

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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TIMES OF NEED.

"As thy days, so shall thy strength be." Deut. 33:25.

Lord, thou hast all my frailty made,
And thou mine inmost want canst read;
Prepare thy light for every shade—
Prepare thy strength for every need.

When at thy word the tempests form,
When at thy breath the mists o'ershroud,
Provide thy still voice for the storm,
Provide thy rainbow for the cloud.

What time I sojourn in the night,
Let Bethlehem's star rule all the sky;
And when I climb steep Calvary's height,
Let Olivet be clear on high.

Send me, with each new step of trial,
A higher flight of heavenly song;
Send me, with each fond hope's denial,
The power to feel the hope was wrong.

Grant me, with every bitter thorn
Thy love refuses to destroy,
The perfect strength of weakness born—
The perfect grace that equals joy.

I may not bid the shadows flee;
They are the shadows of thy wing.
Give but the eye more power, to see
The love behind their gathering.

I may not cast thy cross away;
Thou gavest me thy yoke to share.
Give but the arm new nerve each day,
Give but the heart fresh love to bear.

Until my thorn becomes my flower,
Till death itself in life shall rise,
And human sorrow's midnight hour
Ring the first chimes of Paradise.

—George Matheson, D. D.

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.

CHRISTIAN CHARACTER.

BY MRS. E. G. WHITE.

THE word of God not only sets forth the great principles of truth and duty which should govern our lives, but it presents also, for our encouragement, the history of many who have exemplified these principles. Men "subject to like passions as we are," have fought with temptation, and conquered in the strength of an Almighty Helper. Under difficulties greater than we are called to meet, men have been true to duty and to God.

Except the one perfect Pattern, there is not described in the sacred pages a single character more worthy of emulation than that of the prophet Daniel. Exposed in youth to all the allurements of a royal court, he became a man

of unbending integrity and fervent devotion to God. He was subjected to the fierce temptations of Satan, yet his character was not vacillating, nor his course changeable. He was firm where many would be yielding; he was true where they would be false; he was strong where they would be weak. Daniel was a lofty cedar of Lebanon. The angel of the Lord addressed this faithful prophet, "O man greatly beloved, thy prayer is heard." Would that the faith, integrity, and devotion of the prophet Daniel might live in the hearts of God's people of to-day. Never were these noble qualities more needed in the world than now. Never was there greater need of men who will stand firmly and fearlessly for God and the right.

In the records of those who have done and suffered for the name of Jesus, there is no name that shines with a brighter or purer luster than the name of Paul, the apostle to the Gentiles. The love of Jesus, glowing in his heart, made him self-forgetful, self-denying. He had seen the risen Christ, and the Saviour's image was impressed upon his soul, and shone forth in his life. With faith, courage, and fortitude, that would not be daunted by danger or stayed by obstacles, he pressed his way from land to land to spread the knowledge of the cross. When summoned to stand before the judgment-seat of Nero, and forsaken by his brethren, he was at first thought almost dismayed. Then he gathered courage, as he looked upward to the Source of strength. Though human help forsook him, he declares, "The Lord stood by me, and strengthened me." He placed his hand in the hand of Jesus, and fearlessly went forward to a martyr's death.

Such noble characters have been; such noble characters will be. None can hide them; none need misinterpret them. They are living epistles, known and read of all men. By the beauty of true goodness shining forth in the life of these chosen men, others were charmed, and were filled with a desire to imitate them. All who seek to reach the Bible standard will stimulate others also to press forward to higher attainments. One whom God is teaching will animate others by his ardent, active efforts for the honor of Christ, and his undying love for souls. In another, a Christ-like meekness and gentleness of spirit will be most apparent. Another will influence many by his fervent charity, his brotherly kindness and Christian courtesy. Still another will manifest such humility and brokenness of heart as will lead the proud and stubborn to self-abasement.

Are the professed followers of Christ thus exemplifying the principles of their faith? Where are the deep, living, holy experiences which men of God were wont to recount? Has the standard of Christianity been lowered to suit the present backslidden condition of God's professed people? No; that standard remains just where God placed it. Holy men of ages past were required to give up all for Christ, to cherish his spirit, and to imitate his example. Nothing less than this will he accept now.

The Christian will begin and end the day with God. His speech will not be frivolous or aimless. He does not indulge in idle jesting or malicious gossip. The peace of God rules in his heart. The power of divine grace strengthens every noble purpose, softens every harsh trait. In his life and character is seen that firm, un-

daunted principle with which worldliness dares not tamper. Such men are recognized by the world as followers of Christ. They have learned of him. The Sun of Righteousness shines into the heart, and lights up the countenance. Every faculty is strengthened, developed, by the influence of divine grace. Such Christians have an experience that is of some value.

It is the absence of personal religion, of a daily, living experience in the things of God, that creates such coldness and stupor in the church. We have enjoyed great light and many privileges. Shall we turn away from all these blessings, and sacrifice the peculiar, holy character which should distinguish us as children of God? If we thus slight the mercy of God, the judgments denounced against Capernaum will surely fall upon us. Our punishment will be heavier than if we had not enjoyed so great light. Thus the warnings, reproofs, and counsels, which, accepted and obeyed, would bring us untold blessings, become a curse when they are rejected.

The Lord commanded one of his ancient servants, "Pray not thou for this people, neither lift up cry nor prayer for them; neither make intercession to me; for I will not hear thee." The prophet thus describes the sins which had called forth this fearful denunciation: "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?" "From the least of them even unto the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace."

The apostles declare that this state of things will find its counterpart in the last days. Many have a form of godliness, but in their daily life deny the power thereof. They have ceased to be convicted of their sins or alarmed at their state. They say in their hearts, "The church is flourishing. Peace and spiritual prosperity are within her borders." The words of the prophet may well apply to these self-deceivers, "They have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them."

The carnal mind is enmity against God. Not one of us can love and keep his commandments, only as we deny self, and take upon ourselves the yoke of Christ. Divine truth has never been in harmony with the traditions and customs of the world; it has never conformed to their opinions. Christ himself received not honor from men. He was meek and lowly of heart, and made himself of no reputation. His simple dress and unpretending manners were in so marked contrast to the pomposity, self-conceit, and vain display of the Pharisees, that they would not accept him. All witnessed the manifestation of divine power, but few saw in Christ, amid his sufferings and humiliation, the Saviour of the world.

At the present day a form of godliness is popular, even in the world. A profession of Christianity costs little. But those who follow Jesus must walk in the same path of self-denial and cross-bearing which the Master trod. They may be lightly esteemed by the world, but they are honored of God.

No stronger delusion can possess the human mind than that which makes men believe they are on the right foundation, and that God accepts their works, when they are sinning against him. When placed in the furnace fire to be tried by the great Refiner, much that has been esteemed fine gold will be consumed as dross. Can Christ say of his professed followers, These are my peculiar people; I gave myself for them, to redeem them from all iniquity, that they should show forth my praise, who have called them out of darkness into my marvelous light. Would not the Lord say, rather, How is the beautiful city become a harlot, and my Father's house a place of merchandise. Because of your unbelief, I cannot do many mighty works among you.

We are not to call sin righteousness, or righteousness sin. While we should ever manifest pity and compassion for the erring, we should be governed by sanctified judgment and the fear of God. In their undue sympathy for the sinner, many are learning to palliate sin. The most hardened criminals in our land find a host of sympathizers. Special attention is shown them, simply because their crimes have brought them into disrepute, and exposed them to the penalty of the law. It is considered a virtue to throw the mantle of charity over sins that are misleading and corrupting thousands.

The same spirit is coming into the church. However guilty a wrong-doer may be, however lamentable the results of his course, he will find sympathizers. When he is reproved, there are unconsecrated ones who stand ready to sustain him. By their unwise sympathy, they lead him to look upon himself as abused, and thus they effectually bar his way to repentance and reform.

The approval of men—even of professed Christians—is no evidence of the favor of God. The Christian experience of thousands is gauged by the standard of those who profess to love the truth and to be servants of Christ, but who serve Satan. In their blindness and self-complacency, many are saying, "I am rich and increased with goods, and have need of nothing," when Christ declares that they are poor and miserable, blind and naked. To such he addresses the solemn admonition, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

Every one who shall at last enter the kingdom of God will be tested. It will be manifest whether we desire to know and do the will of God, or merely to please ourselves. When called to give up all for Christ, who will stand the test? Many have been guided by their own understanding, and have indulged the desires of their own heart. The treasures of divine grace and love do not overbalance the inducements and attractions of the world. They choose self-gratification rather than Christ and his grace at the price of self-denial and self-consecration.

The cause of God to-day calls for men,—men in understanding and Christian experience,—men who are true to God and to the interests of his work. My brethren and sisters in the truth, I know the dangers which surround you. Search the Scriptures, examine your own hearts, meditate, pray, till you realize, by vivid conviction, your true state, till you see the peril which threatens you. Never rest till you know beyond all controversy that you have been transformed by the spirit of Christ; till you have clear evidence that you have been born again. Never rest till you know that Christ abideth in you. It will be vain for you to hope to meet the approval of God, until you come up to the Bible standard.

—Some people make a great mistake about Heaven. They think it begins up yonder. But it really begins down here. If you can be happy in a basement story, you are fitted to enjoy the happiness of the upper stories. But if you whine and moan here, Heaven itself cannot change your mood.

THE IMPOSSIBLE.

MAN cannot draw water from an empty well,
Or trace the stories that gossips tell,
Or gather the sounds of a pealing bell.

Man cannot o'ertake a fleeting lie,
Change his wheat to a field of rye,
Or call back years that have long gone by.

Man never can bribe old Father Time,
Gain the height of a peak that he cannot climb,
Or trust a hand that hath done a crime.

Man cannot a cruel word recall,
Fetter a thought, be it great or small,
Or honey extract from a drop of gall.

Man never can backward turn the tide,
Or count the stars that are scattered wide,
Or find in a fool a trusty guide.

Man cannot reap fruit from worthless seed,
Rely for strength on a broken reed,
Or gain a heart he has caused to bleed.

Man never can hope true peace to win,
Pleasure without and joy within,
Living a thoughtless life of sin.

"DIALOGUES OF DEVILS."

BY ELD. GEO. I. BUTLER.

AN old English book with this title has recently fallen into my hands, which contains some instructive passages. The author places himself in the attitude of a listener in the "Vale of Horrors," a gloomy vale frequented by the imps of darkness, and, listening to their conversation, learns their manner of approach to the children of men whom they would destroy. The author gives his report of these conversations in the form of a dialogue. There are some interesting passages which would repay the reader's perusal. We will give one which illustrates the methods employed by the agents of Satan to foster discord, and shows how people, otherwise kind and pleasant, come to hate one another and make war upon one another.

The scene is laid in the "vale" above mentioned, four or five of the messengers of darkness participating in the conversation, one of them named "Discordans," the personification of discord. He has in his possession a telescope and looking-glass, named respectively "Prejudice" and "False Reasoning." After a certain amount of pleasantries between the demons, they try the powers of the telescope, and are astonished at the marvelous results. Looking through it one way, a mole hill becomes an immense mountain, the ants running over it become monstrous elephants, and a little ball rolling upon the ground becomes a vast body like a huge globe. Reversing the glass, they now take a look through the other end, and behold wonders in miniature. A lofty, wide-spreading oak becomes so dwarfed that with great difficulty they can see it at all, and only as a little thistle in size. "Discordans" then proceeds to give the wonderful properties of this telescope.

"The name of this amazing instrument is 'Prejudice.' It was invented by Lucifer, the most famous mathematician in hell, and is of excellent use in forwarding the delightful works of darkness and securing the dominion of Beelzebub over mankind upon earth. Having already seen something of its amazing effects, you may well believe it is useful to me. By this partial glass it is that I sow contention, strife, and discord wherever I come. It is my custom, when I begin my operations and intend to set people together by the ears, to visit each of them separately, applying my glass to his eye in the magnifying way; and, as you see, it is so constructed that it will turn any way. I turn it toward himself, by which he obtains a partial view of his own merit. Then I apply the glass the contrary way, and direct my dupe to consider his vices through the diminishing medium, by which he almost if not wholly loseth sight of them.

"Having had such a partial view of his own virtues and vices, the fool takes the former to be a thousand times greater and the latter a thousand times less than they really are; and by this means he is prejudiced in his own favor so far

that he is ready to quarrel with all who think not as well of him as he does of himself. Thus I prejudice every man in his own favor so far that each looks upon himself as most worthy of general regard. From this it is you may meet with a drummer who looks upon himself as more able to command well than his colonel; or a catchpoll who deems himself fit to be an alderman; or a scurvy attorney who flatters himself that he knows more than the Lord Chancellor of the realm.

"But for this prejudice in their own favor you should never hear of revolutions of State, destructive wars, cruel assassinations, and domestic broils amongst mankind, so grateful to us infernal spirits. It is by this device you will find one fool wiser in his own conceit than ten men who can render a reason. Yea, gentlemen, it is from the good opinion almost every man hath of himself, originally derived from my partial telescope, that all divisions and animosities of every kind and amongst every people, in church and State, do flow. Though indeed the gentlemen concerned in religious contentions would persuade the world that it is the glory of God and the furtherance of the gospel they have in view in all their curses and anathemas, which they toss and re-toss against one another. The vulgar take it to be so, and, therefore, readily join with their reverend leaders.

"In the meanwhile, being sufficiently prejudiced in his own favor, I betake me to the following operations, from whence all jealousies, backbitings, murmurings, evil surmises, etc., spring. I put the diminishing end of my telescope to the eye of my dupe, and direct him thus to behold the virtues of his neighbor. The instance of the oak reduced to the most diminutive shrub will convince you that the man's virtue will appear little enough, if at all discernible, when viewed with my partial looking glass. So when the man with it examines the virtues of his neighbor he is put to his wit's end to find any virtue at all, just as you were to find out the oak; but he sees, as he thinks, great cause to conclude his neighbor is a very bad man. And if such a thing should be that a man's virtue is so strong that it forceth evidence even over the belly of prejudice by its own native luster, its appearance is changed from its reality, as the oak to the shrub in the foregoing experiment.

"Then I direct my disciple to apply the magnifying end of the telescope and to take an ample view of his neighbor's vices and deformities; and this he doth to the greatest advantage. The two instances of a mole hill transformed into a mountain and a rolling ball to a revolving world, will convince you how glowing any man's vices will be when viewed with the magnifying end of my valuable telescope, Prejudice.

"On obtaining this discovery, says my dupe, 'Ah, how glowing his vices appear! When I sought for virtue, I could not discern so much as the smallest of her traces in him; but now I seek for his vices, truly there is nothing else to be seen. Can this man be a Christian? No, surely. If this be Christianity, I will forever renounce it.' Thus I frequently persuade people who are really worthless to despise, revile, and condemn those who are in every respect much preferable to themselves, to deny the character of virtuous men even to the most virtuous of their day."

After some further colloquy between the infernal spirits, in which they warmly congratulate Discordans upon the value of his telescope, "Prejudice," to accomplish their master Satan's destructive work, Discordans proceeds to explain to them the value of his inverting mirror, "False Reasoning," which he constantly carries with him.

"It is an instrument of the true Luciferian construction, and most admirably adapted to my dividing purposes. It is the oracle at which for the most part mankind inquire after the truth of any matter. But, from what you have seen, you will readily believe that there is no truth in it; therefore its discoveries, if the truth were known, would be deemed absolute falsehoods. But I am very careful to keep up its honor with

the people, as I could do but little business without it.

"But for this inverting mirror, gentlemen, I could do but little against the children of men; for excellent as my telescope of Prejudice is, it would be altogether useless but for the mirror; but by the help of this the telescope performeth mighty deeds in favor of our government. By this mirror it is that I cause offense to be taken, when none is offered or designed; yea, even when the good of the party is sought after; and thus I foment differences amidst the most fervent solicitations to unity. A certain great man, some thousand years since, had such a proof of this that he complained bitterly against our people, saying, 'When I am for peace, they are for war.'

"By this mirror it is that public or private reproof is not only rendered useless, but even hurtful to the party reproofed, and frequently prejudicial to society. So very much are people given to examine all matters in our famous mirror that it is almost impossible to point out one man in a whole country who hath wisdom enough to bear reproof with becoming patience. So that if it is argument of folly to turn away the ear from reproof or to harden the heart against rebuke, these are brave days for folly.

"By this wonderful mirror I make even the preached word, not only useless to many, but offensive to some; for instance, it sometimes happens that the preacher, as it is his duty, exclaims against drunkenness; at that instant I step up to the drunkard, and hold the mirror before his eyes; immediately he begins to view the parson's conduct in a very uncharitable light; and as a guilty conscience needs no accuser, he concludes that it is himself that is aimed at. 'Well,' says he, 'I see how it is; some spiteful person has told him that I was drunk the other night, and he is wicked enough to expose me to all the congregation. Has he no faults of his own, that he can be so free in trumping up other peoples' failings? Can he not preach the gospel without railing against individuals?'

"By this time I clap my telescope to his eye, and direct him to view the parson with it; which is no sooner done than he exclaims, 'Aye, aye; his vices are as great as mine, and greater too. If he is not a drunkard, he is something as bad; he is covetous, all know that, and he is uncharitable and spiteful.' Then I turn the end of my telescope toward himself. 'Well,' saith he, 'the parson is more wicked by one-half than I am. I meddle with no man's character, I am in charity with all men, I am just and honest in all my dealings. If I hurt anybody, it is myself, and what can the meddling fellow have to do with that?'

"Thus doth this wonderful instrument invert the nature of things, so as to turn a well-meant admonition into a piece of envious railery. What is really in itself a virtue is changed in its appearance to a vice, and if the least degree of zeal appears in the delivery of reproof, it is traduced as passion or ill nature."

