

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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HYMN OF TRUST.

O LOVE Divine, that stooped to share
Our sharpest pang, our bitterest tear,
On thee we cast each earth-born care,
We smile at pain while thou art near.

Though long the weary way we tread,
And sorrows crowd each lingering year,
No path we shun, no darkness dread,
Our hearts are whispering, Thou art near!

When drooping pleasure turns to grief,
And trembling faith is changed to fear,
The murmuring wind, the quivering leaf,
Shall softly tell us thou art near.

On thee we fling our burdened woe,
O Love Divine, forever dear,
Content to suffer while we know,
Living or dying, thou art near!

—Oliver Wendell Holmes.

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.

HABITS OF THOUGHT AS RELATED TO THE FORMATION OF CHARACTER.

BY C. C. LEWIS.

TEXT: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." Phil. 4:8.

I. The meaning of the text.

1. Some of the most instructive passages in the Bible are found in connection with Paul's "finalties." Introducing, as they almost always do, the closing words of an epistle, we usually find connected with them the summing up of what has been previously said, accompanied with a stirring exhortation based thereon. In connection with the text, may it please the reader to study carefully the following passages: 2 Cor. 13:11; Eph. 6:10; 1 Pet. 3:8; Phil. 3:1.

2. Concerning the terms employed in the text, it may be remarked that things that are "true" are introduced as opposed to everything false; "honest," more literally translated, would be grave, serious, dignified, or, as the margin reads, "venerable," in opposition to things of a trivial nature; "pure" means chaste, modest, innocent, blameless, and would call the mind away from impure and unholy objects and thoughts; things "lovely" are those that are friendly, amiable, and worthy to be loved; things "of good report" are those that are commendable, laudable, repu-

table; "virtue" means goodness, uprightness; and "praise," the ground or reason of praise or commendation.

3. The expression, "If there be any virtue," etc., seems to me to signify that virtue should be acknowledged and profited by wherever found; that it may sometimes be found where we would least expect it, but is none the less valuable for all that; and that there is enough virtue for our encouragement, the universal wickedness of the world to the contrary notwithstanding. As though Paul had said, "If there be any virtue, and there is, if we but search for it, and if there be any praise, and things worthy of praise may be found if we desire."

Looking at the text as a whole, we have before us the true, the honest, the just, the pure, the lovely, the reputable, the virtuous, and the praiseworthy,—a list of objects which includes about all that is truly great and good, and of which each separate theme is worthy of the most constant and the most earnest thought; inasmuch as each has in itself, to a greater or less degree, the power to lift the soul above the clouds and mists of earth into the clear sunlight of Heaven. Take from the world of thought the subjects above named, and the remainder would be utterly worthless. Imagine himself shut off from these themes, and who that is virtuous would care to live? Upon these the text exhorts us to think. They should be the subjects of our meditation; we should recount them, prize them, and hold them in high esteem.

With the meaning of the text thus before us, let us now consider—

II. The underlying principle of Paul's exhortation.

This I conceive to be as follows: Our characters unconsciously grow to be like the matters which occupy our thoughts. A question naturally arises at this point, Do the thoughts mold the character, or does the character give direction to the thoughts? Like many other questions, theoretically this might be the means of raising much theological dust; but, practically, it makes little difference which is true, and probably both are measurably so. If we go back in our existence to a time when we had no thoughts, and but the inherited tendencies to character, it would seem that these tendencies might have a directing influence upon our first thoughts; but, however this may be, the connection between thought and character is so close that they doubtless have a reciprocal influence upon each other, natural traits of character having a tendency to direct the thoughts, and the latter confirming and strengthening the former. Still, it is undeniably true that characteristic habits may be broken up and new habits formed by persistent effort and thought, coupled with the help of God. The above statement, then, is sufficiently accurate for our purpose, and with this understanding let it be considered.

It is not a proposition that needs to be demonstrated, but, rather, is self-evident in its nature, and requires only to be illustrated to appear plain to every mind. This may be done by taking, for example, a farmer, whose thoughts, constantly dwelling upon the matters of his farm,—his stock and grain, the markets, etc.,—form for him a character by which he is known from men of other occupations, and lead him to talk in language characteristic of his avocation. A

bad man, likewise, with his thoughts continually upon evil subjects, grows worse and worse; while a good man, by good thoughts, continues to increase and strengthen his virtues. Thus the psalmist, by thinking on his ways, was led to turn his feet unto the testimonies of God. Ps. 119:59. With these thoughts before us, we may more readily understand with what force it may be said of a man that "as he thinketh in his heart so is he;" Prov. 23:7; and we see more clearly why "a book of remembrance was written for them that feared the Lord, and that thought upon his name." Mal. 3:16. By thinking upon the name of the Lord and upon his attributes, they came to be more nearly like him.

With the meaning of our text made plain, and with its underlying principle clearly defined, we are now prepared to—

III. Make a practical application of the subject.

1. *In general.*—If, as has been shown, our thoughts have a powerful influence to mold the character in the direction of our thinking, it would seem to be the part of wisdom, instead of looking always at the dark side of matters, to cultivate a more hopeful frame of mind by dwelling more largely upon the good and lovely things of life and the comforts and blessings of religion. There are people who always seem to be searching for something to mourn over or find fault about; whose moral sky seems constantly clouded with the evil that is in the world; whose constant dwelling upon evil hinders their growing in good. Not a trial by them is passed through without being magnified beyond its real size; not a blessing by them is received, but it is straightway turned round and round, over and over, until some imaginary defect is found. Their power for making the good seem ill and the bad worse, is wonderful. Their influence is always depressing. You feel your spirits fall when you come into their atmosphere. They are either sick, or think they soon will be; either hopelessly discouraged, or reluctantly hopeful. But not to themselves are these feelings confined; they view their neighbors in the same light. They dwell upon this one's faults or that one's shortcomings; and if compelled to admit that one has done well, they find some reason to impugn his motives for so doing.

To such the exhortation of the text comes with full force. They need to turn squarely about, to stop dwelling upon dark and discouraging matters, and, seeking out the true, the pure, the virtuous, and the praiseworthy, to "think on these things." Not that a man's sins should not be clearly pointed out to him; nor that he should not be humbled to the dust beneath a sense of his own guilt and shame; but, having sincerely repented and found pardon, that he should not continue to confirm himself in past bad habits by dwelling upon them. One's past sins should be considered sufficiently to humble him, and lead him to the foot of the cross; but not enough to discourage him, and drive him to despair. Failing to forget the things which are behind, often hinders us in reaching forward to those which are before. We need to shake off our doubt and discouragement, take our thoughts from these matters, and fix them upon Christ. So shall we find our pathway growing brighter and brighter as we pass along. Thus shall we see cause for rejoicing where before all had been

gloomy; and by experience we shall know that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17. Dwelling upon our difficulties brings discouragement. We should never yield to this; but, springing to our feet, and crying with the prophet, "Rejoice not against me, O mine enemy: when I fall, I shall rise; when I sit in darkness, the Lord shall be a light unto me" (Micah 7:8), in the name of the Lord we should press forward to victory. We have every reason to be encouraged.

"Have you no words? Ah! think again;
Words flow apace when you complain,
And fill your fellow-creatures' ears
With the sad tale of all your cares.

"Were half the breath thus vainly spent,
To Heaven in supplication sent,
Your cheerful song would oftener be,
Hear what the Lord has done for me!"

2. *To the young.*—The importance of forming right habits of thought in early life cannot be over-estimated. It is comparatively easy in youth to form right habits; but when, by reason of use, they have become firmly fixed for the wrong, it is exceedingly difficult to change them. The individual who grows into the habit of dwelling upon the dark and discouraging things of life, nourishes within his own bosom the germs of discouragement and discontent; while he who forms the habit of thinking upon the true, the pure, and the good carries happiness with him, and blesses the world. The value of forming good habits of thought in early life was forcibly illustrated by the experience of a brother, related a few weeks since in teachers' meeting. For several years of his boyhood, he attended a Catholic school, where every hour, at the striking of the clock, all study was suspended, and the teacher led in a short devotional exercise. At its commencement, one of the students, who sat facing the others, would repeat the words, "Let us now remember that we are in the holy presence of God." These words, so solemn in meaning and so important to remember, by their frequent repetition were indelibly impressed upon his mind, and became a part of his very being; so that now, after the lapse of twenty years, his testimony is that he never hears a clock strike without being reminded that he is in the holy presence of God. He considers this habit one of the greatest safeguards of his life, and says that no matter how far he might wander from God, he could never rid himself of this hourly reminder that he could not escape from God's presence.

Young people, seldom hearing upon this subject, or failing to see its importance when they do hear, as a general thing do not seem to trouble themselves about what habits of thought they are forming; nor, indeed, do they seem to know that they are forming any habits at all. Thoughts, good or bad, wise or unwise, bidden or unbidden, come to them as it happens, stay as long as they please, and go when driven away by other thoughts equally random. We seldom consider that we have power to choose our thoughts, or that it is important to do so; and thus this laxity increases, until the power we once had to choose or reject is almost entirely gone, and we become the prey of every random thought. The question of the prophet (Jer. 4:14), "How long shall thy vain thoughts lodge within thee?" must be answered (if answered at all), "I do not know; I have nothing to say about it; I suppose they will remain until they are ready to go, or until they are displaced by others." In this sad condition many find themselves. Let not such, however, give way to discouragement, but rather enter most earnestly upon the work of learning to control the thoughts. A good lesson may be learned from that often-repeated but ever-excellent illustration of Lorenzo Dow: "I cannot prevent the birds from flying over my head, but I can keep them from building nests in my hair." So we may not always be able to keep wrong thoughts from coming into the mind, for they come sometimes unbidden; but we can prevent their making a lodgment there; we can drive them away, and by the help of God learn to keep

our thoughts stayed upon him. Isa. 26:3, margin.

3. *In conclusion.*—If you want doubt, darkness, unbelief, and infidelity, think upon these things; if you want light, hope, joy, faith, with love to God and your fellow-men, think upon these things. Here are two classes of thoughts. One leads upward to God and Heaven; the other, downward to darkness and despair. Which will you choose? It is a beautiful thought, dear reader, that it is our privilege to be constantly pressing along the line of the true, the pure, and the good, swerving it may be at times from the true course, but soon discovering our error and bringing our wandering thoughts back into the right way.

May we all, "by reason of use [Heb. 5:14, margin, *an habit*] have our senses exercised to discern both good and evil;" and may infinite power be granted to help us in the work of "bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:5.

Our Contributors.

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

ABIDE WITH ME.

ABIDE with me! The sunset's golden finger
Has drawn a veil between the world and me;
Upon the mountain top his rays still linger,
But in the valley I deep darkness see,
And whelming shadows hover over me.

ABIDE with me! The way is drear and lonely,
And frightful phantoms start from every side,
Which battle for my soul, that soul which only
Knows thee on earth, in Heaven, O Crucified!
For that dear reason keep thou near my side.

ABIDE with me! Earth's blandishments beset me;
They rise like clouds between my soul and thine,
Hiding thee, so that soon I must forget thee,
Unless a beam from loving eyes divine
Shall through them cast its radiance into mine.

ABIDE with me! Dear Lord, let me not perish!
Chase from my heart and way these phantoms dire;
Thine "altar coals" on my heart's altar cherish,
So that each sin, consumed in love's pure fire,
May clog no more my soul's deep, strong desire.

And when at last through earth's dark vale ascending
I reach the heavenly hills, and at thy feet
Look, Lord, upon thee, doubts and fears all blending
In one long gaze of joy, so sweet,
Then, satisfied, I need no more repeat,
Abide with me!

—Our Continent.

REDEEMING THE TIME.

BY JOSEPH CLARKE.

THE expression, "Redeeming the time," is found in Eph. 5:16 and Col. 4:5. It conveys the idea of precious time lost, wasted; also of time redeemed. How much precious time we have lost by worldliness and perplexing care, and by living afar from God, away from our best friend! How much time have we lost by our neglect of prayer and watchfulness, and our blindness, which followed as a consequence! How much time have we lost by investing our influence and our means in worldly projects, until the cause of God is crippled for want of means! How much time have we lost by not devoting ourselves unreservedly to God in early life!

Truly we have lost much; how much, the heavenly record alone can tell. But can we redeem the time? Certainly we cannot recall lost opportunities, nor undo all the wrongs of the past; but we may repent of our sins and return to God. Now is the time for us to act; the future is not ours. Now while time lasts, now while probation lingers, now while Jesus pleads for his people, is the time to wash our robes, and make them white in the blood of the Lamb. Now is the time to deny self and crucify our carnal man, to fight the good fight of faith; now is the time to love God and our neighbor and to freely forgive our foes; now is the time to be

wise to win souls, to be liberal and hearty in every good word and work; now is the time to be diligent and fervent; to pray and to watch, and to live holy and righteous lives.

We are living in the last of the last days; the race of man has been weighed and found wanting. "Mene, tekul," is written upon the palace wall; it is written upon the page of inspired history; and the poor deluded race, will soon tremble as did Belshazzar in his palace hall. A few will redeem the time; will it be the reader and writer?

Dear fellow-traveler to the bar of God, how is it with you? Are you redeeming the time? Have you enlisted in the service of the King of kings, and are you alive and awake in your Master's service? May you go on from strength to strength; a crown of life awaits you in the world above. But are you backslidden from God? Be sure that you must return, if you would gain eternal life. Backsliders are not spoken of as a class that are to win the crown.

To insure eternal life, we must be burning and shining lights. There is no comfort in living far from God. Come so near to him that you will feel in your soul the rays of light from God. Come so near that your heart will become tender as you read the sad story of Adam's fall, and of the way of life through the crucified Saviour. Then it will be your delight to do the will of God, whether it causes you to part with an idol, or to cultivate a Christian grace. Then it will be your greatest pleasure to speak and act for God. You will not then be ashamed of his cause; but rather you will glory in his truth and work.

Perhaps the reader of this is an unbeliever, out of Christ; perhaps you may be a moralist, or indeed an opposer of the work of God; but whatever you imagine yourself to be, I address you as a brother, bound to the Judgment-seat of Christ. We are all alike the creation of God; all stand on a level in this respect. If we come to him in faith, confessing our sins, he is faithful and just, and will forgive us our sins. Reader, do you believe in the forgiveness of sins? Poor Martin Luther, a deluded papist, found no relief from a tormenting conscience in papal errors. As he was suffering from this cause, a pious monk said to him, "I believe in the forgiveness of sins." This was a step in the upward career of that staunch reformer; and, dear reader, if you or I ever become reformers or reformed, this will be one of the foundation-stones of our faith. A person, to embark in God's work, must understand this. Then will he begin to see how to redeem the time. A heart free and clean—sins all confessed and forgiven, and left behind—will be radiant with the light of Heaven. Then the way of duty and usefulness will open up with clearness and with certainty. Let us then all, faithful and unfaithful, backslider, unbeliever, opposer,—all, start anew to redeem the time.

THE SHAKING.

BY MRS. M. E. STEWARD.

WE are doubtless entering the shaking time spoken of in Vol. 1 of "Spiritual Gifts," and also in the Testimonies. The message to the Laodiceans is causing the people of God to plead for salvation from sin with anguish of spirit, and a resolution that will take no denial. There is no way out of our disgusting, lukewarm condition but by humiliation, consecration, and faith that will bring God's power to save us. Are any tempted to feel that this is a hard way, that our Father might lead us to the heavenly Canaan by a shorter and pleasanter route? He is guiding his own in tender love, and with a grand purpose for his glory and for their good.

A mighty and wonderful work lies just before us,—the purifying of character for the last touch that shall immortalize it, and the giving of the last call of mercy to a dying world. For this work are required men and women of experience and the hope begotten of it; men and women of bravery, of unflinching integrity, of

tender, sympathetic hearts; persons of just such temper as is produced in the fires of sanctified affliction and of stern battling with sin, and darkness, and despair; those who have themselves passed over the way,—

"Who know what fierce temptations mean,
For they have felt the same;"

those who have learned how to cling to God by naked faith, and secure his aid. These are the ones who can intelligently and effectually work for the salvation of others. When the Holy Spirit is again poured out in power, it will have need of co-workers who have gained the experience through which the Saviour is now leading his people. But who at present are able to bear the blessing of the Spirit in any great degree, and to witness extraordinary success in their labors for souls? Pride and self-esteem have so weakened us that a little success puffs us up beyond the reach of our Saviour, who is "meek and lowly in heart;" and he can do nothing for us. We must gain great humility before we can receive the latter rain. Fasting and prayer, self-denial, and an earnest seeking for righteousness and meekness, will alone purify and strengthen the heart for this exceedingly precious blessing.

