

# Advent Review

## AND SABBATH HERALD.

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

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### The Review and Herald,

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#### A LITTLE WHILE.

A LITTLE while, and we shall see the Saviour;  
A little while, and we'll behold his face;  
A little while, and we, in endless glory,  
Shall sing of mercy and redeeming grace.

A little while! ah! how the words re-echo  
How joyously they fall upon the ear;  
A little while, and He that shall come, will come,  
Jesus our King in glory shall appear.

A little while, and life's rough journey ended,  
And earthly cares and earthly sorrow's o'er;  
A little while—oh, joyful expectation!—  
And we shall see Him whom our hearts adore.

Only a little while! and then the shadows  
Which cross our earthly path shall flee away;  
Only a little while, and then earth's darkness  
Shall be exchanged for Heaven's eternal day.

Only a little while, and yet how often  
Our hearts grow weary, and the way seems long!  
A little while, and then our eyes shall see Him,  
And all our sighing shall be turned to song.

Only a little while! ah, then in gladness  
We'll walk life's journey with His loving smile,  
And when the road is getting long and dreary  
We'll murmur gently, "Tis a little while."  
—The Christian.

### 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.

#### PRACTICAL THOUGHTS.

BY ELD. D. T. BOURDEAU.

"JUDGE NOT, THAT YE BE NOT JUDGED."  
MATT. 7:1.

THIS command of our Saviour is designed to guard against rashly passing upon those who err sentences in a final sense, as though their cases were hopeless, and we had nothing further to do for them in the line of mercy to secure their salvation.

There is but one case in which we are justified in wholly withholding from persons efforts to effect their salvation, and that is the case of those who have committed the unpardonable sin (1 John 5:16; Matt. 12:31; Heb. 6:4-6), not of those who are in constant fear of offending God; and even then we are not to take the attitude of judges toward them.

We are exhorted by Paul to "judge nothing before the time, until the Lord come." 1 Cor. 4:5. It is not till the Lord comes that the saints shall have a part to act in judging others. Matt. 19:28; 1 Cor. 6:2, 3; Rev. 20:4. Even

Christ came not to this world as a judge, but to engage in the work of saving men. John 12:47. Not that he did not call sins by their right name, and pronounce those guilty who were guilty. This he had to do in the work of saving men. So with those who help in carrying forward this important work.

The Saviour adds: "For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Matt. 7:2. That is, if we hold others off without mercy who have sinned, the Lord will do the same to us. No one can be saved who is not merciful to the erring. God will not forgive us if we cherish an unforgiving spirit toward any. Says Christ, "If ye forgive men their trespasses, your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6:14, 15.

The kind of judging that the Saviour condemns involves a lack of love. It goes with hatred, grudges, magnifying the faults of others, evil speaking; and those who indulge in it are violators of God's law, notwithstanding their high pretensions to being right and doing right. To this class James says, "Speak not evil of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge. There is one Lawgiver, who is able to save and to destroy; who art thou that judgest another?" James 4:11, 12.

Again: "Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door." James 5:9. This is in "the last days," and when "the coming of the Lord draweth nigh" (verses 3, 8), when judgment has commenced at the house of God (1 Pet. 4:7, 17), and the cases of those who profess the truth and are unmerciful toward their brethren are about to come up in review before the great Judge of the universe.

Brethren, let us beware lest the decision of this just and unerring Judge be against us in that day which hasteth greatly.

#### THE MOTE AND THE BEAM.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt. 7:3, 4.

Here the Saviour sets forth the danger of dwelling upon slight errors in our brethren while we overlook grievous wrongs in ourselves. The more we dwell upon the wrongs of others, while neglecting to examine and put away our own wrongs, the more will they be magnified in our eyes, the more favorably shall we view our own cases, and the greater will be the breach between us and our brethren.

It is thus that mole-hills are, by the aid of the accuser of the brethren, made to appear like mountains, and the hearts of brethren who ought to be united in the sweet ties of brotherly love, are alienated from each other. In this condition, blind to their own situation, having no experience in getting right themselves, how can they

help others to see and put away their own sins? Their efforts to right those with whom they are in trial, will have no weight upon them. Indeed, such efforts will be repulsive, and will in many cases prove a serious injury.

When two parties are in trial, if each party will seek to confess and right his own wrongs, there will be hopes of effecting a reconciliation. Like will beget like. A spirit of confession will beget a spirit of confession. On the other hand, a spirit of self-justification will beget a similar spirit in others; and so long as it is manifested by persons in trial with each other, even the angel Gabriel could not bring about a reconciliation between them.

The eye is a sensitive organ, and needs to be dealt with tenderly. So of the feelings of a brother in trial, who has been buffeted and made sore by the devil, until he is inclined to look upon even his friends as his sworn enemies. But some make no allowance for this, and seem to think it a virtue to tamper rashly with the feelings of those in trial, and to rein them up to stern justice, as though success depended wholly on showing them how wicked they had been. Such make a sad mistake, and evince by their own course that they have yet to learn their first lesson in the missionary work,—to blend love, mercy, and tenderness with justice.

Approach the erring with tenderness, with bowels of mercies, as well as with a regard for right and justice. Set an example by confessing your own wrongs, if they have any bearing on the case. Start the tears, and the mote will fall of itself.

The time of trouble and of heart-rending anguish is fast approaching. Let us view our trials and grievances now as we shall view them then. Let us view things as we shall view them before Christ and the holy angels.

(To be continued.)

#### MISTAKES OF LIFE.

SOMEBODY has condensed the mistakes of life, and arrived at the conclusion that there are fourteen of them. Most people would say, if they told the truth, that there was no limit to the mistakes of life; that they were like the drops of the ocean or the sands of the shore in number; but it is well to be accurate. Here, then, are fourteen great mistakes:—

"It is a great mistake to set up our own standard of right and wrong and judge people accordingly; to measure the enjoyment of others by our own; to expect uniformity of opinion in this world; to look for judgment and experience in youth; to endeavor to mold all dispositions alike; not to yield in immaterial trifles; to look for perfection in our own actions; to worry ourselves and others with what cannot be remedied; not to alleviate all that needs alleviation as far as lies in our power; not to make allowances for the infirmities of others; to consider everything impossible that we cannot perform; to believe only what our finite minds can grasp; to expect to be able to understand everything. The greatest of mistakes is to live only for time, when any moment may launch us into eternity."

—Every promise in God's book which refers to spiritual things is yours, if you are Christ's.

## THE SLEEPER.—JONAH 3:1.

BY MRS. M. E. STEWARD.

Tune.—The Last Hymn.

What meanest thou, O sleeper?  
Quickly passing is the night;  
Soon the morn of endless glory  
Breaks upon thy startled sight!  
Deeper darkness gathers o'er thee  
Heralding the last great day!  
More profound thy fatal slumber!  
Rise, oh, why wilt thou delay?

What meanest thou, O sleeper?  
Seest not dark clouds arise,  
While the muttering thunders reach us  
From the distant, threatening skies?  
Soon the storm will burst in fury.  
Sleeping yet? what meanest thou?  
Ah! thou'lt seek in vain a shelter;  
Rise, and call on Jesus now.

What meanest thou, O sleeper?  
Hearest not thy Lord's command,  
As in awful signs and wonders  
He is marching through the land?  
Air and earth and fire and water  
He has summoned to proclaim,  
In most fearful tones the mandate:  
Rise, and call upon God's name!

What meanest thou, O sleeper?  
Just ahead, eternal life,  
With the "greatness of the kingdom,"  
Wait beyond this toil and strife.  
Though 'tis almost in thy grasp,  
Thou wilt lose the wondrous prize,  
If thou heedest not the warning;—  
Sleeper, call on God! arise!

What meanest, O sleeper?  
Even now the unmingled cup  
Of God's wrath is waiting for thee;  
Rise, or thou must drink it up!  
Since thou lovest selfish slumber  
More than Christ and toil and tears,  
Hear him: "Joined unto thine idols,  
Sleep! through all the eternal years."

## THE TESTIMONIES.

BY ELD. ALBERT STONE.

THE Testimonies were first brought to the notice of the writer some thirty years since by articles opposing them which appeared in some of the Adventist papers of those times. I was then in the state of mind in which the disappointment of the '44 movement had left me, and in a mood to be jealous of whatever did not harmonize with my preconceived views. I had also received a traditionary education to the effect that miracles, prophesyings, and visions ceased in the apostolic age. On these points I was therefore skeptical.

These traditions having taken root in my youth, and grown with my growth, and strengthened with my strength, were, at the age of fifty, very strong. They seemed impregnable as an adamant wall. In the meantime I accepted the light of the holy Sabbath, and greatly desired to join the ranks of the few Sabbath-keepers of that time. I could bear the reproach of the Sabbath, because it was for Christ, and this would more than compensate for the coldness of earthly friends. But how could I endure the reproach of the visions? This, to my mind, would be the just reward of fanaticism. What would my proud, aristocratic friends say if I became a believer in the visions?

By this time I had rallied from the disappointment of the '44 movement, and was searching for the further development of truth. But my poor, blind heart saw no light in the Testimonies. While in this state of mind, the reading of the fourth chapter of Ephesians excited fears that the Testimonies were from Heaven. After patiently searching the Scriptures on the subject, my traditionary wall crumbled like sand, and fell to the ground.

I now saw clearly that the reproach of the visions was none other than the reproach of the cross of Christ. I learned it from the Bible. I accepted the truth. As I did so, my proud heart was broken; my will, at least on the point in hand, was subdued; my eyes were dimmed with tears, and the praise of God was on my tongue. Had I rejected the Testimonies, with the light given me, I have no doubt the Lord would have rejected me. Let the Testimonies smite

me, they shall be an excellent oil, that will not break my head.

I desire to speak a kind word to Sabbath-keepers who are skeptical in regard to the Testimonies. Dear brethren and sisters, suffer the word of exhortation. The Testimonies are not a mere outside issue, as some suppose. They are not a matter in regard to which we can have our own way with impunity. The gifts are placed in the church for a purpose. It is not your work or mine to measure them and set a price upon them, as we would upon a piece of common property. You cannot tell just how much you may gain or lose by them. That will be decided in the day of Judgment. There is a blessing in them. They were purchased by the Son of God at a great price. To us they are a free gift.

You say you have no prejudice against the Testimonies; but you do not see the evidence of their divine origin. Then it is quite certain that something obstructs your moral vision. Look again. In God's furnishings there is nothing superfluous or unnecessary. We can just save ourselves in the use of the divinely appointed means. But the gifts are set in the church as a necessary help to the people of God.

We ought to regard this as a subject of vital importance. We may be assured that the position of, "I do not know," is not pleasing to God. Questions of such vital importance should be definitely settled. The children of light should not walk in darkness. There is a way of testing these important matters: "But ye have an unction from the Holy One, and ye know all things." 1 John 2:20.

Dearly beloved in the Lord, let us earnestly seek that divine illumination that shall enable us to decide this question, and decide it rightly. Let us diligently search our own hearts; peradventure there is an idol set up, a stumbling-block of iniquity. If so, by reading Eze. 14:1-11, you may learn your danger and your duty. The dread of reproach is an enemy that endangers the soul. Many never receive the truth on that account, and it has turned many away from the truth. In the estimation of unbelief, we, as a people, are deserving of reproach. To seek for the old paths, and walk therein, that we may find rest to our souls, is pre-eminently unfashionable in this age.

Christ, while performing his earthly mission, was the subject of continual reproach; but he did not leave his work on that account. He had harder things than that to meet on his way to the throne of David.

Reproach for Christ's sake, patiently endured, is a passport to Heaven. Moses was heir to the throne of Egypt, but he relinquished his claim, for the reason that he saw greater wealth in the reproach of Christ than in all the treasures of Egypt. Not that there is actual wealth in reproach, any more than in a railroad ticket. The traveler finds use for his ticket. It is a sign of cash deposited. So the traveler to Mount Zion is known by the sign of reproach. It is just as good at the gates of the Heavenly City, as gold at the ticket office.

O ye would-be travelers to Mount Zion in the midst of the perils of the last days, seek not to shun reproach and please the world, lest you grieve the Son of God. "Be not deceived; God is not mocked."

## Now.

BY NELLIE NELSON.

THIS little word expresses the sum of human life; for the present is all that we can call our own. The past has been present time, and the future will be.

Not to-morrow, but to-day, is the time to labor. There are burdens to bear, crosses to carry, little words of kindness, and little deeds of love, for every moment of life. Some soul may be made happy, if the present is improved. Doing this, we shall ennoble our lives, and make our characters true and beautiful.

There are some who spend all their golden moments in worrying about the future. Thus

their life is a mere blank; it would have been better had they never been born. "Take no thought of the morrow; for surely it will bring its own sorrow."

One hour lost in a person's life may result in a failure in this world and in the life to come. Then how eager we should be to grasp the moments as one by one they pass. Step by step we climb the golden ladder. "Upward and onward" should be our motto. As each day "sinks in the golden sunset," let us remember that its works are recorded in the books above, and very soon the Master will call us to give an account of all the deeds done in the body.

Only a few more sorrows, a few more sighs and tears, a few more meetings and parting with friends, then the time will come when God's children shall behold their Saviour on the white cloud. Our hearts often cry out, "How long, O Lord, how long, before this life of sin and strife will have an end?" "As the hart panteth for the sparkling water, so my soul longeth for thee, O my God." The waiting time is the most trying time of all; but there is no night, if ever so dark, but that has a glorious dawn.

Battle Creek, Mich.

## GETHSEMANE.

REVERENTLY, as with unsandled feet and uncovered head, we approach the most sacred spot on earth, the most sacred scene in human history. For what epoch in the individual's history is more sublimely and solemnly sacred than the hour when a soul, made solitary by its sorrow, cut off by the bitterness of a grief no other heart can comprehend from all human fellowship, wrestles alone in the darkness with the invisible foe, and finds its succor and its strength in the sweet and strange surprise which comes in the morning's revelation; when it learns that the dark-robed angel of sorrow and of dread was God's messenger bringing the best but least comprehended gift of his love, the gift of love's travail? What more sublimely and solemnly sacred epoch in human history than that in which the Son of God, bearing not only the burdens of his own sorrowful life, not only the burdens of his disciples and his heart-broken mother, but the burdens of a sin-burdened and sorrow-stricken world of humanity, wrestles with the nameless, implacable enemy, and vanquishes him by recognizing in him God's messenger and surrendering himself to the coming sorrow because it is his Father's will? The nearest and truest of Christ's friends remain apart from him at this hour. It is not strange that we cannot come near. No one can hope to interpret Christ's Gethsemane; no one can hope by analysis to comprehend it. All we can hope to do is, by the light which this experience of our Lord and Master throws on life, to read more truly and interpret more perfectly our own Gethsemane.

No imaginary anguish was this, undergone as an example for us; no conflict between two wills—a divine and a human. Such ecclesiastical refinements surviving from the scholasticism of the Middle Ages are far from the pathetic simplicity of the gospel narrative.

His prophetic vision saw the cruelty, the shame, the physical torment, the spiritual tortures of the Passion close at hand. To his own anguish was added that of others vicariously borne; his mother's grief, his disciples' dejection and desertion, the doom of his loved country, which he had vainly striven to avert, and the future perils, conflicts, and defeats of his church. Beyond all this there might have been some dim vision of a final millennial glory; but if we may judge anything of his experience from our own, in such an hour as this the darkness of the immediate present obscured, if it did not utterly hide, the glories of the remote future. To all this was added the torment inflicted by unloving hearts—the kiss of Judas, the denial of Peter, the desertion by the disciples, the cry of "Crucify him!" from the people whom he loved, and died to save, and to all this a prophetic anticipation of future betrayals, denials, crucifixions, through

long ages yet to come. He laid down his own life—no man took it from him. He might easily have escaped; not yet had the glimmering torches of the soldiers begun to shine through the foliage of the trees; not yet had their tramp been heard through the silent streets of the sleeping city, nor down the declivity which led to the valley of the Kidron. Fly, sufferer, fly!—why not?—and wait a better time to do the work of saving the debased nation from its impending fate. Such an hour of human pain and weakness is the tempter's opportunity. Then, if ever, he comes with whispered suggestions of God's indifference or malevolence, or with whispered doubts whether there be a God at all, and the heavens seem brass above us and prayer brings no response.

Such are some of the elements that enter into our own hours of spiritual agony. Into his entered another element which the Scriptures only dimly suggest, but which our spiritual experience cannot interpret; into this hour was concentrated the burden of the world's sin and the remorse which belonged to other hearts. To see as in the revelation of an instantaneous vision the dark deeds and darker thoughts of generations past and generations yet to come; to turn from the setting sun of the past to the rising sun of the future, and alike in the night and in the morning horizon of history see only written the deep damnation of a lost world; and then to feel the dark pall of this accursed load settling strangely down upon the soul,—a soul whose divine purity trembled with unutterable horror at the lightest thought of sin,—this, infinitely more than human experience, is incapable of any other interpretation than that which it receives from the superhuman agony of Him who for our sakes endured it.

It was not a sign of human weakness that in such an hour as this Christ sought for human sympathy; this desire for fellowship in hours of darkness and of sorrow is one of the desires of love, and is strongest in the hearts in which love is the richest. It was strong in him. Thrice he rose from his knees and went to see if the three friends who had witnessed his glory on the Mount of Transfiguration were watching with him and praying with him in the hour of his wrestling with Satan and with death; and they were sleeping. Strange! and yet is it not always so? Does not every heart know its own bitterness? Does not every soul know its own burden? It is only the lighter sorrows that we easily share with others. What wife does not know some interior griefs which her husband cannot help her to bear, no matter how strong and how loving he may be? What husband does not carry in his heart some cares and anxieties which he cannot, if he would, disclose to the wife at his side? Who has not sometimes lain awake, keeping back the tears, fighting down the fears, chaining and holding back the devouring doubts, while all else in the house—mother, father, child, friend—were quietly, serenely, sleeping? We will take all the help we can from human hearts that love us; but after we have taken all that they can give, there must still be hours when they will sleep while we wait, and watch, and wrestle.

