing from the living God. These last considerations enable us more clearly to understand why one sin is "unto death," and others are not. Also, why no ray of hope was permitted to shine upon the darkened pathway of the fallen angels. 1 John 5:16, 17; Num. 15:30-36; Job 4:18, margin; Matt. 12:31, 32, 43-45; Heb. 6:4-6; 10:26-29.

Probation proves a failure in the death of the unconverted and the backslidden; likewise, in the commission of "the unpardonable sin,"—a transgression of the moral law, despite the Holy Spirit enlightening the soul. "Ephraim is joined to idols; let him alone." Hos. 4:17.

(4.) The importance and value of this moral training-school is poorly appreciated by the Lord's judgment-bound creatures. The worldling, truant-like, spends his school hours pursuing butterflies and playing with trifles. Such an one is barely a titular man. It is also a sad truth that not a few professed disciples of Him who said, "The zeal of thine house hath eaten me up," fritter away their golden hours, and will be startled to learn that they have failed to obtain the divine diploma.

"The Creator has endowed man with the ability to comprehend causes. He has also given him the power to set causes in motion, and the privilege of choosing as to the kind of causes he will set in motion. . . . But right here man's supremacy ends. Having once set a cause in motion, it immediately passes beyond his jurisdiction into the jurisdiction of God. Man may choose which of two or more causes he will set in motion; but, having made his choice, that cause is so indissolubly linked with its proper effect that man cannot, and God will not, prevent the effect from following. Hence, 'Esau found no place for repentance, though he sought it carefully, with tears.'—*I. L. Kephart, A. M., in Literary Microcosm*, December, 1881.

"A free people must be serious; for it has to do the greatest thing that ever was done in the world—to govern itself. . . . In the universe there is no trust so awful as *moral freedom*; and all good civil freedom depends upon the use of that. But look at it. Around every human, every rational being, is drawn a circle; the space within is cleared from obstruction, or, at least, from all coercion; it is sacred to the being himself who stands there; it is secured and consecrated to his own responsibility. May I say it?—God himself does not penetrate there with any absolute, any coercive power! He compels the winds and waves to obey him; he compels animal instincts to obey him; but he does not compel man to obey. That sphere he leaves free; he brings influences to bear upon it; but the last, final, solemn, infinite question between right and wrong, he leaves to man himself. Ah! instead of madly delighting in his freedom, I could imagine a man to protest, to complain, to tremble that such a tremendous prerogative is accorded to him. But it is accorded to him; and nothing but willing obedience can discharge that solemn trust; nothing but a heroism greater than that which fights battles, and pours out its blood on its country's altar,—the heroism of self-renunciation and self-control."—*Liberty, by Orville Dewey*.

Reader, go back and re-peruse this last extract; aye, it is worth memorizing as a grand effusion of truth. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16:32.

The "problem of life" is a question that is not readily solved. "Every rational being" within the "circle" of trial, is left free to admit agents of light or of darkness into his or her immediate presence. The Lord had a right to create beings to occupy a position next to his throne; and, evidently, no angel nor human being could be prepared for said sphere, except by the process of probation. Let no one dare to censure; for the great God asks, "What could have been done more to my vineyard, that I have not done to it?" Isa. 5:4.

Oh, solemn, solemn thought! we are on trial for *eternal life*. Countless multitudes have failed; and although there is an "innumerable company of angels" in Heaven, who, whenever so commissioned, gladly act as "ministering spirits," they can never be allowed to aid us unless we ask for help. Shall we cry unto God for the needed assistance? Will the reader realize that "nature, by making habit omnipotent (?) and its effects hereditary," has enacted a fearfully important statute? May God bless our endeavors, as we strive to accustom ourselves to say, "Get thee hence, Satan;" and to the Lord, "Here am I; send me."

(5.) "Why sin is permitted. The design of God seems to be to allow sin to have its perfect work—to let it be seen first what it can do, that its evil may be developed and made manifest to the universe, in all the length and breadth, and height and depth of its unutterable evil."—*Footprints of Satan*, p. 43.

A father discovers his son doing mischief; and, without delay, angrily flogs him. Another parent, becoming aware of a similar case in his household, defers even the trial of his wayward boy. After the latter has considered and reconsidered the matter, he is brought to the family bar, "pleads guilty," and is moderately chastised. The first man will be liable to receive the censure of his wife, and cause the other children to sympathize with their punished brother, as well as to give rise to the unjust feeling in the mind of him who was whipped that "father is a hard man." In the other family the penalty inflicted is pronounced just by culprit, witnesses, and executive.

Looking at the subject from this stand-point, we may correctly answer this question, "Why did not the Lord destroy the devil as soon as he sinned?" We can understand why such great wrongs are suffered by our God to exist among men. And even in the governments of mankind, Judge Lynch does not his work so wisely as does Civil Law. Let even the cold-blooded murderer have time for reflection; then, after he will have been dispassionately executed, let every mouth be stopped.

The mill of God grinds slowly, but very fine. At the outcome, angels, redeemed saints, and ruined souls, will justify the "Judge of all the earth" in all his decisions at the bar of "eternal judgment." Phil. 2:10; Rev. 15:3; 16:5-7.

May ours be the lot of "him that overcometh"—that "endureth to the end;" for "the same shall be saved" to enjoy, "world without end," these two considerations: first, the lovely Lamb of God died to redeem me; secondly, I accepted the immeasurably gracious offer, and washed my robe of character, and have thus secured eternal life and unending joy.

God, seated above,  
Rules only in love  
In the midst of angels and men.  
He forceth us not;  
But grants us the lot  
Of freedom. Rejoice in the ken.

Go, do as you will;  
Your precious soul fill  
With blessings and light from the throne  
Or, if you despise,  
God's gift from the skies,  
Serve Satan, and serve him alone.

No, never! serve God;  
Avert his dread rod,  
And win for thyself great renown.  
Reject earthly toys,  
Secure heavenly joys,—  
"Well done!" Wear a bright, fadeless crown.

—"All men forsook me," is Paul's own account of himself, "but the Lord stood with me, and strengthened me." Here is a golden hint for the young who are put to their metal in refusing a sinful fashion, or in bearing a jibe at their conscientious scruples. The young man who can be laughed into a glass of wine, or a game of cards, or a ball room, may set himself down as a pitiable coward, who can be pushed by a straw. If he is more afraid of a companion's sneer than of God's frown, he is doomed.

## Our Contributors.

\*Then they that feared the Lord spake often one to another; and they 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.*

### COMING.

"Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh." *Matt. 24:44.*

He will come, perhaps, at morning,  
When to simply live is sweet;  
When the arm is strong, unwearied  
By the noonday toil and heat;  
When the undimmed eye looks tearless  
Up the shining heights of life,  
And the eager soul is panting,  
Yearning for some noble strife.

He will come, perhaps, at noontide,  
When the pulse of life throbs high,  
When the fruits of toil are ripening,  
And the harvest time is nigh;  
Then, through all the full-orbed splendor  
Of the sun's meridian blaze,  
There may shine the strange new beauty  
Of the Lord's transfigured face.

Or, it may be in the evening—  
Gray and somber is the sky,  
Clouds around the sunset gather,  
Far and dark the shadows lie.  
When we long for rest and slumber,  
And some tender thoughts of home  
Fill the heart with vague, sad yearning,  
Then, perhaps, the Lord will come.

If he only finds us ready  
In the morning's happy light,  
In the strong and fiery noontide,  
Or the coming of the night—  
If he only finds us waiting,  
Listening for his sudden call,  
Then his coming when we think not  
Is the sweetest hope of all.

—Raymond H. Stearns.

### No. 31.

BY MRS. M. E. STEWARD.

TESTIMONY No. 31 is at hand. With deep sorrow, but with fervent gratitude, I receive this rich and precious blessing from Heaven. Oh! did God ever speak to us so solemnly, so plainly, yet more kindly than now? And I know it to be true as far as it relates to us here. Alas, that I have to confess that I stand reproved by it.

My dear brethren and sisters, I value the messages our kind Heavenly Father is sending us beyond all expression. They are filled full of the most precious correction, admonition, counsel,—how can we doubt them? How cruel to return with unbelief God's love for us so plainly seen in these wonderful messages! Doubt them! It seems as though there is enough evidence, both internal and external, to convince any one who is not willfully unbelieving. The perfect fitness, sweet simplicity, purity, elegance, and richness of the style alone, is an intellectual feast, and to me is incontestible proof that the writer has been under the tuition of better educators than any this world affords.

Then they respond precisely to the object of spiritual gifts. "For the perfecting of the saints"—how could one become perfect without a knowledge of his imperfections! and the Testimonies are invaluable in revealing faults which, through the blindness of sin, could not possibly be seen otherwise. "For the work of the ministry"—from the very first, how large a proportion of the Testimonies have been sent to the ministers! "For the edifying of the body of Christ"—instructing the church; how long?—"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." *Eph. 4:12, 13.* Not yet has any church occupied this position of perfection; but as surely as she will do so, one means, according to Paul, in order to this state, is the gift of prophecy.

"By their fruits ye shall know them." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." *Matt. 7:18, 20.* No one can produce a single instance in which the Testimonies have taught

or sanctioned wrong in any sense, but their morality throughout is of the very purest, highest type, and the Spirit of God attends them most remarkably when read with candor. One dear sister here who had lingered on the borders of despair for five years, was brought into perfect light and liberty by the Testimony sent to this church in No. 31, and now her cheerful testimony is praise to God all the time, while the light of her countenance is in most marked contrast with the despondency of the past. Does Satan work against his own kingdom? *Matt. 12.*

My brethren, if we take from the last church the "testimony of Jesus Christ" (*Rev. 12:17*), which is "the spirit of prophecy" (*Rev. 19:10*), how can we identify "the remnant of her seed"? What shall we accept as this testimony in place of the gift which has from the rise of our people been among us? (Or must we yield our belief that Sabbath-keeping Adventists are not the remnant spoken of?) With what other peculiarity at all answering to the testimony of Jesus has "the dragon" been "wroth" for nearly forty years past, if not the Testimonies? They stand to-day as unimpeachable as at first. Let us praise God with all our hearts for them, and follow implicitly the light they bring us. As the best evidence of the truth of the Bible is said to lie in the observance of its precepts, so it is in these writings dictated by the Spirit of God.

*Battle Creek, Sept. 1.*

### SUCCESS.

BY JOSEPH CLARKE.

ALL like to succeed in every undertaking, whether in religious or temporal things. There are fixed laws regulating success or disaster.

To succeed in spiritual affairs, it is as necessary to conform to the laws regulating those matters as it is in temporal things. One principle embodied in a trite maxim is this: "There is a tide in the life of every man, which, taken at its flood, leads on to fortune." The truth of this principle is so clear as to need no elucidation. How many have proved its truth!

But to apply this to our own case; we can see that few are embracing the golden opportunity. The truth is being published to all the nations; yet few care to notice it. As it was in the days of Noah, few care to place their all upon the altar. But to come still closer, how few who profess the truth are in fact the children of God! Testimony No. 31 is now before our people. The position of the S. D. A. church is there graphically set forth. A dispensation of mercy goes with it. If it is slighted, dare we hope for another to warn us of our danger? I have carefully observed the nature and power of these Testimonies for twenty-five years, and I have seen no error or mistake in them. I have implicit confidence that God is the author of these thirty-one documents. They are so many witnesses for or against us. Let us carefully study these excellent works; it will be for our present and future welfare, and permanent good. May God grant this gift to be continued to the end of time. Let us go on unto perfection, until, as one has said, "He that is begotten of God, keepeth himself; and that wicked one toucheth him not." *1 John 5:18.*

### INCONSISTENT.

BY ELD. J. D. PEGG.

NOT long since, in a discussion with a Campbellite minister on the subject of the Sabbath, he took the usual positions of his people,—that the law was abolished, and we were no longer under obligation to obey it. He affirmed that the declaration in *Rom. 7:6*,—"That being dead wherein we were held," applied to the law, which had died, etc., etc.

We replied by stating that we had frequently heard this same man urge that we are buried by baptism into death, etc. And now the apostle declares that he "was alive without the law once." *Rom. 7:9.* And this man is confessedly without the law, his converts the same; so he

must, from the nature of the case, bury those who are baptized by him alive! And further: *Rom. 3:20* declares that "by the law is the knowledge of sin;" so that by the law being abolished, they are deprived of the knowledge of sin, or the means of that knowledge; and *Rom. 3:21* declares our justification to be witnessed by the law. Therefore, our opponent would take a man without the knowledge or conviction of sin, bury him alive, and kill the witness of his justification!

How different the apostle's experience: "When the commandment came, sin revived [*i. e.*, he saw his sin], and I died." *Rom. 7:9.* Having the privilege of reckoning himself dead indeed unto sin (*Rom. 6:11*), he is now "buried by baptism into death." *Rom. 6:4.* The law stands by, and declares its claims to be fully met; and instead of witnessing against him, it is now his friend, and witnesses that he is accepted of God. Now he can truly say, "I delight in the law of God after the inward man." *Rom. 7:22.* Christ's work was to bring him to a place where the righteousness of the law might be fulfilled in him who walks not after the flesh, but after the Spirit.

It is needless to add that this argument was not met.

### CURIOUS HABITS OF ANTS.

SIR JOHN LUBBOCK'S extraordinary book on "Ants, Bees, and Wasps," will amaze readers. Fancy ants having slaves! Fancy these proverbial examples to the sluggard keeping certain insects as we keep cows, and building sheds over them, and keeping others as pets! The aristocracy of ants seem to have all the vices which brought antique monarchies to destruction. Sir John writes soberly, as a philosopher should, and weighs his words, no doubt, which makes his conclusions the more astonishing. The author quotes some of Huber's experiments, the value of which he has himself tested. The bloated ant aristocrats, it is said, "have lost the greater part of their instincts; their art, that is, the power of building; their domestic habits, for they show no care for their young, all this being done by the slaves; their industry, for they take no part in providing the daily supplies; if the colony changes the situation of its nest, the masters are all carried by the slaves on their backs to the new one; nay, they have even lost the habit of feeding. Huber placed thirty of them with some larvæ and pupæ and a supply of honey in a box. 'At first,' he says, 'they appeared to pay some little attention to the larvæ; they carried them here and there, but presently replaced them. More than one-half of the Amazons died of hunger in less than two days. They had not even traced out a dwelling; and the few ants still in existence were languid and without strength. I commiserated their condition, and gave them one of their black companions. This individual, unassisted, established order, formed a chamber in the earth, gathered together the larvæ, extricated several young ants that were ready to quit the condition of pupæ, and preserved the life of the remaining Amazons.' This observation has been fully confirmed by other naturalists. However small the prison, however large the quantity of food, these stupid creatures will starve in the midst of plenty rather than feed themselves. . . . I have, however, kept isolated specimens for three months by giving them a slave for an hour or two a day to clean and feed them; under these circumstances they remained in perfect health, while, but for the slaves, they would have perished in two or three days."—*Scientific American.*

—By putting on Christ, you will put off the love of this world; you will live above the world while you live in it. If Christ be in the heart, the world will be in its proper place. If you are clothed with the sun, the moon (all sublunary things) will be under your feet.—*John M. Mason.*

## CHOSEN IN THE FURNACE OF AFFLICTION.

How long! how long! the furnace rages high—  
Hath God forgiven me as here I lie?  
Is there no silver? Is my soul all dross,  
That I must suffer trial, pain, and loss?  
Oh, for the Master's voice!  
Will he forsake?  
Here in the fires alone  
Must my heart break?

"Be patient, suffering soul! I hear thy cry;  
The trial fire may glow, but I am nigh;  
I see the silver, and I will refine  
Until my image shall upon it shine.  
Fear not, for I am near,  
Thy help to be—  
Greater than all thy pain  
My love for thee."

Thy love for me, O Lord! Is this the place  
Where I may see the shining of thy face?  
Here may I learn thy holy will to know,  
And into thy dear image nearer grow?  
Unto this blessedness  
May I aspire,  
To glorify thee  
Even in the fire?

"Yea, even here! Oh, suffering one, be strong;  
This trial of thy faith may not be long—  
Even now, thy soul, submissive to my will,  
Is learning how to trust me, and be still.  
Precious thou art to me,  
As most fine gold—  
My everlasting arms  
Do thee enfold."

I hear thy voice, my Lord! I fain would rest,  
Secure in all my weakness, on thy breast;  
But even now, though furnace fires burn low,  
My spirit trembles underneath thy blow.  
Must there be trial still?  
Is there no sign—  
No likeness yet upon  
This heart of mine?

"The silver truly may reflect my face,  
Yet must I fashion it until the grace  
And fair proportion of its form I see,  
A chosen vessel consecrate to me.  
As many as I love  
I thus refine;  
Thou shalt be fair indeed,  
For thou art mine."

I listen and am still—I doubt no more;  
All quietly I rest—the strife is o'er;  
Thy "chosen one!" can I resist thy will,  
Or fear to follow thee through joy or ill?  
I may not understand  
The way I go—  
The perfect day will come,  
Then I shall know:

—Selected.

## OUR ABSENT LORD.

THERE are some men in the popular churches, and among them those of eminence and acknowledged piety, who speak with humble reverence, yet with burning words of exhortation, concerning the sublime and impending event of Christ's second coming to the earth. This fact gives courage to every believer. God has a people, who will be waiting and watching for his Son when he shall appear; and new means and new men are developing to carry the warning to those who will heed it. In the *Sunday-School Times* of Sept. 2, Charles S. Robinson, D. D., is the author of an article bearing the above title and written in explanation of Mark 13:34-36, a portion of the Sunday-school lesson for Sept. 17. Probably forty thousand persons have read the article in the *Times* alone; and it is so good that we quote liberally from it, as follows:—

The parable in Mark 13:34-36 cannot be discharged of its meaning by a reference to the ordinary risks of human mortality. Its theme is not man's dying, but Christ's coming.

I. The Son of man is represented as a householder away on a journey. v. 34.

1. It is not fair to look upon Jesus as a mere absentee lord of the soil. For he made this world; he has suffered wonderfully to save souls; and he owns what he has purchased.

2. It must be remembered that he went away for a most gracious purpose. He would send the Comforter. John 16:7. He has gone to prepare a "place" for those whom he died to redeem. John 14:2, 3.

