

Adventist 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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TRUST.

My bark is wafted to the strand
By breath divine,
And on the helm there rests a hand
Other than mine.

One who has known in storms to sail
I have on board;
Above the raging of the gale
I hear my Lord.

He holds me with the billow's might—
I shall not fall;
If sharp, 'tis short; if long, 'tis light;
He tempers all.

Safe to the land—safe to the land,
The end is this:
And then with Him go hand in hand
Far into bliss.

—Sol.

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.

OUR PRESENT POSITION.

BY MRS. E. G. WHITE.

"WATCHMAN, what of the night?" is the inquiry that should now arise from all hearts. And the true watchman will be able to give the answer, "The morning cometh, and also the night." This is a day of peril, a day of clouds and thick darkness. Men are blinded, infatuated by the god of this world. They close their eyes to the fearful events that are casting their shadows before. Intoxicated with self-indulgence and luxury, they know not that the tempest is about to burst upon them.

Satan and his hosts set themselves to overthrow the work of God. To fainting, unbelieving souls it may seem that the powers of darkness are about to prevail. Philosophy sets up reason as an antagonist of revelation. Science, falsely so called, directs the minds of men to the book of nature as a contradiction of the word of God. Critics search the Scriptures to find some pretext for treating with contempt the words of Holy Writ. The base spirit of worldliness leads men to seek to throw off the claims of their Maker. And many who profess to reverence God's word make war upon all who proclaim its plain and cutting truths.

At times the clamor of error and heresy seem almost to drown the voice of truth; yet the cry of the true watchman is still heard sounding from the watch-tower, "The morning cometh, and also the night." We have no thought of discouragement, no thought of fainting or failing. Our only anxiety is to discharge our duty in the fear of God. We know that "God is, and he is a rewarder of them that diligently seek him," he lives and reigns, and all he asks of us is hum-

ble faith and willing obedience. Those who occupy themselves in opposing his work and his servants, we leave to serve their own master, while we press forward to spread the triumphs of the cross.

There are many who consider it a mark of intelligence to doubt, and they pride themselves upon their ability to devise objections to God's word, to his truth, or to those who proclaim it. One class will bring together disconnected or obscure passages of Scripture, interpret to suit themselves, and then, after perverting or wholly concealing the true meaning they hold them up to ridicule as examples of the absurdities to be found in the Bible. Others attack in a similar manner the words and acts of those whom God calls to lead out in his cause. But are infidels and skeptics the men who devote their lives to noble efforts to reform and elevate mankind? And those who busy themselves in finding fault with the servants of God—are they laboring with zeal and energy to build up his kingdom? In this work they have little interest. Their mission is to weaken and tear down. This is the work of Satan, and he employs the ability of every man whom he can control.

There will ever be some who take delight in dwelling upon the real or supposed faults and failures of others, and who employ their time in seeing, hearing, or reporting something that will destroy confidence in the person criticised. Few are without visible faults; in most persons careful scrutiny will reveal some defect of character; and upon these defects in others, some professed Christians delight to dwell. The habit strengthens with indulgence, and a love for gossip becomes their ruling passion. They gather together the tid-bits of reports,—all of them, it may be, utterly devoid of truth,—and feast upon the scandal, and share it with others as a rare delicacy.

A writer asks, Who ever heard of a dove rending the heart of a robin, or of a lamb sucking the blood of a kid? This is the work of hawks and tigers. The true followers of Christ will not be found biting and devouring one another. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work."

Envy and jealousy loose the blood-hounds of suspicion, and minds that love the sport join in hunting down the fair fame of Christ's ambassadors. An unjust insinuation is started, a conjecture is set afloat; and it gathers strength as it passes from one to another of those who desire it to be true. These evil reports are received with great satisfaction by some who have been reproved for heinous sins or grave defects of character. They smarted under the reproof, and yet did not reform. Now their consciences are eased; they learn that the reprover cannot be trusted; somebody has circulated a damaging report; somebody has brought an accusation. They leave the distasteful work of caring for their own souls and repenting of their own sins, and climb upon the judgment seat to condemn another.

Brethren and sisters, let not your souls be disturbed by the efforts of those who so earnestly seek to arouse distrust and suspicion of Sister White. These attacks have been repeated hundreds of times during the past forty years; but my labors have not ceased; the voice of warning,

reproof, and encouragement has not been silenced. The evil reports framed concerning me have injured those who circulated them; but they have not destroyed my work. Before some of these opposers had an existence, I was shown what would come, and from what source. In the day of God, those who have been seeking to prove me a deceiver must answer for their course. I appeal to those who love the truth: Guard well the avenues of the soul. Place sentinels at the eyes, the ears, the lips. When prevarications and conjectures are brought before you, and your minds are disturbed, go to Jesus, and pray for help that you may not be ensnared by the wiles of Satan.

Many ask, Why do you not contradict these reports? Why allow them to be circulated? The same question has been asked again and again for the last forty years. My answer is, in the language of one of old, I am doing a great work, and I cannot come down. God has called me to reveal to others by pen and voice, what he has revealed to me. In his strength I must go forward in this solemn and important work, knowing that it is soon to bear the test of the Judgment. While false accusers are doing what pleases themselves, I will seek only to please Him who has given me my work. Christ is our leader, and if we follow him, we shall see his triumph and share his joy.

To those who have long been acquainted with my labors, I leave the burden of stating the truth in these matters. If any who have had an experience in this message and who understand the relation which I have sustained to it, are inclined to believe the false statements of my enemies, nothing that I might say would influence them. Those who make the slanders and those who circulate them are actuated by the same spirit. I do not expect the manufacture and circulation of false reports to cease. As long as I am faithful in reproving sin, and in presenting before the people the perfection of Christian character, Satan's enmity will be stirred against me. If I were to leave my work to correct every false statement made concerning me, I would have time to do little else. Satan's purpose would be accomplished, could he thus put an end to my labors.

I have not changed in character or in my manner of labor since you first listened to the messages of comfort, encouragement, and warning which God has given me for his people. I am the same in plainness and severe simplicity of dress; the same in bearing an earnest, decided testimony for God; the same in deep interest in the truth. I cherish the same faith, the same hope, the same love for souls for whom Christ died.

Brethren and sisters, have no fears that I shall become disheartened by the cruel attacks of my enemies. I expect them in greater measure, and only wonder that they have not been more frequent. Think of Jesus. How much was said against him. How he was despised and hated. See him laboring for a short time in one place, and then forced to hasten to another to save his life, that he might finish his work, and give to the world the light of a pure and noble example. We may strengthen our faith and quicken our love by going often to the foot of the cross, and there contemplating our Saviour's humiliation. Behold the Majesty of Heaven suffering as a transgressor! Spotless purity, untarnished righteous-

ness, did not shield him from falsehood and reproach. He meekly bore the contradiction of sinners against himself, and yielded up his life, that we might be forgiven and live forevermore. Are we willing to follow in his steps? The only reason why we do not now suffer greater persecution is, we do not in our lives more faithfully exemplify the life of Christ. I assure you, brethren and sisters, if you walk as he walked, you will know what it is to be persecuted and reproached for his sake.

If we hope to wear the crown, we must expect to bear the cross. Our greatest trials will come from those who profess godliness. It was so with the world's Redeemer; it will be so with his followers. I should doubt whether I were a child of God, if the world, or even all professed Christians, spoke well of me. Those who are in earnest to win the crown of eternal life need not be surprised or disheartened because at every step toward the heavenly Canaan they meet with obstacles and encounter trials. The opposition which Christ received came from his own nation, who would have been greatly blessed had they accepted him. In like manner the remnant church receive opposition from those who profess to be their brethren.

But "we know that all things work together for good to them that love God." "All that will live godly in Christ Jesus shall suffer persecution." It is good for me to tread a hard and humble path, to encounter difficulties, to experience disappointments, to suffer afflictions and bereavements. The Saviour knows what is best. Faith grows by conflict with doubt and difficulty and trial. Virtue gathers strength by resistance to temptation. The life of the faithful soldier is a battle and a march. No rest, fellow-pilgrim, this side the heavenly Canaan.

When our enemies try to place upon us the black robes of unrighteousness, let us not become exasperated at their injustice. When your efforts are falsified, when your motives and your works are painted in colors black as ink, remember those who were treated the same before you. How have the saints of God in ages past been maligned, traduced, and persecuted! For centuries their names were covered with infamy. All that the hosts of hell could do was done to heap reproach upon them as the vilest of men. But John in holy vision beholds the faithful souls that come up out of great tribulation, surrounding the throne of God, clad in white robes, and crowned with immortal glory. What though they have been counted the offscouring of the earth? In the investigative Judgment their lives and characters are brought in review before God, and that solemn tribunal reverses the decision of their enemies. Their faithfulness to God and to his word stands revealed, and Heaven's high honors are awarded them as conquerors in the strife with sin and Satan.

Brethren, we can afford to wait. Let our enemies exult because they have represented us in a character to suit their malicious fancy. But Christ will judge righteously, and will reward every man according to his deeds. To the faithful, who have been clothed by their enemies in the black robes of falsehood, he will give the spotless garments of truth and purity.

It will do our proud hearts good to suffer reproach for Christ's sake. "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of Heaven." "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in Heaven; for so persecuted they the prophets that were before you."

Take courage, then, when the burden is heavy, when the work moves slowly, and temptations, strong and fierce, surge in upon you. Cease not your effort so long as there is one soul to be warned by your words, one soul to be benefited by your example.

I entreat you to depend less upon your own efforts, and trust more to the power of Christ. Cultivate fortitude, firmness, patience, humility, and self-control. The God whom we serve will

arm us with courage in every emergency; but we must abase self, and let God be all in all. It was true faith that gave Caleb courage to bear his decided testimony for God, even when fellow-workers stood ready to take his life. God wants brave men in his cause to-day,—men who in his strength are not afraid to do and dare.

The time is short. How will our cases appear in the Judgment? What is now our standing before God? Are we closely examining our own hearts? Are we by repentance and confession sending our sins beforehand to Judgment, that they may be blotted out when the times of refreshing shall come? This is an individual work,—a work which we cannot safely delay. We should take hold of it earnestly; our salvation depends upon our sincerity and zeal. Let the cry be awakened in every heart, "What must I do to be saved?"

The adversary of souls is constantly seeking to divert our minds by bringing in side-issues. Let us not be deceived. Let enemies handle your name and mine as they please. Let them distort, misrepresent our words and deeds. Let them fabricate falsehoods as best pleases them. We cannot afford to allow our minds to be diverted from Jesus and the preparation of soul which we must have in order to meet him in peace.

Leave Sister White in the hands of God. If the work in which she is engaged be of God, it will prosper; otherwise it will come to naught. But remember that your own eternal interests are now at stake. The fatal lethargy upon you must now be broken, or it will result in endless death. "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him." In Christ's stead, I beseech you to pray, as you never prayed before, to seek earnestly for faith and love, that seem to be almost banished from the earth. Live each day as in the sight of God.

Your case will soon come in review before God; how is it with you, my brother? Are you unprepared for that solemn investigation? Christ alone hath the words of eternal life. Helpless, discouraged, sin-smitten soul, look to Jesus; he will pity, bless, and save you. Let not false teachers confuse your minds and unsettle your faith by casting reproach upon those whom God has sent you with messages of warning and instruction. Remember that it is not mere men whom you have to meet, but "principalities and powers, and wicked spirits in high places." Now is the very time when Satan is working with all deceivableness of unrighteousness.

Many are in reality fighting his battles while they profess to serve under the banner of Christ. These traitors in the camp may not be suspected, but they are doing their work to create unbelief, discord, and strife. Such are the most dangerous of foes. While they insinuate themselves into our favor, and gain our confidence and sympathy, they are busy suggesting doubts and creating suspicion. They work in the same manner as did Satan in Heaven when he deceived the angels by his artful representations, placing darkness for light, and making the forbearance and mercy of God to appear as harshness and severity. As he worked at the beginning, so he works in the end, only concealing himself more perfectly from view.

By every conceivable device, the foe is seeking to throw us off our guard. He may first attempt to deceive with smooth words and crafty insinuations; and if these fail, he proceeds to open violence. He has many a deep laid snare for unwary feet, and those who once become entangled find it almost impossible to extricate themselves. While he praises, flatters, and exalts some, he hurls his fiery darts at others. We must be on guard every moment. Days of peculiar trial, difficulty, and danger are before us.

It is not enough that we have the theory of the truth; its principles must be inwrought in the soul, and exemplified in the life, or we shall fall a prey to the delusions prepared for the last days.

We must make up our minds that instead of

matters taking a more favorable turn, wicked men, seducing teachers, will grow worse and worse, deceiving themselves and deceiving others. We may expect greater opposition than has yet been experienced. We have heard but the growling of the dragon. This will swell to a roar. We have yet to learn the significance of those words of John: "Then the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." We must now make Christ our refuge, or in the days before us our souls will be overwhelmed with darkness and despair. There is a point beyond which human help cannot avail. Every one must live by faith as he is forced into close and apparently deadly conflict with the powers of darkness. Each must stand or fall for himself. The arrows of the destroyer are about to be hurled against the faithful ones, and no earthly power can turn aside the shaft. But could our eyes be opened we could see angels of God encircling the righteous, that no harm may come upon them. We have only to trust in God, and go forward in the way of obedience, and we shall be victorious.

"Now the just shall live by faith." We must look to Jesus, study his words, pray for his Spirit. We should be more frequently alone with God in meditation and prayer. Let us pray more and talk less. We cannot trust to our own wisdom, our own experience, our own knowledge of the truth; we must be daily learners, looking to our heavenly Teacher for instruction, and then, without regard to ease, pleasure, or convenience, we must go forward, knowing that He is faithful who has called.

We should cultivate a spirit of prayer, not merely praying in our closets, at the family altar, or in public, but having our minds constantly centered on God, taking hold upon his strength, pleading for his grace, confiding in his promises. Let us put on the whole armor of righteousness, which the Captain of our salvation has prepared for us. While we realize our weakness, let us rely upon His strength, and overcome by the grace which he imparts.

There is help in God for every seeker. Great promises are left on record for us. We should keep faith in constant exercise, and it will increase and strengthen. Our hope is in Christ, "whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

THE ANTIDOTE OF DEATH.

BY ELD. R. F. COTTRELL.

"I AM the resurrection and the life." John 11:25.

The death of mankind, and that which lies beyond, has presented a problem to our race which unaided reason is not able to solve. Death seems to be a great evil. It is something which is unlovely in appearance, and which we instinctively dread. An antidote is exceedingly desirable. Hence human ingenuity has been taxed to find a remedy. And as it has been, and is, in the province of medicine, so it is in this. While quacks are continually discovering infallible remedies for every disease which flesh is heir to, disease and death are not banished, nor stayed in the least. The downward march to the grave is not retarded, but seemingly accelerated. Still the panacea is confidently sought, and in almost every direction we hear the exulting cry, "Eureka—I have found it."

In like manner, since death seems to be the termination of our conscious existence, philosophers and theologians have been, and are, seeking to disclose that which is beyond, and disarm death of its terrors; but all in vain. Some tell us that there is nothing for our race beyond death; that to us, as to all the animal creation, death is what it seems to be—the extinction of life, an end of our conscious being. But this is not satisfactory, as it presents no remedy. All love life. There is a yearning for immortality; and men love to persuade themselves that they will have it, nay, that they already possess it.

They seek in death its own remedy. As they have nothing else to depend upon, they strive to transform death into life, and sagely come to the conclusion that there is no death; that what seems such is only a transition to a higher state of conscious existence; that death, as some have expressed it, is life intensified, an awakening to powers and capacities which in the present life are lying dormant.

But what assurance have they for this? From that bourne no traveler has returned to tell the story. Even Lazarus, who had been dead four days, brought back no intelligence from the unseen world. So it is simply the desire that is father to the thought that man, by nature, is immortal. But when we turn to the revelation of the word of God, we find the remedy which human wisdom has sought in vain.

Says Jesus, "I am the resurrection and the life." The literal meaning of this is, that Christ the Son of God has the power to raise the dead to life again, and that he is the author of life; and consequently on him depends all hope of a future eternal life.

But the question is asked, What is the resurrection? Some gravely tell us that the resurrection takes place at death; that the death of the body is the resurrection of the real man to a higher plane of existence. But revelation teaches us that death and the resurrection are opposites; that death puts men into the grave, and the resurrection takes them out of it. "All that are in the graves shall hear his [Christ's] voice, and shall come forth; they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation." John 5:28, 29.

Our context demonstrates what Jesus meant by the resurrection. Jesus said to Martha, "Thy brother shall rise again." Martha replied, "I know that he shall rise again in the resurrection at the last day." Jesus said unto her, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." At the command of Jesus, the stone was removed from the grave, and he cried with a loud voice, "Lazarus, come forth." And he that was dead came forth bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, "Loose him, and let him go." Thus the meaning of the term resurrection is unmistakable. It is said, "He called Lazarus out of his grave, and raised him from the dead;" and when "all that are in the graves" shall be called forth by the voice of the Son of God at the last day, it is the resurrection, first of the righteous to life, and second of the wicked to condemnation to the second death.