How long Christ's wrestling continued, the disciples do not tell us, and perhaps did not even know. Sometimes with us the life is well-nigh spent before we learn the truth that sorrow comes from God; the truth that the cup which Pilate and Caiaphas and Herod may join together in mingling and presenting is "the cup which my Father giveth me;" the truth that sorrow springs not out of the ground, but is God's messenger of grace either to sanctify us or to ordain us that we may sanctify others. How long a break there was between the beginning and the consummation of Christ's prayer we do not know. Months and years sometimes intervene in our own praying before from the cry, "If it be possible, let this cup pass from me," we are able to rise into the prayer, "Not my will, but thine, be done." This is not the spirit of mere submission, yielding to the inevitable. Even now Christ could have asked his Father for

twelve legions of angels, and they would have been given him, and the feeble forces who came to arrest him would have been scattered as chaff before the wind. Nay, he had but to summon the Galileans in Jerusalem, who within the week had received him with Hosannas, and a mob to rescue would have responded which no temple police could have withstood. But now he no longer desired that the cup should pass from him. A higher and holier desire filled his heart,—a desire for strength to do and bear what his Father willed. "O God, in my trial hour, let not my will be done; I know not what is right; I am not strong to do the right; God is my wisdom, he knows; God is my strength, he shall give me power; let thy will be done in me, for me, by me!" This was the victory of his Gethsemane; this is the victory of ours; the only victory with which we should ever be content to end the struggle.

This victory, once won, never can be lost again. In all the terrible experiences of the Passion, Christ never wavered, hesitated, faltered, or showed signs of fear. He not only endured the cross but despised the shame. Blessed is he who, following Christ into Gethsemane, follows him out of it by the same door; the door of a supreme consecration to his Father's will; the door of a prayer which seeks not to change the divine will to the human, but the human will to the will divine; a spirit of prayer which ushers the soul out of the darkness of dread and doubt into the glorious experience of him who rejoices in tribulation, knowing that tribulation worketh patience, and patience experience, and experience a hope that can never make ashamed.

Only life can interpret life; but perhaps these words may help to evoke in some hearts an experience which will enable them better to appreciate what we can never fully understand,—this mystic story of Christ's battle and Christ's victory.—*Lyman Abbott, in Christian Union.*

#### GOD'S RICH SUPPLY.

HUMAN nature is a mass of wants. The earliest cry of infancy means want of food, or sleep, or relief from pain. The silent appeal of old age in its arm chair is for a daily supply of daily necessities. Columns of our daily journals are filled with the catalogue of "wants." The chief purpose of all trade, manufactures, and commerce is to supply the various needs of humanity; and God's grandest ministration of love is to supply the endless necessities of his dependent children.

What a glorious promise that is which Paul records in his letter to the generous Philippians. They had been kind to him, and he writes back to them: "My God will supply all your need according to his riches in glory by Christ Jesus." That is a divine promise, made to be kept. I can put that away where I put my U. S. bonds, with a comfortable certainty of no defalcation. This passage is one of the "government securities" of Heaven. It is my God who issues the promise; my own personal Father. He does not bind himself to give me all I may lust after; no, not even all I may pray for. Many of my wants are purely artificial, and born of selfishness. I may crave wealth, and he may see that my soul would be richer if I were poor. I may ask for some promotion, and he may know that my way to holiness lies through a valley of humiliation and disappointment. So he only agrees to give me what I need, which is a very different thing from what I may be craving.

Let us observe, too, on what a munificent scale our God supplies our necessities. He gives "according to his riches." When old John Jacob Astor was once solicited to subscribe to a certain object, the solicitor pointed to his son William's name on the list, as an inducement for him to give. "Ah!" said the shrewd old German, "he can afford to do that; he has a rich father." The poorest widow in her attic, the coarsely clad missionary in his frontier cabin, have this comfort, that their Father has the resources of the universe at his control. Human love is a taper, easily blown out. God's love is the inexhaustible sun which lavishes as much light to-day as

it did on creation's morn. When some people read this text we are looking at, they imagine that God pays his children in "glory." So he will in Heaven, but not here. We have not reached that stage yet. The passage signifies "in a glorious way." It is not the substance of the supply, but the method of it. When our God guarantees to provide for his trusting children, he does it after no stingy, scrimping fashion, but he does it gloriously.

Rowland Hill once had a hundred pounds put into his hands for the benefit of a poor minister. He sent the poor man five pounds, and added to his letter, "There will be more to follow." A little while after, he remitted another five pounds, with the same assurance, "More to follow," and so on until the whole hundred had been forwarded. This prudent process kept the minister from any rash extravagance, and also kept him in pleasant expectation of good things to come. In like manner our Heavenly Father sends converting grace, with the assurance that sustaining grace is to follow.

If he calls us to labor that is hard, or a duty that is difficult, he promises to bestow strength equal to the day. So it will be unto the dying hour; and then there will be infinitely "more to follow"—even the exceeding and eternal weight of glory. And all this supply comes to us "in Christ Jesus." It is on account of the merits and mediation of the Redeemer that all these rich blessings are guaranteed to the believer. "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" This promise is a casket of heavenly jewels. The believer who has locked it up in his heart should never have the ague of disquietude. It covers the whole range of actual necessities.

Our deepest need, after all, is to be delivered from vain, wicked desires, to covet only the best gifts. The curse of life is to hanker for what we ought not to have. But when our desires are purified, and we only long for those things which are for our eternal good, oh, in what a glorious way God loves to supply all our needs! Do we need forgiveness? He delighteth in mercy, and is just to forgive us our sins. Do we need purification? The blood of Jesus Christ cleanses from all iniquity. Do we need guidance? His word is a lamp unto our feet, and where our Bibles do not meet the case, his providence often opens the pathway. Unto the upright there ariseth light in the darkness.

Do we need strength to resist temptation? He is able to succor those who are tempted. Do we need a "hope of glory?" Christ is formed in us. Do we need the preparation for Heaven. He maketh us meet for the inheritance of the saints in light. No child at our tables can need bread more than we need the Holy Spirit. I open God's promise-book, and read that if earthly parents are willing to give bread to their children, how much more will our Heavenly Father give his Spirit to them that ask him.

God's way of giving is a glorious way, in that he so often grants us more than we pray for. Like the man who rapped at the door at midnight for "three loaves" and received "as many as he needed," we go away often laden with a sense of God's liberality. Solomon simply asked for a "wise and understanding heart;" but God was so pleased with the request that he gave him, in addition, "riches and honor." The Syro-Phoenician mother only begged for the healing of her daughter. Christ kept her at arm's length until he had tested her faith; and then he gave her not only the boon she asked, but also his priceless commendation: "Great is thy faith. Be it unto thee even as thou wilt." She really got Christ himself. This is the highest achievement of prayer, to win for ourselves the very God of our life.

Some earnest Christians wonder why they do not have their needs supplied sooner, and why they have to wrestle for the coveted blessings. One reason is, to strengthen and compact their faith. Then, too, as an astute writer has well said, the real wrestling is not so much with the loving God as it is with the obstructions which



lie between God and us; such as selfishness, or fear, or unbelief. When these are got out of the way, the stream of blessings flows in. There is many a church that will have to wrestle with worldliness and self-sufficiency, or wretched quarrels and backbitings, before the Spirit's blessings are poured out.

Nothing will so purify and enlarge our desires as love. If we love God, we shall desire his glory. If we love God, we shall desire the coming of his kingdom. Even the slave of the intoxicating cup will find the new love of Christ expelling his desire for the deadly thing. The deeper and purer our needs, the more abundant will be the flow of heavenly gifts. As we draw closer up to the fountain-head, we shall be filled unto all the fullness of God. He will supply every right desire according to his riches, in his glorious way, through Christ Jesus.—*T. L. Cuyler, in Independent.*

#### AM I NEARER HOME TO-NIGHT?

SINKS the sun and fades the light,  
Evening darkens into night,  
Deeper shadows gather fast,  
And another day is past,  
And another record made,  
Nevermore to change or fade  
Till the Book shall be unsealed,  
When the Judgment is revealed.  
Ere I give myself to rest,  
Let me make this solemn quest:  
Have the hours that winged their flight  
Since the dawning of the day,  
Sped me on my homeward way?  
Am I nearer home to-night?

Have I since the opening morn  
Faithfully my burden borne?  
Has my strength on God been stayed?  
Have I watched and have I prayed?  
Seeking with a steadfast heart  
Zealously the better part?  
Have I run the Christian race  
With a swift and tireless pace?  
Have I conquered in the strife  
Which besets my daily life?  
Have I kept my armor bright—  
Am I nearer home to-night?

Has my vision clearer grown  
Of the things to faith made known,  
And the heavenly and the true  
Shone the world's illusion through?  
Have I sought my thoughts to raise,  
Redolent of grateful praise,  
As I constantly have found  
Every hour with mercies crowned,  
And God's kindness all-abounding  
Evermore my path surrounding?  
Have I loved with love unfeigned?  
In my heart has Jesus reigned?  
Spite of every adverse chance,  
Have I made a day's advance,—  
Gained some new celestial height—  
Am I nearer home to-night?

Have I learned to feel how near  
Draws that day of hope and fear  
When, the book of doom unsealed,  
Every thought shall be revealed,  
And the Judge upon his throne  
Shall my destiny make known?  
Tell me, O my anxious soul,  
When that record shall unroll,  
Shall I with the ransomed stand  
Worshiping at God's right hand?  
Shall I see the perfect light  
In the land that knows no night?  
—*The Common People.*

#### SAFETY NEAR CHRIST.

BY ELD. J. D. PEGG.

"Now the man out of whom the devils were departed besought him that he might be with him." Luke 8:38. A poor demented individual who had been under Satan's control,—a pitiable sight indeed, as naked he raved in delirious madness,—met the Saviour in the country of the Gadarenes. Jesus had compassion on him, liberated him, and granted the devils permission to enter into the herd of swine. The Gadarenes could not receive Jesus if it cost a few swine, so they besought him to depart out of their coast. But the one so lately delivered from Satan's power, as he thought of the terrible temptations of the past, of his powerless condition before the tempter, and felt the warmth of a Saviour's love, and the safety by his side, "besought him that he might be with him."

Oh, the positive security there is near the

Saviour! And how perfectly natural it is for those who have found Jesus, and been delivered from the burden of sin, to long to be in his presence all the time. No greater joy can be given them than his presence gives, and Heaven would not be complete without this one boon. Christ understood this want, and said to those who should go to labor in his vineyard, "Lo, I am with you alway, even unto the end of the world." The troubled disciples were comforted when they heard him say, "I go to prepare a place for you," and, "I will come again and receive you unto myself, that where I am, there ye may be also." And in his memorable prayer recorded in the seventeenth chapter of John, the part that causes a thrill of joy to the tired, sin-sick soul is, "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me."

We can afford to do and bear for a short time, thinking of the blessed associations of Heaven, with Christ so near. And as we struggle to overcome our besetments, the tender words seem to come in accents sweet, "To him that overcometh will I grant to sit with me in my throne." Rev. 3:21. The future may be troublous and dark, and we may not be able to comprehend all the mysterious dealings of Providence as the Master separates his "remnant" people from the "great Babylon," and purifies them in his own good way for the final great drama of earth. How many sore trials and uncertain positions we may be called upon to witness we cannot tell; and in the last great conflict, as the powers of earth and hell combine to ruin the people of God and force them to "worship the beast," the anguish of soul that we may feel, we do not now know, but a bright vision is present for our special comfort at this time in the words of the "beloved disciple": "And I looked, and, lo, a Lamb stood on Mount Zion, and with him" a company who sing the song of redemption. The positive statement of the angel is that "these are they which follow the Lamb whithersoever he goeth." And if among the redeemed any have a place of special nearness to Christ, those who pass through the last conflict and "get the victory" have that exalted privilege. Does the work drag heavily, and the poor, tired heart feel faint? Think of these good thoughts. A little longer, and we shall live and reign with Christ.

"Not now, my child, a little more rough tossing,  
A little longer on the billow's foam;  
A few more journeyings in the desert darkness,  
And then, the sunshine of thy Father's home."

#### SEEN BY ITS OWN LIGHT.

"THE sun can be seen in nothing but its own light." This is one of those simple truths which by their simplicity slip away unnoticed until pointed out by some mind which is great enough to note what is simple. One of the marks of true genius is, as the powers of the mind enlarge, to carry with us a child-like spirit. The fact that the sun, which lights up all nature, lights up itself, may be a child-like, but certainly is not a childish, thought. The proverb in which it is emblamed is one of the "jewels five words long," that on the stretched forefinger of all time sparkle forever. By its aid we are led on as by an easy flight of steps to ascend other and higher rounds of the ladder of truth. God, who is light, dwells in light, and can alone be seen by that light which he sheds upon the mind. In thy light, O God, can we alone see light. Men grope hopelessly after God until he reveals himself not only to them, but around them and in them. We require, not only a light without, but a light within. The Bible in our hands is of little avail without the Holy Spirit, as the celestial fire, to kindle a flame of love in our hearts. A child who prays for God's blessing in reading the Bible may know more really about the truth than the greatest scholar who is too proud to bend the knee. "All thy children shall be taught of God."—*Observer.*

#### GRAINS OF GOLD.

"Wisdom's ways are ways of pleasantness, and all her paths are peace."

MANY are constantly craving excitement and diversion. They are restless and dissatisfied when not absorbed in mirth, frivolity, and pleasure-seeking. These persons may make a profession of religion, but they are deceiving their own souls. They do not possess the genuine article. Their life is not hid with Christ in God. They do not find in Jesus their joy and peace.

The vain and trifling amusements of the world may divert for a time; but when the excitement is past, when the mind reflects, and conscience arouses and makes her voice heard, then the pleasure-seeker feels how powerless are his pursuits to give health to the body or peace to the soul.

Undue excitement is invariably followed by corresponding depression. Transgression yields only disappointment and remorse. Those who walk in the path of wisdom and holiness will not be troubled with vain regrets for their mis-spent hours; they will not need to plunge into the round of gaiety or dissipation to banish gloomy or harassing thoughts. Useful, active labor, that quickens the circulation and gives strength to the muscles, will also give tone and vigor to the mind, and will prove a most effective agent in the restoration of health.

#### FORGIVE, FORGIVING, FORGIVEN.

SOME people are always repenting and re-repenting; and never can look upon any portion of their religious experience as a settled and accomplished fact.

A writer represents a minister, to whom a deacon told over his tale of perpetual trouble, as saying,

"Deacon, I remember your son stoutly rebelled against your authority some time ago, but afterward felt sorry and repented of his sin, and humbly asked your forgiveness. Did you forgive him?"

"Of course, I did."

"What did you forgive him for?"

"Because I could not help it, when I saw how sorry he was."

"And does he still ask for forgiveness?"

"No, no; nothing is said about it. It is all settled forever."

"Now, do you believe that you can be better to your son than God is to you? He pardons like a God."

It is easy for the father to forgive his erring son, and sin once forgiven is settled forever between them. And if the wanderer should come every day asking forgiveness for what was already forgiven, and pleading for mercy when mercy had already been shown, would not the father feel both injured and insulted? When the prodigal son had worn the best raiment, and eaten of the fatted calf, and had received such tokens of his father's pitying and accepting love, would it have been fitting for him to plead with tears for forgiveness and acceptance? Would not every petition have been a proof that he doubted his father's sincerity and disbelieved his words of loving welcome? What excuse could he have made for thus marring the joyousness of that festal hour in which his father said, "This my son was dead, and is alive again; he was lost and is found." Would it have been fitting in him to have refused a place at the feast because he was unworthy, or to have hidden away in some corner in shame and tears, while his father's heart was glowing with affection for his repentant son?—*Selected.*

—To be spiritually-minded during the day we need to be very watchful and prayerful. As we pursue our daily labors, we can pursue some interesting and profitable theme suggested to the mind from the Bible, or other good source. If we are anxious and troubled, we can sing, "What a friend we have in Jesus," etc., or we can mentally pray for our friends and neighbors, and our enemies.

J. C.

## A TIMELY SONG.

It was evening. Mr. Lincoln sat in silence on the deck of dispatch boat No. 9 as it was wending its way along the river, apparently absorbed in the war cloud. The Doctor asked Toinette, the octoroon, to sing. She declined on account of the silent presence in their midst. Mr. Lincoln, though seemingly unobservant, heard the request and seconded the desire for a song. So Toinette, with the thought of the great careworn, over-burdened heart before her, looked out upon the deepening gloom and sung:—

Oh! why should you fear when the tempest comes down,  
And storms glower o'er you with pitiless frown?  
The clouds that above you so threateningly lower  
But echo the mandate of infinite power.  
Hush, terrified soul! as in darkness ye plod;  
Be still and remember that I am your God!

Why deem that the burden of sorrow and care  
Is more than thy faltering spirit can bear?  
Why shrink from the task to thy moments assigned?  
I know all thy weakness—I temper the wind.  
Be still—and but think as the winepress is trod  
Thy Father so wills in the vineyard of God!

The thunders above may unceasingly roll,  
My eye watches ever thy storm-driven soul;  
The grave yawns before in impervious gloom,  
Yet the Infinite dwells in the shade of the tomb.  
Be still, and remember, O murmuring clod,  
Thy future is only the present of God.