3. It is better to urge his coming back with

eagerness of prayer. There is fitness in the passionate words of Richard Baxter: "Haste, O my Saviour, the time of thy return: send forth thy angels, let the last trumpet sound! Delay not, lest the living give up hope. Oh, hasten that great resurrection day when the seed thou sowedst corruptible shall come forth incorruptible, and the graves that retain but dust shall return their glorious ones, thy destined bride!"

III. Our "absent Lord" is surely coming back again to this world. v. 26.

1. He predicted his second advent. John 14:28. The language Jesus used in this remembered declaration is not at all figurative; it all goes together as a statement of fact. He said, literally, he would send the Comforter, and the Holy Spirit came in person on the day of Pentecost. And just as literally did he say he would himself return at the appointed time.

2. He asseverated the certainty and solemnity of his own promise, as if he foresaw some would deny or doubt it. v. 31. This was indorsing the covenant engagement by a new oath; "because he could swear by no greater, he swore by himself." Christ was the "word," and so what he said would stand forever, when the grass should wither and the flower should fade. Isa. 40:8.

3. He left behind him vivid descriptions of the momentous day on which he should arrive. vs. 24-26. In these, however, he does little more than repeat the vigorous language of the Old Testament prophet. Dan. 7:9-14. Our Lord makes a reference to this ancient prediction, and accompanies it with vivid details. Matt. 24:15.

4. He even sent back word from Heaven by an angel. Acts 1:11. While the disciples stood wistfully gazing after the ascending Redeemer, there suddenly appeared two messengers from Jesus himself, with a gracious rebuke for their forgetfulness of his promise, and a quick renewal of it. It should be "this same Jesus" who should come back, and he should come "in like manner" as they had seen him depart. Is it possible that any Christian now, after all this, should doubt that our Saviour will be on earth again by and by?

V. The greatest peril is that, when "our absent Lord" comes, men will be taken unawares. v. 36.

1. The instinctive tendency of the human heart is to procrastinate in the performance of religious work. So, when the reckoning is demanded, souls are surprised.

2. Time glides mysteriously on with no reference to daring delay. The grave, like the horse-leech's daughter, cries, Give (Prov. 30:15, 16), and damnation slumbereth not (2 Peter 2:3), but men sleep up to the edge of divine judgment. They did in Noah's time, and in Lot's, when a less catastrophe was at hand; and so it will be when the Son of man is revealed. Luke 18:26-30.

VI. The final counsel left behind him by "our absent Lord" is for all to watch. v. 37.

1. Christ's coming would seem to be the highest anticipation for true believers. When he appears, saints will appear with him in glory. Col. 3:4. This is the "blessed hope" of the church along the ages. Titus 2:13.

2. It might clear an inquirer's experience to think of this coming of Jesus. Does one love to "watch" for him? In the autobiography of Frances Ridley Havergal, we are told of the years during which she sought sadly for peace at the cross. At last one of her teachers put this question to her, "Why cannot you trust yourself to your Saviour at once? Supposing that now, at this moment, Christ were to come in the clouds of heaven, and take up his redeemed, could you not trust him? Would not his call, his promise, be enough for you? Could you not commit your soul to him, to your Saviour, Jesus?" This lifted the cloud; she tells the story herself: "Then came a flash of hope across me, which made me feel literally breathless. I remember how my heart beat. 'I

could surely," was my response; and I left her suddenly and ran away upstairs to think it out. I flung myself on my knees in my room, and strove to realize the sudden hope. I was very happy at last. I could commit my soul to Jesus. I did not, and need not, fear his coming. I could trust him with my all for eternity. It was so utterly new to have any bright thoughts about religion that I could hardly believe it could be so, that I had really gained such a step. Then and there I committed my soul to the Saviour, and I do not mean to say without *any* trembling or fear, but I did—and earth and Heaven seemed bright for that moment—I *did* trust the Lord Jesus."

## THE ARAB ESAU AND TURKISH JACOB.

THE present conflict in Egypt, though involving issues of momentous importance, is merely one wave in a movement that has been going on for generations, the nature of which has always been grievously misunderstood. The popular belief seems to be that the Arab is the Turk's legitimate vassal, and that the former's constant uprisings against the latter are mere wanton and pernicious acts of rebellion, to be classed with the revolt on the janissaries and the sepoy mutiny of 1857. A greater mistake could hardly be made. So far as priority of possession, length of tenure, and superior merit of every kind, constitute a claim, the Arabs have a far better right to the homage of the Porte than it has to theirs. From the Arab race comes all the beauty, all the poetry, all the tenderness of Moslem history, to which the savage and illiterate Turk contributed nothing but slaughter and oppression. When the first Turkish conqueror set foot upon European soil, in 1326, seven centuries of unexampled triumphs, intellectual as well as military, had spread the power and fame of the Arabian caliphs from the banks of the Ganges to the Straits of Gibraltar. They had conquered and held Spain, and were only prevented by the valor of Charles Martel from subjugating all Western Europe. One Arab prince had treated on equal terms with the great Charlemagne himself. Another had been the guest and familiar friend of Richard Cœur-de-Lion, of England. Arab architects, Arab poets, and Arab scientists, had commanded the admiration of the whole civilized world. Grenada, the center of the Arab power in Spain, had been the rallying point of brilliant and learned men of every creed and nation in days when the Turk was still gnawing half-raw horse-flesh, and stringing human heads to his bridle-rein on the steppes of Tartary.

Slowly and painfully did the future lords of the Bosphorus work their way across the vast Central Asian plain which still bears the name of "Turk's Land" (Turkestan), nor was it till the eleventh century that the genius of Togrul Bey finally brought the Turk upon the world's stage as one who had a part to play there. But from that day the relative positions of the two races began slowly to reverse themselves. At length, thirty-nine years after the fall of Constantinople, in 1453, that of Grenada left the fierce and unlettered Osmanli the sole representative of Islam in Europe, and the Turkish Jacob, not content with thus depriving the Arab Esau of his birthright of conquest, proceeded to make him a vassal and a slave.

This situation is best understood by a reference to the parallel case in Europe. A series of lucky accidents, including two fortunate marriages, made the ducal house of Austria mistress of the ancient kingdoms of Bohemia and Hungary, which had counted their princes and heroes by scores when the first Hapsburg emperor was still an unknown German knight. Again and again the subject races arose unsuccessfully, but resolutely, against their upstart rulers, till the fullness of time changed the Austrian empire into the Austro-Hungarian monarchy. So, too, with the "Arab-ul-Arabi" (Arab of the Arabs), as he proudly calls himself. Yemen insurrections, Egyptian mutinies, Syrian outbreaks, show that he has not forgotten his prior claim

to the heritage of Mohammed, which he has twice asserted with brilliant though transitory success. In 1798, Bonaparte's triumphant march along the Syrian coast as the avowed champion of Arab independence, stirring up the native population as he went, all but kindled a general crusade against Turkey. Less than forty years later, Mehemet Ali, of Egypt, ruled, as absolutely as the Sultan himself, almost the whole Arab portion of the Sultan's dominions, and but for foreign intervention would have extinguished the Ottoman power altogether. By a singular coincidence, both undertakings were wrecked on the same spot. The defense of Acre by an English garrison defeated the enterprise of Bonaparte, its bombardment by an English squadron that of Mehemet Ali. What will be the fate of the third attempt?—*N. Y. Times.*

#### THE LOWEST EBB IS THE TURN OF THE TIDE."

WHEN I compare  
What I have lost with what I have gained,  
What I have missed with what I have attained,  
Little room do I find for pride.

I am aware  
How many days have been idly spent;  
How like an arrow the good intent  
Has fallen short, or turned aside.

But who shall dare  
To measure loss and gain in this wise?  
Defeat may be victory in disguise;  
The lowest ebb is the turn of the tide.

— *Longfellow.*

#### INDIANA CAMP-MEETING.

##### REDUCTION OF RAILROAD FARE.

THE Wabash, St. Louis and Pacific Road has kindly granted a reduction of fare to all who desire to attend the Indiana camp-meeting. All who shall travel over any part of said road, will pay full fare, and on the camp-ground you will be furnished a certificate which will enable you to return to your homes over that part of their lines you traveled in reaching the meeting, at one cent per mile. The Wabash, St. Louis, and Pacific Road does not run to Marion, but as many of our people will travel their lines to reach Marion, we have secured the reduction.

Those living north of Bunker Hill on the old Indianapolis, Peru, and Chicago Road, which has of late become a part of the Wabash, St. Louis, and Pacific Road, will purchase tickets to Bunker Hill, where they will change cars for Marion. Those who take the same line at Indianapolis and those living on the line between Indianapolis and Kokomo will purchase tickets either to Kokomo or Bunker Hill, where they will change cars for Marion. Those who live along the El River division will purchase tickets to North Manchester, where they will change cars for Marion. Those living on or near the main line running from Ft. Wayne to La Fayette will purchase tickets to Wabash, and there change cars for Marion.

We expect to have family tents on the ground to rent to those who may desire. The rent on the tents will be from \$3.50 to \$4.50 on each tent. If you desire to come to the meeting, and are not able to rent a family tent, do not remain away on that account, as we shall try to furnish all such room in the large tent free of charge.

We expect reduction of fare on other railroads. When obtained, due notice will be given through the REVIEW. S. H. LANE.

#### NEW YORK CAMP-MEETING.

WE especially urge all our churches to send a full delegation to our annual Conference and Sabbath-school Association. We hope no church will fail to send delegates to both these organizations. We trust that parents and children, old and young, will take a deep interest in having the Sabbath-school lessons named in last week's REVIEW thoroughly learned for our camp-meeting

Sabbath-school. Parents, please take an interest in the lessons appointed for your children, and help and encourage them in learning the same. We desire all our people to take a part in the camp-meeting Sabbath-school.

##### HOW TO COME.

All coming from the north should take the train leaving Watertown about 3 p. m. and Ogdensburg 11 a. m.; then there will be no change at Richland. Those coming from the west should all come on the R. W. and O. R. R., Ontario Division, to Pultaski; then change cars. Those from the east change cars at Rome and Richland. Those from the central part of the State south of the N. Y. C. R. R. should come via Rome or Syracuse.

M. H. BROWN.

#### MAINE CAMP-MEETING.

THIS meeting is now in the past, and was one of the best ever held in this State. The preaching was mostly practical, just what was needed at the present time. The result has been good. Above all other people S. D. Adventists should be a distinct people from the world; and in the same ratio that we pattern after the world in dress, in the wearing of gold and the putting on of needless ornaments, we lose the Spirit and power of the truth. May God save us, as a people, from dead formality.

Testimony No. 31 came just in time for the people to read during the meeting. Fifty copies, all that we had, were sold in a short time, and a number of orders taken to have them sent to their homes. Every family of Sabbath-keepers in Maine should have it to read. It will do us good if we will only heed its instruction. How solemn are the days and times through which we are passing! God is pleased with us when we pray much. When we thus do, we have less time to murmur and find fault with those upon whom heavy burdens rest. It is time to lay aside our jealousy and heart burnings, come up to the work of God, and lift at the wheel of reform until we see victory in the name of the Lord.

Sept. 2 and 3 I was with the church in Cornville. Four united with the church by baptism, two of whom made a start at our camp-meeting. Thus we see fruit already of our good meeting, for which we will thank God and take courage.

Sept. 4.

J. B. GOODRICH.

#### NORTHWESTERN KANSAS CAMP-MEETING.

THIS meeting was held according to appointment, Aug. 17-28. The encampment was located about a mile west of Bull City, Osborne Co., on the bank of the Solomon River, and considering the warm weather, was reasonably comfortable.

The attendance at first was small, but continued to increase till over one hundred Sabbath-keepers were numbered. There being no help from abroad, the preaching was done by Elds. Cook, Barton, and Enoch, and sister Enoch, and was of the closest, most practical nature.

The meetings were almost wholly of a revival character, and from the first seemed to be characterized by the power of the Spirit. The message of the minister was to set before the people their true condition; that they might not feel "rich" and "increased in goods," but "poor, blind, and naked;" that they might no longer remain in a backslidden condition, but humble themselves before God, "confessing every known sin," "placing all upon the altar," thereby attaining the condition noted in Rom. 8:1. Rich instruction was also given on repentance, faith, and consecration, drawn from the Bible and the Testimonies. This strait testimony had the desired effect. Hearts were melted before God, and confessions were made. The work continued to deepen and widen, till the most stubborn hearts were broken down in penitence. Many who had given up the truth and wandered far away from their Father's house, returned with heartfelt confessions, and started anew in God's service. Some of these in their testimonies attributed their awakening to the plain preaching, or personal efforts put forth by friends.

Among the leading features of the meeting might be mentioned promptness, harmony, and earnestness in devotional exercises, the last of which was especially manifest in secret prayer. During intermissions, little bands, of four to a dozen, would collect and disperse throughout the woods, there to commune with the God of prayer, supplicating at the throne of grace for an outpouring of the Holy Spirit and the conversion of backslidden friends. Often was the stillness of the midnight hour broken by these earnest supplications, and many were the marked answers to these petitions. Truly God proved his willingness to be gracious. The testimony of all present, among whom were some of the oldest Sabbath-keepers in the State, was that this was the best camp-meeting they ever attended.

Another beautiful feature of the meeting was calmness. All felt to rejoice for the general outpouring of God's Spirit. This rejoicing was not in any way manifested by excitement, nor that which would indicate a mere flight of feeling; but by a sense of unworthiness, a marked degree of humility, and an anxious desire for the salvation of others.

On Sunday, the last day of the meeting, twenty-three willing souls were buried by Eld. Barton in baptism in the beautiful Solomon River, near the camp. Among these were some whose heads were whitening for the grave.

The temperance, Sabbath-school, and T. and M. work, each received attention. Nearly all took quite an interest in these several branches of the work, and many laid plans to do something for the Master the coming winter. Five canvassers procured outfits, and are going to canvass Northwestern Kansas. May prosperity attend their efforts. There are many in this part of the State who could be a power in the missionary field if they would so adapt themselves. The work stands sadly in need of their efforts.

For several years a heavy T. and M. debt has been hanging over this district, and crops have successively failed; but this year the good Father has blessed not only in store and basket, but in rich gifts of his Spirit. Dear brethren and sisters, let us ever remember that ingratitude is the basest of sins, and from henceforth, "prove our own work."

The parting meeting took place early Monday morning, and was quite affecting. Hearts so knit together by the same Spirit seemed loth to separate. As we took our leave of the encampment, we felt it had been our happy privilege to—

"Taste e'en here the hallowed bliss  
Of an eternal home."

Williamsburg, Kan.

T. H. GIBBS.

#### KANSAS CAMP-MEETING.

WE wish to say to our brethren in Kansas, that we expect our camp-meeting at Moline to be one of unusual interest. We cannot expect any help from abroad. We have made our wants known to the General Conference Committee, but their hands are full; but as compensation, in part at least, nearly all our ministers in the State will be there. Eld. Enoch and wife, Elds. Rogers, Barton, Gibbs, Hill, Smith, Santee, and the writer, all expect to attend. We design to hold a preachers' institute, and we shall probably district the State in connection with this meeting. We hope it will be the largest gathering held in the State this season, and also the best.

The meeting will continue ten days. Does this seem long? At our last meeting those who came at the commencement and remained till the close were the ones that were the most benefited. It seemed very short to them. Ten days was the time between the ascension and Pentecost. This time was occupied in deep heart-searching and prayer to God. How great the results! God waits now to be gracious to us; and if we seek him with all the heart, he will be found of us. Brethren, shall we not commence immediately to prepare for this meeting? Commence by searching out and putting away every wrong between us and our families, our brethren, and all men. When all wrongs are righted, then we can call on God with every assurance that he will hear us. And if in answer to our earnest cries God is present by his Spirit, we cannot fail of having a good meeting.

J. H. COOK.

## 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 FOOT OF THE RAINBOW.

MAY and her brother started together,  
All in the beautiful August weather,  
When the long, hot day was nearly done,  
Running as fast as they ever could run,  
On toward the West and the setting sun.  
Their hands were clasped, and their little feet  
Disturbed the dust with a constant patter,  
And the people stared, whom they chanced to meet,  
And wondered what on earth was the matter.

They knew, those two,  
They had business to do;  
No time to stop, or even to walk;  
No time for resting, no time for talk.  
Their fortune—their future—before them lay,  
And their task must be done ere the close of day.  
For they had been told  
That by any smart children might surely be found  
A big pot of gold,  
Where the foot of the rainbow rests on the ground.  
And Johnny had carefully noted the spot,  
And knew where the rainbow touched the meadow,  
Casting a beautiful tinted shadow  
Over the burial-place of the pot.  
So May's little fist in his hand he took,  
And together they hastened down to the brook.

Poor little breath! it comes labored and fast.  
Poor little feet! too hard have they wrought.  
The brook has been crossed, and the meadow is passed;  
The distance is greater than Johnny had thought.  
"Never mind, May. I had nearly guessed right.  
See! sister, the beautiful bow is in sight!  
Just over the blackberry patch, I'll be bound,  
Is the place where the rainbow touches the ground."

Poor little feet! so tired and worn.  
Poor little faces! so covered with scratches.  
Poor little hands! so bleeding and torn  
By briars that grow in such ugly patches.  
Stoutly they toil through the thicket, and then  
They see the same rainbow before them again.  
"Never mind, May, for the bow is there still,  
Just at the foot of the little green hill.  
See where it touches the grass and the flowers!  
Another short run, and the gold will be ours."

Poor little eyes! how crowded with tears.  
Poor little hearts! how heavy with fears.  
The day is done, and down drops the sun;  
The beautiful bow in a moment is gone,  
And swiftly the shadows of night come on.  
Poor little feet! too weary to walk.  
Poor little tongues! too tired to talk.  
Poor little heads! too stupid to think.  
Poor little limbs! just ready to sink.

Just at the foot of a little green mound  
Johnny and baby May were found,  
Wrapped in a slumber, so sweet and deep,  
And were carried home and laid away;  
And nothing disturbed their refreshing sleep  
Till the rising sun made another day.

Do none but children seek the shadow  
Of the rainbow on the meadow,  
And believe the story told  
Of the hidden pot of gold?  
All our lives we search insanelly;  
As we near it, toiling vainly,  
Then before our eager eyes  
Still the brilliant phantom flies,  
Till the day of life is done,  
And the night of death comes on.  
God's kind angels find us there,  
Lift us in their arms with care,  
Lay us gently down to rest  
On our Mother Nature's breast,  
And our slumber knows no waking  
Till the perfect day is breaking.  
—Edward Willett, in *Independent*.