To the righteous the antidote of death is found in Christ and the resurrection. To them the poison of death is counteracted, and the tyrant himself, their "last enemy," is slain. And the honor of bringing them to eternal life and glory belongs to Christ. Death has no part in the work of introducing men to the joys of Heaven. But the resurrection of the righteous robs death of his prey, and gives them victory over the grave. At their resurrection, this mortal puts on immortality. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

IS EVOLUTION SCIENCE?

BY ELDO. ALONZO T. JONES.

IN the *Independent* of May 27, 1880, appeared an article by President Gregory, of Lake Forest University, Ill., on the question, "Is Evolution Science?" in which occurred the following quotation, and comment:—

"Take, as illustration of the quality of the so-called science, the well-known passage from Mr. Darwin: 'The early progenitors of man were, *no doubt*, covered with hair, both sexes having beards. Their ears were pointed and capable of movement, and their bodies were provided with a tail. . . . The foot . . . was prehensile, and our progenitors, *no doubt*, were

arboreal in their habits, frequenting some warm, forest-clad land. . . . At an earlier period the progenitors of man *must have been* aquatic in their habits.'

"When men laud this as 'advanced science,' we have to say that it is a double 'no doubt,' and a 'must have been' resting on a hypothesis which is conceivable, but has not a fact to support it. We protest, in the name of sound thinking, against the almighty *must-be-ity* with which the evolutionist constructs his system; and we do it for the same reason that we protest against the equally patent *must-be-ity* and *per-se-ity* of the speculative philosophers and theologians. . . . Let us have real science, and not sham science."

Now we will append to this an extract from Geikie's *Geology*, in comparison with the above from "Darwin's Descent of Man," and see whether President Gregory's "protest" will not lie with equal weight against both.

The third paragraph under Part III., *Dynamical Geology*, reads as follows:—

"At an early time in the earth's history, *anterior to any of the periods of which a record remains* in the visible rocks, the chief sources of geological action *probably* [italics mine] lay within the earth itself. The planet still retained a great store of its initial heat, and *in all likelihood*, was the theatre of great chemical changes, giving rise, *perhaps*, to manifestations of volcanic energy somewhat like those which have so marvelously roughened the surface of the moon. As the outer layers of the globe cooled, and the disturbances due to internal heat and chemical action became less marked, the influence of the sun, which *must* always have operated, would then stand out more clearly, giving rise to that wide circle of superficial changes wherein variations of temperature and the circulation of air and water over the surface of the earth came into play."

So on this we too would say, "When men laud this as 'advanced science,' we have to say that it is simply" a "probability" linked with a "likelihood" and sustained by a "perhaps," and all supported by a "must have operated," with not a fact to underlie any of it, because it is all concerning periods of which there is no "visible record." In the words of President Gregory, "we protest, in the name of sound thinking, against the almighty 'probabilities,' and 'perhaps's,' and 'must have's,' with which the geologist constructs his system." And with him we say, "Let us have real science, and not sham science."

But as evolution, with all its "no doubts" and "must have been's" has never been able to give, as Mr. Darwin says, an explanation of the "loss of the tail" by "man," so on the other hand, geology with all its probabilities," etc., cannot tell whether its changes have been wrought by the means conjectured, or by other, and totally different means and at the same time much more rapidly than is allowed in any of the calculations of geologists. And therefore we, as evolutionists, are willing to admit as a "working hypothesis" that man, as man, was created, and created *without a tail*. And as geologists, we will admit as a "working hypothesis" that "once upon a time" "the windows from on high were opened, and the fountains of the great deep were broken up," and that "a flood of waters covered the whole face of the earth." And the "probabilities" are, "no doubt," that, "in all likelihood," we, as evolutionists and geologists, "must be" just as near right about these things as "perhaps" are the evolutionists and geologists of the "advanced science" school.

Farmington, W. T., Aug. 4.

—Indeed, only rectitude can attain enduring usefulness. The deepest need of earth is men of inflexible principle,—men who would rather be right than to be president. Such men may seem to themselves only a voice crying in the wilderness. They may die without the sight. None the less, they are the salt of the earth,—the salt which preserves and permeates.—*Rev. T. C. Jerome.*

REDEMPTION'S SONG.

BY CALVIN GREEN.

In vision wrapt the loved disciple stood
And gazed upon the vast unnumbered throng,
Arrayed in robes of white before the throne.
From every nation and from every clime
They come to sing,—yea, sing redemption's song.
Each bore a palm, emblem of victory gained,
For all had passed through scathing scenes below,
And trials dark, temptations most severe.
Afflictions sore, and persecutions dire
Had followed them; their pathway often traced
By their own blood, as evidence of faith
In Him they loved and trusted to the end.

Weary, oppressed the consecrated cross
They had upborne through heat as well as cold
For His dear sake who trod the path before
They fell asleep in death. They now arise
To share the victory gained through grace bestowed
By a kind Father's care and Saviour's love.

In adoration there before the throne,
That mingled throng of patriarchs of old,
And priests, prophets and kings of noble mien,
With a vast multitude of lowly birth,
In vestures white, so made by washing off
In precious blood so freely shed for them.
With rapture now they gaze upon a scene
So often pictured by the eye of faith.
Heaven is gained; the longed-for, sought-for rest
Is theirs at last, and theirs forevermore.

And then to Him who sits upon the throne,
And to the Lamb, they sing redeeming love,
Salvation free; Hosanna to our God
And to the Lamb who bought us with his blood,
Redeeming us from sin and from the grave,
To live eternally at his right hand;
Worthy the Lamb for us lost sinners slain,
And to our God be glory evermore.

And thus they sing, while all around the throne
The angels stand leaning upon their harps,
For of redeeming love they cannot sing,
Not having felt the sense of sins forgiven,
The struggle of the soul in prayer to God;
And when his blessing came, the deep relief,
The peace, the rest that none but he could give
To one pursued by a relentless foe.

Intent they hear, but when the chorus loud
Salvation to our God and to the Lamb,
In praise breaks forth from that unnumbered throng,
They then unite, and Heaven's arches ring
With loud acclaim the joyful word—Amen.

Battle Creek, Mich.

THE LAST BATTLE.

BY ELDO. L. D. SANTER AND J. H. COOK.

THE gathering call is sounding. The muster roll of the army of God is filling up. Companies must be formed, drilled, and consolidated into regiments and divisions, and trained to march to the bugle notes of the third angel's message. We see them entering the ranks of the last and grandest army that ever answered from this old earth the roll-call of Heaven.

We see the long lines filling up. Surrendering all else, we see them falling in,—the mechanic from his shop, the farmer from his plow. We see them gathering for a struggle such as earth has never seen. Young men and women from all the walks of life are giving their lives into the work. Beneath their helmets we see their faces set, and their eyes shining. From a thousand pulpits we hear the orders repeated.

We follow them as they march to the drum-beat of time into the untried future. We see their banners kissing the air of heaven; and in their motto flung to the breeze, "The commandments of God and the faith of Jesus," we comprehend a sacrifice that only heroes can make a devotion that counts all things loss for Christ, a bravery that reckons not life itself to be dear, only as the cause of God is advanced thereby. Our eyes follow them in their onward march. We see in their proud step the zeal of new recruits and the firmness of veterans.

We leave them nevermore. We follow them in their duties. We see them in the agony of doubt and in the sunlight of grace. Weeping as they go, they bear the last note of warning to a lost world. One by one they fall, and their places are filled by others. The battle deepens. Ministers are fainting under their burdens. Canvassers grow thin and pale. Soldiers are sinking down through weariness, and still the lines move on. Into the wilderness of temptation, and the gloom of opposition, charging on batteries of long-established error they hold their onward

way. Before them we see the malignant face of sin, the scowl of prejudice, the haughty faces of pride, and guiding all the rest, a rage directed by the "prince of the power of the air."

Weeping the ranks press on. Feet are bleeding; hands droop; but there is no retreat. The conflict is one that earth shall never witness again. But a change comes over the scene. The heavens gather a horrible blackness, and the exhausted army of God wait to see the salvation of their Leader.

We see these lines thinned, but remaining firm. These heroes are guarded by angels while the elements are marshaled into conflict and pour their desolating wrath on the foe. We behold the ranks of the grand army still. We see them resting on their arms. In front is their glorious banner still aloft. Like heart-beats the minutes still follow each other, bearing both saint and sinner to the coming of Christ. That time soon comes.

There is a trumpet-call that rends the mountains, a blast that opens the graves, and the army of God is off duty forever. Those that have toiled in tears, shout for joy. The translated husband clasps the form of his once dead wife. The mother has her darling lost child in her arms. Old comrades clasp hands, brethren salute, and from the lips of all arises the glad cheer, "O death, where is thy sting? O grave, where is thy victory?" We follow them farther, but no language can express what we see. Our pen lingers on the scene. We see angels gathering the ransomed. We see chariots from Heaven filling with the victors. We see the King of glory look with joy over his redeemed. We see an escort of angels forming around the ascending train. The heavens bend around them as they ascend through infinite space to "the land that is very far off." Upward speeds the glittering train,—a train that has never borne earth's dwellers before. The Revelator writes concerning them: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:14.

We see them when the pearly gate is reached. An angel watching from the portal sees with a thrill the shining host appear. As they draw near, the joyful escort cries, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." The Heavenly warden knowing well who is to be admitted, still for the joy of hearing it uttered, asks, "Who is this King of glory?" And the glad shout from those that delight to magnify him responds, "The Lord strong and mighty, the Lord mighty in battle." The question and answer is once more repeated by the rejoicing angels, when the waiting mother, the New Jerusalem, can no longer delay to clasp her children. The gates swing wide, and the children are at home. The soldiers are at rest.

THE HEAVENLY FRIEND.

BY S. O. JAMES.

GRAND thoughts concerning God's goodness and faithfulness, are those expressed by David in Psalm 116. How replete with Christian experience, and how much of gratitude they savor! "I love the Lord *because* he hath heard my voice and my supplications. Because he hath inclined his ear unto me, *therefore* will I call upon him as long as I live." He had proved himself to be David's friend. The Lord had been his supply,—had met his great want for many years. How natural and proper that he should exclaim, "Therefore will I call upon him as long as I live!"

Oh sacred friendship! Reliable Companion. To what other source could he desire to look? Who hath thus proved the dear Saviour? Who hath thus connected himself with the Lord of hosts? Happy is he.

—All the doors that lead inward to the secret place of the Most High, are doors outward—out of self, out of smallness, out of wrong.

THESE PERILOUS TIMES

BY ELD. M. C. WILCOX.

WHILE the many are crying "Peace, peace," it is the privilege of the child of God to know that the times are not peaceful, but perilous. Privilege, did I say? Nay, it is their duty. Angels bring the tidings to the apostle on the lonely isle of Patmos, that the remnant church comes up out of "great tribulation;" that instead of an evangelized and converted world, the people of God shall suffer persecution; that Satan will come down with great wrath to war against the followers of Christ. Instead of a converted world where all rejoice, "there shall come in the last days scoffers." 2 Pet. 3:3.

The fact that the last days shall be of this character must be kept before the church as one of the first principles. "Knowing this first, that there shall come in the last days scoffers," says Peter. "Now the Spirit speaketh *expressly*, that in the latter times [all shall be converted? No, but] some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. 3:1. The united testimony of prophets and our Lord and Saviour, repeated again and again, bear witness to the same. No more emphatic testimony is borne in reference to the character of the last days than that of the apostle Paul in 2 Tim. 3:1. "This know also, that in the last days perilous times shall come." These words are addressed to ministers. It is not enough for them to know the practical truths of God's word. The apostle singles out the character of the times so as to make it especially prominent. Peter says, "Knowing this first." The apostle Paul is not less positive, "This *know* also." It must ever be kept in view; it must ever be made prominent in preaching; the people must be faithfully warned concerning these perils. Eze. 33:1-9.

But the reasons why the times are perilous. Is it because of the terrific storms which sweep our planet; the fearful tornadoes which follow each other in quick succession in their work of devastation; the plots of Nihilists, Monarchists, Communists, Socialists; the red-handed persecution that will be waged against those who will dare to do God's will? No, it is none of these which we have to fear. Such dangers have always ripened up and purified the people of God. The peril we have to fear is one more subtle. It comes not from without, but within. Read again the apostle's injunction: "This know also that in the last days perilous times shall come; for [the causative *for* has the force of *because*] men shall be lovers of their own selves." The sin of selfishness is the root of all the others which follow, just as true love is the root of all the virtues. Gal. 5:22, 23. If a man have true, pure, controlling love for God, his character will bear the fruits of "joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." It must be so, for they are the legitimate fruits of love. Just so *self-love* or selfishness is the root of all other sins. It makes men covetous and grasping, boasters of *their own* qualifications and accumulations; proud and lifted up above the less wealthy and poorly educated, especially if poor; blasphemers of those things which are holy and pure and true.

Children possessing this self-love are disobedient to parents, unthankful for favors bestowed upon them or labor in their behalf. The same self-love is cherished on the part of the parent, and so all natural affection is crowded out of the heart, giving room to the many shocking crimes by children against parents and parents against children, so prevalent in these times. Selfishness engenders truce-breaking, or a failure to keep promises; it accuses others falsely to save the reputation or wealth of its possessor; in its hellish brood is found incontinence or faithlessness to marital laws and virtue's claims—"self-control" is lacking. Selfish men are fierce, despisers of the good, or as some render the passage, "Ferocious haters of good men." Selfishness establishes the law that "desire is the highest law," hence despises whatever opposes it by overcoming self and the lusts of the flesh. How are traitors

multiplying everywhere, within the cause of God and without. Headiness, willfulness or rashness, and this because of high-mindedness or self-conceit, is also a prominent characteristic. The highest law with the selfish is desire, and desire seeks its own pleasure; consequently we find "lovers of pleasure more than lovers of God" among the carnal, selfish-hearted professors who have a form of godliness, but deny its power in their lives.

This, dear brethren and sisters, is what we have most to fear,—selfishness in the human heart,—the lack of deep, experimental religion which knows self-denial, self-abasement, and self-sacrifice for God and his cause. It is in this form that Satan lures, and deceives, and snares. *Our foes lurk within.* It cannot be made too emphatic. Drive out the selfishness; labor for God,—untiringly and disinterestedly labor. Not to win a martyr's fame or the multitude's applause, but unknown, if need be. Crucify self. Follow Him who in all things "pleased not himself." Do not say these passages do not apply to us; it applies to those who have "a form of godliness." I know not how we can get the form without all the commandments. May God help us all in this perilous, sifting time to look within. Happy indeed is he who finds not foes lurking there.

WORLDLY CONFORMITY.

BY VESTA J. OLSEN.

"LOVE not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

People of almost all ages and classes have a desire to be like those by whom they are surrounded. Pride and ambition grow in the soil of the heart like noxious weeds, rooting out meekness, humility, and kindred graces. They require no cultivation; but their growth is dangerous to spiritual life, and if not rooted out will cause those who cherish them to perish at last. God requires the heart. He knows if we give our love to the world and the things which are in it, that his love is not within us. He takes from us things which look fair and pleasing, and upon which we have placed our affections, that he may be our love and delight. As wise parents separate their children from vicious companions, and deny them things they desire most, so our Father takes from us the things which appear so valuable and beautiful, that he may give us infinite beauties and treasures. He does not show them to us now; but wishes us to show our love and obedience by waiting patiently his own good time to give us true riches. He knows that the things we love will soon pass away where we can enjoy them no more. He wishes to divert our attention from this world, its fleshly desires, its pleasures of sight and sense, its pride and adorning, to the infinite beauty and never-fading glory of our home in Heaven. He has given positive instruction that we shall not love this world, and plainly declares that if we *do* love it and the things in it, his love is not in us. This matter was deemed of so much importance by another of Christ's disciples that in defining pure religion he gives as the chief characteristic that the follower of Christ "keep himself unspotted from the world." Jas. 1:27. The same writer declares that if anyone "will be a friend of the world he is the enemy of God." The line is marked and distinct. The matter cannot be compromised, and in the record books of Heaven we are known either as the friends or enemies of God, no matter what our profession.

Peter beseeches us as strangers and pilgrims to abstain from fleshly lusts, or desires, which war against the soul. These desires to be with and like the world, to share its pleasures and company, have ever been cherished by God's people to their hurt. David says of Israel that they lusted exceedingly in the wilderness, and tempted God in the desert. He heard their com-

plainings, and it displeased him as they said, "Who shall give us flesh to eat?" and expressed their desires for the diet they had been accustomed to in Egypt. Even such matters as eating, drinking, and dressing have been the means used to test people to see whether they were the friends or enemies of God.