Perhaps this will suffice for this time. From the amount of discord to be seen in the world and the church, we should not be surprised if "Discordans" were still using his famous false telescope, "Prejudice," and his lying inverting-glass, "False Reasoning."

WHY WE SHOULD TAKE OUR DENOMINATIONAL PAPERS.

BY ELD. W. H. LITTLEJOHN.

I HAVE just been reading a little tract published by another denomination, in which an account is given of the early struggles of that people for a denominational existence. Among other things, the writer speaks of the pressing necessity for a periodical of some sort, which was realized for a long period before such need could be supplied. At last, however, after many prayers, and much earnest and sacrificing effort, a paper was established, and from that time prosperity attended the work which it represented.

By these historic reminiscences my mind was carried back to the day of small things among our own people. I was reminded of the little paper which was first sent forth with many prayers and tears, though in itself not much larger than a sheet of ordinary foolscap. As I contrasted the present time, with all its advantages, with that period of limited resources, I said to myself, Is it not possible, that, after all, we have lost in one direction what we have gained in another? Is it not true that, were we to exchange the numerous, large, and ably conducted periodicals which we are sending forth just now for the little sheet as originally published, and the earnest and prayerful zeal with which it was then read and circulated, we and the cause would be the gainers thereby? I confess that I am of the opinion that we would. First, because we should then have a people who would read and ponder what was published; and secondly, because the same spirit which would induce them to do that, would also impel them to become missionaries in the work of getting others to read also. It is the great misfortune of this time that while some, under the good providence of God, have been successful in supplying us with the very things we need, many have become indifferent to the use of them, now that they are furnished to their hands.

As we pass from place to place, we are pained to see how few take the REVIEW or the Signs. Family after family, from one cause and another, have allowed their subscriptions to run out. We have become satisfied that in most of these cases the neglect to renew their subscriptions to the papers is the result of indifference rather than of poverty. There are very few families who could not, by a little economizing, lay aside one dollar every six months, and thus secure for themselves either the REVIEW or the Signs. These papers are invaluable, either as home-educators in spiritual things or as helps in the work of propagating the truth. So far as my observation goes, I think I can state with confidence that I have never yet met with a family who for a long period of time have neglected the reading of our periodicals, who are fully imbued with the spirit of the work. I am satisfied that under certain circumstances a person could lead a Christian life with nothing but the Bible to read. I am also satisfied, however, that in our work it is universally true that those who read the papers most are also those who are the greatest readers of the Bible. The same spirit which begets a love for the perusal of the one, also prompts a desire to read the other. God has given us a special work, and those who speak to us through the papers are the men and women who have the spirit and the burden of that work largely upon them. By reading what they have to say, the fire of enthusiasm kindles in our own hearts, and we instinctively partake of their zeal.

Again, nothing so fully stimulates effort on our part as the consciousness that God is going out before us in the great harvest field, and leading on our people to certain victory. But reading from week to week the reports of labor sent in by ministers and others from different parts of the world, and tracing the events transpiring among the nations every week (as recorded by those who are faithfully watching current news in order to furnish us at the earliest moment possible the record of everything which shows the fulfillment of prophecy), is found to be the very thing which will produce this conviction.

It would seem that one of the most cherished objects in a parent's life should be the conversion and salvation of his children. No true father or mother can be insensible upon this subject. How many families there are, however, where the children are growing up, and either departing from the faith of their parents altogether and embracing some other, or perhaps going out into the world without any faith whatever. For these things there is, beyond question, an adequate cause somewhere. No doubt that cause may be found in some instances in the perversity of the children themselves. In very many

cases, however, it is clearly traceable to the surroundings of the young people in question. Children are as impressible as wax; that with which they are brought in contact stamps its image upon their minds. If they have nothing to read they will grow up in ignorance. If their reading is wholly of a secular character, they will become worldly minded altogether. If there are laid before them the publications of other denominations of Christians whose faith is antagonistic to our own, and if nothing is placed in their hands to counteract the effect of the perusal of such periodicals, they will incline more and more to the opinions of those into whose hands the work of molding their character has been passed.

On the other hand, as our faith is demonstrably true from the Scriptures and in harmony with the dictates of sound reason, if parents will both read our weekly publications themselves and talk familiarly and interestedly of their contents, and keep them constantly on the table where the children can have access to them, they also will learn to read and love them. The result will be, in nine cases out of ten, that they will become so thoroughly indoctrinated with our views and so well fortified in the Scripture argument that they will readily discover the unsatisfactory and unscriptural character of all opposing arguments and theories. When this frame of mind is secured in the young, then let the parents bring them where they can listen to the preached word and feel the influence of the Spirit of God which attends the same, either at the church or at the camp-meeting, and in the majority of cases they can be rescued.

How different, however, the case when the minds of children have, through the neglect of their parents, been prepossessed by other opinions. They become soured against the truth, and as the religion of their parents has never been commended to their judgment, either by the parents themselves, or by the writings of those who are capable of doing so, and as it appears to them to be much more burdensome than that of other denominations, they either turn to the latter or live godless lives. Are not these things so? Does not observation prove them to be true? Will not the parents of these children rally to the rescue of their own offspring? Will they not place before them the very instrumentalities, which, by the blessing of God, may be the means of their salvation?

But why discuss the matter further? Have not these parents placed themselves where neither this article nor any other which could be written will ever reach them? Why? In shutting out the REVIEW and the Signs from their houses, they are like those who place cotton in their ears lest they should hear the note of warning, which might apprise them of coming danger. Is there then no relief? We reply, We think that there is, in a measure. If our ministers will do their duty, and our brethren and sisters theirs, many can be reached. Take occasion, whenever opportunity offers, to speak of the interest which you take in the papers yourselves; call attention to items of interest which they contain; occasionally put into their hands copies of the REVIEW, Signs, and Instructor, inviting them to read certain portions; refer them to the important work which these periodicals can do for the children; in fine, exercise your own ingenuity in devising ways and means to accomplish the desired end, and you will be rewarded with success in most instances.

In conclusion we say again, the power of the press is immeasurable. Men of the world understand this as well as religionists. We are now in the midst of a political contest. In almost every community committees are appointed to canvass the neighborhood, to furnish the names of wavering friends and weak-kneed opponents who can either be established in or converted to the desired political faith. These reports are duly examined, and in process of time, at great expense, the party organ of the men doing the canvassing work is placed in every house where the chances of success are sufficient to warrant it. Experience heretofore has proved

the wisdom of such a course. Shall not the children of light learn a lesson from the children of this world? Will not we sacrifice as much, and labor as hard for the cause of the Master as they will for the success of mere party? Then let us not go back to the day of small things in the matters of a limited circulation of our papers, and a reduction either in their size or numbers, but let us rather rally to their support with an enthusiasm such as the opportunities for good which they afford us most certainly demand.

Allegan, Mich.

PRAISE YE THE LORD.

Our Father! in thy tenderness
Help thou our vacillating love,
When dazzled by earth's dross it is,
Because we do not look above.

Like shooting stars, we wander, Lord,
Beyond our moral orbit's track;
Yet yearningly thine arm goes forth
To save, and gently lead us back.

O heart! swing open wide thy doors,
That Jesus may come sup with thee;
And break the alabaster box
Of love, in hospitality.

Oh! look, my soul, above, and sing;
Soon will time's border-land be trod;
Soon will the scroll 'twixt earth and Heaven
Be lifted by the hand of God!

—A. L. A. Smith, in *S. S. Times*.

MR. BEECHER'S LATEST SENSATION.

HIS WITHDRAWAL FROM THE CONGREGATIONAL ASSOCIATION.

BY C. C. LEWIS.

MR. BEECHER'S announcement at the opening of a regular meeting of the New York and Brooklyn Association of ministers and churches, held on Tuesday, Oct. 11, that he proposed to meet the representations and misrepresentations in respect to what he believed and taught, and to do so preliminary to withdrawing from the Association, was a matter of no small surprise to the threescore or more of ministers and delegates present. It had been announced that Mr. Beecher would speak upon the subject of "Spiritual Barbarism," but nothing unusual was expected. Thus it happened that this important statement was made before less than a hundred of his brethren.

After dwelling for a time upon the topic assigned him, during which he expressed himself upon some points which he did not believe, Mr. Beecher spoke of his mode of preaching, his philosophy, personal experience, and early preaching, and then stated positively what he did believe.

He declared his belief in a Personal God, the Trinity, the Divinity of Christ, the Holy Spirit as one of the persons of the Godhead, the General and Special Providence of God, Miracles, the Sinfulness of Man and his Need of Regeneration, the Inspiration of the Bible, the Atonement through the sufferings and death of Christ, and Future Punishment. But he refuses to analyze the tri-personality of God, and leaves "any attempt to divide the functions—the Father to his function, the Son to another department, and the Holy Ghost to yet another function—to those who are better informed" than he is; he believes that Christ was God manifest in the flesh, but that he was limited by his human nature and human surroundings; he can pray to the Father only through Christ; he regards miracles in the light of God working through natural laws in a realm beyond our comprehension, not as suspensions or violations of law, and believes they are possible now; he believes in the universal sinfulness of man, but not in the doctrine of Total Depravity, and says, "There is not a man born that does not need to be born again, and it is a work as impossible to men as for a person to come suddenly to education, to knowledge simply by volition;" his view of Inspiration is that the writers of the book, not the book itself, were inspired, and that "the book is the record of

that inspiration that has been taking place from generation to generation."

It is difficult to see just what is meant by this statement, or to understand how the writers of a book could be inspired and not the book itself. Doubtless the meaning is that he does not believe in verbal inspiration. Concerning future punishment he holds that the Scriptures explicitly teach the consequences of sin in the future life "are so large, so dreadful, that every man ought to be deterred from venturing upon them," but does not "think we are authorized by the Scriptures to say that it is endless in the sense in which we ordinarily employ that term."

In taking leave of the Association Mr. Beecher said:—

"I have reason to believe that a great many of the brethren of the Congregational faith would speak more than disapproval, and that many even in the Association to which I belong feel as though they could not bear the burden of responsibility of being supposed to tolerate the views I have held and taught; and it is on this account that I as a man of honor and a Christian gentleman cannot afford to lay on anybody the responsibility of my views. . . . I, therefore, now, here, and in the greatest love and sympathy, lay down my membership of this Association and go forth—not to be separated from you. I will work for you, I will lecture for you, I will personally do everything I can for you. I am not going away from you in any spirit of disgust. I never was in warmer personal sympathy with every one of you than I am now; but I lay down the responsibility you have borne for me—I take it off from you and put it on myself. And now you can say: 'He is a member of the Congregational Church, but he has relieved his brethren of all responsibility whatever for his teachings.'"

At the close of the address, a resolution was unanimously carried which contained the following sentences:—

"His full and proffered exposition of doctrinal views that he has made at this meeting indicates the propriety of his continued membership in this or any other Congregational Association. We hereby declare our desire that he may see his way clear to reconsider [his action] and withdraw it."

Although this resolution was unanimously carried, the preceding debate showed considerable difference of opinion, some agreeing with Mr. Beecher throughout, others differing with him on one or more points.

By withdrawing from the New York and Brooklyn Association, Mr. Beecher does not thereby withdraw from the Congregational ministry. "The Congregational Association," says the *Christian Union*, "is a purely voluntary society, composed sometimes of churches, sometimes of ministers, for mutual benefit, from which church or minister is always at liberty to withdraw when the benefit is not commensurate with the labor and responsibility."

In this connection it will be interesting to note a few opinions of the New York press.

"To understand the exact meaning of his action, a chapter of history is necessary. The New York and Brooklyn Association is the regular Association duly represented in the State Association. Down to a few years ago it included all the Congregational churches and ministers of any importance in this part of the country. But for the express purpose of avoiding the necessity of being responsible for Mr. Beecher, and of meeting with him in the New York and Brooklyn Association, the Manhattan Association was formed, some of its members being governed mainly by the former object, but others avowedly by both. The Manhattan Association took nearly every person of weight and consequence of the Congregational body in New York and Brooklyn. The New York and Brooklyn Association was left a mere skeleton. Since their withdrawal, however, Mr. Beecher has been the principal figure in what was left. But when he published his article in the *North American Review*, it was too much for the few evangelical ministers remaining. One or two of them said

that 'there ought to be an investigation,' and others threatened to take themselves and their churches out of the Association. These facts precipitated the action taken by Mr. Beecher. This is all it means. . . . Under all the circumstances, the withdrawal of Mr. Beecher, so far as his position and influence are concerned, is an event of no significance. . . . Where he will gravitate will depend probably upon the length of his life and the peculiar operations of his mind. It is useless to speculate upon these. . . . Meantime it behooves all Christians 'to beware of his heaven.'—*Christian Advocate*.

"Mr. Beecher's statements of what he does believe will surprise some who have never credited him with holding to any orthodox doctrine at all—and there are such we know. . . . As to Christ, Mr. Beecher's statement will certainly surprise many, and among these not a few of our Unitarian friends. 'So literally do I believe Christ to be divine,' says Mr. Beecher, 'that I cannot really pray to any other being. I have sometimes tried to pray to the Father, but have always ended by addressing my prayer to Christ,' and he added, 'My faith is stronger in the divinity of Christ than words can express.' . . . We only renew the expression of our opinion that Mr. Beecher's action in withdrawing from an Association with many of whose theological tenets he is out of sympathy, does him great credit, and will both undoubtedly enhance him in the esteem of many while the effect upon the church will be beneficial."—*Christian at Work*.

"It is to be feared that Mr. Beecher's latest departure will swell the volume of that skepticism and negation and scoffing against religion of which we hear so much, rather than lead the way to better beliefs; that his eloquent denunciations of the old theology will be caught up and re-echoed everywhere in support of infidelity, while his modified orthodoxy will fall still-born; that his kicking against established religion will be imitated by the disciples of Ingersoll, while his eulogies of Christ fall on listless ears. Should such be the result of Mr. Beecher's latest departure, it will be a cause for regret that he did not withdraw from the pulpit altogether."—*N. Y. Star*.

"Non-theological readers certainly will be puzzled to see in this frank declaration of views any striking departure from the faith of the great body of Christians, except, perhaps, as respects the doctrine of future punishment; the resolutions of the Association passed after its delivery fairly express the sentiments of a much larger constituency. Future ages will be as puzzled to comprehend the reason for the obloquy with which the son is now assailed for defending evangelical truth by new lines of argument as this age is puzzled to account for the similar obloquy hurled at the father by the conservatives of his day for the same offense."—*Christian Union*.

"Mr. Beecher's withdrawal will not spread so much consternation among many Orthodox believers as the condition of things which his action has disclosed."—*N. Y. Tribune*.

This is written with reference to the fact that many members of the Association fully sympathize with Mr. Beecher's views.

It has been my purpose to give an impartial summary of Mr. Beecher's views, drawn from the full report of his remarks, together with the opinions of leading papers, leaving each reader to make his own comments and draw his own conclusions. I close with a short extract from the *Signs of the Times*:—

"He says that the Old Testament writers constructed their conception of God from the example of their animal inclinations and appetites; and not from the example of their reason and moral sense. In short, he rejects the greater part of the Old Testament, as gross and barbarous. As a natural consequence, then, he must reject those New Testament writers who quote from the Old Testament. But Beecher's infidelity is no new thing. It has been for a long time very thinly disguised. The worst of the matter is that the Association passed a resolution the next day asking him to reconsider his action in

withdrawing from their body, and expressing concurrence in his belief. To put the matter plainly, they eagerly assured him that they believe as little of the Bible as he does."

ANTIQUITY OF THE SABBATH.

AMONG the tablets found at Nineveh by George Smith, now in the British Museum, are some which refer to the earliest history of the world, and are called the Creation Tablets. In "Records of the Past," vol. 9, pp. 117, 118, H. Fox Talbot, F. R. S., a learned Assyriologist, gives a translation of the first and fifth of these tablets and some comments on them. The translation is as follows:—

"He constructed dwellings for the great gods. He fixed up constellations, whose figures were like animals. He made the year; into four quarters he divided it. Twelve months he established, with their constellations, three by three. And for the days of the year he appointed festivals. He made dwellings for the planets; for their rising and setting. And that nothing should go amiss, and that the course of none should be retarded, he placed with them the dwelling of Bel and Hea. He opened great gates on every side; he made strong portals on the left hand and on the right. In the center he placed the luminaries. The moon he appointed to rule the night, and to wander through the night until the dawn of day. Every month, without fail, he made holy assembly-days. In the beginning of the month, at the rising of the night, it shot forth its horns to illuminate the heavens. On the seventh day he appointed a holy day; and to cease from all business he commanded. Then arose the sun in the horizon of heaven in (glory)."

His comment is: "This fifth tablet is very important, because it affirms clearly, in my opinion, that the origin of the Sabbath was coeval with creation. . . . It has been known for some time that the Babylonians observed the Sabbath with considerable strictness. On that day the king was not allowed to take a drive in his chariot; various meats were forbidden to be eaten, and there were a number of other minute restrictions. But it was not known that they believed the Sabbath to have been ordained at creation. I have found, however, since the translation of the fifth tablet was completed, that Mr. Sayce has recently published a similar opinion."

—There's a beautiful spirit breathing now
Its mellow richness on the clustered trees,
And, from a beaker full of richest dyes,
Pouring new glory on the autumn woods,
And dripping in warm light the pillared clouds.
—Longfellow.

"FOR OUR GOOD ALWAYS."