Then welcome trials! Though evil angels "crowd around," and "press their darkness" upon us "to shut out Jesus" from our view that our "eyes may be drawn to the darkness," the advice of the Spirit is to "keep our eyes directed upward." (Spiritual Gifts.) Whatever our condition or trial may be, it is always our blessed privilege to drop exactly as we are into the hands of Jesus, casting every care upon him. How often this simple trust is rewarded with a most precious glimpse of heavenly things. So sweetly, now and then, the way brightens for a moment with the rich blessing of God.

The "rays of light from Jesus" can be understood now better than ever before. Truly they are rays of *light*, precious views of heavenly things; and for a moment the tried one can sing:

"I know that my Redeemer lives,
And ever pleads for me;
A token of his love he gives,
A pledge of liberty.

"I taste unutterable bliss
And everlasting rest."

The glimpse of the immortal inheritance eclipses all the glory of earth and the hardness of the way; the excellences of Jesus appear most lovely and desirable. How unutterably the soul longs for conformity to his image! Oh, for more grace, more strength to overcome deep depravity, and be just like him!

MATCHING HIM.

On one occasion, while visiting the poor, Dr. Guthrie, who was equal to any emergency, came to the door of an Irish Roman Catholic, who was determined that the doctor should not enter his house.

"You must not come in here," said the Irishman; "you are not wanted."

"My friend," said the doctor, "I'm going round my parish to become acquainted with the people, and have called on you only as a parishioner."

"It don't matter," said Pat, "you sha'n't come in here;" and lifting the poker he said, "If yer come in here, I'll knock yer down."

Most men would have retired, or tried to reason; the doctor did neither, but drawing himself up to his full height, and looking the Irishman in the face, he said,

"Come, now, that's too bad. Would you strike a man unarmed? Hand me the tongs, and then we shall be on equal terms."

The man looked at him in great amazement, and then said, "Och, sure you're a quare man for a minister! Come inside." And feeling rather ashamed of his conduct, he laid down the poker.

The doctor entered, and when he arose to go Pat shook his hand warmly, and said, "Be sure, sir, don't pass my door again without giving me a call."

"LET US PASS TO THE OTHER SIDE," MARK 4:33

Away from the serpent's pestilent breath;
Away from the region and shadow of death;
Away from the mad'ning sting of sin;
Away from fears and unrest within,
Oh! let us pass to the other side—
In the Rock of Ages let us hide.

Out from the mastery of self and will;
Out from the sad heart which ne'er is still;
Out from the miasma of unbelief;
Out from the chill of hopeless grief,
Now let us pass to the other side—
In the Rock of Ages let us hide.

Out from temptation's strength and power;
Out from defeat of the trial hour;
Away from the terror-stricken heart
Of those who will hear the word "depart,"
Now let us pass to the other side—
In the Rock of Ages let us hide.

Into the region of peace and love;
Into the life that comes from above;
Into sweet Heaven's own joy within,
Free from the rule of inbred sin,
Arise and pass to the other side—
In the Rock of Ages let us hide.

Into the power of the Blessed One;
Into the peace of victory won;
Into the land where faith is free;
Into the joy with Christ to be,
Hasten to pass to the other side—
In the Rock of Ages safely hide.

Into the conquest o'er all that oppose;
Into safe rest from life-long foes;
Into the joys of the welcome, "Come,"
Where sorrow evermore is dumb.
By faith we cross to the other side—
In the Rock of Ages now we hide.

We cross 'mid darkness, storm, and fears,
And onward press through doubts and tears.
We hear the word, "Peace, peace be still!"
And winds and waves obey His will.
My soul, now pass to the other side,
And sit at the feet of the Crucified.

* * * * *

Until the dawning of the day;
Until the shadows flee away;
Until life's troubled sea is passed,
And thou shalt reach thy home at last,
Securely from the tempest's shock,
Now hide, oh, hide thee in the Rock.
—Lucy D. Barrington.

SAVED FROM SIN.

BY ELD. I. SANBORN.

IN Matt. 1:21, it is said of Christ, "Thou shalt call his name Jesus;" for he shall save his people from their sins."

Many desire to know how they may obtain this salvation. In the first place, we learn through the word of God that Jesus, our great Exemplar, lived a life of perfect obedience to the requirements of the law of the Father. "Sacrifice and offering thou didst not desire; mine ears hast thou opened; burnt offering and sin offering hast thou not required. Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:6-8.

As the law of God was in the heart of our Saviour, so must it be in the hearts of his followers. "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation from generation to generation." Isa. 51:7, 8.

Perhaps some may be in doubt as to this law that Christ and his people have in their hearts. We believe it can be made clear to any reasonable mind that it is the law whose "commandments are righteousness" (Ps. 119:172), the law that shows what sin is (John 3:4); in other words, the law given on Sinai. In proof of this position we present the following scriptures:—

"Thy testimonies that thou hast commanded are righteous and very faithful." "The righteousness of thy testimonies is everlasting." Ps. 119:138, 144. Where did God command testimonies, and what are they? "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the

finger of God." Ex. 31:18. "The tables were written on both their sides; on the one side and on the other were they written." Ex. 32:15. What was written on these tables of stone?—The ten-commandment law.

Under the new covenant dispensation, this law is to be written in the hearts of God's people. Jer. 31:33: "I will put my law in their inward parts, and write it in their hearts." When persons allow this law to be written in their hearts, and are baptized in the name of the Father whose law they have transgressed, of the Son who died for them, and of the Holy Spirit by whose agency God writes his law in their hearts, they will find pardon for all their sins. Their desire to walk after the flesh will be gone, and they will take delight in walking after the Spirit; and they will find their minds in perfect harmony with all the precepts of the law of God, which are spiritual. Rom. 7:14. "Whosoever abideth in him sinneth not." 1 John 3:6.

Thus through our Lord Jesus Christ we are saved from sins past, and from knowingly committing sin in the future. "He saves his people from their sins."

RESTING IN THE WORD.

NEXT to God himself, there is nothing so precious to his people as his word. A word truly spoken is the nearest representation of the speaker. Souls and minds join hands in words. They open themselves to each other in words. Words express their thought, their affection, their truth, and go charged with every shade of the emotion and moral quality that lies hidden in the speaker's breast.

The true man's word is an immortal utterance. He may whisper it in death; but it lives on when he can no longer repeat it, and while it lives gives those who trust it communion with an undying spirit and makes them share in and profit by an imperishable life. The immortality of a great and loving soul lingers thus with those who survive him, to cheer, comfort, guide, and refresh them in his words.

"How precious unto me are thy thoughts," cried the psalmist. They were precious to him, as they are to us, in the divine words that contain them. These are the testimonies that make real to us the fact that the great God thinks of us. Here are his thoughts. The word of God is the thought of God. It is the discovery of his mind and heart. We see him there. Resting in his words, we cross the great abyss between the creature and the Creator, and commune with God. We see his purposes concerning us as sinners, concerning us as children of this world, concerning us as heirs of the eternal inheritance.

This is the believer's discovery of God. His name cannot be writ on the face of nature; natural forms are not adequate to reveal him. God is spirit; God is mind and heart. His revelation is to mind and heart. To creatures who are not spirit, who have no mind and heart, nature may be godless; but to those who have them God's revelation is by that which reveals mind to mind and heart to heart,—the word. If God is spirit, the only revelation to other spirits is the spirit's revelation by his word.

Those who want God, seek and find him in the word. They get report of him elsewhere, and discover there a promise, an intimation, or enough to create a hope; but the human needs which demand a divine ministry, the eternal hopes that require to be purified and encouraged, the troubled conscience that looks for peace, the heart sorrow or burden that cannot be borne, find the Divine Helper only in the word.

Here the children of faith rest not on the word, but in the word. How much is missed when we only rest on the word, as if there was nothing more for us there than a raft to float us over the dark waters or a pledge to be received as true. The divine word is a divine presence. It is the living word of the living God. These are his thoughts. This is his mind and heart. These are his purposes and his promises. Here we enter into the radiance, the comfort, the

peace, of the divine presence, resting in the word.

How precious are God's thoughts to those who live resting in his word. How great is the sum of them. These are their assurances that neither nature nor life are godless. Here they solve the world's great problem, and find God. Here they realize in every phase of human experience that which is the deepest need of every soul, the quickening, sanctifying, and comforting presence of God.—*The Independent*.

EXAMPLE.

We scatter seed with careless hand,
And dream we ne'er shall see them more,
But for a thousand years
Their fruit appears
In weeds that mar the land
Or healthful store.

The deeds we do, the words we say,
Into still air they seem to fleet;
We count them ever past,
But they shall last;
In the dread Judgment they
And we shall meet.

I charge thee by the years gone by,
For the love's sake of brethren dear,
Keep thou the one true way
In work and play,
Lest in that world their cry
Of woe thou hear!

—Selected.

SCANDAL.

THERE is perhaps no sin more prevalent among professors of religion, and less recognized as sinful, than speaking evil of others. There are many persons who would not for the world steal a dollar, or tell a lie, or carry on Sunday trade, or give up church-going, who yet make a habit of talking scandal. This, sometimes, is even dignified with a religious semblance. Some evidently consider that Sunday talk is discussing religious people. If Parson This or Deacon That is put under the microscope, and his defects, real or supposed, pointed out; if the misdoings of another sect or a rival congregation are descanted on, this is *religious conversation*. It may be the worst abuse of the tongue. How much less opposed to the association of Sunday, how much less irreligious, it would be to discuss the markets and the harvest, or even the theater and the ball-room, than thus to offend against the charity which is the very essence of true Christianity. St. Paul tells us that we may read the Bible in its original tongues, and preach it in all the languages of the world, and possess the most profound knowledge of theology, and expound it with angelic eloquence, and be the instrument of doing more good in converting sinners than if we healed the sick and raised the dead, and in ostentatious benevolence give all our property to the poor, and in the enthusiasm of zeal give our body to the stake; and yet that, if destitute of charity, all this would profit us nothing. And of charity he says that it "thinketh no evil, rejoiceth not in iniquity," and "beareth all things," or covereth over all things. It takes no pleasure in hearing or talking of the fancied or real faults of others. Elsewhere he says, "Let all bitterness and evil-speaking be put away from you, with all malice." St. James says, "Speak not evil one of another." And the Old Testament also describes the righteous man as one who "lifteth not up a reproach against his neighbor."

The most malignant kind of evil-speaking is inventing the slander; but, as Isaac Barrow says, there is not much difference between the great devil who makes it, and the little imps who circulate it. Says one, "I don't bear false witness; I only tell what I've heard." But how do you know it is not false? How seldom they who spread an evil report take any pains to investigate its truth. It may be false; and, if so, you are bearing false witness. Be sure before you repeat a charge that it is true. Once uttered, you cannot recall it. He to whom you tell it, tells others. If you find out you were mistaken, you are unable to correct the mistaken views you have given to others. And, even if we know the accusation is true, we ought not to publish it, unless to do more good than by con-

cealing it. Before repeating an evil report, we should ask, "Does charity prompt me? Am I seeking the good of others?" If it is not a painful duty, is it not a pleasurable sin?

Yes, there are people who evidently take pleasure in spreading evil reports. Is it from a wanton exercise of power? They love to be the cause of excitement and wonder in others. They pretend to prevent mischief by enjoining their auditors not to tell anybody. Is not this because they wish to secure the monopoly of being the first to tell it themselves? Often this practice arises from envy. The rich, the wise, the good, are rendered less superior to ourselves, when some evil is said of them. So by slander they are brought more to our level. Sometimes it arises from hatred and revenge. This is a cowardly method of retaliation. Sometimes it arises from pride. There is a secret self-laudation in finding fault with another. The scandal-monger seems to say, "How much better I am!" Some seem to think that there is a fixed amount of merit and of praise in the world; and so the more they deprive others of it, the more they reserve to themselves.

How hypocritical is the sorrow of the evil speaker! He prefaces his scandal with, "I've been dreadfully shocked to hear such and such things. I'm very, very grieved to have to tell you so and so." But how often beneath this mask there is a "rejoicing in iniquity." There is positive satisfaction, there is an exultation, ill-concealed, at the inconsistencies and disgrace of an enemy, of a rival, of any one who has stood high in the estimation of others. The evil-speaker should bear in mind that, whether the person maligned be guilty or innocent, the speaker condemns himself as lacking that charity without which he is *nothing*.

A friend of the writer, just dead, would never tolerate evil-speaking in his presence, always saying, "Don't take the judge's chair." Another, when evil is spoken against another, says, "Go on. I'm ready to hear. Only remember, I shall go at once to the person, and tell him all you say of him." Another used to exclaim, "Stop the trial till we send for the accused, and hear what he has to say for himself." Utterly opposed to this love of scandal is the charity which thinketh no evil. It delights in goodness, looks for it, is prompt to recognize every sign of it, and heartily commends it to others. As a mother, because she loves her child, is loth to accept as true any accusation brought against it, but is prompt to believe whatever is said in the child's praise, so charity to our neighbor will lead us to believe all things in his favor, so far as it is possible, and even, in the absence of evidence, to "hope all things." As greedy vultures pouncing down on a putrid carcass, as filthy flies buzzing round a stinking dirt-heap, are the gossippers who, with evident relish, utter detraction or listen to it. As the lark, which soars and sings only by the light, as bees, which are attracted only by the flowers that exhale sweetness, so are the possessors of that charity which thinketh no evil, but rejoiceth in the truth.—*Newman Hall, D. D.*

THE WISE CAPTAIN.

A NANTUCKET steamboat captain was once asked by a passenger on his boat how much ardent spirits he used. He replied, "I never drank a teaspoonful of rum, brandy, gin, cider, wine, or beer. I never smoked or took snuff, and I never drank tea or coffee." "But," said the passenger, "what do you drink with your breakfast?" "Cold water." "And for your supper?" "Cold water." "Well," said the passenger, "but what do you take when you are sick?" "I was never sick in my life," was the ready and glad reply. He was a wise captain. He was accustomed to exposure in all sorts of bad weather, wind, and storm, and never believed in the foolish notion that he must take a drop of spirits to "keep out the cold."

Cold water was the drink of Adam in Paradise. Cold water was the drink of the children

of Israel in the wilderness. It was also the drink of Samson, and of Daniel, and of John the Baptist. It is the best drink for you.

THE HUMAN SYMPATHY OF CHRIST.

How attractive to morally susceptible human hearts is that view of Jesus, our divine Redeemer, which presents him as touched with a feeling of our infirmities, because, in his life of humiliation, he had been tempted or tried in all respects as we are, though himself sinless. Mortal life being what it is, a scene of painful discipline, of manifold conflicts, anxieties, sufferings, and tears, one of our most constant and pressing needs is that of sympathy; the tender and genuine sympathy which expresses desire to sustain and cheer. In nothing does the person of our Lord appear more truly wonderful than in the fact that the Infinite One, whose being, considered in its infinity and absoluteness, is revealed to our finite minds, our limited and feeble thought, in such a manner that a direct, sympathetic, and delightful personal intercourse and communion with him is made a practicable and easy thing. In the sublime prophetic announcement: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace;" and in that of the apostle John: "The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth,"—taken with other according statements, the problem of possible contact and companionship between man and God is definitely solved. It is made plain that he who was at once the Son of David and the Son of God could say with truth, "He that hath seen me hath seen the Father. At that day ye shall know that I am in my Father, and ye in me, and I in you."

In the greatly increased interest which has recently been manifested in studying what the Scriptures reveal respecting the person of Christ, the *completeness of his humanity* has been more definitely stated, and the practical importance of this, as related to his work as the Saviour of men, has been placed in some respects in a stronger light. His close personal relation to us, and his adaptation, as a spiritual deliverer, to our human wants, have been more richly and fully exhibited, perhaps, than ever before. But is it not true that we are only beginning to understand this great subject yet? Do we not still fall greatly short of an adequate and practical apprehension of Christ as regards his human brotherhood, and his sympathy, as himself human, with our earthly experiences and life?