The gloom faded out of the face of the President as he came toward her and said, "I thank you, madam, for uttering in song the truths that ought to live in my heart at this time." And he pressed her hand in gratitude.—*Henry Churtan's "Toinette."*

A LIVING GOD.—Did you ever, I ask you, hear a religious man say, as years went on, that his religion had disappointed him? Nay, the life of our God is contained even now upon earth; and where that life is there is the full, unending, irresistible power by which God will lead us from strength to strength, until at length we come to appear before our God in Zion. We worship no absent God. We serve no lifeless abstraction. We devote ourselves to no mere idle ideal. We are buoyed up by no mere inflated enthusiasm. We serve a God living, a God present, a God who loves, a God who acts; a God who bids us trust him to the uttermost as we patiently pursue the path, from whose end, even now, he is beckoning to us, whispering to us the while, as our minds are dark, and our hearts are cold, and our fears are great, these rich words of most abundant promise, "I have yet many things to say unto you, but ye cannot bear them now."

WORK IF YOU WOULD RISE.—Soon after the great Edmund Burke had been making one of his powerful speeches in Parliament, his brother Richard was found sitting silent in reverie; and when asked by a friend what he was thinking about, he replied: "I have been wondering how Ned has contrived to monopolize all the talents of our family. But then I remember that when we were doing nothing or at play, he was always at work." And the force of the anecdote is increased by the fact that Richard Burke was always considered by those who knew him best to be superior in natural talent to his brother; yet the one rose to greatness, while the other lived and died in comparative obscurity. The lesson to all is, if you would succeed in life, be diligent; improve your time; work. "Seest thou a man," says Solomon, "diligent in his business? He shall stand before kings: he shall not stand before"—that is, shall not be ranked with—"mean men."

—A farmer is sometimes troubled with an irritable spirit toward his team, or when some trifle vexes him. We can detect ourselves in this fault, though I hope most of us are not thus overcome. If we are, we should mark at once every such sin, and repent of it immediately.

J. C.

## 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.

## CALLING THE ANGELS IN.

BY MARY MARTIN.

Genesis 18.

'Twas the morn of a golden summer day,  
As a beautiful child went out to play,  
And a look of wonder gleamed from his eye,  
As the radiant beings passed him by.  
He longed to clasp e'en their garment's hem,  
To hold sweet converse, and learn of them.

But a butterfly came past the cottage door,  
And with never a thought of the angels more,  
He hastened away in a headlong chase,  
And even forgot the little home place,  
'Till at high noontide, 'neath the scorching sun,  
He said, "I'm hungry; toward home I'll run."

A young man stood by the open door,  
Where the child had played brief while before.  
He thought, as the heavenly visitants came,  
But of love, of home, of riches, and fame;  
While a siren beckoned to road so wide,  
The angels passed by on the other side.

A mansion stands where was cot before,  
And life at its noon is at the door.  
There are larger barns to build or move,  
There is ground to see, and oxen to prove.  
The clouds settle over the careworn face,  
And all but the angels have found a place.

As sunset is gilding the spot so fair,  
You think, "'Twere like Heaven to spend life there;"  
But there's many a cot with its humble board,  
That is far more like the home of our Lord  
Than the mansion is or has ever been,  
Because they have bidden the angels in.

Night comes; and Age sits in his easy chair;  
His eyes are dim, there's frost in his hair.  
He is rich, and great, and the people bow,  
But his heart longs for what it never will know.  
There's gloom and unrest, but no praise or prayer,  
For the angels have never tarried there.

When the shadows of life around us creep,  
Whate'er we have sown, that we shall reap.  
No figs can we gather from thistles, we know,  
Nor luscious grapes from the thorn-tree's bough.  
God forbid that our life prove a useless thing,  
For want of that which the angels would bring.

Battle Creek, Mich.

## WAS IT A DEFEAT?

UNCLE JOE BARKER was a modest man. He never boasted that he had been in more than one naval conflict; but when he visited his sister Mary, her boys made him tell stories, until at last he fancied they were thinking quite too much of glory and too little of principle.

One night Ned said,

"Tell us of the worst fight you ever had, the one that used you up most completely."

"Well, when I was seventeen years old—"

"You were not in the navy then?" put in Tom.

"In that year the battle was fought. I was at L—, and up to that year I had been the best mathematician in my class, but at last I had a rival, Howard by name. He was a snobbish, conceited fellow, clear-headed and cold-hearted. I detested him from the first; for if he ever gained the least advantage over me, he would sneer and take on great airs.

"At the end of a year we were contending for two prizes,—one for the best composition on a given subject, one for mathematical proficiency. I was confident I should get the first; for Howard's essays were unequal, sometimes rather original, but lacking always in finish and delicacy. When, however, I came to hear his read, I could not doubt the result; it was better than mine. There were exceedingly effective points in it, ideas we wondered at, coming from him, and of course he received the prize with many compliments.

"It was a week before the other prize was to be given, and our rivalry became more earnest. This last was to be awarded after a new fashion that year. The mathematical class was to be

thoroughly examined, and honor given to whom honor was due. Then, those who sustained certain exceptional tests were to have four problems given them to solve in the presence of a committee. The one who worked correctly and did the four the quickest, was to receive the prize.

"A few days before the trial, I found on the class-room floor a slip of paper covered with figures, the statement of a puzzling problem. The professor's text-book was often full of such papers, and I did not once think of its being one of our four tests. I put it in my pocket, and, such things being always fascinating to me, I studied over it until I mastered it. I must have spent in all an hour on it, doing it at my ease as pleasant practice.

"About that time I was much disgusted to hear a schoolmate hint that Howard's older brother, who was in a university, very likely did the best work on Howard's essay for him. He said that when the subject was given Howard, he did not begin his essay until the day after a bulky paper came to him from his brother. I feared I had been cheated out of that prize, but there was no redress; to equalize matters I must gain the other.

"The day came. There were at first five of us competing; three were soon out, Howard and I being left. What was my surprise, then, to have given to us the very problem I had found and already studied out! I said to myself, 'I will be fair; I will go about it as deliberately as if I were trying it for the first time, and must not make a mistake.' I glanced up, Howard was working well, confidently, but he had to think, to choose between methods, while my brain work had been done before. I could show the whole problem, finished, in ten minutes, and explain the why and the wherefore. When I stopped work and smiled, Howard knew the prize was mine.

"The professor requested him to go on, and he finished it in twenty minutes—just twice as long as I had apparently been. Yet even in that time of silence and excitement, conscience kept whispering loudly, 'You know you really took an hour, and he has not taken half that time.' I answered that then I had no motive for rapidity, or I could well have done it faster. In the ability to do it was the proper test, and I was able. Conscience said, 'No; the test is of the quickest thinker. Have you stood that test honestly?'

"Did Howard stand the essay test honestly?" I answered. "This at the worst only makes us square."

"The prizes were to be presented publicly that evening, but before I left the class room I was warmly congratulated, and saw Howard disappear full of rage.

"Well, boys, I went to my room, and then came this battle I tell you of. There was no cannon roar or streaming blood, but no conflict since ever cost me the struggle that one did. I wanted that prize beyond words to express. I firmly believed I might have earned it had things been otherwise. Ordinarily I thought as rapidly as Howard. The devil suggested that I had gained it honestly enough, all things considered; conscience said honesty was all there was to consider, and I had it not. The devil said, 'How like a fool you will appear confessing! How Howard will triumph! He could not appreciate self-sacrifice.' Conscience replied that that was no reason for my being deceitful. I said he was a cheat; conscience said I was likely to be another. On the ocean, boys, I never fought two foes at once. That day, on land, it was first a hand-to-hand fight with Joe and Satan, then a tough struggle with conscience.

"At last conscience won the day, and I said I would go and tell the professor the whole story. But in a minute we were all up and at it again, hot and heavy. 'I hate that Howard; I will turn his triumph into humiliation, if I can get the matter of the essay sifted,' said self. It was revenge, not justice, I then wanted; so conscience again conquered me, and I was pretty

well used up when I started out for my confession."

"And you lost the prize after all?"

"Yes, Ned."

"Howard got and kept both?"

"Yes."

"So your battle was a regular defeat after all? How mean in him!" said Tom.

"I am not so sure of that; there are defeats and victories. Self and Satan defeated, means victory for truth and honor."—*Selected.*

#### FRUITFULNESS.

"By their fruits ye shall know them,"—not so much by the quantity as by the quality. Many of us feel discouraged that we cannot do great things for the Master; but remember, the clusters of the vine are made up of small fruit. A kindly word to a discouraged child; a helping hand when household cares are overpowering the hostess; a friendly letter to one whom we know feels lonely and needs cheering,—these are little fruits, but they form a rich, sweet cluster, and glorify the Father.

It seems to me, too, that many lives are barren of blossom or fruit, though beautiful to look at. They are like some window plants, full of beautiful leaves; yet we know they should bear blossoms, and they are, in spite of their freshness, a disappointment. Are not many mothers living such lives? Their children are well trained, they look well to their households, and all is so well ordered that we are attracted to them: but there it ends; there is no study of God's word, no reference to higher things, no systematic work for the poor and afflicted. Such people are very hard to rouse; they are so nearly perfect that they do not realize their own barrenness; they forget that the Lord of the vineyard looks for *fruit*, not *leaves*. They pride themselves, sometimes, on not bringing forth wild grapes, but surely even gnarled fruit is better than none at all! They sneer at the tract distributor, or the eager Christian who has not tact enough to know when to speak and when to hold silence. But the fruit, though imperfect, shows that the vine is healthier than if there were not one cluster.

"But how can I distinguish between fruit and leaves in my own life?" asks a friend. It seems to me the difference is all in the motive. Do you do a kind action just because you happen to feel in the mood, or because you see the action is needed, and you are glad to do it for Christ's sake? Do you train your children to give to the poor, to visit the sick, to deny themselves, because Jesus asks this of them, or do you only show charity when some particular case excites and calls out the feeling? Do you find yourself most at home with earnest Christians, or with people of the world?

Do not be discouraged if you cannot talk religion, but look to it that it is the strong current of your life; that it guides you, and through you, your children. If this be so, the fruit you bear may be small, but it shall be sweet and perfect of its kind, and steadily, year by year, the harvest will increase.—*Hope Ledyard, in S. S. Times.*

#### DON'T.

Don't spend your youth in idleness and pleasure, and expect when you are old to be wise, respected, and rich. Wisdom, riches, and honor come only to those who in early life are saving of their time, and employ themselves in work and study.

Don't chew, smoke, drink, and loaf, and then expect to be one of the leading men of the times. You may, indeed, lead in the grog shop, corner grocery, and police court, but is that a kind of leadership to be desired?

Don't put on a long face when the Sabbath-day comes, and look so glum that we can almost hear the distant thunder of your solemnity, and sing, and preach, and pray, and feel as though the very birds ought to hush their joyous carols on this day of the Lord's, and act as though one

could not revere God with a smiling countenance and a heart full of gladness; while all the time the poor horse that carries you to the sanctuary stands for four long hours exposed to the frosty air and chilling winds in winter, and thirst, heat, and flies in summer; and you, for all you look so sanctimonious, are thinking during the sermon how you can drive the best bargain with neighbor A, or get rid of paying more than seventy-five cents on a dollar of the debt you owe Mr. B. And the next day, instead of putting in practice the Golden Rule, than which there is none greater, to "do unto others even as you would that they should do unto you," you put the largest and fairest apples and berries on top of the barrel and box, and scrape down the measure of wheat, until instead of a bushel there is not more than nine-tenths of one, forgetting that "With what measure ye mete it shall be measured to you again."

You take advantage of a person's ignorance to sell him an inferior article at the price of a good one, which he pays, having full faith in your honesty.

You do up eleven buttons when you have not the full dozen called for, and think it will be all right; they will not find it out till they reach home, and they cannot help themselves.

When you sell a load of wood to a poor person, don't put in all the small, dead, water-soaked pieces and skinch a little in the measure. Give him just as good as though he were the rich Mr. Z. Don't expect to reach Heaven by any such means, for "strait is the gate, and narrow is the way" that leads to life eternal. Your soul is no doubt small enough to pass through the gate, even were its dimensions lessened, but the load of sin with which you are cumbered will cling so close that your ingress will be as impossible as that of the camel through the eye of the needle.

Don't keep your religion solely for Sabbaths, but spread it all through the week, and if there is not enough to go around, try to increase your stock.

You want such a love of God and fear of all deceit and meanness that you will give two pints for a quart, four pecks for a bushel, three feet for one yard, twelve units for one dozen, one hundred cents for one dollar, and in all your dealings do exactly as you wish to be done by.

Don't spend your time banging your hair, powdering your face, and arranging the style and cut of your furbelows. Pay a little less attention to the outside, and give your intellect a chance to expand and your heart to grow in goodness.

Don't let mother do all the drudgery because you are afraid to soil your delicate fingers by contact with mop, broom, and dishcloth. Don't spend your time at the piano singing, "I want to be an angel," and "What is home without a mother?" and when your poor, tired over-worked mother gently requests you to take care of your baby brother for an hour, or assist in the family sewing, turn to her with anything but an angelic countenance, and with the voice and manner of a Xanthippe, say, "Go and do it yourself; I can't be bothered." Don't deceive yourselves, you will never become angels by any such process. Perhaps when constant toil and over-exertion have driven your mother to her grave, and your father's second wife is putting you through a reformatory course, you will then realize what it is to have a home without a mother, and you may wish you had given less time to useless pleasures, and tried to render her life brighter and her lot easier.

Don't waste the golden hours of girlhood in frivolity and idleness, and expect in age to reap a harvest of good works.

Don't scold, slander, make mischief, or do anything for which you will have cause to blush or be ashamed. Don't.—*Maxfield, in Christian at Work.*

—We have often been impressed with the fact that it is the "finishing touches" on any piece of work that consume a large portion of the time necessary for its completion. The first "rough-

ing out," the building of the framework, the running up of the walls, is a comparatively rapid process. This done, it looks to the impatient observer as if the end were near. But no, only a beginning has been made. Those details that are so necessary to the final perfection of the whole must be added, and to complete them requires time. So it comes to pass that the work often seems to drag, when really it is making as good progress as ought to be expected. Now there is here, it seems to us, an analogy in regard to the completion and perfection of character. The softening and ripening and beautifying of character is a work of time. We do not mean that for ourselves or others we should be content with anything less than rapid progress. But we should not be discouraged if, in ourselves or others, there are not immediate evidences of complete perfection. The main thing is that there should be progress making—the more rapid the better. The day of final perfection will certainly come.—*Christian Weekly.*

### Special Mention.

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

#### THE SUPREME QUESTION.

THE representatives of the temperance people of the ninth congressional district of Wisconsin, in convention a few days ago, passed resolutions favoring an amendment to the Constitution of the United States, which shall prohibit the manufacture for sale, the sale, the importation or exportation of intoxicating liquors as a beverage; opposing the admission of any new State into the Union whose Constitution has not a like prohibition; favoring such an amendment to the Constitution of Wisconsin, and also the enactment of such laws as will make the amendment effective; condemning the disgraceful system of purchasing delegates to conventions, and all other like electioneering schemes; favoring such a reform of the civil service as shall make the holding of subordinate offices dependent on merit, irrespective of party connections; and demanding that the purity of the ballot box shall be zealously guarded.

These utterances have the true ring, and will meet with an echoing response from thousands of earnest hearts all over our great country. The temperance question is fast coming to be regarded as the supreme issue now before the American nation, and, indeed, before the world; and as such it will not be put down, but will demand more and more the attention and support of every honest voter. In this connection we present from a paper sent us by a correspondent some facts showing what intemperance is costing us:—

According to the census and the internal revenue reports, the evil results of intoxicating liquors may be summed up as follows:—

There are 140,000 saloons as against 128,000 schools and 54,000 churches.

Manufacturers and sellers of strong drinks number 560,000—twelve times the number of clergymen, four times that of teachers, nearly double all the lawyers, physicians, teachers, and ministers combined.

It converts millions of bushels of grain, which God designed to preserve life, into a vile stuff that destroys it.

It is the cause, direct or indirect, of nearly all the loss of life by disasters, both on land and on sea.

It is reducing 200,000 children annually to beggary and want.

It is making 130,000 confirmed drunkards annually.



It furnishes three-fourths of the cases tried in our courts, and consequently causes three-fourths of the expenditures for maintaining them. It furnishes employment for the keepers of our county jails, city and State prisons, the cost for maintaining which must be met by the people.

It furnishes, directly or indirectly, two-thirds of the inmates of our asylums for the insane—another cause of expenditure by the people.

It necessitates in the cities and villages a police force many times as large as would otherwise be needed.

It is the cause of nearly all riots and public disturbances.

It is sending 150,000 annually to the drunkard's grave,—a mortality equal to the destruction of our standing army six times every year,—a greater destruction of life than was witnessed during any year of our civil war.

Kansas expended annually \$3,000,000 previous to prohibition. This was three times its State debt.

New York City expended for beer \$35,000,000 in 1877. Yet when the State expends \$4,000,000 for a State-house, the people are struck with horror.

It is costing us annually over \$1,500,000,000,—money enough to nearly pay our national debt.

Enough to purchase 200,000,000 barrels of flour, or 4 barrels for every person in the United States.

Enough to buy a suit of clothes worth \$30 for every citizen of the United States.

Enough to clothe, furnish books, and educate 10,000,000 young men or women annually, or graduate 2,000,000 with a five-years' course of study.

Enough to build 1,500,000 houses at \$1,000 each.

Enough to purchase forty-acre homes for 1,000,000 persons, at \$40 per acre.

Enough to build 300,000 school buildings worth \$5,000, or a similar number of churches worth the same.

Enough to construct 75,000 miles of railroad at \$20,000 per mile, or enough to go three times around the globe.

Enough to send a Bible to every person on the earth.

Enough to enable philanthropic societies to transform the hells of the earth into Edens.

Enough to furnish the means by which the world would become not only more intelligent but more cultured.

In a sentence, if intoxicating liquors were abolished entirely from our land, crimes, poverty, and misery of all kinds would largely cease.

The Boston fire destroyed \$70,000,000 of property, thus attracting the attention of the civilized world. But New York's annual destruction of one-half as much by the foolish habit of beer-drinking, is passed by with only a few comments from the "fanatics."