IN Deut. 6:24, are these very important words: "And the Lord commanded us to do all these statutes, to fear the Lord our God, *for our good always*, that he might preserve us alive, as it is at this day." How difficult it is for the natural heart to realize, or believe, that it is for its own good always to obey God in everything! We are strongly inclined to think that obedience to our own conceptions of what is right and proper is good for us—indeed, is really best for us. There are some things which God commands us to do that we readily assent to as being for our good. We incline to pursue an eclectic course. We choose that which seems to promise us good, and those things which appear inconvenient and unnecessary we discard. Obedience to some of God's commands appears to involve too much trouble to be for our certain good. It may lead us to heavy cross-bearing, and painful peril, and deep disappointment, and immense personal discomfort; and so we demur and debate the chances of possible good to ourselves. But our thoughts and ways are always wrong, and, therefore, productive of harm to us; if they do not strictly conform to the thoughts and ways of God. There is no safety outside of following the commands of God. Human expediency is not to usurp the place of the Divine counsel and command. Whatever God tells us to do, and we

do it in the spirit and manner which he requires, will result in our good always. It may not always seem so to us at first. Indeed, it may appear to be for our ill, instead of good; but God, who sees the end from the beginning, knows what is for our good, and commands nothing which is not for our good. All of his commands to the Israelites were for their good, and always for their good, though they often virtually denied it. Let us profit by their example by shunning their sins and errors, and cultivating the spirit and practice of complete obedience in all things, evermore.—*The Standard*.

WELL SAID.

THE following, from the *S. S. Times*, we can heartily commend to our readers, as a good way to meet many modern infidel cavilings. It contains sound sense:—

"It is always a waste of time to try to prove a negative. It would puzzle us, for example, to try to *prove* that there was never a child born with sixteen heads and no body, the heads arranged like the points of a star around one common central neck. We couldn't even *prove* that in the Dark Ages there was not a large population of that sort of sixteen-headers in the Mountains of the Moon; but we don't really believe there was anything of that sort. And that is our position about a good many of these Bibloscientific conundrums; this one, for instance, from a Pennsylvania reader:—

"How do you meet the arguments of those who claim that Adam was not the first man? I have met with some who say they believe the above to be true. Is there any work which will assist in replying to the above when those who claim it fall back on scientific reasons, etc., to support theory? Any information on above will be thankfully received."

"We can't see any 'argument' in the 'claim' that 'Adam was not the first man'; so, of course, we don't try to 'meet' it. It is our opinion that Adam lived very early in the history of our race. If anybody knows an earlier man than he, let him bring him on. As our correspondent says, 'Any information on above will be thankfully received.'"

QUAINT, BUT CAPITAL.—A workingman, whom God has greatly blessed in preaching Christ, came to hold a series of services at the West London Tabernacle. Among many good things he said, the following is well worth repeating: "My friends, we are hearing a good deal said about backsliding. Now, I ain't going to say that there are not some who do really depart for a time from the living God; for we are solemnly warned concerning this; but I'll tell you what, my friends, I believe a good many of 'em have n't Front Slid yet." Truly our good brother was right. There are numbers who have lightly assumed the name of Christ. An exciting meeting, an unintelligent expression of faith in Christ, which costs neither the back turned from sin to God, nor the intelligent acts of baptism and union with the Lord's people, is the sum total of their religious experience. Surely we may say, From what did they backslide?

—A lonely dove wings its flight over the waste of waters that sweep round and round a deluged world, finding no rest anywhere for the sole of its feet. How it circles about that one solitary ark of shelter which floats on a shoreless ocean, wearied and beaten with the winds, rain, and tempest, ready to perish, until at last the window is opened, and the hand of Noah is put forth, and the bird is taken in! Thou art like that dove, if thou hast not yet come to Christ, and been taken into the heart of his love.—*Canon Bell*.

—A bitter word may make a wound that will never heal. A kind word may win a friend that will never turn. A caution may save a soul. And yet silence is sometimes more stinging, and at other times more soothing, than any word.

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.

PALESTINE.

BLEST land of Judea! thrice hallowed of song,
Where the holiest of memories pilgrim-like throng;
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee.

Blue sea of the hills!—in my spirit I hear
Thy waters, Gennesaret, chime on my ear;
Where the Lowly and Just with the people sat down,
And thy spray on the dust of his sandals was thrown.

Beyond are Bethulia's mountains of green,
And the desolate hills of the wild Gadarene;
And I pause on the goat-crag of Tabor to see
The gleam of thy waters, O dark Galilee.

There down from his mountains stern Zebulun came,
And Naphtali's stag, with his eyeballs of flame,
And the chariots of Jabin rolled harmlessly on,
For the arm of the Lord was Abinoam's son!

There sleep the still rocks and the caverns which rang
To the song which the beautiful prophetess sang,
When the princes of Issachar stood by her side,
And the shout of a host in its triumph replied.

Lo, Bethlehem's hill-site before me is seen,
With the mountains around, and the valleys between;
There rested the shepherds of Judah, and there
The song of the angels rose sweet on the air.

And Bethany's palm-trees in beauty still throw
Their shadows at noon on the ruins below;
But where are the sisters who hastened to greet
The lowly Redeemer, and sit at his feet?

I tread where the twelve in their wayfaring trod;
I stand where they stood with the Chosen of God,—
Where his blessing was heard and his lessons were taught,
Where the blind were restored and the healing was wrought.

Oh, here with his flock the sad wanderer came,—
These hills he toiled over in grief are the same,—
The founts where he drank by the way-side still flow,
And the same airs are blowing which breathed on his brow!

And throned on her hills sits Jerusalem yet,
But with dust on her forehead, and chains on her feet;
For the crown of her pride to the mocker hath gone,
And the holy Shechinah is dark where it shone.

But wherefore this dream of the earthly abode
Of humanity clothed in the brightness of God?
Were my spirit but turned from the outward and dim,
It could gaze, even now, on the presence of him!

Not in clouds and in terrors, but gentle as when,
In love and in meekness, he moved among men;
And the voice which breathed peace to the waves of the sea,
In the hush of my spirit would whisper to me!

And what if my feet may not tread where he stood,
Nor my ears hear the dashing of Galilee's flood,
Nor my eyes see the cross which he bowed him to bear,
Nor my knees press Gethsemane's garden of prayer.

Yet, Loved of the Father, thy Spirit is near
To the meek, and the lowly, and penitent here;
And the voice of thy love is the same even now
As at Bethany's tomb or on Olivet's brow.

Oh, the outward hath gone!—but in glory and power
The Spirit surviveth the things of an hour;
Unchanged, undecaying, its Pentecost flame
On the heart's secret altar is burning the same!

—Whittier.

ON THE ROAD TO JERICO.

THE young spring was scattering its garlands upon the mountains of Judea, and spreading in the valleys its robes, over which summer soon should walk with stately tread into her kingdom, welcomed with hosannas from birds in a thousand forests, and lambs in a thousand pastures, and cattle upon a thousand hills. March in that climate is what May is in ours, and the last days of March in the year 30 were the days when the throngs from the north and the south and the east and the west were pouring along the highways that led to Jerusalem, going up to the feast of the Passover. It was but a few weeks since the Sanhedrim, led by Joseph Caiaphas, and maddened by the great increase of his popularity after the raising of Lazarus, had solemnly decreed that Jesus must be put out of the way, by fair means or foul. For the execution of such an order agents were not wanting; the rabbis, who had been growing more and more

bitter in their hatred of him, lay in wait night and day, and Jesus had escaped from Jerusalem, and had hidden in a little village called Ephraim, a score of miles northeast of the capital city, in a wild region overlooking the Dead Sea and the valley of the Jordan. Here he does not seem to have remained long in hiding; but, crossing the Jordan, he had plunged into the secluded valleys of Perea, the same fastnesses where Elijah the prophet passed his boyhood, and whence he was caught up in a whirlwind to Heaven. Here Jesus had taught with some freedom in the synagogues. The Rabbinical party were not lacking in venom, even here; but the news that a price had been set upon his head had not probably been carried to this neighborhood. At length, toward the end of March, he had taken up his staff, and was proceeding with his disciples by a leisurely journey toward Jerusalem. One of his apostles, twenty-five years later, standing in the city of Miletus among the elders of the church, and speaking to them of the visit he was about to make to the Holy City, and of the perils that should there environ him, solemnly said: "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth to me in every city saying that bonds and afflictions abide me." To Paul what should befall him in Jerusalem was a dread uncertainty; to his Master it was a dread certainty. The end of that journey he knew, and he knew that he was going to his doom. The city that had killed so many prophets was now to fill up the measure of its wickedness by crucifying him of whom the prophets had foretold.

To his disciples he had, with all possible clearness, imparted the truth respecting the tragical errand on which he was now going to Jerusalem. He would not let them meet the shock unprepared. Already, more than once, he had told them how his ministry was to end; but now again, as they set their faces Zionward, he calls them apart, and gathering them about him in a quiet nook by the roadside, he looks into their faces, and mournfully says to them,

"Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests and scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock and to scourge and to crucify, and the third day he shall be raised up."

They did not understand it. The saying was hid from them. Perhaps they thought he was speaking to them in parables. Nevertheless, the sadness that oppressed him from day to day threw its shadow over their faces. Along these country roads, amid the springing grass and the fields of growing barley dappled by the gentle winds, he often walked alone and in silence, while the twelve followed after, conversing in low tones, and forbearing to disturb his reverie.

But he was not to be alone upon this journey. While the hatred of the priests and scribes had been deepening, the attachment of the people was growing. How much of sincere devotion there might be in these multitudes it would not be easy to tell; but the last weeks of his ministry in Perea had resulted in a great access of followers. Wherever he went, throngs gathered about him, attracted, doubtless, more by the wonders that he wrought than by the truth that he taught. And when at last he set out for Jerusalem, the people of the towns through which he passed, joined his company, and journeyed with him to the feast. It was, however, for the most part a lowly company. None of the magnates of the synagogues graced it with their flowing robes and their purple fringes; with such a rabble they could have no companionship. It was not surprising that these wretched and despised people should flock about Jesus at this time, for as the shadow of the cross fell more heavily along his path, his sympathy for them grew day by day.

The company that followed Jesus became a caravan numbering several hundreds, and the leisurely progress that it was making allowed its numbers steadily to increase. * * * *

The long days wore on until suddenly their

road brought them to the top of a hill from which the valley and the city of Jericho burst into view. It was a glorious sight. The most fertile and luxuriant district in all Palestine was the Jordan valley within this circle of hills. The wheat waved over broad acres, a full month further advanced in its growth than that upon the fields of Galilee, whence some of these pilgrims had come; orchards of figs, and groves of palms, and thickets of the precious and fragrant balsam, were grouped here and there upon the hill-sides; while the air was full of the songs of birds, and the noise of bees, and the fragrance of the rarest and sweetest flowers. Down there at the bottom of the valley was the turbulent Jordan, across which Joshua led the rejoicing tribes to their first occupation of the Promised Land; beyond, upon the curving slopes of the hills, lay the city whose walls, begirt with martial melody, fell down to give them entrance.

When Jesus stood upon the heights east of the Jordan, and looked down upon Jericho, it was a grander city than that which Joshua's hosts encompassed. Great citadels; stately palaces—three of them—built by Herod and Archelaus; a theater and a circus, signs of the Roman occupation, rose resplendent in white marble among the beautiful gardens, and along the sparkling streams,—gardens whose shades sheltered, and streams whose murmur soothed the dweller in many a luxurious home. Jericho was a Levitical city, and therefore the residence of many priests; it was on the route of merchant caravans passing back and forth between the sea-coast and the interior; the revenue of a large region was here collected for the Roman government.

Such was the splendid city toward which the multitude of pilgrims followed Jesus, as he descended from the highlands of Perea, and crossed the Jordan, going toward Jerusalem. Along this highway upon which he had now entered, beggars were wont to gather in large numbers, especially at this season, to ask alms of the pilgrims going to the passover. His progress is arrested for a moment by two of these—the son of Timeus, and another unnamed, but not less needy—who lay upon him the tribute of their importunity. It is vain to try to silence them; they will be heard. "Jesus, thou son of David," they cry, "have mercy upon us!" It is all done in a moment: a pause, a question, a word, a touch, and the hapless men join the great company of those to whom the Divine Healer has given health, and light, and life.

As the caravan enters the city, the crowd becomes denser. A multitude of people who have seen it approaching, and have been told that it is the escort of Jesus, the prophet of Nazareth, go forth into the shady street to catch a sight of his face.

Among these is a man well known to all Jericho, and not well loved by many of them. Zacchæus is his name; he is a Jew by birth, but he is the Roman Commissioner of revenue for this district—chief of the publicans they call him. The tax-collector is not apt to be the most popular man, even in a republic; the tax-gatherer who collects tribute for a conquering nation of a subjugated people, is sure to be hated bitterly.

Zacchæus stands in the crowd that lines the street along which Jesus is coming. He is a little man, shorter by a head or two than the average, and even by standing on tiptoe he cannot see the faces of the pilgrims. The crowd do not conceal their hatred of him. He is hustled roughly by many a brawny fellow; the Roman cohorts are not in sight, and it is safe to maltreat him.

What is the purpose of Zacchæus? Is he merely seeking to gratify his curiosity? Or has he some genuine wish for a better life, and a hope that it may be strengthened by a sight of the great Teacher whose first care is for character. We may not surely know. One thing is certain; he is not to be balked in his determination to see Jesus. Just outside the walled inclosure in which his own house stands, is an Egyptian fig-tree, sometimes called sycamore, wide-branching, and easy to climb. Into this he

springs, and, seating himself upon a limb overhanging the street, awaits the coming of the pilgrims. The noise of the onlookers has ceased on the approach of Jesus; his sad, strong face has rebuked their levity; those who are following him walk quietly, with their eyes fixed upon him; they see not the chief publican on his perch in the fig-tree.

The Master pauses, and lifts his eyes: "Zacchæus, make haste and come down; for to-day I must abide at thy house."

He who speaks these words knows what is in the heart of the man to whom they are spoken. He knows, for one thing, that, though self-invited, he will not be unwelcome in the house of Zacchæus. The little man quickly drops to the ground, and, with low obeisance, takes the hand of the Master, and joyfully leads him, with the twelve, through the gate of the garden that surrounds his house. The caravan passes on to the springs outside the city wall, where it is to encamp for the night; but the crowd of the people of Jericho still stand around the entrance to the grounds of Zacchæus, filling the air with angry murmurings and outcries.

"What is it?" asks a citizen, who, in passing down the street, finds his way obstructed by the crowd.

"This Galilean Rabbi who works miracles," answers a bystander, "was passing through the city, and the people came out to do him honor, and behold, he has gone in to lodge with that caitiff, Zacchæus!"

"Ay," cries a scribe, who has just come near, and has heard the man's reply; "that is your prophet of Nazareth; that is the kind of company he keeps. And did you notice the rabble that were following him? The scurviest lot, I dare affirm, that ever defiled these streets."

"Rabbi Hoshea," says one, pushing through the throng, and standing before the scribe, "look into my eyes!"

"Ah, is it thou, Bartimæus? And what has happened unto thee?"

"No more than has happened unto multitudes on whom this man that thou vilifiest has laid his hands. The sin that thou layest at his door is the sin of helping the helpless and befriending the friendless. The woes of all these wretched and needy ones to whom he ministers, and whom thou despisest, abide on thee and all thy generation!"

Was it an archangel with a trumpet in his hand? No; it was Bartimæus the beggar. But the word of judgment could not have been more terrible if all the hosts of Heaven had joined to speak it. The knees of the rabbi smote together; he stood riveted to the ground for a moment,

"Like a statue, thunderstruck,
Which, though quivering, seems to look
Right against the thunder-place,"

then turned and walked away. The murmurings of the throng are silenced, and they slowly disperse.

What was said that night in the home of Zacchæus, what searching questions were asked, what confessions made, what counsels given, we will not venture to imagine. One thing seems clear; this despised publican, outcast from society, was a man not forsaken of good impulses. What his sins may have been we do not know; he was ready to receive Jesus into his home, and to listen with docile and willing mind to the words of the great Teacher. And whatever the first impulse may have been that made him seek to look upon the face of Jesus, it ended in revolutionizing his life.

In the morning, when Jesus was taking his departure, another crowd was gathered about the entrance, cursing the publican, and murmuring at Jesus for being his guest,—a crowd that had not heard the scathing words of Bartimæus. As Zacchæus attended the Master to the gate, the voices were stilled for a moment, and the publican, seized by a sudden impulse, stood forth in the presence of all, and said, "Lord, the half of my goods I give to the poor," and then, turning to the crowd, he added, "If I have wrongfully exacted aught of any man, I am ready to restore fourfold!" It is not a boast; it is the

brave announcement of a right resolution. The first works of the new life on which he has entered shall be works meet for repentance.

To that declaration the crowd make no response. It is not easy to find fault with it. "Was this man indeed a sinner above all who dwelt in Jericho?" some of them are asking themselves. "At all events he is not so bad but that he is willing to become better. Surely the ploughshare of repentance cuts a deep furrow in his life. Who of us is ready to bring forth such fruit as this?"

To these unspoken questionings the Master's answer comes, "To-day is salvation come to this house, forasmuch as he also is a son of Abraham; despised and rejected by his brethren, but heir of the righteousness which is of God by faith. Salvation came to this house because the man who dwelt here was a sinner, but was ready to be warned of his sin, and to forsake it; to know his duty, and to do it. For all such souls, no matter what their rank may be, or what their calling, no matter how rich or how poor they may be, my friendship waits, and my gifts are ready. For the Son of man came to seek and to save that which is lost."—*Washington Gladden.*

—O thou, that for our sins didst take
A human form, and humbly make
Thy home on earth;
Thou, that to thy divinity
A human nature didst ally
By mortal birth,

And in that form didst suffer here
Torment, and agony, and fear
So patiently;
By thy redeeming grace alone,
And not for merits of my own,
Oh, pardon me!

—*Longfellow.*

Special Mention.

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

HERBERT SPENCER ON AMERICA.