He ascended into Heaven, and we adoringly think of him as the Lamb in the midst of the throne, and the Head of the whole creation, and worship and praise him in this conception of his supreme exaltation and glory; and this is certainly right. But now, in this our earthly condition, have we not great need more fully to appreciate the other, the human aspect or side, as the Bible presents it, and to appropriate to ourselves its special benefits? Do I not want, in these perils, these struggles, these anxieties, these griefs, these aspirations, longings, and disappointments, which so fill this present life, the daily consciousness that I have a reliable friend, and helper, and companion,—one whose love and sympathy are constant, whose friendship is close, pure, disinterested, quick to feel with me and for me in all that touches my welfare? Can it fail to encourage and strengthen me when I go to the mercy-seat to unburden my troubled heart and pour out its needs in prayer, that this risen and ever-living Saviour, who is Lord of all, is that same humble man, who, a comparatively few years ago, was living here on earth, and walking about Galilee and Judea, and through the streets of Jerusalem; was bearing the same cares, anxieties, labors, and sorrows; chafed by the same irritations; suffering the same wearinesses and depressions, the same headaches and heartaches and longings, which enter into all hu-

man experience, that of personal sin alone excepted? Ah, this brings him near me—into the closest and most real contact with my heart! I cannot doubt that all these things, now that he wears his glorified humanity, are just as fresh in his memory as are the events of yesterday in mine. In the thought of this I am greatly comforted. I am enabled to live with him every day, to talk with him, to tell him, in the confidence of mutual affection, all the secrets of my soul, and to feel his heart beat in blessed sympathy with mine. Ought not this substantially to be the common Christian experience? Will it not, Christian reader, render your habitual intercourse with your Lord richer and more precious, to bear ever in mind the truth so clearly stated in the Scriptures, that "in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest. For in that he himself hath suffered, being tempted, he is able to succor those that are tempted."

Thou hast not, dear Lord, forgotten
Thine own griefs as mortal man;
From the cradle in the manger,
Where thy mortal years began,
Thou didst bear each human burden,
Thou didst taste each bitter woe;
Thine were e'en the sore temptations
That our human bosoms know.

Jesus, when the cup of sorrows
We are drinking, sad and lone,
Dry our tears, of thy sweet pity,
In the memory of thine own;
Oh! since thou didst kneel in anguish
In thy darksome, suffering hour,
Look on us, o'erborne and fainting;
To our weakness lend thy power.

—Ray Palmer, D. D., in S. S. Times.

"BE YE ALSO READY."

IN the obituary column of last week's REVIEW is an account of a sudden and terrible death,—one that forcibly illustrates the truth that "in the midst of life we are in death." The following paragraph from the *Christian Weekly* is so appropriate that it might have been penned in view of the sad circumstances:—

We suppose that almost every one at times experiences a sort of shrinking from the immediate future, which bases itself on no definable reason. A dear friend starts on a journey, and you have an ill-defined but real fear that you will never see him return. A member of your household lies sick, and you begin to fear, without any adequate cause in the patient's condition, that the sickness is "unto death." In any case, hidden as is the future from us, the best thing we can do is to serenely trust in His wisdom and goodness who compasses our path and our lying down, and who is acquainted with all our ways. Even if our worst fears are realized, he will give us strength to bear whatever his hands of love inflict.

"I hate to sit by common people," said a lady at a gathering last week. "Did it ever occur to you," said her husband, "that the Saviour came to the world to save common people, and you will doubtless find many in Heaven whom you thus designate?" This is from the *Congregationalist*, and we hope it will be received as a just rebuke of the pitiable and despicable snobbishness which some people are perpetually thrusting upon their acquaintances. Every person is of course at liberty to say what his intimate friendships shall be, but no person is at liberty to practice a species of exclusiveness which seems to say that very few persons come within the circle entitled to his civilities. No well-bred man or woman will do this, but there is a class of people who are given to pretentious show of gentility, and are forever blurring their disgust at this one because he is "vulgar," and at that one because he has "no position in society," while any candid man, who knows the three parties, would not hesitate to say, if he expressed what he thought, that the last two had more of the genuine elements of respectability in their natures than the snobbish individual who bestowed his gratuitous criticism on them.

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.

KEEP SUNNY.

THIS world with all its beauty, its sunshine, and its showers,
Was made for highest duty, and not for idle hours.

Each leaflet has its mission, each blade of grass its place;
Each life, spite of position, bears fruitage for the race.

Only one spring is sent us to sow the golden grain;
Only one summer lent us to reap in joy or pain.

The autumn dawns not slowly; white hair too soon has come;
We lay us with the lowly, and all life's work is done.

What matter if life's measure be long or short on earth?
So we fulfill His pleasure for which the soul had birth?

So we keep sunny ever, though clouds may dim our way,
Making the darkest weather a bright, perpetual day.

A smile has Heaven within it, if hearts be warm and true,
A sweet voice is akin it, and both are but His due.

Who spoke us into being, with faith in life to be,
Where hoping turns to seeing, blest immortality!

No life but has its sorrow; tell it to God alone;
Looking for golden morrow, keep ever near the throne.

—Mrs. Sarah K. Bolton.

"WE ALL DO FADE AS A LEAF."

BY MARY MARTIN.

So short a season has elapsed since spring came with her birds and flowers, we can scarcely realize that autumn is here, and that winter with icicle beard and hair of rime will soon be knocking at the door. I was straying through the woodland alone the other day, gathering ferns and mosses, and such autumn leaves as were beautifully tinted. As I stooped to pick up some that in the distance appeared very beautiful, I was often disappointed to find a portion of the leaf gone, or a dark spot of decay on the bright groundwork. Many, many there were so dark, and rusty, and forbidding looking that I had no wish to examine them. Then I thought, The sunshine and rain have descended alike upon all, but how differently do they look! Some have gathered the tints of heaven's rarest colors as the days wore on, while others that were equally fair in their freshly given robe of green, have, with the departure of that, lost all that rendered them attractive.

Rapidly the steam cars bore us on past field and forest, whose golden pumpkins and shocks of corn, clustering shrubs in garnet and gold, and forest-trees in the distance like heaven-lit tapers against the sky, all reminded the beholder that Queen Autumn was regent of the realm. Then, again, I thought, We do indeed "all fade as a leaf." Childhood and youth is the time for health and activity, and although there is great diversity of character even among small children, yet all are pleasing in greater or less degree. As the morning of life waxes to noontide, how few cultivate those traits of character, those habits of thought and life, that will render the autumn evening sweet and satisfactory. Too often the lack of mental discipline, the neglect to cherish "whatsoever things are pure, whatsoever things are lovely," etc., leads the careless child to unthinking man and womanhood, hieing home to cheerless, unfurnished apartments, where there should be light, and warmth, and comfort. The emerald of June's leafy bowers has been superseded by the russet gloom of November, that offers neither perfume nor beauty to the passer-by. Many a lovely face or form that attracts at first sight, proves, like the beautiful autumn leaves when secured for patterns in needlework or painting, either wanting in some essential part or marred with an unsightly defect.

Who cannot remember the wide difference in the representatives of age which they have met along the highway of life? While no asceticism or moroseness can furnish an excuse for incivility or neglect, we each recognize the difference between gratitude and gloom, sunlight and shadow,

and approach each accordingly. As the same suns and storms, daylight and darkness, dew and frost, come to the forest leaves, so care and trial, sickness and grief, fall to our common lot. As in the case of one, so in the other—results are widely different. There are those whom we approach with measured step and accent, mentally fearing that if we speak of earth or Heaven we shall find that we have introduced an unwelcome topic. There are others whose very presence is an inspiration, and all who come within the charmed circle are unconsciously elevated to a higher plane. It is as if "the windows of Heaven were opened," and the fragrance of clover fields and forest bloom, that awed our childish souls to silence, yet purified and strengthened, had returned when more needed, if not better appreciated.

Sooner or later, we "all do fade as a leaf." The light goes out of the eye, the bloom from the cheek, and creeping stealthily in, come "silver threads among the gold," until we shrink instinctively from the face which the faithful mirror reproduces. It is for each to determine whether in place of all this are to come the Heaven-bestowed tints, as in the autumn leaf, suggestive of the light emitted by angel wings, or that which is more fittingly represented by the gathering gloom of the somber-hued, ready for death and decay.

The road is direct that leadeth through the Valley of Preparation to the City of our God. We need not err if we but listen to the voice of the heavenly Guide, saying, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

"WHILE THE DAYS ARE GOING BY."

"ELEANOR, sister Eleanor, will you read to me a while?"

"Not now, Birdie dear, I'm going down stairs to practice."

"But you have practiced ever so long to-day, and Sarah is n't a good reader at all. She has to spell out all the words."

"Well, never mind now, Birdie, I told you what I was going to do. You must n't interrupt sister when she is busy. Good-by."

So saying, Eleanor descended to the parlor and seated herself at the piano. Very soon, in the enjoyment of Mendelssohn's exquisite harmonies, she had forgotten the pleading voice of her baby brother.

In the course of an hour Mrs. Fay, her mother, opened the door, asking,

"Eleanor, can you spare time to do an errand for me? I would like to send down town for some sewing materials."

"O mother, you know our literary club meets to-night, and I have some preparation still to make before reading my essay. How can I do that, and go down town too?"

Mrs. Fay, disappointed, closed the door. Then donning bonnet and cloak, she undertook the to her fatiguing walk, which to her young daughter would have been wholesome exercise.

Eleanor's practice over, she retired to her own room, to put the finishing touches to her essay. She was doomed to receive another application. This time it was Sarah, the maid, who disturbed her.

"I'm sorry to be afther troublin' ye, Miss Eleanor, but ould Mrs. Branigan's below—the same as done the sewin' for your mither last wake—an' she says has ye any more machine stitchin' to give her, she says."

"Go to mother, Sarah. She knows about the work."

"Sure an' yer mither's afther a-goin' out, miss; and the poor body's a shakin', she's that tired with the walk."

"Well, I can't help it now, Sarah; I'm very busy. Tell Mrs. Branigan she will have to come again when mother is at home."

Somehow after that the essay needed a great many corrections. It did not seem half so good as the day before, when its author had said of herself, "That needs only to be well read, and I am sure it will make a sensation." Somehow

Birdie's wistful face, and her mother's inquiring look, and the wrinkled countenance of the old Irishwoman, would put themselves between the lines and spoil all the good points in the sentences.

But Eleanor finally banished them with the thought, "I can never make any improvement if I allow myself to be constantly interrupted. It is my duty to attend to my work."

Only a month before Eleanor had taken upon her the vows of the people of God. In company with a number of her young friends, she had professed faith in the Saviour and a desire to follow in his footsteps. Doubtless it was a very solemn act, and the service was very impressive. It was delightful, too, to feel one's self welcomed to the goodly fellowship of the saints, and to know that one's name was inscribed on the roll of the church militant. Then, how stirring was the music when the large assembly sang in chorus,—

"Must I be carried to the skies
On flowery beds of ease?"

Yes, it was a solemn occasion, and Eleanor recalled it with pleasure every Sunday when she took her accustomed seat in the family pew, and every Friday evening when she attended the regular weekly prayer-meeting.

At other times she was so thoroughly occupied with various matters that, truth to tell, she often entirely forgot her new obligations. For Eleanor Fay was a very industrious young lady. When she graduated, a year before her introduction to the reader, at the Williston Collegiate Institute, she resolved that her's should not be a "butterfly existence." She would not imitate the example of the multitude of girls who, after taking their diplomas and thus reaching the summit of their scholastic ambition, henceforth devote themselves to the enjoyment of aimless pleasure. She would lead a worthier life than theirs. She would give herself to the pursuit of literature and art. She would perfect herself in those accomplishments in which she had already made a beginning. She would spend a certain portion of each day in study. She would develop her existing powers,—would make herself a woman to be imitated and admired.

With commendable energy she set herself to the carrying out of this resolution. Mr. Fay, who could well afford the outlay, was easily persuaded to engage eminent masters in painting and music. The hours which were left free from the conscientious following of their instructions were carefully laid out in a programme of severer studies. All this, the reader will observe, was for the benefit of Eleanor Fay. Nobody else was included in the arrangements; nobody else was to reap advantage.

The methodical life was entirely to her taste, and Eleanor did not know that it was entirely selfish. She did not know that in the ardor with which she sought her own improvement she overlooked all other demands upon her time. Neither did she notice that she was tasking seriously her powers of endurance. But at length, soon after the time of her debut in this story, her delicate frame gave way, and the family physician ordered "country air and exercise." Really too worn out to follow her regular routine with any sort of pleasure, Eleanor readily agreed to what she once would have looked upon as a banishment to the mountain-cottage of a maternal relative, Aunt Betsy Patton. Aunt Betsy was able and willing to bestow all necessary motherly care, and her home was decided to be just the place for a weary student to recruit in. Thither, accordingly, Eleanor was dispatched.

The railway journey was ordinary enough, but the nine-miles ride in a primeval stage-coach was more of a novelty to the city girl. Her only fellow-passenger was an elderly gentleman, whom, "by the cut of his coat" and by the broad expanse of white necktie, Eleanor easily recognized as a country minister.

His intentions were so evidently friendly that she could not be offended when he began a conversation. True, he proved that, although a man, he possessed what is supposed to be an essentially feminine trait, viz., curiosity. But

what of that? One could well afford either to answer or to evade his questions when he gave so much pleasant talk in exchange.

At length he asked, rather abruptly, but still kindly,

"Are you a professor of religion?"

"Yes," Eleanor replied.

"Then what are you doing for Christ?"

Eleanor blushed crimson. The first question had not offended her; the second did. Could it be because she was unable to answer it?

She turned her head haughtily and looked about for something to engage her attention. A musical cascade answered the purpose, and thenceforth the conversation was at an end.

Aunt Betsy overwhelmed her guest with the kindness of her greeting. Indeed, she insisted upon so many attentions that Eleanor was repeatedly moved to remind her that she "was not really ill, only tired and in need of rest." Still the motherly soul multiplied her favors, and seemed to find a genuine delight in the fact that there was some one to receive them. Evidently here was a woman who had time to spare for adding to the comfort of another.

"I've invited Helen Moffat to call upon you to-morrow," she said, "A young lady like you needs young company. Helen's our minister's daughter. She's a lovely girl, and I'm sure you will like her."

"Was that her father who came up in the stage with me?" asked Eleanor.

"Oh, yes, he was in the stage. I forgot that you had seen him. He's an excellent man, one of the very salt of the earth."

"Very impertinent, too." This was Eleanor's mental rejoinder. "If his daughter resembles him, I am sure that I shall not like her at all." But of course Aunt Betsy, not being a mind-reader, remained in ignorance of her niece's thought.

The next morning brought Helen, a veritable mountain daisy, modest, winning, and beautiful. Eleanor loved her at once. Aunt Betsy suggested that a long ramble would help the girls to a better acquaintance, and they were ready enough to accept the suggestion. In the fresh, bracing air of the morning Eleanor felt all the languor quickly pass away. The walk and the talk which accompanied it both proved to be truly delightful, and in the course of an hour the pedestrians felt as though they had known each other for a long, long time. Thus sudden are the intimacies which oftentimes arise amid the hush of nature's hiding-places.

Helen gave fascinating glimpses of her own quiet life. Unintentionally she revealed the fact that she was the mainstay of a family of motherless brothers and sisters, and that her father depended upon her for assistance in much of his pastoral work.

"Do you find any time for reading or study?" Eleanor inquired.

"Oh, yes, indeed. I will find time for reading, and papa never lets me forget my duty to the dead languages. He considers them valuable assistants to a housekeeper."

"Well, if you are anything of a student, I do not see how you can attend to so many outside things. My time is completely occupied by my studies. But, then, I think that days given to culture are days well spent, do n't you?"

"I suppose they are not wasted; but I have never been able to take a whole day to myself. There is always something to be done for somebody, and it seems right to me that it should be so. Trying to help other people along is the only way we have of showing our love to Christ. I hope you are a Christian, Eleanor."

Eleanor was angry on the instant.

"Did your father tell you to ask me that?"

"Why, no, of course not. But I do hope you are one, because then perhaps we can enjoy each other better."

"Excuse me," said Eleanor, rebuked for her hastiness. "We will be good friends, and you shall teach me how to lead a more unselfish life."

Before Eleanor returned to the city, she had learned to sing with Helen,—

"Oh the good we all may do,
While the days are going by."

Special Mention.

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

AN IMPORTANT DOCUMENT.

UNDER this heading the *Christian Advocate* publishes the translation of a letter written by Charles Darwin, June 5, 1879, from Down, Eng., to a German student, in whose mind religious doubts had been raised by the study of Mr. Darwin's books. The *Christian Advocate* does not vouch for the authenticity of the letter, but states that it "has been given to the public from a responsible source." We give below the letter, and liberal extracts from the article accompanying it:—

"I am very busy, and am an old man in delicate health, and have not time to answer your questions fully, even assuming that they are capable of being answered at all. Science and Christ have nothing to do with each other, except in as far as the habit of scientific investigation makes a man cautious about accepting any proofs. As far as I am concerned, I do not believe that any revelation has ever been made. With regard to a future life, every one must draw his own conclusions from vague and contradictory probabilities."