The Chicago fire consumed about \$200,000,000 of property. And every business almost throughout the civilized world stood still for two or three days because of the horror which justly took possession of each person's heart. By that fire few persons lost their lives; but 100,000 persons were rendered homeless. All Christendom responded to the cry until \$7,500,000 was sent to their relief. But when seven such fires, reducing 200,000 children to a worse condition than the 100,000, and destroying the lives of 150,000, occurs in one nation every year, nobody but "fanatics" pay attention to it.

It would naturally seem to any one who thinks, that any sane person, especially one who is accustomed to complain about taxation being so heavy, would conclude to take radical grounds against a business that annually costs the nation one-half as much as our national debt was at the close of the war.

#### AN INTERESTING ANNIVERSARY.

PHILADELPHIA has just celebrated the bi-centennial anniversary of the landing of William Penn on the neck of land between the Delaware and Schuylkill rivers, in October, 1682. On

Monday, the 23d, the scene of the landing was represented at Chester, fifteen miles south of Philadelphia, where Penn first trod the soil of his "goodly tract of land in North America," by a company dressed in the quaint Quaker costume of two centuries ago. The "landing" elicited great enthusiasm. On the 24th the scene of the landing was re-enacted at Philadelphia, where the popular enthusiasm vented itself in long-continued cheers, bell-ringing, and cannonading. The memorial festivities were continued during the week with great *eclat*.

No doubt the colony planted by the God-fearing, liberty-and-justice-loving Penn had a salutary influence on our common country,—an influence that has been felt on the side of good order and political and religious liberty; but this auspicious event must be linked with a subject that is fast becoming one of national importance, and involves the question of the individual's right to worship God according to the dictates of his conscience. It seems to us like a significant "sign of the times" that the Sunday question is suggested by this celebration, as is indicated by the following paragraph from the *Christian Weekly*:—

The Bi-Centennial Association of Philadelphia requested the pastors of all the churches in that city and State to deliver sermons last Sunday on the principles of religious and civil liberty, introduced there by William Penn. The Sabbath Association called particular attention to the Sabbath laws of 1682, approved by him, and to the benefits derived from the permanent establishment of the first day of the week, called the Lord's day, as a civil institution "wherein all people shall abstain from their usual common toil and labor." Well for the old Keystone State if its people once more observed these laws, that are still in force, with the spirit and unanimity of the founders whose noble work they have celebrated.

#### THE IRISH SITUATION.

It will be remembered that when Mr. Gladstone, in obedience to the will of the English people, assumed the government of the island kingdom, he found himself involved in difficulties, both foreign and domestic, the legacy of Lord Beaconsfield's "jingo" policy. It must be a matter of rejoicing to every lover of good government who has watched Mr. Gladstone's wise and liberal policy, that the political horizon is brightening visibly. The success of the British arms in Egypt can hardly be more gratifying to the patriotic Briton than the improved state of affairs in Ireland, as indicated by the following account of the Dublin conference:—

The Irish leaders have held their conference in Dublin, and made short work of the business before them. Mr. Parnell presided, and was the animating spirit throughout. As foreshadowed by his programme, the Land League disappears, and the Irish National League, with a safer and more moderate policy, comes to the front. Its programme includes an amendment to the land act, as a preliminary to the abolition of landlordism by purchase; legislative protection to tenants for the full value of their improvements; the advance of the entire purchase money by the State at a low rate of interest, the principal to be repaid during an extended period; the purchase of poor rack-rented estates for the benefit of tenants; the building of better dwellings for laborers. Other points are the payment of members of Parliament, the extension of the franchise, and the establishment of elective county governments. This is an extensive programme, certainly, but one that embodies no new principles, and that is likely to excite very little enthusiasm. That it is not acceptable to the radical section, is

evidenced by Davitt's bitter disappointment, the conspicuous absence of Dillon from the conference, and the anxiety of Egan to be released from the duties of treasurer. Indeed, whether the new league is really intended to be a working organization is open to serious question. There will be a central council and county branches as in the Land League, but how far they are meant for actual use has yet to be shown. Mr. Parnell and the Parliamentary group know that, with the growing sentiment in favor of a peaceful acceptance of the results of Liberal legislation, a renewal of agitation would be inopportune. They know, too, that quiet negotiation with the government for better terms will bring more good to the Irish people than widespread excitement. And in this knowledge, and in the hearty indorsement of the new programme by the conference, lies the promise that hereafter agitation in Ireland will be confined within constitutional limits, if it does not entirely disappear.

—Political proscription is openly avowed as the penalty which conscientious legislators must suffer who dare to vote counter to the wishes or interests of law-breakers. The gamblers in New York threaten thus to punish our fearless District Attorney. The liquor dealers and users in Ohio have made their vengeance thus fearfully felt. And now the Mormons menace and defy those who have tried to purge our nation from complicity with their odious crime. A prominent Mormon declares that they will beat members of Congress who voted to declare the Apostle Cannon's seat vacant, specifying particularly a member from Nevada and one from California. He says, "We will thus show that it is dangerous for outsiders to meddle in our matters. It will take considerable money, but we will spend it freely." —*Christian Weekly*.

—A beautiful painting has been discovered in the ruins of Pompeii. It represents the Judgment of Solomon, and is said to be the first picture on a sacred subject that has been discovered in the buried cities. A correspondent, describing the picture, says: "On a dais sits a king holding a scepter and robed in white. On each side of him sits a councilor, and behind them six soldiers under arms. The king is leaning over the front of the dais toward a woman in a green robe, who kneels before him with disheveled hair and outstretched hands. In the center is a three-legged table, like a butcher's block, upon which lies an infant who is held in a recumbent position in spite of his struggles by a woman wearing a turban. A soldier in armor and wearing a helmet with a long red plume holds the legs of the infant, and is about to cleave it in two with his falchion. The agony of the kneeling mother, the attention of the listening king, and the triumph of the second woman, who gloats over the division of the child, are all manifest."

—The "stinging tree" of Australia is a luxurious shrub, pleasing to the eye but dangerous to the touch. It grows from two or three inches to ten or fifteen feet in height, and emits a disagreeable odor. Says a traveler: "Sometimes, while shooting turkeys in the scrubs, I have entirely forgotten the stinging tree till I was warned of its close proximity by its smell, and have often found myself in a little forest of these trees. I was only once stung, and that very lightly. Its effects are curious; it leaves no mark, but the pain is maddening, and for months afterward the part when touched is tender in rainy weather, or when it gets wet in washing, etc. I have seen a man who treats ordinary pain lightly, roll on the ground in agony after being stung; and I have known a horse so completely maddened after getting into a grove of the trees that he rushed open-mouthed at every one who approached him, and had to be shot. Dogs, when stung, will rush about whining piteously, biting pieces from the affected part."

—Every day is a little life, and our whole life is but a day repeated.

# The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 31, 1882.

URIAH SMITH, - - Editor.

J. N. ANDREWS, J. H. WAGGONER,  
CORRESPONDING EDITORS.

## EDITORIAL CORRESPONDENCE.

### CLOSE OF CALIFORNIA CAMP-MEETING.

ALTHOUGH the California camp-meeting was appointed to continue eleven days, from Oct. 5 to the 16th, it was found impossible to get through with all the matters of interest to come before the meeting in that time, and hence most of the brethren consented to remain another day, and the meeting closed the 17th instead of the 16th.

The meeting throughout was successful and encouraging. A large amount of business was transacted, and many interests affecting the prosperity of the cause in this State were considered. Twenty-four discourses were given. At first sister White was so feeble that she was obliged to keep her couch, which was brought into the tent for the purpose. But as she rose to speak she was immediately and wonderfully strengthened, so that she was able to attend meetings thereafter as usual, and spoke six times with her ordinary strength of voice and clearness of thought. The remainder of the preaching was done by Elds. Waggoner, Van Horn, Healy, Ballou, and the writer. We spoke five times. Seventy-five started for the first time in the public service of God. Thirty-five were baptized by Bro. Healy, Monday, the 16th, in a stream not far from the campground.

From the general tone and spirit of this meeting,—the Sabbath-school work, the nature of the preaching, the views presented, and the feelings manifested by the brethren and sisters,—we were forcibly impressed with the great fact of the unity of the cause of present truth, in whatever locality we may find it. Could one from the East have been suddenly let down into this meeting without knowing the place, he might have imagined himself in Massachusetts, or New York, or Michigan, or Iowa. But when told that it was neither the one nor the other of those States, but in the far-distant State of California, he might have exclaimed, as he looked upon the large tent full of earnest worshippers, What does this mean? It means that these vast Pacific slopes, which shelve down from the Sierras to the ocean, have also heard the word of truth, and a strong company are rallying around its standard, to whom also the words apply, "Here are they that keep the commandments of God and the faith of Jesus;" and hence we here find a people cherishing the same hope, speaking the same things, and earnestly serving the same cause.

We had the pleasure of looking over the school building which will hereafter be known as Healdsburg College, a legal incorporation having now been effected under that name to maintain a school there. It commenced its second term in August last, with an increase of numbers, and under very favorable auspices. The building is a fine two-story structure, with pleasant, airy rooms, capable of accommodating about three hundred students. A large boarding-house is in process of erection. The brethren are taking hold of the enterprise with an energy and foresight which can hardly fail to secure success.

Another enterprise entered upon by our people on this coast we hope to see prove a great success; that is, the Health Retreat at St. Helena. Of this we cannot now speak particularly, but intend to visit it before returning East.

### THE SPECIAL EDITION.

Since camp-meeting, about twelve hundred subscribers for the Special Edition of the *Signs* have come in from the Eastern States. This is encouraging. The thirty thousand copies which go out each week through California are having a marked effect. It is designed that these numbers shall deal largely in the great foundation truths of our cause as related to the Sabbath question, which will adapt them, not only to inquirers everywhere but to our own people, and make them very valuable for future reference. Although the entire edition of the ten numbers will cost about \$1,800, nearly enough has been already received to cover the whole expense. This enterprise will go through triumphantly, and we believe the brethren will never regret it.

Two weeks from Monday next the election occurs, which will declare the verdict of the people on these questions. There are four parties in the field,—the Republicans, the Democrats, the Prohibitionists, and the Greenbackers. With such a medley to affect all estimates, it is impossible to conjecture the result. We expect to return East shortly after the election, reaching Battle Creek probably by Nov. 23.

U. S.

Oakland, Cal., Oct. 20, 1882.

## APOSTOLIC ZEAL NOW NEEDED.

WHEN we read of the zeal of the apostolic church, and the work accomplished by the disciples after the outpouring of the Spirit, we see at once a great difference between religion then and now. All Christian churches unite in recognizing the apostolic church as the best illustration of genuine religion ever given to the world. That church was taught the principles of the holy gospel, by the precept and the example of its great Founder. The early disciples associated intimately with him, and partook of his spirit. They knew the meaning of his words, because they had the power of his example before them.

When the Spirit of their Lord was poured out upon them at Pentecost, and during their ministry, bringing "all things to their remembrance" whatsoever he "had said to them," then they could comprehend something of the scope of his great plan of salvation, and what the true spirit of it required of them. They went forth imbued with that spirit themselves. And what a vast work was accomplished by them in a short time! God's favoring Providence had opened the way for the promulgation of the gospel among the nations of the earth. The Roman empire was then at the height of its power. This period was immediately succeeding the Augustan age, the most highly civilized state ever reached by the Roman people, or any other perhaps in ancient times. National barriers were broken down. Highways reaching to the utmost limits of that vast empire were constructed in all directions. Commerce by sea and land centered in Rome, the metropolis of the world. Religious speculation prevailed largely among the intelligent classes. Faith in the prevailing systems of idolatry was weakened in many minds.

God had prepared the way before them, and qualified them by the gift of his Spirit to do the work of spreading abroad the light of the gospel throughout the Gentile world, and thus fulfill the predictions of holy seers in ages past.

With what earnest zeal they entered upon their work! They met scorn, hatred, ridicule, persecution, imprisonment, and all the cruel forms of death prevalent in an age delighting in exhibitions of suffering and bloodshed. But these things did not daunt them, or apparently hinder them. "The love of Christ constrained" them; that is, the love which was in Christ, and caused him to leave the peace and joy of Heaven because he saw

a race of sinners lost and ruined, whom he longed to save. He was willing to leave all this happiness and take upon him the sorrow and pain which they must feel, if he could but save them. When his spirit was bestowed upon these disciples, they shared these feelings. They felt as he felt. They loved others something as he loved them, and no sorrow or persecution could stop them. They even rejoiced in the privilege of sharing with him in the suffering part, as well as in the expected glory.

When called before the great Sanhedrim council (Acts 5:27) and beaten, they departed "rejoicing that they were counted worthy to suffer shame for his name." "And daily in the temple and in every house they ceased not to teach and to preach Jesus Christ." When leading men, like Stephen and James, were put to death before their eyes, others stepped in to fill their places and share their punishment. When virtually driven out of Jerusalem, the only result was to scatter the truth more widely. They fled to other cities to preach with equal zeal the same gospel. When Paul and Silas were beaten, put in prison, and placed in the most distressing position, their inward comfort exceeded their outward pain, and they sang praises to God, who was so well pleased that he sent a mighty earthquake which loosed every bond, giving all their freedom. The jailor, expecting to be brought to account for their escape, was about to slay himself. Paul's love could embrace even this agent of his oppression, and he cried with a loud voice, "Do thyself no harm, for we are all here." He had never seen anything like this before. He "came trembling, and fell down before Paul and Silas, and said, What must I do to be saved?" When released again, they continued their work of saving men as though it were holiday pleasure. When stoned and left for dead, as soon as Paul comes to himself he proceeds at once to the great work given him to do.

This apostle to the Gentiles received "stripes above measure," "was frequently imprisoned," in "deaths oft," "was beaten with rods," receiving of the Jews alone one hundred and ninety-five stripes, was stoned, suffered shipwreck, was in perils of robbers, in perils in the wilderness and by the heathen, in the sea, suffered hunger and thirst, cold and nakedness, weariness and painfulness, yet he never slackened his efforts to save men. Inasmuch as Christ had given him his love and that "peace which passeth all understanding" to rule and reign in his heart, he felt he was a debtor to Jew, Greek, and barbarian alike, that is, to everybody. He must make known to them the priceless riches in Christ. He had no right to hoard this blessing in his own heart. Others must be made happy by it.

We have no reason to think Paul alone led this sort of a life. From the best information obtainable, almost every one of the apostles died a martyr's death. Doubtless, if their lives could all be revealed to us, they passed through the same experiences, only in perhaps a lesser degree. Thus we see that in personal effort they were truly a "living sacrifice" upon the altar of God. In the lesser matter of the bestowal of means, their example is equally inspiring. It became a fashion among them to give *all*. Barnabas had a farm down in Cyprus, and sold it and brought the money and laid it at the apostles' feet. "As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet." It seems to have been almost the universal custom among them, so much so that hypocrites, like Ananias and Sapphira, fell in with the prevailing custom, or pretended to, so as to get credit for the same zeal that others showed. Yet there



seems to have been no command given, no urging, to bring about this liberality.

The church at Jerusalem set the example, and the Gentile churches followed it to a great degree. This kind of "fruit" was what the apostle constantly urged them to obtain, and any one who will read Paul's epistles, especially 2 Cor. 8 and 9, will see conclusive evidence of this. The cause and work of God must be sustained. They labored for that object, and sacrificed for it, the ministry setting the example of earnest, faithful, sacrificing labor, even to death itself. Such examples will be followed by those for whom they labor. The spirit will be communicated to others. Can we wonder at the rapid spread of the gospel to all parts of the world in an incredibly short space of time?

Did the apostolic church love God too well? Did they give Christ more faithful service than he required, or more than he was entitled to? Would the Lord have been as well pleased with them if they had loved him less? Why should Christians not love the Lord as much now as then? If we had the Spirit of God with us as they had it, would it not prompt us to do as they did? Would the Spirit of God teach men to do differently now from what it taught them to do then? Are men now justified in loving the world better than they might love it then? Is it any more pleasing to God in the nineteenth century, just before the great burning day, to set their affections upon the world, than it was then, when men were to be succeeded by their children and their children's children? Is salvation worth less now than in the apostles' days? Did he require them to make greater sacrifices to obtain it than were really just? In short, did they love God too much, or do we love him too little?

Perhaps we find an answer to this query in Rev. 2:1-5. We have here God's counsel to the church of Ephesus. There are two views in reference to this church, and the seven churches mentioned in the connection. One is that they represent seven periods in the whole Christian church, from Christ's first advent to his second coming. In this case the church of Ephesus would represent the church of God in the apostolic age. In the other view these seven churches were the people of God living in the cities mentioned. In that case the church of Ephesus would represent a portion of the apostolic church living in the city of Ephesus. We feel sure the former view is the correct one; but in either case the apostolic church is referred to.

The Lord says to this church, "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil, . . . and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, *because thou hast left thy first love*. Remember therefore from whence thou art fallen, and repent and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Here was a church whose labors, patience, afflictions, hatred of iniquity, and zeal for God was acceptable in his sight,—just such as pleased him. Did they love him too much? By no means. For when they lost a measure of it he threatened to remove their candlestick out of its place except they repented of this loss of zeal. Apostolic love was such, then, as God requires. He was satisfied with nothing less.

With what great displeasure, then, must the Lord look upon the Laodicean condition of the church. Their zeal is lukewarm—neither cold nor hot—so nauseous that he is about to spue them out of his mouth except they are "zealous and repent."