God gave Israel their request, but sent leanness of soul with it. Ps. 106:14, 15. Further on in their experience it is stated that they did not fully destroy the nations concerning whom the Lord commanded them, but were mingled among the heathen, and learned their works, and "served their idols, which were a snare unto them." But many of us, when these things are brought to our attention, will say that such small matters make no difference. Like Lot when fleeing from Sodom, we plead our comfort and convenience, and like him, say, "Behold now, this city is near to flee unto and it is a little one: Oh, let us escape thither (is it not a little one?), and my soul shall live." Gen. 19: 20.

Many of us who profess to be dead to the world find the same excuse ever ready. This little act, or that indulgence of natural desire or extravagance of dress, and gratification of appetite are readily passed over with the thought, "Oh, it's so little! That does not make any difference! Is it not a little one?" But, like Lot, we will all find at last that the Lord knows best, and it will be for our good to do his bidding in all things, both great and small. We live in a time when many think they might about as well be out of the world as out of fashion. The wares of Vanity Fair were never placed in such tempting array and with such fascinating power. We must turn away our ears from hearing, and our eyes from beholding. We must run and cry, "Life, life, eternal life." Our minds must be fortified by the word of God on this point, and at the expense of being called odd, foolish, or ridiculous we must maintain a strict separation from the world in our habits, conversation, dress, and every-day life. God wants a peculiar people,—one that is peculiar on account of their holy lives and separation from worldly customs and fashions.

And must we plod along with no comfort or courage in the path of self-denial? Hear the words of Jesus coming down through the long ages, bringing hope and cheer to every heart: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." "In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

We know that Jesus has felt the shame and scorn to its fullest extent. His sensitive nature bore reproach and hatred without a murmur. Then there is, besides his example, the reward placed before us. A little girl once wished for an organ very much. Walking from school one day with her teacher and classmates, after expressing her desire, she added, "Oh, well, if I can't have an organ now, I shall have a harp of gold in Heaven by and by."

Blessed thought! If appetite must be denied now, we shall eat the fruit of Heaven by and by. If we must leave off the jewels and costly array of the fashionable world, we shall wear pure, white robes in a little while. Our brows will bear a crown of dazzling beauty placed there by our Saviour's hand. Then we shall be possessed of true loveliness that will never fade. Do we long for love, sympathy, and companionship here? Soon we will be welcomed in the society of Heaven, and its love and friendship will be ours. Do we suffer sickness and pain here? There will be no pain there, and none will say, I am sick. If poor and despised here, there eternal riches and the love of the good will be ours. The time draws on. The day hastens. Soon the Lord will take pleasure in his people, and he will beautify the meek with salvation. The greatest danger is that the world will dazzle our eyes and lead the mind away, and we waken at last to find we have lost the true riches for the fading, fleeting pleasures of this world.

The Home.

"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. 148:12.

THE SECRET OF A HAPPY DAY.

"The secret of the Lord is with them that fear him." Ps. 25:14.

Just to let thy Father do
What he will;
Just to know that he is true,
And be still.
Just to follow hour by hour
As he leadeth;
Just to draw the moment's power
As it needeth.
Just to trust him, that is all!
Then the day will surely be
Peaceful, whatso'er befall,
Bright and blessed, calm and free.

Just to let him speak to thee
Through his word,
Watching, that his voice may be
Clearly heard.
Just to tell him everything
As it rises,
And at once to him to bring
All surprises.
Just to listen, and to stay
Where you cannot miss his voice,
This is all! and thus to-day
Communing you shall rejoice.

Just to ask him what to do
All the day,
And to make you quick and true
To obey.
Just to know the needed grace
He bestoweth,
Every bar of time and place
Overfloweth.
Just to take thy orders straight
From the Master's own command.
Blessed day! when thus we wait
Always at our Sovereign's hand.

Just to recollect his love,
Always true;
Always shining from above,
Always new.
Just to recognize its light
All-enfolding;
Just to claim its present might,
All-upholding.
Just to know it as thine own,
That no power can take away.
Is not this enough alone
For the gladness of the day?

Just to trust, and yet to ask
Guidance still;
Take the training or the task,
As he will.
Just to take the loss and gain,
As he sends it;
Just to take the joy or pain,
As he lends it.
He who formed thee for his praise,
Will not miss the gracious aim;
So to-day and all thy days
Shall be molded for the same.

Just to leave in his dear hand
Little things,
All we cannot understand,
All that stings.
Just to let him take the care
Sorely pressing,
Finding all we let him bear
Changed to blessing.
This is all! and yet the way
Marked by him who loves thee best;
Secret of a happy day,
Secret of his promised rest.

—F. R. Havergal.

LOOKING OUT THE BACK DOOR.

A FRIEND of ours wished to hire a farmer for a wealthy neighbor, and we mentioned one who was wanting an engagement. Knowing that our friend had been to see this farmer, we asked the result. His reply was in substance: "Yes, I went there; I went around to the back door and came away, knowing that he would not suit." The front doors of many farm-houses are rarely opened. The back door is in constant use. One need not go far in any locality to find the outlet of the kitchen sink ending in a sort of ditch, which is supposed to carry off the waste water, but which only allows it to soak away and saturate the ground near the back of the house. The seldom-used front door is opened when a small coffin is to be taken out. The minister speaks of "the mysterious dispensations of Providence." They are not all mysterious. Bad sink-drains at the back of the house are sure to bring typhoid fever and other sickness. Let the back-door surroundings be looked to. If nothing bet-

ter can be done, carry the kitchen wastes to a cesspool a distance from the house, where they can soak away far below the surface. Prohibit all throwing out of slops at the back door. The ground soon becomes charged with matters that ferment and breed disease. Where pigs are kept—and that includes every farm—there should be a pail to receive all animal and vegetable matters daily emptied. Nothing of this kind should be thrown out at the back of the house. Where there is such a disease-breeding sink-spout as we have mentioned, let provision be at once made to carry off the water to a cesspool, and cover up the saturated ground with dry earth. Let the back yard to the house always be kept scrupulously neat.—*American Agriculturist*.

MODEL MOTHERS.

"ONE good mother is worth a hundred school-masters. In the home she is loadstone to all hearts, and loadstar to all eyes. Imitation of her is constant,—imitation which Bacon likens to a "globe of precepts." Her life is instruction. It is teaching without words, often exemplifying more than tongue can teach. In the face of bad example the best precepts are of but little avail. The example is followed, not the precepts. Indeed, precept at variance with practice is worse than useless, inasmuch as it only serves to teach that most cowardly of vices—hypocrisy. Even children are apt judges of hypocrisy, and the lessons of the parent who says one thing and does the opposite are quickly seen through. The teaching of the friar was not worth much who preached the virtue of honesty with a stolen goose in his sleeve.—*Sel.*

RUNNING AWAY RATS.

A WRITER in the *Scientific American*, in treating of the question, gives a simple plan by which anyone can rid his premises of rats, and keep the vermin away permanently. He says: "We clear our premises of these detestable vermin by making whitewash yellow with copperas, and covering the rafters and stones with it. In every crevice in which a rat may tread we put the crystals of copperas, and scatter the same in the corners of the floor. The result was a perfect stampede of rats and mice. Since that time not a footfall of either rat or mouse has been heard about the house. Every spring a coat of yellow wash is given the cellar as a purifier and an exterminator, and no typhoid, dysentery, or fever attacks the family." Now that the Asiatic cholera is said to be spreading, it is well to use every precaution.

CHANGES IN POSTAL RATES.

ON and after Oct. 1, 1883, letter postage will be two cents for each half-ounce or fractional part thereof between all points in the United States. The rate will then be the same on drop letters and all others. No changes have been made in rates on other classes of matter.

ON and after July 1, 1883, you can obtain at any money-order office postal notes in sums of \$5 and under, by paying a fee of three cents. These postal notes will be made payable to bearer without corresponding advice. They will be payable at any money-order office within three months of the date of issue. After the lapse of that time the holder can obtain the par value only by applying to the Post-Office Department at Washington.

ON and after July 1, 1883, you can obtain a postal money order for as large a sum as \$100. The previous limit was \$40. The fees on and after that date for orders will be as follows: Not exceeding \$10, 8 cents; from \$10 to \$15, 10 cents; from \$15 to \$30, 15 cents; from \$30 to \$40, 20 cents; from \$40 to \$50, 25 cents; from \$50 to \$60, 30 cents; from \$60 to \$70, 35 cents; from \$70 to \$80, 40 cents; from \$80 to \$100, 45 cents.—*Sel.*

—Yea, happy is that people whose God is the LORD.—*Bible*.

Choice Selections.

THE TONGUE INSTRUCTED.

GUARD well thy lips; none, none can know	Prov. 13:3.
What evils from the tongue may flow;	James 3:5, 6.
What guilt, what grief may be incurred	Judges 11:35.
By one uncautious, hasty word.	Mark 6:22, 27.
Be "slow to speak," look well within,	Proverb.
To check what there may lead to sin;	James 1:19.
And pray unceasingly for aid,	Col. 4:3.
Lest unawares, thou be betrayed.	Luke 21:34.
"Condemn not, judge not"—not to man	James 4:12.
Is given his brother's faults to scan;	1 Cor. 4:5.
The task is thine, and thine alone—	Matt. 7:2.
To search out and subdue thine own.	John 8:7.
Indulge no murmurings; oh, restrain	1 Cor. 10:10.
Those lips so ready to complain;	Lam. 3:28.
And, if they can be numbered, count	Ps. 103:2.
Of one day's mercies the amount.	Lam. 3:23.
Shun vain discussions, trifling themes;	Titus 3:9.
Dwell not on earthly hopes and schemes;	Deut. 6:4-7.
Let words of wisdom, meekness, love,	James 3:13.
Thy heart's true renovation prove.	Luke 6:45.
Set God before thee; every word	Gen. 17:1.
Thy lips pronounce by him is heard;	Ps. 139:4.
Oh, couldst thou realize this thought,	Matt. 12:36.
What care, what caution would be taught!	Luke 12:3.
"The time is short," this day may be	1 Cor. 7:29.
The very last assigned to thee;	Eph. 5:16.
So speak, that shouldst thou ne'er speak more,	Col. 4:6.
Thou may'st not this day's words deplore.	Rom. 14:12.
	—Sel.

THE TREE AND THE ROCK.

WALKING rapidly along a shaded strip of country road, young and self-satisfied Pastor Powers overtook old Deacon Newbury, plodding slowly, leaning wearily upon his stout staff.

"Good morning, Father Newbury," said the young man briskly. "I am glad to have come upon you in this quiet place. Let us sit down here upon these mossy rocks for a chat," and as the old man assented and took off his hat to enjoy the refreshing breeze, the young man went assuming a condescending tone.

"I am anxious, sir, to change my pastorate here for a larger field. I have had the subject upon my mind for some time, but have hesitated about making my wishes known, for the reason that I do not know what the little church here will do without me. There are certain families here for whom I have done great things. They were not recognized in society before I came. I hardly think they will be after I go away. I have built up the church; everything has improved under my administration, as you know. You will not wonder that I am in a perplexed state of mind about leaving, and will, I am sure, give me your counsel as to my future course."

The aged deacon put on his hat, straightened his tall form, and said, slowly pointing with his staff:—

"Do you see that overhanging rock across the way, and do you see the stump just beneath its craggy shelf? A good many years ago an acorn sprouted there, the rock sheltered it, and it grew, and grew, month after month, until in time it came to be a large tree. As its trunk increased in diameter it pressed against the cliff so closely that after a while it forgot that it had not always been there, and believed itself to be the main support of the huge rock. I used to sit

down here on this very spot where I am sitting now, and look at the tree. As the winds went singing through the branches, rustling its thick leaves, I would fancy it was the voice of the oak tree, and that it was saying, 'Look at me! see what a power I am in the world. What would become of you all did you not have my shade to rest under? What would become of the rock here did I not hold it in place?'

"One day God sent a terrible wind roaring through the gorge. It seized upon the tree, and as it had no great depth of root it was torn up and fell by the roadside. As I came to assist about clearing it away, after the wind had subsided, I fancied I heard it sighing, 'Alas for my pride! The rock forms a part of the very foundations of the mountain, and yet in my vain glory I believed it depended upon me to keep it in position.' So, my young friend, the church of God depends not upon any one man. Before man was, the truth was. Men are God's instruments for promulgating the truth. The church of Christ, nurtured by the Holy Spirit, is everlasting and unchangeable. Men whom the church hath nurtured may become puffed up with pride at their success in trying to preach the gospel, and go down, but the church shall not go down."

Parson Powers used to tell this story when an old man, and say: "Good old Father Newbury's practical lesson saved me from the fate of the oak tree. It lopped off the superfluous outshoots of pride that were making me top-heavy, and caused me to strike my roots of faith down into the strong foundation ground of truth. I left the church soon after, as I had planned to do, but instead of going down God blessed it continually in answer to the prayer of a faithful few, and I was willing to acknowledge with all humility that man alone cannot inspire a work of grace."

The Sabbath-School.

CONDUCTED BY OFFICERS OF THE GENERAL S. S. ASSOCIATION

LESSON FOR THE SECOND SABBATH IN SEPTEMBER.

(See Instructor for August 29, 1883.)

NOTES ON THE TEXT.

(Acts 16:35-40; 17:1-20.)

ACTS 17:6. **Before the rulers of the city.**—Literally the *politarchs*. Thessalonica was a "free city." This privilege of "freedom" was only bestowed by Rome upon certain favored cities. In this case it was a reward for the side the city had taken when Augustus and Antony had warred with Brutus and Cassius (B. C. 42). A free city was self-governed. The power of life and death, for instance, so jealously withheld from the Jerusalem Jews, belonged to the local magistrates. An inscription has been found over an ancient arch at Thessalonica of a date older than the first century of our era, which contains the names of seven of the Thessalonian magistrates, whom it calls *politarchs*, thus confirming in a striking manner the accuracy of the writer of the Acts.—*Rev. Com.*

Ver. 16. **Athens.**—The once famous center of Greek thought and culture, long the dominant power among the states of ancient Greece. In 40 B. C., it became with Achaia a province of the Roman empire. Rome, in memory of its previous splendid history, accorded it the privileges above discussed of a "free city." The desolations of war, the ravages of time, and the degeneracy of the people, had destroyed much of the beauty and the glory of this renowned seat of culture and the arts, but the general appearance of Athens in the time of Paul must still have been imposing. Although there was no energy left among her people, Athens still preserved her undying memories and the stately buildings which she had erected in the days of her splendor. Only one impression, however, is recorded as having been made upon Paul's mind; his feelings were all stirred within him by the evidences of idolatry. Wherever he turned, he beheld statues of deified heroes, and temples, and sanctuaries of gods. The city was full of idols.—*Ibid.* American missionaries are laboring in the place where Paul preached almost two thousand years ago; and schools under their immediate superintendence and care are established by American

Christian missionaries, in the place that was once regarded as "the eye of Greece," and the light of the civilized world. In the revolutions of ages, it has ordered that men should bear the torch of learning to Athens from a land unknown to its ancient philosophers, and convey the blessings of civilization to them by that gospel which in the time of Paul they had rejected and despised.—*Barnes.*

Ver. 18. **Epicurean and Stoic philosophers.**—Epicurus, founder of the philosophic sect which bears his name, was born in Samos, B. C. 342. The *Epicurean*, while admitting the existence of gods, regarded them as paying no attention to men and the affairs of this world. They rejected the idea of providence and accountability, and denied the life to come. They were virtually atheists. The real teaching of the masters of the sect was that a wise man should enjoy to the uttermost the things of this life, for he was to be utterly annihilated after death. Epicurus is believed himself to have taught a higher ideal of happiness, but very soon his followers reduced his system to what was in fact a teaching of gross sensualism. Their practical philosophy was embodied in the sentence, "Let us eat and drink, for to-morrow we die." See 1 Cor. 15:32. Zeno, a native of Cyprus, the founder of the Stoic school of philosophy, lived and taught in the latter part of the fourth century, and in the earlier years of the third century, before Christ. The Stoics condemned the worship of images and the use of temples, but they in some degree accepted popular mythology by considering the various gods as developments of the universal world-god. Everything was governed by an iron destiny, to which God himself was subject. The ideal life, however, proposed to the disciples of Zeno, was a far higher one than that urged by the Epicureans. They extolled virtue, and urged that men might become the masters of circumstances. The true Stoic aimed at a proud self-denial, an austere apathy, untouched by human passion, unmoved alike by joy or sorrow. Stoicism sought after undisturbed complacency of mind in the midst of all vicissitudes. The system, however, produced pride of intellect and scorn of the multitude.—*Rev. Com.*

Ver. 19. **Upon Mars' Hill.**—i. e., the top of it. The Areopagus, whither Paul was now brought, was a rocky eminence a little to the west of the Acropolis. The object of the movement was to place the apostle in a situation where he could be heard by the multitude to greater advantage. The following is Dr. Robinson's description of this important locality: "This is a narrow, naked ridge of limestone rock rising gradually from the northern end, and terminating abruptly on the south over against the west end of the Acropolis, from which it bears about north, being separated from it by an elevated valley. This southern end is fifty or sixty feet above the said valley, though yet much lower than the Acropolis. On its top are still to be seen the seats of the judges and parties, hewn in the rock; and toward the south-west is a descent by a flight of steps also cut in the rock into the valley below. Standing on this elevated platform, surrounded by the learned and the wise of Athens, the multitude perhaps being on the steps and the vale below, Paul had directly before him the far-famed Acropolis, with its wonders of Grecian art; and beneath him, on his left the majestic Theseum, the earliest and still most perfect of Athenian structures; while all around, other temples and altars filled the whole city. On the Acropolis, too, were the three celebrated statues of Minerva,—one of olive-wood; another of gold and ivory, in the Parthenon, the masterpiece of Phidias; and the colossal statue in the open air, the point of whose spear was seen over the Parthenon by those sailing along the gulf."—*Hackett.*

"SKETCHES FROM THE LIFE OF PAUL."