This, if true, puts an end to the speculations about Mr. Darwin's being a Christian. It shows that if Darwinism, pure and simple, can be harmonized with Christianity, Mr. Darwin was not able to do it.

"With regard to a future life, every one must draw his own conclusions from vague and contradictory probabilities." This is true if he rejects the testimony of Him who "hath abolished death, and brought life and immortality to light in the gospel."

Mr. John Fiske, in a popular representation of Darwinism, called the "Ages of Silence," says:—

"We see man living on the earth for perhaps half a million years, to all intents and purposes dumb, leaving none but a geological record of his existence, progressing with infinite slowness and difficulty, making no history. Yet his geologic record is not quite like that of the dog or the ape, who could not chip a flint, and in the incised antlers of the Cave men we see the first faint gleams of the divine intelligence that was by and by to shine forth with the glories of a Michael Angelo. We cannot but suppose that during those long dumb ages, through infinite hardship, and through the stern regimen of deadly competition and natural selection, man was slowly but surely acquiring that intellectual life which was at last to bloom forth in history, and which has made him 'the crown and glory of the universe.'"

The issue between Christianity and that sort of science is irreconcilable. They that attempt to harmonize them coquette with Atheism. It is not a long geological record of the earth that leads to these results; but it is matter becoming man without a specific act of creation that necessitates them.

What is Darwin's "As far as I am concerned I do not believe that any revelation has ever been made," and "With regard to a future life every one must draw his own conclusions from vague and contradictory probabilities," but a paraphrase of Hobbes' declaration that death is a "leap in the dark." It is better to say, "O death, where is thy sting? O grave, where is thy victory?" "Thanks be unto God, which giveth us the victory, through our Lord Jesus Christ!"

To prevent misunderstanding, we repeat, It is matter becoming man without a specific act of creation that undermines Christianity beyond the possibility of reconstruction. Hence we hold it to be "an opposition of science falsely so-called."

A TOTAL FAILURE.

SPEAKING of the final closing of A. T. Stewart's great mercantile house in New York, and of his ambition to found a business that would endure long after him, and perpetuate his name through generations, the *Christian Weekly* pronounces his life "a total failure." It sums up the results of this wasted existence, and points out the possibilities for doing good which were open before him, and in so doing shows how empty and unsatisfactory is a life whose ends, aims, and ambitions center in self. From the article we take the following paragraphs, which can hardly fail to be both interesting and profitable:—

What is the end of this life that showed itself so exceptionally gifted in amassing money? These, so to speak, are the assets: A childless widow, whose means are abundant to be sure, but who has no great schemes of beneficence bequeathed to her to carry to completion; a handsome church building where there neither is now, nor is there probability of being, a congregation beyond the smallest to gather within its walls; a mausoleum within this so-called cathedral, which it is very doubtful will ever contain the mortal remains of the dead millionaire; some school and other buildings which, from their situation, will not be, certainly not in the near future, of very much use; a "city" for workingmen, where the rentals are so large and the distance from the metropolis so great, that workingmen cannot even think of living there; a hotel, doing an ordinary hotel business, which is simply a monument of the utter failure of a "home" for working women; a few partners and special friends enriched, but in the minds of a multitude of former employes the memory of petty tyranny, of hard and close, even if legally honest, treatment; the example of monopoly in business which has worked to the great detriment of the small traders, and has helped along the tendency, growing rapidly in threatening dangers, of the consolidation of enormous wealth in single hands; the community in no appreciable shape one whit the better for this man's singular ability to acquire money.

A man has a legal right to heap up as huge a fortune as he can; but no man has the moral right to gather such a fortune solely for himself. He is bound, as in the sight of God, to use his means for the benefit of his fellow-men. Exceptional wealth brings exceptional responsibilities.

In a moral sense the community had a right to benefit from the exceptional sagacity this man showed in amassing a fortune. He owed it to his generation, he owed it to posterity, he owed it to the God who endowed him with business ability of no common sort, he owed it to the city which gave him opportunity to use his means wisely for the benefit of others than himself. It is the common obligation that rests upon every one, forbidding him to live unto himself; but in such a case the obligation is marked and emphatic.

SOME FEATURES OF TRAMP LIFE.

AN English paper says that the halcyon days of the British vagrant came to an end when the Casual Poor Act, recently passed, went into effect. Though the tramp, having sunned himself in a stroll through country lanes, may count upon getting comfortable quarters at the nearest workhouse, he is no longer at liberty to take his leave after breaking a few stones or picking a handful of oakum. The new law requires him to remain until the morning of the second day, and he is then released only on the condition of having performed a stipulated task as compensation for his entertainment. If it happens to be his second call within a month, he must remain until the morning of the fourth day after his arrival, and if he gives a false name or address, or makes any false statements, he becomes

"an idle and dissolute person," and may be sentenced to a month's imprisonment with hard labor. It is said that the good results of the law are already apparent.

To these features of tramp life in England a contrast is made by a picture drawn by a writer in a Philadelphia paper. Wistar's Woods, near Ardmore Station, on the Pennsylvania Railroad, comprise nearly a hundred acres of unbroken forest. A stream flows through the woods, and along its banks are high shelving rocks overhung with gnarled roots of trees, with saplings, vines, ferns, and wild flowers. For more than a year these rocks have been the undisturbed rendezvous of tramps, who in their perpetual leisure have exercised their artistic tastes by fashioning rustic seats out of bent saplings and twisted roots, and by carving images of imaginary or real creatures out of soft wood. A hanging rustic basket filled with mosses and vines further testifies to the tramps' love of the beautiful. A sort of natural cave in the rocks contains evidences of the vagrants' appreciation of things useful, such as a blackened fire-place, iron pots, pans, and a blacking-brush. No mention is made of any mirror. Indian Jack is the name by which one of the tramps who has been longest in the woods is known, though it does not appear that he has Indian blood in his veins. In the course of the past year he has had many companions; but even these pleasant surroundings have not been sufficient to induce the average tramp to remain long in one place. With what contempt must the casual sojourners in Wistar's Woods regard the "casuals" who tamely submit to work-house regulations in Great Britain, instead of getting themselves sent as Russian Jews to the New World, where they could enjoy life!—*Harper's Weekly*.

—The Russian Government finds time in the intervals of Nihilistic crises to further its Asiatic policy. Of late the importance of Pacific ports in that part of Siberia known as Russian Manchuria has especially engaged its attention. Last year a scheme was perfected for the location of 40,000 families in the country south of Vladivostok, the southernmost Russian port on the Pacific coast. The motive of the scheme was not economical, but the fulfillment of a long-cherished desire on the part of Russia to secure on the Pacific coast a harbor that will remain open all the year. The scheme, however, proved only partially successful. The settlers were not forthcoming, and the harbor failed to prove as open as was expected. Recently a new port has been established at Possiett, near the border line of Corea, a small river being the boundary between Russian territory and that claimed by the Koreans or Chinese. It is only six or seven days' sail from Hongkong, and is to be made a commercial station. The climate is equable, the adjacent country fertile and rich in valuable woods and minerals. According to reports, it will prove all that Russia can desire. Despite the announcement, however, of the purely commercial nature of the enterprise, there is a very general suspicion that the Asiatic policy of Russia includes the absorption of Corea, and that the occupation of Possiett is only another in the series of movements to that end.—*Interior*.

—The New York *Times* has been interviewing prominent ministers in this city on the needs of the churches, and it is noticeable that clergymen whose opinions differ most widely on all other matters are agreed in the recognition of the danger which exists for the church and for society in the wide chasm between rich and poor. Dr. Taylor, of the Broadway Tabernacle, notes the gradual withdrawal of the middle class population from New York, leaving only the extremes of society represented, and declares that the only remedy is the acceptance by the rich of the principle enunciated by Christ, that wealth is to be held in trust for the good of humanity. Mr. Heber Newton, of All Souls Episcopal Church, thinks that there is great danger that the church may find itself wholly on the

side of wealth, and the clergy discover that they have accepted retainers from capital. What is needed is not charity, but justice; and the church will fail of its opportunity and lose its power unless it takes hold upon the industrial evils of the day. All creeds and moral codes conflict with one another in this city to such an extent that traditional morality and religion are very largely undermined; social problems are all exaggerated here, and the only way to reach the poor is to convert the rich.—*Christian Union*.

—A lineman in the employ of the Brush Electric Light Company of New York was killed instantaneously on the 5th instant, while at the top of a telegraph pole, by seizing a circuit wire through which a current was passing. The reporter of the New York *Herald*, *apropos* of the event, obtained some interesting statistics of the power of electric circuits, part of which we quote by reason of its novelty: "Electricity as generated in this system might be used with frightful effect as a defensive measure in time of war. Suppose I had in a fort a steam fire engine, with a hose that would throw a stream of water a quarter of an inch in diameter three hundred feet. Now if I had one end of a Brush machine grounded, and the other end connected with the water passing through the hose, the very instant the stream of water struck a line of troops that were advancing to attack the fort it would kill them. The stream would then be really a flexible electric wire, and as it swept along the line of men it would mow them down like grass. If a thousand men were to march up in a solid body, they could all be killed in ten seconds. It would be absolutely impossible to take the fort. It could be used with equally terrible effect in naval warfare. As soon as you make war so destructive as that, however, civilization will do away with it."—*Christian Union*.

Our Basket.

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

—The moral law knows nothing of geography, or of different distinctions or races of men.—A. Thomson, D. D.

—Have you learned to know you are ignorant? This is God's way of making wise; he bids you ask wisdom, and promises to give.

—Don't live a single hour of your life without doing exactly what ought to be done in it, and going straight through it from beginning to end. Work, play, study, whatever it is, take hold at once and finish it up squarely and clearly, then do the other thing, without letting any moments drop between.

—God's promises form a bridge over which thou mayest cross from the wilderness of thy need into the fullness of his grace, which shall be to thee a veritable land of Canaan, a land flowing with milk and honey. Moreover, the bridge is a short as well as a sure one, and there shall be no toll demanded of thee save faith in the bridge.

—Suppose you take ten minutes every day to talk with your children, and suppose you spend in this way so much time and strength that you are able in your life to lay up for them one or two hundred, or one or two thousand dollars less of money, would your children be any worse off for your so taking that time?

—Let us remember that God gives liberal interest for every year that he keeps our prayers unanswered, and that what becomes us is to wait at his footstool, and not to hurry his arrangements. The most luscious fruits are those which are longest in maturing; the richest blessings are often those which take the longest in coming. An unripe blessing may prove sour to the teeth, and unhealthy when partaken of. Impatience is almost always accompanied by loss.—Rev. P. B. Power.

The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 24, 1882.

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

EDITORIAL CORRESPONDENCE.

THE CALIFORNIA CAMP-MEETING.

SHORTLY after our report last week, the numbers in attendance at the California camp-meeting had increased to over six hundred, occupying one hundred and fifty-five tents. Some were probably deterred from coming by the rain which visited this section a few days previous to the meeting; but that so many should come out under the circumstances, shows the interest of the brethren in the work here.

Most of the time since last writing the weather has been pleasant. The meetings have assumed, as becomes our time and work, a very solemn character. The preaching has been such as was calculated not only to convince the judgment, but to lead to thorough searching of heart, and new and unreserved consecration to God; and it seems to have made a good impression upon the hearts of the people.

Sister White has been able to speak a number of times. At the close of one of her exhortations about two hundred and fifty or three hundred came forward for prayers. A cheerful spirit and a gathering influence prevail. The brethren are determined to maintain the power that comes from union and thorough and cordial co-operation. They are alive to the importance of the present opportunity to get our views before multitudes in this State, who under other circumstances could not have been reached.

Thirty-six thousand copies each of the first two numbers of the Special Edition of the *Signs of the Times* have been circulated, and we are hearing from many directions of the good work they are doing. The T. and M. society has indorsed the action of the officers in issuing the Special Edition to meet the present crisis, and have authorized them to meet any future emergency that may arise within the coming year, pledging them moral and financial support.

The attendance last Sunday was about twelve hundred. To-morrow, the closing Sabbath, will be the most important day of the meeting. The business proceedings have been harmonious. Eld. S. N. Haskell is elected president for the coming year, the other members of the committee being Elds. M. C. Israel and I. D. Van Horn. The prospect is that the meeting will be a great encouragement to the cause in this State.

Healdsburg, Cal., Oct. 13, 1882.

THE CAMP-MEETINGS OF THE PAST SEASON.

BEFORE this paper reaches its readers, the camp-meetings of 1882 will be in the past. At least thirty-one different camp-meetings have been held by S. D. Adventists the present year, of which the writer has attended fifteen, in fourteen different States. As the time of holding these meetings approached, the burden of travel, labor, care, and perplexity looked very heavy; especially so this year, because of the absence of laborers of experience, to whom our people were accustomed to listen with respect for counsel and admonition. But at the close of the season we feel to thank God for the help he has given. The meetings we have attended have mostly been seasons of solemnity and profit, and we have heard the same report of those attended by others. Some of these

meetings were especially encouraging, and the Lord came very near, and great tenderness and contrition were apparent.

We wish especially to acknowledge the help received from the last Testimony to the Church, which has been at the later camp meetings for distribution. As this has been perused by the people, its good effects were very manifest. The appeal written by sister White expressly for the camp-meetings has been read at nearly all of those held since the middle of June, and it has done much good. How good the Lord has been to us to continue the light with which he has favored us for thirty years! This light shines clearer and clearer as the message advances, and the words of instruction become more and more solemn.

The attendance at these meetings has been, on the whole, fully up to the standard of past years, and in some cases much greater. Our meeting in Michigan was a very large gathering, those who encamped on the ground, by actual count, numbering about twelve hundred, while many others came in from a radius of miles around. It seemed to me there must have been nearly fifteen hundred of our people present on the Sabbath. We were much surprised at the numbers in attendance, when we remembered that three other camp-meetings had been held in the State previous to this one. We think this was the largest meeting of Sabbath-keepers ever held for centuries in the past; we have no question but Testimony No. 31 had an influence in bringing together this large concourse. The meeting was in many respects an encouraging one.

Personally, I feel to thank God for his goodness to me the past season. Though feeling the effects of wearing labor in a degree, yet I am of good courage to labor on. God has blessed much from time to time, and the comforts of his grace have been bestowed. I thank him for health and strength, and that thus far sickness has been in a great measure spared me. I still feel an earnest desire to labor on in this most blessed cause. The more we work, the more work we see to be done, and the more we desire to share in it. Rest is pleasant, and it seems necessary at times to take it in order to be better prepared for successful labor in the future.

May God grant that our people may not soon forget their solemn vows to be more earnest in the work of God, made while they were under the sacred influence of the camp-meetings. Let us all carry out these vows by being earnest in the Master's vineyard. Now is the time to prepare for earnest work this fall and winter. Time is short, and we have none to lose.

The Master says, "Go labor in my vineyard." May we not miss the sure reward which will follow such labor.

GEO. I. BUTLER.

Battle Creek, Mich., Oct. 22.

TESTIMONY NO. 31.

BEFORE these lines have reached the readers of the REVIEW, those of our people who feel an interest in this work will doubtless have received and read it. We wish, however, to say a few words with reference to the importance of its careful perusal by all who are looking for the second coming of Christ, and professing to be keeping the commandments of God and the faith of Jesus. It has been many years since the first book of this series was published. They have ever been characterized by words of warning, reproof, and instruction in righteousness. The effect of reading them is to make one more spiritual minded. They enter into particulars concerning the dangers lying in our pathway, of which the Scriptures speak in a more general way. Many things which are now taking place were predicted in

them years ago. The particular dangers to which we are exposed have been repeatedly set forth, and now they are upon us.

The last Testimony is the most solemn one that has been published. No one can afford to neglect to read it. Many questions which have been asked repeatedly by our brethren concerning their duty at the present time are therein answered. We are rapidly approaching the solemn fulfillment of many events which have been the subject of prophecy for so many years. The steps now taken with reference to the Sunday law are simply a fulfillment of the prophecy of Rev. 13, in harmony with the application made by S. D. Adventists twenty-five years ago.

While this prophecy is receiving its fulfillment, other equally important events are to transpire, in connection with which the people of God will have a part to act, and concerning which the Spirit of God has spoken. Among ourselves as well as in the world around us, we can see a fulfillment of the Testimony that has been given. We have certainly fallen upon perilous times, and God in his infinite mercy has by this means given great light to his people. Happy will it be for that people and those individuals who recognize the voice of God in these solemn warnings, and prepare for the conflict just before us. To the people of God there is a silver lining to the dark war cloud which hangs heavily over us. If it be true that we are approaching the day of Judgment, and if the message which we have professed to believe for over thirty years be true, then it is high time that we gather up the rays of light which have been shining on our pathway. We have none too much time to prepare for the coming of our divine Lord.