The great want of the church now is such zeal

as was seen in the ancient church. We are living when the form of godliness prevails and the power is lacking; when the love of pleasure exceeds the love of God in the church; when "iniquity abounds," and the love of many has grown cold; when there is but a little of active persevering, determined, conquering faith; when even in the day of fasting they find pleasure, and exact all their covetous demands; when the church is "settled upon its lees;" when worldliness, money-getting, vain adorning of person and houses, absorb the attention of the professed people of God; when the cares of life and deceitfulness of riches choke the word, and it becometh unfruitful. Yet in this very time the Lord warns us against being overtaken as in a snare, and commands us to "watch and be sober," lest the great day come upon us as a thief.

What a contrast between religion now and in early times! Yet why ought we not to be as earnest as these early Christians? We live in the most solemn period of the world's history. The events for which we look are the most important ever seen since this world had a being. Christ's second coming, the one grand epoch of all ages, to which all of God's servants have ever looked with deepest interest, closes up the great scheme of human redemption.

The providence of God has prepared the way for a mighty work in a brief period of time. The railroads, steamboats, telegraph, and telephone, the printing-press, and all the wonderful inventions of the last fifty years, the prevailing intelligence, the running to and fro, have opened for communication every part of the globe. God always prepares the way when he has a great work to be done. It was so at the first advent; it is so now. For one, I firmly believe God has had a hand in all the inventions and discoveries of this age. The world are misled by them. They cry peace and safety in view of them. We believe they are prepared to make God's work possible.

What is needed now is devotion and consecration to God's special work of warning the world of its approaching doom. Our greatest sin as a people is neglecting this work. We should be as devoted to it as Noah was to his work, as Moses to his, and as John the Baptist, Christ, and the apostles were to theirs. We should imitate their interest, and pattern after their zeal; then we should receive their reward, and share in the rich showers of blessing they obtained. If all of our people felt as the early church did, would not the work move forward? If we had the spirit of sacrifice which they possessed, would our institutions be loaded down with debt? Would our printed matter lie bending our shelves? Ah, no! Our presses would be running day and night, printing the truth, and our people everywhere would be putting it in circulation. Our business would be full, and the world would see that we believed what we professed. May God help us to obtain this earnest, intelligent, sacrificing zeal.

GEO. I. BUTLER.

#### THE KANSAS CAMP-MEETING.

THE Kansas camp-meeting is now in the past, and we have had a little time to review and deliberate. We can say that in many respects it was a remarkable meeting.

The heavy rain at the commencement was rather discouraging; but it soon cleared up, the sun came out, and the weather was mild and lovely till the closing meeting, when it rained very hard again.

But I am quite at a loss to know how to give anything like an adequate description of the meeting, so as to leave a correct impression on the mind of any one not present. At the commencement of the meeting, the good Spirit was there, and all on the encampment appeared to feel more or less of his sacred influence. Lightness, jesting, trifling, and unprofitable conversation appeared to be left behind. The spirit of conviction and of deep searching of heart appeared to be all-pervading. Old and young together engaged earnestly in the work of seeking the Lord for the full and free pardon of their sins; and as they thus earnestly sought the Lord, many of them became alarmed at their condition. Much of the straight, cutting testimony was read from the Testimonies which God has, from time to

time, given to his people. These Testimonies seem to be clothed with power for this time to help the people just where they need help the most. The interest became so intense and so general that between meetings often the campground would be almost deserted. Companies of active workers had formed, and gone out in the grove for prayer. There they would weep and pray before the Lord for themselves and especially would they thus labor for the backslidden and for those who were seeking the Lord for the first time. Often they would return with the one for whom they had been laboring happy in the Lord. This gladdened all hearts. Then they would hunt up another, and thus the labor passed on day after day. Generally at night this same labor was kept up after those that retired to rest were wrapped in slumber, even till the midnight hour. The ministers, after the labors of the day were over, did not feel that they could safely sleep till they had spent hours in council, and prayer to God. In these seasons, at times nearly all would be weeping before the Lord. Many of the old members expressed themselves that they never had been so free in the Lord before. Some said, "This seems like the 'forty-four' work." Backsliders and sinners could not withstand the divine influence. It seemed that they must yield or leave the ground. About all that remained were converted, both old and young. Each day we had a children's meeting. Never before had we realized so forcibly the utility of meetings specially for children and youth, and their aptness to receive religious instruction. Their meetings partook more of the character of school instruction,—short discourses, then a review of the same, till they appeared to understand the plan of salvation as well as their older brethren. Their aptness was remarkable. They seemed to be hungering for the word of life. I think all of them, or nearly so, who had not made a start before, were converted and baptized. We found it far easier to instruct the children, and direct their minds, than to control them without such instruction.

On the last day of our meeting, twenty-six were baptized. Some of these had been backsliders, and in a far worse condition than the common sinner. Two men and their wives, coming from some branch of the Methodist family, joined with us at this meeting.

I would not give the impression that only what might be called the spiritual interests of this meeting received exclusive attention. Our ministers tried, in the fear of God, to present a consecration to God that would embrace every department of this work. Spiritual gifts, health and temperance, the tract and missionary work, canvassing, the publishing work, and the European mission, each claimed its part of the time. The sum of \$140 was subscribed for shares in the publishing work, \$109 for the European mission, \$40 65 being paid down. From \$80 to \$100 was received from book sales. The canvassing work was considered, and some new canvassers enlisted. The State was districted, and each minister assigned his field of labor.

At first our meeting was considered unreasonably long by most of our members; but before it closed I think all changed their minds. Many wanted it to continue longer. Nearly all stayed till the close. At the close we called for a vote of all who thought the meeting had been too long, and not a hand could be seen. Then we called for those who were in favor of ten-days' meetings, when nearly all hands were up. Many were reached who could not have been at a meeting of ordinary length. Many remarkable answers to prayer were witnessed at this meeting. Our brethren were much encouraged. All appeared to go home to work as they never had done before, fully impressed that the time is short. Nearly one hundred copies of Testimony No. 31 were sold, and taken by our ministers to their fields of labor.

J. H. COOK.

#### A CARD.

I WOULD say to the brethren in New York that after three months' camping out among the Adirondack Mountains, I have returned home improved in health, and prepared to labor for the Lord among the churches, as in the past.

Appointments will be given hereafter.

A. H. HALL.

## RETROSPECTION.

Who would go back and travel it again,  
The very weary way that we have trod,  
Stretching behind us, as our feet would fain  
Press onward, upward, to the hills of God?

A weary way, despite the brooks and flowers,  
The wayside brooks, and blue forget-me-nots;—  
A milestone record in these hearts of ours,  
Of shadowed places, and of sunlit spots!

While yet afar the shining of His face  
Is from our lower level hidden away,  
Who, with no added wisdom, would retrace  
The by-gone journey of the brightest day?

The shining of His face to look upon!  
For this we slight the roughness of the road,  
The heat and dust; a little farther on—  
Courage, faint heart!—arise the hills of God!

—Sara Duncan, in S. S. Times.

## 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.

## MAINE.

*Moscow, Oct. 20.*—Our meetings closed here to-day. The interest has not been very great at any time. As the result of this effort, two have decided to keep the commandments of God and the faith of Jesus. S. H. WHITNEY.

## OREGON.

*Seio.*—Our tent-meetings closed Oct. 1, with a review of a discourse on the "Gospel Sabbath" by a leading Baptist minister. This was a good day for the truth. Those who had previously commenced to observe the Sabbath were strengthened, and others then decided. We look for others to follow, and trust that in due time a church will be organized. CHAS. L. BOYD.  
WM. L. RAYMOND.

## VERMONT.

*Orange, Oct. 18.*—Since Eld. Bourdeau's last report from this place, the work has continued to progress. Two more have embraced the Sabbath. The Sabbath meetings are well attended, and the Sabbath-school now numbers twenty-eight members. We now hold meetings in school-houses, hoping to lead some, who are almost persuaded, to take a decided stand for the truth. We have many calls to visit.

My family is now located in this place, and our address will be Barre, Vt. R. S. OWEN.

*Bordville and Richford.*—Though worn by my closing effort at Orange and Barre, yet I have been enabled to attend the quarterly meetings with the churches of Bordville and Richford, and to labor some at and near East Richford besides. Four persons were added to the Bordville church and five to the Richford church. Three of these joined by letter. I baptized two persons at East Richford yesterday, Sabbath. Bro. H. W. Pierce spoke once to acceptance at each of these points. These two churches resolved to do more missionary work, to prepare the way for the living preacher. D. T. BOURDEAU.

Oct. 22.

## INDIANA.

*Jonesboro, Oct. 24.*—On my return to this place after camp-meeting, I found the work in an encouraging condition. More than thirty adults are keeping the Sabbath, and will hold regular prayer and Sabbath meetings. Seven have been baptized, and still others will be. One very estimable lady has embraced the truth since camp-meeting. A Sabbath-school organization of about fifty members has been effected, and a club of fifteen copies of the *Instructor* ordered. Seven subscribers for the *REVIEW* have been obtained, and one for the *Signs*.

We are taking steps to secure a house of worship. An old church building belonging to the Friends has been purchased, and will be repaired. The people in general are very kind, and promise to help liberally on the building. The Lord works when we are humble. Pray for me, brethren and sisters, that I may be a devoted child of God. J. P. HENDERSON.

## OHIO.

*Wakeman and New Haven.*—Oct. 14, I met with the Wakeman church. Found them all in harmony. They have an interesting Sabbath-school. Their tithe for the past quarter is large.

Oct. 20-24, I was with the New Haven church. Here, also, I found a pleasant company of commandment-keepers, dwelling in unity and love. I had not visited this church for nearly two years. At this meeting three were baptized, and some others expect to be soon. The last evening, I spoke on temperance to a full house. A good interest was manifested in the explanation of the temperance charts. One brother expects to devote his time to the canvassing work this winter. G. G. RUPERT.

## VIRGINIA.

*Mt. Zion, Page Co.*—Since my last report, we have enjoyed a good meeting at this place. The meeting was protracted one week, and closed with the quarterly meeting. We were favored with the efficient labors of Bro. Stebbens, formerly of New York. He came among us last spring, and his manner of life has been such that he is generally highly esteemed. His three oldest daughters, with several others, have taken a stand for the truth. They are a great help to the little company there. The Lord has been good to us in showing us our sins, through the last Testimony to the Church, and we are trying to be benefited by it. We would recommend it to all our brethren and sisters. It will do them good if they will heed its warnings, and return to their first love. Brethren, pray for us in Virginia. Oct. 16. G. A. STILLWELL.

## KANSAS.

*Amity, Crawford Co.*—I was with the church here from Sept. 29 to Oct. 3. The Spirit of the Lord attended the preaching of the word, and some humble confessions were made. Seven of the young were converted and baptized, and one backslider reclaimed, making eight that were added to the church. The weekly prayer-meeting had been suffered to run down, but the brethren decided that it should be kept up. We believe a good work may yet be done here, and regret that we could not remain longer. We hope the solemn vows made at these meetings will be faithfully kept by all. R. F. BARTON.

*Mound Spring.*—We have been holding meetings in this place for some time. The attendance has been small latterly, for two reasons: 1. The abundant vegetation and warm rains have produced miasm, and nearly one-third of the people are sick with malarial diseases; 2. Nearly all have raised large crops of broom-corn, and many have worked day and night to save them. As the result of our meetings, five more have decided to keep the commandments. They will unite with the Ward church. Two discourses have been preached against the Sabbath; one by a Disciple minister, who took the no-law position; the other by a man who believes in the law, but no Sabbath—"untempered mortar." The usual result attended the meeting. Some came hoping for proof, and went away thinking that if they only had a "Thus saith the Lord" for Sunday-keeping, what a nice thing it would be. L. D. SANTEE.

## MICHIGAN.

*Brookfield, Oct. 23.*—There being some interest in this place to hear more concerning present truth, I was requested to commence meetings here, which I did the 6th inst., closing last evening. Yesterday I baptized five, four of whom decided during the meetings to keep all of God's commandments.

While conversing on the subject of plainness of dress, we were gratified to see jewelry readily laid aside, one young lady taking off a set for which she had recently paid \$26.50. This, with previous experience of the past season, encourages us to think that with a persistent, united effort we may reach that position on this matter that will be pleasing to God. F. D. STARR.

*Alma.*—Met with the church in this place Oct. 21 and 22. On the Sabbath we had a good congregation. As requested, the brethren from Elwell met with us; brethren from St. Louis were also present. Nine were baptized, six adults and three

children. All were from Elwell. They united with the church in this place, but will hold regular meetings in Elwell, where, should circumstances demand it, there will be a church organized.

*Bushnell.*—Passing near this place, we stopped, and on Tuesday evening met with the church. There was a full attendance. We had liberty in speaking on the subject of laying up treasures in Heaven. A neat meeting-house has been erected here. The painters were just finishing their work. When some sheds are built and the grounds fenced, the house will be ready to dedicate. It is now thought that the dedication will be about the second or third Sabbath in November. Due notice will be given in the *REVIEW*. M. B. MILLER.

Oct. 26.

*Cedar Dale, Sanilac Co., Oct. 23.*—I have just spent two Sabbaths with the church at this place, and have seen evidence that my visit was in the order of the Lord. This little company manifests evidence of having the love of the truth in their hearts. We celebrated the ordinances commemorative of the death of our precious Saviour, and nearly all were in tears. It is good to find hearts made tender by the love of Christ.

My heart was made glad to find a willingness to advance in the service of God. I shall expect more from the brethren here in the future than I have in the past. As we advance in the work of developing a holy character, and in bearing burdens in the cause of God, we shall realize more and more the gracious influence of the Holy Spirit giving us light, and peace, and joy; even the sweet spirit of adoption may be ours, enabling us to cry, Abba, Father. God is good. His mercy endureth forever. ALBERT WEEKS.

## NEW YORK.

*Williamstown, Oct. 24.*—Since the New York camp-meeting, I have been laboring in this place, holding four meetings each week in a hall hired for the purpose. The remainder of the time has been spent in missionary work, building up the Sabbath-school, etc. Our Sabbath-school is steadily increasing in numbers and interest. Those who took their stand for the truth are firm. There are a number of others who are convinced, and we think they will obey soon. There is an intense interest throughout the entire community. The ministers of the place are thoroughly aroused, but the Lord overrules all for his glory.

Eld. M. H. Brown is with us to-day, to remain two or three weeks. The work at West Amboy is in a prosperous condition. There are a number here who will be baptized in a few days. Pray for us that we may have wisdom to do the Lord's work faithfully. J. E. SWIFT.

*Among the Churches.*—Since our camp-meeting, have met with the friends at West Amboy and Williamstown. There is still an interest to hear in both places and the friends are holding on and growing in the knowledge of the truth.

Attended the district quarterly meeting in No. 2 at Roosevelt, Oct. 14 and 15. There is an increasing interest in the work, and more spirituality since our good camp-meeting. There are omens of good which are very encouraging. Two were baptized, and an advance move was made in the tract and missionary work.

Oct. 21 and 22, held church and district quarterly meeting at Adams Center. Here we had the privilege of meeting and laboring with Bro. M. C. Wilcox. Our district meeting was a success. For some time Dist. No. 3 has been encumbered with debt, and somewhat under discouragement, but our last two district meetings have turned the scale, and plans have been devised and are being carried out which will soon relieve us from financial embarrassment. The brethren and sisters are taking hold, and there are many omens of good that are very gratifying. The debt will be reduced over one hundred dollars this quarter. Some are taking hold nobly, and are enjoying the Lord's blessing.

At our church quarterly meeting on Sunday evening, we enjoyed a precious season with the Adams Center church. The ordinances were celebrated for the first time in several years. The special blessing of the Lord was granted, and several remarked that it seemed like old times. Union, love, and harmony prevailed in the business of the church. Those who press together and walk in the light will share in the Lord's blessing. Oct. 24. M. H. BROWN.

## MINNESOTA CONFERENCE.

*River Falls, Wis.*—Oct. 20 to 22, held meetings with this church. The enemy had been at work here to cause division, but by the blessing of the Lord peace and harmony were restored. Our meetings on Sabbath and Sunday were profitable. Much interest was taken in the Sabbath-school and the T. and M. work. Two were added to this church, and four to the tract society. W. B. White, director of this district, left us before the meeting. We were very sorry, as his help was of much value in our meetings, and a source of encouragement to the brethren. Our prayers go with him. The Lord greatly blessed us at this meeting. We feel encouraged to work more earnestly in the Master's vineyard. I desire the prayers of God's people. A. MEAD.

*Lucas, Wis.*—Our meetings here Oct. 14, 15, were of special interest. On the Sabbath we had a good Sabbath-school and social meeting. The sermon in the afternoon, on the signs of the times, had an awakening effect. In the evening we celebrated the ordinances, and the brethren seemed drawn together. The Spirit of the Lord was with us. Confessions were made, and difficulties removed. It was good to be there. One was added to the church. On Sunday we spoke of the work of God in the earth for the present time, and the necessity for a connection with that work and for immediate action. Testimony No. 31 says that "now is the most favorable time." A good degree of interest was manifested in the T. and M. work. Some instruction was given, three were added to the T. and M. society and eight to the vigilant society, and thirteen copies of the *Signs* were ordered. The results of our meeting were good. We were much encouraged, and praise the Lord for his goodness. W. B. WHITE.  
A. MEAD.

*River Falls, Crow Wing, and Dodge Center.*—The general meeting at River Falls was held Sept. 22-24. Nearly all the churches in the district were well represented. The Baptists kindly gave us the use of their place of worship. The brethren were ready to enter into the work, and no urging was necessary in any of our meetings. The Sabbath was well spent in seeking the Lord, and he came near and blessed us. In this district there is a good interest in the Sabbath-school and in the T. and M. work. Sunday was devoted principally to these branches. Eld. Mead and Bro. W. B. White assisted in the meetings here.