### THESE RECEIVED NOT THE PROMISE.

EVERY one must have noticed how seldom the benefactors of mankind ever enjoy what they worked for. Milton produced the "Paradise Lost," but never knew the fame to which it was to come, and never received the profit it deserved. Bunyan never knew the immortality his wondrous dream was to win for him, nor the influence it was to exert. Columbus succeeded beyond the measure of most men, but even he never knew how grand a success he had attained. The fate of Moses seems peculiarly hard, and yet it is a very common fate. The history of Moses is stranger than the strangest fiction. The child of a slave mother, he was lost upon the waters of the Egyptian river, and rescued by an Egyptian

princess. By this, as some think, he became heir to the Egyptian throne, and certainly secured the advantage of the best Egyptian culture. Come to manhood, he abandons the hope of the succession, and takes his place with his enslaved people. Misunderstood of them, he flees to the desert, and spends forty years in the drudgery of a shepherd's life. He is then called of God to lead his people from bondage to the promised land. It is a work of infinite toil to organize a nation of slaves into a commonwealth of freemen. For forty years he leads them and bears with their ingratitude and impatience, and brings them at last to the borders of the promised land. But there his work must end. He who has toiled so long must not enter into the rest. He can only ascend a mountain peak, and look over the land he had hoped to enter.

David had hoped to build the temple. Toward that he made all his statesmanship converge. Without the kingdom he established, without the peace he conquered, without the material he gathered, without the alliances he contracted, the temple could not have been built; but that on which he had set his heart above all things else he must never see.

So it has ever been with prophets and wise men who have desired to see the day for which they worked, but "died without the sight."

The gifted and good of all ages have seen a day in the distance, have wrought for it and longed for it, but never attained it. The more exalted and far-seeing and divinely gifted, the farther off the day for which they worked. They have wrought—

"For the future in the distance,"

and it was in the distance when they laid their armor down.

Time would fail me to tell of the multitude to whom a fate like this has come; who have planted vineyards for others to gather; sown fields for others to reap; gathered fortunes for others to spend; created facilities for others to use. The world and history are full of men who gather fruit for the lips of the future; of thinkers who put their soul into book or poem for after-generations to read; of artists who breathe their life into painting or statue which shall immortalize them when they are gone, but whose praise they never shall hear. The inventor rarely reaps the benefit of his invention; genius rarely reaps the profit of its work.

But common as this fate may be, is it not a hard fate, that a man should work for what he never attains, and help to bring about a day he never sees?

But this complaint, which is very common and not at all unnatural, entirely misconceives life. To every true man the work is more than the reward. His heart is in the work he is doing, and where the heart is there will the treasure be also. No true man would do a poorer work for a larger profit, or lower his standard for a wider applause. Such a man will not be indifferent to profit or applause, but he will prize them more as a testimony to the excellence of his work than for their own sake. The man whose soul is in his work finds his best reward in the work itself. The joy of achievement is vastly beyond the joy of reward.

It was enough for Moses to be permitted to lead the children of Israel through the desert, and to transform a nation of disorderly slaves into a commonwealth of freemen. No rest in Canaan could equal the joy of leading in such a stupendous movement, which has made his one of the great names of history.—

"One of the few, the immortal names,  
That were not born to die."

It was enough for Milton to be the author of "Paradise Lost." Compared with the joy of evolving that grand conception from his soul and giving it form in his matchless numbers, the royalty of the book-makers would be comparatively a small thing. When Archimedes cried in ecstasy, "Eureka! Eureka!" he was conscious of a profounder joy than the reward of the king could ever give him. Kepler lived in poverty while he was evolving his grand discoveries;

but no fortune could have hired him to abandon them.

We count it a hardship that a man should do service and bear burdens. But obligation is the privilege of our life, and obligation well met is its supreme joy. There is glory in any work done for its own sake. It becomes drudgery only when done merely for the pay. The consciousness of doing something worth doing will glorify the lowliest toil.—Richard Cordley, D. D., in *Christian Weekly*.

### WORKING FOR JESUS.

I WAS visiting a Christian home a few weeks since, and as I conversed with the mother—to whom God had given a group of precious little ones—on the blessedness of working for the Master, and how grandly it paid even in this life, she said, in a despondent tone, "I am so discouraged with myself every day, because I feel that I am doing nothing for my Saviour." "How is that?" I asked. "Why, my life is just shut into this nursery. My time is taken up all the day in caring for my children, in mending their clothes, in providing them with food, and in correcting their faults, and I cannot see that I am accomplishing anything grand for Jesus—and," she added, with tears, "I do love him so!"

"Doing nothing for Jesus!" It set me to thinking as I walked away from that home. "Doing nothing for Jesus!" Was she doing nothing? Well, what was that mother doing, besides caring for the children's clothing and nourishment? Why, she was pouring her own pure warm love into those young hearts! She was telling them every day of the Heavenly Father, and of the kind Shepherd who loves the lambs and never drops one from his everlasting arms, and by instruction, by prayer, by every word and look of a pure affection, she was training those children to love God, to hate sin, to live for Heaven, and filling infant lips with the praises of Christ. It was a work unnoticed by the busy world, it gained no applause of men, and the feet grew weary with the labor, and the eyes, at times, wet with tears of anxiety; but that mother was doing a great work in the estimation of the Master—a work which the revelation of eternity will stamp as sublime. For if we call him great who planned the Cathedral of St. Peter, with all its massiveness and beauty; if they call the old masters great whose paintings hang on monastery and chapel walls, is not she great who is building up characters for the service of God, who is painting on the soul-canvas the beauty and strength of Jesus the Christ? O mothers, who may read these lines, be content to be shut into the quiet nursery with Jesus and his lambs; for you are doing a greater work than human thought can estimate, a work which might well excite the envy of angels. You are following the Master, and his benediction is your strength and comfort.

In the museum at Rotterdam is a rough, uninteresting painting—it is more a daub than a painting, and the keenest observer cannot discover any mark on it of genius or of skill. By its side hangs a master-piece, whose value is almost beyond calculation. The artist of the two is the same,—the renowned Rembrandt,—and years of patient, earnest study and toil intervene between the two paintings. "It doth not yet appear what we shall be," but we can toil on,—we can make daubs,—and the touch of of Jesus' hand will transform our daubs into master-pieces.—Abbott E. Kittredge, D. D., in *S. S. Times*.

—Whatever other lesson a scholar may slight, he is sure to study closely the character and spirit of his own teacher. A teacher teaches less by what he says, than by what he is. A preacher recently expressed this truth concerning the power of the life rather than of the letter: "The lives of good men, and not the libraries of theologians, are the convincing power in this world."—*S. S. Times*.

## Special Mention.

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

### GAMBLING IN STOCKS.

THE Rev. Stephen H. Tyng, Jun., lately the rector of the Church of the Holy Trinity in this city, and at present an agent in Europe of an American life-insurance company, is the defendant in a curious suit at law. The suit is brought for a balance due the plaintiff on account of certain speculations in stocks, made while the defendant was still exercising his clerical functions, and in which he had ventured some eight thousand dollars. Of course, we do not propose to discuss the merits of this suit. In fact, what may be called the social interest of the case depends not upon the disputed, but upon the undisputed facts of the case, for the fact of the speculations is not denied.

The moral question involved in speculation in stocks seems to us too simple to be sophisticated, except by a man who has an interest in deceiving himself. Investment is one process; speculation is another. Any man, and a clergyman as well as any other, has the right and the duty to buy with his savings whatever he thinks will yield him the largest and most secure returns. If he foresees that certain property will be worth more than its present price, as the result either of his own labors or of the labors of others, he is fully entitled to the profit which accrues from his foresight. But the "operator" "on a margin" buys nothing but a right to secure the profits of such a fictitious advance as he believes will be brought about by his own manipulation or by that of somebody else. About the intrinsic or ultimate value of what he is buying he knows or cares nothing whatever. He "buys what he does n't want, and sells what he has n't got." Securities are to him simply things to bet upon. He arrives at a belief that a certain stock is going up or down, as he might arrive at a belief that a certain card is to turn up at faro, or the ball to fall into a certain compartment of the wheel at roulette. What but simple gambling is the "backing" of an opinion like this? If he believes that he knows how the cards have been arranged or the wheel "fixed," does that fact heighten the dignity of his moral attitude? In gambling-houses persons believed to be privy to the arrangement of the cards or of the wheel are excluded with every circumstance of ignominy. In spite of this moral advantage which gambling-houses seem to enjoy over the Stock Exchange, clergymen and respectable laymen would object to be found taking "flyers" in gambling-houses, which, indeed, only remain open on sufferance, and because the police prefer to ignore them; while no moralist has hitherto proposed to "pull" the Stock Exchange.

That the business of the Stock Exchange has little more relation to productive industry or to legitimate investment than the prohibited business of legalized gambling-houses may be easily made evident. An experienced and successful broker was not long ago asked what proportion of the business of the Stock Exchange was its legitimate business of furnishing a market for investment in securities. His answer was that an estimate of ten thousand shares a day would not without doubt be extravagant. The business of the Stock Exchange reached at that time a volume of six hundred thousand shares a day. Of this vast business, of which the brokerage alone amounted to \$150,000, the legitimate nucleus and pretext, according to this expert, was a trifle more than one and a half per cent. Investment was to speculation as sixteen to a thousand. The daily business of the Exchange during recent months has averaged about half this extraordinary figure, say three hundred thousand shares a day. At this rate, the whole capital represented by all the securities dealt in upon the Exchange is "turned over" between three and four times a year, for the yearly busi-

ness would reach the inconceivable total of nine thousand millions. Supposing the investment demand to remain constant at the "extravagant" estimate just given of ten thousand shares a day, the "speculative" demand is responsible for the nominal transfer of \$8,700,000,000, of which one-tenth part is actually at risk "on a margin," to be multiplied or "wiped out," as the case may be, and in any case to be reduced by the constant attrition of brokers' commissions, at the trifling rate of a quarter of one per cent to the two brokers engaged in each transaction, to the extent of \$22,500,000 annually. In other words, the "lambs" of this country are risking money in mere and sheer gambling, through the New York Stock Exchange alone, at the rate of eight hundred and seventy millions a year.

These are appalling figures. Of course it is necessary to make some rather violent assumptions in order to arrive at them, such as that all sales reported are genuine, and that all stocks are at par, and it is impossible to give the figures accurately. But after all possible abatements are made, they remain appalling. The country is rich, as all of us keep on all the while telling each other, but is it rich enough to stand the like of this? For all this money risked and wasted, lost and won, has somewhere and by somebody been actually earned, dug out of the ground, or drawn from the forests or the sea. It is part of the surplus of the productive industry of the country. But it is not the pecuniary but the moral aspect of all this that is most depressing. Think what a proportion of this money comprises the whole hoards and long accumulations of those who have put it at risk! Think of the unwholesome excitement the risk involves, of the contempt of regular industry it induces, and then say wherein it is intrinsically more respectable, or ought to be socially more reputable, or legally more permissible, than the undisguised gambling of the faro-bank.

Whoever is tempted to risk his savings in stock speculations may profitably turn these considerations over in his mind before yielding to the temptation. There is a stirring discourse waiting to be preached to our generation from the ancient text of Solomon, "He that maketh haste to be rich shall not be innocent." Those whom Solomon's admonition would not suffice to deter from gambling in stocks, may yet be deterred by the moral which so many stories of stock speculation also bear, that he that maketh haste to be rich shall not necessarily be rich either.—*Harper's Weekly*.

### ECUADOR AND THE JESUITS.

FEW South American States have attracted less public attention than Ecuador, and yet few have had a more troubled career. Its government, nominally republican, is practically a government by Jesuits, and the presidents periodically set up by them have been simply the administrators of a system of unparalleled despotism. From 1861 to 1875 the nominal president and virtual dictator of the country was Gabriel Garcia Moreno. The power behind the throne was the Jesuit Father Menden, to whom not only the president but the papal delegate bowed obedience. His rule was one of absolute terrorism. The whole educational system of Ecuador was in the hands of the Jesuits; the press was fettered, and a censorship was introduced.

In 1875, Moreno was assassinated, and Antonio Borrero installed as his successor. The new president soon gave evidence of an intention to follow in the footsteps of his predecessor. This brought to the front a liberator, Ignacio de Veintemilla, who in a bloody battle defeated the government troops, and took possession of Quito. As a result, the city was placed under an interdict by the Jesuits, the churches closed, and even the service for the dead prohibited. In the darkness of a terrific eruption of Cotopaxi, a formidable conspiracy against Veintemilla and his government culminated. The government was supreme, and the Jesuits were punished

by a suspension of the concordat of 1863, with the Holy See.

In 1878 Veintemilla was re-elected president, and as the best method of strengthening his power, reversed his policy and went over to Rome. A constitutional convention, packed by Jesuits, adopted a constitution even more illiberal than that under which Moreno pretended to rule. Religious toleration again gave way to priestly rule, and liberty of speech and press disappeared. From that time to the present the condition of Ecuador has been deplorable. Insurrections have broken out only to be summarily crushed. In May last, however, two of the most important provinces revolted, and by July the uprising had become so general that the dictatorship was brought to an end. The new leader, Eloy Alfaro, is said to be a liberal of the stalwart variety, but while the Jesuits remain, it is scarcely probable that any change for the better will occur.—*Interior*.

### DEFIANT POLYGAMY.

THE first real step, under the Edmunds law, for the suppression of polygamy, was the issue, a few days ago, by the Utah Commission, of a test oath for voters. That commission was created for the specific purpose of holding an election in the Territory, to be participated in only by those who are not guilty of violating the law by practicing the distinguishing crime of that Territory. The oath prescribed recognizes the Territorial right of female suffrage, and makes no discrimination against Mormons as such; but it is so framed as to exclude all bigamists and polygamists of both sexes. This was to be expected as a matter of course.

The promulgation of this test oath has called out an address to the Latter-day Saints from the leaders of the church, which is little short of treason. "Let us guard well our franchise," says this appeal, "and in one unbroken phalanx maintain and sustain our political status, and, as patriots and freemen, operate together in defense of what few liberties are left us." If this means anything, and is not merely the idle frothings of baffled rage, it means precisely what South Carolina nullification meant in Jackson's time, and what the ordinances of secession meant thirty years later. It is not clear whether the policy proposed is to take the oath prescribed with a liberal mental reservation, or to insist upon voting in disregard of law and in open defiance of the government. It is surely one of the two, if it is anything, and one would be as illegal and indefensible as the other.—*Inter-Ocean*.

### EFFECT OF STRIKES.

THE most pathetic feature of this whole strike business is its demoralizing effect upon the laborer. It is bad enough to spend his savings, and lose his wages meanwhile. It is calculated that the abortive strikes of this summer have cost the men engaged in them something like ten millions of dollars. And the loss has fallen more heavily upon their families than on themselves. But the most serious losses have been in the habits of idleness, and lawlessness, and vice, which too many of them have acquired; the loss, not only of steady occupation, but of a taste for it; the breaking up of homes, not only by removal or ejection, but by the corrupting influence of a time and scenes like these. There can be no effective remedy for the wrongs of labor or the perils of capital, except in the practical adoption of the principles of the golden rule, and in the mutual adoption of the supreme leadership of the Son of man.—*The Intelligencer*.

—Sin is never at stay; if we do not retreat from it, we shall advance in it; and the further we go on, the more we have to come back.—*Barrows*.

—Adversity is the trial of principle. Without it a man hardly knows whether he is honest or not.

# The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 12, 1882.

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

## EDITORIAL CORRESPONDENCE.

### THE SUNDAY PLANK OF THE CALIFORNIA REPUBLICAN STATE CONVENTION.

THAT feature of the Republican State Convention of California, held at Sacramento, Aug. 30 to Sept. 1, 1882, which is of most interest to us, and indeed the only one which aroused any enthusiasm in the Convention itself, is the Sunday-law plank in the platform. It reads as follows:—

"Fifth. History and experience unite to prove the necessity of preserving one day in seven as a day of rest from labor. Without legislation on this subject, the laboring classes might be compelled to continue in unceasing toil; therefore we are in favor of observing Sunday as a day of rest and recreation; and while we expressly disavow the right or the wish to force any class of our citizens to spend that day in any particular manner, we do favor the maintenance of the present Sunday laws, or similar laws, providing for the suspension of all unnecessary business on that day."

Although there were in all eighteen planks in the platform, and another one was subsequently added, and the Sunday-law plank was only the fifth, there was no other one that enlisted any especial enthusiasm in its passage. But the demonstration with which this was greeted cannot easily be described. No reports gave any adequate idea of it. Clapping of hands, stamping of feet, vociferous shouting, throwing up of hats, hugging one another in the delirium of excitement, transformed the hall of Representatives of the Capitol, with its four hundred and fifty delegates, for the time being into the wildest pandemonium. Nor were they content with one outburst of this kind continuing many minutes; but when the chairman of the committee undertook to read the next proposition, they broke forth afresh, effectually drowning all attempts at the introduction of further business. At length three cheers were proposed for the Sunday plank, which were given with a will and a roar.

Nothing could more fully manifest the spirit which attends this movement than such a demonstration as this. It is a spirit which turns men's heads, and for the time dethrones their reason. "Drunken," says the prophet, "but not with wine." Could men in such a condition be approached with argument, or be influenced by the presentation of any principles of right or reason? Not by any means. And this is just the condition necessary for men to reach to carry on successfully the Sunday movement. For if they will hear the testimony of history, and how to the dictates of logic, and yield to the declarations of the Scriptures, they will soon find that all their attempts to defend the Sunday are but frantic efforts to stand on nothing, and their most vigorous blows only beat the air.