We recommend a careful reading and re-reading of this last Testimony by all who believe the solemn truths of the third angel's message of Rev. 14. Our tract and missionary societies should see that those who would appreciate this work, but who are too poor to pay for it, are furnished with it. One copy to be passed around through the church is not enough, but each family should possess one. We cannot be too much in earnest in preparing to meet God, in the discharge of duties which daily devolve upon us, and in seeing that our character and all of our interests are in such a condition that we would be willing that the King of kings should inspect them.

S. N. HASKELL.

A SHORT TRIP TO THE SOUTH.

AT the earnest invitation of some in the South, we concluded to attend the camp-meetings in Kentucky, Tennessee, and Alabama. Although feeling somewhat the effects of wearing labor, we started at the close of the large Michigan camp-meeting, accompanied by Eld. Burrill. We stopped off one night at the Indiana camp-meeting, where we found a large number of brethren and sisters present, and the meeting in good progress. Spoke once to them, and then continued our journey to Kentucky.

On account of bad connections, and the meeting being off the railroad, we did not reach the ground till the afternoon of Friday. The meeting had commenced. We were glad to meet Bro. Osborn, after a separation of ten or more years, also other friends. The meeting seemed very small after attending one so large as that of Michigan. There were not probably more than forty of our people present; but we found them interested in the same blessed truths as our people in the Northern States, and just as ready to listen to the soul-stirring truths of the message.

We had a good attendance of those not of our faith, not only evenings and Sunday, but at nearly all the services. Much of the time the tent was

nearly filled, and good attention was given. The Southern people seem more willing to listen to preaching than Northern people; but it seems more difficult to get them to decide and obey. Our meeting Monday was an excellent one. The Spirit of the Lord deeply affected the hearts of many present, and tears flowed freely. Children and parents wept together.

The meeting in Tennessee was twenty-four miles distant from Nashville, in the country, away from the railroad, at a small village called Pleasant View. It could hardly be called a camp-meeting in the usual sense of that term, as there were only two tents pitched besides the one in which meetings were held, and none excepting Eld. Burrill and myself encamped on the ground. The brethren and sisters obtained rooms in the village. But our meeting was carried on in camp-meeting style. It was a small one, about as large as that of Kentucky. The churches in Tennessee are scattered, and it is difficult for them to get together. There were no marked features in the meeting, excepting the large proportionate attendance of those not of our faith. These numbered more than our own people in many of the services. The brethren in this State seem to love the truth as much as those in other places.

The past season they have been favored with the presence of Eld. Samuel Fulton, of Minnesota, whom they seem very anxious to retain in their State. They have purchased and paid for a new tent, and appear determined to sustain this laborer sent among them by the General Conference. Bro. Fulton seems also to like his new field of labor, and the climate is favorable to his health. I think I have seen no more healthful climate than that. The weather was most beautiful while we were there; but of course I could tell but little about that, my stay was so short.

As we saw how little had yet been done in these two States, we could but pray that God would raise up earnest laborers to go into the harvest field. Bro. Osborn has labored faithfully, and we know that God has helped him. But he feels the need of helpers who can go into larger places, and reach the intelligent classes. No doubt it is more difficult to bring people out of the worldly influences which are around them in the South than in the North. Public opinion has a stronger hold upon the people. What people will say has more influence. But there must be many honest, precious souls in those States, who will yet receive the truth.

We started with Eld. Burrill for the Alabama meeting, but fearing sickness, concluded it would be best to return home. We felt greatly the need of rest. Almost four months of camp-meetings, following one another week after week, with much traveling and care, leave their traces; but we hope, with a little needed rest, to be able again to labor as earnestly as ever in the cause and work of God.

We were glad to have the privilege of forming the acquaintance of the brethren and sisters in the South, though the time we were with them was short. We found some of them earnest, and zealous for the truth, and ready to do all they could for its advancement. Most of them are poor in this world's goods; but they seemed willing to sacrifice, and anxious to see the cause prosper. Nearly every family purchased Testimony No. 31. We tried to set before them the importance of circulating our reading matter, and tearful eyes showed they felt it was a matter of moment.

We hope God will bless his work in the South, and we feel sure there will yet be an ingathering of souls in that part of our country.

GEO. I. BUTLER.

THE KENTUCKY CAMP-MEETING.

This meeting was held Oct. 4-9, near Custer, and eighteen miles from the railway. There were about fifty of our people in attendance. Eld. Butler and myself did not reach the ground till Friday; yet we found the meeting making good progress. We labored to impress upon our hearers the importance of awaking from their cold and lethargic state, and arousing to the fact that we are on the borders of the eternal world; and we trust our efforts were not in vain. Ten were

baptized by Bro. Osborn in the lake near the encampment.

The book-sales amounted to about \$35; this, considering the size of the Conference, was quite good. In this Conference there are in almost every neighborhood openings where a good number can be gathered together evenings to listen to the reading of "Spirit of Prophecy," and quite a number of these volumes were taken for this purpose. We hope others who may read this report, will see the importance of this step, and gather their neighbors together, and place before them these rays of heavenly light. I have no doubt but that, if this work is faithfully taken hold of, it will be the means in the hands of God of bringing many souls to embrace present truth. Brethren and sisters in Kentucky, what will you do this coming year? If, when you come together in your next Conference, you can see souls there that you have led to the Lord, how rejoiced you will be! And you can, if you will only labor for it.

A. O. BURRILL.

THE NEW ENGLAND SCHOOL.

As it has recently been my privilege to spend a week at South Lancaster, Mass., it may be proper for me to speak of the impressions received while observing the practical working of the school recently established there.

Feeling a deep interest in the school from its first establishment, I took the greater satisfaction in closely watching its working, in order to decide for myself as to the real measure of success which has attended it thus far, and I must say that in what I have seen, I have been happily disappointed.

First, as to the school as a school, independently of the special advantages which it confers. That it is altogether different from the ordinary school, no one could doubt who has had opportunity to observe its working. The object of the teachers is to lead the student to think for himself, rather than to memorize the facts and rules laid down in text books, which, unless kept in constant use, are soon forgotten, and are really of no practical value to him.

With many of our people, the idea prevails that we have plenty of good schools all through the country, so far as their general system of instruction is concerned, and, to them, the particular feature of our denominational schools would be the religious influence with which the pupils are surrounded. While the advantages of such influence cannot be over-estimated, I feel very confident that no one of intelligence could witness the operation of this school, attending the recitations and work of the study hours, during which the students are under the supervision and assistance of the teachers, without being convinced that, as a school for the acquirement of true knowledge, which may be made of practical value in life, this school is far superior to the best grades of our public schools.

The popular system of education may accomplish greater seeming results, and is, indeed, better calculated to stimulate, and to encourage false and worldly ambition on the part of the student in a display of what he has learned, and in that he may have it to say that he has gone through with a certain course of study; but in practical results, in fitting young men and women for usefulness in the cause of God, I believe the methods of instruction employed here are above comparison with those of other schools.

Then, to speak of the special features of the school, it seems to me to come the nearest to the model of a well regulated family of anything I have ever seen. From five o'clock in the morning, the hour of rising, till nine at night, every hour has its specific employment, and every one understands his duty for the hour, and is held responsible for its discharge. Order, system, and thoroughness are thus brought in as a part of the education of the students, and it is indeed surprising to see what results have been accomplished in even the brief period since the commencement of last term.

During the working hours, of which there are three at different times during the day, all the students, from oldest to youngest, are expected to

engage in such labor as is assigned to them, and the promptness and cheerful alacrity with which they come to this part of the day's programme is remarkable, and attests more fully than any argument could, the practical value of a system which combines systematic physical labor with study in the routine of student life. The board of trustees has made arrangements so that reasonable remuneration is made for such labor as is of value, so that students are thus by faithful industry able materially to reduce their expenses at school. The benefit gained by the practical education in habits of regular, systematic industry secured by this course is worth many fold the mere pecuniary advantage to be gained therefrom.

The constant attention required from the teachers for sixteen hours of each day, in order to carry out this plan, would seemingly be a heavy tax upon their strength, and yet it was the uniform testimony of the teachers that they find their labor no more wearying under this system than under the old methods. Prof. Bell reports that he has endured the labor of the present term thus far much better than he anticipated, and his interest and courage in the work are increasing.

But the chief feature of interest in the school, the one to my mind of more importance than all others, is the religious interest manifested among the pupils, and that, too, without any special effort to create a religious excitement, but coming, rather, as an outgrowth of the constant effort to impress upon the students the idea that a truly religious life is the one point to which all education and discipline should tend. The regular Bible lesson of each day in which all the pupils join, has a marked influence in molding the character of the school in this direction. The morning and evening prayers, at which all kneel, whether professors of religion or not, the familiar talks with the students concerning the importance of devoting the life to the service of God, the evident faith of the teachers, freely expressed, that the pupils under their charge will, under the favorable surroundings, yield themselves to this service,—all these influences, working in harmony with the Spirit of God, have resulted in the awakening of a deep religious interest most gratifying to witness. This has manifested itself, not only in an increased earnestness on the part of those already making a profession of religion, but among those who came there unconverted, some of the students having recently made a profession of religion for the first time. On Sunday, Oct. 8, nine were baptized by Eld. Robinson.

The students all attend the regular weekly prayer-meeting of the church, and are all members of the Sabbath-school, in which there seems to be an excellent interest. Altogether, one is strongly impressed that what has been done could not have been accomplished without the signal blessing of God. His special blessing, I most assuredly believe, has rested upon the effort put forth here to carry out the instruction which the Lord has seen fit to give upon the subject of education, and so long as these principles are carried out we shall look for a continuance of the prosperity that has thus far attended the school.

Never has my heart been so impressed with the possibilities for usefulness before the youth, if they will devote their lives to the service of God, or with a sense of the willingness of God to bless and help them in the work, as while witnessing what I have seen of the work of the Spirit of God on the hearts of these students. I felt that the experience of the week was a valuable one to me. I thank God that in his providence such a school has been established, and I can but hope that the time is not far distant when other schools of like character shall be established among our people.

B. L. WHITNEY.

TO THE MINISTERS OF THE MICHIGAN CONFERENCE.

DEAR BRETHREN: Will you please give attention, when you can do so without neglecting more important duties, to the health and temperance work in your fields of labor? Revive clubs that have been organized in the past, and organize clubs where there are none. Select such persons for officers as will work for the interest of the society. Get all to become full members if possible. Please attend to this soon. As soon as a club is formed, report to Miss Nellie Sisley, Battle Creek, Mich.

H. M. KENYON, Pres. H. and T. Society.

LIGHT AND SHADE.

THERE comes a time to every life
When heart-sick, weary of the strife
And toil of living,
We fain would lay us down to rest,
And feel that we indeed are blessed,
Hands folded o'er the troubled breast,
And God forgiving
Our sins and errors of this life
Which we are living.

But life is not all dull and gray,
For after midnight comes the ray
Of early morning;
And after darkest nights of pain
Our eyes behold the day again,
As rainbows follow after rain,
The sky adorning
With hues which chase away the gray
Of early morning.

And know our Father sends the light,
And, too, he also sends the night,
His wisdom proving;
For darkness makes the day more fair,
The fiercest lightning clears the air;
And we, when thinking of this, dare
Not doubt his loving,
Nor that he sends both day and night,
His wisdom proving.

—Canadian Independent.

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.

PROVINCE OF QUEBEC.

South Stukely.—Since the close of the Magog camp-meeting, our weekly meetings in these parts have been quite encouraging. The Lord has given us freedom in speaking the word, and old and young have been prompt in responding to the truth in all the conference meetings. Two young converts have been buried with our Lord in baptism; and all seem greatly encouraged to press on with the humble few in the heavenly journey.

A. C. BOURDEAU.

IOWA.

Grinnell, Oct. 13.—Our tent-meetings continue with apparently good interest. With a large heater in our tent, we have been able to conduct regular services during the inclement weather of the last three weeks. Eld. Farnsworth, who is now with us, has done most of the preaching for two weeks past. Twelve good souls are keeping the Sabbath. Over \$50.00 worth of books and tracts have been sold.

We labor on, confident that others will take their stand for the truth.

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

Smithland, Oct. 15.—I attended the quarterly meeting held at this place Oct. 7, 8. In some respects this meeting was a success; in others, almost a failure. Out of a membership of sixty, twenty-five failed to report.

On Sunday we held a T. and M. meeting. The few that attended manifested a commendable zeal for the spread of the truth. One hundred and ten copies of the Special Edition of the *Signs of the Times* were ordered, \$47.50 was pledged to aid Bro. Andrews, \$10.00 was donated to the T. and M. work, and four members were added to the T. and M. society. I sold \$15.00 worth of books, \$6.00 worth being "Life Sketches." I persuaded one brother to take a copy when he thought he was not able. In a few days he came to me and wanted another copy, saying he would not take \$5.00 for the one he had, and wanted another to lend to his friends.

Brethren and sisters, let us all try to realize more fully the sacredness and importance of the truth.

J. M. WILLOUGHBY.

Lucas, Oct. 16.—Last night, I closed the meetings at this place until after the State Center Institute. As the result of labors here, twelve have signed the covenant. Several others are keeping the Sabbath, and many more are deeply interested. I confidently expect to organize a small society of Sabbath-keepers here. During the meetings, I was several times challenged to discuss the Sabbath question and nature of man with a minister of the Latter-day Saints. I finally submitted the matter to the congregation, after explaining my

position and stating my views of public discussions, and they decided, with only two dissenting votes, not to have a public debate, thus giving me the privilege of continuing the meetings undisturbed. However, I think it may be best to hold a discussion in the near future, as the Latter-day Saints are quite numerous, and many among them seem to be very good, devoted people, who are holding off to hear "both sides."

The brethren at Woodburn met with us several times at Lucas, and encouraged us much. I never held meetings in a place where our brethren did so much to encourage us, by their presence and otherwise, as at Woodburn and Lucas. Surely the Lord will reward them for their sacrifices. I shall return to Lucas after resting a week.

J. D. PEGG.

VIRGINIA.

Rileyville and Mount Zion.—I returned to Rileyville Sept. 29, and began meetings again, continuing them until Oct. 8. I should have remained longer, but the Methodists, becoming somewhat stirred up on the truths which we have been presenting, began a series of meetings, for which we gave way. The brethren and sisters were of good courage in the Lord. One more signed the covenant. We received \$2 in donations to help pay our expenses. There is still a good interest here, and we hope to be able to secure the use of the house again in a short time.

I have now joined the brethren and sisters at Mount Zion, and we are having good meetings here. Many of the youth are trying to draw near to God, and we hope to see them unite with us in the good work of the Lord.

We still desire an interest in the prayers of our dear brethren.

G. A. STILLWELL.

Oct. 10.

OHIO.

Belle Center and Lakeview.—Commenced meetings in Belle Center Aug. 31. Continued here and in the vicinity for four weeks. Baptized nine, and organized a church of sixteen members. Six or seven more will join soon. Seven children of Sabbath-keepers made a start to obey God. In the country five decided to keep the Sabbath, and many more are deeply interested.

Oct. 2, went to Lakeview. Held meetings here until the next Sunday night. They had had no preaching for some time. The meeting here I think was one of profit. One decided to keep the Sabbath. Would have remained longer, but for a camp-meeting which was in progress about twenty rods from the place of our meeting. Sunday afternoon I spoke on the camp-ground to an attentive audience. I enjoyed an excellent visit with Dr. Forsyth, of Lewistown, who has for some time been investigating the Sabbath question. I learn that he and his wife have since commenced its observance.

Next Sabbath and Sunday I expect to attend the district quarterly meeting at Dunkirk.

O. F. GUILFORD.

MICHIGAN.

Monterey, Oct. 20.—Since the Lansing camp-meeting I have spent two Sabbaths with the brethren at Monterey. Old difficulties which have existed in the past are all removed. The blessing of God in some measure is with his people here.

One evening was devoted to the temperance work. The society that previously existed here was revived. Nearly all paid their annual dues, so that we start out with money in the treasury. We hope for the blessing of God in this branch of the work.