The following Sabbath was spent at Crow Wing. This church has been passing through severe trials. The cause has been reproached by the course of some from whom better things were expected. So far as possible, matters were made right, and harmony restored. Although these brethren are few in numbers, and mostly poor, yet at this meeting they paid in nearly \$90 as their tithe. As they seemed to pay this so heartily, we felt that it was accepted by the Lord, and that the blessings promised to the remnant would be poured out upon them. At the close of the meeting, the ordinances were celebrated, for the first time since this church was organized. All were much encouraged.

Oct. 13-15, attended the general meeting at Dodge Center. This district being small, we did not expect a large attendance, and were pleased to meet so many. All received a cordial greeting from those living at this place, and their wants were kindly cared for.

The Sabbath was a day of deep interest. In the afternoon meeting a deep feeling rested upon those present. Almost the entire congregation, by a solemn vow, consecrated themselves anew to the service of God. Sunday was almost entirely devoted to the Sabbath-school, T. and M., and canvassing work. One outfit was ordered for "Thoughts on Daniel and the Revelation." The only unpleasant feature of this meeting was the manifestation of a spirit of criticism when the T. and M. work was introduced. This so hindered us that but little was accomplished.

Elds. Hill and Dimmick and sister Johnson assisted in the meetings. In the evening a parting meeting was held, after which the brethren returned to their homes, strengthened to meet the trials of life, and to carry out the good resolutions made.

Our prayer is that God may bless the work in this district. H. GRANT.

Medford, Oct. 19.

J. FULTON.

## TEXAS.

*Stony and Decatur.*—Our last week at Stony was profitable in confirming and establishing the faith of some, and increasing the interest on the part of others; while with still others the opposing influences, together with the closeness of the way, served to turn them in part (we trust not lastingly) away from the truth. Our closing meeting was a most excellent one, and left a deep and solemn impression on the minds of many present. A few, we trust, will make a practical use of the truths they have accepted. The people were, from the first, very kind in supplying our temporal needs. We sold \$13.25 worth of books, and took four subscriptions for the *REVIEW* and one for the *Instructor*. Much more might have been done in these directions, but for the scarcity of money just at this time of the year.

Wednesday, Sept. 20, we came to Decatur, the friends at Stony volunteering to move us free of charge. Many seemingly discouraging circumstances have attended the work here thus far; yet with these there are some favorable omens. The weather has been remarkably unpleasant, with abundance of rain and severe storms, making it necessary to let down our tent at five different times, and preventing or interfering with many of our regular meetings. Some of us have been unwell most of the time, and a part of the time unable to labor. In addition to these circumstances, a revival meeting, which commenced the night after we came here, continued, day and night, for three weeks, the Methodists, Presbyterians, and Baptists all uniting in as strong an effort as possible to keep people away from the tent. Notwithstanding this, when the weather has been good, we have had an average attendance of about one hundred, and now that the revival has closed, both attendance and interest are increased. We have already sold over \$20 worth of books, and were it not that we shall soon have to close on account of cold weather, we should still look for a very general interest, as the public sentiment seems materially changed in our favor. We expect to be able to hold on two weeks longer, and hope that precious souls may be saved in the kingdom of God through the efforts put forth here.

We can say for ourselves that the discouraging things we have to meet only serve to strengthen our faith in the work and in God's especial care for it, while they reveal the terrible opposition which Satan will stir up against it. We only desire to have our zeal, earnestness, consecration, and faith proportionate to the demands of the times.

Remember the work here in your prayers.

Oct. 18.

E. W. WHITNEY.

JOHN WILSON.

## RHODE ISLAND.

*Perrysville.*—We closed our tent-meetings here Oct. 16, after having held them three weeks. We have had a good hearing from the beginning. Last Sunday evening we took an expression to see how many believed that it is the duty of God's people to keep all the ten commandments, when nearly all in the congregation arose. The people did the same at the Shannock meeting. They also all admit that there is no Bible for Sunday-keeping. And as we have talked with people at their homes, they have admitted with tears that it is all truth. While I have urged them to obey the Lord in all things, and to keep his holy Sabbath, they have said, "We cannot, now; but we will think about it, and decide by and by;" but not one soul has yet obeyed the Lord by keeping all of his commandments. I have never enjoyed greater liberty in presenting the truth. I have never seen people more attentive to hear; and quite a number have said to me, "Your labor will not be lost; good will yet come of this; some of us will yet obey the Lord."

Never, in all my experience, have I seen people so thoroughly convinced of the truth, with none to obey at the time; but after reading carefully, and re-reading Testimony No. 31, I am satisfied that the reason why the Lord cannot add to our numbers here is because, as his professed commandment-keeping people, we are in such a fearful condition. Just think of one Achan in the commandment-keeping church in the wilderness, and the effect upon Israel. But now the Lord says, "There are Achans in every church, and in almost every family." "The Lord told Joshua to put away the accursed from among them, or he would not be with them any more."

A small number of the brethren and sisters in Rhode Island seem to have been much blessed and benefited by the tent-meetings; several of their children have started in the service of God. But others who ought to have received equal benefit, and might have done so, still continue in their wrong course, and would therefore have a wrong influence upon new converts to the truth. We firmly believe that when the brethren and sisters of this district will take a course that will meet the mind of the Spirit of God, they will gather fruit from these tent-meetings. How long will we continue to stand in the way of the work of the Lord? The Spirit of God answers, "The time is not far distant when chaff like a cloud will be blown away from places where we see only floors of rich wheat." May the Lord have mercy upon us all, and help us to seek him with all our hearts, that we may find him to our great joy.

The Spirit of God says: "One of the most common sins among us, and one that is attended with the most pernicious results, is the indulgence of an unforgiving spirit. How many will cherish animosity or revenge, and then bow before God and ask to be forgiven as they forgive! Surely they can have no true sense of the import of this prayer, or they would not dare to take it upon their lips. We are dependent upon the pardoning mercy of God every hour. How can we cherish bitterness and malice toward our fellow-sinners? If, in all their daily intercourse, Christians would carry out the principle of this prayer, what a blessed change would be wrought in the church and in the world! This would be the most convincing testimony that could be given to the reality of Bible religion."

How many of us will solemnly, faithfully, and in deep humility submit ourselves to God in this good way, and so get out of the way of sinners? May the Lord help us all to do so at once.

Dear brethren and sisters, read and re-read Testimony No. 31, just as though it were directed to you individually, and I think you will say with me that unless we make great changes in our lives, we shall be found wanting at last. May the Lord help us to read, and heed in everything.

I. SANBORN.

## INDIANA CONFERENCE.

THE eleventh annual session of the Indiana Conference was held in connection with the camp-meeting at Marion, Grant Co., Ind. The first meeting was called to order Oct. 3, 1882, at 4 p. m., with the President, Eld. S. H. Lane, in the chair, and was opened with singing, followed by prayer by Eld. Wm. Covert.

Twenty-one delegates were present, representing seventeen churches. The minutes of the previous session were read and accepted.

Eld. J. M. Rees presented a request that the new church at Idaville be admitted into the Conference; Eld. A. W. Bartlett, the church at Star City; Eld. S. H. Lane, the church at Coal City. These churches were respectively admitted into the Conference, and their delegates seated. The unorganized companies at Fowler and Jonesboro were presented to the consideration of the Conference, and it was voted that they be taken under its watchcare.

On motion of Eld. J. M. Rees, supported by Eld. Covert, the chairman was instructed to appoint the usual committees.

Adjourned to call of Chair.

SECOND MEETING, OCT. 4, 4 p. m.—Meeting opened with prayer by Eld. Rees. The President in the chair. Ten additional delegates were received. Several delegates presented pleas for a course of lectures in their respective neighborhoods, believing that much good could be accomplished by such labor.

The President appointed the following committees: On Resolutions, J. O. Corliss, J. P. Henderson, John Moore; on Nominations, Dr. Wm. Hill, A. Lynch, D. H. Oberholtzer; on Auditing, Wm. R. Carpenter, Chas. Bartley, P. C. Hoffman, S. Marlow, W. Winn, Geo. Huffman; on Credentials and Licenses, J. M. Rees, Wm. Covert, Dr. Wm. Hill.

Adjourned to call of Chair.

THIRD MEETING, OCT. 5, 4:15 p. m.—Opened with singing, followed by prayer by Eld. Corliss. The minutes of the last meeting were read and accepted.

Eld. Corliss was invited to participate in the deliberations of this Conference.

The Committee on Nominations reported as



follows: For President, Eld. S. H. Lane; Secretary, W. A. Young; Treasurer, Dr. Wm. Hill; Executive Committee, S. H. Lane, J. M. Rees, and Wm. Covert. The nominees were elected by the unanimous vote of the Conference.

The Committee on Resolutions made the following report:—

1. *Whereas*, The Lord has again spoken to us in Testimony, pointing out our backslidings; therefore—

*Resolved*, That we will procure this important work, and study it carefully, praying God to assist us to see ourselves; and we pledge ourselves to seek the Lord earnestly, that the necessity for these merited reproofs may not hereafter be found in our lives.

2. *Resolved*, That it is the duty of each minister to labor in behalf of the tithing system, faithfully instructing the members concerning their duty in regard to it, and thereby assist in building up the financial interests of the Conference.

*Resolved*, That we deem it improper for ministers to retain any money drawn from churches, without an order from the President of the Conference.

The above resolutions, after being spoken to at considerable length, were adopted.

Adjourned to call of Chair.

FOURTH MEETING, OCT. 9, 9 A. M.—The meeting opened in the usual manner, the President in the chair. The minutes of the previous meeting were read and approved.

Eld. R. F. Andrews, of Illinois, was invited to participate in the deliberations of the Conference.

The Committee on Credentials and Licenses reported as follows: For credentials, S. H. Lane, W. W. Sharp, Wm. Covert, J. M. Rees, J. P. Henderson, Sanford Rogers; for ordination and credentials, Victor Thompson; for license, D. H. Oberholtzer, W. A. Young, Dr. Wm. Hill, F. M. Roberts, Edwin Marvin, J. W. Covert, John F. Richards, Thomas Harrison, J. S. Shrock, C. M. Richmond. Action being taken upon each name separately, the report was adopted.

The following preamble and resolution was adopted by vote of the Conference:—

*Whereas*, Eld. W. W. Sharp has found it necessary to seek a field of labor in a more healthful climate, and has located in the Wisconsin Conference; therefore—

*Resolved*, That we regret that it has become necessary to sever our connection with Eld. Sharp, and our hearts and prayers accompany him to his new field of labor, while we commend him to the confidence of the brethren there.

It was voted that the Alto church be hereafter known as the Oak Hill church, and that the Peoria church be dropped from the list of churches in this Conference.

Eld. S. H. Lane was chosen as first, and Eld. J. M. Rees as second, delegate to the next session of the General Conference.

The Committee on Resolutions made the following additional report:—

4. *Resolved*, That we deem it very important that our ministers faithfully teach our views on the subject of spiritual gifts and health reform in all their labors throughout the Conference, and particularly to all new companies that embrace the truth.

5. *Resolved*, That we urge all our brethren and sisters to adopt plainness of dress, and that they abstain from the wearing of gold, pearls, and costly array, and all other superfluous adornments.

6. *Whereas*, There is a neglect of private devotion and family worship among us; therefore—

*Resolved*, That it is the duty of each family to hold family prayers at least twice a day, and perform other devotional services becoming them as true followers of Christ.

7. *Resolved*, That we extend to the proprietor of this ground our thanks for the free use of the same.

All the above resolutions were spoken to quite freely and adopted, No. 5 being adopted by a rising vote of all the congregation.

The Treasurer's report was read, as follows:—

On hand at commencement of year,	\$129.00
Received during year,	2,838.09
Total,	\$2,967.09
Paid out,	2,781.60
Balance on hand,	\$285.49
Conference adjourned <i>sine die</i> .	
W. A. YOUNG, Sec.	S. H. LANE, Pres.

#### TENNESSEE S. S. ASSOCIATION.

The third annual session of this Association was held at Pleasant View, Tenn., in connection with the camp-meeting. The first meeting was called to order at 5 P. M., Oct. 13, 1882, by the President, J. Q. Finch. It was moved and seconded that Allie Owens act as Secretary *pro tem*. The reading of the minutes of the annual session was waived.

On motion, the Chair appointed the following committees: On Nominations, Charles Anderson, Solomon Yates, G. W. Dortch; on Resolutions, S. Fulton, J. B. Yates, A. O. Burrill.

Adjourned to call of Chair.

SECOND MEETING.—Prayer by Eld. S. Fulton.

The Committee on Nominations made the following report: For President, J. Q. Finch; Secretary, M. C. Moore.

Adjourned *sine die*. J. Q. FINCH, Pres.

ALLIE OWENS, Sec. *pro tem*.

#### KENTUCKY SABBATH-SCHOOL ASSOCIATION.

The fourth annual session of this Association was held on the camp-ground at Custer, Oct. 5, at 10:30 A. M. The President being absent, the meeting was called to order by Eld. S. Osborn. Prayer was offered by Eld. R. G. Garrett. In the absence of the Secretary, Sallie Branstetter was chosen Secretary *pro tem*.

The Committee on Nominations was appointed by the Chair, as follows: J. B. Forest, J. P. Sample, and R. G. Garrett.

Adjourned to call of Chair.

SECOND MEETING, OCT. 6.—The Committee on Nominations reported as follows: For President, Green Trent; Vice-president, R. G. Garrett; Secretary and Treasurer, Sallie Branstetter. This report was accepted, and the officers named were elected for the ensuing year.

Adjourned *sine die*. GREEN TRENT, Pres.

SALLIE BRANSTETTER, Sec.

#### MISSOURI CONFERENCE.

The seventh annual session of the Missouri Conference of Seventh-day Adventists was held in connection with the camp-meeting at Sedalia, Sept. 14-19, 1882. The first meeting was held Sept. 14, at 7 P. M. The opening prayer was offered by the President, Eld. Geo. I. Butler. Thirteen delegates were present, representing nine churches. The reading of the minutes of the last annual session was waived. All ministers and brethren in good standing were invited to participate in the deliberations of the Conference.

The churches at Clintonville, Howard's Mills, Neosho, and New Boston were admitted into the Conference.

The President was authorized to appoint the usual committees, and the following were subsequently named: On Nominations, Wm. Evans, N. W. Allee, and J. M. Gallemore; on Credentials and Licenses, J. G. Wood, C. H. Chaffee, and E. A. Dean; on Resolutions, E. W. Farnsworth, D. T. Jones, and Wilburn Jones; on Auditing, Wm. Evans, J. T. Marr, J. D. Brownley, Vestal Kivett, Oliver Smith, and John Hoff.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 17, 9 P. M.—Prayer by Eld. Geo. I. Butler. The minutes of the previous meeting were read and approved.

J. H. Malory and E. A. Dean, having arrived since the last meeting, presented credentials, and took seats in the Conference as delegates for the Emporia and Half Rock churches respectively. By vote of the Conference, R. S. Donnell was admitted to represent the church at Rolla, Joseph Clarke to represent the church at Rockville, and John Hoff to represent the church at Avilla.

The Committee on Nominations presented the following partial report: For President, D. T. Jones; Secretary, Joseph Clarke; Treasurer, Wm. Evans; Executive Committee, D. T. Jones, N. W. Allee, Rufus Low. These names were considered separately, and each candidate was duly elected.

The Committee on Credentials and Licenses reported, recommending that credentials be granted to J. G. Wood and C. H. Chaffee, and licenses to W. Jones, J. W. Watt, H. Wren, E. G. Blackman, R. S. Donnell, D. T. Jones, N. W. Allee, Henry Woodruff, and C. H. Knight. The report of the committee was accepted.

Adjourned to call of Chair.

THIRD MEETING.—The third meeting was held at the call of the President, Sept. 18, at 9 P. M., and was opened with prayer by Eld. Farnsworth. The report of the last meeting was read and accepted.

The Committee on Nominations completed their report by recommending for Camp-meeting Committee Andrew E. Flowers, John Parker, and Harvey L. Hoover, each of whom was elected.

The Conference voted to employ Rufus Low of

Sedalia as State agent, to take charge of the canvassing work in this State.

Eld. E. W. Farnsworth was chosen to represent the Conference in the next session of the General Conference.

Adjourned *sine die*. GEO. I. BUTLER, Pres.  
D. T. JONES, Sec.

#### CONFERENCE DIRECTORY.

President, D. T. Jones, Kingsville, Johnson Co., Mo.  
Secretary, Joseph Clarke, Lowry City, St. Clair Co.  
Treasurer, Wm. Evans, Hamilton, Caldwell Co.  
Ex. { D. T. Jones, Kingsville, Johnson Co.;  
N. W. Allee, Half Rock, Mercer Co.;  
Com. { Rufus Low, Sedalia, Pettis Co.

#### TENNESSEE CONFERENCE.

The third annual session of the Tennessee Conference of S. D. Adventists was held on the camp-ground at Pleasant View, Tenn., Oct. 12, 1882. The session was introduced by singing, followed by prayer by Eld. A. O. Burrill. The minutes of the last annual session were read and approved.

It was moved and seconded that all Seventh-day Adventists in good standing be invited to participate in the deliberations of the Conference.

The Chair was empowered to appoint the usual committees, whereupon the following were named: On Nominations, Will Dortch, J. K. Cartwright, George Anderson; on Resolutions, Samuel Fulton, J. B. Yates, A. O. Burrill; on Credentials and Licenses, J. B. Yates, Charles Anderson, George Dortch; on Auditing, Will Dortch, George Anderson, J. K. Cartwright, Solomon Yates, Charles Anderson, Joe White.

Adjourned to call of Chair.

SECOND MEETING, OCT. 13, 9:30 A. M.—Prayer by J. Q. Finch. The minutes of the last meeting were read, and, with one correction, accepted.

The Committee on Nominations submitted the following report: For President, Eld. S. Fulton; Secretary, M. C. Fulton; Treasurer, J. B. Yates; Executive Committee, S. Fulton, J. B. Yates, George Dortch. The report was adopted by considering each name separately.