In one respect the Sunday question in California assumes a very unexpected phase through this action of the Convention; and that is, it comes up as a purely religious question, not connected with, nor in any way involved in, the temperance movement. Not one lip on the subject of temperance, as the reader will notice, is found in the Sunday plank, nor is it mentioned anywhere else in the whole platform. And when we look further at the fact that they have put in nomination for Governor a man who is the president of the California Wine Growers' Association, it is seen how fully the

Republican party here has sold itself out to the liquor interest, while throwing a sop to the church party by firing up with holy zeal over the Sunday law, and inserting what they call a strong Sunday plank in their platform. Our anticipations were that the Sunday movement would be so enveloped in a temperance cloak, that no one could oppose it without taking a position apparently hostile to the temperance cause. This would have made it quite embarrassing to those who, while they would have felt bound to be staunchly loyal to the temperance feature, would have been, on principle, equally hostile to the other. But from all this embarrassment we are relieved. Sunday is put into the field as a religious institution solely, and our way is open to deal with it as such. This will be the exciting topic in the politico-religious agitation, at least till after the election on the 6th of next November.

Oakland, Cal., Sept. 4, 1882.

## AN ADDRESS.

TO THE REPUBLICAN STATE CONVENTION OF CALIFORNIA, SACRAMENTO, 1882:—

IN addressing this Convention, the representatives of a great political party, I feel that my position is somewhat anomalous, in that I do not come as a politician, but to speak in behalf of a body of Christians, your fellow-citizens of this commonwealth.

It is something new in American politics that the subject of religion, or a question purely religious, has become the most exciting issue of a political campaign. It is not a new idea to any of you that there are honest differences of opinion upon every point of religious faith and practice.

I represent a body of Christians known as Seventh-day Adventists. The distinctive feature of our faith, to which I respectfully ask your attention, is our observance of the seventh day of the week as the Sabbath, and not the first day.

We freely admit that we are not as numerous as some other religious bodies. But we need not say to you Republicans, that questions of either civil or religious rights do not rest on the numbers of those whose rights may be infringed. Right is right, even with the few; and wrong is wrong, though multitudes may favor it.

We do not make this our appeal to you because we think you have any intention to infringe on our rights. We have too much respect for the history of the great Republican party to harbor the suspicion that you would intentionally injure any in his rights, either civil or religious. But we do think that many who have entered into this Sunday-law discussion are laboring under some misapprehensions concerning some phases of the issue. We do not wonder at this, seeing that hitherto questions of the policy of the State have been kept separate from those of the church. It is altogether a new thing for politicians, as such, to engage in the discussion of questions entirely religious.

We believe that our position, when fully understood, will commend itself to your candid consideration, and we hope it will receive your entire approval.

And 1. We do not ask the destruction of Sunday as a legal holiday. We concede that it is well to have a weekly rest secured by law to the workingman. And we have no objection to having Sunday adopted as that day. But we hold—

2. That the present Sunday law, so-called, is not at all necessary, to secure a weekly rest to the laboring men of this State. The civil code of California makes every Sunday a legal holiday, and expressly declares that any labor or business appointed by law or contract to be done, if the obligation falls upon a holiday—upon any Sunday—such labor or business may be done upon the

next succeeding business day. Thus the civil code furnishes ample protection against the exactions of employers, to all who will avail themselves of its provisions.

3. That, while we are constantly informed by advocates of the present Sunday law, both in the arena of politics and religion, that if this law be not sustained the workingmen will have no weekly rest guaranteed to them by law, we think they entirely misapprehend the facts in the case; that the law of the penal code known as the Sunday law is partial and inefficient, referring to certain kinds of labor which it prohibits, and not referring at all to other kinds of labor embraced in vast industries of our great State. In contrast with it the civil code embraces labor of all kinds, and every industry, affording a day of rest to all classes. If any take issue on this statement, we invite them to point out to you some privilege which is secured to the laborer, in regard to a day of rest, by the penal code, or Sunday law, which is not guaranteed by the civil code. We can point you to guarantees in the civil code, which are not furnished in the penal code.

4. This being so, beyond all dispute, we ask: What is the necessity for this great effort to maintain the Sunday law? What does it grant, which is not guaranteed in the civil code, and which would not be guaranteed by the civil code if the Sunday law were abolished? We firmly believe that any one who carefully examines this point will admit our claim, that the Sunday law is not only inefficient, but entirely unnecessary, to secure to all the laborers of our State their legal right to a day of weekly rest. For the laborers on the farms, and in the mines, and in other industries, have no right whatever to a day of rest secured to them by the Sunday law. For this they are dependent on the civil code, where the guarantees are ample.

5. Our conclusion from these undeniable premises is the only conclusion left to any; namely, that the present Sunday agitation is not to secure a rest-day to the workingman, as has been so often affirmed; it is not to support a mere "police regulation" or "sanitary measure." But the true reason is found in the fact that, in the penal code, laboring on Sunday is declared to be an "offense against religion." The present agitation is in behalf of the Sunday, not as a civil, but as a religious institution. It is in regard to its religious aspect, solely, that it is now thrown into the field of politics; for the question of Sunday as a legal day of rest for all, according to the civil code, is not in dispute.

6. Now, I wish briefly to call your attention to what we consider our rights as Christians, and as citizens of the commonwealth. We do not believe that the observance of Sunday, the first day of the week, is taught in the Bible. Webster's Dictionary expresses the recognized conviction of Christendom when it says the ten commandments are a summary of moral law. And we read in express terms in that only instrument which was ever spoken and written by the Creator himself to and for man,—the decalogue: "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Having never found in the Scriptures any repeal or amendment of this law, we feel bound by our respect for the authority of God, and by our fear of the consequences of the coming Judgment day, to keep this law exactly as Jehovah delivered it. This is our most solemn and conscientious conviction of duty.

7. In thus avowing our position, we feel that it is our right to protest against the injustice which is done to us by those who have classed us with those who deny the authority of the Scriptures, and with those who, we think, are perverting the Scriptures to uphold that which is offensive to

morality. We rest upon the plain reading of God's commandment, the authority of which is undisputed. And we further object to the injustice done to us by those who say we are joining hands with the whisky interest. It is true that we would separate the questions of Sunday and of temperance, and let each stand upon its own merits. But we are known to be radical temperance reformers; most of our people would vote without any hesitation for a law prohibiting the sale of liquor seven days in the week.

8. We declare that the present Sunday law, as a religious law, is unjust, inasmuch as its intent is to compel us to observe the practices of somebody else's religion, which are inconsistent with our religion. If we can prove that our religious practice is based upon the plainly-expressed commandment of God, and that we are conscientious in its observance, we deny the right of any man, or of all men, of the church or the State, or of the church and State united, to compel us to act contrary thereto; to yield our conscientious convictions to please others, whose convictions cannot be more sacred than ours, and whose claim for Sunday as a "Christian Sabbath" is not beyond reasonable dispute. If we are wrong in this position, then Luther and his associates were wrong, and the martyrs were no better than fanatics.

9. We claim that it is only an evasion on the part of any to say that this law is not unjust—that it will not interfere with our religion, because it leaves us free to abstain from labor on the seventh day. Which is to say that it will permit us to act out our own religion, provided that we will conform to theirs also! But that is impossible; for the commandment gives us six days for labor, as plainly as it prohibits labor on the seventh day.

10. It is unjust, because, in compelling us to observe a day which our consciences cannot accept, it denies us the right to observe the God-given seventh-day, or, otherwise, it deprives us of one-sixth of our right of subsistence, by declaring that we shall not keep the seventh day and labor six days.

11. We do not hesitate to say—can any deny?—that the law discriminates against our religion, which we think is in strict conformity to the Bible, and in favor of the religion of some other religious bodies. For they are left free to carry out their religion and labor six days, a privilege which it denies to us. But such discrimination is exactly what our Constitution expressly says shall not be made in this State. It is therefore—it must be—unconstitutional. We do not deny that it is the law of the land, because a majority of the court has so decided. Still, I do not consider that there is any presumption in my statement; for very able jurists, both in and out of the court, entirely disagree with that decision. And it appears evident to me, and to many others, that that decision, though no doubt arrived at from data which appeared sufficient to justify it, is nevertheless inconsistent with the known difference between a mere "police regulation" and a law which plainly discriminates in matters of religion; and inconsistent with the sacred principles of human rights as I have endeavored to present them to you.

12. But we institute no warfare against the law. We are liberal in our views and in our feelings. While the Constitution guarantees to us equal rights with others, we ask for something at least looking toward equality in religious rights and privileges. In behalf of our churches I have expressed our full consent to Sunday as a legal day of rest. I believe that that is as far as the State should go; that it should leave all questions of religion to each individual's conscience. But if you, as a political party, shall consider it wise to endorse the religious aspect of the question, then we ask you to give your influence in favor of having bestowed upon us the same privilege which is bestowed upon those of our faith and practice by most other States; namely, that we be exempted from the penalties which may be meted to those who labor on Sunday, and who do not religiously observe any other day. We highly commend the spirit of a resolution lately passed by a Republican convention in this city, which declared in favor of "such amendment as will more fully equalize the rights and privileges of our citizens thereunder."

I am happy to appeal to you, because this question has already become prominent in the conventions of this party. And the Republican party is at present the dominant party of the State. Although your action can represent no finality, as it has yet to go before the whole people for consid-

eration and review, your action here may go far toward shaping the election, and perhaps giving character to the Legislature, which will, no doubt, be called upon to act further in reference to this matter. You have it largely in your power to secure to us the rights which constitutionally belong to us.

I am making no plea in behalf of our religion as such, further than is necessary to present the justice of our claim. I ask your favorable consideration of our request, because it is based on *principles of right*; it is in perfect accordance with the spirit of equality, which is the spirit of all our republican institutions.

Thanking you for your kindness in hearing this plea, I will express my sincere desire that the God of all nations will grant to you harmony in your counsels, and will guide you to right conclusions in all your deliberations.

J. H. WAGGONER, *Editor Signs of the Times.*

### THE NEXT GENERAL CONFERENCE.

THE season of the year is being reached when it becomes necessary to consider the subject of holding the General Conference. Already inquiries are being made in reference to it. Years ago, it was customary to have the General Conference and the other anniversary meetings at the time of the Michigan camp-meeting. This course was pursued for years past, till last year. There were many objectionable circumstances connected with having these meetings at such a time. Such a flood of business was brought into the meeting that there was little time for devotional interests.

Last year the General Conference was held in the beginning of the winter season. As far as I have been able to learn, this change gave universal satisfaction. There are many reasons why this time is preferable to any other. The winter season is a good time for the circulation of our reading matter, canvassing, etc., and we often want to form plans for special labor of this kind at our annual meetings. So they should be held just before the winter season is fairly entered upon. The last of November or first of December is a time when very little can be done by our ministers in holding meetings. They can attend about as well as not, so far as the loss of time is concerned, and the expense is no greater than at any other time. There is no time of the year so favorable to secure a general attendance. I think it very probable indeed that our annual meetings will be held about the last of November the present year.

These will be very important meetings this year. There are important questions to be settled and advance steps to be taken. The educational question is assuming great importance. During the last year, two new schools have been established. These are attracting considerable attention and making commendable progress, and promise to become important to the interests of the cause. They will, if the managers closely follow the light given us, and if they do not become worldly and proud, patterning after others around them. Quite a number of Conferences have been considering this school question, thinking they would need one soon. Some of these feel that there is a great need of schools in their boundaries. The General Conference will have to consider this subject in all its bearings, and special wisdom will be needed in order that right conclusions be reached. Of course the College at Battle Creek will need consideration, and the state of things will be examined, and its future will have to be decided.

The question of publishing the truth to the world, especially in foreign lands, will require attention. Bro. Haskell will be prepared to give us some facts learned by him while spending several months in Europe the present year. We hope he can make many valuable suggestions concerning this and kindred questions. As a people, we must take aggressive steps in the direction of the propagation of the truth committed to us. This work will not go backward, but forward. We must act consistently with our faith. "Speak to the children of Israel that they go forward" would be an excellent sentiment for us to cherish. The faint-hearted may drop out by the way; but God will have men of faith to go onward.

We shall therefore expect a full delegation from our Conferences, that all parts of the field may be represented. We want our most earnest men to

come as delegates; men who have the cause at heart; men of faith and devotion. We trust that delegates will soon be appointed by all the Conferences. We think this matter should be attended to soon. Many of these delegates may be wanted to act as proxies for the shareholders in our different institutions, so that all shares shall be represented. In order that this may be done, it will have to be known soon who are to come as delegates. I should be obliged to the presidents of Conferences if they would notify me as soon as delegates are chosen who they are, so that shareholders may be notified in time to make out proxies before the meeting assemblies. Blanks can be furnished, and proper notice given. Will the officers of Conferences make a note of this?

We are not prepared at this writing to make a specific appointment; we speak in general terms. But we think the General Conference will convene about the last of November. If there are any objections to be urged against this time, let them be made at once. Any communications will reach me if sent to Battle Creek. We expect this will be the most important Conference ever held. These meetings will increase in interest till the end.

GEO. I. BUTLER.

### THE VERMONT CAMP-MEETING.

This meeting was held in the vicinity of Montpelier, the capital of the State, on the old fair-ground, nearly two miles from the town. The location was high above the Onion River, and quite commanding, giving a fine view of the hills and the Green Mountains, and of Camel's Hump in the distance, one of the highest peaks in the State. The ground was destitute of trees; yet it was full as pleasant, as there was considerable cloudy, cool weather. In damp, cool weather it is more comfortable on open ground than where there is more shade.

The attendance of our brethren was quite fair, considering the size of the Conference. The people from the town knew little of our people or doctrines, and at first took but little notice of us; but as the meeting progressed, the attendance constantly increased. Sunday afternoon the large tent 60x90 feet was quite well filled with those who gave good attention to the truths spoken. They were sober, intelligent people, such as we think can appreciate that which is reasonable and sensible. We feel sure that if another camp-meeting is held there, the attendance will be still better. Altogether, the experiment in Vermont of changing the place of camp-meeting, rather than continuing it year after year in one place, was a success.

Our religious meetings were good. The brethren and sisters seemed ready to take part, and there was a freedom in speaking from the first. The main point aimed at in the practical preaching was to stir up the hearts of all to that kind of a consecration which would result in more effective work in the Master's cause. A consecration which results in a mere feeling of happiness or satisfaction because we think we are the Lord's, and shall be saved, is very good as far as it goes; but it is far less valuable to the person experiencing it, to the cause, and to the Lord, than a consecration which causes one to devote himself to God and his work, and results in the salvation of souls. Active work for the Master is what is wanted. A perishing world is around us. We are to be lights in the darkness, and to labor for the good of our fellow-men, or our religion is of small value to anybody. But when we do our duty, then we shall have the peace of God in our hearts, and the world will be the better for our labors.

We talked as usual about circulating our reading matter, and of greater activity in spreading the truth. We were glad to see the book sales about double what they were last year, reaching nearly \$130. Several kinds of books were gone just at the time when we wanted more fully to advertise them. We think we could have sold from \$25 to \$50 worth more if we had had the right kinds on hand. Our people must be aroused on the subject of our reading matter. Our ministers must wake up on this subject. The Lord says to us, "We cannot exalt our reading matter too highly." Some of our ministers act as though they were really ashamed to speak of its value and urge the people to purchase. This is a sad mistake, and the use-

fulness of any minister who pursues such a course is greatly impaired.

We had precious seasons on the Sabbath and on Monday, when the power of the Spirit came in, and many hearts felt deeply, many coming forward for the first time. Tears flowed freely, and souls felt the need of help, and found it. Some who had long been backslidden, started anew for the kingdom. Most of the congregation stayed through Monday, and were not sorry they did. The meeting Monday forenoon was excellent.

Seventeen were examined for baptism, most of whom were baptized. A few waited till they went home. Our brethren and sisters left much encouraged.

GEO. I. BUTLER.

### UNPLEASANT THEMES.

#### THE CLOSING OF OUR COLLEGE.

It is always pleasant to speak of the prosperity of the cause, the rapid extension of our work, and of the growth and good standing of our institutions, and very unpleasant to every one who truly loves the cause to speak of the opposite. As a general rule, it is better to think as little as possible about the discouraging things we have to meet. When we know we have the truth of God, and are engaged in his special work, we want to look forward, and not backward. We want to forget as soon as possible the unpleasant things that are behind, and reach forth to the duties that are before us, and press forward to the mark of the high calling of God in Christ Jesus. But there are occasional exceptions to this general rule, to which the attention of our people must be called, because we have duties connected with them which have to be considered, and obstacles to be overcome, in order that the cause may prosper in the future. Such a case is the closing of the College the present season.

There are a great many among us who have not been ignorant for months past of the fact that there was trouble in connection with our College. The Board of Directors, of whom the writer is one, have until recently hoped that matters might be arranged, and the school go on this year as usual, though we had many difficulties to confront. If this could be done, we greatly desired to leave all in blissful ignorance of our troubles who did not already know them. We have been forced to meet these difficulties for six months or more, and yet have said nothing of them in print. But now, since the decision has been made that the College should be closed for the present, it seems necessary that something be said. Inquiries have been pouring in upon us concerning the present status. These we cannot answer singly without a great amount of labor. Many others are anxiously waiting to learn what is to be done, so that they may understand what course to pursue. Distorted statements have gone here and there from pupils who were not prepared to present the matter in a true light. Under these circumstances, we deem it best to make a brief statement.

Our College was brought into existence for a special purpose. Excellent schools are plentiful in all directions, controlled by other denominations or established by the State. Though furnishing needful instruction in the sciences, they failed in some respects to furnish what we needed. We wanted a school where the truths of the Bible relating to this time should be taught, and our young people fitted to act a part in this work, either as teachers, missionaries, or ministers. We felt that the influence in the schools of our land was worldly, and tending toward skepticism and infidelity, and that we needed to have a college where science could be learned without endangering the soul's salvation; one, in short, where a strong religious influence should prevail, calculated to lead toward God, and away from the corruptions of modern society. We hoped to have a school where discipline, order, and thoroughness of instruction, should prevail; and where frivolity, pride, vanity, and premature courting, could be mainly shut out.

For several years, we flatter ourselves, our College did comparatively a good work, though having a constant battle with opposing influences. A goodly number of our young men who attended the College went from it to preach the truth, and some of these are among our most efficient ministers. But for a few years past a cloud has been gathering, which has threatened wholly to destroy its usefulness in those special directions for which it was created. During the last year these influ-

ences have seemed to culminate, and a state of things has been reached which calls for decided action.