H. M. KENYON.

Westphalia.—We met with the church in this place Oct. 14, 15. Besides the Sabbath-school and a social meeting, we had four preaching services and baptism. Since this little church was organized, it has lost none of its members, except one by death. Two were added by baptism; one an aged lady, the other a boy of some fifteen years. From the lady's hand, before baptism, we filed three gold rings which could not otherwise be removed. What is more beautiful than to see the youth, with life all before them, giving themselves with all their powers to the Lord, or to see the aged who, though it may have been in ignorance, have lived in errors or indulged in wrong habits, stripping themselves of these, even with

their declining strength, and fitting up for a place in God's everlasting kingdom. We think the church was benefited by these meetings.

Pewamo.—We spent a day at this place, visiting those who embraced the truth during the tent-meeting in the summer. Though some have suffered opposition, yet none have turned back. We learned of another who attended some of the meetings in the summer, now living in Wexford county, that has commenced to observe the Sabbath.

Orange.—My brother reports that the church at this place derived benefit from the Lansing camp-meeting, and some additional interest was manifested while he was there.

Elwell.—Arrived at this place yesterday. So far as we know, all are holding on to the truth; and others are interested who, we hope, will yet fully decide to be Christians. We remain a few days, to do what we can and attend to baptism, then leave the interest in this place and vicinity with Brn. W. C. Wales and E. B. Miller. May the young men in the work be humble, and may God bless their labors to the conversion of souls.

Elwell, Oct. 19.

M. B. MILLER.

MISSOURI.

Weston, Oct. 16.—I commenced meetings three miles west of here Sept. 28. Although the weather has been quite unfavorable and the nights very dark, the congregations have been gradually increasing from the first. The best of attention has thus far been paid, and although this is a neighborhood that has a reputation for rudeness and misbehavior at church, I never saw better order anywhere. Some are interested, and are reading for themselves.

I introduced the Sabbath question yesterday (Sunday) at 11 o'clock, speaking to a good and attentive congregation. The rain hindered us from having meeting last night, but many expressed themselves as anxious to hear further. I hope for good results, and ask an interest in the prayers of God's people, and especially that our people in Missouri, will remember me as they send up their petitions to God in their social meetings, that his Spirit may rest richly upon me and bless my feeble efforts to proclaim his truth in this county. Myself and family are the only Sabbath-keepers that we know of in Platte.

R. S. DONNELL.

NEW YORK.

De Peyster and New Connecticut.—Closed our meetings in the tent at De Peyster Sept. 18, to attend our State camp-meeting and Conference at Union Square. We were much hindered by storms all through our work at De Peyster, and especially the last week, our tent going to pieces in a severe wind storm on the 14th. Our closing meeting was held in the Congregational church. Eight decided to keep the commandments, but they are somewhat scattered, and being all women but one, cannot conveniently hold regular meetings. We still hope for others. Morality is at a low ebb, and it is a hard matter to move the people. But we rejoice to know that there are some who are determined to do God's will despite the scorn and ridicule. May God help them to be faithful.

Was with the New Connecticut church Sept. 30 and Oct. 1. One was disfellowshipped. A spirit of union prevailed, which we are glad to see. May they "abound more and more."

Oct. 6-8, was again at De Peyster. Found them all holding on. Held meetings in a hall which I engaged for the purpose. On account of the notice not being properly circulated, but few were out. Obtained one subscriber to *Good Health*, and sold two "Lessons for Little Ones." I go this week to Gouverneur. Pray for me, that the blood of souls may not rest upon my garments.

Hermon, Oct. 12.

M. C. WILCOX.

DAKOTA.

Among the Churches.—Since my last report, I have visited Madison, Bridgewater, and Sunny Side.

Our meetings at Madison were very encouraging. I here met Father Pierce for the first time. He has labored some of late, and the blessing of God has been with him. The church has been benefited, and some of the neighbors have become interested. At this meeting eleven united with

he church,—five by baptism,—and one family promised to take hold of the truth. A vigilant society was organized, and ten copies of the *Signs* subscribed for. We left them all much encouraged in the Lord, yet we regretted that we could not stay longer to follow up the interest.

At Bridgewater the Spirit of the Lord was with us, and made deep impressions on all our hearts. There was a good attendance of the neighbors at the preaching services. Here they have a vigilant society that is working with some interest. Two united with the church at this time.

At Sunny Side we enjoyed a very precious season. The Lord came very near to us, and on the Sabbath the whole congregation was greatly affected by the deep movings of his Spirit. Humble confessions were made, and many solemn resolutions were formed to live more for God in the future. Five united with the church, and were baptized. May God still be with us in his mercy.

At each place church officers were chosen for the coming year. O. A. OLSEN.

MINNESOTA.

Knapp, Wis.—We attended the quarterly meeting of this church, Sabbath and Sunday, Oct. 7, 8. The brethren had been holding a series of prayer and social meetings previous to the quarterly meeting, and the church was much benefited thereby. From the first, there seemed to be an earnest desire to seek the Lord anew, and our social meetings were seasons of great profit and encouragement. On the Sabbath the brethren from Lucas and Wilson met with us, and the little hall was quite well filled. We had an interesting Sabbath-school, and afterward spent some time in the consideration of different subjects pertaining to the Sabbath-school work,—an exercise which was both interesting and instructive.

On Sunday the T. and M. work received attention, and three were added as new members. The brethren and sisters in this part of the field seem to have a mind and will to do what they can in this important work, and we hope God will bless their efforts. Nearly all have Testimony No. 31, and we do hope the Lord will help us to heed its solemn admonitions and warnings.

We feel that our meeting was a success, and hope the good work will go forward.

A. MEAD.
W. B. WHITE.

Monticello and St. Francis.—We were with the church of Monticello Sept. 30 and Oct. 1. Services were held Friday evening. The Sabbath-school Sabbath morning was followed by a social meeting. In the afternoon, following the discourse, the ordinances were celebrated, and a T. and M. meeting was held in the evening. This church has been reduced in numbers, mostly by removals, until it is now quite small. Those now left in the church are in harmony, and there is a good interest among the children and youth. They gave as they were able for the indebtedness of the T. and M. district to which they belong, and are taking a small club of the *Harolden* for distribution. The Spirit of the Lord prevailed in the meetings we held with them.

Oct. 7, 8, were with the church at St. Francis. The principal real-estate owner at St. Francis gives our brethren the free use of his hall for Sabbath-school and meetings. This is an important favor. After Sabbath-school Sabbath morning a social meeting was held. There was preaching in the afternoon and evening. On Sunday morning a meeting was held in the interests of the T. and M. work, after which the brethren pledged as they felt able for the payment of the T. and M. district indebtedness, and ordered six copies of the *Signs* for missionary purposes. The Spirit of the Lord attended the preaching of the word in the afternoon. The hearts of the brethren and sisters were much softened, and tears freely flowed. We left the brethren encouraged, and felt encouraged ourselves to go on our way to visit other churches.

H. W. BABCOCK.
JOHN OLIVE.

Among the Churches.—Since my last report, I have visited the churches at Agency, Artichoke, Herman, Gilchrist, Lake Johanna, and Litchfield. The first-named church is composed of Americans; the others, of Scandinavians.

Held but one meeting at Agency, but was encouraged by the fact that the brethren seemed greatly blessed. There was more outside interest at Artichoke than I have ever seen manifested

before. I staid there nearly a week, visited them all, and spoke eight times. We received many blessings from the Lord.

There are but few Sabbath-keepers at Herman, but I found them steadfast in the truth. Staid with them two days, and spoke three times.

At Gilchrist, where I labored a little over a week, I visited all the friends, and spoke ten times. We had to disfellowship two who had given up the truth. One was baptized. We celebrated the ordinances, and the Spirit of the Lord was present.

We also celebrated the ordinances at Lake Johanna. Two were baptized here. It was decided to take a number of copies of *Advent Tidende* to be used in missionary labor. All expressed a desire to live to the glory of God.

I staid in Litchfield four days, and spoke five times. Some attended our meeting who had never heard us before. The Spirit of the Lord witnessed with the word spoken, and solemnized our meetings. One was baptized, and two others who were baptized at camp-meeting were received into the church. We celebrated the ordinances, and renewed our covenant with God.

Next Sabbath and Sunday I expect to hold quarterly meeting with the brethren where I live. Will the children of God remember us in their prayers? L. JOHNSON.

Sleepy Eye, Oct. 12.

KENTUCKY CONFERENCE.

SEVENTH ANNUAL SESSION.

THIS Conference convened according to appointment on the camp-ground at Custer, Ky. The first meeting was held Oct. 5, 1882, and was called to order by the President, Eld. S. Osborn, who offered the opening prayer. The report of the last session was read and accepted.

On motion, the Chair appointed the following committees: On Nominations, R. G. Garrett, J. P. Sample, and P. A. Williams; on Credentials and Licenses, Green Trent, J. C. Olliver, and S. E. Barr; on Resolutions, R. G. Garrett, Bettie Coombs, and J. P. Sample; on Auditing, Green Trent, J. P. Sample, J. B. Forrest, John St. Clair, and G. Brown.

Adjourned to call of Chair.

SECOND MEETING, OCT. 6, AT 8 A. M.—The Committee on Nominations submitted their recommendations as follows: For President, S. Osborn, Shepherdsville, Ky.; Secretary, Bettie Coombs, Nolin, Ky.; Treasurer, J. B. Forest, Knob Lick, Metcalfe Co., Ky.; Executive Committee, S. Osborn, Green Trent, and P. A. Williams. These persons were duly elected to their respective offices.

The Committee on Credentials and Licenses recommended that credentials be renewed to S. Osborn and R. G. Garrett, and that licenses be granted to R. M. J. Pound and S. P. Sample.

The Committee on Resolutions reported as follows:—

Whereas, The Lord in his kind providence has permitted us to meet again in our annual convocation; therefore—

Resolved, That we do hereby express our gratitude for the continuance of his divine favors, and covenant, by the grace of God, to consecrate ourselves anew to his service and work.

Resolved, That as God in his long forbearance and merciful kindness has warned us by the spirit of prophecy, thereby showing again his wonderful love for his erring people; therefore—

Resolved, That we express our gratitude to him that the prophetic gift is exercised in our time, and for the counsels, reproofs, and admonitions in the recent Testimony for the Church; and furthermore—

Resolved, That we hereby pledge ourselves to live up to the Testimonies, regarding them as the voice of God, and that we will endeavor in his fear to humble ourselves, and be obedient.

Whereas, The witness of the Spirit clearly manifests that quite a number of our people are robbing God by withholding a part or the whole of the Lord's tithes, thereby enfeebling the work, retarding the progress of the cause, and periling their own souls; therefore—

Resolved, That this Conference be admonished to be faithful in this matter, and that our ministers be encouraged to present this duty before our people as an obligation to God.

Whereas, It is a sad fact that a goodly number of the children of Sabbath-keepers are not converted, and are in imminent danger of being led away from the truth; therefore—

Resolved, That it is the will of this Conference that our ministers, while laboring among the churches, make a special effort in behalf of the youth and children.

Whereas, God in his word has admonished his people against a spirit of murmuring and fault-finding; and—

Whereas, We have not always been exempt from this

spirit, and there is constant need to guard against it; therefore—

Resolved, That we will refrain from such a spirit, and by the help of God, when tempted to murmur, we will pray for those on whom the burdens of our work rest most heavily.

It was voted to consider these resolutions separately. They were then spoken to by Elds. Butler, Osborn, and others, and unanimously adopted.

Adjourned *sine die*. S. OSBORN, Pres.
BETTIE COOMBS, Sec.

TWENTY-FIRST ANNUAL SESSION OF THE NEW YORK CONFERENCE.

THIS Conference convened on the camp-ground at Union Square, N. Y., Sept. 20–26, 1882. Four meetings were held, the President, Eld. B. L. Whitney, presiding. Eld. Geo. W. Bliss was elected Secretary *pro tem*. The minutes of the last annual session were read and approved.

Credentials were received from delegates present from the different churches, and provision was made for such churches as were not represented by electing members present from those churches to act as delegates.

According to vote, the President appointed the usual committees, as follows: On Nominations, Geo. W. Bliss, L. R. Chapel, N. J. Walsworth; on Credentials and Licenses, M. H. Brown, R. F. Cottrell, F. Wheeler; on Resolutions, M. C. Wilcox, Geo. W. Bliss, E. E. Miles; on Auditing, E. C. Hoxie, A. J. Gardiner, R. Worden, Wm. E. Lewis, N. L. Burdick, W. N. Parker.

The report of the Nominating Committee was as follows: For President, B. L. Whitney; Secretary, E. E. Miles; Treasurer, Wm. E. Lewis; Conference Committee, B. L. Whitney, M. H. Brown, M. C. Wilcox. The report was adopted, and the nominees duly elected by voting upon each name separately.

The Committee on Credentials and Licenses recommended the renewal of credentials to Elds. J. N. Andrews, C. O. Taylor, B. L. Whitney, M. H. Brown, M. C. Wilcox, Geo. D. Ballou, Geo. W. Bliss, A. H. Hall, F. Wheeler, and H. H. Wilcox; that licenses be given to E. E. Miles, J. E. Swift, A. E. Place, H. E. Robinson, F. M. Wilcox, E. M. Plumb, W. S. Hyatt, and Jacob Stureman; and that colporter's license be granted to Norman Kling, Galen Place, and J. V. Wilson. By vote of the Conference, the recommendation of the Committee was carried out in the case of each person named.

The following were presented by the Committee on Resolutions, and were adopted by a separate vote upon each, after some interesting remarks relative to their importance by Bro. C. W. Stone, A. O. Burrill, B. L. Whitney, M. H. Brown, M. C. Wilcox, and others:—

1. *Whereas*, It has pleased God to again permit affliction and disease to prostrate in sickness our dear sister White; therefore—

Resolved, That we as a Conference deeply sympathize with her in her affliction, and earnestly pray that our God, who has spared her to us in the sixth trouble, will spare her in the seventh also.

2. *Resolved*, That we extend to our beloved brother, Eld. J. N. Andrews, our hearty sympathy in his arduous and important labors, and pray that he may have strength and encouragement to carry forward the work to which the Lord has called him.

3. *Whereas*, The Lord in his mercy has again given us warnings and reproofs through the gift of the spirit of prophecy; and—

Whereas, There is amid the perils of the last days an increasing tendency to indifference and lukewarmness; therefore—

Resolved, That all our brethren and sisters should be so thoroughly imbued with the spirit of the message and the love of God, that they will be eager to purchase and study "Spirit of Prophecy" and all the Testimonies.

4. *Whereas*, We believe that attendance upon circuses, shows, entertainments, pleasure gatherings, and the like, are contrary to God's word, and are corrupting, especially to the youth, evil in tendency and only evil; therefore—

Resolved, That we earnestly urge all our people to heed the injunction of the apostle, "From such turn away," and to use their influence with the youth in restraining them from these snares of the enemy.

5. *Whereas*, The reading of the light literature with which the world is flooded, such as the *New York Weekly*, dime novels, Seaside Library, serial stories, and sickly, sentimental love tales, has a most pernicious effect upon the character, and cannot be too severely reprobated or condemned; therefore—

Resolved, (1.) That we urge our ministers to raise their voice and influence against these seeds of evil; (2.) That we urge parents to use every effort to shield their children from these poisoned arrows of Satan; (3.) That we earnestly entreat those who have fallen under these influences to turn from them as a snare most deadly.

6. *Whereas*, The Bible very plainly condemns extravagance and display in dress (see 1 Tim. 2:3, 9; 1 Pet. 3:3); and—

Whereas, The testimonies of Jesus Christ have again and again warned us in regard to this; and the Spirit of God has told us in Testimony No. 30 that the main cause of our backsliding is our departure from Bible simplicity, and that our church discipline is defective in this respect; therefore—

Resolved, (1.) That we earnestly entreat our brethren and sisters that they return to that simplicity and plainness of dress taught by God's word and the testimonies of his Spirit; (2.) That those who, after having the light set before them in a proper and judicious manner, continue to disregard the plain teachings of the Bible, be considered proper subjects of discipline.

7. *Resolved*, That no final action be taken in cases of members under discipline without the advice or oversight of some ordained minister sent by the Conference.

8. *Whereas*, The Testimonies teach us that there has been a neglect in encouraging young men to enter the ministry; therefore—

Resolved, That a fund be raised for the purpose of helping such as may be deemed worthy, to obtain such an education as will fit them for a position of usefulness in the last message.

9. *Whereas*, The indiscriminate mixing of all classes, sexes, and characters, as found in the schools of the present day, is corrupting to our youth and children, and the work there done is superficial in character; therefore—

Resolved, That we, believing that the school at South Lancaster, Mass., is founded upon right principles, urge our people in general and parents in particular, as far as possible, to send their children to this school, and lend their aid to this right means of education which is brought within our reach.