IN an interview with a reporter, Mr. Spencer, the English philosopher, who is now traveling in this country, has given some very interesting criticisms on the problem of American social and political life. Coming from an observer so thoughtful and candid, his views are worthy of consideration. We quote from the report of this interview as published in the *Christian Union*, first giving a few sentences from the *Christian Union's* editorial notice of the article:—

"The emphasis which Mr. Spencer lays on the danger from political indifference and easy good nature among citizens, and machine manipulation by professional politicians, is all the more worthy of public attention that it cannot be suspected of being uttered in the interest of any party or faction. The most significant of his remarks, however, in our judgment, are those upon education. He cannot be suspected of speaking in the interest of any form of ecclesiasticism; and he points out very clearly, as many Americans have done before him, that the education which contents itself with merely developing the intellectual faculties, will not save the nation from demoralization; it changes the nature of the crimes against the community, but does not decrease them, perhaps even adds to their magnitude."

"Beyond a question, in respect of all mechanical appliances, the Americans are ahead of all other nations. If, along with your material progress, there went equal progress of a higher kind, there would remain nothing to be wished." But the present condition of America recalls to his mind the Italian republics of the Middle Ages, in which, "while there grew up a great commercial activity and a development of the arts which made them the envy of Europe, and a building of princely mansions which continue to be the admiration of travelers, their people were gradually losing their freedom."

"Do you mean this as a suggestion that we are doing the like?"

"It seems to me that you are. You retain the forms of freedom, but, so far as I can gather, there has been a considerable loss of the substance. It is true that those who rule you do not do it by means of retainers armed with swords; but they do it through regiments of men armed with voting-papers, who obey the word of command as loyally as did the dependents of the old feudal nobles, and who thus enable their leaders to override the general will, and make the community submit to their exactions as effectually as did their prototypes of old. It is doubtless true that each of your citizens votes for the candidate he chooses for this or that office, from president downward, but his hand is guided by a power behind, which leaves him scarcely any choice. 'Use your political power as we tell you, or else throw it away,' is the alternative offered to the citizen. The political machinery, as it is now worked, has little resemblance to that contemplated at the outset of your political life. Manifestly, those who framed your Constitution never dreamed that twenty thousand citizens would go to the poll led by a 'boss.' America exemplifies, at the other end of the social scale, a change analogous to that which has taken place under sundry despotisms. You know that in Japan, before the recent revolution, the divine ruler, the Mikado, nominally supreme, was practically a puppet in the hands of his chief minister, the Shogun. Here it seems to me that the 'sovereign people' is fast becoming a puppet which moves and speaks as wire-pullers determine."

"Thirty years ago, when often discussing politics with an English friend, and defending republican institutions, as I always have done, and do still; and when he urged against me the ill-working of such institutions over here, I habitually replied that the Americans got their form of government by a happy accident, not by normal progress, and that they would have to go back before they could go forward. What has since happened seems to me to have justified that view; and what I see now confirms me in it. America is showing on a larger scale now than ever before that 'paper constitutions' will not work as they are intended to work; the truth, first recognized by Macintosh, that 'constitutions are not made, but grow.'"

"But will not education and the diffusion of political knowledge fit men for free institutions?"

"No; it is essentially a question of character, and only in a secondary degree a question of knowledge. But for the universal delusion about education as a panacea for political evils, this would have been made sufficiently clear by the evidence daily disclosed in your papers. Are not the men who officer and control your Federal, State, and municipal organizations,—who manipulate your caucuses and conventions, and run your partisan campaigns—all educated men? And has their education prevented them from engaging in, or permitting, or condoning, the bribes, lobbying, and other corrupt methods which vitiate the actions of your administrations? Perhaps party newspapers exaggerate these things; but what am I to make of the testimony of your civil-service reformers—men of all parties? If I understand the matter aright, they are attacking, as vicious and dangerous, a system which has grown up under the natural spontaneous working of your free institutions—are exposing vices which education has proved powerless to prevent. . . . Not lack of information, but lack of certain moral sentiments, is the root of the evil. * * *"

"No one can form anything more than vague and general conclusions respecting your future. The factors are too numerous, too vast, too far beyond measure in their quantities and intensities. The world has never before seen social phenomena at all comparable with those presented in the United States. A society spreading over enormous tracts, while still preserving its political continuity, is a new thing. This progressive incorporation of vast bodies of immigrants of various bloods has never occurred

on such a scale before. Large empires, composed of different peoples, have, in previous cases, been formed by conquest and annexation. Then your immense plexus of railways and telegraphs tends to consolidate this vast aggregate of States in a way that no such aggregate has ever before been consolidated. And there are many minor co-operating causes unlike those hitherto known. No one can say how it is all going to work out. That there will come hereafter troubles of various kinds, and very grave ones, seems highly probable; but all nations have had, and will have, their troubles."

—The new penal code of New York, which goes into effect on the first of December next, is especially stringent as to work and traffic on Sunday. It specifies the first day of the week as the day of rest and religious uses, and forbids on that day, "servile labor; public sports and shows; trades, manufactures, or mechanical employments; public traffic; serving process." Sec. 264 provides that it shall be "a sufficient defense to a prosecution for servile labor on the first day of the week, that the defendant uniformly keeps another day of the week as holy time, and does not labor upon that day, and that the labor complained of was done in such manner as not to interrupt or disturb other persons in observing the first day of the week as holy time."

—There is a warning in the following statement made in the *New York Times*: "As the professor of microscopy in one of our medical colleges dropped into an optician's store, a gentleman of evidently large wealth and finished intellectual culture was just leaving the office with a cigar between his lips. He was a wealthy amateur, and had selected a valuable microscope, using a drop of blood from his own finger as a test-object. The instrument was still adjusted, and the slide still beneath the lens. The professor glanced at it; then moved the slide to and fro, so as to study one field after another; then he counted a few fields, and made a rapid computation. The optician looked on in astonishment. 'That gentleman is one of our best customers,' he said; 'he buys more heavily than half a dozen professors.' 'And this is a drop of his blood?' inquired the man of science, musingly. The purveyor of lenses assented. 'Very well,' replied the professor, 'tell your best customer, if you can without impertinence, that unless he stops smoking at once, he has not many months to live.' But he did not stop. A few weeks later he went to Europe, thinking a sea voyage might recruit his wasted energies. In a few weeks more his death was announced by telegram from Paris, where the doctors styled his disease a general breaking up."

—France has again extended her territorial possessions, this time by the annexation of Tunis. As the announcement has occasioned no surprise in any quarter, it is fair to suppose that such absorption was contemplated from the first. At least it was attained by the regular methods. France first invaded Tunis to punish the refractory Kroumirs, who had raided her Algerian colony, with the promise of immediate withdrawal when this was accomplished. The discovery of the Bey's soldiers in the ranks of the Kroumirs, however, rendered necessary the chastisement of the regular Tunisian forces, and, in turn, the occupation of the country until order was restored. With the restoration of order came a further occupation to secure the payment of war claims, and to protect Algeria from Moslem intrigue during the Egyptian troubles. This naturally led to the final step, a treaty with the Bey by which France assumes the debt, organizes an administration of justice, takes charge of the public property, pensions the Bey, and, in brief, practically annexes Tunis. England consents to the arrangement, presumably in return for concessions in the Egyptian settlement, and Germany does not object. It is a trade in which no party suffers save Tunis, and to which no one objects except Italy, who sees in the willing consent of the powers her last chance of foothold in North Africa fade from view.—*Interior.*

The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 7, 1882.

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

THE LABORERS ARE FEW.

THE statement that "the harvest is great, and the laborers are few," is one perhaps which it is as easy in a measure to realize and comprehend, as any other that may be made concerning our work and present situation. Take the map of any State, even of those States where the truth has been for the longest time and the most extensively proclaimed, and compare the number of places therein where the truth has been preached, with the number of places to which it has never yet been carried, at least by the living preacher, and no one can fail to be impressed with the view of the comparatively small portion of territory that has yet been covered, even in the most favored places. And when, in addition to this, we think of the vast regions where it has never yet been heard, and the multitudes who know nothing of it, the thought of the work to be done apparently in a brief time is little less than overwhelming.

While considerations like these should lead us to comply with the Saviour's instruction to pray for laborers to be raised up and sent forth into the great harvest, and to look for help in this direction, we should not forget to look for help in another direction also; for not upon numbers alone does the accomplishment of the work depend. It is often that the race is not to the swift nor the battle to the strong. "Not by might nor by power, but by my Spirit, saith the Lord of hosts."

This lesson we may learn from the history of the church at certain times in the past. We are accustomed to look upon the age in which Paul lived as one wherein mighty achievements were wrought in behalf of the gospel. And that was indeed the case. But have we also considered how few, comparatively, so far as we have any record, were concerned in the work?

While Paul was journeying from place to place, dealing sturdy blows for the truth, insomuch that "all they which dwelt in Asia heard the word of the Lord Jesus," and the gospel "was preached to every creature," how many were laboring with him in the gospel field? In all the New Testament narrative, we find mention by name of only about seventeen persons who were contemporary with Paul, and who, we may conclude, were engaged with him in the gospel ministry. And of these, some may have joined the apostle only in some special journeys, and not have remained continuously in the work; and some we know did not continue; for of Demas we read that he forsook Paul, having loved this present world.

How, then, was the gospel work accomplished? It was by the spirit and power which attended these few laborers in their work. The conclusion we are to draw, then, is, that God can accomplish a greater work with a few who are standing in his counsel and laboring in his strength, than he can with a multitude who will not connect with him.

These thoughts are not penned for the purpose of leading any to conclude that no more laborers are needed, and hence they may not pray for more to be sent forth, nor labor to sustain them; but to show that while the number of laborers may scarcely be said to bear any proportion to the magnitude of the work to be done, this is not a new condition of things in the experience of the church, and we should not be discouraged. They

are intended also to show that, while there is room for more laborers, and an urgent call for more, a great work may be done by those already in the field, if they will so seek as to secure the fervor of the first church, and apostolic power.

AN IMPRESSIVE STATEMENT.

MANY of the students of Battle Creek College will remember the Rev. Dr. Arthur T. Pierson, then of Detroit, and his strong, earnest address in the Tabernacle on the occasion of the graduating exercises of the class of 1881. All who then heard his plea for sanctified culture will be interested to read the remarkable statement made by him a short time since before the Presbyterian Synod of Indiana. He said:—

In November, 1875, I discovered that I myself was the principal obstacle to a revival of God's work. I had been preaching the most elaborate literary sermons I could produce. God showed me that I was laboring for human applause. I had a magnificent church building, and \$35,000 was spent on the interior decoration of that church. Then and there I said to God that I would renounce all the idols of which I had been made conscious, if he would only let me do his work. While I was praying for this blessing, the church took fire, and in half an hour it was in ashes. We went into the Opera House, and I threw aside my elaborate manuscript, and the Holy Ghost came.

THE CIRCULATION OF TESTIMONY NO. 31 AND "BIBLE SANCTIFICATION."

THERE has been a most gratifying interest taken by a large number of our people in the circulation of this Testimony. I think there has never been more attention given to the circulation of any previous number. Its good effects have been most noticeable to me, at least. Many have expressed their great gratitude for its precious instruction.

It has had an influence to solemnize the hearts of many. There has been a greater interest in attending meetings, and these have been more spiritual, more solemn. This result is most gratifying; we feel very thankful for it. There are many more who should obtain it, and read it carefully. The result is sure to be good, if the reader possesses a candid spirit.

While speaking of this work and its importance, we would not forget to refer to other writings by the same author, some of which have not received proper attention. We would call special attention to the pamphlet, "Bible Sanctification; A Contrast of True and False Theories." This contains eighty-two pages of most excellent matter. We have given some personal attention to this subject of sanctification, about which so much is said in these days. The "holiness" movement, so-called, is attracting attention in all directions. The popular churches are being stirred by it. Many honest people are in danger of being misled. Certain strong passages of Scripture are dwelt upon, and a great excitement of feeling is aroused, and much noise and many loud professions of sanctity are heard, and sometimes most ridiculous exhibitions of fanaticism are seen. People's minds are confused on this subject. Among our own people some zealous souls have been in danger of carrying things too far, simply because they mistook the character of genuine sanctification.

This pamphlet, when candidly read, will be a great help to all such. I have never seen a work of such excellence in any of these last-day productions on this subject. It sets before us genuine Bible sanctification, and shows the difference between the true and the spurious. It makes most interesting comments upon two of the holiest men that ever lived, Daniel and John, telling us how they attained this character. It tells us how we may gain it, also; and we are in no dan-

ger of getting too much of this kind of sanctification. It will not make a person foolish, or extravagant, or fanatical. It will make him like Christ. Every one of our people ought to read this pamphlet; and it is just what other people, religious people especially, ought to read. The price is only ten cents. Read and circulate. It can be obtained at this Office, and at the T. and M. depositories. Do not fail to get it and read it.

GEO. I. BUTLER.

WHY ARE THE LAST DAYS PERILOUS?

THE apostle says, "This know also, that in the last days perilous times shall come." The fact is plainly stated in this and other scriptures. When will these perils come? In the last days. This language implies that there would be no age as perilous to the people of God from the time when this statement was written till the close of probation, as that period just before the end. To understand otherwise would deprive the apostle's words of all force. To say, "In the last days perilous times shall come," when the days just before them, or any others, were more perilous still, would make his words mean really nothing. In his intense interest in the salvation of God's people, he looks with the eye of prophetic wisdom down the stream of time, and just before the final victory comes he beholds them surrounded with special perils greater than ever before.

In what do these perils consist? Not of persecution, bloodshed, poverty, or affliction. The danger is not in something of an unpleasant character, which makes life painful in this world. But it is a combination of circumstances which jeopardizes men's eternal salvation in the world to come. In other words, in the last days it will be harder to live a pure, religious life and form a righteous character than it has been in other periods of the gospel dispensation.

The apostle gives the reason why this will be so. The prevalence of wickedness in various forms renders the last days perilous. He tells us men will be very covetous and selfish. Children will have little respect for parental authority, and consequently when grown will despise other authority. Men will be passionate, given to pride and boasting, without gratitude or holiness, fierce, and despisers of the good; "lovers of pleasures more than lovers of God, having a form of godliness," without the power of it. From such we are commanded to "turn away." This implies that there will be but little earnestness generally among religious professors. But the spirit of the world will have greatly affected the church. The standard of religion will be low. The world will have almost converted the church at the very time the church claim to be converting the world.

The apostle evidently considers this state of things to be general. And it is not merely worldly professors, or fallen Babylon, who are endangered by this state of things. God's own people are greatly imperiled by it. And how could it be otherwise, while they are surrounded by it, breathe its atmosphere, have received their religious impressions from it, and have never seen much else, in their religious experience! How could we expect they would escape being infected by its influence? "By beholding we are changed into the same image." Here are the reasons why the last days are perilous to God's people.

The "form of godliness" here spoken of embraces obedience to the outward services of religion. Worldlings have not the form of godliness. Those who have it, have been baptized, attended church, pray, speak in meeting, partake of the Lord's supper, and are in short what are called "good professors,"—outwardly exemplary. Many church-members have not even the form of godliness. But they have not the "power thereof." What is that power? Is it the power to work miracles,

heal the sick, speak prophetically, and do mighty works? We greatly doubt if these are primarily intended, though they may be included. The "power of godliness" here spoken of is something which ought to be expected of the great body of disciples,—something which should characterize the general membership. We greatly doubt if it can be shown from the Scriptures that the mass of believers generally were to be miracle-workers, such as were the apostles and a few others. Evidently they were not. Such gifts were placed in the church for a wise purpose, and conferred upon those upon whom the Lord would confer them. But the body of believers never exercised them. When the sick were to be prayed for, they were even in the apostles days to "send for the elders of the church."

But was not the power of godliness to be among the membership generally? We think so, certainly. What, then, was it? It was the Holy Spirit given in such a degree that each one could do the work successfully which the Lord had given him to do. If a person was called as a minister, it would enable him to speak in the power and demonstration of the Spirit; if as a business manager, to manage with wisdom and discretion; if as an officer of the church, to fill that position with acceptance as required by the word of God; if as a private member, to do the duties of his position with success. And all were to have this power, so they could be living Christians, known and read of all men, bearing the fruits of the Spirit,—“love, joy, peace, long-suffering, goodness, gentleness, faith, meekness, temperance.”

The "power of godliness" is the power which enables a person to live a life of true godliness. Such an one will have his affections above; his treasure will be there; his efforts will be constantly exerted to build up the cause of God, to save souls, and to be true to the principles of the gospel under all circumstances. The love of the world will be crucified, evil tempers subdued, the pleasures of the world will not swerve him aside from the narrow path. Christ will be to him "the chiefest among ten thousand, and the one altogether lovely." His will will be to him the highest law. Jealousies, evil surmisings, rash and harsh censorious judgments, will be laid aside. Justice, mercy, truth, and goodness will be the principles of his conduct. Such will be humble, meek, and careful of the feelings of others. Such characteristics are far more important in determining who have the power of godliness than any miraculous claim can be. Balaam, king Saul, and certain false prophets, had on certain occasions miraculous gifts, but they were not the children of God. Many will come to Christ, and claim to have prophesied in his name and done many wonderful works, to whom he will say, "I never knew you; depart from me, ye that work iniquity." We may have the tongues of angels and of men, the gift of prophecies, and the knowledge of all mysteries, yet lack the blessed grace of charity, and be lost at last. But the possession of that grace which suffereth long and always remains kind, boasteth not, becometh not unseemly, thinketh no evil, is not easily provoked, but beareth all things patiently, always shows a man to be a true Christian. Such will never fail. Here we have a test of true religion.