HAVING lately had the privilege of reading "Life of Paul" by Sister White, I would like to say to the readers of the REVIEW that I have been greatly benefited. I have truly become more acquainted with the great apostle. He seems more like a dear brother, who, with all his talents, learning and divine grace, longed for love and sympathy like one of us. Oh, how thankful we ought to be for the precious light given through "Spirit of Prophecy!" L. JOHNSON.
Aurora, July 25.

—Christ appeared to each according as he was worthy—like as it is written of manna when God sent bread from heaven to the children of Israel, which adapted itself to every taste.—*Origen.*

Our Tract Societies.

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

MY WORK.

BY ELIZA H. MORTON.

I CANNOT sing with touching tones
My blessed Saviour's praise,
Or melt and move the sinner's heart
With soft, entreating lays;
But I can wear a sunny smile,
And make my life a song
So cheerful that some other soul
Will grateful feel and strong.

I have no gift of eloquence
To preach, exhort, or pray,
I cannot point with glowing words
To "Christ, the living way;"
But I can tell how wondrous dear
My Jesus is to me,
And let his light so clearly shine
That all around may see.

I cannot cast the fisher-net
Into life's deep, dark sea;
The wisdom for that heavy task
Was never given me;
But I can kneel upon the shore
And pray for those who toil,
And when the boats come slowly in
Help gather up the spoil.

I cannot go to foreign lands
On missions grandly great,
And warn the heathen to repent
Before it is too late;
But I can speak a kindly word
With gentle voice and sweet,
And cheer the lonely, saddened heart
That I may chance to meet.

I cannot give rich gifts of gold
To send the truth afar,
That nations all may see the gleam
And glimmer of life's Star;
But I can give myself to God
A sacrifice complete,
And lay my worldly hopes and cares
All down at Jesus' feet.

I cannot reap the golden grain
Or bind the gathered sheaves,
I cannot see the ripened fruit
Amid the falling leaves;
But I can glean the scattered ear
And follow One I know,
Content to do just what he bids
Because I love him so.

The Lord of glory knows each heart,
And when the "shadows flee,"
Oh, may I find with rapturous joy
A home prepared for me.
The Master sees the lowliest work
His humble children do;
And, unknown toiler on the earth,
A crown awaiteth you.

Portland, Me.

REPORT OF NEBRASKA T. AND M. SOCIETY.

For Quarter Ending July 1, 1883.

No. of members,	310
" " reports returned,	188
" " members added,	14
" " dismissed,	4
" " families visited,	7,739
" " letters written,	570
" " Signs taken in clubs,	2,066
" " new subscribers, including short-term sub-	
scriptions,	4,488
" " pages tracts and pamphlets distributed,	262,930
" " periodicals distributed,	8,000
" " annuals	113

Received on memberships and donations, \$70.38; on sales, \$68.38; on periodicals, \$633.91; on reserve fund, \$9.00; on other funds, \$8.00. S. E. WHITIS, Sec.

REPORT OF ILLINOIS T. AND M. SOCIETY.

For Quarter Ending June 30, 1883.

No. of members,	387
" " reports returned,	163
" " members added,	11
" " dismissed,	10
" " missionary visits,	540
" " letters written,	838
" " Signs taken in clubs,	520
" " new subscribers including short-term sub-	
scriptions,	646
" " pages tracts distributed,	72,736
" " periodicals	5,375
" " annuals	18

Received on membership and donations, \$3.82; on sales, \$30.79; on periodicals, \$124.79; on Chicago mission fund, \$45.00. L. S. CAMPBELL, Sec.

REPORT OF TENNESSEE T. AND M. SOCIETY.

For Quarter Ending June 30, 1883.

No. of members,	36
" " reports returned,	22
" " families visited,	321
" " letters written,	90
" " Signs taken in clubs,	14
" " pages tracts distributed,	19,455
" " periodicals distributed,	283

Received on membership and donations, \$1.90; on sales, \$20.50; on periodicals, \$21.50.

NOTE.—A mistake appeared in my report of April 30 in the item of donations. The correct statement is \$1.15.

M. C. FULTON, Sec.

IOWA T. AND M. SOCIETY.

THE eleventh annual session of this society was held on the camp-ground at Des Moines, Iowa. The first meeting was held June 7, at 6 P. M. Prayer by Eld. Farnsworth.

The report of the last annual session was read and accepted. The President, having been authorized, announced the usual committees.

Adjourned to call of Chair.

SECOND MEETING, JUNE 10, AT 9 A. M.—Prayer by Eld. Van Horn. The minutes of the first meeting were read and approved. The Secretary's report was called for, and read as follows:—

No. of members,	772
" " reports returned,	1,183
" " members added,	69
" " dismissed,	35
" " missionary visits,	1,806
" " letters written,	1,936
" " Signs taken in clubs,	379
" " new subscribers obtained,	382
" " pages of tracts and pamphlets distributed,	531,354
" " periodicals distributed,	29,384
" " annuals,	1,043

TREASURER'S REPORTS.

Cash on hand at commencement of year,	\$17.31
Received on membership,	69.00
" " donations,	391.57
" " book sales,	1915.47
" " book sales at camp-meetings,	359.39
" " periodicals,	1753.25
" " from Iowa Conference fund,	285.89
" " on tent fund,	598.95
" " reserve fund,	13.50
" " benevolent fund,	94.90
" " S. D. A. P. A.,	192.00
" " English mission,	222.31
" " European mission,	175.75
" " Scandinavian mission,	36.00
" " Sanitarium sick-poor fund,	43.40
" " International T. and M. Society,	49.25
" " Battle Creek College,	5.40
" " Dime Tabernacle,	2.00

Total, \$6225.34

CASH PAID OUT.

To S. D. A. Publishing Association,	\$3687.62
" Pacific Press,	573.48
" A. R. Henry for tents,	600.45
" worthy poor from benevolent fund,	128.60
" missions,	726.11
" individuals for books,	51.73
" Secretary for services, freight, postage, etc.,	455.41
" cash to balance,	1.95

Total, \$6225.34

FINANCIAL STANDING.

Value of publications on hand,	\$1528.54
Due from ministers and agents,	1546.83
" " districts on periodicals,	471.65
" " Iowa Conference,	267.26
" " cash on hand,	1.95
Due S. D. A. P. A.,	420.37
" Pacific Press,	236.13
" district on Tract Society account,	759.41
" benevolent fund,	196.14

Total indebtedness, \$1612.05

Balance in favor of State, 2204.18

The following officers were elected for the ensuing year: For President, Eld. E. W. Farnsworth; Vice President, Eld. H. Nicola; Secretary and Treasurer, Lizzie Hornby. Directors: District No. 1, F. H. Chapman; No. 2, J. T. Mitchell; No. 3, John W. Adams; No. 4, W. W. Conklin; No. 5, Noah Hodges; No. 6, Jacob Shively; No. 7, A. J. Stiffler; No. 8, A. W. Bunnell; No. 9, W. B. Everhart; No. 10, S. M. Holly; No. 11, G. W. Hoskins; No. 12 and 13, J. H. Durland.

The Committee on Resolutions presented the following reports:—

Whereas, The Spirit of God has said that if there is one work more important than another, it is that of getting before the public our publications, which will lead men to search the scriptures; and—

Whereas, The plan of securing monthly subscriptions for the Signs of the Times has proven successful in other Conferences; therefore—

Resolved, That we solicit our brethren to contribute of their means to the support of this work; also—

Resolved, That we recommend that a central depository be established in the State as soon as practicable, where a supply of Signs may be kept sufficient to furnish canvassers, colporters, and tent companies.

On motion, the resolutions were voted upon separately, and after interesting remarks by Elds. Butler, Cudney and Farnsworth, as to the importance of their being carried out, they were unanimously adapted.

Adjourned sine die.

H. NICOLA, Pres.

LIZZIE HORNBY, Sec.

CANVASSING IN MINNESOTA.

SINCE my last report I have canvassed seven days in the country between Faribault and Dundas, Rice Co., selling twenty-five copies of "Thoughts on Daniel and the Revelation," mostly library and morocco. The people in this vicinity are nearly all well-to-do Americans; and that they are an intelligent, reading people may be seen by the character and number of books on their tables. It affords us no small degree of satisfaction to see the truth entering these intelligent families, and we hope and pray that it may sink deeply into honest hearts. We have earnestly prayed that the Lord would go before us by his Spirit, and incline the hearts of the people to the truth, and we have evidence that he is doing so. We regret that Bro. Hilliard, who has been laboring with us in the past, has been obliged to stop on account of his health, but hope he may be able to resume work soon. Because of the busy season of the year among farmers, we shall suspend work for a week or two. We earnestly desire that the prayers of God's people may "go out like sharp sickles" before us to aid in getting some precious sheaves into the heavenly garner.

W. B. WHITE.

AMONG THE SCANDINAVIANS IN NEBRASKA.

ALTHOUGH I have not reported any labor through the REVIEW for a long time, yet I have not been idle. I have tried to hold meetings in several places, but in some of them I have failed to get the people out to hear, although I have visited the families at their houses, left reading matter with them, and urged them to come to our meetings. After studying and praying over this matter, and counseling with my brethren, it was thought best to take a large club of the Advent Tidende, and appoint a secretary to send out these papers and correspond with those to whom the paper was sent. This, in time, we hope will do much good in leading souls into the truth.

As it is very difficult to get the Scandinavians to attend meetings during the busy season of the year, it has been thought best for me to devote this time to canvassing among them for the Scandinavian "Home Hand-Book" and for our periodicals. Although this was comparatively new work to me, yet success has attended this effort far beyond my expectations. I canvass during the week, and attend meetings with the brethren who may live so near that I can spend Sabbath and Sunday with them. Out of about a month's labor, I have spent about twelve days in canvassing, and have taken one hundred and sixty orders for the book; three subscriptions for the Harolden, with the book as a premium; one trial subscriber for the Harolden, and one for the Tidende; four subscriptions for Good Health, two without the premium; two trial subscriptions for the Signs, and one for six months with premium. Last week I canvassed from Monday afternoon till Friday noon in the country, and took sixty orders for the book and the three orders for the Signs. Nearly every family I have visited has bought the book. I have also found that the first volume of the Tidende sells quite readily, and when the books are delivered I hope to sell some of these volumes of the Harolden and Tidende.

I enjoy the work, and feel God's blessing attending it. Have also found interesting families, some of whom have become interested through papers and tracts sent to them. Brethren, continue to send out your papers and tracts in all languages. Eternity alone can tell how much good they have done. Pray for the Scandinavian mission in Nebraska.

O. A. JOHNSON.

—Wealth is like a viper, which is harmless if a man knows how to take hold of it; but if he does not, it will twine round his hand and bite him.—St. Clement.

The Review and Herald.

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

BATTLE CREEK, MICH., AUG. 28, 1883.

URIAH SMITH, Editor.

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

PERSONAL.

WE had hoped to be able to attend the eastern camp-meetings the present season, and had received an invitation from the president of the General Conference so to do. But urgent duties in the line of writing which we have not yet been able to finish, and which cannot be postponed without seriously interfering with other branches of the work, detain us, and deprive us of the privilege of meeting with the brethren in the eastern States, which to us would be a great pleasure, and, we feel, a profit also. We can therefore only be present in spirit while absent in body. It would be with extreme reluctance that we forego this pleasure did we not feel that just at this time our efforts can be more advantageously bestowed in another direction, as indicated above. Of this a more full explanation will be given hereafter. We spend three days at the Hillsdale camp-meeting, on the way to which place we pen these lines.

Albion, Mich., Aug. 24, 1883.

STIRRING WORDS.

UNDER the heading, "The Problem of our Age," Charles F. Adams, as quoted by our exchanges, utters the following stirring words. In whatever aspect we view them, they are calculated to make an impression upon all thoughtful minds. If the evils he describes portend only that which is apparent on the surface, they may well cause men's hearts to fail them with fear. If they portend what the sure word of prophecy declares, that we are about entering the incipient stages of the world's closing time of trouble, how should they affect us? Mr. Adams is not an Adventist and cannot be accused of writing as he does from any bias in that direction. He is accustomed to reason cautiously and soundly from cause to effect, to interpret the true tendency of events, and estimate indications at their true value. His words are wonderfully significant. When the very foundations of society, social, moral, and political are destroyed as he says they are being destroyed, what can be expected? When men of the world everywhere see and acknowledge these things, surely the faith of the humble child of God, who has also the light of prophecy to guide him, should not waver.

The end is at hand; and all things call upon us for speedy and thorough preparation. When men allow their crimes to keep pace with their material prosperity and their progress in all the arts and sciences, those crimes become the less excusable, and more potent for evil. They threaten more dangerously the peace of society, and call louder upon Heaven for retribution. And such is the condition of things all over our world to-day, such men as Mr. Adams being judges. We commend his words to the careful and prayerful attention of the reader. He says:—

"The times are critical, not here alone, but all over the world. Prospering in purely material interests, as I fully believe the people at large have never done before, the elements to bring on the gravest moral changes are simultaneously at work everywhere. The problems now lavishly presented for agitation touch the very foundation of religious faith, of moral philosophy, of civil government, and even of human society. New forms of power are developing themselves, seriously menacing the solidity of all established in-

stitutions. Even that great conviction, ever cherished as the apple of our eye, and which really is the rock upon which our political edifice rests, the durability of representative government, bids fair to be sooner or later drawn into question on solid grounds. The collision between the forces of associated capital and those of associated labor is likely to make itself felt throughout the wide extent of human civilization. Much as we unquestionably advance in education, in refinement, and in the spread of the blessed spirit of benevolence, some fearful calamity, now and then, on a sudden opens our minds to horrors of bestial ferocity still clinging to the animal nature, which would have disgraced the rudest age of the creation. Hence it seems difficult to deny that we make almost even progress in our philanthropy and in the magnitude of our crimes."

"AN UNWRITTEN LAW."

As our readers are aware, we frequently receive manuscripts which we do not deem it for the interest of the REVIEW to publish. The matter is most commonly of such a nature that we can give the reason for declining it in few words; and when this is the case we do so under the heading, "To Correspondents," not as a matter of obligation, but of courtesy to the contributor. There are cases when it would impose too much of a task to do this. The general principle governing such matters, is so well set forth in an article which we find in the *Christian Advocate*, that we lay it before the reader as follows:—

"The following letter has reached this office, and it is a specimen of many others which from time to time appear:—

"EDITOR OF THE CHRISTIAN ADVOCATE, Dear Sir: I send you the following article for acceptance or rejection. If you reject it, I shall expect you to state your reasons.

"Yours truly,

"We rejected the article and sent it back without any statement of reason, and received a reply in substance as follows:—

"I received my article by this evening's mail. It is a great deal better than much that you publish; in fact, as good, at least, as much that appears editorially. I informed you that I expected you to state your reasons, if you rejected the article. You have not done so, and I now ask upon what principle of justice or courtesy you can refuse so reasonable a request.

"To this second letter we made no reply, and never shall. As to going into an argument with a contributor on the merits of his piece, one might as well go into an argument with a woman as to the beauty and accomplishments of her child. The judge would be against him in every case. A statement lately appeared in the *New Jersey Mirror*, one of the oldest and best-edited of our exchanges, which clearly sets forth the correct view of the subject, and the last sentence will receive the unqualified indorsement of every editor, religious and secular, in the United States:—

"AN UNWRITTEN LAW.—It is an unwritten law, well understood in journalism, that no editor is under the slightest obligation to give a reason for his acceptance or non-acceptance of a manuscript. He is not called upon to write a private critique on the article to the author of it. His acceptance or rejection is an absolute and unquestionable fact. Among amateur writers this does not seem to be understood. All sub-editors and reporters understand that it is an unjustifiable impertinence to ask the managing editor his reason for not publishing any matter submitted to his judgment. Outside writers and aspiring amateurs rarely seem to comprehend this truth, and their transgressions are largely from ignorance rather than inattention. The nature of editorial work requires absolute power of decision in order to preserve the unities of the journal the editor conducts.