10. *Whereas*, There is a great lack on the part of some of our churches to co-operate with the minister in his work, on account of their want of interest, their backslidden condition, or of divisions among them; and—

Whereas, By living up to their profession and privileges, much can be done by those already in the truth to recommend the same to others, and they can also assist the minister in various ways in his work of spreading the truth and winning souls to Christ; therefore—

Resolved, That we earnestly entreat all our churches to see to it that they are in a condition to gather with Christ by their influence and their labors, and that they do all they can to aid the minister in his work when his field of labor is in their vicinity.

11. *Resolved*, That in harmony with the recommendation of the T. and M. Society, efficient colporters and T. and M. workers who enter the work under the direction of the Conference, receive compensation for their labors.

A vote of thanks was tendered the R. W. and O. R. R. company on account of their courtesy and liberality; also the owners of the camp-ground for the favors bestowed by them.

It was decided that the request of the Kirkville church, to change the name of their church to Syracuse, be granted.

The Conference then adjourned, *sine die*.

E. E. MILES, Sec. B. L. WHITNEY, Pres.

PENNSYLVANIA H. AND T. SOCIETY.

THE fourth annual session of the Pennsylvania Health and Temperance Society was held in connection with the camp-meeting at Olean, N. Y., Sept. 7-12, 1882. The first meeting was called by the Vice-president, Sept. 7, at 9 A. M., and opened with prayer by Eld. C. W. Stone. The minutes of the last annual session were read and approved.

The Chair was empowered to appoint the usual committees, and the following were named: On Nominations, J. W. Raymond, E. G. Witter, and D. B. Welch; on Resolutions, F. Peabody, N. W. Irish, and G. W. Knapp.

Interesting and stirring remarks were made by Elds. C. W. Stone and B. L. Whitney.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 8, AT 2 P. M.—Prayer was offered by Eld. B. L. Whitney. The minutes of the last meeting were read and approved.

The Nominating Committee presented the following report: For President, D. T. Fero; Vice-president, D. B. Oviatt; Secretary and Treasurer, Mrs. L. A. Fero; Executive Committee, D. T. Fero, J. E. Robinson, and N. W. Irish. The report was adopted, and these persons separately elected to their respective offices.

The Committee on Resolutions presented the following:—

Whereas, We believe that temperance is a Bible truth and a part of the third angel's message; and—

Whereas, We believe that it is our duty to become intelligent in all matters of Christian practice, and especially to instruct the children; therefore—

Resolved, That we recommend to the Sabbath-school Association the occasional use of temperance lesson-sheets in the Sabbath-schools.

Resolved, That we recognize the necessity of a constant engagedness in this work; and that our officers and members be encouraged to do all they can to promote

the cause of temperance literature, and to labor in every right way to secure additions to our number.

These resolutions were considered separately, and after remarks by Brn. J. G. Saunders, F. Peabody, and G. W. Knapp, were unanimously adopted.

Adjourned *sine die*.

D. T. FERRO, Pres.

L. A. FERRO, Sec.

ILLINOIS H. AND T. SOCIETY.

THE third annual session of this Society was held at Watseka in connection with the camp-meeting. The minutes of the last annual meeting were read and approved.

On motion, the usual committees were appointed, as follows: On Resolutions, C. H. Foster, A. O. Tait, I. W. Ballenger; on Nominations, J. W. Owen, G. A. Hobbs, A. M. Morrill.

Remarks on the importance of this work and the relation it holds to the third angel's message, were made by a number. Although not much advancement has been made during the year, still two of the local clubs are in a flourishing condition, and we have no desire to yield the ground we have gained.

The Committee on Resolutions presented the following report:—

Whereas, A few resolutions practically carried out, are much better than many that are not heeded, and the resolutions heretofore passed by this body appear to cover all the ground of the health and temperance work; and—

Whereas, The Conference now in session has already passed resolutions in regard to the Testimonies, which are well known to speak expressly in regard to the importance of health and temperance and the connection they have with the message; therefore—

Resolved, That we urge upon all our brethren and sisters the duty of reviewing the Testimonies, and the resolutions referred to, and carefully living out the principles inculcated therein.

This report was unanimously accepted.

The Committee on Nominations presented the following: For President, Eld. R. F. Andrews; Secretary and Treasurer, Ida W. Ballenger. The above were elected officers for the ensuing year.

Adjourned *sine die*.

R. F. ANDREWS, Pres.

L. S. CAMPBELL, Sec.

TWO PROMINENT QUESTIONS OF THE DAY.

THERE are at the present time two great questions of deep and thrilling interest. One is called the Eastern Question. The present war in Egypt must have a bearing upon that question; and it is pretty generally understood thus by politicians and statesmen. But the final result—the outcome of this question—cannot yet be understood, but by a resort to the sure word of prophecy. The eleventh chapter of the prophecy of Daniel, it is believed, gives light upon this question as to its final result; though in what particular ways it will be brought about, we are not informed. See Dan. 11:40-45, and 12:1, 2.

The other prominent question of the day, which is agitating the people of our own country, as well as other countries, and coming to the front as a leading political issue, is the question of Sunday laws. Already political parties are taking sides on this question. It is evidently destined to be one of the great questions of the day. The result of this issue could not possibly be foretold, were it not foretold in prophecy. In Rev. 13:11-18 is a description of a government, which, we think, can apply only to the United States. In verse 15 it is said, "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Earth's final persecution against the people of God is the result; but they are delivered, and stand with the Lamb upon Mount Zion. Rev. 14:1-5.

They are prepared for this great deliverance by heeding the Heaven-sent message which is now being preached to the world in fulfillment of the promise made in Rev. 14:9-12. A final conflict is surely inevitable; but those that fully obey the message will as surely triumph.

R. F. C.

Our Tract Societies.

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

A PARABLE.

A STURDY stream flowed fast along,
'Twas merry as a mower's song;
Its look was glad, its waves were bright,
And broke in drops of purest light.
Over its surface, all the way,
The blossoms bent in sweet array;
It gave them kisses, cool and fleet,
Which left them still more pure and sweet.
This traveler was so kind and true
That it would any service do.
Though it enlisted every brook,
It always gave more than it took;
Thus lived a life of gracious giving
And grew each day to greater living.

A pool of water, stagnant, still,
Lay listlessly beneath a hill.
It served no purpose save to nurse
Vile weeds, which made its visage worse;
For foulness was upon its face,
And beauty shrank from all the place.
On nature's fairness 'twas a blot,
A most unwholesome, evil spot;
And all because it idle lay,
Contented in itself all day.
Supplied by a few little rills,
It locked them up among the hills,
And, always asking, never giving,
It daily died and thought it living.

Thus generous souls live like the first,
But selfish ones die self-accursed.

—Charles H. Crandall, in *Independent*.

THE MISSIONARY WORK.

Is this work of God? We firmly believe it to be. Then how earnestly should we devote our time, our means, our talents, to the spread of the truth pertaining to these last days.

How blessed the privilege of being able to do something in the world which will make it the better for our having lived in it. How sweet to feel that we may indeed be co-laborers with the Master. How glad we are to see, through the reports of the several V. M. societies, that the good work is indeed progressing.

We have been trying in weakness to do something in this direction, and if God sees fit to favor us with means, we mean to do more. Since last March we have mailed *Signs* to forty-one different persons, and held some correspondence with thirty-three of them, besides giving away in the neighborhood what we could spare. We quote from some of the letters lately received. We think them favorable and encouraging.

"I was well pleased with your paper," writes a gentleman from Tennessee, "and would be pleased if you would send it to me." Another says he would like the *Signs* furnished to him weekly, as he "likes them very much." A lady from New Hampshire says she is very thankful for the paper. A gentleman from Iowa writes that he likes the paper; that although he is not able to subscribe, he would like it continued, and that he can only say "thank you" for past favors. A lady says she will read the papers and distribute them to her friends, that they may do as much good as possible. We have just received a letter from a gentleman from Tennessee, who is sufficiently interested to send us many names for future use in the work.

We feel encouraged to go forward. The Lord will certainly bless those who make a covenant with him by sacrifice. Oh, to be instrumental in the hands of the Lord of doing a little good, of letting a little precious light shine to others, of saving a soul in the kingdom of God! The promises of his word are so many, and so sure! He has promised not only to be with us and bless us, but to honor us. How wonderful! What infinite condescension! O give us, Lord, a humble place in thy kingdom! Let us bow at thy divine feet! Let us worship and adore thee! Let us sing of thy wonderful works! Let us labor for thee! Let us honor thee! Hear the answer of infinite condescension and love: "I will be with him and honor him, with long life will I satisfy him and show him my salvation."

Is eternal life worth anything? If it is, it is worth all, and it will cost us all. Let us make the sacrifice and gain everlasting riches.

C. N. AND L. D. A. STUTTLE.

Vernon, Mich.

"You need n't tell him anything about it," said Rufus sharply. After the girls ran away, he added thoughtfully,

"How fast girls grow up! I thought these two were children; and here they are with the Mission Bands, and their large words about 'secretaries and treasurers.'"

"And their embarrassing facts about money," interrupted Mr. Parker. "Those girls had the best of the argument, Rufus;" and then he too laughed.—*The Pansy*.

—The will of God was for Jesus a law of liberty. He came to do his Father's will, he desired nothing else. Blessed state! It was perfection in him, a blessed example for us. The law is a law of liberty when the will, the heart of man, coincides perfectly with the law imposed upon him—imposed, in our case, by God—the law written in the heart. It is thus with the new man as with the heart of Christ. He loves obedience, and loves the will of God, because it is his will, and as having a nature which answers to what his will expresses, since we partake of the divine nature—in fact it loves that which God wills. James 1:2.—*J. N. Darby*.

—All Christian teachers agree that man is physical, intellectual, and spiritual; he has bones, flesh, muscles, nerves; he has faculties of observation, memory, comparison, and causality; and he has conscience, hope, faith, and love. For the development of the body we have gymnasia; for the development of the intellect, schools, public and private, colleges, universities, and an illimitable literature; for the education of the spiritual nature we have—the Sabbath-school; that is, for the development of the highest and divinest part of the child's nature, that which should dominate all the rest, we trust to an hour a week under the instruction of volunteer teachers, who are themselves untaught.

News of the Week.

SUNDAY, OCT. 15.—The Hebrew Immigrant Aid Society of New York have notified the London, Paris, and Berlin authorities not to forward any more refugees to this country.

—In a serious riot caused by the arrest of a drunken man in Limerick, Ireland, a policeman had his skull fractured.

—Colonel Ingersoll claims to have evidence to show that the bribing in the star-route case was done by persons in the employ of the Department of Justice.

—The Sheikh Obeidullah, who is at Sekiari with 17,000 followers, has issued a manifesto urging the Kurds to shake off the yoke of Persia.

MONDAY, OCT. 16.—At Tiflis, Russia, the mail was robbed of 500,000 rubles, and the postilion on guard was killed.

—The Sultan is dissatisfied with the European policy of Said Pasha, and it is believed the latter will soon be retired from the Turkish Premiership.

—The decree of the Council of Ministers proclaiming the deposition of the Khedive, existence of which Arabi vehemently denied, has been found at the house of Rifaat Bey, bearing his signature and that of the other Egyptian Ministers.

—At Cincinnati, Ohio, 1,300 school children have been exposed to scarlet fever by the death of a child in the building.

—The International Congress for the protection of submarine cables has convened in Paris. Minister Morton and Vignaud, Second Secretary of the Legation, represent the United States.

—In an interview at Philadelphia, Attorney-General Brewster, speaking of the Ingersoll affidavits, said: "There is no fund from which any money could be drawn for the corruption of jurymen on behalf of the Government, and there was absolutely no interest that the Attorney-General of the United States could have in attempting it, even if anybody could think me capable of it."

TUESDAY, OCT. 17.—A party of Frenchmen, aided by a large number of native laborers, will soon begin the construction of a railroad between the Niger and Senegal rivers, West Africa. They will assume possession under the French flag, and erect two forts on the Niger River.

—Secretary Folger having ruled that gold certificates can be procured only at New York, Western bankers will

be compelled to pay express charges both on their gold to that city and on the certificates upon their return.

—The surplus earnings of the Postoffice Department last year were \$1,608,224.94. The estimates for 1883 are \$500,000 less than the appropriation for 1882.

—A bill was introduced in the Vermont Legislature providing that condemned criminals shall be rendered insensible before execution.

WEDNESDAY, OCT. 18.—The Constantia and the City of Antwerp collided off Eddystone Lighthouse yesterday, and both vessels sunk. 14 of the crew of the City of Antwerp were drowned.

—The American Congregational Union, organized for the purpose of assisting in building churches in the West, has disbursed \$800,000 during the 30 years of its existence, and has aided in the erection of 1,203 churches.

—H. Cooper, the fancy-goods merchant of Toronto, who disappeared three weeks ago, returned to-day, and stated that he had been drugged and robbed in a remote section of the city, taken to the American side, and there kept imprisoned in a loft, being guarded by two men. He escaped by lowering himself to the ground by blankets tied together.

THURSDAY, OCT. 19.—The National Liquor-dealers and Brewers' Association, in session at Milwaukee, has resolved itself into the Personal Liberty League of America. Agitators will be sent into all the States to organize district leagues. All outsiders, and representatives of the press, were excluded from the hall.

—After considerable controversy, the Egyptian Ministry have at last consented to have Arabi Pasha defended by English counsel. The Ministry are considering the appointment of a Councilor of Finances who will have a seat in the Cabinet, with a consultative voice on finance only, to replace the joint controllers.

—The National League of Ireland, in session at Dublin, has issued an address to the Irish people, in which it points out that the landlords have combined to break the spirits of the tenantry, and the latter should be united and vigilant to meet the onslaught. The league will struggle to take power from the hands of privileged strangers, and help to prepare the people for the work of self-government.

FRIDAY, OCT. 20.—Recruiting for the Egyptian army has commenced. The work of re-organization has been intrusted to Baker Pasha.

—Robbers entered Denherder's bank at Zeeland, Mich., a few nights ago, and carried off between \$7,000 and \$9,000 in currency.

—During the week, 271 cases of yellow fever have been reported at Pensacola, Fla.

MISCELLANEOUS.

—A writer in the *North American Review* says that the crown of England, though holding the right of veto in legislation, has declined to exercise it for nearly 200 years.

—It is said that there are 70,000,000 gallons of whisky in bond in the State of Kentucky. This represents the destruction of 26,000,000 bushels of corn.

—The Mormons have recently purchased a large tract of land on the Gila River, in Arizona, at a point where the river is capable of irrigating from 25,000 to 50,000 acres of land.

—The Signal Service Office estimates that during the disastrous cyclone last month, ships containing property worth at least \$13,000,000 were saved from exposure to the storm by the warning it gave.

—The ex-Empress Eugenie was so seriously offended by the attentions paid to Cetewayo, the Zulu king, during his recent visit to England, that she has quitted the hospitable shores of the island kingdom.

—The *Christian Weekly* states that in New York City, on several occasions recently, children have been found dead drunk; and one boy of fifteen has been sentenced to the Reformatory as an habitual drunkard. "And yet the brutes who sold them the poison, claim that theirs is a 'legitimate' and 'honorable' business."

—The *Boston Journal* says that the worst enemy France now has is not Germany or Bismarck, but a tiny insect no larger than the head of a pin. It is the phylloxera, which is destroying its vines. It is estimated that this insect has already caused a loss of \$1,100,000,000, and the French Government offers a reward of \$60,000 to any one who will discover a remedy.

—A fire at Lowell, Kan., recently, destroyed the residence of Mr. Rosecrance; and two of his daughters, aged seven and seventeen years, perished in the flames. The older of the two girls succeeded in getting out of the burning building with her mother, when she rushed back for her little sister, and had dragged her through the smoke to the head of the stairway when the floor fell with a crash and both were pitched headlong into the burning mass below. Both were burned nearly to ashes.

—The oldest newspaper in the world is the *King Pau*, published in Peking, China. It first appeared in A. D. 911, but was irregular in its issues until 1315. It has since been published weekly, until June 4, when by order of the reigning emperor it was converted into a daily with three editions,—morning, midday, and evening. The morning edition is devoted to business matters; the second, to official announcements, fashion intelligence, and general news; the third is made up from the two preceding editions, and is largely subscribed for in the

provinces. From 13,000 to 14,000 copies are printed daily.