And here is the power of godliness, which will be so much lacking in the last days. Then the love of pleasure will be preferred to the love of God and the possession of these graces. These false ideas of religion, so superficial and contrary to the life and example of Jesus, will everywhere prevail. Self-denial and true humility will be uncommon graces. The love of the world and its pleasures and lusts will be the principal staple of desire. Men will be terribly earnest to secure

this world. Thoughts of God and eternity will weigh but little.

To live a godly life in such an age of apostasy and amid such influences, will be very difficult. Many scriptures speak of this time, and point out its dangers. The latter part of the third chapter of Revelation sets before us the message to the Laodiceans. This is the last church, living in the time of the investigative judgment. The condition of this people is made to appear more desperate than that of any of the six churches which precede it, reaching back to the apostles' days. This church, though embracing God's true people, is represented as being in a lukewarm, easy, self-satisfied condition, feeling rich and increased in goods and in need of nothing, when they are really poor, blind, naked, and wretched in the extreme. They are threatened with being spewed out of the mouth of the Lord unless they zealously repent. They need everything: the gold, which is faith and love; the pure robe of righteousness, and the eyesalve of true discernment. God's people, then, lack these most important, all-embracing graces. Can they be saved without them? Who would dare to believe it? It is the prevalence of self-deception, the lack of purity, and love, and faith, the lack of humility, and earnestness to do the Lord's work, which make the last days so perilous.

Our Saviour speaks of the same time. Matt. 24:12, 13. He tells us, also, of the iniquity which will prevail, of the growing coldness of God's people, and of the endurance which will be required in this time of peril. "Iniquity shall abound;" that is, it will be everywhere. Will God's people be affected by it? Yes, greatly affected. Whose love will grow, or "wax, cold"? Certainly not the love of those who never had the love of God, like worldlings or unconverted professors. A person's love could not grow cold if he never had any. It means that people who have been converted, and have loved God and his truth greatly once, will lose that love in a great measure, because such insidious approaches of iniquity prevail, and true Christians are greatly affected. And who can wonder that such should be the case, when the Lord declares that Satan will come down in great wrath, knowing his time is short, and that he will manifest himself as an angel of light, and if possible will deceive the very elect? Does not this plainly imply that all but the elect will be deceived? Does it not show that Satan's deceptions will assume a religious garb, and that his work will appear like God's work?

Who are the elect? They are those who truly repent of all their sins, believe and follow the Lord Jesus Christ, and live a life of true and humble obedience to God. Such are elected to be saved. And no man can take them from the Father's hand. They are bound to be saved. Every one besides will be lost in this time of peril.

Christ gives us, in Luke 18:1-8, an important lesson. He teaches that men ought always to pray, and never be discouraged or faint-hearted. He impresses this lesson by the striking parable of the widow and the unjust judge. By her determination and earnestness she obtained her petition from a judge who was wholly selfish. Christ plainly teaches us here the importance of persevering, importunate prayer, and that God's elect will be avenged when they become thus earnest, praying day and night unto the Lord. Yea, they will be avenged speedily. But he asks the solemn question, "When the Son of man cometh, shall he find faith on the earth?" or, really, the meaning is, when the whole theme of his discourse is considered, Shall he find this earnest, persevering, determined faith on the earth when he comes,—such faith as the woman had shown whose case he was considering? Very little of this faith will exist on the earth when the Lord comes. But it

is such faith alone that "will be avenged speedily" when he comes. The last days, then, are perilous because of the lack of earnestness and perseverance in seeking God, lukewarmness and love of the pleasures of the world having taken possession of professors generally.

Isaiah speaks of the last days in chapter 58, and gives a description of God's people. The Lord commands his servants to "cry aloud and spare not," and show the people of God their sins. Their sins are causing their ruin. Yet he says they are a people "who delight in approaching unto God." They "seek him daily," and apparently desire the paths of righteousness. They even fast before him, and appear to afflict their souls. But they are only half-hearted about it; for "in the day of their fast they find pleasure, and exact all their labors," or burdens of oppression of others. They do not forget their selfish desires of worldly good, though professing much zeal for God. The heart is not really engaged in God's work. It is this predominating worldliness and selfishness which makes the last days so perilous.

Many more scriptures could be cited which bring to view similar thoughts. The church is warned of gluttony, excess in drinking, and of being swamped in worldly cares. It is cautioned to watch and be sober, to beware of unbelief, and to keep in view the great fact of Christ's soon coming. This is a great antidote to all its evils. If we begin to say, even in our hearts, "My Lord delayeth his coming," we are threatened with being cut off, and having our portion with the unbelievers.

Oh that we might, as a people, realize the perils of the last days, and the danger of being overcome by these special evils brought to view so plainly in the word of God! So vivid was the apostle John's conception of them that when he brings the church down to the time of the closing message where the "patience of the saints" is introduced, he pronounces a blessing upon those "who die in the Lord from henceforth;" that is, from this time forward. Rev. 14:13. This blessing is declared with reference to a particular period, when the last-day message is being given, and only applies to that time. "Blessed" means happy. Happy are those who die with a good hope in God during the perils of the last days. To live surrounded with such abounding evils, in such a time of peril, is not so good as to die with a genuine hope. Then you are sure of salvation. But to live is being in constant danger, and eternal life may be lost. We cannot, therefore, mourn departed friends who die in hope.

None can be safe only such as watch unto prayer. "Watch, pray, and work" should be our watchwords. Apostolic zeal is needed. We must have it. We are on the "enchanted ground,"—the last stage to the Celestial City. The very atmosphere makes one sleepy. To become careless is to sleep the sleep of death. Eternal vigilance is the price of spiritual liberty. The present crisis is like that when Jesus was brought under the power of Satan before he died for men. The disciples slept, but what a loss they suffered. Satan did not sleep. He was never more active. So it is now. He realizes that his time is short. He is making the greatest effort of his six thousand years' experience in tempting men. He well knows it is his last chance. Shall we not realize our dangers, and be alert and awake? May God in mercy help us to realize the perils of this time.

GEO. I. BUTLER.

WILL THEY BELIEVE NOW?

THIRTY, twenty, fifteen years ago, when we proclaimed the prophecy of Rev. 13:11-18, as applying to our own government, and showing its future oppressive acts in favor of that institution

which the beast has substituted for the commandment of God, the fourth of the decalogue, many would laugh us to scorn, and say that when they saw any signs of such an issue in our politics, then they would believe.

Now the strife is fairly begun. The political parties of California have taken sides upon Sunday laws. It is the leading issue of the campaign. And this is but the beginning of an agitation which will go through the United States. The question is in the hands of corrupt and corrupting politicians. Will they believe now?

R. F. COTTRELL.

ALABAMA CAMP-MEETING.

THIS meeting was held in Choctaw county, about fifteen miles east of the Mississippi line and probably one hundred miles north of the Gulf of Mexico, in what is known as the "Piney Woods." It was twenty miles from the nearest railroad station. The camp was located on a very fine site, surrounded by pine trees. Our people have bought several acres here, and fitted up the ground in good shape. The public services were held in a building 25x40 feet, which was tastily seated, and will hold about three hundred persons. It was open on all sides from the eaves down, giving the air free circulation. Around this tabernacle were four camp-fires, about four feet high, fed by the fatty pine peculiar to that country. This made such a fine light that one could see to read anywhere in the congregation. Then there were neatly arranged board tents, sufficient to accommodate about one hundred persons.

We reached the camp about eight p. m., on Wednesday, after riding twenty-four miles from Waynesboro through a turpentine pine forest, the monotony being broken only now and then by a small clearing. When we arrived, I thought I had never seen such a pretty encampment, all lighted as it was, and Eld. Taylor speaking to the attentive hearers. So antiquated was the appearance, that I was reminded of the early Jews as they might have worshiped in the warm climate of their goodly land. All last winter Sabbath meetings were held here, and the place was considered comfortable.

Fifty-eight above twelve years of age and forty-nine under were encamped. These were from Georgia, Mississippi, and Alabama, most of whom were from the latter State. This was the largest of any of the Southern meetings, and our brethren did all they could to make it a success. They were much disappointed when they learned that Bro. Butler was not able to be present, yet they soon rallied. More than four years had elapsed since Mrs. Burrill and myself had left these friends, yet nearly all were regarding the Sabbath and were glad to see me again.

From the first, a very good spirit seemed to exist, and a disposition to receive the pointed, cutting truths read from the Testimonies and borne from the desk. A good interest was manifested by the people around. Every evening the tabernacle was nearly filled, and the woods around the camp were full of horses; for nearly all travel on horseback in this section. On Sunday there were more than could be well seated, yet all was quiet, and scarcely any one was seen walking around on the ground.

On Sabbath we enjoyed a good season. About thirty came forward for prayers, among them many youth who were making a start for the first time. On Monday we felt a great anxiety to have the work deepened in the hearts of this people, and labored to that end. Ten were added to the churches, and others will join soon. As there was no place near convenient for baptism, it will be attended to at the next monthly meetings. Books were sold to the amount of about \$65.00 and

among them were forty-seven volumes of Spirit of Prophecy. Our people here are feeling the importance of having evening readings among their neighbors, as well as in their own families, so that the light which is emanating from the spirit of prophecy may shine in their hearts also. What a fine opportunity to do this work is found here, where the people have so few privileges. In this way all can find a field of usefulness. This will create a call for the living preacher. All should be careful not to get an arguing spirit; for if this spirit is cherished, offense will quite likely be given, and the work defeated. Every one should prepare himself by self-examination and earnest prayer for this work. Then may we expect to see fruit from the evening readings. Here, as in other places, Testimony No. 31 was freely taken, and we trust will be faithfully read. We labored to set before this people the necessity of faithfully reading other works by the same author. Nearly every one present promised faithfully to pay the tithe, and \$31.35 was sent by me to the General Conference Treasury as a tithe of their tithes. It is evident that the work need not stop for want of means.

At this meeting a young minister from the Baptist denomination, who had been keeping the Sabbath for some two years, united with us, and the brethren recommend that he receive a license. Eld. W. F. Killin, of Georgia, was present also. We were very glad to meet with this dear brother, and see his earnest zeal to know more of the good work of the Lord, and how he may be more successful in it. The importance of circulating our reading matter was set before our people. Two are to canvass for "Thoughts on Daniel and the Revelation." The preaching was done by Elds. Taylor, Killin, Bro. Shoemaker, and the writer; and we earnestly sought divine help that we might direct the hearer to the importance of coming up to the standard of truth, and not lowering the truth to suit our fallen natures.

The following resolutions were passed by the congregation:—

Whereas, We have been favored with labor from the General Conference, and are still in need of it; therefore—

Resolved, That we request the General Conference to continue the labors of our much beloved brother, Eld. C. O. Taylor, with us for the coming Conference year; and we will help hold up his hands by heeding his counsel and paying our tithes into the treasury for the support of the work here.

Whereas, There are many opportunities in this mission to interest persons in reading to them from the three volumes of Spirit of Prophecy; therefore—

Resolved, That it is the sense of this body that all who can, should purchase these books, and hold readings under the advice of Eld. C. O. Taylor or his successors.

Whereas, Much missionary labor has been bestowed in several counties in Georgia; and whereas there is now a call for the living preacher; therefore—

Resolved, That we request the General Conference to send us an efficient laborer for a short time at least.

Resolved, That we very much regret that Bro. Butler was unable to be with us on this occasion, and we hereby request him to visit us as soon as convenient.

All these resolutions were spoken to freely.

A. O. BURRILL.

THE CAMP-MEETINGS IN KENTUCKY AND TENNESSEE.

I WAS truly glad to meet Bro. Butler and Burrill on these occasions, especially Bro. Butler, as we had been friends in the State of Iowa. The preaching was very pointed and solemn. Testimony No. 31 was meat in due season. Oh, may God help us to heed its warnings, that it may be said to us at last, Well done.

Both of these meetings were held at some distance from a railroad station, but there were good reasons for locating them at the places where they were held. In most cases, however, I am satisfied that it would be better to hold them near the railroad.

The cause of truth we believe was advanced by the labor bestowed at these meetings. At Custer

ten were baptized, nine of whom live in that locality; and at Pleasant View four or five have taken a bold stand for the truth since the close of the meeting. The prospect is good that a little church will be raised up at the latter place.

A word to some of our members who thought the road too long and rough: In almost every case, where there is a *will*, there is a way. One of our sisters came to the meeting, who had been prostrated for some time. As the time for the meeting drew near, she began to pray earnestly that she might have strength to go. The time came to start, and the rest went off and left her. Our extremity is God's opportunity. She staid a day or two longer in bed, and then, by taking hold of the strong arm of God by faith, she arose and dressed herself, and took the cars. On leaving the train, she rode in a wagon twenty-five miles to the place of meeting, and was able to attend all the meetings, and to ride home again with increased strength.

Though our meeting was small, compared with those in larger Conferences, yet we rejoiced in it as much as if it had been larger. May God bless his work in the South.

S. OSBORN.

THE BUSINESS DEPARTMENT.

EVERY department of the REVIEW and Signs is filled with instructive, interesting, and edifying matter to every observer of the signs of the times and believer in Bible truth pertaining to the present time. Editors and contributors instruct in the path of duty, and the "Special Mention" and news departments admonish us that what is done must be done quickly. And the "Progress of the Cause" is of thrilling interest to the believer of the truth; for such are deeply interested in the salvation of men. This department brings to our minds our missionaries; and we think of those especially who are in foreign fields, ardently laboring, struggling against various difficulties and discouragements, among which are lack of means and bodily health to press forward the work which they see ought to be done.

I am deeply interested in this, and in every department of the work; and, as a consequence, the business department of our papers has an interest for me not surpassed by any other. I scan this department from week to week; and when I see the record of means donated to our foreign missions or Publishing Association, I am led to rejoice in spirit, and my mouth is opened in thanksgiving to God. I live when the cause moves forward, and the laborers are sustained. God will take care of his work; but he calls upon his stewards to use the means which he has intrusted to their care.

Brethren, let us take an interest in the business department. Let us "be diligent in business, fervent in spirit, serving the Lord." Our worldly wealth will be of no account to us a little while in the future. Now we can use it to the glory of God and the salvation of souls; and yet some are not willing to give to the cause of God the tenth of their income, which he claims as his own, to say nothing of voluntary offerings besides. Can we lie down at night and sleep in peace, when we neglect to make and keep the vow that Jacob made when he was on his way to Padan-aram? If the Lord gives us but a little, the tenth of it is a very little; if he gives us much, we can afford to return to him his own.

There is no reason to fear that the cause will not be sustained. The Lord will raise up friends who will push it forward with their means. But we cannot afford to let them take our crowns. Therefore, we will do our duty, knowing that means used in his cause is in a safe deposit, and can now be used to the glory of God, and added to our treasure in the bank of Heaven.

R. F. COTTRELL.

DOUBT AND TRUST.

BY M. C. WILCOX.

THE shadows lengthen, and the day
Is passing rapidly away;
Its morn, its noon, are long since past;
Its twilight hours are coming fast.
Its better time, the morning hours,
Are gone; and all their pregnant powers
For good, are in the squandered past.
Now, laggard, haste! thou canst not run too fast.

The shadows deeper, blacker grow,
And o'er my soul their blackness throw
A shadow deeper, blacker still,—
A shadow that the heart doth chill,
A heart that doubt had chilled within
By deepest, blackest curse of sin.
The light within has darkness grown,
And doubt has come, and trust has flown.
Earth's hopes are penned in shifting sand;
Condemned, before the Lord I stand.

And yet the light doth dimly shine
Within this darkened heart of mine,
But so bedimmed by cloud and dust
That doubt doth take the place of trust,—
Doubts, not that God is good indeed
To all who do his precepts heed,
But doubts the weakened, weakened will,
That like the transient spring-time rill
Doth in a time of flood and rain
O'erflow its banks, then falls again,
And in the time of drought and want
Gives naught to thirsty herds which haunt
Its drought-cracked course. It proves a snare
To all who seek for water there.

And is the likeness overdrawn?
I look to Self, and crouch and fawn
(For mighty Self doth reign, forsooth),
And answer, Yes, it is, in truth.
The answer scarce has died away,
With echoes of the fading day,
When Self, proud Self, doth bow in fear
Before the holy Man brought near.
By Holy Spirit, faithful aye,
My sins are shown in blazing day,
And hence the shadows of the heart,
Which can be only told in part;
They must be felt if they are known,
The truth is worse than can be shown.

The rays of setting sun do wait,
And open still is mercy's gate.
I will return, dear Lord, I will.
Say to my troubled heart, "Be still."
Save, O my God, save even me;
I doubt myself, but trust in thee.

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.

GERMANY.

My visit to Prussia was a blessed one. I was happy to meet again with our dear German brethren, after a separation of nearly two years. Every one had remained steadfast in the truth, and a few had been added to their number who had heard me when I labored there several years ago. But these new friends could not then understand the truth.

Although my labor was for the churches, I visited different places, and spoke of the truth to several persons who acknowledged it. But while I tried to help our friends in general, I was deeply impressed with the necessity of doing something for the dear youth in particular, as I found them in a condition which alarmed me greatly. I labored for them publicly and privately, and through the help of God a good work was begun among them. Two young men gave their hearts to the Lord, and were baptized while I was there. Three others have since followed them, and there is hope of still others.

As the *Stimme* now contains such live Sabbath-school lessons, Sabbath-schools were organized according to the plan adopted by our dear American brethren, and I have learned since I left for Switzerland that they work well.

The tithing system received due attention, and all the friends were invited to act in this respect in the fear of God. There were those who paid more than a tithe, while others fell behind their former practice. And it was very evident that those who were faithful to the Lord in paying their tithes had prospered, whereas those who had been unfaithful in it were losing in a marked way. This, also, will be better hereafter. May the Lord help these brethren and sisters to be faithful in all things.