"We do not hold ourselves obliged even to return rejected manuscripts which we have not

asked for, but are in the habit of doing so, and shall continue so to do when requested, with a degree of promptitude in proportion to the time at our disposal after doing the necessary work required by the duties of the office. Send in what you would like to have published. In every case it will be read, and if suitable from our point of view—which takes in the contents of all preceding copies of the paper, and those which are to come as far as they are arranged, and all the matter in our hands, and all which we have reason to expect—it will be used. If not, it cannot be used, and we recognize the right of no person to demand, though we may often be willing to give without a demand, a reason for its non-use.

"Let no one misunderstand the meaning or misconceive the spirit of the foregoing remarks. We would be glad to publish everything sent to us, and decline to use in any case with regret; but a demand that reasons shall be given for declining must arise either from presumption or ignorance. If from ignorance it needs enlightenment, but if from presumption it should receive the justice of rebuke or the mercy of silence, according to the circumstances."

THE PROPHETIC CHAINS.

A CORRESPONDENT requests us to enumerate the chains of prophecy found in the Bible, and to briefly state the commencement, termination, and chief events of each chain. By a prophetic chain we mean a series of events connected together in chronological order in the prophetic Scriptures, and terminating at the Judgment.

1. The first of these chains of prophecy, or series of events extending to the end, is represented by the great image seen by Nebuchadnezzar. Dan. 2. The head of gold was the kingdom of Babylon. Dan. 2: 36-38. The breast and arms of silver represented the kingdom of Media and Persia. Verse 39; 5: 28. The kingdom of brass represented Greece, called by the Hebrews Javon. Dan. 2: 39; 8: 20, 21. The legs of iron represent the Roman empire. Luke 2: 1. The feet and toes represent the ten kingdoms into which that empire was divided between A. D. 356 and 483. The stone which smites the image upon its feet and destroys it, and then becomes a great mountain and fills the whole earth, represents the coming of the kingdom of God at the second advent of Christ. 2 Tim. 4: 1.

2. The second prophetic chain is that of the four great beasts in Dan. 7. These four beasts represent the same four universal empires as were represented by the four metals of the great image. Dan. 7: 17, 23. The ten horns correspond to the ten toes of the image. Verse 24. The little horn represents the sovereign pontiff. The time, times, and a half represent 1260 days, meaning 1260 years: Rev. 12: 6, 14; Eze. 4: 6. These began in A. D. 538, and ended in 1798 with the captivity of the pontiff. The next event is the Judgment. Dan. 7: 9, 10, 26.

3. The third chain is found in Dan. 8. The ram represented Media and Persia. Dan. 8: 3, 4, 20. The rough goat represented Javon, or Greece. The first horn was Alexander. The four horns were the four kingdoms into which his kingdom was divided. Verses 5, 8, 21, 22. The little horn which became exceeding great, and stood up against Christ, is Rome. Verses 9, 23-25. This will be broken without hands when the stone cut out without hand shall smite the image. Verse 25; Dan. 2: 34, 35.

4. The fourth chain is found in Dan. 11 and 12. It is given in words and not like the others in symbols. It commences with Persia, then speaks of Alexander, then of the fourfold division of his empire, then of the king of the north, Syria, and of the king of the south, Egypt, then of the

Roman, then of the commencement of the reign of Christ, and with it the resurrection.

5. The fifth chain is found in Matt. 24. In verses 4-14 our Lord gives an outline of events to the end of the world. Then in verse 15 commences with the destruction of Jerusalem by the Romans as predicted in Dan. 9:26. Then he traces the afflictions of his church by the Roman power during the Dark Ages. Then he mentions the signs of his second advent, and then the advent itself. He compares the last days to the days which were before the flood.

6. In the 13th chapter of Mark we have the same chain.

7. In Luke 21 we have also the same chain as in Matt. 24.

8. In Rev. 6 we have in the seals a chain of events beginning with the apostolic age, and leading down through the ages of darkness and persecution to the signs of the second advent, and then to the great day of the wrath of God.

9. In the 8th and 9th chapters of Revelation, and in Rev. 11:15-19, we have the series of the seven trumpets. These represent in the first four trumpets the invasion and ruin of the western Roman empire by the Goths and Vandals. The fifth trumpet relates to Mahometanism and the Saracens. The sixth trumpet to Mahometanism as represented by the Turks. The seventh introduces the kingdom of God, the Judgment, and the reward of the good and of the evil.

10. The tenth prophetic chain is found in Rev. 12 and 13. It is that of the dragon, the beast with ten horns, and the beast with two horns. The prophecy begins with the birth of Christ and comes down through the papal persecution of 1260 years to the final troubles which are witnessed under the two-horned beast or false prophet. These two beasts are to be cast alive into the lake of fire. Rev. 19:20.

Besides these chains of prophecy, we have the prophetic periods, as the 1260 days (Dan. 7:25; 12:7; Rev. 11:2, 3; 12:6, 14; 13:5), the 1290 (Dan. 12:11), the 1335 (Dan. 12:12), and the 2300 days. Dan. 8:14.

The Scriptures also speak of signs in the sun and moon and stars and of terrible storms upon the ocean. Matt. 24:29, 30; Mark 13:24-26; Luke 21:25-27. It also tells us that the last days shall be like those of Noah and of Lot, and that they will be days of peril because of the apostasy of Christians. Matt. 24:37-39; Luke 17:26-32; 2 Tim. 3:1-5; 2 Pet. 3:1-4; Jude 17, 18. We are also informed that there will be three messages of warning: the first announcing that the hour of God's Judgment is come; the second announcing the fall of Babylon; and the third warning us against the worship of the beast, and presenting the commandments of God. Rev. 14:6-12. We are also warned that unclean spirits will go out to work miracles to gather men to the battle of the great day of God Almighty. Our Lord says: "Blessed is he that watcheth and keepeth his garment." Rev. 16:13-15. And elsewhere he says: "What I say unto you I say unto all, Watch." Mark 13:37.

J. N. A.

OHIO CAMP-MEETING.

THIS meeting was held about four miles from the pleasant town of Galion, in a beautiful grove on the farm of Bro. Dunlap, where there was a good grass sod. It seemed objectionable to have it located so far from a railroad and post-office. But it saved considerable expense, and the attendance nights and upon Sunday of those not of our faith was fully up to the average, if not more so, of the camp-meetings we have attended the present season.

We judge there were not far from three hundred and fifty of our brethren camped on the ground.

The ratio of attendance seems much less from our older and wealthier Conferences than from the younger and poorer ones. Eld. Van Horn and myself reached the ground Wednesday A. M., and found the meeting in progress, and most of the people present. The labor of the meeting fell largely upon us. Bro. St. John spoke once upon Sunday, otherwise the speaking was left to us. The meeting was not different from many other similar gatherings in our various Conferences. We aimed to present the stirring truths for this time with all the force at our command, and we felt the blessing of the Lord upon us while doing so. The preaching seemed to take effect, and many felt deeply the need of a better preparation to meet the Judge of all the earth, so soon to appear.

We had an excellent meeting Sabbath morning at 5:30, and many feeling testimonies were given. There was quite an extensive move in the camp Sabbath afternoon, and a large number came forward for prayers. The meetings were continued till near the close of the Sabbath. There was not, however, all that tenderness of spirit and deep feeling we had hoped to see.

On Sunday morning I spoke of the wants of the cause at considerable length, and pledges to the amount of near \$2,000 were made to the European, English, and Scandinavian missions, and the International T. and M. society, nearly \$350 being paid down. We had hoped Ohio would do more than this, though such a sum was very acceptable. During the day there was a fair attendance from the surrounding country, and good attention was given to Elds. Van Horn and St. John.

Quite a number left the ground Sunday night or the following morning, which, as usual, was a detriment to the meeting. At the hour appointed for the forenoon service, quite a heavy rain came on, which made it necessary to give up that service entirely. Another, however, was appointed at 1 P. M., and we talked with earnestness of the importance of consecration to the work of God, and becoming laborers in his cause in every branch where our gifts could be usefully employed. We dwelt upon the importance of the colporter work and canvassing, and using every gift in the Master's vineyard. A deep impression seemed to be made upon many. There was special need of something of this kind. The canvassing work seemed to be growing less in the State. But we trust the meeting was a very profitable one to help in these branches. Bro. King, who was present, reported quite a number who intended to give themselves to it, and that much more interest was manifested in these directions at the close of the meeting than at the beginning.

Twenty-four were baptized Monday afternoon. Thus the meeting closed. Many expressed themselves as much benefited by the preaching, and said they were determined to be more earnest in the work of God. We trust impressions were left which will be lasting upon many minds.

GEO. I. BUTLER.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

THE CHURCH MANUAL.

CHURCH QUARTERLY MEETINGS.

THE regular church quarterly meetings take place four times in the year. It is desirable that they should occur at the same time everywhere. At the present date (1883), they are held on the first Sabbath and Sunday in January, April, July, and October, respectively.

On the Sabbath, those items of business are

attended to which can properly be looked after on holy time. On Saturday evening or Sunday, all other business matters are considered. The following programme will give something of an idea of the order of exercises to be followed:—

1. Opening of the meeting by singing and prayer.
2. Reading by the clerk of the minutes of the previous quarterly meeting, and of a record of the business done by the church during the quarter.
3. A statement, by the one having the charge of the meeting, of the objects of the same, and the manner in which it should be conducted.
4. The reading by the clerk of the names of all of the members of the church, an opportunity being given to each member present to bear testimony as his name is called.
5. The reading of letters from absent members.
6. Reception of new members.
7. The granting of letters of commendation.
8. The celebration of the ordinances.
9. (On Saturday evening or on Sunday) the collection of tithes.
10. Miscellaneous business.
11. Tract and missionary business.
12. The making out, by the clerk, of the church quarterly report, and the forwarding of the same to the Secretary of the State Conference.

It is expected that every member will report either in person or by letter at each quarterly meeting of the church. A failure to do so at three consecutive quarterly meetings will subject the member thus failing to a vote of censure. Should any one neglect to report for six quarterly meetings, such neglect would be considered as furnishing good cause for his expulsion. Action should not be taken, however, in any of these cases, until the clerk of the church has made an effort to communicate either in person or by letter with the delinquents, with a view to ascertaining the reason why they have failed to report.

The testimonies borne by the individual members of the church at the respective quarterly meetings, should give in a few words an idea of the Christian experience of those members at the time in question. If they feel that they are growing in grace and in the love of the truth, that fact ought to be expressed in the spirit of meekness. If, on the other hand, they are conscious that they are far from God, they should acknowledge their backsliding, and promise to be more faithful in the future.

At the business meeting, the treasurer should read a statement in full of all the money received by him, specifying the date at which, and the persons from whom, it was received. At the close of the meeting, also, he should make a report to the Treasurer of the State Conference, sending to the latter all the funds which it is customary for the church to pay over to that officer.

At the meeting of the tract society, every member of the same should hand to the librarian a report of all the missionary labor performed during the quarter. An opportunity should be given also for remarks on the part of any persons present, who may be able to speak of items which will interest the members of the society.

When the T. and M. meeting is ended, the librarian is expected to fill out, as soon as may be, a report of the work done by the society during the quarter. That report, together with the funds which it is his duty to hand over to the district secretary, ought to be forwarded by him to the latter person immediately. During the meeting of the tract society, an opportunity might be given to all to make contributions to the funds of the society. While the same meeting is in progress, also, the librarian should read the minutes of the previous quarterly meeting, and a report of the business transacted by the church society during the quarter then closing.

THE ORDINANCES OF THE LORD'S HOUSE.

The ordinances of the Lord's house are three in number; viz., baptism, the Lord's supper, and feet-washing. The latter, though rejected by orthodox churches generally, is enforced by both the example and the precept of Christ. John 13: 1-17.* It was generally practiced by the early church, but as its administration humbles somewhat the pride of the natural heart, it has disappeared, with very few exceptions, from the different branches of Christian denominations. Even among Seventh-day Adventists, there have been manifest tokens of an inclination on the part of a few to ignore this sacred memorial of the Lord's humility. This tendency has manifested itself through a disposition to separate the Lord's supper from the ordinance of feet-washing, celebrating the former on all proper occasions, but neglecting the latter for trifling causes. In order to check this most dangerous tendency, and to perpetuate among us the rite under consideration, the General Conference of Seventh-day Adventists has from time to time passed resolutions condemning the separation spoken of above. These resolutions are authoritative, and it is to be hoped that ministers who set them at naught, will be dealt with in a summary manner.

The cases in which the ordinances of the Lord's supper and feet-washing could with propriety be separated, will be found to be extremely rare. The Lord united them in their administration. Let not men venture to deviate from his example. If circumstances are such that the ordinance of feet-washing cannot be attended to, then, as a rule, that of the Lord's supper should be postponed until both can be attended to on the same occasion.

A description of the manner in which Seventh-day Adventists administer the ordinance of baptism, has been given already. It is proper, therefore, to devote a little space to the best mode of administering the Lord's supper and the ordinance of feet-washing. Every church should attend to these ordinances as many as four times in the year.

The quarterly meetings furnish occasions suitable for that purpose.

Following the example of Christ, it is customary to have the washing of feet precede the administration of the communion of the Lord's supper.

As at the Jewish Passover it was the practice for all those who expected to be present at the Passover supper, to purify the whole person by a general bath, so it is highly proper that a similar course should be pursued by those who intend to participate in the ordinances of the Christian church. The ordinance of feet washing is never administered promiscuously. The brethren always confine themselves to the washing of the feet of the brethren, and the sisters to the washing of the feet of the sisters. When the ordinance is administered in a private house, the sexes usually occupy different rooms. When it is attended to at the church, the brethren take one portion, and the sisters another portion of the building. The necessary preparations for the occasion are attended to by the deacons. A sufficient number of basins and towels are supplied, so that there will be one of each for every couple present. The water provided is made comfortably warm. When the time to enter upon the rite is reached, the exercises are opened with singing and prayer. The presiding officer then reads a portion of the thirteenth chapter of John, making remarks adapted to the occasion. Those who propose to participate in the ordinance then follow the example of Christ, given in the scriptures read, as nearly as may be. A brother, arising, lays aside his coat, girds himself

with a towel, pours water into a basin, advances to another brother, and asks him if he can have the privilege of washing his feet in obedience to the command of the Lord. Permission being granted, he kneels down, and follows the example of Christ by washing one by one the feet of the consenting brother. Having wiped them with a towel, they exchange places, the one who has had his feet washed, doing in turn for the one who has performed this act, that which he had but just done to him, conversing in the meantime in regard to the moral which the ordinance is designed to teach. This accomplished, both arise, shake hands, and salute each other with a holy kiss. Thus the ordinance of feet-washing is concluded so far as the two in question are concerned. Others, in the meantime, have been celebrating the ordinance in like manner. This process goes on until all in the room have participated in the rite two by two.

On such occasions, great pains should be taken to avoid everything resembling partiality. The poor as well as the rich, the ignorant as well as the intelligent, should realize that the great lesson taught by that act of the Lord which is celebrated in the ordinance of humility, is the meekness and condescension of Christ.

The basins, towels, etc., having been at last removed, the next thing in order is the Lord's supper. Previous to the commencement of the evening services, a table has been prepared for the occasion. On it is spread a cloth of spotless white. A pitcher of wine, two or more goblets, and several plates of bread are upon the table. Over the bread, the pitcher, and the goblets, napkins are spread.

Everything therefore being in readiness for the administration of the communion, the elder and deacons should seat themselves at either end of the table. This done, the next thing in order is the singing of an appropriate hymn. At the conclusion of the hymn, the minister or elder can read 1 Cor. 11: 23-30, making in the meantime such remarks as would be calculated to produce in all present a just conception of the solemnity of the work in which they are engaged. Then let him uncover the bread, kneel down, and invoke the blessing of God upon those who are about to partake of the Lord's supper. Rising to his feet, let him break the bread. If there are a sufficient number of deacons present, let the minister or elder request them to pass the bread to the members of the church. If there is but one deacon present, the elder can assist him in passing the bread.

Generally speaking, Seventh-day Adventists are close communion in principle. It is customary, therefore, to invite those only to partake of the communion who are members in good and regular standing in Seventh-day Adventist churches.

The bread having been passed, let the napkins be removed from the pitcher and the goblets, and let an appropriate hymn be sung. This done, let all bow down together, while the minister or elder addresses the throne of grace in prayer. The prayer being finished, and the congregation having risen, the person in charge should pour wine into the goblets, and offer a few reflections upon the shedding of the blood of Christ for sinners. This done, the same persons who passed the bread should pass the wine in like manner. The meeting should then be closed in the usual form.