There never has been that cordial co-operation with the authorities of the College on the part of a portion of the church that there should have been in order to secure the best results. It required a constant effort to maintain the right influences in the College. Those who have maintained right discipline, and the proper religious influence in the College, have not been sustained by many in the church, but their work has been made hard and only partially successful. With favoring circumstances and surroundings, it is a difficult task to manage successfully hundreds of students full of animal life, naturally careless about religious matters, and not realizing what they most need. The spirit of the present age is opposed to thoroughness of discipline and instruction. Present ease and pleasure are principally desired. But the task becomes almost impossible, when the College is surrounded by a community which does not sustain heartily those placed in authority. The students very soon find out where the sympathies of the people are with whom they board and associate. The spirit which prevails without comes within, and right influences are weakened and wrong ones strengthened. Latterly, there have been an alarming number of cases of young persons attending our College, who went there with the purpose of giving themselves to the work of God in some of its departments, but have lost all such desires while attending our school, going away full of pride and vanity, tinctured with skepticism, and lost to the cause. Startled by these things, the patrons of our College, when looking about for the causes of such results, find that there are influences centering at Battle Creek which for the present make it unsafe to send our young people there. Many of the young people living there—the children of Sabbath-keepers—are irreligious and skeptical, and opposed in heart to all proper discipline. They have had their own way, and are determined to have it, and hate restraint. Their influence upon scholars brought in contact with them is most pernicious. We fear that many souls have been ruined by this state of things.

The policy of the school has been gradually changing, becoming more and more like that of the worldly schools around it. This, of course, is the natural tendency unless a strong religious influence is maintained. Teachers and pupils, unless consecrated to God and blessed with spiritual discernment, want such a result. Pride and vanity naturally come in. The past year this tendency has been more marked. New policies have prevailed. The discipline has been lowered. Insubordination became manifest among students, and to some degree among teachers also. And matters came to a crisis. The Board of Directors whom the stockholders placed in control found themselves powerless to hold in check these influences, unless they virtually closed the College in the middle of the school year. A majority of the Faculty, sustained by a large portion of the church, threatened to resign in a body, if certain measures taken by the Board were not retracted. Mass meetings of the students were held to sustain their favorites in the Faculty. When some of these teachers were asked to resign by the Board, they refused to do so. The Board would no doubt have been justified in discharging these at once; but considering the prevailing excitement, and the fact that these students had come long distances at great expense to attend the College, they thought it best to let the school go on till the close of the year. The Board virtually had nothing to do with the management of the College for months during the past year.

We have been aware that our moderation has made us to be despised by the elements we have referred to; but, on the whole, we have considered it best to coolly and calmly await the lapse of time, and appeal to the sober second thought of our people. The tide ran so high that those teachers who had done most in founding the College lost their influence, and were looked upon with dislike. Their lot was made very hard, and stories were circulated against some of them which were calculated to ruin their reputation as Christians, and even as moral men, and these have been circulated through the land. A large element in the church sustained this course. The Board had no power to overcome these influences, the fact that they withstood them cutting off almost entirely their influence with the church and the students, on

account of the intense prejudice and bitterness which prevailed. The General Conference Committee had no greater influence, for the same reason.

When the matter of opening the College the present year came before the Board for consideration, we were thrown into great perplexity. We could see little ground of hope for such a school as the Lord had shown we ought to have, while the present state of things existed. Teachers of experience, who had labored in the school successfully in the past, and who were forced out of it by the unjust course pursued toward them, did not feel willing to go back while such a state of feeling existed, nor would it have been proper to urge them to do so. We saw none coming up to take their place who gave reasonable promise of successfully managing our College in such a condition of things. Matters looked discouragingly dark; yet the Board did their best to find teachers, and actually engaged several. But our way seemed hedged up before us, and we could see no reasonable ground to hope for such a school as would meet the mind of the Spirit of God. Though sharp testimonies of reproof were given to the church for the course they have pursued, no great change of public sentiment was discernible. The same evil influences which have made this an unsafe place to which to send our children, still existed.

After carefully viewing the matter from every standpoint, the Board finally decided to close the College. We cannot express the feelings of sadness and distress that we felt before we could bring ourselves to this decision. Months of anxious thought and prayer passed ere we could bring ourselves to the point of proclaiming to the world that our College was closed because of troubles among us. This is a most humiliating step for us to take. It will cause our enemies to rejoice, and cause sadness all through our ranks. But it is preferable to the state of things existing some months in the past.

We are receiving inquiries as to future prospects, and whether there is any probability of the College opening in the near future. Of course it would be improper for the present Board to speak of what will be done after their term of office expires. What our successors in office may do, it is not for us to say. The stockholders will doubtless consider this whole matter carefully, and place upon the Board those who sustain their views. Whether they will indorse the views of the present Board, time will determine.

As an individual, I feel free to say I do not believe the College will ever open again in Battle Creek till there is a radical change in the feelings of that church, and they decidedly condemn the course they have pursued in the recent past, and until the state of things there is such, and the moral atmosphere so cleared, that our youth from different parts of the field may come there with reasonable hope of moral benefit rather than moral injury. While we feel that we have been morally forced to close the College because of the existing state of things, and thus are made to suffer the mortification and anguish which such a step has cost in publishing these humiliating facts to the world, we cannot see how it would be justifiable to open it again without marked evidence of improvement.

We greatly mistake the sentiment of our people, if they do not take a decided stand against this spirit in the church and Faculty which has overridden the authority of those in whose hands they intrusted the welfare of their College; and if they do not take measures to sustain those principles in the management of the College which it was originally created to carry out, we are equally mistaken. If this cannot be done in Battle Creek, it must be done elsewhere. The purpose of God in calling this institution into existence will not be thwarted. If the church of Battle Creek permit such influences to live and thrive there as make it dangerous to the welfare of those who come to attend the College, they will simply deprive themselves of the benefits of its influence, as well as bring a disgrace and loss upon the cause. We do not believe our people will ever sustain any institution whose influence becomes more injurious than beneficial. The church at Battle Creek are specially interested in this question, and should solemnly consider the present condition of things and the influences which have prevailed to bring it about. We are deeply impressed that this is a matter of momentous importance.

In speaking as we have concerning the Battle

Creek church we do not wish to have it understood that we include all the members of the church. Far from it. There are some of the most devoted Christians living in this place of any we know in the cause. They are trying faithfully to exert a good influence; but they cannot control the influences centering here, which have produced the results we have mentioned. With great pain we make these statements. We might have said much more and kept within the bounds of truth; but we desire to be as brief as possible and give our people some idea of the state of affairs connected with the closing of our College, and of its future prosperity. We ask the stockholders carefully and prayerfully to consider them, and act in the coming annual meeting in such a manner as will best subserve the interests of this important institution and the cause we love.

GEO. I. BUTLER, *Chairman Board of Directors.*

We the undersigned, members of the Board of Trustees of the S. D. A. Educational Society, fully indorse the above statement.

C. W. STONE.  
A. B. OYEN.  
H. W. KELLOGG.  
W. C. SISLEY.  
J. H. KELLOGG.

—Infinite toil would not enable you to sweep away a mist, but by ascending a little you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which could have no hold upon us if we ascended to a higher atmosphere.—*Helps.*

## 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.

### NORTHERN EUROPE.

SUPPOSING that Bro. Haskell has written about our meetings in Sweden, I will only mention that a vigilant missionary society was formed in Grythytted during our stay there, and that matters were so arranged that the way is open for another laborer to help Bro. Rosqvist with the work in Sweden. Bro. O. Johnson, a Swedish brother of Christiana, will soon move to Sweden for this purpose. Bro. R. has hired a hall in Stockholm, and will commence meetings the 13th inst. Pray for him, that his labors in that large city, through the blessing of God, may prove successful.

In Christiana two brethren, Steen and Johansen, have received license to commence preaching. We hope one of them will be able to go out in the fall. The harvest is great, the laborers few, and the means limited; yet we trust that God, who has commenced the good work, will carry it through, and will help us unto the end.

Bro. Brorson has left for Skien to encourage and help the friends there a few days before he returns to Denmark.

July 27, some brethren and sisters met in our hall to form a printing association. This we did in accordance with the advice of Bro. Haskell, and our own best judgment, believing that it will be for the good of the mission, and trusting that God may be pleased to approve of this new step, and to bless our feeble efforts. According to the papers and books presented, the office owns the following property:—

Type and fixtures,	\$936 74
Stock of books and tracts,	507 00
A cylinder press and things pertaining to press-work,	663 50
Total,	\$2,107 24

The means by which this property has been purchased have come from the following sources:—

Scandinavian mission fund, directed by the General Conference Committee,	\$543.00
Donations sent direct from brethren in America,	256.45
Donations from brethren in Norway and Denmark,	127.00
Amount put in by myself,	663.50
Total,	\$1,589.95

The balance, \$517.29, has been earned by the Office since we commenced to set type, in the last days of July, 1879, making a total of \$2,107.24.

The following Constitution was unanimously adopted by the Association organized to hold a printing office in Christiana for S. D. Adventists in Norway, Denmark, and Sweden:—

The society will be called the S. D. Adventist Scandinavian Printing Association.

1. The object of this Association is to own and take charge of the printing office established in Christiana by J. G. Matteson. This office shall principally work for the publication of periodicals, books, and tracts that may serve to disseminate the truths which S. D. Adventists believe and teach.

2. The society is composed of shareholders.

3. Whosoever will help to advance the object of this Association, can become a member by buying one or more shares.

4. The shares are issued for the amount of 10 Kronor (\$2.71) per share.

5. Whosoever takes a share must, when his (or her) name is entered, pay at least 1 Krone, and promise to pay the rest within six months from the time the share was taken. A receipt is given for the amount paid; but the share is not issued before the whole amount is paid.

6. The amount paid on shares, if they are not redeemed within the time specified in Sec. 5, will not be returned, but belongs to the society.

7. Each share insures its owner one vote in all the business meetings of the Association, until one person holds five shares. When he owns more than that number, he is entitled to one vote for each five shares.

8. Absent shareholders can vote by proxy or delegates, who must present a written certificate from the owner.

9. The persons that take shares at this first meeting, shall choose of their number five trustees, who shall take charge of the means and work of the Association till the next annual meeting.

10. The earnings of the printing office shall always be used to extend its work and facilities.

11. The managers shall consist of five trustees and three auxiliaries, who shall be chosen at the annual, general meeting. The first general meeting shall be held in January, 1883.

The rest of the regulations are such as are common to most associations. The trustees chosen were, L. Hansen, H. Steen, J. G. Matteson, O. Johansen, and R. Hansen. L. Hansen is chairman, and J. G. Matteson, secretary and treasurer. Nineteen persons took eighty-five shares, representing \$229.72, and paid down \$117. Twenty of these shares were taken for Denmark. Afterward the trustees issued two notes, one to the General Conference Committee and one to J. G. Matteson, for the sums which they have put into the office.

We need more publications. Heretofore we have had no capital to put into a stock of Swedish tracts. We need to enlarge our missionary operations, to bring light to thousands in these countries who still sit in darkness and in the shadow of death. We trust the Lord will help us, and give us wisdom and means; and we will try to venture out by faith.

The brethren had expected that Bro. Haskell would return to us from Sweden, but were disappointed in this. When I returned, a few of our members came with a donation (\$40.50), to be used for traveling expenses. They had intended to bring this before we went, but were hindered. Most of our members are poor. Only one owns a house. I am sorry to say that all do not do what little they can; but most are willing to help some. Yet it takes some faith and no small exertion, with the heavy burdens we have on the building owned by the church association, to lift the burdens before us.

A few days after the printing association was formed, a number of brethren and sisters organized a Vigilant Missionary Society on the same plan and for the same purpose that such societies are organized in America. The sum of \$30 was pledged, and \$14.37 paid, for subscriptions this year. Each member was intrusted with as many copies as he could use.

We ask for the prayers and co-operation of our dear American and Scandinavian brethren in America, as well as in our own countries. The work is one. May God help us to follow the wonderful openings of his providence.

J. G. MATTESON.

Christiana, Norway, Aug. 8.

### OHIO.

Akron.—Our meetings are progressing well. The weather has been quite favorable thus far. Our average attendance is about one hundred. Bro. D. K. Mitchell is our tent-master. Our tent's company are seeking the Lord for his blessing upon us and our labors. We feel sure that many of our people in the State are praying for us. We feel very confident that a few worthy witnesses

for the truth will be raised up in this city. We are now in the midst of the Sabbath question. Quite a number are listening with interest, and searching the Scriptures. Reading matter is taken quite freely. We want in all of our meetings the spiritual presence of Jesus. Pray for us.

H. A. ST. JOHN.

R. A. UNDERWOOD.

### OREGON.

Stayton, Aug. 25.—Our meetings in the tent closed last Sunday evening, with a good interest. Some had commenced to observe the Sabbath, and others are halting between two opinions. One of us will remain here to follow up the interest, and the other, with Bro. Raymond, will this evening commence meetings at Scio, where the tent is already pitched. The harvest field is fast ripening, while the self-and-ease-sacrificing reapers are few.

CHAS. L. BOYD.

E. W. BARNES.

### INDIANA.

Cory.—We closed our meetings here Aug. 20. Although many acknowledged the truth, only one, so far as we could learn, decided to obey. We sold about \$10 worth of publications, besides \$35 worth of "Thoughts on Daniel and the Revelation" sold by Bro. Craig. The expense of the meeting was fully met by donations. Bro. Lane was with us the last five days, but it was impossible to raise an interest. The people were kind all the way through, but indifferent to their eternal interests.

WM. COVERT.

Jonesboro, Sept. 4.—The interest here still continues very good. More than twenty have determined to keep holy the Sabbath of the Lord, and conform their lives to the faith of Jesus. Among the converts is a lady engaged here in the millinery business. She is a woman of intellectuality and culture, and stands high in the estimation of the people. Being extensively engaged in business, the observance of the seventh day was to her a very crucial test of her love to God; but she bravely determined to close her business house upon the Sabbath. Last night the attendance and interest were unusually large.

A. W. BARTLETT.

J. P. HENDERSON.

### THE SOUTHERN FIELD.

THE month of August, just closing, has not, in this field, been marked with any event of great interest. The truth is steadily gaining ground. New ones are attending the meetings, and express themselves well pleased with what they hear. Several times I have had occasion to reply to ministers that have spoken against the law of God, and this has helped on the good work. We are now planning and working for a camp-meeting, to commence Oct. 18. As much is depending on a good one, I ask the prayers of the faithful that God may give us his Holy Spirit, and send good angels to our help.

The past two years I have been much edified in reading the *Sabbath Memorial*, a quarterly journal published in London, Eng., by Eld. Wm. Jones. I would recommend it to others.

Aug. 29.

C. O. TAYLOR.

### IOWA.

Among the Churches.—According to appointment, I met with the friends at Forest City, Aug. 19, 20. Spoke five times in Scandinavian and once in English. Quite a number of the Scandinavians here are keeping the Sabbath, but they are somewhat divided, and do not sustain an organization. They were very anxious for a series of meetings, and I think good could be done.

I spent one day at Algona, speaking twice. Of late a number have taken hold of the truth here. Aug. 24, came to Weston, where I remained five days. Three united with the church by baptism. The enemy has been using the tongue of the tale-bearer to sow discord. We tried to set before them the better way.

Aug. 30, came to Elk Horn. Here I met Eld. Hanson, who has returned from Oregon, and my brother Edward, who held meetings in the vicinity for one week. We had very interesting meetings on Sabbath and Sunday. Their house of worship was dedicated on Sunday, and many of our brethren and friends from other places were

present on the occasion. Plans for building this house were matured when we were there last March. The building is 26x40 feet, with 14-foot posts, and cost \$1000. We were glad to present it to the Lord free of debt, every bill having been provided for. O. A. OLSEN.

*Humboldt, Sept. 4.*—The interest here is still good. We have Sabbath meetings and a Sabbath-school. Our school numbered fifty-eight members last Sabbath. We have had some opposition, but nothing new. There seems to be more real interest in the truth than there has been at any time before. We hope for a good harvest of souls before we close. Bro. and Sr. Porter are with me now. We expect to labor until the season compels us to take down the tent. Pray for us, that we may so labor that the cause of truth may prosper. J. H. DURLAND.

#### NEW YORK.

*Williamstown, Sept. 5.*—Since our last report, the interest here has steadily increased. Opposition has turned the tide of public opinion in our favor. We have presented the Sabbath and third angel's message, and quite a number have already commenced to keep all God's commandments. The Lord's hand is plainly seen in the work. Sunday evening the Presbyterian minister presented the other side of the Sabbath question in his church. He first proved the moral obligation and perpetuity of all God's commandments, and then used the usual texts in the New Testament, and the testimony of the early Fathers, to prove that the time of rest was changed from the seventh to the first day of the week by Christ and the apostles. We review him in the tent this evening. Pray for us, that God may give us grace and wisdom to do his work acceptably.

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

#### MICHIGAN.

*Lee's Corners, Midland Co., Aug. 30.*—Soon after the Saginaw camp-meeting, our tent was pitched at this place. The country around is quite thoroughly stirred, and the truths presented at the tent are the all-important topic of conversation among the people. Many are convinced that we have the truth, and some have begun to obey. Others have said that they should keep the Sabbath, and still others seem about to commit themselves to the side of truth.

The truth seems to have been gradually gaining ground in the hearts of the people, and the prospect is favorable for the future. There is a large class of infidels here that seem to appreciate the consistency of our views as compared with those of the popular churches. We have hopes that some of these may be brought to accept Christ as their Saviour.

Five discourses have been given against our views, two on the Sabbath question and three on the immortality question. These have been reviewed, and have been a help rather than a hindrance to the work. False reports have been circulated about us and our work. And now it is announced that some of our publications are to be held up to ridicule in a public discourse. We feel assured that God will care for the work of his Spirit, and that Satan will not triumph. Pray for us.

ALBERT WEEKS.  
WM. OSTRANDER.  
WM. POTTER.

#### ILLINOIS.

*Compromise.*—We came to this place Aug. 10. Found the little company here alive to the interests of the cause. As a result, there was some outside interest to hear the truth. On Sabbath, the 12th, we celebrated the ordinances, and the blessing of the Lord was felt by all present. On Sunday evening, spoke on temperance, and obtained twenty-six names, fifteen to the total, ten to the anti-rum and tobacco, and one to the anti-whisky pledge. We hope this is the beginning of a good work in the temperance cause in Compromise.