J. ERTZENBERGER.

Bâle, Switzerland, October, 1882.

MICHIGAN.

Alaiedon, Oct. 30.—Since the Lansing camp-meeting, have been holding meetings in a school-house four miles southeast of the Adventist church at Alaiedon. A good interest has been awakened, and a few have already commenced to obey the fourth commandment. We continue the work, hoping to see further results. J. A. Owen came last Monday, and is now engaged with me in the work.

G. K. OWEN.

Essex and Greenbush.—By request, we went to Essex to labor, but could not obtain a place to hold meetings, as it had been decided that religious services should not be held at the school-house in the evening. Before leaving, we sold about \$5 worth of books.

Being disappointed in Essex, we met with the church at Greenbush, Sabbath, Oct. 28. We had a profitable meeting. The Lord met with us by his Spirit, and one young person started in his service.

M. B. MILLER.

Waucousta, Oct. 31.

E. B. MILLER.

PENNSYLVANIA CONFERENCE.

Steamburg, Cattaraugus Co., N. Y.—Bro. D. T. Fero and myself visited this company Sabbath and Sunday, Oct. 21, 22, for the purpose of organizing a church. They came into the truth last spring, under the more especial labors of Bro. J. E. Robinson. During the summer they have faithfully maintained the truth, holding weekly Sabbath-school and prayer and conference meetings. On Sunday, Oct. 22, ten were baptized, and a church of sixteen members was organized. An elder and two deacons were chosen, and set apart to their respective labors. We pray that this church may be a bright light to lead others to the truth, and confidently expect that this will be the case.

F. PEABODY.

DAKOTA.

Milltown, Bootherfield, and Parker.—The work among the German Russians is still onward. I met with the Milltown church at their quarterly meeting, and found them in a hopeful condition. We enjoyed a blessed interview, all members being present at the ordinances. We hope for more additions. The sum of \$10 was pledged to the T. and M. work.

Since the organization of the church at Bootherfield, five more have rendered obedience to God's holy law. One aged Mennonite sister, who has been labored with for years on the subject of baptism, finally followed her Master, although her husband threatened to punish her. Her faith that God would protect her was not disappointed, for her husband now drives with her to meeting. Another sister over sixty years old has also considerable to suffer from her husband, but she is strong in God, and we believe that God will in this case hear our united petitions. There are now twenty-five, all adults, keeping the Sabbath here. As the season of farm work is nearly over, I expect soon to hold a series of meetings to complete the work.

I met with our American brethren at Parker in their quarterly meeting. We enjoyed a blessed season, but I was sorry not to see a fuller attendance.

I have received several letters from different places, showing that the *Stimme* is doing a good work. Pray for us here, that God may bring still others to a knowledge of the truth.

R. CONRAD.

VIRGINIA.

Rileyville.—I have just returned from another visit to this place. I began meetings Friday night, and continued them until Sunday night, giving five discourses. I expected to meet Eld. Stillwell at Luray, on my way there, but was disappointed; so the work all fell upon me. I felt my dependence upon God, knowing that if good should be accomplished, it must be through the help of his Holy Spirit.

The preaching related mostly to practical duties and the hope of the righteous. The Lord blessed in these meetings, and three more precious souls took a decided stand upon the side of truth.

One case is of special interest. A gentleman about seventy-eight years of age, who has been an earnest politician the greater part of his life, has been happily converted to the truth, and

without anything being said upon the subject, he has decided to let politics alone. One of his old friends spoke to him upon the subject the other day, and he replied: "I am done with these things. I have served the world and Satan long enough, and now, if God will accept me, I intend to give my few remaining days to his service." Brethren, is not this the right position? If we really have the last message of mercy to a dying world, have we any time to devote to discussing the political issues of the present day?

Although these brethren and sisters are mostly poor people, they seem to be willing to do all they can in the interests of the cause. During my short stay, I sold books to the amount of \$3, and obtained four new trial subscribers for the REVIEW.

Dear brethren and sisters, pray for us here in Virginia, that we may come up to the help of the Lord, "to the help of the Lord against the mighty."

B. F. PURDHAM.

Oct. 25.

IOWA.

Among the Churches.—Since the Smithland camp-meeting, I have visited and labored at New Sharon, Pilot Grove, Albany, Sumner, Lansing, Waukon, West Union, and State Center.

At Sumner two were baptized, and with two others from the same place, were received into the West Union church.

Removals and apostasies had reduced and weakened the Waukon church until they had given up their meetings. Here I was met by Bro. Washburn. By the blessing of God, our united efforts for one week resulted in the reclaiming of one who had been keeping the Sabbath for twenty years but had recently given it up, and four conversions. The converts were baptized, and taken into the church. A leader was chosen, and we left them feeling much encouraged.

In the quarterly meeting at West Union the ordinances were celebrated. Two were baptized, and became members of the church. The T. and M. workers were somewhat revived, and the canvassing work encouraged. I am glad to be able to say that in this part of the Conference a good beginning has been made in this work. One man, in less than fifty days' actual labor, sold over one hundred copies of "Thoughts on Daniel and the Revelation."

The general meeting at State Center was one of unusual interest, and I trust will be long remembered by all who attended it. Their commodious house of worship was quite well filled with our own people, nearly every district in the Conference being represented. This meeting lasted three days. Considerable time was taken by Bro. King in giving instruction in the canvassing work. There were two sessions each of the T. and M. society and the Sabbath-school convention, besides prayer and social meetings. Nine discourses were given. In short, the time was all improved, and we trust those present were much benefited.

Here, also, four followed their Lord in the rite of baptism, two of whom were a brother and his wife who embraced the truth at the Linnville tent-meeting this summer.

We trust the importance of the canvassing work was seen as never before. Several obtained outfits, and will at once enter upon their work; others will soon be in the field. Should we not all pray that the Lord may put it into the hearts of many more of the dear young people in our Conference to work in the Master's vineyard, now that a good opportunity to commence a life of real usefulness in the cause of God is open to them? L. T. Nicola was chosen to take the supervision of this branch of the work during the remainder of this Conference year. His permanent address is New Sharon, Iowa.

H. NICOLA.

Among the Churches.—In company with Brn. E. G. Olsen and P. L. Hoen, I visited the Forest City church, Oct. 7-13. The rainy weather hindered us some, yet we had good meetings. Five united with the church. The ordinances were celebrated, all taking part, and seeming to enjoy this precious season. Bro. Olsen spent some of the time in laboring among the Scandinavians. There was a good interest among them, and they are anxious for him to return and labor among them this winter. I hope the labor at this place may not be lost, but that the brethren and sisters will be encouraged to work for the Lord as they have never done before.

At Britt, Oct. 14, 15, we met with quite a num-

ber of the brethren of Dist. No. 13, in their district quarterly meeting. This was a precious season for all. The Lord came near by his Spirit, and hearts were melted, and good confessions made. The Scandinavians here seem to be interested to hear the message. Three persons of this nationality have recently begun to keep the Sabbath, as the result of Bro. Hoen's labors. While here we met two Sabbath-keeping Swedish ladies who had just come from Sweden. They had never seen any seventh-day people or read any publications on the Sabbath, but got all their light from reading the Scriptures. This is evidence that the Lord is in this work, and that we are not doing as much as we should to carry this message to the world.

The membership of this district has been increased some during the past quarter. This is encouraging. One young brother decided to give his time to the missionary work this winter. May the Lord bless his efforts. I hope to see others take hold of this work, and do something for the Lord.

Oct. 15, 16, attended the quarterly meeting of Dist. No. 12 at Ruthven. We were sorry to find but few out to this meeting. Bro. Olsen did most of the preaching, as the church is composed entirely of Scandinavians. I spoke twice to the people of the village. There seems to be quite an interest to hear among the American people. At the close of our meetings here, one brother was baptized by Bro. Olsen. May the Lord help this church to be faithful.

Oct. 16, 17, we met with the church at Algona. This company seems to be growing in grace daily. Our meetings were held in private residences, as no other place could be procured. A house of worship is badly needed. The brethren are making some effort to build one next spring, and I hope they may be successful. At the close of these meetings the ordinances were celebrated, and the good Spirit of the Lord was present. May this church keep humble, that the blessing of God may rest upon them. J. H. DURLAND.

CALIFORNIA CONFERENCE.

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

THE eleventh annual session of the California Conference of Seventh-day Adventists was held at Healdsburg, in connection with the camp-meeting, Oct. 6-16, 1882.

FIRST MEETING, OCT. 6, 2:30 P. M.—The President being absent, Eld. Uriah Smith was elected chairman. Opening prayer by Eld. J. H. Waggoner. The minutes of the last annual session were read and approved.

Twenty-three churches were represented by forty-two delegates. The Salinas church was admitted into the Conference, and the companies at Willits and Ukiah were taken under its watchcare. The Fairview church having been divided into the churches of Fairview, Fresno City, and Burr Valley, these churches were received into the Conference.

Committees were appointed as follows: On Auditing, Wm. Saunders, W. A. Pratt, S. Brownsberger, R. Stickney, W. C. White, J. E. Yoakum, W. G. Buckner; on Nominations, Wm. Saunders, W. A. Pratt, R. Stickney; on Licenses and Credentials, Elds. J. H. Waggoner, I. D. Van Horn, J. D. Rice; on Resolutions, Eld. W. M. Healey, Wm. Saunders, Eld. M. C. Israel. On motion, the following special committees were also appointed: On Preaching, Elds. J. H. Waggoner, I. D. Van Horn, M. C. Israel; on Social Meetings, Elds. I. D. Van Horn, W. M. Healey, E. A. Briggs; on Bible Class, Elds. J. H. Waggoner, I. D. Van Horn, Uriah Smith; on Sabbath-school, W. C. White, S. Brownsberger, E. A. Chapman; on Temperance, E. J. Waggoner, Eld. G. D. Ballou, Dr. Chase; on Health Retreat, Elds. J. D. Rice, S. Rogers, J. H. Waggoner; on College, W. C. White, J. H. Waggoner, S. Brownsberger.

Adjourned to call of Chair.

SECOND MEETING, OCT. 9, 9 A. M.—Prayer by Eld. W. M. Healey. Minutes of the last meeting read and approved.

The Nominating Committee then presented the following report: For President, Eld. S. N. Haskell; Secretary, Barbara C. Rice; Treasurer, W. C. White; Conference Committee, in addition to the President, Elds. M. C. Israel and I. D. Van Horn. These names were considered separately, and the officers elected as recommended.

After interesting reports of labor from Elds. Rice, Van Horn, Ballou, and Healey, the meeting adjourned to call of Chair.

THIRD MEETING, OCT. 10, 9 A. M.—Prayer by Eld. M. C. Israel. Minutes of the last meeting read and approved. Reports of labor from the ministers, commenced at the previous meeting, were resumed.

The School Committee appointed at the last session of the Conference was then called on to report. The resolution passed at the time was called for and read, also the names of those constituting the committee. As was recommended, the services of Prof. Brownsberger have been secured. Several places were visited with a view of selecting a suitable location for the school. It was decided that Healdsburg offered superior advantages above other places. A building was already erected here which could be procured on very favorable terms. The building and grounds cost the city of Healdsburg nearly \$8,000, and were obtained for \$3,750. The school was opened the 11th of April, 1882. As accommodations could not be found for all who desired to attend, and it was found impossible to rent a suitable building or buildings for a boarding-house, the committee proceeded to erect one. There having been \$5,000 subscribed for this purpose, the work could be begun without embarrassment. About \$700 has been invested in school furniture. An incorporation has already been formed, that business might be carried on more advantageously, and that certificates of stock might be ready at the time of the camp-meeting. The report of the committee was accepted. Several spoke concerning the benefits to be gained by the school, and our duties in regard to it.

The meeting then adjourned.

FOURTH MEETING, OCT. 12, 11 A. M.—Prayer by Eld. J. D. Rice. Minutes of last meeting read and approved.

The Committee on Resolutions presented the following:—

Whereas, Stirring events at the present time show that important prophecies, upon which we took our stand years ago as a matter of faith, are now approaching their fulfillment, thereby confirming the correctness of our position; therefore—

Resolved, That in view of these evidences of the nearness of the end, our faith is greatly strengthened, and we feel called upon to go forward in our work with renewed courage and energy.

Resolved, That we hereby express our gratitude to God that he has so speedily raised sister White from her recent sickness, that she is able to attend this Conference and bear her testimony to us; and we hereby express anew our confidence in her work, and our gratitude for the testimonies of the Spirit of God among us.

Resolved, That this Conference feels thankful for the presence of Eld. U. Smith, and for the valuable aid he is rendering in the crisis that is now upon us in this State.

Besides the foregoing, a resolution was passed expressing sympathy with the friends of Bro. T. M. Chapman, a prominent member of the Conference, whose death occurred during the last Conference year; other resolutions were passed, expressing the sense of the Conference that the annual camp-meeting should be held earlier in the season, and a grateful appreciation of favors granted in the free use of the camp-ground, etc.

After some remarks, the report was adopted.

In accordance with the recommendations of the Committee on Credentials and Licenses, credentials were renewed to Elds. J. H. Waggoner, M. C. Israel, W. H. Healey, J. D. Rice, E. A. Briggs, G. D. Ballou, I. D. Van Horn, and Sanford Rogers; licenses were granted to Andrew Brorson, Isaac Morrison, Ellet J. Waggoner, N. C. McClure, and W. P. Burke; and colporters' licenses to Wm. Ings, H. C. Palmer, L. A. Scott, Mrs. F. L. McClure, and Mrs. E. J. Howard.

Adjourned to call of Chair.

FIFTH MEETING, OCT. 13, 9 A. M.—Prayer by Eld. J. H. Waggoner. Minutes of the previous meeting read and approved. Reports from ministers were again called for.

Afterward, Prof. Brownsberger spoke of the thoroughness which should be demanded of those attending the school. They must learn if they would obey the requirements of the school, and they were invited not to come unless they could do this. Bro. W. C. White also spoke for the school, and the desire he felt to see a strong class in the Biblical course.

Meeting then adjourned.

SIXTH MEETING, OCT. 15, 5 P. M.—Prayer by Eld. S. Rogers. Minutes of last meeting read and approved.

The Committee on the Rural Health Retreat gave the history and financial standing of that

institution. The amount of stock taken, with \$300 pledged, amounts to \$8,020. Owes on notes etc., \$4,360.26, not covered by cash on hand and due from pledges. The value of the real estate and movable property is placed at about \$17,000. It was voted to accept the report of the committee.

Sister White spoke of the importance of just such an institution, and felt confident that it would soon be self-sustaining. Eld. Waggoner stated that in visiting springs and places of resort, he had never found a better location. It was announced by Eld. Rogers that arrangements had been made for bathing, so that all kinds of water treatment could be given.

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

Resolved, That in the Health Institute we recognize an institution much needed; and we will take stock in the same, and otherwise support it, according to our ability and its necessities.

The following resolution was then presented, and after some remarks adopted:—

Resolved, That we recommend our churches to raise a p or fund for the worthy poor, and that they donate one-tenth of the same to the Health Institute, to be used at the discretion of its Directors, to aid in treating the needy sick.

Eld. Waggoner presented the following, which was adopted:—

Resolved, That, recognizing the present agitation of the Sunday question as a fulfillment in part of the prophecy of Rev. 13, and seeing in it an opportunity to place the truth of the Sabbath of the Lord before the people of California, we earnestly request our brethren to advocate and defend the truth from a Bible standpoint only, and by no means suffer themselves to be thrown into politics on this question, lest the cause be reproached, and the Sabbath of the Lord be placed on a level with "the day of the sun."

Adjourned to call of Chair.

SEVENTH MEETING, OCT. 16, 11 A. M.—Prayer by Eld. M. C. Israel. Minutes of last meeting read and approved.

Eld. Rice stated that since the report of the standing of the Health Retreat was given, they have ascertained that \$1,000 reported as pledged to that institution was intended for the school.

The Treasurer's report was then read, showing the following:—

Balance on hand Oct. 20, 1881,	\$ 2,311.22
Received during year,	11,863.17
	\$14,174.39
Paid out during year,	\$9,395.68
Tithe to General Conference,	1,128.71
Loaned school,	3,650.00
	\$14,174.39

It was voted that the report be accepted.

S. N. Haskell, I. D. Van Horn, and W. C. White were elected delegates to the General Conference.

The following resolution was offered by the Committee on the Health Retreat, embodying the resolution passed at the April meeting:—

Whereas, The stockholders of the Rural Health Retreat are desirous of making it a medical sanitarium, and placing it upon a benevolent basis, like our other denominational institutions, and to accomplish this have offered to sign off all claims for dividends and a large portion of their stock, thus leaving only about \$5,000 worth to be bought by other persons to clear the institution from debt; therefore—

Resolved, That we accept their proposition, and recommend them to immediately make such changes in the by-laws of the corporation as will make it a benevolent institution.

The committee appointed at that time was also called on to report. The services of a competent physician have been obtained, and Bro. Rogers is now located there to assist in the work. About \$800 worth of furniture has been purchased in order to suitably fit up the house for boarders, and steps have been taken to re-incorporate the institution. A vote of the Conference was then taken indorsing the action of the committee, and adopting the resolution.

Adjourned *sine die*. U. SMITH, Chairman.

BARBARA C. RICE, Sec.

IOWA SABBATH-SCHOOL CONVENTION.

THE third meeting of the Iowa Sabbath-school Convention was held at State Center, Oct. 22, at 3 P. M. Meeting called to order by the President. After singing, prayer was offered by Eld. Washburn. The Secretary's report was then called for, read, and accepted. Singing from Song Anchor.