While the ordinance of feet-washing is proceeding, the singing of an appropriate verse occasionally adds much to the solemnity of the occasion. Many object to the use of fermented wine at the communion. It is well, therefore, having expressed the juice of grapes, to bring it to the boiling point, and can it in a manner similar to that in which fruit is canned. Grape juice thus prepared and sealed up is almost entirely free from alcohol, and will keep for an indefinite period of time.

W. H. L.

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*M. Cheyne.*

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

BEGINNING THE DAY AT MIDNIGHT.

When and by whom was the present method of reckoning the day from midnight to midnight introduced? W. R. F.

Ans. By the Romans at a very remote antiquity.

REMISSION OF SINS.

How do you explain John 20: 23?

Ans. To remit sin, in the sense of the passage above referred to, is to declare it forgiven; and to retain it, is to declare that it is not forgiven. The meaning of the passage is doubtless this: Whosoever sins ye remit or retain, agreeably to the principles of the gospel, shall be remitted or retained, as the case may be, in Heaven. In other words, the apostles were the ambassadors of Christ, who were authorized to offer, in his name, pardon and redemption to all true penitents, and to denounce the wrath of God upon all who should reject Christ. It is understood, of course, that the apostles exercised merely a delegated power, and that nothing which they might do or say would be valid unless they spoke or acted in harmony with the doctrines of the New Testament.

A SCRIPTURE GENERATION.

1. Where is the text which teaches that there are cities which will not be warned of the coming of Christ?
2. Where is the passage in which the Lord states that the days of man shall be threescore and ten?
3. What is the signification of the word "generation" as employed in the Bible? A. C. B.

Ans. 1. I know of no such text.

2. See Psalms 90: 10.

3. It is employed in various senses. Sometimes it is applied to the genealogy of a person. When used in this sense, a father would belong to one, his son to another, and his grandson to still another generation, etc. The term "generation" is also applied in such a manner as to cover all who live or are to live at a given point of time. It is used in this sense in Matt. 24: 34, where the Saviour predicts that some of the generation who should witness the falling of the stars, etc., should also witness his advent. Sometimes a certain number of years has been allotted to a generation. Anciently the period thus covered was much longer than it is at the present time. The Greeks allotted one-third of a century to a generation, whereas we give thirty years to a generation.

ALL POWER.

In what sense are we to understand Matt. 28: 18?

S. F.

In the new version the word "authority" is substituted in the place of "power," as found in the old version. Christ had been crucified, and had risen again from the dead. Immediately after his resurrection, and before he allowed himself to be handled by the women, he ascended to the Father, and returned again to the earth. While in Heaven no doubt he presented himself before his Father, furnished the evidences that he had fully accomplished his earthly mission, and received from him that completeness of authority of which he speaks. In view of that fact he directs his disciples to go into all the world to preach the gospel, with the assurance that he who had commanded them to do so, was authorized to make such a command, and to pledge them all the aid which they might need.

THE BIBLE AND INTemperance.

Does Deut. 14: 25, 26, justify intemperance?

E. L.

THERE seems to be but little doubt but the Hebrew word *shechar*, which is translated "strong drink" in Deut. 14: 26, was a name which was applied to fermented liquors, whether made from corn, apples, honey, dates, or other fruit. It is not to be inferred from this circumstance, however, that the Lord designed to give to the Hebrews the privilege of drinking of this beverage to intoxication. The permission granted was to be understood as covering such a use of strong drink as would be consistent with a reasonable interpretation of the words in which the permit was expressed. Such rejoicing, for example, as the Lord had in view, could not have been entered upon by individuals in a state of inebriety.

* For a full discussion of this subject, see a pamphlet published at the REVIEW AND HERALD Office, entitled, "The Rejected Ordinance." Price postpaid, 10 cts.

THE DEACON'S ADVICE.

"THINK more of the harvest and less of the labor,"
Said good Farmer Smith to his neighbor one day,
Who paused on the hill-side, both stony and sterile,
To chat with the deacon, hard-fisted and gray.

The prospect seemed cheerless where even weeds wilted,
And oft would the husbandman growl and lament,
Yet still he worked on, with heart unconfiding,
Vexation his portion, instead of content.

Soft dews and warm rains on the hill-side descended;
A capital crop blessed the young farmer's eyes.
'O fool that I am,' in the autumn he murmured,
'My summer-time doubts I now deeply despise!

'I might have spared all the fretting and worry ;
The deacon was right, and my duty was clear—
'Think more of the harvest and less of the labor,'
I'll sing both in spring and in autumn next year."

"Think more of the harvest and less of the labor,"
Should be the grand motto of all as they toil;
For God will bless those who act nobly and wisely,
And fruit often springs from unpromising soil.
—*Youth's Companion.*

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.

KENTUCKY.

GARFIELD, AUG. 12.—I closed my tent-labor at this place on the 5th. Only four fully came out on the truth, but there are a few others who promise to keep the Sabbath. I sold \$15.70 worth of books, and obtained one subscriber for the REVIEW with the premium.

From the 6th to the 10th, we were moving and setting the tent at Union Star, in Breckinridge county. Have now given four discourses, with quite a good attendance. This portion of the county is regarded as the best, and we shall be surprised if we do not have some success here.

S. OSBORN.

NEW YORK.

TURIN, LEWIS Co.—Since our last report the interest in the work has steadily increased. Eld. M. H. Brown has been with us over two Sabbaths, and has aided much in preaching and visiting; his labors and counsel have been timely.

The M. E. minister has manifested some opposition, trying to persuade some to keep away from the tent, and promising his congregation a sermon on the Sabbath question after we have left, telling them that he could make the Sunday clear. All this has only served to strengthen those interested in the truth, and to enlist the sympathies of others. Several have already begun to observe the Sabbath. The work is deepening, and we expect a goodly number of commandment-keepers here in a few weeks.

T. M. LANE.

W. S. HYATT.

J. F. STUREMAN.

Aug. 15.

MINNESOTA.

NEW YORK MILLS.—We have now continued the tent-meeting at this place nearly five weeks. Our attendance has not been large, as the town is small, and many of the people speak a foreign language; but the people come regularly, and the attention is excellent. Nearly all are convinced that we have the truth, and some have begun to obey, but we cannot yet tell how many. A good impression has gone out to other neighborhoods, and invitations are coming in to hold meetings in other places. Several subscriptions have been taken for the *Signs* and other publications. We feel that the Lord has blessed the work, and we bless his holy name.

We have taken down the tent, but will continue the work by visiting, and holding meetings two or three times a week in the school-house. We desire the prayers of God's people for ourselves and for this work.

J. I. AND L. COLLINS.

Aug. 13.

INDIANA.

MIDDLETOWN.—Our congregations will average two hundred. Some are interested, and seem to be on the point of deciding in favor of the truth. Many acknowledge the truthfulness of our positions. Have given fifteen discourses, sold \$3 worth of books and tracts, and have received \$4.68

in donations. Hold our first Sabbath meeting next Sabbath. Have visited Farmersburg twice since coming here. eight more have voted to keep the Sabbath at that place. Pray that God may help us here.

VICTOR THOMPSON.

D. H. OBERHOLTZER.

YOUNG AMERICA, AUG. 20.—Our work at this place is progressing finely. Twenty-three discourses have been given, and yet there is no decline in the interest or attendance. We held our first Sabbath meeting the 18th. Forty were present. Some were keeping the Sabbath for the first time, and in their testimonies thanked God for the light they had received in these meetings. Quite a number are much interested who have not as yet decided to obey. We have not given more than half of the subjects pertaining to the Sabbath, and we confidently expect the interest to deepen as we proceed. We have received \$12 on book-sales and \$8 in donations.

Some public opposition is being manifested by the Disciples. Their minister, Eld. Lowe, from Logansport, spoke against us in their church last night. Although he advertised his subject for the evening in his forenoon meeting, yet his audience decreased, and he had to give his opposition discourse to an audience of thirty-five, while we had at least four hundred at the tent. One of us conducted the meeting at the tent while the other took notes at the church and will review the discourse in the tent to-morrow night. Our courage is good.

J. M. REES.

WM. COVERT.

WISCONSIN.

PLAINFIELD.—Since our last report our meetings have continued with increasing interest. Twelve have decided to obey the truth, and many more stand halting between two opinions. We have sold books to the amount of \$12.45, and have obtained forty-six subscribers for the *Signs*.

A. J. BREED.

J. D. MULHOLLEN.

BRIGGSVILLE, AUG. 20.—Commenced meetings in the tent July 8. The attendance has been good from the first. Have presented the principal points of our faith; many are interested, and some have commenced the observance of the Sabbath. Have sold some books. We have been well cared for. Our courage is good in the Lord and his work. We labor on in hope, desiring the prayers of the people of God.

J. C. MIKKELSEN.

A. MEAD.

ROCKVILLE, GRANT Co, AUG. 22.—Notwithstanding the powerful infidel and Catholic elements here, we have had, up to the present time, a good interest, with fair success. Twelve have decided to walk in the statutes of the Lord, and we expect others also will follow in the same duty. For this we feel to thank God. We have sold \$16 worth of books, and have received \$14 in donations. May God bless his work in this place.

N. M. JORDON.

H. R. JOHNSON.

WISCONSIN AND ILLINOIS.

AMONG THE CHURCHES.—Although I have not reported through the REVIEW since June, I have not been idle; for I can truly say that I have never been more engaged in the good work of laboring for souls than I have for the last three months. The Lord has blessed me wonderfully, both soul and body, and my labor also; to him be all the praise.

After the Wisconsin camp-meeting, till July 9, I labored in Chicago, and since that time I have managed to be with the brethren there every other Sabbath, so as to help them all that is possible. They seem to appreciate this very much.

From July 10 to August 16, I visited the following churches in the Wisconsin Conference: Racine, Raymond, Neenah, and Poy Sippi. Held, in all, thirty-five meetings, visited forty-nine families, and wrote several letters and postal cards.

I am now at Bruceville, Grundy Co., Ill., about sixty miles from Chicago, where Sister Anderson, a Swedish sister, has lived and held up before the people the standard of truth for some time. Have held two meetings, with a large attendance and a fair prospect of having a good hearing. Last night the Lutheran minister was present, and I

understand that he is using his influence against the doctrines I am preaching. Brethren, pray for me.

J. F. HANSON.

Aug. 20.

ILLINOIS.

CHERRY VALLEY.—Our meetings are still progressing in this place, and the interest is good. We have just got fairly into the Sabbath question. The people are stirred to quite an extent on this subject. The minister of the place has concluded to expose us. But he will do it at his leisure, so we will be gone. The Methodist camp-meeting is held in this place, and commences this week, and will interrupt our meetings some. Some have already decided to keep the Sabbath, and others are convinced, but want to hear on the other side, expecting to hear at the camp-meeting. Sister Ida Ballenger has given three addresses on temperance, which have been highly applauded here. Shall keep our tent pitched, and renew our meetings after camp-meeting.

T. M. STEWARD.

Aug. 20.

J. F. BALLENGER.

KANKAKEE, AUG. 20.—It makes my soul rejoice to read the reports in the REVIEW from the workers in Illinois. I knew they could "report" if they were only roused up to their duty; and if they could see how it cheers the hearts of the lonely Sabbath-keepers to hear from them, and of the blessings which the Lord is pouring out in the different localities, they would write oftener. I am glad to learn that Sister White will be able to attend the Illinois camp-meeting this year, and hope there will be a full attendance of the Lord's people to greet her. Sister Helen Morse is doing good work in the missionary cause at Kankakee, and in securing trial subscribers to the *Signs of the Times*. She has preached three good practical sermons to the Kankakee church, and takes an active part in our Sabbath-school. We had the best meeting last Sabbath that it has ever been my privilege to attend. Brethren, pray that the Lord's blessing may rest upon the little church at Kankakee.

B. R. NORDYKE.

MONMOUTH.—We have just begun tent labor six miles east of this place. The Sabbath is a subject of interest in Monmouth now. Rev. Dr. Hanna of the First United Presbyterian church has been giving a number of discourses on the subject, endeavoring to enforce Sunday observance by the fourth commandment. His announcement to speak on the "Change of the Sabbath" drew a large congregation. He devoted but little time to the point at issue. He said the seventh day had disappeared, but we find a new day; and although we search in vain for a command to keep it, there are indications that it is of divine appointment, and we ought to keep it. What was peculiar about his discourse was his "voicing the Lord." There being a manifest lack of evidence to prove his point, he said he would "voice the Lord." He then read from his manuscript in an impressive manner, "I have not repealed my law. I have only made a transfer of the Sabbath. I have set my seal on the new. It is now my sacred day," etc. I never heard a man with higher titles discourse on the subject, nor saw a more complete failure to prove the substitute valid. I gave a discourse in reply in the Unity church last Sunday.

Scotchtown, Aug. 17.

B. F. MERRITT.

GEORGIA.

PERRY.—I visited the friends near Griffin, Ga., on the 10th, and remained with them until the 13th. Our congregations were small during the three public services that we held. On Sunday afternoon we attended a Sunday-school at a school-house near by. After school closed, the superintendent read different passages of Scripture in which the first day of the week is mentioned, and stated that the Sabbath was changed at the resurrection. He then pointed to me and said there was a minister present who did not believe that the Sabbath had been changed, and he could not invite him to preach to his Sunday-school; that if any of them wanted to hear him preach they could invite him to their houses. He also stated our position on the immortality question.

I had an appointment to preach at that same school-house that evening at candle-light, but did not then know whether I would be allowed to do so or not. After we were dismissed, different ones told the superintendent that he did wrong to say what he did, and that they had as much right

to the school-house as he had, and that I should be allowed to preach in it. I then decided to review him, which I did at the appointed hour. There were about twenty very attentive listeners. I thank the Lord that the way opened for me to give that people some strong reasons why the Sabbath has not been changed, and why man is not immortal.

Aug. 19.

WM. F. KILLEN.

NEBRASKA.

BLAIR.—Sabbath and Sunday, Aug. 11, 12, I had the pleasure of meeting with the company of young Sabbath-keepers at this place, where Brn. Starr and Nettleton have been laboring a few weeks. It was at Blair that the *Signs* canvass, on the trial subscription plan, commenced in this State.

Blair is a place of about twenty-five hundred inhabitants, quite a large per cent of whom are foreigners. More than one hundred and twenty-five trial orders were taken for the *Signs*. The papers were delivered by the colporteur each week. Tracts were distributed by him, and the Scriptures were explained where an interest was manifested. At the end of the month, the colporteur visited the persons, taking a copy of the premium book with him, asking them to renew. More than one-half renewed their subscriptions, some for one year, some for six months, some for three months, and some for only one month.

Soon after Brn. Starr and Nettleton pitched a tent in this place and commenced a series of meetings. A healthy interest was manifested from the start. Thirteen had signed the covenant prior to the meeting above mentioned, at which time, Sunday p. m., Bro. Starr buried eight of them in the watery grave. A procession of teams, nearly half a mile long, followed to the water, which had very much the appearance of a funeral.

After returning from the water, a church consisting of nine members was organized. More will be baptized soon and unite. A Sabbath-school of about forty members is organized, which is supplied with *Instructors*, library, etc. A missionary society was also formed, and the members seem to have a mind to work. Others have commenced the observance of the Lord's Sabbath as the result of reading alone. Our courage in the canvassing and missionary work is good.

Aug. 22.

A. J. CUDNEY.

KANSAS.

MOLINE, ELK Co., Aug. 15.—Our meetings have continued in this place for a month. As the result of continued labor, ten have commenced the observance of the Sabbath, and several others are deciding. The attendance is as good as at any time during the meeting. There is a new Methodist church in this place; but I shall have to say of them as Paul said of other apostles (Gal. 2:6). I have been alone here for three weeks, but expect help soon. My courage in the Lord is good.

L. D. SANTEE.

SNOW HILL, LABETTE Co.—I went to Snow Hill July 12, and remained one week. Found a goodly number keeping the Sabbath, who embraced the truth under the labors of Eld. Santee last winter. Held nine meetings with them. Sold several copies of "No. 31" and "Early Writings," and started a tract society with six members. Since leaving there, I hear that two who were using tobacco have given it up. God will surely bless us, if we deny self and obey him fully. On account of my health, I am now at home a few weeks.

July 31

R. F. BARTON.

IOWA.

WAUKON, AUG. 16.—We have spoken four times on the Sabbath question. The M. E. and Baptist ministers have announced to speak on this question Sunday. We cannot tell what the result of our efforts will be. We are of good courage. This week's *Democrat* speaks of our attendance as follows: "The Advent meetings continue to draw large congregations. Last Sunday evening the tent could not begin to hold the audience, and hundreds were gathered within hearing distance around the outside."