On Thursday of the second week, Bro. Wm. Owen, of Onarga, joined us. The people were very busy, yet we had a fair attendance.

The third week, we attended the temperance camp-meeting at Bloomington. There were several prominent temperance workers from Kansas in attendance, among whom was Gov. St. John, who ably showed that prohibition does prohibit in Kansas.

On Wednesday, the 23d, we returned to Compromise. On Sabbath two of Bro. Kay's sons were baptized. Eld. Jordan, Christian minister, attended some of our meetings, and was present at the baptism. He expects to attend our camp-meeting at Watseka. May the Lord bless him in the investigation of the great truths for our times. Others are investigating. May God help them to decide aright.

We are now on our way to Hopeston.

J. F. BALLENGER.  
IDA W. BALLENGER.

*Paxton, Aug. 30.*

#### MAINE CONFERENCE.

The Maine Conference of Seventh-day Adventists held its sixteenth annual session on the camp-ground at Waterville, in connection with the camp-meeting, Aug. 23-29, 1882.

*FIRST MEETING, AUG. 23, AT 4 P. M.*—Prayer by Eld. R. S. Webber. Nine churches were represented by eleven delegates, and delegates were appointed by the Conference for the churches of Hartland, North Jay, Milton, Brunswick, Monticello, North Bradford, and New Sweden. The Sabbath-keepers at Concord were taken under the watchcare of the Conference. The churches at Clinton and Monticello were received as members of this body. W. R. Clark was chosen to represent the Cambridge Sabbath-keepers.

*On motion,* Brn. Butler, Stone, Burrill, and all other brethren in good standing in their respective churches, were invited to take part in the deliberations of this Conference.

The President was authorized to appoint the various committees, whereupon the following were announced: On Nominations, J. C. Choate, A. W. Low, W. R. Clark; on Resolutions, Geo. I. Butler, R. S. Webber, J. E. Baker; on Auditing, T. S. Emery, Wm. Morton, M. B. Patterson, A. Esler, E. C. Taylor, A. T. Gifford; on Credentials and Licenses, W. R. Clark, J. C. Choate, E. Leavitt.

Adjourned to call of Chair.

*SECOND MEETING, AUG. 25, AT 5:30 A. M.*—Prayer by Eld. Geo. I. Butler. The minutes of the last meeting were read and approved.

The Nominating Committee, being called, reported as follows: For President, J. B. Goodrich, Hartland; Secretary, Timothy Bryant, North Jay; Treasurer, J. C. Choate, South Norridgewock; Executive Committee, J. B. Goodrich, Geo. W. Barker, R. T. Hobbs; Camp-meeting Committee, Geo. W. Barker, T. S. Emery. Each name was considered separately, and the nominees were elected unanimously. The President was authorized to appoint the remaining member of the Camp-meeting Committee.

The Committee on Credentials and Licenses reported as follows: For credentials, J. B. Goodrich, R. S. Webber, S. J. Hersum; for license, Geo. W. Howard, S. H. Whitney. Each name was considered separately, and credentials and licenses granted.

Eld. J. B. Goodrich was elected delegate to the next session of the General Conference.

Adjourned to call of Chair.

*THIRD MEETING, AUG. 28, AT 9 A. M.*—Prayer by Eld. C. W. Stone. The minutes of the last meeting were read and approved.

The Committee on Resolutions reported as follows:—

*Whereas,* God in his long-suffering and tender mercy has again spoken to us in reproof through the spirit of prophecy, thus manifesting again his wondrous love for his erring children; therefore—

*Resolved,* That we express our gratitude to God that the gift of prophecy is exercised in our day, and for the reproofs, admonitions, and counsels contained in the recent testimony for the church; and furthermore—

*Resolved,* That we stand by the Testimonies, recognizing in them the voice of God; and that we will try, in the fear of God, to humble ourselves and be obedient.

*Whereas,* The Lord in his word has warned his people against a spirit of murmuring and fault-finding; and—

*Whereas,* We have not always been free from this spirit, and there is a constant necessity to guard against it in the fear of God; therefore—

*Resolved,* That we will put away this spirit from our hearts, and by the help of God, when tempted to murmur, we will pray for those on whom the burdens of the cause especially rest.

*Whereas,* The testimony of the Spirit plainly shows that many of our people are robbing God in withholding a part or the whole of the tithes that belongs to the Lord; thus crippling the work, hindering the progress of the cause, and endangering their own souls; therefore—

*Resolved,* That our people be exhorted to be faithful in this matter, and that our laborers be encouraged to present this subject to the people as a duty they owe to God.

*Whereas,* We feel that the spirit of prophecy, which has been manifested in connection with this cause from the very commencement of this work, is a fundamental principle in our faith and a vital portion of the third angel's message; and—

*Whereas,* We believe, in reference to the ordinance of feet-washing, that our Saviour designed to give us in it a lesson of humility essential to our growth in grace, and that our past experience has verified the truth of his words, "If ye know these things, happy are ye if ye do them;" therefore—

*Resolved,* That we believe it to be highly important, in the instruction given to individuals or companies embracing the truth, that these two subjects, and we will add, the Bible doctrine of the support of the gospel, be clearly presented.

After remarks by Elds. Geo. I. Butler, C. W. Stone, A. O. Burrill, and others, these preambles and resolutions were unanimously adopted.

The Secretary's report is as follows: No. of churches, 22; No. of members, 374; No. paying tithes, 110; amount paid, \$909.97; No. of Sabbath-school scholars, 166. This report cannot be correct, as not near all is reported that should be.

The Treasurer's report is as follows:—

Received during the year,	\$1,341.00
Paid out during the year,	1,341.00

Adjourned to call of Chair.

J. B. GOODRICH, *Pres.*

TIMOTHY BRYANT, *Sec.*

#### CONFERENCE DIRECTORY.

*President,* Eld. J. B. Goodrich, Hartland, Me.  
*Secretary,* Timothy Bryant, North Jay.

*Ex. {* J. B. Goodrich, Hartland.  
*Com. {* Geo. W. Barker, South Norridgewock.  
R. T. Hobbs, Somerset Mills.  
*C. M. {* Geo. W. Barker, South Norridgewock.  
*Com. {* T. S. Emery, East Cornville.

#### TEXAS H. AND T. SOCIETY.

The third annual session of the American Health and Temperance Society of Texas convened on the camp-ground near Waxahachie, July 21, at 3:30 P. M.

Eld. E. W. Whitney, having been appointed to fill the vacancy made by the resignation of the President, called the meeting to order. The minutes of the last annual session were read and approved.

The Chair was empowered to appoint the usual committees, and named the following: On Nominations, John McKutchen, J. M. Hugely, and M. G. Dillon; on Resolutions, John Wilson, A. W. Jensen, and J. F. Bahler.

Adjourned to call of Chair.

*SECOND MEETING, JULY 27, 9 A. M.*—Prayer by Eld. R. M. Kilgore.

The minutes of the last meeting being read and approved, the Nominating Committee reported, offering the name of Eld. E. W. Whitney for President, and that of Mrs. M. J. Bahler for Secretary and Treasurer. The report was adopted by considering each name separately.

*Voted,* To suspend the rules, to admit of free discussion of any matter pertaining to the temperance cause. The subject of joining any secret society organized for the avowed purpose of forwarding the cause of temperance, was then discussed at some length, the position being taken that we should not join such societies.

Rules being again restored, the President spoke of the object of our temperance organization, referring to the interest now so widely awakened throughout the country in the temperance work, and showing that we who have been favored with superior light on this subject, should make advance moves in the work, and persevere in our efforts, though it may be very difficult to do so. He then related a very interesting incident in this work, showing how we may exert an influence on those not of our faith, if we work in a judicious manner, watching for opportunities.

Adjourned to call of Chair.

*THIRD MEETING, JULY 30, 12 M.*—The Committee on Resolutions reported, offering the following:—

*Whereas,* Intemperance is a curse to our land; therefore—

*Resolved,* That we will give our most earnest attention to the cause of temperance, and that we invite Seventh-day Adventist ministers to co-operate with us, by organizing temperance clubs in their churches; also that we invite superintendents of Sabbath-schools of the same denomination to assist the H. and T. Society in circulating children's pledges in their schools, to secure a general interest in this matter among the children; and—

*Whereas,* Science has satisfactorily demonstrated that

medicines in all forms are more or less detrimental to the human system; therefore—

*Resolved*, That we consider the subject of domestic hygiene, as set forth in Dr. Kellogg's "Home Hand-Book," worthy of careful attention; and that we earnestly request our health and temperance workers to circulate this excellent book

The motion to adopt the report as a whole was amended, and each resolution was considered separately. The first resolution was spoken to by Eld. R. M. Kilgore and H. C. Chrisman, and adopted. The second was spoken to by Vincent Wright, M. D., D. D., and M. B. Miller, M. D., these gentlemen agreeing that intemperance in living, eating, sleeping, dressing, etc., produces more of the diseases to which we are subject than local or other causes, and if it were not for the intemperate habits so prevalent among the people, doctors could not live by practice in their profession. The President spoke briefly, and the resolution was passed.

The matter of annual dues was then presented, and Brn. Geo. Fancher and John Wilson were appointed to canvass the camp, and collect from all who were prepared to pay.

The President named as Committee on Discipline, John F. Bahler and Daniel Carpenter.

Adjourned *sine die*.

E. W. WHITNEY, Pres.

MRS. M. J. BAHLER, Sec.

NOTE.—To all members of the H. and T. Society of Texas who were not present at the above-mentioned meeting, I would say, The annual dues, or membership fees, is binding upon all members of this Society. This matter seems not to have been understood; and when presented at the camp-meeting, nearly all present readily responded. I believe all will do this when it is fully understood. If you ask what this is for, I answer, It is to meet general expenses, such as pledge blanks, certificate blanks, copies of by-laws, blanks for club reports, also blanks to report membership. The General Association has incurred several hundred dollars' expense in these things, and all live members will certainly feel it a pleasure to assist in defraying these expenses. If you have been a member three years, of course your dues will be thirty cents; if two years, twenty cents; if only one year, ten cents; and if you desire to pay ahead, the money will be received and credited with pleasure. Wherever there are organized clubs, you can of course pay to your club secretary; but otherwise, forward all dues, or membership fees, to the State Secretary.

MRS. M. J. BAHLER.

Lock Box 182, Denison, Tex.

### MAINE HEALTH AND TEMPERANCE ASSOCIATION.

THE fourth annual session of this Association was held on the camp-ground at Waterville, the first meeting being called Aug. 23, at 6 A. M. Prayer by Eld. J. B. Goodrich. The reading of the report was waived.

The Chair appointed S. H. Whitney, Alex. Easler, and Eld. S. J. Hersum as Committee on Nominations; and Eld. S. J. Hersum, M. B. Patterson, and J. C. Choate, Committee on Resolutions.

The Committee on Nominations presented the name of Eld. R. S. Webber for President, and that of M. B. Patterson for Secretary, and these persons were elected.

The Committee on Resolutions presented the following, which, after earnest remarks by Elds. S. J. Hersum, J. B. Goodrich, C. W. Stone, and others, was accepted:—

*Whereas*, In order to form a Christian character it is necessary to be temperate; and—

*Whereas*, The Bible exhorts that, whatever we do, whether we eat or drink, we should do all to the glory of God; therefore—

*Resolved*, That we believe it to be the duty of all who are interested in the cause of present truth, to connect themselves with the Health and Temperance Association, and to do all they can to help others in this branch of the work, both with their means and influence.

A few names were added to the tectotal pledge. The record shows the number of full members to be 189, and the number of pledge members, 267; total, 386. Cash in treasury, \$16.44. The business occupied three sessions.

Adjourned to call of Chair.

R. S. WEBBER, Pres.

M. B. PATTERSON, Sec.

### SHALL WE HAVE THE TITHE?

I AM sorry to have to call attention to the fact that at the present time our treasury has fallen behind. There are no means on hand to meet the demands which are constantly coming in from active ministers in the field. Now, what shall be done? Shall we curtail our ministerial labor to suit a sinking treasury, or shall we fill the treasury to meet the wants of the ministry? This question must be settled at once. Our ministers are mostly poor, and depend on receiving their wages about as fast as they are earned; and unless help comes soon, they will have to seek other employment.

If the tithe were paid faithfully, there would be no lack of means to carry this work forward. There are a few faithful ones, who are bearing these burdens, and denying themselves to sustain the precious cause of God. I have not penned these lines for their benefit, but to appeal to those who are delinquent. "Will a man rob God?" "Many of our people are robbing God in tithes and offerings, and, as the result, this work is greatly hindered. The curse of God will rest on those who are living upon his bounties, and yet close their hearts and do nothing to advance his cause."—*Testimony No. 31*, p. 147.

Brethren, let us clear ourselves in this matter. What a sin it is to be a robber of our fellow-men! But how much worse is the sin of robbery against the great God! How fearful will be the account when the final settlement comes. Shall we not reform?

J. H. COOK.

### OHIO CONFERENCE.

THE Ohio Conference of Seventh-day Adventists held its twentieth annual session at Delaware, Ohio, Aug. 11-21, 1882. The first meeting was called at 8:45 A. M., Aug. 14. Prayer was offered by the President, Eld. H. A. St. John. The roll of churches was called, and twelve delegates responded, representing nine churches. In the absence of delegates, persons were chosen by the Conference to represent the churches of Appleton, Leipsic, New Hampshire, and Pine Grove.

The minutes of the last annual session were read and approved.

The Spencer church asked admission into the Conference, with Eld. G. G. Rupert as delegate, and the company lately raised up at Youngstown desired to be taken under the watchcare of the Conference; both requests were granted.

On motion of Eld. Rupert, Elds. Butler and Burrill, and other visiting brethren, were invited to participate in the deliberations of the Conference.

The Chair was authorized to appoint the usual committees, and the following were named: On Nominations, W. J. Stone, Geo. W. Angleberger, Jas. Rowe; on Credentials and Licenses, G. G. Rupert, D. K. Mitchell, J. S. Fisher; on Resolutions, W. H. Saxby, A. M. Mann, H. M. Mitchell; on Auditing, H. A. St. John, D. K. Mitchell, F. C. French, Geo. Bisel, B. B. Francis, Wm. Dunlap, E. C. Penn, Naaman Noftger, H. M. Mitchell.

Adjourned to call of Chair.

SECOND MEETING, AUG. 16, AT 9 A. M.—Prayer was offered by A. A. Bigelow. The roll of churches was called, showing nineteen delegates present, representing seventeen churches. The minutes of the previous meeting were read. In the absence of delegates, persons were chosen to represent the Bowling Green, Leesburg, and Bedford churches.

The Committee on Resolutions presented the following:—

*Whereas*, God in his merciful providence has spared us to meet again in our annual camp-meeting; therefore—

*Resolved*, That we would hereby express our gratitude for the continuation of the divine blessing, and promise, by the assisting grace of God, to consecrate ourselves more fully to his cause in the future than we have in the past.

*Resolved*, That we express our continued confidence in the work of God in which we are engaged, and in all approved agencies for carrying forward the work of the third angel's message.

*Whereas*, We recognize the manifestation of spiritual gifts, especially the spirit of prophecy, as one of the distinguishing features of the work of the third angel's message; and—

*Whereas*, We fully believe that the neglect of these gifts and of the special instruction given us through this agency, will surely result in a decline of spirituality and true godliness among us as a people; therefore—

*Resolved*, That we urgently recommend to all our ministers that they frequently present before our brethren, in our older churches as well as among those more recently brought to the faith, the plain teaching of the Scriptures concerning the perpetuity of these gifts, and the great

importance of carefully heeding the precious instruction given us through this agency.

*Resolved*, That all candidates for license and ordination should be examined with reference to their intellectual and spiritual fitness for the successful discharge of the duties which will devolve upon them as licentiates and ordained ministers; and that the Committee on Credentials and Licenses shall constitute the examining board during the session of Conference.

*Whereas*, We as a people should never be second in any good work; and—

*Whereas*, We believe the time has come that the temperance movement now in progress should be heartily sustained by all lovers of purity; therefore—

*Resolved*, That we recommend all our people to show their interest in the temperance reformation now agitating the nation.

These were separately considered, and adopted after considerable discussion.

Adjourned to call of Chair.

THIRD MEETING, AUG. 17, AT 9 A. M.—Twenty-six delegates were present, representing twenty-four churches. Prayer was offered by Eld. G. I. Butler. The minutes of the previous meeting were read. The Chair appointed H. M. Mitchell to audit the books of the Secretary and Treasurer. F. H. Clymer was chosen to represent the Gilboa church, and A. A. Bigelow the Lyons church.

The Committee on Credentials and licenses recommended that credentials be renewed to H. A. St. John, G. G. Rupert, R. A. Underwood, O. F. Guilford, E. H. Gates, A. W. Mann, and Wm. Cottrell; and that licenses be granted to E. J. Van Horn, W. H. Saxby, D. E. Lindsey, O. T. Noble, P. C. Shockey, G. W. Angleberger, and W. J. Stone. These names were considered separately, and credentials renewed and licenses given to each person named.

The Committee on Nominations presented the following report: For President, H. A. St. John; Secretary, L. T. Dysert; Treasurer, J. B. Gregory; Executive Committee, H. A. St. John, G. G. Rupert, and R. A. Underwood; Camp-meeting Committee, D. E. Lindsey, J. M. Watt, and George Bisel. The nominees were separately considered, and all were unanimously elected.

On motion of H. M. Mitchell, the Trustee of the Educational Aid Fund was discharged, and the fund placed in charge of the Executive Committee of the Conference.

The Richmond Center church asked admission into the Conference, and their request was granted. The request of the Youngstown church was reconsidered, and the motion of H. M. Mitchell to amend the former motion to receive under the watchcare of the Conference by admitting into the Conference, was carried.

Adjourned to call of Chair.

FOURTH MEETING, AUG. 18, AT 9 A. M.—Prayer by Eld. Rupert. The minutes of the previous meeting were read.

On motion, the Chair was authorized to appoint a Committee of three to nominate delegates to the General Conference, and V. B. Stevens, D. K. Mitchell, and F. H. Clymer were named as said Committee.