Introductory remarks were made by the President, setting forth some of the reasons why we should have Sabbath-school conventions. An essay entitled, "Knowledge of the Bible a Part of Education," was then read, and remarked upon by Eld. Washburn. After singing again, the Convention listened to an able address by George Fifield on the subject, "Do Sabbath-school Scholars ever graduate?" A discussion on this topic was participated in by Eld. Pegg and sisters A. C. Hart and P. A. Holly, and it was decided that Sabbath-school scholars never do graduate. Remarks were made by L. T. Nicola on singing. The children should be taught to sing, but the Sabbath-school should never be turned into a singing-school. This subject was discussed by Brn. Fifield, Pegg, and Ferrin. Singing by the children from Song Anchor, page 101.

Adjourned to call of Chair.

SECOND MEETING.—Called to order at 9:30 A. M. by the President. Prayer by Eld. Farnsworth. Singing from "Class and School," page 138.

An essay was read by Lesta Kilgore, entitled, "Should Sabbath-school Teachers be Church-members?" setting forth the influence of the teacher upon the scholars. Next on the programme was a recitation by Wallace Newton. Eld. Pegg gave an address on the best manner of receiving Sabbath contributions. Several engaged in a spirited discussion of this topic.

A song was then rendered by the primary class, after which it was moved and seconded that a report of these meetings should be sent to the REVIEW AND HERALD for publication.—Carried. On motion, the meeting was adjourned *sine die*.

P. A. HOLLY, Sec. J. H. DURLAND, Pres.

Our Tract Societies.

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

—"Call them in!"—the broken-hearted,
Cowering 'neath the brand of shame;
Speak love's message, low and tender,—
"T was for sinners Jesus came."
See! the shadows lengthen round us,
Soon the day-dawn will begin;
Can you leave them lost and lonely?
Christ is coming—"call them in!"

TAKE HEED TO THE LIGHT.

BY GEO. R. DREW.

WE have been made glad in Hull and Grimsby by the presence of our dear Bro. Haskell. And since enjoying the privilege of reading Testimony No. 31, that he had in his possession, I have felt how much I would like to express through the REVIEW my gratitude to God for the testimony of Jesus.

In the year 1870 I heard Bro. Loughborough preach the third angel's message in San Francisco. The first book I bought was a hymn-book; immediately afterward, "Thoughts on the Revelation" and the three volumes of the Testimonies. I read them all carefully; and ever since I have been connected with the message, I have made a practice of reading the latter through once every year up to the present time, and I shall soon finish their perusal for the thirteenth time. They are to every true Adventist a safe and complete guide, to show him how he can have a living connection with Heaven. I have great reason to be grateful to God for what they have done for me. They breathe the true Christian spirit, and we do well to take heed unto them, and so much the more as we see the day approaching. While the Spirit of God speaks plainly, it is evident that the warnings and reproofs are given in love and mercy.

The last Testimony is more solemn than all the others combined, and it cannot fail to show to all who will carefully read, that we are on the borders of the eternal world. Surely we need these precious volumes now, when we are fast approaching the great time of trouble which is so soon to come upon the earth. Our Saviour will soon return from the wedding; and I pray God that his people may awake to a realization of the perilous times in which we are living, and so be prepared to welcome our returning Lord.

I am happy to say that we are all of good courage, and the hand of God is seen in the work in which we are engaged.

32 Charlotte St., Hull, Yorkshire, England, Oct. 10, 1882.

CALIFORNIA T. AND M. SOCIETY.

THE twelfth annual session of the California Tract and Missionary Society was held at Healdsburg. First meeting, Oct. 8, 1882, at 9 A. M., the Vice-president, Eld. M. C. Israel, in the chair. Prayer was offered by Eld. I. D. Van Horn. The minutes of the last annual session were read and approved. The annual report of labor was then read, as follows:—

Present membership of the society,	637
Reports returned,	942
Families visited,	4,907
Letters written,	5,012
Pages distributed,	1,088,474
Periodicals distributed,	84,100
Signs taken in clubs,	1,560
New subscribers obtained,	969
Annals distributed,	379

This was contrasted with that of the previous year, showing an increase in every respect, except in the number of reports returned.

H. C. Palmer gave an account of the ship work for the past year. Four hundred and eighty ships have been visited. Many persons are reading with interest the reasons of our faith, and some acknowledge the truth. Four are keeping the Sabbath. This branch of the work still increases in interest, and it is evident that this is one of the most efficient means of getting the truth before all nations.

To meet the demands of the cause occasioned by the increased agitation of the Sunday question in this State, nineteen thousand copies of the tract entitled "Sunday Law" were printed, the most of which have been distributed. It was found that a weekly paper would be more readily accepted and read; accordingly steps were taken to issue a special four-page edition of the Signs for ten weeks, the first four numbers of which have already gone abroad, and are received with favor. The expense of this edition will be about \$1,800, one-fourth of which has been received in donations and subscriptions. Eld. Smith, who is here to assist in this work, stated that the indications of the nearness of the end should inspire us with zeal, hope, and courage. We do not expect to prevent the object which they are seeking to secure, but we can take advantage of the excitement, and place our position on the subject before the people; and our duty will be done, and many souls be brought to the light of truth.

The following committees were appointed: On Nominations, W. M. Healey, W. C. White, J. D. Rice; on Resolutions, U. Smith, Mrs. B. C. Rice, E. J. Waggoner.

The second meeting was held Oct. 10, at 9 A. M. The minutes of the last meeting were read and approved.

The Committee on Resolutions submitted the following:—

Whereas, The President of this Society, Eld. S. N. Haskell, is now absent visiting the different missions in Europe; therefore—

Resolved, That, while we miss his presence and counsel in this meeting, we rejoice in the measure of success which is attending his labors in those distant fields, and we invite him, on his return, to spend as much of his time as may be consistent with other duties in the different districts which compose this Society.

Resolved, That we express our gratitude to God for the prosperity that has attended the tract and missionary work in this State during the past year.

Whereas, The present crisis in California made it desirable to put speedily into circulation during the closing weeks of the present political campaign, a large Special Edition of the Signs of the Times, in order to present our views more fully before the people; and—

Whereas, In the T. and M. Society we had an organization already provided which is successfully performing this work, a work which without this organization we should have been wholly unprepared for, and could not have accomplished; therefore—

Resolved, That we see in this a new evidence of the providence of God in the formation of the T. and M. societies in connection with this cause, calling on us for renewed expressions of gratitude to God for the same.

Resolved, That we indorse the action of the officers of this Society in issuing the Special Edition of the Signs, and that we guarantee the payment of all the expense of that edition that is not already, or may not be otherwise, provided for.

Resolved, That we recommend the Special Edition to our brethren as a worthy object for their donations and subscriptions.

Resolved, That we renew the resolution passed at our last session in favor of supplying public libraries with our leading denominational works; and since the present condition of the public mind in this State makes it very desirable that this should be done at once, we would still more earnestly urge that its provisions be carried out.

Whereas, We recognize in the ship missionary work the

means of widely disseminating the light of present truth; therefore—

Resolved, That the work be continued, and, as means are needed, we recommend our brethren throughout the State to remember this important branch of the work in their provision for the wants of the cause.

Whereas, New and unexpected fields for effective missionary labor are constantly being presented both by the friends and the enemies of the truth; therefore—

Resolved, That we authorize the officers of this Society to meet any emergency which may arise during the year, and we pledge ourselves to give them our moral and financial support.

These resolutions were acted upon separately, and unanimously adopted. N. C. McClure inquired whether the books placed in libraries are extensively read. It was stated by those who have visited the libraries, that they find the Signs and Good Health well received, and in small libraries the books are read to some extent; but in large libraries, among so many books of a different character, ours remain unnoticed.

A third meeting was called Oct. 13. Prayer by W. M. Healey. After the reading of the minutes of the last session, the Treasurer's report was read, showing the following:—

Cash on hand, Oct. 22, 1881,	\$2,003.25
Received on various funds,	5,141.09
Total,	\$7,144.34
Paid out during year,	\$7,144.34
FINANCIAL STANDING OF THE SOCIETY.	
Due Society,	\$4,493.91
Indebtedness of Society,	\$235.15
Assets,	\$4,258.76

The Vice-president thought a reading-room should be provided near the wharf, where the missionaries can live and keep a supply of our publications; here the sailors that are interested can come and learn more of the truth. H. C. Palmer stated that the V. M. societies have not been faithful in sending papers to the addresses given them. This discourages the sailors, and more names cannot be obtained.

Wm. Ings, an experienced worker in this branch in Europe, gave a brief account of his labors. He considered it in the order of the Lord that this work should be carried forward. The work is very different in Europe from what it is in America, as the laws in regard to visiting ships are very stringent, while here they are loose; yet much reading matter has been distributed, many books and papers have been sold, and some good accomplished. Sister White's writings are highly prized. San Francisco is an important place for this work, as more large ships from all parts of the world visit this port than any other.

The Nominating Committee reported as follows: For President, S. N. Haskell; Vice-president, M. C. Israel; Secretary and Treasurer, Alice Morrison; Assistant Secretary, Luella Hall; Director of Dist. No. 1, Wm. Ings; No. 2, J. E. Yoakum; No. 3, W. A. Pratt; No. 4, J. D. Bandy; No. 5, Wm. Saunders; No. 6, D. S. Hemstreet; No. 7, E. J. Waggoner; No. 8, M. C. Israel; No. 9, J. B. E. Young. These persons were duly elected for the ensuing year.

By vote, San Benito county was changed from Dist. No. 2 to No. 8, as the mountains separate this county from the district to which it properly belongs.

Adjourned *sine die*. M. C. ISRAEL, Vice-pres.
ALICE MORRISON, Sec.

—Come, ye thankful people, come,
Raise the song of harvest-home!
All is safely gathered in,
Ere the winter storms begin;
God, our Maker, doth provide
For our wants to be supplied;
Come to God's own temple, come,
Raise the song of harvest-home!

—What a thanksgiving this nation should keep on the return of its annual day this year! It is now safe to estimate that the harvest of the different cereals will aggregate about 2,750,000,000 bushels! This is God's gift to the nation; and who can give like him? There is not a blessing to our people that is not wrapped up in this bountiful supply—bountiful beyond all precedent. Reduced to its money value, it amounts to \$2,500,000,000, added directly to the wealth of the country. How our gratitude should go out to such a princely Giver! And, having received so freely from him, shall we not as freely render back to him a reasonable portion of his own? May the

reproach not come upon us as upon those of old, "They sang his praises, but soon forgot his works."
—*Christian at Work.*

News of the Week.

SUNDAY, OCT. 29.—A village in the vicinity of Berne, Switzerland, was almost destroyed by a hurricane.

—The steamer Panama stranded on the shores of the island of Texel in the German Ocean, and 22 persons were drowned.

—Dickson, foreman of the star-route jury, has been arrested.

—Captain Hagerow, who was sent to Egypt by the German Government to take notes of the campaign, speaks highly of the tactics of the British army.

—The floods in the Tyrol and Carnethia have devastated the country, and great distress prevails. Numerous villages are inundated, and travel is impeded. In one place the rushing water laid open the graves in the cemetery, and washed away the coffins.

MONDAY, OCT. 30.—A threatened strike of mailmakers in Staffordshire, England, involves 30,000 persons.

—Many vessels have been wrecked by a storm on the southern coast of Spain; 24 fishermen were drowned, whose families are left destitute and helpless. Heavy rains in England have caused widespread inundation, and great damage to property.

—The elections of members of the Italian Chambers of Deputies have resulted favorably to the Progressists. Great excitement is apparent among the respectable classes at Rome over the election of Coccapeller, an ultra radical, notorious for his demagogic teachings. Coccapeller has been a circus-rider, and has recently been released from prison, where he was confined for a murderous assault. His election excites grave fears that the elements of an outbreak such as has recently taken place at Lyons, France, are dangerously near the surface in Rome.

—An organization was incorporated at Boston for the colonization and development of Palestine. The association believes it can be made the center of the world of commerce, as it is now geographically, and propose to run a line of packets between Boston and its principal ports.

TUESDAY, OCT. 31.—The statement that the Sultan secretly connived at Arabi Pasha's recent action in Egypt, is officially denied.

—English officers will lead the troops to be sent to operate against the false prophet of the Soudan.

—It is announced that Mr. Gladstone, in return for the help of the Irish party on the cloture resolution in the House of Commons, will favor a scheme of local self-government for Ireland.

—It is estimated that the next public debt statement will show a reduction during October of \$15,250,000.

—Floods in Southern France have occasioned damages estimated at 3,000,000 francs.

—The German Government has ordered that the police keep a vigilant watch over the Socialists in the different cities.

—WEDNESDAY, NOV. 1.—At Davenport, Iowa, this morning, Judge Hayes decided that the prohibitive amendment has not been legally made a part of the State Constitution.

—A severe epidemic of cholera has broken out at Mecca.

—At Gois, Hungary, the houses of Hebrews were plundered by mobs, and one woman killed.

—The Italian Ministry will have a majority in the next Chamber of not less than 400 votes.

—During the recent typhoons in the Philippine Islands, 20 ships were wrecked, and more than 100 sailors drowned.

—The troops guarding the Gibbons murderers at Catlettsburg, Ky., were attacked by a mob while taking the prisoners to the steamer for the purpose of removing them to Carter county, and another onslaught was made at Ashland, whither the rabble had followed the boat by railway. The soldiers fired in both instances, killing five persons and wounding 30. Three soldiers were slightly injured. Wild excitement prevails at Ashland, and dire threats are uttered against the assassins.

—Lawlessness is rampant in the city of Quebec, so much so that the newspapers advise residents to go armed to protect their lives and property.

—Pear trees and pea vines are in bloom in Boston suburbs, and one gentleman picked green peas a few days ago.

—Earl Dufferin, British Minister to Turkey, asserts that the treaty he has gone to Egypt to arrange with the Khedive, will affirm the authority of the Sultan over Egypt; but officials at Cairo entertain a distrust that his mission has a deeper meaning than merely the making of a convention.

—Serious uneasiness is felt in Germany and Austria at the menacing attitude of Russia, who is massing troops and constructing fortifications in threatening proximity to these countries.

THURSDAY, NOV. 2.—A riotous demonstration of 300 members of the Shoemakers Union occurred at Vienna.

—Extensive forest fires are raging in the Catskills, opposite Germantown, N. Y.

FRIDAY, NOV. 3.—To-day witnessed the arrival of 395 Mormon immigrants at New York, en route to Salt Lake.

—The number of cholera cases at Pensacola, Fla., is decreasing.

MISCELLANEOUS.

—The underground railway lines of London carry 110,000,000 passengers a year.

—Last year 1,302 persons were killed by wild animals in the Madras Presidency, India.

—The Indian school at Carlisle, Pa., now has a total of 314 pupils, and is doing remarkably well.

—Twenty Mormon elders have lately left Salt Lake for missionary work in the Southern States, and 75 for the European field.

—Hog cholera of a new and virulent type has broken out near Iowa City. The afflicted animals seem almost rotten from cancerous sores.

—Since the District Attorney and Mr. Comstock have made such an effectual raid on the gamblers of New York and Brooklyn, many of these gentlemen have removed to Philadelphia.

—The number of Indians in the United States is reported to be 263,366. Commissioner Price recommends that \$1,000,000 be appropriated for educational purposes, and condemns cash annuities.

—Gold lodes have been discovered at Huehuenango, Guatemala, which the owners declare to be richer than any ever found in California. There is much excitement in that region.

—General Wolseley and Admiral Seymour, who are to have peerages, were offered by the British Government either a pension of \$10,000 a year for life, or the sum of \$250,000. They chose the latter.

—Several hundred women in Amoy, China, have pledged themselves that they will not bind their children's feet, and that they will marry their sons only to women whose feet are unbound. This is the beginning of a desirable reform.

—The population of London is, according to the latest census, 4,764,312, which is much larger than that of the 13 American colonies before the Revolution. And it is still growing at the rate of 600,000 a year. Where will it stop?

—According to a report from the English Colonial Office, the Island of Cyprus has expended \$120,000 this year in the destruction of locusts' eggs. This is supposed to represent the destruction of 16,000,000,000 embryo locusts.

—The Mormon apostles have elected a monogamist, Heber J. Grant, to a vacancy in their ranks, to the astonishment of the faithful, as he is the first monogamist admitted to the board since the revelation relating to plural marriage.

—The population of Kansas, according to the report of the Board of Agriculture, is now 969,760, an increase of 37,254 within a year. This is substantial evidence that the prohibitory liquor law has not cut off immigration, as was threatened.

—It has been discovered that oil thrown on the waters of the ocean during a storm has a decided tendency to soothe the rough billows. Aberdeen, Scotland, is making a practical application of this principle. Tanks and pipes have been laid at the entrance of the harbor, so that oil may be poured on the water in stormy weather, thus facilitating the entrance of vessels.

—In a recent letter to the *Christian Advocate*, Howard Crosby, D. D., gives three reasons why the laws against vice are not enforced in New York City. These are, 1. The officials whose duty it is to enforce the laws are themselves participants in the vice; 2. Officials receive pay from law-breakers; 3. Officials refrain from enforcing the laws for political considerations.

—The Austrian Government, after solemnly guaranteeing religious liberty to its subjects, has withdrawn it from the Protestants of Prague. In consequence of a new order from the Ministry, the missionary of the American Board at Prague has been forbidden to hold any more public meetings. Private religious services are held, and invited guests may be present, but none of them must be under 14 years of age.

—The *Christian Weekly* says: "The star-route delinquents, confounded by the revelations of the Post-office Department under its present honest management, try to break the force of the overwhelming facts by declaring that the great reduction of expense is caused by a reduction of the mileage of those routes. In this, however, as in all their pretended defense, the facts have refuted their charge. There were 76,924,876 miles traveled during the fiscal year of 1882, at a cost of \$5,553,849, or 853,872 more miles and \$1,767,650 less cost than in 1880. It was well for the treasury that the nest of corrupt schemers was broken up as it was. Justice requires that they shall suffer the penalty, too long delayed, of their misdeeds."