—One reason that America is more prosperous than European nations is indicated by the following, from the *Scientific American*: "Measured by the standard of France and Germany, the United States, with its population of 54,000,000, would have to keep 700,000 men in arms,—more than one in 20 of all the adult males in the country, who would be withdrawn from the producers to become consumers only; and one man in every 19 of those remaining would be forced to labor in order to pay the taxes necessary to support the 700,000 idle men." "The cost of the great European armies of destruction is more than equal to the sum of all the wages earned in this country by all the iron miners, all the iron workers, and all the men, women, and children in all our textile factories put together. And the wages and earnings in this country are higher than in any land burdened with great standing armies."

Obituary Notices.

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

SHALL WE MEET?

BY ALLIE A. SANTEE.

SHALL we meet our loved and lost ones
When this weary life's gone by?
Shall we know them there and love them,
In that land beyond the sky?
Oh! my weary heart rejoices
At the answer from the throne;
We shall see them, hear their voices,
"We shall know as we are known."

Shall we meet our loved and lost ones
Whom with tears we've laid away?
Shall we clasp their hands with rapture
In the home of endless day?
In the city of the silent,
Precious dust with tears we've sown,
But the trump shall wake the sleeping,
"We shall know as we are known."

"Shall we meet our loved and lost ones?"
Mourners question, wild with pain.
"When we reach the land immortal,
Shall we see them yet again?"
Jesus is the resurrection,
He the way of life has shown,
We shall meet our dear beloved,
"We shall know as we are known."

Shall we meet our loved and lost ones?
Will they know and love us still?
Shall we all rejoice together,
As we do the Father's will?
Look above, O hearts that sorrow,
Raise your sad eyes to the throne;
God has said by revelation,
"We shall know as we are known."

COOK.—Died at Sheldon, Iowa, Sept. 19, 1882, of bilious fever and inflammation of the bowels and lungs, Charlie E., son of E. L. and Salome Cook, aged three years and nine months. We mourn deeply, but we know that if we are faithful a few short years, we shall meet our dear one where we shall never have to part.

SALOME COOK.

DARLING.—Died in Morristown, Vt., Sept. 27, 1882, sister Martha Darling, aged eighty-four years and six months. Sister D.'s sickness was short, and her death unlooked for at this time, though so much advanced in years. She had been an observer of the Bible Sabbath for many years, most of this time previously to embracing the hope of the Christian. This hope was hers during her last years. Her friends are comforted with the thought that she sleeps in Jesus. Her companion and several children survive her. A. S. HUTCHINS.

FOSTER.—Died near Watertown, Jefferson Co., N. Y., Oct. 1, 1882, of cholera infantum, after an illness of one week, my only little granddaughter, Laura May Foster, in the tenth year of her age. She was a promising child, her mind being far in advance of her years. She was taught the law of the Lord from her infancy. Though she had not the privileges of the Sabbath-school, she learned the lessons in the *Instructor*, and recited them to her mother. One month ago she came to visit me and had the opportunity of attending the Sabbath-school at Roosevelt, which was highly prized by her. Appropriate and comforting remarks were made at the funeral by Eld. Bidwell (Baptist) from Mark 10:13, 14, after which she was laid in Honeyville cemetery to await the call of the Lifegiver. We mourn, but not as those who have no hope.

"Beyond time's troubled stream,
Beyond the chilling waves of death's dark river,
Beyond life's lowering clouds and fitful gleams,
Its dark realities and brighter dreams,
A beautiful forever."

MRS. FANNY FREEMAN.

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P. M.	P. M.	P. M.	A. M.	A. M.	P. M.	P. M.	P. M.	P. M.	A. M.

Grand Rapids and Detroit Express leaves Kalamazoo at 6.50 A. M., Battle Creek 7.38, arrive Detroit 11.50 A. M. Returning, leaves Detroit at 4.05 P. M., Battle Creek 5.40, arrive Kalamazoo 9.35 P. M. All trains run by Chicago time.
Day Express and Mail, east and west, daily except Sunday. Pacific and Chicago Expresses west, and Atlantic and N. Y. Expresses east, daily. Night and Evening Expresses daily except Saturday. O. W. RUGGLES, Gen. Pass. Agent.

CHICAGO & GRAND TRUNK R.Y.

Time Table, in Effect May 14, 1882.

WESTWARD.			STATIONS.			EASTWARD.		
Pacific Express.	Day Express.	Mall.				Mall.	Atlantic Express.	Night Express.
7.25 pm	7.30 am	5.00 am	De. Port Huron	Ar.	10.40 pm	6.00 am	10.35 am	
8.57	9.10	6.45	.....Lapeer.....		8.57	4.28	9.10	
9.40	9.45	7.30	.....Flint.....		8.15	3.50	8.35	
10.15	10.21	8.35	.....Durand.....		7.15	3.07	7.19	
11.38	11.40	9.58	.....Lansing.....		5.46	1.47	5.50	
12.30 am	12.17 pm	10.40	.....Charlotte.....		5.05	1.04	5.07	
1.25	1.10	11.30	Ar. Battle Creek	Dep.	4.00	12.01 m	4.05	
1.30	1.30	11.50	.....Vicksburg.....		3.10	10.59	3.10	
2.21	2.22	12.45 pm	.....Schoolcraft.....		2.57	10.48	2.57	
2.38	2.38	1.00	.....Cassopolis.....		1.55	10.00	2.05	
3.23	3.22	1.55	.....South Bend.....		1.07	9.17	1.12	
4.07	4.08	2.42	.....Stillwell.....		12.16 am		12.20 pm	
4.55		3.27	.....Haskell.....		11.45		11.40	
5.28		4.00	.....Valparaiso.....		11.30	7.45	11.31	
5.50	5.40	4.23	Ar. Chicago	Dep.	8.50	5.15	9.00	
8.00	7.45	6.35						

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

The Review and Herald.

Battle Creek, Mich., October 24, 1882.

MICHIGAN CONFERENCE DIRECTORY.

President, Eld. J. Fargo, Greenville, Mich.
 Secretary, Wm. C. Gage, Battle Creek, "
 Assistant Sec. Nellie E. Sisley, Battle Creek, "
 Treasurer, Wm. H. Edwards, " "
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TO NEBRASKA CANVASSERS.

ALL who have obtained outfits for canvassing in this State for "Thoughts on Daniel and the Revelation," from whatever source, or those wishing to canvass, will please correspond with me at once, stating choice of territory, the time you can commence labor, and the amount of time you can spend. Address me at Friend, Neb.

GEO. B. STARR.

ANOTHER GOOD WORD FOR OUR CAMP-MEETING.

Our late Michigan camp-meeting has already been briefly noticed by Eld. Corliss, and a more full account appears in this week's REVIEW from the pen of Father Byington. A few words more may be in keeping. We will not refer to the statistical features of the meeting, for that has already been done. And first, let it be remarked that we had very pointed preaching at the Lansing camp-meeting. It was the feeling of nearly all present that "the straight testimony" was being revived. The discourses were all clear and Scriptural, but some of them were attended by the power of God. The brethren and sisters felt it good to be there. One feature of the meeting will not soon be forgotten, and that was the free use made of the various Testimonies to the Church. Certainly this has never been done before in this Conference, and in this respect will form a marked era in the cause in Michigan. It is altogether too late in the day to be ashamed of any feature of our faith, or for any of the cautious servants of God to muffle "the sword of the Spirit." Several radical errors in our work were corrected, the brethren generally manifesting a determination to come up promptly to the help of the Lord, and thus the good meeting closed. Surely the outlook is hopeful for the cause in Michigan.

G. W. A.

TENNESSEE CAMP-MEETING.

THIS meeting was held in Pleasant View, Cheatham Co., a small inland town twenty-four miles from Nashville, the point where we left the cars, and the capital of the State. It appears to us to be a mistake to have our meetings so far from the railway; for those who are to labor at the meeting cannot reach the ground till the meeting has been commenced a day or two; and then it is nothing uncommon for them to be obliged to leave Monday afternoon, just when they ought to stay, in order to reach the next camp-meeting. Monday has been the most important day in every camp-meeting but one that I have attended this summer.

In company with Elds. Butler and Osborn, we reached the camp-ground on Thursday morning. We were glad to meet our people in this young Conference, and in particular Bro. and Sr. Fulton who have been laboring here the past summer. About forty or forty-five of our people were in regular attendance. One encouraging feature was that all were there at the beginning of the meeting and remained to the close. The most of the preaching was done by Bro. Butler and myself, and we labored to stir up our brethren to the

fact that we are in the waiting, watching time, and that unless there is a coming up on the part of many, they will be left out and others be raised up to take their places. Our people appear to be asleep to the stirring events transpiring around them. Many are on the enchanted ground, and do not realize it. The Lord is speaking to us, and saying that the winds are being held (Rev. 7:1); yet how little this fact is appreciated. The majority are burying their talents in the earth.

We labored to set before our people the importance of zeal and energy in this work, and of such devotion to it as was manifested by the early church. All the public services were well attended by those not of our faith, and the best of interest was manifested in the word spoken.

The business part of the Conference passed off pleasantly. Eld. S. Fulton was elected president of the Conference and T. and M. society, and sister Fulton secretary and treasurer of the latter. There were funds sufficient to settle with the ministers. The T. and M. society is in debt some, but a vigorous effort will be made by all to pay this, and accumulate a fund with which to do business.

On Monday morning Bro. Butler spoke of the importance of purchasing and reading our books, and particularly the three volumes of "Spirit of Prophecy." By reading these volumes with their neighbors evenings, they would be spreading a knowledge of that precious light which God has so bountifully bestowed upon us. I believe God will let his Spirit witness to the evening readings in this Conference in a special manner. An interest will thus be awakened to hear the preached word. You who read this, try it. Would that all in this new Conference who have ability to do so, would engage in canvassing for "Thoughts on Daniel and the Revelation," hold evening readings, and scatter our tracts; then we should see this cause prospering as never before. Those who hear the "Well done" said to them will be the workers here.

We enjoyed the meeting much, and hope to see these dear friends in the kingdom.

Birmingham, Ala., Oct. 17. A. O. BURRILL.

OUR STATE CAMP-MEETING.

THE Michigan camp-meeting for 1882 is now in the past, and its record is in Heaven. Being deprived of health, I did not attend our last year's camp-meeting, but having been wonderfully restored to health and strength quite recently, I felt it a great privilege to attend the Lansing meeting. There I spent the last week of the eighty-fourth year of my earthly pilgrimage. At the age of eighteen I was converted at a camp-meeting held in St. Albans, Vt. I rode on horseback forty-five miles to attend that meeting for the purpose of seeking the Lord. To me, a camp-meeting is a good place.

I arrived on the Lansing camp-ground on Wednesday, and found a grove on ground covered with green grass, which made it quite pleasant. The number of tents on the first day was quite large, and they were coming all the second day till I was led to inquire, From whence came all these dear brethren? The number of tents was about one hundred and sixty, besides the three large ones. The camp-ground was mostly laid out in streets surrounding the large tabernacle, where all could readily meet. It was so arranged that three or four tent companies met in one tent for family worship in the morning with some brother appointed as leader, which made it especially interesting. There was an evident feeling manifested by all of coming to this meeting to seek the Lord. But how few of us realize the greatness of the work of an entire consecration to God! Some of our preaching brethren labored till they were quite worn to bring the church nearer to God. And now, dear brethren, after beholding ourselves so clearly in the mirror of truth, shall we go away and forget what we are and what we must be to be saved in the kingdom of God? May there be such an awakening and converting power with us as never before.

On the Sabbath the meetings were especially interesting. To see the large tabernacle filled in the morning with children and others, like flocks of young birds, chattering, and reciting their lessons, was very interesting to the beholder. Near the close of the Sabbath there was a large number, —I cannot say how many,—but a general move was made by the unconverted and backslidden to seek the Lord.

Many of the precious items of present truth were made clear to the listening crowd on first day. At the close of this day a good temperance lecture by Bro. C. W. Stone must have resulted in much good. On Monday the call for means to sustain our Publishing House was responded to quite readily by many of the Lord's free-hearted children. Much more would have been done had not worldly-mindedness found its way into the church. The apostle John says, or the Lord by him, that "the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world." If what is spent by us as a people for the above purposes were put into the treasury of the Lord, it would soon be said to our people, as Moses said to Israel in building the tabernacle, "Stay your hands; we have enough." When will ministers and people take warning?

After another season of earnestly seeking God on Monday, all the candidates for baptism, forty-five in number, repaired to the water to attend to the solemn ordinance. Our meeting broke up Tuesday morning by a very interesting social meeting, never, we trust, to be forgotten. Many of our dear young people came to me at this meeting and would call me by name, but I did not know them till they would say, At such a time and place you held a meeting with us when we were but children. Some of them I took in my arms and carried into the water for baptism over twenty years ago. May we all meet in Heaven is the prayer of the writer.

JOHN BYINGTON.

Appointments.

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

Will meet with the church at Ithaca, Mich., Nov. 2-5. We hope to see all the members of the church together the 2d, at 7 P. M.

J. FARGO.
A. O. BURRILL.

No providence preventing, I will meet with the church at Olin, Iowa, Nov. 4, 5.

J. T. MITCHELL.

LAPEER, Mich., Sabbath, Oct. 28. Opportunity for baptism. Temperance meeting at Judd's Corners, Shiawassee Co., Tuesday evening, Oct. 31. Cannot Bro. E. P. Daniels be with me at this meeting?

H. M. KENYON.

I WILL meet with the Matherton church at Pewamo, Mich., Sabbath, Oct. 28. Hope to see all present.

L. A. KELLOGG.

No providence preventing, I will meet with the churches at Ransom, Mich., Oct. 28, 29; Jefferson, Nov. 4, 5. We hope for a good attendance at these meetings. The tract and missionary work will be considered; and we earnestly hope that all will take a deep interest in this branch of the work.

M. S. BURNHAM.

Publishers' Department.

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

A CORRECTION.—In the article entitled, "Significance of the Ordinance of Baptism," of last week's issue, occurred the following sentence: "We can now satisfy our baptismal covenant by the symbols of his broken body and spilled blood, the bread and wine." This should have read, "We can now *ratify* our baptismal covenant," etc.

Books Sent by Express.—Henry Youngs \$26.98, M S Burnham 5.25, L T Nicola 30.60, T M Steward 3.95, Wm Covert 38.84.

Books Sent by Freight.—C L Kellogg \$63.78, S H Field 39.00, S E Whitles 57.22.

Cash Rec'd on Account.—Benny Shull \$15.00, Wm R Foggin per J C Lowther 3.60, R C Horton 22.64, J D Pegg 5.00, W G Robinson 2.00, John Riley 27.00, M L Purdy 13.12, D W Reed 5.00, H P Holser 10.00, H Wren 2.25, D T Fero 15.00, C H Bliss 6.00, H H Perry 15.00.

Shares in S. D. A. P. Association.—C Van Horn \$10.00, C E Buck 5.00, J G Whipple 100.00, Bert e Coombs 5.00, A friend 10.00, Mary E Symms 10.00, D T Biggs 100.00.

Donation to S. D. A. P. Association.—I. P. Anderson \$4.50, Mrs Helen Crow 60c, Miss — 2.00, Eliza Jones 3.00.

Gen. Conf. Fund.—Tenn Conf tithe per G I Butler \$24.00, Ky Conf tithe per G I B 15.00, on Tenn Conf tents per G I B 155.00, Iowa tithe per A R Henry 100.00.

Mich. Conf. Fund.—Charlotte C Van Horn \$4.50, Quincy per G F Ernst 1.15, Wade Fannie E Merrill 1.00, Vergennes per I G Evans 1.00, Newton per James Stiles 3.70, Fotterville per J Fargo 25.00, Greenville per J Fargo 62.40, Alaledon E H Kynett 3.10, Plainfield W H and J C Kennedy 1.00.

Mich. T. & M. Society.—Dist 3 per A E Goodrich \$6.00, Dist 4 per H M Wilson 5.75, Dist 6 per A M Burden 2.31, per Nellie Sisley 25c, Dist 13 per Mina Carmichael 1.35, Dist 3 per M Waite 2.25.

Mich. Camp-Meeting Fund.—Per A M Burden \$1.00.

Mich. San. Char. Fund.—Per A M Burden \$1.00.

Mich. Col. Ex. Fund.—Per A M Burden \$1.00.

European Mission.—Mrs Mary Miller \$10.00.

For J. N. Andrews.—Hollis Clark \$10.00.

English Mission.—I & M E Borthie \$1.00, John Helligass 10.00, Wm Dall 5.00, C D Phillips 1.00, R C Borlan 15.00, Guy Dall 25c, S G Sweet 40c, Kate Dall 5.00, Sister Lock 1.00, Bro. Mook 50c, G D Symms 10.00, Edith Naylor 50c.