The Committee on Resolutions submitted the following:—

*Whereas*, Our Heavenly Father has graciously revealed himself to us through the gift of the spirit of prophecy, and we cannot disobey or neglect his voice through this means without incurring his displeasure, and, if we persist in this course, bringing ruin in the end; therefore—

*Resolved*, That we recommend that all our people in this Conference who have not purchased Vols. 1, 2, and 3 of "Spirit of Prophecy" and the "Testimonies to the Church," do so now, and faithfully read them in their families.

*Resolved*, That we recommend to our people the holding of evening readings with their neighbors, to read to them from the "Spirit of Prophecy."

These resolutions were spoken to by Brn. S. Fulton, A. O. Burrill, S. Osborn, J. B. Yates, and J. Q. Finch, and adopted. They were submitted to all present, when the entire congregation showed their appreciation by a rising vote.

*Whereas*, Canvassing for "Thoughts on Daniel and the Revelation" has proved a success in other Conferences, both as a means of introducing the truth and of fitting laborers for duties in this great work; therefore—

*Resolved*, That all who wish to labor in any branch of this work should first thoroughly acquaint themselves with canvassing, under the directions of the Conference Committee.

*Whereas*, The work is new here, and there is a great demand for more laborers; therefore—

*Resolved*, That every one faithfully pay into the State treasury his or her tithe.

These resolutions were discussed by Elds. S. Fulton, S. Osborn, A. O. Burrill, and others.

Adjourned to call of Chair.

THIRD MEETING, OCT. 15, 8:30 A. M.—Prayer was offered by W. A. Richardson. The minutes of the last meeting were read and approved.

The Committee on Credentials and Licenses made the following report: For credentials, S. Fulton; licenses, P. D. Moyers, J. Q. Finch, Harrie Lowe (colored). The report was adopted by considering each name separately.

The Treasurer's report was read, as follows:—

Cash on hand Oct. 16, 1881,	\$257.10
Rec'd during year ending Oct. 16, 1882,	420.46
Total,	\$677.56
Cash disbursed during the year,	420.46
On hand to balance,	\$257.10

On motion of Eld. S. Osborn, the Treasurer's report was accepted.  
Adjourned *sine die*. S. OSBORN, Pres.  
ALLIE OWENS, Sec.

## CONFERENCE DIRECTORY.

President, S. FULTON, Nashville, Tenn.  
Secretary, M. C. FULTON, "  
Treasurer, J. B. YATES, Cross Plains, Tenn.

## INDIANA SABBATH-SCHOOL ASSOCIATION.

THE fifth annual session of this Association was held in connection with the camp-meeting at Marion, Ind. The first meeting was called to order by the President, at 9 A. M., Oct. 4, 1882. Prayer was offered by Bro. Weber. Twenty-three schools were represented by delegates. The Chair appointed the following committees: On Nominations, J. W. Covert, W. R. Carpenter, and R. F. Zirkle; on Resolutions, J. P. Henderson, W. A. Young, and Anna Watson.

Adjourned to call of Chair.

SECOND MEETING, OCT. 5.—After the usual exercises, the minutes of the previous meeting were read and accepted.

The Committee on Nominations suggested the following-named persons as officers for the ensuing year: For President, Eld. J. M. Rees, New London, Ind.; Secretary and Treasurer, Leanna Morrell, Ligonier, Ind.; Executive Committee, J. M. Rees, L. M. Dunlap, and W. A. Young. Each name was acted upon separately, and the nominees were elected to their respective offices.

The Committee on Resolutions reported the following, which were adopted:—

Whereas, We believe the Sabbath-school to be, in the providence of God, one of the principal instrumentalities by which his people are instructed; therefore—

1. Resolved, That we urge upon our brethren and sisters the great importance of not only attending the school, but of heartily participating in all its exercises.

2. Resolved, That we believe it the duty of every church of S. D. Adventists to organize and maintain a Sabbath-school; and that those persons not having church privileges should take the *Instructor*, learn the weekly lessons, and maintain family Sabbath-schools.

3. Resolved, That we regard it the duty of teachers to seek to feel a burden of their work, and thoroughly prepare themselves for it.

4. Resolved, That it is also the duty of teachers to labor for the conversion of their pupils, and to counsel and to pray with and for them out of school.

Remarks were made on these resolutions by Elds. S. H. Lane, J. O. Corliss, and others, and they were unanimously adopted.

Eld. S. H. Lane then introduced the resolution adopted by the General Association at Battle Creek, Mich., which is as follows:—

Resolved, That all members of Sabbath-schools shall be considered delegates at the annual session of the State Sabbath-school Association.

This was adopted by a unanimous vote.

Adjourned *sine die*. J. M. REES, Pres.  
LEANNA MORRELL, Sec.

## PARADOXICAL, YET TRUE.

THERE never was a time in the history of our country when the sacredness of Sunday was so generally and openly disregarded as at present. Sunday excursions and gatherings for recreation and pleasure are the order of the day. And professors of religion, not a few, join in this open desecration of the day which they call the Christian Sabbath.

But a class of leading minds in the churches have been for some years clamoring for civil law to enforce the better observance of the day; and, seeing this party were getting an influence which will be likely to control elections in favor of those who secure it, corrupt politicians are taking up the chorus in their public speeches, reiterating the symphonious plea for the "American Christian Sabbath," and talking pathetically of the institutions of "our holy religion."

And so it happens that when the "venerable day of the sun" is so little respected, and so openly and increasingly disregarded even by many of its professed friends, its observance is to be enforced by party politicians; and this is to christianize our government, and forward the fabled millennium.

It was related of a certain Mormon who spoke in an unknown tongue that, when he had begun, he could not stop as long as any were present to hear him. He said he could "hoist the gate, but

could not shut it." So these zealous friends of a merely human institution, which they name the "Christian Sabbath" without a word of Scripture to sustain the claim, have thrust it into the political field; and they could not stop the fierce contest now if they would. They have hoisted the gate, but cannot shut it; and the result will be the fulfillment of the prophecy of Rev. 13:15.

R. F. COTTRELL.

## Our Tract Societies.

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

## GIVE WHILE YOU LIVE.

Give while you live:

If as the Scriptures say,  
The good we give away  
Brings us a richer store  
Than we enjoyed before  
Of blessing and of peace,  
Ere then thy life shall cease,  
The blessed secret learn,  
And see the glad return  
Of golden seeds you sow  
On fields of human woe;  
The time to give is this,  
And reap a pleasant bliss.

Give while you live:

How many at the last,  
When life's sweet day is past,  
When they can drink no more  
Of pleasure's gathered store,  
Make mournful haste to give  
Just as they cease to live;—  
As launch their boats away,  
They cannot make delay  
To see the ripened corn  
They should have sowed at morn;  
But leave untasted all  
The joy beyond recall.

Give while you live,

Rich commerce of the heart,  
'Tis God's own secret art;  
He gives and multiplies,  
And droppeth from the skies  
The rain, the light, the dew;  
He giveth all for you;  
He gives and ever lives;  
That you may give, he gives;  
Oh! charity is gain,  
Give though it cost you pain;  
'Tis wasteful to withhold  
Your love, your prayers, your gold.

Give while you live:

Your dying gift may fail  
To hush the world's sad wail;  
Your gold laid up with care  
An enemy may share;  
The shameless prodigal  
Perchance may waste it all;  
Give, and the influence  
May save from rank offense  
The children of your love;  
Lay up much wealth above,  
Since God gives back the price  
Of all your sacrifice.

—Rev. Dwight Williams.

## TENNESSEE T. AND M. SOCIETY.

THE second annual session of the Tennessee T. and M. Society met on the camp-ground at Pleasant View, Tenn., Oct. 12, 1882, at 10 A. M. Called to order by the President, Eld. S. Osborn. The opening prayer was offered by Eld. A. O. Burrill. On motion, the reading of last year's minutes was waived. By vote of the Society, the President appointed as the Committee on Nominations, J. Q. Finch, George Anderson, Joe White. Adjourned to call of Chair.

SECOND MEETING, OCT. 16, AT 9:30 A. M.—After the opening exercises, the minutes of the previous meeting were read and approved. Encouraging remarks were made by Eld. Geo. I. Butler. The importance of diligent and devoted labor in the cause and of faithfulness in reporting, was dwelt upon, and urged upon all who feel an interest in the success of the cause.

The Nominating Committee reported as follows: For President, S. Fulton; Vice-president, J. B. Yates; Secretary and Treasurer, M. C. Fulton.

It was moved and seconded that Tennessee be divided into two districts were formed. Director Dist. No. 1, Will Dortch; No. 2, J. B. Yates.

Adjourned *sine die*.

ALLIE OWENS, Sec.

## INDIANA T. AND M. SOCIETY.

27

THE tenth annual session of this Society was held in connection with the camp-meeting at Marion, Grant Co., Ind. The first meeting was called to order by the President on Friday, Oct. 6, at 9 A. M., and was opened with prayer by Eld. J. O. Corliss. The minutes of the last annual session were read and approved.

The report of labor for the current year is as follows:—

No. of members,	200
" " reports received during year,	495
" " members added,	8
" " missionary visits,	361
" " letters written,	465
" " Signs in clubs,	78
" " new subscribers obtained for REVIEW,	71
" " " " " " Signs,	39
" " " " " " Good Health,	13
" " " " " " Instructor,	106
" " " " " " other periodicals,	5
" " pages tracts and pamphlets distributed,	164,251
" " periodicals distributed,	9,127
" " Annuals	15
Received on T. and M. fund,	\$127.71
" " periodicals,	392.67
" " reserve fund,	12.50

Total,	\$532.88
Paid to REVIEW Office,	\$416.42
" " Signs Office,	114.14
Balance on hand,	2.32

Total, \$532.88

Elds. Corliss, Lane, and Andrews spoke at considerable length, and quite earnestly, on the importance of maintaining a reserve fund.

It was voted that the President appoint the usual committees, and they were announced as follows: On Nominations, W. R. Carpenter, Geo. Huffman, V. Thompson; on Resolutions, Wm. Covert, R. F. Andrews, J. P. Henderson.

Adjourned to call of Chair.

SECOND MEETING, OCT. 8, 9 A. M.—The meeting was opened with prayer by Eld. J. P. Henderson. The minutes of the last meeting were read and approved.

The purpose of the reserve fund was more fully explained, and also the importance of furnishing the various reading rooms throughout the State with our own denominational reading matter.

Eld. Corliss spoke quite earnestly in regard to the work of colporters.

The Committee on Resolutions reported as follows:—

1. Whereas, The blessings of God have attended our labors during the past year, and—

Whereas, The Spirit of God points out a much greater work to be accomplished in the near future by this Society; therefore—

Resolved, That it is incumbent on us to employ every means in our power to carry forward this work, to bring it up to that point that will satisfy the mind of God.

2. Resolved, That it is the duty of all lovers of truth to connect themselves with this Society, that they may more fully work for the cause of God.

3. Whereas, It is evident that the Society will become financially embarrassed if members are negligent in paying for orders made; therefore—

Resolved, That promptness in the payment of all demands is essential to the interests of the Society.

4. Resolved, That we work in connection with the General T. and M. Society in supplying with our reading matter the various reading-rooms throughout this Conference.

All of the above resolutions, after being freely discussed, were adopted.

The Committee on Nominations reported as follows: For President, Eld. S. H. Lane; Vice-president, Eld. Wm. Covert; Secretary and Treasurer, W. A. Young. Directors: Dist. No. 1, W. R. Carpenter; No. 2, Charles Bartley; No. 3, J. P. Henderson; No. 4, Wm. Covert; No. 5, D. H. Oberholtzer. These were all elected to their respective offices, as nominated.

Adjourned *sine die*.

S. H. LANE Pres.

W. A. YOUNG, Sec.

—The sum expended per annum for rum in the United States amounts to \$715,575,000; the total amount contributed for the support of religion, \$47,635,495. The reader can figure out the difference by which rum has the advantage over religion.

—The United Presbyterian Mission fields, last year, showed a percentage of net numerical growth seven times larger than that of the home churches, notwithstanding the fact that the home growth was proportionately larger than that of almost any other Northern church.

## KENTUCKY TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING SEPTEMBER 30, 1882.

Districts.	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	25	2	2	1	8	23	1	5370	201	.....	\$ 27 75
2	18	2	.....	.....	6	8	1	1139	133	.....	19 15
....	43	16	2	1	14	31	2	6509	334	.....	\$ 46 90

NOTE.—Received on membership and donations, \$5.20; on sales, \$27.08; on periodicals, \$14.62.

BETTIE COOMBS, Sec.

## INDIANA TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING OCTOBER 1, 1882.

Districts.	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	41	38	.....	25	8	25	13	10038	473	.....	\$ 35 90
2	23	13	.....	.....	10	25	2	7555	443	.....	20 86
3	54	23	.....	.....	43	10	47	6400	570	.....	58 00
4	48	28	1	26	22	21	7	9923	295	.....	23 80
....	161	107	1	139	83	64	67	33956	1781	.....	\$ 138 56

NOTE.—Received on membership and donations, \$22.56; on sales, 98 cts; on periodicals, \$105.02. Subscribers obtained for Review, 28; Signs, 9; Instructor, 36. The local society at Patricksburg failed to report.

W. A. YOUNG, Sec.

## GENERAL SUMMARY OF TRACT AND MISSIONARY LABOR.

REPORT FOR QUARTER ENDING JULY 1, 1882.

Conferences.	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
Michigan.	642	357	11	473	762	981	86	227904	20798	1078	\$ 868 75
Iowa.	763	199	10	317	518	391	183	105613	8591	857	964 30
Wisconsin.	106	46	2	86	48	24	23	16838	984	26	67 72
California.	598	178	5	610	876	1523	13	184750	17414	34	1426 51
Minnesota.	480	164	9	396	168	169	49	62654	4204	607	360 08
New York.	411	190	.....	458	1025	.....	315	58937	4589	.....	236 45
Illinois.	376	175	.....	450	655	1549	14	71287	14514	276	507 25
New Eng.	428	176	1	210	199	145	88	94671	3885	87	260 20
Ohio.	176	74	16	85	48	81	11	28884	1577	65	414 24
Kansas.	307	152	9	524	108	58	29	62450	2744	173	256 60
Penn.	270	171	11	630	273	253	25	63409	9763	443	264 84
Nebraska.	78	.....	.....	.....	49	.....	17	13866	380	.....	22 49
Vermont.	138	58	15	19	35	41	.....	12747	1012	13	49 40
Maine.	156	112	7	185	88	41	78	25050	1169	3	59 40
Indiana.	174	104	3	59	204	102	35	27137	3057	198	137 05
Missouri.	99	64	4	305	212	56	50	18713	1053	34	188 33
Dakota.	66	47	7	29	343	73	.....	19087	.....	.....	263 45
Texas.	41	8	.....	6	31	1	.....	3077	166	.....	20
U. Columb.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
N. Pacific.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kentucky.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Colorado.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Virginia.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Nevada.	31	21	.....	3	160	139	.....	2312	1682	.....	61 94
Tennessee.	58	13	.....	2	3	.....	9	2108	615	.....	13 50
Total.	5379	2233	110	4856	5770	5657	1024	1101594	98197	2923	\$ 5908 78
Bale, Switz.	.....	.....	.....	.....	.....	.....	28	380	9099	.....	17 26
G'd Total.	5379	2233	110	4856	5767	5657	1052	1191974	107296	2923	\$ 6028 29

NOTE.—Received on membership and donations, \$1558.73; on sales, \$1094.60; on periodicals, \$3396.33; on T. and M. Reserve fund, \$326.10; Collected on other funds, \$881.99.

MARIA L. HUNTLEY, Sec. Gen. Society.

## News of the Week.

SUNDAY, OCT. 22.—There have been to date 1,970 cases of yellow fever at Pensacola, Fla., 160 of which have proved fatal. To-day 52 new cases are reported. The destitution and distress are increasing, while contributions for the relief of the sufferers are decreasing.

—A terrible railroad accident occurred at North Adams, Mass., yesterday. A caboose filled with working men was run into by an engine. The front of the engine was smashed in, and the boiler exploded, filling the caboose with hot water and steam. The men were fearfully burned, and many of them badly bruised. Thirty-three persons were injured; five of whom have died, and others are not expected to recover.

—It seems that the Irish agitators, both in this country and Ireland, while very anxious about the course taken by the British Government, have not been so conscientious respecting their own conduct. Investigation has shown that the money raised in this country for

the "skirmishing fund" has been badly misappropriated, and now it is claimed that Eagan, treasurer of the Land League, has received large sums of money that have not been accounted for.

—Thirty persons have been arrested at Paris, Lyons, and Stettienne, on suspicion of having been connected with recent riots in Montceau les Mines. These riots, in connection with a threatened strike of 20,000 employes in the furniture trade in Faubourg St. Antoine of Paris, cause some uneasiness.

—Nearly 25,000 coal miners of Yorkshire, England, have given notice that they will strike if their wages are not increased.

MONDAY, OCT. 23.—Milan, king of Servia, was fired at twice in the cathedral at Belgrade, but was uninjured. His assailant was a woman whose husband was executed in 1878 by order of King Milan. Queen Natalie, who was present, fainted, and was taken to the palace in an unconscious condition.

—It is believed that the Chilians have arranged terms of peace with Calderon as the representative of Peru, but on what basis is unknown.

—France, by a treaty with the Bey, assumes control of Tunis, both financially and otherwise, the Bey retiring to private life on an allowance.

—The town of Manila, Philippine Islands, was visited by a terrific cyclone last Friday, destroying numerous dwellings, and wrecking shipping to a great extent.

—Fire in the lumber yards on the river Neva, at St. Petersburg, destroyed 5,000,000 rubles worth of property. The forests and peat bogs around the city are all aflame.

TUESDAY, OCT. 24.—E. G. Watson, the engineer who is responsible for the terrible accident at North Adams, Mass., last Saturday, has been arraigned on a charge of homicide.