The following resolution was presented by H. M. Mitchell, and after being spoken to by D. S. Plumb, Mary King, Elds. G. G. Rupert, G. I. Butler, R. A. Underwood, A. O. Burrill, O. F. Guilford, and C. W. Stone, was adopted:—

*Whereas*, There is a growing tendency at our church quarterly meetings to neglect the ordinances, especially feet-washing, which necessarily brings confusion and division; therefore—

*Resolved*, That we urgently recommend to all of our elders the great importance of observing all the ordinances of the Lord's house, and giving their influence against anything that might be otherwise urged.

The Committee on Delegates to the General Conference reported, presenting the names of H. A. St. John and H. M. Mitchell. A motion by H. M. Mitchell to amend by inserting the name of R. A. Underwood in the place of H. M. Mitchell was adopted after much discussion, and the nominees were elected.

Remarks on district elders were made by Elds. G. I. Butler, G. G. Rupert, and others.

Adjourned to call of Chair.

FIFTH MEETING, AUG. 20, AT 8:45 A. M.—Prayer by Eld. Rupert.

The resolution adopted at our last annual meeting, objecting to the ministers of the Conference filling the office of director of districts in the tract and missionary society, was taken up and considered, and finally rescinded.

The church organization at Locust Point having broken up by removals and otherwise, the name

of the church was dropped from the Conference books, and the remaining members were recommended to unite with some other church.

It was voted to recommend to the consideration of the Executive Committee the matter of legalizing the State Conference.

On motion, Eld. G. G. Rupert was appointed State agent for the work of canvassing.

The Secretary's report showed the number of church-members at the time of the last annual report to be 759; present number, 746; loss during the year, 13.

The Treasurer's report from Aug. 17, 1881, to Aug. 20, 1882, is as follows:—

	Cr.	Dr.
By cash borrowed.	\$210.94	
Tithes received from churches,		\$4,104.92
Paid tithes to General Conference	410.48	
" to ministers,	3,463.88	
" on incidentals,	2.59	
By balance,	17.03	

\$4 104.92

#### TENT AND EXPENSE FUND.

Cash on hand Aug. 14, 1881,	\$125.90
Received during the year,	183.70
	\$309.60
Paid out during the year,	\$113.00
By balance Aug. 20, 1882,	196.60

\$309.60

#### EDUCATIONAL FUND.

Cash on hand Aug. 16, 1881,	\$143.00
By balance Aug. 20, 1882,	\$143.00

JULIUS B. GREGORY, Treas.

I hereby certify that I have audited the books of the Secretary and Treasurer of the Ohio Conference of S. D. Adventists, and find them correct.

H. M. MITCHELL, Auditor.

The district elders appointed are as follows: Dist. No. 1, H. A. St. John; No. 2, A. M. Mann; No. 3, R. A. Underwood; No. 4, G. G. Rupert; No. 5, E. H. Gates; No. 6, O. F. Guilford.

Adjourned *sine die*. H. A. ST. JOHN, Pres.  
LOUIS T. DYSERT, Sec.

#### CONFERENCE DIRECTORY.

President, Eld. H. A. St. John, Clyde, Sandusky Co., O.  
Secretary, Louis T. Dysert, Clyde.  
Treasurer, J. B. Gregory, Bowling Green, Wood Co.  
Ex. { H. A. St. John.  
Com. { G. G. Rupert, East Norwalk, Huron Co.  
R. A. Underwood, Mesopotamia, Trumbull Co.

## Our Tract Societies.

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

### TENNESSEE TRACT SOCIETY.

#### REPORT FOR QUARTER ENDING JUNE 30, 1882.

No. of members,	38
" " reports returned,	13
" " missionary visits,	2
" " letters written,	3
" " subscribers obtained for periodicals,	9
" " pages tracts and pamphlets distributed,	2,108
" " periodicals distributed,	615
Cash received on sales,	\$7.30
" " " donation,	40
" " " periodicals,	5.80

Total, \$13.50

The local societies of Cross Plains and Pleasant View failed to report. ALLIE OWENS, Sec.

### MAINE TRACT SOCIETY.

The annual session of the Maine T. and M. Society was held on the camp-ground at Waterville, the first meeting being called to order by the President, Aug. 23, 1882, at 6:30 P. M. Prayer by Eld. S. J. Hersum. The Secretary being absent, Bethia M. Doherty was chosen Secretary *pro tem*. The minutes of the last annual session were read and approved.

The report of labor for the year just closed was read, of which the following is a summary:—

No. of members,	219
" " families visited,	315
" " letters written,	471
" " new subscribers,	135
" " pages tracts distributed,	19,720
" " " loaded,	11,235
" " periodicals distributed,	2,750
Amount of money received,	\$284.27

The Chair, "being authorized to appoint the usual committees, announced the following: On Nominations, G. W. Barker, Timothy Bryant, John Allen; on Resolutions, R. S. Webber, S. J. Hersum, W. R. Clark.

Adjourned to call of Chair.

SECOND MEETING, AUG. 24, AT 10 A. M.—Prayer by Eld. R. S. Webber. The minutes of the last meeting were read and approved.

The Committee on Nominations reported as follows: For President, J. B. Goodrich, Hartland, Me.; Vice-president, S. J. Hersum, Deering; Secretary, Annie F. Field, Eddington; Assistant Secretary, Etta B. Goodrich, Hartland; Director Dist. No. 1, R. T. Hobbs, Somerset Mills, Me.; No. 2, Charles Stratton, Burnham; No. 3, M. B. Patterson, Dresden; No. 4, Geo. W. Washburn, North Paris; No. 5, John Bell, Oakfield; No. 6, E. Sheaboom, New Sweden. The above names were considered separately, and the candidates elected.

Adjourned to call of Chair.

THIRD MEETING, AUG. 28, AT 9:30 A. M.—Prayer by Eld. Chas. Stratton. The minutes of the last meeting were read and approved.

The report of the financial standing of the society was read, which showed the resources to be \$682.63, and the liabilities \$644.40. Remarks were then made by Elds. Geo. I. Butler, J. B. Goodrich, A. O. Burrill, and S. J. Hersum.

In consideration of the fact that the tract society have not lived up to the resolutions before made, a resolution was passed that they now try to do so.

All business with the society should be addressed to the Assistant Secretary for the present. Adjourned to call of Chair.

J. B. GOODRICH, Pres.

BETHIA M. DOHERTY, Sec. *pro tem*.

### MICHIGAN TRACT AND MISSIONARY SOCIETY.

#### REPORT FOR QUARTER ENDING JUNE 30, 1882.

Districts.	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	100	57	1	22	14	21	5	15540	663	67	\$ 38.41
2	100	57	1	22	14	21	5	15540	663	67	\$ 38.41
3	100	57	1	22	14	21	5	15540	663	67	\$ 38.41
4	100	57	1	22	14	21	5	15540	663	67	\$ 38.41
5	100	57	1	22	14	21	5	15540	663	67	\$ 38.41
6	100	57	1	22	14	21	5	15540	663	67	\$ 38.41
7	100	57	1	22	14	21	5	15540	663	67	\$ 38.41
8	100	57	1	22	14	21	5	15540	663	67	\$ 38.41
9	100	57	1	22	14	21	5	15540	663	67	\$ 38.41
10	100	57	1	22	14	21	5	15540	663	67	\$ 38.41
11	100	57	1	22	14	21	5	15540	663	67	\$ 38.41
12	100	57	1	22	14	21	5	15540	663	67	\$ 38.41
13	100	57	1	22	14	21	5	15540	663	67	\$ 38.41
14	100	57	1	22	14	21	5	15540	663	67	\$ 38.41
15	100	57	1	22	14	21	5	15540	663	67	\$ 38.41
16	100	57	1	22	14	21	5	15540	663	67	\$ 38.41
*	642	351	11	478	762	981	86	227904	20798	170	\$ 868.75

\* Agent.

NOTE.—Received on membership and donations, \$172.98; sales, \$16.24; periodicals, \$669.53; T. and M. reserve fund, \$1.00. Subscribers obtained for REVIEW, 35; Signs, 20; Good Health, 14; Instructor, 16; College Record, 1. Members dismissed from society, 9.

NELLIE E. SISLEY, Sec.

### KANSAS TRACT AND MISSIONARY SOCIETY.

#### REPORT FOR QUARTER ENDING JUNE 30, 1882.

Districts	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	37	16	1	8	10	10	2093	192			\$ 116 63
4	13	1	2	12	4	20	600	238			15 25
5	14	5					110	97			32 14
6	12	7	12	10	1		2681	40	10		43 50
8	30	11		27	18	6	10139	281	35		39 43
9	36	14	1		20	4	5061	180	8		43 47
10											
11	20	12		32	13	15	2360	249			51 92
12	14	8	1	3	4	10	5340	300	12		71 90
	176	74	16	85	48	81	28894	1577	65		\$ 414 24

NOTE.—Received on membership and donations, \$210.81; sales, \$65.55; periodicals, \$137.88. Subscribers obtained for REVIEW, 5; Signs, 5; Good Health, 1. Members dismissed from society, 3. The local societies at Canton, Amity, South Mound, Timber Hill, Cherokee, Milan, Lena Valley, Burlingame, Belvoir, and Mt. Vernon, failed to report.

CLARA A. GIBBS, Sec.

### NEW ENGLAND TRACT AND MISSIONARY SOCIETY.

#### REPORT FOR QUARTER ENDING JUNE 30, 1882.

Districts.	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	40	11	.....	5	41	48	.....	1764	971	39	\$ 16.15
2	93	30	.....	148	408	1200	4	23157	8822	124	177.25
3	43	35	.....	3	47	33	1	3354	629	2	7.79
4	46	19	.....	9	47	53	5	3332	944	15	36.55
5	22	15	.....	251	7	10	.....	4197	105	10	18.63
6	20	9	.....	2	26	35	.....	2656	231	.....	7.00
7	93	37	.....	13	70	139	3	12832	1659	86	224.53
8	19	19	.....	19	9	26	1	23065	1450	.....	19.28
	376	175	.....	450	655	1549	14	71287	14514	276	\$ 507.25

NOTE.—Cash received on membership and donations, \$90.79; sales, \$54.32; periodicals, \$962.14. Collected on other funds, \$39.50. Subscribers obtained for REVIEW, 9; Signs, 7; Good Health, 3; other periodicals, 1.

ELIZA PALMER, Sec.

### TEXAS TRACT AND MISSIONARY SOCIETY.

#### REPORT FOR QUARTER ENDING JUNE 30, 1882.

Districts.	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	53	24	2	23	65	36	5	8209	818	43	\$ 32.80
2	94	53	.....	86	135	50	23	15730	1767	86	37.35
3	27	17	.....	14	16	16	.....	3208	272	19	8.90
4	.....	.....	.....	.....	.....	.....	.....	.....	200	50	20.90
5	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	37.00
	174	104	2	59	204	102	35	27137	3057	198	\$ 137.05

\* Agents.

+ Books sold at camp-meeting.

NOTE.—Received on membership, \$21.85; sales, \$65.65; periodicals, \$49.55. Subscribers obtained for REVIEW, 11; Signs, 1; Good Health, 1; other periodicals, 22.

KITTIE MCKISICK, Sec.

### THE FURNACE FLAME.

The furnace flame and ringing hammer's stroke  
Produce the strength that never can be broke;  
The furious gale  
And tempest's flail  
Make dense and tough the grains of mighty oak.

And so the weary task, the heavy load,  
The midnight watch, the long and thorny road,  
Are but the way  
That leads to day,  
The way to peace and wisdom's grand abode.

—Selected.

## News of the Week.

SUNDAY, SEPT. 3.—The preliminary examination in the case of the recent daring bank robbery at Kewanee, Ill., was held yesterday. From the confessions of Mr. Pratt, assistant cashier, and E. N. Welch, another of the robbers, it appears that the scheme was carried out with great deliberation, three years having been spent in maturing the plans. Mr. Pratt had availed himself of the knowledge accessible to him as an officer of the bank to determine the most favorable time for committing the robbery; i. e., the time when there was the most cash in.

—All the heavy work on the Panama Canal has been stopped, though the rainfall thus far has been light. Fever incapacitates the workmen from performing their labors.

—Small-pox is epidemic at Patterson, N. J.

—A serious strike of the policemen at Dublin, Ireland, is virtually ended.

—The mailbags on the night train from St. John, N. B., for other Dominion points, were received by the Moncton and Halifax clerk with the straps severed and the registered letters all missing.

—A telegraph pole, which had been struck by lightning and had fallen across the track, caused a railway disaster near Hugstetter, Germany, shattering 19 coaches, killing 100 persons, and wounding 300 others.

—An official dispatch states that at Manila, on the Philippine Islands, there were 348 deaths from cholera to-day. The Spanish Government has ordered quarantine against all vessels from Egypt, Malta, and Cyprus.

MONDAY, SEPT. 4.—To-day a bridge across a ravine at Ishara, Russia, fell directly after the Emperor and Empress had passed over it. It is believed that a torpedo had been placed there, with fell designs.

—It is said that this year the Patent-Office receipts will exceed the expenditures by \$1,000,000.

TUESDAY, SEPT. 5.—Surgeon-General Hamilton thinks that at the present rate of the spread of the yellow fever at Brownsville, Texas, the epidemic will have exhausted itself in two weeks for want of victims to attack.

WEDNESDAY, SEPT. 6.—It is stated that 165 agrarian outrages were committed in Ireland during the month of August.

—An armistice has been concluded between the belligerent Turks and Greeks on the Thessalian frontier, and negotiations for a definite settlement of the dispute in regard to the boundary are progressing.

THURSDAY, SEPT. 7.—The Mormon priesthood have been instructing their followers to disobey the law rulings of the Utah Commission. Bishops have also been appointed to oversee the registration of voters.

—The safe of James Callery, President of the Pittsburgh and Western Railroad Company, was blown open by cracksmen at Alleghany, and \$50,000 in securities and \$59 cash carried off.

—The region of the Isthmus of Panama was shaken by a severe earthquake early this morning, damaging many buildings.

—The trial of the star-route defaulters is drawing to a close; and now a new and exciting element is introduced, in the shape of an official announcement that an attempt has been made to buy the jury by the offer of large and tempting bribes. Judge Wylie says that as soon as the star-route cases are disposed of, the bribery matter will be thoroughly investigated.

FRIDAY, SEPT. 8.—There were 58 new cases of yellow fever at Brownsville, Texas, and 13 at Pensacola, Fla.

—The star-route case was submitted to the jury to-day.

—The dispatches from the seat of war in Egypt indicate that Arabi's forces are still strengthening their position. The Sultan has issued his proclamation announcing Arabi a rebel, but in such evasive terms as not to please Lord Dufferin. The war convention has not been signed yet. On the 6th instant there was a short skirmish between English and Egyptian troops, in which the latter lost heavily. There are indications that a decisive conflict will take place soon at Tel-el-Kebir.

#### MISCELLANEOUS.

—The decrease of the public debt during August was \$16,128,261.

—Senator Hill of Georgia died recently of cancer, caused, his physicians say, by tobacco.

—The Postoffice Department, besides being self-sustaining the past year, will have \$1,000,000 surplus to put into the Treasury.

—A new type of fever, which puzzles the physicians has broken out in the knitting works at Little Falls, N. Y. Four persons have died from the disease, and 28 are ill.

—The Siberian plague is spreading alarmingly in portions of European Russia. One death from the disease is reported at Odessa.

—This has been a bad fishing season for Newfoundland fishermen, and the people dependent on the product of the ocean for a livelihood are gloomy and despondent.

—The wheat crop this year is said to be the largest ever harvested in this country. It is variously estimated at from 490,000,000 to 600,000,000 bushels.

—The Egyptians consider the annual overflow of the Nile, which has begun to take place, as one of their best allies in resisting the invading British forces.

—The number of men in the Pittsburg district who are idle because of the iron strikes is about 11,140, and the amount of wages lost by them during their three months of idleness is placed at \$1,676,300.

—The severest shock of earthquake felt in Mexico since 1864 was experienced July 19. It lasted two and one-half minutes, making it one of the longest earthquakes on record, and extended over an area of 1,688 leagues.

—Italy has the most heavily plated ironclads afloat, and they are manned with the most formidable guns. The *Duilio* and the *Dandolo* have armor 22 inches thick, and they each carry 100-ton guns.

—The startling revelation is made, on the authority of Dr. Folsom, of Boston, that in the ten years ending in 1880, 18,714 persons in Massachusetts died from diphtheria, of which 17,812 were 15 years and under. In the same time the number of deaths from yellow fever, in the whole United States, was only 20,000.

—The *Christian at Work* says that the Free Thinkers' Convention recently held at Watkin's Glen, N. Y., was attended by several hundred people remarkable for individuality, with considerable eccentricity of dress. The convention, as is usual with assemblies of that character, denounced God and the Bible in terms more forcible than elegant.

—Dr. Lansing, who is at the head of the American United Presbyterian Mission in Egypt, said in a recent address at Liverpool, that it would be impossible for any Europeans to live in Egypt until the power of Arabi Pasha has been completely broken; and that unless the spread of Mohammedan fanaticism was crushed, it would extend to Syria, India, Turkey, and the whole Mohammedan world.

—An immense excursion party, said to number over 11,000, met recently at Harper's Ferry, W. Va. A train of 13 cars left Baltimore and another of 9 cars left Washington. Then came others by thousands from as far as Grafton, W. Va., and other leading towns. The reunion was planned by men on the Baltimore and Ohio Railway, who were converted under the labors of Miss Jennie

Smith and Miss Sherman last winter and spring. The occasion was full of interest, and both these ladies were present.

## Obituary Notices.

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

PHILLIPS.—Died of consumption, at Memphis, Macomb Co., Mich., Aug. 31, 1882, Harford Phillips, in the seventy-third year of his age. Bro. P. embraced the truth twenty years ago, when meetings were held at Memphis by Elds. Lawrence and Cornell, and remained true to the cause until his death. We laid him away in hope of a better life at the soon coming of our Lord. Discourse by the writer, from Num. 23:10, last clause.

H. M. KENTON.

SMITH.—Died at Clarkson, Monroe Co., N. Y., Aug. 6, 1882, Aaron G. Smith, in the ninety-second year of his age. From early life Bro. Smith was a believer in Christ, and for about thirty years past a believer in the doctrines held by S. D. Adventists. He fell asleep in the blessed hope, leaving a faithful wife, who had shared his joys and sorrows upwards of sixty years, three children, grandchildren, and other relatives. While they mourn, he rests under blessing. May all be prepared to meet him when the Lifegiver comes.