—A letter to the *Christian Weekly*, dated Canton, China, Sept. 1, states that the great "triennial examination" of students was to take place there during that month. There were to be about 10,000 candidates for literary degrees but only 100 degrees would be conferred.

The Chinese aspirant to political office must prove his fitness by passing successfully a strict examination, or rather series of examinations. The empire is divided into provinces, and these are subdivided into departments, which are again subdivided into districts. The student having passed the district examination, is eligible to offices in the district, and may be admitted to the department examination. Having passed the second degree, he may be admitted to the triennial, or province examination. The fortunate few who pass this examination are eligible to all offices in the province, but they must pass still another examination before they can hold the highest offices in the empire.

Obituary Notices.

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

McCLAUGHREY.—Died of typhoid fever, George W., eldest son of Bro. and Sr. James McLaughrey, at their home near Newport, Mo., Oct. 11, 1882, aged eleven years. Discourse by the writer, from Job 14:14.

W. JONES.

CHAFFEE.—Died at Lucas, Wis., Eva, infant daughter of Bro. and Sr. Chaffee.

TURNER.—Also, at the same place, Floyd J., son of Bro. and Sr. Turner, aged fifteen months and eight days.

Funeral sermon by the writer, Oct. 15, 1882, from 2 Kings 4:16.

A. MEAD.

LENT.—Died of consumption, in Fairfield, Lenawee Co., Mich., Oct. 21, 1882, Matilda J. Lent, aged forty-nine years. Sister Lent was a consistent member of the M. E. church for many years, but embraced the truths of the third angel's message about four years ago, under the labors of Bro. Collins and Butcher. She was a patient sufferer for about five years, and died in the triumphs of the blessed hope. A husband and five children mourn her loss. The funeral services were held in the Christian church. Discourse by the writer, from 1 Peter 1:3, 4.

M. S. BURNHAM.

TRAVIS.—Died of typhoid fever, in Otsego, Mich., Oct. 8, 1882, Clara Travis, aged nearly nineteen. She was sick only one brief week, and was unconscious most of that time. Clara was baptized and received into our church about two years ago. Like many of the youth, after a time she neglected her duties; but about a year ago she made an earnest start to serve God, since which time she has always taken part with her mother in family worship. She was an excellent girl, and so had numerous warm friends. At the funeral, our church was crowded with the best people of the village. Discourse by the writer.

D. M. CANRIGHT.

EVANS.—Died, Oct. 1, 1882, near Lipan, Hood Co., Texas, Albert S., son of George and Jennie Evans, aged eleven years. Albert had learned to love the service of the Lord. He delighted in singing his praise, or listening to the reading of the Bible, the *Review*, or the *Instructor*. During his sickness of two months, he was often heard in prayer to God, and although suffering great pain, he was so patient and submissive, both to the will of his parents and to the will of God, that he was indeed an example for older Christians. Another little Sabbath-keeper is laid away to rest, to await the coming of Jesus; and in that glorious day, his young friends, if faithful, will see him in his bright robe of righteousness, praising the Saviour he loved so well.

N. E. MOORE.

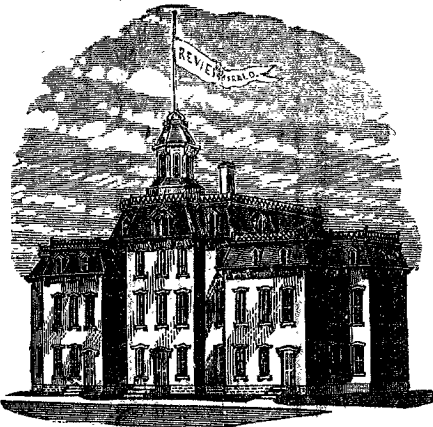
BARKER.—Died in South Norridgewock, Maine, Oct. 18, 1882, Geo. W. Barker, aged sixty-one years, two months, and twenty-one days. Sept. 25, he had a shock of apoplexy, and lost his speech and the use of his right arm. He appeared better at times, and this gave us some hope of his recovery, but he was taken with terrible distress in the stomach, which continued at intervals until his death.

Bro. Barker embraced the truth under the labors of Elds. J. N. Andrews and M. E. Cornell, and was chosen deacon of the S. D. Adventist church in Norridgewock when it was first organized. He was chosen president of the Maine Conference Oct. 8, 1879, and served two years; he has been a member of the executive committee ever since, and has been on the camp-meeting committee for thirteen years. For over thirteen years it has been my lot to be intimately associated with him in laboring for the cause of present truth, and I have ever found him to be a man that feared God,—one that was zealous for the cause of truth, and would spare neither time nor money to advance its interests and help in the salvation of precious souls. But his life-work is done; he is taken from the evil to come, and rests for a little while in the grave, under the benediction of Rev. 14:13. During our association in the work, there has never been a word spoken that has caused any unpleasant feeling between us. By his death the cause in this State has sustained a great loss.

He leaves a wife and seven children to mourn their loss. May God by his grace sustain them in their deep affliction, and help them to overcome and meet him in the earth made new, where death and the tomb can divide them no more. Funeral discourse by the writer, from 1 Thess. 4:18, to a full house. Elds. R. S. Webber and S. J. Hershum were present, and took part in the services.

J. B. GOODRICH.

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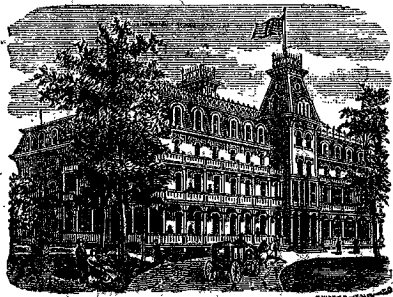


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Time Table, in Effect October 29, 1882.

WESTWARD.				STATIONS.				EASTWARD.			
Pacific Express.	Day Express.	Chicago Passenger.						Mail.	Atlantic Express.	Night Express.	
7.55 pm	7.50 am	6.10 am		De. Port Huron. Ar	10.20 pm	5.50 am	10.25 am				
9.32	9.10	7.42		..... Lapeer.....	8.52	4.18	9.10				
10.05	9.55	8.30		..... Flint.....	8.10	3.40	8.35				
10.35	10.27	9.03		..... Durand.....	7.25	2.56	7.50				
11.35	11.30	10.10		..... Lansing.....	5.53	1.40	6.12				
1.30 am	12.06 pm	10.45		..... Charlotte.....	5.05	12.47 pm	5.32				
1.15	1.00	11.40	a	{ Battle Creek } d	4.05	11.40	4.20				
1.20	1.20	12.00	a	{ Battle Creek } d	4.00	11.35	4.15				
2.06	2.07	12.48 pm		..... Vicksburg.....	3.10	10.50	3.30				
2.17	2.19	1.00		..... Schoolcraft.....	2.54	10.39	3.07				
3.10	3.08	1.55		..... Cassopolis.....	1.55	9.58	2.08				
3.58	3.05	2.42		..... South Bend.....	1.10	9.10	1.12				
4.46		3.30		..... Stillwell.....	12.23 pm		12.18 pm				
5.22		4.05		..... Haskells.....	11.47		11.39				
5.40	5.25	4.27		..... Valparaiso.....	11.30	7.45	11.30				
8.00	7.45	6.50		Ar. Chicago.....De	8.50	5.15	9.00				

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

MICHIGAN CENTRAL RAILROAD.

GOING EAST.				STATIONS.				GOING WEST.			
Night Ex.	Day Ex.	N. Y. Ex.	Day Ex.					Mail.	Day Ex.	Local Ex.	Night Ex.
A. M.	A. M.	P. M.	P. M.					A. M.	A. M.	A. M.	P. M.
8.00	3.35	11.40	6.30	Ar. - Detroit, - Dep.	7.00	9.35	4.00	8.00	9.50		
5.00	12.40	3.25	4.05	..... Jackson.....	10.20	12.15	7.02	11.05	12.45		
3.20	11.08	3.13	2.15	..... BATTLE CREEK.....	12.19	1.55	8.32	12.47	2.07		
2.50	10.25	7.37	1.38	..... Kalamazoo.....	1.13	2.36	9.13	1.35	2.47		
11.33	7.38	6.30	11.13 Michigan City.....	4.23	5.18	12.12	5.03	5.28		
9.10	5.15	3.30	9.00	Dep. - Chicago, - Ar.	6.50	7.40	2.50	7.30	8.00		
P. M.	P. M.	P. M.	A. M.		P. M.	P. M.	P. M.	A. M.	A. M.		

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The Review and Herald.

Battle Creek, Mich., November 7, 1882.

THE APPOINTMENT OF THE NEXT GENERAL CONFERENCE.

WE are now prepared to announce the time and place of the next General Conference, having heard from Eld Haskell, who has just arrived in safety from Europe. We regret the delay in hearing from the other members of the committee, and the consequent delay in the appointment.

No providence preventing, the next session of the General Conference of S. D. Adventists, will convene at Rome, N. Y., Dec. 7, 1882, at 9 A. M. We expect that the anniversary meetings of our institutions will be held in connection with it. We hope for a general attendance of delegates from all parts of our country, as important questions will require consideration. Indeed, we never held a more important General Conference than this will be. In behalf of our people and institutions, we extend a most earnest and cordial invitation to sister E. G. White to attend, and assist us by her counsel. Her help will be greatly needed, and most highly prized.

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

A SEASON OF FASTING AND SEEKING GOD.

ANCIENTLY, when the people of God were brought into trying places, and did not have prosperity, it was customary to appoint special seasons for humbling the soul, fasting, and earnest prayer; that his blessing might rest upon them in larger measure. As a people, we believe that God has often blessed us in the past when we have appointed such seasons.

Though of late we have had a measure of prosperity, yet we are far behind the providence of God in our work. We are doing but little in comparison to what we ought to do. The labors of our ministers are not so effective as we greatly desire to see them. Many of our most experienced laborers are becoming greatly worn, and their labor crippled by prostration and disease. Many of our younger laborers need a deeper draught at the fountain of salvation. Worldliness and selfishness are far too prevalent among us. Some of our institutions are heavily in debt. Our College is closed. As a people, we greatly need the help of God.

Our next General Conference will be a most important meeting. The delegates will greatly need divine wisdom. Earnest prayers should ascend from our people that God will give especial help, and make this the best Conference ever held among us.

These and many other reasons can be assigned why a season of fasting and prayer should be appointed, and we feel that this should be no ordinary season. Therefore, we hereby appoint Dec. 1, 2, and 3 as days of fasting and prayer. We do not expect all will totally abstain from food. It might not be consistent with the health of the feeble to do so. But we ask all of our people who agree with us in the importance of seeking the blessing of God, to lay aside their work as far as possible, meet in their places of worship on these days, and make special efforts, by fasting and prayer, to humble the heart and seek help from God, that he may greatly revive his work, and give us a large measure of his blessing. More on this subject hereafter.

GENERAL CONFERENCE COMMITTEE.

THE PLACE FOR HOLDING THE GENERAL CONFERENCE.

PERHAPS some will be surprised when they see the announcement that the place of holding the next General Conference is Rome, N. Y. To such we would say, Why not from time to time make

changes in the place of holding these important meetings? Our Seventh-day Baptist brethren have pursued this course for many years, which proves that they consider it the best plan, after having had actual experience in the matter. We have usually held ours either in Battle Creek or in some place near by. If there are benefits to be derived by the people living where the Conference is held because of its presence among them, why should not these benefits be distributed? Why should Battle Creek have all of them? Why should not other localities be favored sometimes? If there are heavy burdens attending these large gatherings, as no doubt there are, why should not other places have a taste of them also?

There are many reasons which might be assigned in favor of at least occasional changes. We think our people will favor the idea of holding our Conferences in different places hereafter. Believing that a change this year would be good, and having counseled with leading ones in the cause, who agree with us in this matter, and having a most cordial invitation from our brethren in New York to hold our general meetings in that State, we have decided to make this appointment.

It will be a long trip for some of our Western brethren, but a shorter one for those in the extreme East. Perhaps another year the case may be reversed. We hope something may be done in regard to reduction in fares, a portion of the way at least. We believe half-fare could be obtained most of the way, for our ministers, at any rate. There may be more on this point hereafter.

We trust none of the appointed delegates who who expected to come before, will stay away because of this change. We want a good representation from all our Conferences, so far as it is consistent.

GEN. CONF. COM.

A REQUEST.

I HAVE received a box, which still remains at the depot, and the freight on it is \$7.25. Those who send reading matter in the future will please send through Bro. Haskell, as he has arranged to send it free of charge. We have on hand a large stock of Swedish and Danish papers, which it will take a long time to use, as they contain advertisements of steamship lines.

GEO. R. DREW.

[Signs of the Times please copy.]

NOTICE TO BRETHREN IN OHIO.

We have received the sad intelligence of the death of our dear brother, J. B. Gregory, of Bowling Green, our Conference treasurer. Hereafter, until further notice, all money that should properly go to the treasurer may be sent to James Rowe, Clyde, Sandusky Co., Ohio.

H. A. ST. JOHN, Pres.

TO BRETHREN IN ILLINOIS.

If there are any Seventh-day Adventists in McHenry, Lake, or Kane counties, will they please correspond with me at once at Kinmundy, Marion Co., Ill.

T. M. STEWARD.

Appointments.

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

GENERAL CONFERENCE.

THE twenty-first annual session of the General Conference of Seventh-day Adventists will be held at Rome, N. Y., commencing Thursday, Dec. 7, 1882, at 9 A. M., and continuing as long as may be necessary. The object of the meeting is to elect officers for the ensuing year, and to transact all other business pertaining to the cause at large, that may come before the meeting. All State Conferences and missionary fields should be represented by delegates or letters.

GEO. I. BUTLER, Pres.

S. D. A. E. SOCIETY.

THE Seventh-day Adventist Educational Society will hold its eighth annual meeting at Rome, N. Y., Wednesday, Dec. 13, 1882, 9 A. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting any other business that may come before the meeting.

GEO. I. BUTLER,
S. N. HASKELL,
J. H. KELLOGG,
C. W. STONE,
H. W. KELLOGG,
W. C. SISLEY,
A. B. OYEN,

Board of

Trustees.

AN IMPORTANT MEETING.

THERE will be a special meeting of the friends of the cause in Southern Iowa at Osceola, commencing Friday evening, Nov. 17, and continuing over the following Monday. This meeting is appointed in the special interest of the cause in that part of the State. The canvassing work is to be one of the prominent features of the meeting. I hope there will be a general attendance of the friends of the cause in this part of the Conference, especially of those who are thinking of canvassing for "Thoughts on Daniel and the Revelation," and do not know just how to proceed with this work. Come to this meeting with out fail. There will be those present competent to give the necessary instruction. We are anxious to see the canvassing work pushed in this part of the field, as it is elsewhere; and while this is the most favorable time of year for this work, I hope none will fail to avail themselves of this rare opportunity for instruction.

H. NICOLA.

DEDICATION.

WE will meet with the church in Bushnell, Mich., Nov. 18, 19. An invitation is extended to brethren of surrounding churches to meet with us. During this meeting the new house of worship will be dedicated. Services will be held for this purpose Sunday at 10:30 A. M. Meetings will commence Friday evening.

M. B. MILLER.

A GENERAL meeting for the State of Colorado will be held at Boulder, Nov. 18, 19. Eld. U. Smith will attend this meeting, and, if thought advisable, a Conference will be organized. We wish every church and class of Sabbath-keepers in the State to be represented.

E. R. JONES.

THE Lord willing, I will be at Fair Grove, Mich., Nov. 11, 12. At Elmwood, Nov. 18, 19.

ALBERT WEEKS.

No providence preventing, I will meet with the church at Thorntown, Ind., Nov. 11, 12. At Jonesboro, Nov. 18, 19. We hope to see a general turnout at these meetings. Eld. Henderson will also attend the Jonesboro meeting.

S. H. LANE.

PROVIDENCE permitting, I will meet with the church at Convis, Mich., Sabbath Nov. 18. Doubtless others from Battle Creek will be with us. Will the friends from Marshall and Partello meet us there?

C. W. STONE.

By request, I will be with the church at Ceresco, Mich., next Sabbath, Nov. 11. May the Lord meet with his people.

H. L. MORSE.

If there is no preventing providence, I will try to meet with the little church at Kalamazoo, Mich., next Sabbath, Nov. 11. May the blessing of our Heavenly Father be with us on his holy day. Will Bro. Owen meet me Sabbath morning at the depot?

JOHN BYINGTON.

Publishers' Department.

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

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

THE October number of *De Stem der Waarheid* is upon our table. It is a neat little sixteen-page quarterly in the Holland language, edited and published by Bro. C. De Vos of the Review Office, and devoted to the promulgation of present truth among those who speak the above language. Bro. De Vos devotes his spare time to preparing the paper, and any efforts to extend its circulation would be helping forward a good work. Subscription price, 25 cents per year. Address C. De Vos, Battle Creek, Mich.

WANTED.—Two Sabbath-keeping men to cut wood and logs. Liberal wages allowed. For further particulars, address J. W. Smith, Spencer Creek, Antrim Co., Mich.

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Gen. Conf. Fund.—N. E. Conf. tithe per Mrs. E. T. P. \$98.75, Ind. Conf. tithe per S. H. L. 273.44, Cal. Conf. tithe per W. K. V. \$978.71.

Mich. Conf. Fund.—Pottsville per J. O. Corliss \$25.75, Hastings per L. G. Moore 25c.

Mich. T. & M. Society.—Dist 1 per C. S. Veeder 10.00, Dist 15 per L. G. Moore 1.75.

Gen. T. & M. Society.—Sale of jewelry \$2.00.

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