—A terrible hurricane prevailed in England all day, causing great damages. By a collision in the Channel during the gale, nine persons were drowned.

—Serrano, if called to power in Spain, will establish the Constitution of 1869, and abolish the system of life senatorships.

—De Lesseps has perfected a plan by which the time occupied by vessels in traversing the Suez Canal will be shortened three days.

—Many places in the West India Islands were shaken by earthquakes during the second week of October.

WEDNESDAY, OCT. 25.—In the suburbs of Leadville, Col., the Malta stage was stopped by two road agents, who robbed the seven passengers of about \$2,000 worth of property in the coolest possible manner.

—The French Minister of Justice asserts that the government has positive information of the existence of a revolutionary organization in France, which is directed by a committee having its headquarters at Geneva.

THURSDAY, OCT. 26.—President Arthur has appointed Nov. 30 as a day of national thanksgiving and prayer.

—A fire broke out in the locomotive cab of a passenger train on the Pennsylvania Railroad last Sunday, when the train had just passed Marion, N. J. The engineer, A. J. Steele, entered the fire-circled cab, reversed the engine, and stopped the train. The fire was soon extinguished, and the train and passengers were saved; but engineer Steele was horribly burned, and died this evening at Jersey City.

—Special-counsel H. H. Wells, investigating the bribery scandal in the star-route cases, reports that the guilty parties acted without the knowledge or approval of any officer of the Department of Justice, and is clearly of the opinion that it was a conspiracy against the administration of justice. He recommends the prosecution of Fall, Payne, Thomas A. Foote, and others not named.

—Bedouins in the vicinity of Suez murdered Captain Gill and Lieutenant Charrington. The attitude of the desert wanderers in this section of Egypt is very menacing.

—Several men of the crews of the schooner Surprise of New Bedford, and the British bark Rosenath, recently wrecked in the Straits of Magellan, who took refuge on an island, were massacred by the natives.

—Gladstone announced in Parliament that General Wolseley and Admiral Seymour had accepted peerages, and hoped the House would provide them with suitable annuities. He said England might repose the greatest confidence in its military forces.

FRIDAY, OCT. 27.—The Anarchist revolution developing in France is of so serious a nature as to cause great excitement and uneasiness. Numerous arrests have been made. Rumors of a ministerial crisis are hinted about, and hints are even made that President Grevy himself may think it advisable to resign.

—A letter from the Sultan has been found among Arabi Pasha's correspondence, urging him to resist invasion by England, France, and other powers, and to defend the faith of his country.

—It is believed the cost of the war in Egypt will amount to nearly £4,000,000, exclusive of the expense of the army of occupation and the Indian contingent.

—Arabi Pasha's counsel will ask that the trial be postponed until the latter part of November. The Prefecture of Police has obtained 400 depositions, the most of which are from European residents, sustaining the accusation of Arabi Pasha that Toulba was alone responsible for the burning, pillage, and massacres in Alexandria last summer. This fact increases the English and European

sympathy for the chief rebel, which has been steadily on the increase since his capture was effected.

—The false prophet of Soudan threatens an invasion of Lower Egypt. All the country south of Khartoum is already in his possession. His following is large, and his revolt completely dwarfs Arabi Pasha's recent movements. In June last 6,000 Egyptian soldiers were surrounded and massacred by his army.

## MISCELLANEOUS.

—It is estimated that in the late war in Egypt, 5,000 Egyptians and 300 Englishmen lost their lives.

—A company is forming to utilize the extensive gas wells adjoining the oil fields of Pennsylvania.

—The number of cases of cholera at Manilla, Philippine Islands, is decreasing, but the disease still rages on the island of Visaya.

—A number of the physicians and citizens of Boston have united in urging the teachers of that city to use their influence and authority to suppress the use of tobacco by the school children.

—On the 11th instant, a few of the many friends of Ray Palmer, D. D., met at his house in Newark, N. J., to commemorate the 50th anniversary of his marriage. The affair was a very enjoyable one. Of the six persons composing the bridal party 50 years ago, five are now living; one of them was present on this occasion.

—Asiatic cholera has made its appearance on the French side of the Mont Cenis Tunnel. As it occasionally marches westward around the globe, its presence in Europe now is not surprising. The approach of winter gives reason to hope that its stay will be short, but the dread disease may return in full force in the spring.

—In a recent interview with a reporter, Mr. Vanderbilt is represented as saying that the railroads are not run in the interests of the public, but that those who invest their money in them propose to make the investment pay. The *Christian Union* thinks that in view of the large grants of land and money made to the railroad companies, and the peculiar privileges accorded them, the public have a right to expect that their interests will be considered to some extent.

—The conflict between the Prussian Government and the Roman Catholic Church still continues. The May-laws, which were particularly grievous to the Catholics of that empire, have been greatly modified. And now the new Prince-Bishop of Breslau issues a decree that the pastors who served the churches of the interior under the control of the State when these laws were in force, must make room for more loyal sons of the church; thus assuming that loyalty to the State is disloyalty to the church. Nor is this all. There are in Prussia many mixed marriages; i. e., marriages between Protestants and Catholics. The church steps in here, and declares all such marriages illegal, and the children illegitimate, if the contracting parties "simply accept the civil contract before the State authorities without subsequent consecration from the church," or if, after church marriage, they accept the consecration of a Protestant minister. This decree called out such a violent storm of indignation that the bishop modified it somewhat, pronouncing such marriages valid, but "not allowed." This reminds us of a case that occurred in St. Louis, Mo., very recently, where the marriage ceremony was performed by a Catholic priest, and afterward by a Protestant minister. The bridegroom, who belongs to one of the first Catholic families in St. Louis, was made the subject of a violent denunciatory article in a Catholic journal published in that city. How long will it be before Protestants will learn the animus of the Church of Rome?

## Obituary Notices.

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

GREENWOOD.—Died at the residence of S Myers in Blair, Neb., Sept. 18, our infant son, Willie, aged one month and twenty-nine days. Words of comfort by Eld. Geo. W. Dawson.

T. W. AND E. M. GREENWOOD.

TUBBS.—Died in Peterboro, N. H., Sept. 19, Matilda Tubbs, aged seventy-six years. Sister Tubbs embraced present truth under the labors of Brn. Hutchins and Bourdeau, nineteen years ago. During her life as a Christian Sabbath-keeper, she maintained a very decided and consistent course in defense of the precious truth, which was the comfort and consolation of her declining years. She died with a firm hope of meeting her Saviour in the first resurrection. L. W. HASTINGS.

FLEMING.—Fell asleep in Oneida, Mich., Oct. 20, 1882, Bro. Seely Fleming, aged sixty-seven years. For two years he had suffered much from a cancer, but was able to attend the camp-meeting at Lansing, which was a source of spiritual encouragement to him. The night following the close of the camp-meeting, however, he was taken sick and soon yielded to the ravages of disease.

Bro. Fleming embraced the third angel's message in the summer of 1861 under the labors of Eld. Frisbie, and was a conscientious Sabbath-keeper till the last. He leaves a wife and seven children to mourn his loss. Remarks at the funeral from Heb. 9: 27.

J. O. CORLISS.



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# The Review and Herald.

Battle Creek, Mich., October 31, 1882.

## "ONE MORE DAY'S WORK FOR JESUS."

SABBATH, Oct. 28, will not soon be forgotten by the Battle Creek church. Bro. Stone spoke from Matt. 6:33, addressing a portion of his remarks to the children, some of whom intended to go forward in baptism. He also read selections from Testimony No. 31 pointing out some of the duties and responsibilities of parents, and from "Spiritual Gifts" a description of the trial and crucifixion of Christ. These selections seemed to leave a deep impression upon the minds of the congregation, preparing them for the solemn ordinance to follow. At the close of the sermon, all repaired to the water, where thirteen were "buried with Christ in baptism," by Bro. Stone. All these but one were children and youth. Six ranged from nine to fourteen years of age. A more precious scene is seldom witnessed.

The social meeting in the afternoon was well attended. Several of the leading brethren thought the delicacy which has sometimes been shown about reading from the Testimonies to a promiscuous congregation was a mistake, and heartily approved the course lately pursued of using judicious selections in connection with the sermon.

At the regular children's meeting, about forty were present. Only those were invited who were really interested in religious matters, and it is safe to say that nearly all were serious in their purpose to seek the Lord. The exercise took the nature of a class-meeting, the children speaking in turn, and the leaders talking with them and instructing them as best they could. The children were urged not to speak unless they really wanted to do so, and sincerely meant to reform their lives. All but six or eight took part. The leaders and teachers felt the blessing of the Lord; and those who had been baptized were especially blessed. The glad, happy light that shone upon their faces as they smiled through their tears was an evidence that the path of duty had led them to fountains of living water. God bless the children; and may this good work go deeper. May parents and teachers work together in faith that many of these dear ones may be saved in the kingdom.

## THE APPOINTMENT OF THE NEXT GENERAL CONFERENCE.

DOUBTLESS some have queried why, in view of what was said some weeks since, the appointment of the next General Conference has not appeared ere this. One important reason for this delay is because the members of the General Conference Committee have been so widely scattered,—one in Europe, another in California, and myself attending camp-meetings in the South and other places. Doubtless Eld. Haskell will have returned ere this paper is printed. We hope by next week to be able to announce positively the time and place where it will be held. As there has been some delay, probably the time will not be before the first week in December. As to the place, a change has been suggested this year. There are some reasons, perhaps, which would make it proper. We hope to be able to state positively in regard to this matter next week.

GEO. I. BUTLER.

## TO BRETHREN IN ILLINOIS.

MINISTERS, church clerks, and treasurers, of the Illinois Conference, please notice that after Nov. 1 my post-office address will be Keenville, Wayne Co., Illinois. If any have failed to receive blanks for the quarter ending Oct. 1, let me know, and they will be promptly supplied. Please let the reports come in.

A. K. ATTENBERRY, Ill. Conf. Sec.

## PROXIES FOR THE STOCKHOLDERS OF OUR INSTITUTIONS.

At our next General Conference, the annual election of officers for the Publishing Association, College, and Sanitarium will occur. These will be very important meetings. Questions of policy and management will need to be settled. The time for these anniversary meetings is rapidly approaching, and what is done must be done soon.

It is very desirable that the stockholders should be well represented, and as many cannot personally attend, they should be represented by proxies. A proxy is one who is chosen by a shareholder to vote in his place for the amount of stock he holds, when he cannot himself be present. If he has chosen a proxy, that will not hinder him from voting himself whenever he is present. The proxy can only vote in the absence of the shareholder. It is important for the moral influence that in all elections a majority of the stock should be represented. In the Sanitarium an election cannot be held unless a majority of the stock is represented, either by the parties holding it or by proxies chosen by them.

It has been quite a number of years since anything has been done about this matter of proxies. A few persons in whom our people have reposed confidence, have held a large number of them. Indeed, in some elections one or two persons might have decided the issue, by the number of proxy votes in their hands. While these persons were among the most trusty friends of the cause among us, and there was no danger of their doing anything they did not think was for its best interests, we question whether it is wise to concentrate so much power in the hands of one or two. It would seem more in harmony with our system of organization to have these proxies more widely distributed.

One important reason why there should be a new distribution of proxies is the fact that Eld. White had a large number of them in his hands, and of course since his death no one is authorized to represent these shares. As our people had great confidence in him and his judgment, they intrusted him with a very large number. Those who owned these shares should now select others to act as their proxies. All will see the need of this. We think there should be a general choice of proxies between now and the assembling of the next General Conference.

To bring about this result, the secretaries of our institutions will send the proper instruction to all stockholders whose post-office can be ascertained, telling them the amount of stock they hold according to the books of the institution, and the number of shares they control, and giving them special directions how properly to fill out the blank they send, and execute them according to the requirements of the law. Each person who receives these papers should immediately fill out and return them at once to the REVIEW AND HERALD, where the secretaries of the several institutions can obtain them. They will keep them on file until the meeting is held, and then notify the persons to whom they belong of the number of votes they are entitled to cast by proxy. This, we think, is the better way, as there is now but a short time before the annual meetings are to be held, and the proxies might not reach the individuals to whom they belong, if they were sent to their address.

As to whom should be chosen as proxies, perhaps little need be said. Each stockholder, of course, has the right to choose whom he pleases; but perhaps some will be glad of a few suggestions. As we have said, it seems sensible that these proxies should not be concentrated in the hands of a very few persons. It seems to us that the most proper persons of all to hold these proxies in the absence of the stockholder himself are the delegates who represent the Conference where the stockholder lives. These delegates to the General Conference will be representative men in the Conference where they live. In this way the public sentiment of all parts of the field will be represented. This would seem to be a fair and consistent plan, and it certainly would give no ground for objections based upon concentration, or the one-man power. However, if any stockholder preferred to give his proxy to others living near our institutions, or to leading men, he could do so.

To facilitate the matter, a list of the delegates as far as ascertained, will be sent. That is, to the shareholders in Iowa the names of the delegates from Iowa will be sent, and so of each Conference.

Some other names, also, may be sent, so that all may be able to get such as will meet their minds. If these proxies can be made out at once, and returned to the secretaries, all will be in readiness for the election of officers in our several institutions, when the General Conference is appointed, and our business can be properly attended to without delay or confusion.

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

## TO KANSAS CANVASSERS.

WILL all persons desiring to canvass for "Thoughts on Daniel and the Revelation" the coming winter please correspond with me at Ottawa or Williamsburg, Kan.?

T. H. GIBBS, State Agent.

## Appointments.

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

MACKFORD, Wis., Nov. 10-12. G. C. TENNEY.

WATROUSVILLE, Mich., Nov. 4, 5. ALBERT WEEKS.

GOLDEN GATE, Minn., Nov. 11, 12, instead of Nov. 4, 5. H. GRANT.

A STATE meeting for Pennsylvania will be held at Wellsville, N. Y., Nov. 11. The ministers of the Conference are earnestly invited to be present on this occasion.

B. L. WHITNEY.

No providence preventing, we expect that Elds. Butler and Fargo will be at Ithaca, Mich., Nov. 2-5. We hope to see a general turnout of our people in the vicinity. Come, brethren, let us make the most of this opportunity by preparing our hearts for this occasion.

A. O. BURRILL.

PROVIDENCE permitting, Eld. C. W. Stone will speak in Marshall next Sabbath, Nov. 4. Brethren from Battle Creek will come also. The friends from Convis are especially invited, and all in the immediate vicinity are expected. May the blessing of God come with the brethren.

BATTLE CREEK CHURCH COMMITTEE.

I WILL meet with the Sabbath-keepers near Radcliffe, Harden Co., Iowa, Nov. 4, 5, and continue till the evening of the 9th, if thought best.

At Webster City, Nov. 11, 12. Should be glad to see a general gathering of the scattered ones in this vicinity.

E. W. FARNSWORTH.

THE quarterly meeting of Dist. No. 7 will be held at Grove Lake, Minn., Nov. 4, 5. Meeting will commence Friday evening. This will be a very important occasion. We hope every one that is interested in the work will be present. The secretary and the librarians are earnestly requested to attend. Bro. J. Fulton will be with us.

J. EMMERSON, Director.

## Publishers' Department.

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

THE permanent post-office address of Eld. M. C. Wilcox is Hermon, St. Lawrence Co., N. Y., instead of Ox Bow, Jefferson Co., as formerly.

WANTED.—I would like a few copies of the "History of the Sabbath" to loan to persons interested in the Sabbath question. If any of the brethren in the New York Conference can send me copies, let them do so, and I will make a good use of them. No matter how much worn, so they hold together. My address is Ramapo, N. Y.

LOREN CULVER.

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**Cash on Account.**—Minn T & M Society per N G White \$40.50, G W Hoskins 41.10, Mrs Julia E Green 41.10, Tenn T & M Society per M C Fulton 18.30, Lillie E Thorp 39.30, W G Mosabarger 12.25, E E Olive 5.00, E J Van Horn 50.00, A O Tait 8.37, Kan T & M Society per J W Morrison 21.90, India Mission Fund, a friend 30c, O A Olsen per O O Westman 5.00, Sarah A Stem 21.90, W H Gilmore 3.32, J G Brady 40.50, John McFarlane 1.90, A O Burrill 125.00, Ky T & M Society per A O Burrill 46.70, S Fulton per A O B 59.85, E M Aldrich 15.75, Geo A King 60.00, Minn T & M Society per N G White 78.00, J G Brady 50.00, Ont T and M Society, F J and J F Gravelle, tithes \$20.00.

**Shares in S. D. A. P. Association.**—A L Green \$20.00, P A Taylor 20.00, S V Taylor 20.00, Alexander McLearn 20.00, J S Green 20.00, Daniel Thompson 10.00, Wm Youngs 10.00, Franklin S Covey 10.00, Fred Haas 30.00, Soren Wind 10.00, Jonas Hanson 10.00, C E Buck 5.00.

**Donations to S. D. A. P. Association.**—Mary L Spring \$10.00, W H S 1.00, L P Anderson 2.00.

**Mich. Conf. Fund.**—Brookfield per F D Starr \$10.82, Gaines, Wm Annis 30.00, Sherman City per J B Tinker 30.00, Otsego per Alex Carpenter 131.25.

**Gen. Conf. Fund.**—Vt Conf tithes per A S H \$52.50, Alabama tithe per A O B 31.35.

**Review to the Poor.**—"A believer" \$1.50.

**For J. N. Andrews.**—J H Thompson \$3.00, Fannie C Thompson 2.00, W H S 50c, An "old friend" 11.00.

**European Mission.**—E O Hammond & wife \$2.50, H Hilliard 10.00, Mrs Maria Cartwright 40.00.

**English Mission.**—Sarah Dunclee \$1.05, E O Hammond & wife 2.50.

**Danish Mission.**—Susie Osborne \$3.00.