R. F. C.

GIBBS.—Died in Hubbardston, Mass., my dear mother, Nancy Gibbs, aged sixty-nine years and seven months. A husband, son, and daughter mourn her loss. She rests in bright hope of a glorious immortality at the resurrection of the just.

"Though trials and grief await us here,  
The conflict will shortly be o'er;  
This glorious hope our hearts doth cheer,  
We know that our Saviour will soon appear,  
And then we shall grieve no more."

HELEN ANDREWS.

PITMAN.—Died at Sweetwater, Texas, July 23, 1882, Woodsie Criner Pitman, aged twenty-two years, seven months, and four days. In early life sister Pitman joined the M. E. church; but during our first tent-meeting at Cleburne, Texas, she took another noble stand for God, and accepted fully the truths of the third angel's message. She was loved and respected by all who knew her, and the church missed her when she moved to the frontier with her father. Though alone, and two hundred miles distant, she maintained her integrity, rejoicing in hope till death claimed her. We shall meet her in the resurrection. She leaves a husband and two small children, with us to mourn her loss.

R. M. KILGORE.

BERRY.—Died of consumption, in Frankfort, Me., July 4, 1882, at the age of thirty-six, Mrs. Phenie L. Berry, wife of Charles F. Berry, of Lowell, Mass., and daughter of Sylvester and Eliza H. Welts of Frankfort, Me. A husband, two children, a father and mother, and several brothers and sisters, besides many other relatives and friends, mourn her loss. Mrs. Berry was a faithful wife and mother, an affectionate daughter and sister, and a kind-hearted friend. This is the first time that the family circle of which she was a daughter has ever been broken by death, although the youngest of the family is now about thirty years of age; and the present affliction falls heavily upon the hearts of the bereaved friends.

She was brought to Rome, the place of her residence in youth, for funeral services and burial. Many of her former friends and acquaintances were present on the funeral occasion, to sympathize with the mourning friends. Discourse by the writer, from Rev. 21:4.

W. H. BLAISDELL.

COVERT.—Fell asleep in Jesus, in Tipton Co., Ind., Aug. 13, 1882, our beloved sister, Maria S. Covert, wife of Bro. John W. Covert, and daughter of Charles and Ann P. Seward. Sister Covert was born in Howard county, where her parents now reside, Sept. 29, 1858, and was married Dec. 21, 1876. Her almost heart-broken husband, her aged parents, and two beautiful boys, aged respectively four and two years, mourn the loss of a devoted wife, an affectionate daughter, and a fond mother; yet they mourn not as those who are without hope. Her many mourning friends all testify to her goodness of heart.

Sister Covert was born of Sabbath-keeping parents, and from the cradle learned the principles of Christianity as taught by Seventh-day Adventists. In early life she sought and found her Saviour, and at the age of fourteen united with the Alto church, of which she remained a member until her death. Her brief life was fruitful of good works, her testimonies often melting the hearts of those present, and betokening a very close communion with her Saviour. Even to her last conscious moments, her heart seemed full of songs of praise and prayer to her ever adorable Redeemer, and she sleeps with the bright hope of a part in the first resurrection.

Words of comfort by the writer, from 2 Sam. 14:14.

J. P. HENDERSON.

#### KANSAS POOR FUND.

NEARLY three months since, the Conference Committee made a call for a small contribution from each member of the church, for the benefit of the poor among us. I am sorry to say that, with the exception of two or three donations handed to me at our last camp-meeting, only the church at Ft. Scott has responded to the call. Now I know that we have a liberal people in Kansas, and I can hardly explain this failure to the satisfaction of my own mind. I cannot believe that you are willing to let this important matter pass by default. But, supposing you have forgotten it, I would refresh your minds by calling your attention to what is said in Testimony No. 31: "In every church there should be established a treasury for the poor. Then let each member present a thank-offering to God once a week or once a month, as is most convenient." Now we asked a contribution only once a quarter; but the Testimonies say once a week or month. They further tell us "that in doing for the poor we are doing for Jesus in the person of his saints." Please read Matt. 25 to the end of the chapter.

The quarterly meeting is again drawing near. Let me say to church elders and T. and M. directors, Don't forget this important matter; and to the membership, Have your money ready at the time of your quarterly meeting, and don't let it pass; talk about it to others. If the elder forgets it, call his attention to it. Pay it over to your treasurer, and he will send it to A. G. Miller.

Ft. Scott.

J. H. COOK.

#### NOTICE TO THE FRIENDS IN DAKOTA.

COMMENCING with Parker, Sept. 16, 17, I intend to visit the several churches and companies of our brethren in Dakota as fast as time will permit; and I hope that all the friends of the cause in the vicinity of the meetings will attend. The interests of the tract society will receive special attention at each meeting. I would suggest that the church quarterly meeting be held in connection with these appointments. Also, if it be proper, that Dist. No. 2 hold their district meeting in connection with the appointment for Bridgewater, Oct. 5-8; and that Dist. No. 1 hold their meeting in connection with the appointment for Sunny Side, Oct. 12-15.

The secretary of the T. and M. society will attend the meetings at Bridgewater and Sunny Side. We request all the district and church T. and M. officers to bring their account books with them. Do not fail in this.

We expect the State quarterly meeting will be held at Sioux Falls, probably Oct. 19-22. But of that we will give definite notice hereafter.

O. A. OLSEN.

#### TO THE FRIENDS IN KENTUCKY AND TENNESSEE.

OUR yearly convocation is drawing near. Let us now begin in earnest to prepare for this meeting. The kind of preparation necessary is fully set forth in REVIEW No. 59, page 522. Let ministers and lay-members give this article special attention, and let us all put the suggestions into practice. We desire to see all of our brethren and sisters at the meeting, with the friends whom they may induce to come. Should your way seem hedged up, pray and work the more earnestly, and God will give you victory.

To the young I would say, in view of our sacred and solemn work, Do not come to spend the time in hilarity and glee, but let solemnity and true devotion characterize all your actions. See 2 Pet. 3:11. I hope to see a general breaking down and searching of heart among all our people,—a conversion that will stand the test of the Judgment.

Now, dear brethren and sisters, this has been a fruitful season. Let us not rob God, but "bring all the tithes into the store-house," and see if the Lord will not pour us out a blessing. Mal. 3:8, 10.

Let the secretaries of the different societies forward blanks in season to all to whom they are due, to be filled out and brought to the meeting.

As far as possible, let all the officers come to the ground a day beforehand, so as to forward the business department. We desire to have all business transacted by sixth-day noon, and to spend the remainder of the time in seeking the Lord. I hope none will leave before the meeting closes; those who do, miss the best of it.

S. OSBORN, Pres.

# The Review and Herald.

Battle Creek, Mich., September 12, 1882.

## REMAINING CAMP-MEETINGS FOR 1882.

MISSOURI, Sedalia,	Sept. 14-19.
NEW YORK, Union Square,	" 20-26.
NEBRASKA, Columbus,	" 20-26.
MICHIGAN, Lansing,	Sept. 27 to Oct. 2.
KANSAS, Moline,	Oct. 5-16.
INDIANA, Marion,	" 2-9.
KENTUCKY, Custer,	" 4-10.
TENNESSEE,	" 12-17.
ALABAMA, Choctaw Co.,	Oct. 18 to 24.

Testimony No. 31 is now ready for sale at this Office. Let the orders come in for this truly valuable work. Price, 50 cents bound in muslin; 35 cents in paper covers.

The article on "The Sunday Plank of the California Republican State Convention," and the address prepared by Bro. Waggoner to be read at the Convention, will be of peculiar interest. The Sunday question is now fairly before the people of the Golden State, and they accept the issue with an enthusiasm ominous of the rapid fulfillment of prophecy.

In Manila and its vicinity, on the Philippine Islands, for the five days ending Friday, Sept. 8, there were over 1,685 deaths from Asiatic cholera. Among the victims is the American Consul at that place. The *Inter-Ocean* of Sept. 7 says:—

It will be seventeen years next summer since the scourge of cholera was widespread in the United States. The plague in its worst form is in the Philippine Islands. It will undoubtedly cross the Mediterranean and appear in Europe next year, this being the usual route. The army in Egypt furnishes a more direct communication with the outside world than has existed in former years, and, as the plague seems to be periodical once in seventeen years, it would be wise to be fully prepared to meet the destroyer by all proper sanitary methods.

## TWO GOOD SABBATHS.

The first two Sabbaths in September have been occasions of more than ordinary interest to the Battle Creek church. In compliance with a feeling that seemed to be quite general in the church, Sabbath, Sept. 2, was appointed as a day of fasting and prayer, and as the people gathered for the prayer and social meeting in the afternoon, a feeling of deep solemnity seemed to pervade the entire assembly, and hearty confessions were made, which brought joy to many minds.

The following Sabbath, these impressions seemed to be deepened, and even more general. The discourse in the forenoon was designed to quicken the advent faith and hope in the hearts of God's waiting people, and as the stirring events of the immediate present were cited in confirmation of our position in regard to the fulfillment of prophecy, the flame seemed to kindle anew in many hearts.

The social meeting in the afternoon was more largely attended than any similar meeting for many months, and was characterized by a deep degree of earnestness, and a desire for the revival of the work of God in the church. There seemed to be omens of better days for the cause here, which we trust may be amply fulfilled in the near future.

W. C. G.

## NOTICE.

Will the librarians of Dist. No. 3, Ind., please see that reports for the quarter are collected as early as Sept. 23, 24. Hold your T. and M. meet-

ings Sept. 24, collect all dues possible, and send immediately, by mail, to the secretary, in order that we may be able to settle promptly with the State at the camp-meeting.

J. P. HENDERSON, *Director*.

## NORTHWESTERN IOWA CAMP-MEETING.

This meeting was held at Smithland, Iowa, according to appointment. The weather was delightful, and all outside circumstances seemed to contribute to the prosperity of the meeting. There were twenty-six tents on the ground, besides numerous wagons used as tents, and also the large tent. Over two hundred Sabbath-keepers were encamped on the ground. In the evenings and on Sunday there was a good representation from the adjoining country, and nearly all seemed favorably impressed with what they heard and saw. The preaching was largely practical, with enough of theory to impress the minds of the people with the solemnity of our truths.

Sabbath morning we had an interesting Sabbath-school, in which nearly all took part. In the afternoon we had a precious meeting, and quite a number of persons started for the first time to be Christians. On Monday the same work was carried forward, and fourteen were baptized by Bro. Nicola. One very interesting feature of our meeting was the Sabbath-school convention. Although the president of the society was not there, yet nearly all who were assigned a part took hold with a will. The essays and orations showed careful thought, and the discussion of the subjects, which followed, was interesting and encouraging. We feel sure that the convention has done much to arouse greater interest in the Sabbath-school. Every one considered it a decided success, and a resolution was passed recommending the purchase of maps and other Sabbath-school helps, and also one requesting the president to call another convention in the near future.

We were all glad to meet Bro. King at this meeting, and his interest in the canvassing work added much to the interest of the meeting. Several outfits were taken, and quite a number of persons from this part of the State will soon be in the field at work. We all saw, more clearly than ever, the importance of the canvassing work; and all, both officers of the Conference and members, are anxious to encourage by every proper means this branch of the good work. About \$300.00 was raised in pledges on the tent and camp-meeting fund, and quite a number took shares in the Publishing Association. On the whole, the meeting was good. The laborers had freedom in speaking the word, and the people returned to their homes with renewed hope and courage.

E. W. FARNSWORTH.

## Appointments.

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

The next annual session of the Indiana State Conference of Seventh-day Adventists will be held at Marion, Ind., in connection with the camp-meeting, Oct. 2-9, 1882. Let all churches select delegates in season, and we request that all delegates shall be present on Tuesday, so that the first meeting of the Conference may be held Tuesday, Oct. 3, at 4 o'clock P. M.

S. H. LANE, *Pres.*

QUARTERLY meeting of the Jackson church will be held at Bro. Bramhall's in Springport, Mich., Sept. 16.

E. P. GILES, *Elder*.

MADISON, Lake Co., Dak., Sept. 28 to Oct. 1.  
Bridgewater, McCook Co., Oct. 5-8.  
Sunny Side, Union Co., Oct. 12-15.  
Meetings will commence at each place on sixth day at 7 P. M.

O. A. OLSEN.

The Lord willing, I will be at Vassar, Mich., Sept. 23, 24. We hope to see a general rally of the friends in this district.

A. WEEKS.

QUARTERLY meeting for Dist. No. 10, Mich., at Flint, Sept. 23, 24. Eld. E. P. Daniels will be with us. Had expected to visit the churches, but cannot leave the work here. Come one and all. Meeting to begin Friday evening.

GEO. RANDALL.

HOLLY, Mich., at Bro. Crosby's, Sept. 16, 17.  
Fentonville, Sept. 23, 24.  
R. J. LAWRENCE.

The church at Fentonville, Mich., will meet for their regular quarterly meeting, Sabbath and first-day, Sept. 16, 17, at the house of Bro. J. B. Hall. We invite the Holly church, and all others who can, to meet with us.

S. WOODHULL, *Elder*.

At Eden Mills, Vt., Sabbath,

Sept. 16.  
C. W. STONE.

We have decided to hold general meetings in different parts of the Minnesota Conference. The first of these meetings will be held at River Falls, Wis., Sept. 22. Notice of other meetings will be given next week.

HARRISON GRANT,  
JOHN FULTON.

As the Moline, Kan., camp-meeting comes at the time of the regular quarterly meeting, and perhaps a few (I hope a good many) will want to attend the camp-meeting, I will appoint the quarterly meeting of Dist. No. 11, at Centerville, Sept. 30 and Oct. 1. It will therefore be necessary for us to hold our church T. and M. quarterly meeting Sept. 24. I hope every T. and M. member will report this quarter. Donations from 5 cts. upward will be acceptable. We want to lay plans at this meeting for future labor. I will try to be at this meeting, if health will permit.

GEO. H. SMITH, *Director*.

## Publishers' Department.

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

Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

## A NEW WORK IN SWEDISH!

HANDBOK FOR HEMMET; or, "HandBook for the Home," as literally translated, is the name of a beautiful volume of 288 pages, just issued in the Swedish language, treating on "Hygiene, Food and Diet, Treatment for Common Diseases, Accidents and Emergencies, Chastity, Bathing, Cooking, Preserving of Fruit, and Practical Recipes." This valuable book is taken from Dr. J. H. Kellogg's well-known "Household Manual," of which about thirty thousand copies have already been circulated in English. Any need of praise for the Swedish Hand-Book is not called for, so far as the contents of the book is concerned, the translation having been made with conscientious fidelity. It is printed on tinted paper from new plates, bound in nice muslin, with a neat stamp, and is every way an attractive and portable volume. Size, 5½x8 inches, and about ¾ inches thick. Price, \$1.00, post-paid.

We have several agents in the home-missionary field who are doing well in canvassing for this book. When we remember that the important subject of health reform bears as close a relation to this work as the right arm to the human body, we see at a glance the vast importance of literature like the book of which we are speaking. May the blessing of Heaven rest upon this volume, and may our good Swedish brethren, and Americans also, engage in its circulation with a zeal and energy which becomes a people who are getting ready for the second coming of Christ.

TRUSTEES S. D. A. PUBLISHING ASSOCIATION.

CORRECTION.—In REVIEW of Sept. 5, 1882, Dist. No. 10, Iowa T. and M. Society, is reported as having 88 members, and 11 reports returned. There were 71 reports returned.

The address of the secretary of the Vermont Tract Society will be Lizzie A. Stone, South Lancaster, Mass., until further notice.

WANTED.—A home among Sabbath-keepers, by a widow with a little boy ten years old. Would like to keep the boy with her. Dakota preferred. Address, LIZZIE BALLARD, State Center, Iowa.

WANTED.—As I expect to return to New York City soon after the New York camp-meeting, Sept. 20-26, I would request all who have any surplus reading matter—*Signs, Review, Good Health, Instructor*, tracts, etc., whole and unsold—to bring or send it to the camp-meeting. Those at a distance can send prepaid by express to Jay St. Rome, Oneida Co., N. Y., or by mail to Box 784. All will be thankfully received, and will be distributed this fall and coming winter. May the Lord bless those who send and those who read.

NORMAN KLING.

Books Sent by Express.—Ephraim Newlan \$5.63, J. I. Abbott 16.75, S. Burr 13.00, Elizabeth Taylor 6.60, D. A. Wellman 20.41, Wilson Pottinger 9.69, A. Kunz 6.72, B. L. Whitney 9.85, R. F. Andrews 9.85, E. G. Olsen 7.35, C. Black 30.95, R. F. Andrews 10.15, G. C. Tenney 9.80, L. T. Nicola 17.78, E. Thayer 73.27, B. L. Whitney 45.75, B. L. Whitney 14.88.

Books Sent by Freight.—R. B. Craig \$45.00, Mary E. Symms 12.60, J. E. Klopstein 22.10, M. H. Gregory 100.50, S. H. Field 89.70, James Sawyer 78.75, T. H. Gibbs 52.80, S. E. White 218.68, B. L. Whitney 224.22.

Cash on Account.—O. A. Olsen \$24.00, Kan. T. & M. Society per Mrs. C. A. L. Gibbs 47.00, R. B. Craig 45.00, Ont. T. & M. Society, Lydia Brown, tithe 50cts, Mary E. Symms 12.60, S. Burr 13.00, J. E. Klopstein 22.10, A. H. Chamberlain 63.65, Christian Black 10c, L. T. Nicola 10.00, J. P. Henderson 8.66, J. P. Henderson for J. E. White 1.10, A. R. Windsor 30.10, Am. H. & T. Association, Neb. per James Stanton 10.00, B. C. V. M. Society per W. C. Sisley 36.57, P. L. Hoen 10.00.

Mich. Conf. Fund.—Olivet, Alice Harrington \$4.00, Lapeer, J. A. Demill 2.00, Horton per Day Conkling 4.00.

Mich. T. & M. Society.—Dist 11 per Albert Avery 43c, Dist 14 per F. S. Miller \$4.25, Dist 6 per W. A. Towle 4.70.

European Mission.—F. C. Watson \$1.50.

Review to the Poor.—Mrs. Crawford \$1.00.