G. E. FIFIELD.

L. T. NICOLA.

BEAMAN, AUG. 22.—Our tent-meetings still continue. On account of the busy season of the

year our congregations are not large, except on Sunday evenings, when we cannot accommodate the people with seats. We have had some opposition, but it was of a weak nature, and has done no harm. We hope for a few to be gathered out here. One has commenced to keep the Sabbath at Albion since we moved the tent.

C. A. WASHBURN.

J. D. PEGG.

NORA SPRINGS, AUG. 21.—We have been holding meetings in this place for the past four weeks. Our congregations have averaged over one hundred and fifty.

After we were here about three weeks we were obliged to move our tent from the city park, which we had obtained from the proper authorities. Complaints had been entered by some that would rather we had not come to the place. But while they thought they were doing us an injury, they were advertising our meetings, as our congregations have been larger since we moved than before.

Last Sunday at 3 p. m., a Disciple minister spoke in our tent against our positions on the Sabbath. He took the position generally taken by that people. In the evening his discourse was reviewed before an attentive congregation of five hundred people. Many expressed themselves that we have the truth on the Sabbath question.

Oh, how much we need the help of God at this time, that we may labor in a way to help the people to decide for the truth. We expect Eld. Farnsworth to come to our assistance this week. Brethren, pray for the work at this place.

J. H. DURLAND.

J. M. WILLOUGHBY.

PENNSYLVANIA CONFERENCE.

ELGIN.—I came to this place Aug. 13. Found one Sabbath-keeper, formerly of State Center, Iowa, faithfully living out the truth. I procured the use of the Union church, and began meetings on the evening of the 14th with a congregation of about sixty persons, which has increased to about one hundred. Three Methodist ministers live here. One of them assists me in the opening and closing exercises. The choir furnishes excellent music, and the church is well lighted and cared for free of charge.

Last Sunday, at 11 o'clock, by urgent invitation of the U. B. minister, I spoke to his congregation at a small place about one and one-half miles from here. After the service, I announced my appointments, the minister recommending his people to attend my meetings. Thus the Lord seems to open the way before me. I am striving to humble myself before him. God is good. We have enjoyed the presence of his Spirit in our meetings.

There is a very strong element of infidelity in this place, but I hope and pray that the truth may find some honest hearts here. Have plenty of homes. Hope to have the prayers of the faithful.

S. THURSTON.

AMONG THE CHURCHES.—Sabbath, July 28, I was with the church at Raymond. This is one of the oldest churches in our Conference, and should be one of the best. We had an excellent meeting, and nearly all expressed their determination to be more faithful in the work of the Lord. August 4, and 5, was with the scattered brethren in Bradford Co., Pa. Here we met with Bro. J. L. Baker, who was among the first to accept the truth in Potter Co. We held our meeting at Alba, at the house of Bro. Jefferson Loughhead. A small church was organized, and we hope for better days for the dear ones in that county. We spent two days with the church at Catlin Hill, where we had a pleasant time, and we trust the visit was not entirely in vain. I next visited the Lindley church, and held two meetings with them. This church must have help. There are some earnest souls who should not be dragged down by others who have no love for the truth.

Sabbath, August 11, held meeting at the house of Sister Morehouse, near Woodhull, and Sunday we spent in looking up a sister who has recently accepted the truth from reading. A Sister in Wisconsin sent her the *Signs*, and the paper came just in time, as she had been praying for light. She is rejoicing in the truth, and we found her with a large table covered with our books, tracts, and papers. We had a very pleasant visit with this sister, and left her greatly rejoiced for another demonstration of God's blessing upon our missionary efforts.

Last Sabbath and first day, were spent with the church at Wellsville. They were profitable days for the church. Some from other churches were in attendance. Two were baptized, one of whom was a sister from Canisteo, who has recently embraced the truth. She at once commenced to canvass for the *Signs*, and has met with marked success. We trust some who have been longer in the truth, may catch some of this missionary spirit. The work of the Lord is onward.

D. B. OVIATT.

Aug. 21.

MICHIGAN.

OVID AND ELSIE, CLINTON Co., AUG. 23.—We spent four weeks in Ovid. Much of the time the weather was unfavorable for tent meetings. We closed our labors there Aug. 12, without any visible result, and commenced meeting in Elsie, six miles north of there, Aug. 16. The tent is pleasantly located, and the people supply our temporal wants though there are no Sabbath-keepers here. Congregations are large and very attentive. We have held eight meetings and the tent has been pretty well filled every night.

L. A. KELLOGG.

GEO. O. WELLMAN.

T. S. PARMELEE.

UNIONVILLE, TUSCOLA Co.—We secured a very pleasant location for our tent near the center of the village, and on Aug. 14, pitched. On the evening of the 15th we began our meetings, and although our appointment had been but very little circulated, about seventy-five gathered in, and gave the best of attention to the word spoken. Up to the present writing we have held seven meetings, and the interest seems to be good. Our average congregation is fully one hundred, and one encouraging feature is that we see about the same faces every night. On Sunday evening we counted three hundred seated in the tent and another hundred sitting and standing outside, and though the crowd was large, the best of order prevailed.

Quite a number at first showed unmistakable evidence that they entertained doubts about coming to a tent to meeting, but are now our most attentive listeners. Though this is a town supporting three churches, Baptist, Methodist, and Moravian, it is said by many that so large congregations never before gathered at religious meetings. The Moravian minister has attended quite regularly, the Baptist minister also has been in occasionally and appears very friendly, bidding us Godspeed in our good work. Thus indications seem favorable on every hand. A few invitations to visit have been given already. Brethren and sisters, while we labor for the good of this people, pray for us that the Lord will give us a spirit of humility and love, that we may labor to the best advantage for the salvation of souls.

GEO. H. RANDALL.

ALBERT WEEKS.

G. W. CAVINESS.

EDMORE AND CRYSTAL, MONTCALM Co.—Since our last report we took down our tent in Edmore, and came to Crystal. Eld. M. B. Miller remained at Edmore to strengthen the dear souls that embraced the truth as the result of our labors there. On Sabbath, Aug. 4, some thirty-two or thirty-three, the most of whom are starting for the first time, signed the covenant, and others, who were not then present, will yet add their names. A Sabbath-school was also organized, and a club of twenty *Instructors* is taken. We pray the Lord to bless this little flock of believers.

Crystal is a little place of not over one hundred and twenty-five inhabitants, ten miles from the nearest R. R. station, and twenty miles southeast of Edmore, situated near a beautiful lake of the same name. It has one (Union) church. After a two or three days' successful canvass with the *Signs*, resulting in fifty-five subscribing for one month, we pitched our tent in a beautiful meadow (freely offered to us by the owner) in the center of the village, several of the citizens, without solicitation, having aided in getting the poles and drawing them, as well as in pitching the tent. The Methodist minister spent one entire afternoon assisting us in cutting stakes. We held our first meeting on Sunday night, Aug. 12, with a full tent. People came from five to nine miles. The two resident ministers have been regular and deeply interested attendants, and have also cordially assisted us in the services. The friendship and generosity of the people have been remarka-

ble from the first, both in providing liberally for our temporal wants and in extending urgent invitations to us to visit them at their homes.

The religious element here is very low, there being but few church members, and the place is a stronghold of Free-masons and Odd-fellows. We trust the Lord has a few precious jewels in this region that will accept the last message of mercy with joy, and prepare for our soon-coming Redeemer. Dear brethren and sisters, pray for us and for the work here.

Aug. 16. W. C. WALES.
A. KUNZ.

CONVIS AND BURLINGTON.—I was much refreshed during the five days which I spent at Convis. Nearly all of the church came out night after night during the six meetings which were held there. May the Lord have been honored. I was interested in visiting the members of the church, and many others. Fourteen new subscribers for the *Signs* were obtained. Returning home to meet my class of young men, who meet weekly at my house for conversation and prayer, I left the next day to wend my way to Burlington, visiting a little at Ceresco and Newton.

At Burlington, I was agreeably surprised to see a large attendance. Two had come fifteen miles. There was a healthy appearance in the Sabbath-school. Preaching immediately followed. The gracious Lord was with us. After a half-hour's interval we had a second meeting, which continued until 2 p. m. There was manifest feeling in prayer, etc. Earnest testimonies were given. A meeting was announced for first-day morning. Our English canvassing sisters, with two strangers interested in the truth through their work, and a Sabbath-keeping family, were present from Union city. The sisters offered to stay and visit all the houses in the town, leaving a tract and an invitation to an evening meeting. There was quite a turnout, so that we announced a fourth meeting for the next evening. Eight subscribed for the *Signs*.

The next morning I passed on to Coldwater where I rejoiced to find Brn. Bather and Lamson working nobly, and of good heart. After remaining two nights with them I received a call to go to Hillsdale, where I have my first experience in camp-meeting life. The ground is indeed well chosen, and the scenery and neighborhood are beautiful. I arrived just as Eld. Fargo had finished the first discourse. Eld. M. B. Miller will preach to-night. There were about one hundred and seventy-five at the afternoon meeting. The different committees have been chosen, and we expect the Lord's rich blessing.

I should have said that the brethren at Convis and Burlington would like to have the prayers of God's people and more assistance in the word of truth.

H. VEYSEY.

Our Casket.

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

—As welcome as sunshine in every place
Is the beaming approach of a good-natured face ;
As genial as sunshine the warmth to impart,
Is a good-natured word from a good-natured heart.

—The worst of slaves is he whom passion rules

—No thoroughly occupied man was ever yet miserable.

—There's a sort of human paste, that when it comes near the fire of enthusiasm is only baked in harder shape.

—A Sabbath well spent
Brings a week of content,
And health for the toils of the morrow ;
But a Sabbath profaned,
Whatever is gained,
Is a certain forerunner of sorrow.

—For a few brief days the orchards are white with blossoms. They soon turn to fruits, or else float away, useless and wasted, upon the idle breeze. So will it be with present feelings. They must be deepened into decision, or be entirely dissipated by delay.—Cuyler.

—Those whose hands and purses do the most good are those who save strength and money for good things, instead of wasting them on frivolities. Ten foolish demands have to be refused in order that there may be means to gratify one wise call. He who says "No" wisely to-day is the man who will be able to say "Yes" wisely to-morrow.

Special Notices.

DISTRICT NO. 3, NEBRASKA.

A MISTAKE was made in the date of Bro. Bent's appointment in last week's REVIEW. It should have been Sept. 1, 2. See appointments.

NOTICE TO NEBRASKA.

REMEMBER that Sabbath and Sunday, Sept. 1, 2, is the time for quarterly meetings in all our churches in this State. The following Sabbath and Sunday is the time for district meetings. Let the T. and M. reports be full and complete. Bring all the tithes to the camp-meeting.

A. J. CUDNEY.

A MISTAKE.

IN giving the lessons for the Sabbath-school to be held at Algona, Ia., I gave lesson 12 in Book No. 2, when it should have been lesson 64. The subject of the lesson will be "Pharaoh's Cruelty."

J. H. DURLAND.

REDUCED FARE TO THE ILLINOIS CAMP-MEETING.

THE C., I., St. L. and C. R. R. will sell round trip tickets on Sept. 17, 18, and 19, good to return until Sept. 27 inclusive to those wishing to attend the Illinois S. D. A. camp-meeting at Sheridan, Ill. St. Anne to Seneca and return, \$2.10 ; Kan-kakee to Seneca and return, \$1.70. At Seneca close connection is made with C., R. I. and P. trains for Sheridan via Ottawa.

B. R. NORDYKE, Trav. Agt. C., I., St. L. and C. R'y.

TO THE BRETHREN IN NEBRASKA.

IN addition to the encouraging prospects mentioned last week, we now take pleasure in announcing that the following speakers will be at our camp-meeting: Elds. Haskell, Olsen, Farnsworth, and Conradi. Bro. W. C. White is expected to be with us and take charge of the Sabbath-school work. Sr. E. G. White has promised to be with us. This is the first time our brethren in this State have ever had the promise of hearing Sr. White ; and as it may be their last opportunity to hear this faithful servant of God, we trust none will permit any ordinary cause to prevent their attendance.

A. J. CUDNEY.

NEW YORK CAMP-MEETING.

WE are exceedingly anxious that our coming camp-meeting shall be a great blessing to the cause in our Conference. If it fails to be such, it will be because we do not put forth the needed effort. The Lord in his providence will provide just the help we need from abroad, and now it remains for us, dear brethren and sisters, to seek that preparation, and put forth such efforts as will place us in a position where the Lord can graciously grant us his blessing. We have not had the benefit of the labors and counsels of Sr. White in our Conference for several years, and we are now assured of her attendance at our coming camp-meeting, if no providence prevents. We hope our people in Northern New York especially, will realize the importance of availing themselves of the privileges and blessings that are brought so near to them by this meeting, and not neglect so rare an opportunity as is now presented.

All our brethren and sisters throughout the Conference should make an extra effort to attend. Be sure to read the article on "Our Camp-meetings" in "No. 31," and strive to heed its instruction. If this is done, I am sure we shall see a marked improvement in our meeting, and we shall realize greater blessings from it than we have heretofore

enjoyed. Come early, and stay till our meeting closes. Plan for it, work for it, and you will succeed. Tuesday is the day to come. You will then have time to make all your preparations before the meeting, which begins Wednesday p. m. The Conference will convene at 5 p. m.; the S. S. Association at 6 p. m.; and the first sermon will be at 7:30 p. m., Sept. 12. Our meeting will close Tuesday morning, the 18th. M. H. BROWN.

REDUCTION OF FARE FOR THE NEW YORK CAMP-MEETING.

WE have secured half-fare over the R., W. and O. R. R. and all its branches for our coming camp-meeting. Call for camp-meeting tickets. Next week we will give a list of the stations at which such tickets will be on sale. The providence of the Lord has favored us in securing this arrangement this year, and we hope our people will recognize it as such, and secure the benefit of it by attending our meeting.

Those coming from the west should buy their tickets for Union Square over the R., W. and O. R. R., and change cars at Pulaski. Be sure to take the morning train.

Those coming from the south side of the N. Y. Central R. R. west of Oneida, should come to Syracuse, and from thence to Union Square on the 12:35 train.

Passengers from Rome and farther east should take the R., W. and O. R. R. at Rome at 12:35, and change cars at Richland for Union Square.

Those coming from the north of Richland, should take what is called the "Chicago Express" (Train No. 14) which leaves Norwood at 11:20 a. m.; Ogdensburg, 11:40 p. m.; De Kalb Junction, 12:35 p. m.; Watertown, 2:45 p. m.; arriving at Union Square, 4:24 p. m., without any change of cars at Richland.

THE NEBRASKA CAMP-MEETING.

WE regret to see in REVIEW of Aug. 21 an announcement that the Nebraska camp-meeting would continue five days longer than originally appointed. We fear, in view of all the circumstances, it would end in disappointment should it be thus extended. Sister White expects to be present at that meeting the first week. And we are not without hopes that Eld. Haskell may be able to take part in it a portion of the time at least if he can reach the ground in season from the California meeting. But both of these laborers will be obliged to leave the Nebraska camp-meeting by Sept. 25th in order to reach the important Michigan camp-meeting which commences at that date. Should the Nebraska meeting continue after the leading laborers had left the ground, it would be impossible to hold the people, and the interest would be greatly injured. Every meeting ought to increase rather than decrease in interest toward its close.

Under all the circumstances, we deem it best to recall the appointment for the extension of time for the Nebraska meeting, so that it shall stand as originally appointed, Sept. 19-25.

GEN. CONF. COM.

FT. SCOTT, KANSAS, CAMP-MEETING.

THE Ft. Scott camp-meeting is drawing near, and the time has come when we should be making active preparations to attend. We expect this meeting to be the largest of the fall camp-meetings for this State. Ft. Scott being a point where railroads center from all directions from Missouri and Kansas, we expect a full attendance from Southeastern Kansas and Southwestern Missouri. We gladly extend to our brethren of Missouri a hearty welcome, and a special invitation to the Missouri ministers. Would say to all, come in

time. Come the 19th and get your tent pitched, and everything in readiness to commence with the commencing meeting on the 20th; then stay till the close. Ten days was the time the disciples spent in earnest prayer and searching of hearts after the ascension, awaiting the outpouring of the Spirit and Pentecostal shower of divine grace.

Read the article on camp-meetings in "No 31," page 158. Then labor earnestly to prepare yourselves for this annual gathering, and may the blessing of the Lord come with you. Let all who can, bring some extra bedding to supply the lacking ones. Provision for man and beast will be on the ground. But in most cases it would be better to come on the cars. Teams will be at the train the 19th, 20th, and 21st in the day time. By a little thought all can come on the day trains. At the close of the meeting, teams will again take the friends to the trains. But teams will not run between times. Those coming and going out of time will have to make their own arrangements about transfer. COMMITTEE.

THE NORTHERN IOWA CAMP-MEETING.

THE time for this meeting being near, I wish to say a few words to the brethren in the northern and central part of the State. Many of you have been desirous of having a camp-meeting at a time of the year when you could leave your homes, and at a place that you could reach at a moderate expense. To accommodate you, the Conference Committee have appointed the meeting at Algona, Sept. 5-11. If you know anything about conducting camp-meetings, you are aware that there is expense connected with them. The ministers who labor at these meetings must leave other fields and travel some distance to get there. They do this to help us spiritually. They come, willing to labor hard to instruct us in spiritual things.

If we wish to be benefited by their labors we must do our part of the work. If we do not attend the meeting we cannot expect to derive any benefit from it. Then the first important duty on our part, to make this meeting a success, is to get ready and bring our families to the camp-ground. I hope none will let the thought of *stay away* come into their minds. When we can have a camp-meeting so convenient, will we let ourselves think we cannot attend? If we do, it will be evidence, to my mind, that we do not want to attend a camp-meeting. I hope none will have any excuse to stay at home.

Another important thing I wish to speak of is this: If we expect this meeting to prove a success, we must come in a condition to receive the blessing of God. If we come to visit and have an easy time, I fear we shall go home in a worse condition than when we came. If we come to seek the Lord as we never have before, I believe he will meet with us, and we shall see souls converted.

We profess to believe that the day of the Lord is near. If we believe this with *all our hearts*, every camp-meeting should be of more importance to us than any before. We should feel that we could make more effort to attend them now than we could at any previous time. We should be *anxious* to assemble ourselves together as we see the day of the Lord approaching.

Brethren, let us lay aside home cares and bring our children to this meeting, and pray God to accept and convert them before it closes. If we come praying for the presence of the Spirit of God, I believe our first camp-meeting at Algona will be a success. Leave all *prejudice, fault-finding, and selfishness* at home. Let the union prevail that was among the disciples on the day of Pentecost, and we may expect some of that precious blessing they received.

Again I say, Do not let anything but sickness keep you away. Your brethren will expect to

meet you there. Do not disappoint them. The Lord expects you to be there, and will be there to bless you. Do not stay away and let another receive what you might have received by a little effort on your part. Let us all be there to assist in singing the opening hymn, and stay until we have heard the last testimony at the farewell meeting. May the Lord help us all to attend this meeting. *Nora Springs, Ia., Aug. 21.* J. H. DURLAND.

News of the Week.

For the Week Ending Aug. 24.

DOMESTIC.

—A schooner, said to have carried a black flag, was sunk off Atlantic City, N. J., last week Friday, and all hands supposed to have been lost.

—The yacht *Mystery*, which left New London on the 11th, having on board five passengers besides the crew, is supposed to be lost with all on board.

—Five cases of yellow fever have developed in the Pensacola navy yard, and three outside.

—The caterpillar and worms are committing ravages in the cotton fields of South Carolina.

—Twelve stores and six warehouses were consumed at Crawford, Miss., Friday night, the 17th, causing a loss of \$100,000.

—Dysentery, in epidemic form, prevails at Monticello, Ill., and its vicinity, and many deaths have occurred.

—In Virginia they are making flour of peanuts, and it is praised. It is customary in Georgia to pound the nuts for a pastry.

—At Wells Beach, Me., Thursday, four young people who were bathing, were swept out by the undertow and drowned.

—News reaches San Francisco of great gold discoveries on the Yukon River in Alaska, but intense cold weather prevents much prospecting.

—Judge Jeremiah Black died at 2:10 o'clock Sunday morning, at York, Pa., after a lingering illness. The funeral was the largest ever witnessed in York, where it was held.

—Thomas Marvin, a New York manager, who sued the Western Union Telegraph Company, as it refused, some time since, to send two telegrams to Oil City unless Marvin accepted the "subject to delay" rule, recovered \$100 damages in a suit finished Friday.

—The five Chinamen recently deprived of their cues in the State Prison at Trenton, N. J., threaten to sue the authorities for damages, on the ground that the United States Constitution gives liberty of conscience, and the cue figures prominently in a Chinaman's religion.

—An open switch at Redhouse, Pa., on the New York, Pennsylvania, and Ohio railroad, derailed a passenger train there Thursday morning. The wreck was a frightful one, but fortunately no person was seriously hurt. At the time of the accident the train was running sixty miles an hour.

—American travelers spend, it is estimated, \$100,000,000 in Europe every summer. The 3,500,000 inhabitants of Philadelphia, New York, and Brooklyn spend \$15,000,000 during the season upon the strip of sand between Cape May Point and Long Branch.

—A cyclone visited Kasson, Minn., Tuesday, which wrecked many structures, killed two persons, and injured several others. Hailstones fell which measured ten inches in circumference. It is feared the storm was felt at other points, but no news can be obtained, the wires being down. The same night, northern Wisconsin was visited by a terrific and destructive storm. The hail was of unusual size.

—The largest ferry-boat in the world is said to be the *Solano*, built to run on San Francisco harbor for the Central Pacific road. She is a vessel of 3,540 tons, and of the following dimensions: Length of main deck, 494 feet 8 inches; length of hull, 406 feet 2 inches; width over all, 116 feet. The boat has four lines of rails, and, as they extend from end to end, there is sufficient accommodation for forty-eight freight cars or twenty-four passenger cars with locomotive and tender.

—At Lafayette, Ind., a few days since, a lady, closely veiled, sent by a messenger three boxes, containing fruit, to as many persons. The fruit having an unusually acrid taste, suspicion was aroused, and Mr. Peters, the Purdue University chemist, upon an analysis, declared the apples and oranges contained enough strychnine to kill forty persons. Thus far the cause for the attempted poisoning and the perpetrator remain a mystery.

—The cyclone of Tuesday night wrecked 300 houses in Rochester, Minn., damaged 200 others, and killed twenty-five persons. The total loss to the little city is \$400,000. At Kasson five people lost their lives, and in the counties of Dodge and Olmstead the destruction of property has been terrible. The whirling storm blew a passenger train off the track between Zumbrota and Rochester, the force of the gale smashing the cars to kindling wood. It is stated 100 travelers were killed or injured, and fifty

wounded alone removed to Rochester and Owatonna. Appeals for aid have been sent to the governor and the large cities, and liberal sums have already been raised for the sufferers. Thirty five were killed at Rochester and eighty-two wounded, nine of whom will die. The storm covered a tract of country 60 miles long by 2 wide. Complete destruction marked its path.

FOREIGN.

—Count De Chambord died Friday morning.

—Forty-four houses in Bersizo, Province of Como, Italy, burned Tuesday.

—One miner was killed and twenty severely burned by an explosion in a Cardiff coal mine Tuesday.

—It is reported that Haidoung, in Tonquin, was attacked by the French on Sunday. Particulars are missing.

—There were forty deaths from yellow fever at Havana the past week.

—Aug. 3 a battle was fought before Jacmel, Hayti, in which hundreds were killed, and the insurgents gained a great victory.

—The French are in possession of Haidoung, Tonquin, and in the fight for its capture also took 150 cannon and \$50,000 in Anam money.

—The steamer *Ionia* arrived at Plymouth, Eng., Friday, forty-five days out from New Zealand, with 13,000 frozen carcasses of sheep.

—Mount Vesuvius is in a state of activity, and buildings in its vicinity, and the railway running to its summit, have been damaged by the trembling of the earth.

—The decomposed remains of twelve children were found in an undertaker's establishment in Bermondsey, a London suburb, Wednesday.

—Dwellings in the towns of Casamicciola and Forio, on Ischia Island, recently ruined by an earthquake, are being built in large numbers, mostly of wood.

—Paris has twenty-three libraries, which it is proposed to increase in number to forty. More than one-half of all the books read are novels.

—Diamond mine shares have fallen very seriously in value in South Africa because the biggest mine has caved in so that it will take three years to dig it out.

—India after six years of missionary effort has 2,000,000 Protestants—two-thirds as many as there were in the United States 150 years after the Pilgrims landed.

—The inventor of the celebrated Chassepot gun is a hotel-keeper at Nice. He has received 100,000 francs from the French government as an artillerist.

—The House of Commons continued in session until 2:30 o'clock Sunday morning. What will Sunday do? And how will this affect the *Christian Statesman*?

—At Torbay, N. S., Friday, a diver accidentally discovered the hull of the brig *New Dominion*, which left a Cape Breton port in December, 1872, and was never heard of.

—A fierce rain and lightning storm in Northwestern Ontario Sunday, washed away railway tracks and bridges and destroyed standing grain. Some towns were deluged, the water standing two feet in the streets of Listowell.

—In the vilayet of Kossovo, Albania, the Arnauts are murdering the Christians in large numbers, and the Turkish officials connive at the outrages. The Christians are flying for their lives, and already twenty-three villages have been deserted.

—A Bremen firm has purchased Angra Peguena, in Southwestern Africa, and will open trade with the natives. An additional tract of land will also be bought in, upon which the German flag will be hoisted, thus making it a colony of the fatherland.

—Three thousand Indians, who upon the evacuation of the place by the Chilians, intended to sack Huaneay, were surprised by the Chilean troops, and in the conflict 400 of the aborigines were killed, and 400 others wounded. The Chilean loss was small.

The Jews of Russia, although not surrounded by so many dangers as the Czar himself, are again the subjects of both official and popular persecution. A British Jew, provided with the best of papers from his government and the great financiers of London, was last week expelled from Russia by the authorities.

—The longevity of members of the French Institute has often attracted attention. Now, seven of them are more than eighty years old each. The eldest is M. Chevreul, the chemist, who is ninety-eight, and is still able to lecture regularly. M. Dumas, the chemist, and M. Milne-Edwards, the biologist, have each lived eighty-four years. M. Mignet, the historian, is eighty-seven, and is one of the hardest and most constant workers in the institute.

—Enjoy to-day the flowers that blow
Even though they fade amid their blowing;
Enough for you to calmly know
That God has other flowers in growing,
As fair as those so swiftly going.

Enjoy to-day the flowers that blow
Though you, too, fade amid their blowing;
Enough for you to calmly know
That God has other gardens growing,
And you to fairer blooms are going.

—Wade, Robinson.

Obituary Notices.

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

SLEEP THEY NOT WELL?

SLEEP they not well, the sainted dead?
For sorrow they have peace instead;
Our Father housed his children dear,
Before the tempest gathered near
And burst in thunders loud and dread.
Healed are the hearts that truly bled,
The mourning souls are comforted,
And stanch'd the fount of every tear:
Sleep they not well?

And if, until the Lord appear,
Earth like a mother pressing near
To watch beside the loved one's bed,
Wraps her dark mantle round their head,
And shelters them from pain and fear,
Sleep they not well?

—Canon Bell, in *Sunday at Home*.

MARSH.—Died at Lindley, Steuben Co., N. Y., Aug. 7, 1883, Bro. Judson Marsh, aged sixty-six years. He had been a believer in present truth for about twenty years, and was a member of the Lindley church at the time of his death. D. B. OVIATT.

LAWRENCE.—Died of rheumatism of the heart, in Wrightstown, Wis., Aug. 17, 1883, Rush J., son of James W. and Angeline Lawrence, aged sixteen years, ten months, and two days. He suffered much for four months, yet with commendable fortitude.

About a year ago these much afflicted parents were called to mourn the loss of an affectionate daughter, Cora May, aged twenty-one years, nine months, and eleven days. Her disease was consumption. Rush and Cora were very exemplary young persons, and will be greatly missed by their associates as well as in the family circle.

On the occasion of the funeral, the writer addressed a large congregation of sympathizing friends from Rev. 21: 4. C. W. OLDS.

RICHMOND.—Died at Cedar Springs, Mich., July 11, 1883, of asthmatic consumption, our father, David Richmond, aged eighty-eight years. He was converted and joined the Christian church at the age of twenty-three. Some thirty years ago, through the personal efforts of his nephew, A. J. Richmond, in connection with a careful study of the Bible, he and our mother saw and accepted the light of present truth. They called the family together and stated the change in their religious views and their determination to keep all the commandments. From that time the Sabbath was truly his delight, and the peace of God reigned in his heart and shone in his countenance. In a remarkable manner was the goodness of God manifest to this aged servant, who, through his long life, had served him faithfully, as he sweetly and peacefully fell asleep. "Like a shock of corn fully ripe" he came down to the dark valley, and he "feared no evil." Comforting words to the afflicted friends and aged companion who for sixty-five years had walked by his side, were spoken by Eld. Tuthill, M. E. minister. M. P. STILES.

JONES.—Died of consumption and cancer, in Monterey, Mich., Aug. 20, 1883, Orrin B. Jones, aged fifty-eight years. Bro. Jones was born in Onondaga Co., N. Y., in 1825. He early removed to Michigan, locating first in Marshall, and then in Monterey, where he has lived more or less at intervals to the present time. When the present truth was preached there in 1857, he readily embraced it, and remained one of the staunchest of its friends to the close of his life. His ability as a carpenter and builder was soon called into requisition in connection with this cause, commencing with the erection of the first brick Office building, after the formation of the Publishing Association in 1861. He has since had charge of the erection of two other brick Office buildings, the third Battle Creek meeting-house, the Sanitarium, and the College, besides many residences for the Educational Society and for individuals. Two years he spent on the Pacific coast, having charge of the erection of the San Francisco meeting-house, the meeting-house in Oakland, Cal., and the Office of Publication in the latter place. Thoroughness and faithfulness characterized all his work, and he was generous almost to a fault. Though feeling the affliction of being deprived of the privilege of active labor, which was his delight, yet through all the period of his confinement, commencing last spring, and in all his sufferings which at the last were extremely severe, not an impatient or murmuring word was heard to escape his lips. He leaves a wife, two sons, five brothers, and a sister, and many to whom he was dear in the ties of Christian love, to mourn his loss. The funeral was attended by a large congregation in the meeting-house at Monterey, Aug. 22. U. S.

LITTLEJOHN.—Died at Allegan, Mich., Aug. 15, 1883, Mrs. Harriet B. Littlejohn, in the seventy-second year of her age. The sickness of my mother was very brief. She was taken ill on Friday, and died on the Wednesday following. Her death resulted from old age and a general breaking down of the system, rather than from any specific disease. For several years we have anticipated that her departure was near at hand. Fortunately my wife and I were with her during the last three days of her sickness. It was indeed a pleasure to minister to her in her last hours.

Few mothers have ever made a life-record which would show stronger affection for their offspring than my mother has steadily manifested for hers. For fourteen long years she ministered faithfully and almost incessantly to an invalid son who now sleeps in the grave, her two remaining children, through disease and misfortune, having become to her objects of almost constant solicitude. With a self-forgetfulness known only to few mothers, she has done what she could to render their life-burden as light as possible. For three years my mother has resided with me at my own home, where I took her on the day of my father's funeral. During that period she has seemed to be steadily ripening up for the change which has at last taken place.

My mother was born at Little Falls, Herkimer Co., N. Y. In 1837 she accompanied my father, who at that time moved to Allegan, Mich. Though unaccustomed to the hardships and self-denial incident to pioneer life in the State of Michigan at that early period, she readily adapted herself to the circumstances of her situation, filling the position of wife and mother as successfully as though she had been reared to privation. The funeral took place from my residence on Aug. 17. A very appropriate discourse was delivered on the occasion by Eld. I. W. McKeever of the Congregational church. Many tried and true friends followed her remains to Pine Grove cemetery, where she now lies beside my father. The following verse, which she had marked before her sickness, expresses most fittingly the facts of her personal history, and the strong hope of a future resurrection among the just, which cheered her and us in her last moments: "Thou, which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth." Ps. 71: 20. W. H. LITTLEJOHN.

Appointments.

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

REMAINING CAMP-MEETINGS OF 1883.

IOWA, Algona,	Sept. 5-11
MASSACHUSETTS, Worcester,	Aug. 22-28
VERMONT, Montpelier,	Aug. 30 to Sept. 4
MICHIGAN, Hillsdale,	Aug. 22-27
" Manton, Wexford Co.,	Aug. 30 to Sept. 4
" (State Meeting),	Sept. 25 to Oct. 2
MAINE, Waterville,	Sept. 6-11
CALIFORNIA, San Jose,	" 6-18
NEW YORK, Union Square,	" 12-18
NORTHERN WISCONSIN, Merrillan,	" 12-18
ILLINOIS, Sheridan, La Salle Co.,	" 18-25
KENTUCKY, Glasgow,	" 19-26
NEBRASKA, Crete, Saline Co.,	" 19-25
SOUTHEASTERN KANSAS, Ft. Scott,	" 20-30
KANSAS, Eldorado, Butler Co.,	Oct. 11-21
MISSOURI,	" 11-16
TENNESSEE, Leach,	Sept. 27 to Oct. 2
SOUTHERN INDIANA, Farmersburg,	Sept. 12-18
INDIANA, Bunker Hill, Miami Co.,	Oct. 1-10
ALABAMA, Choctaw Co.,	" 4-9
	GEN. CONF. COM.

CAMP-MEETING SABBATH-SCHOOL FOR NEW YORK.

Those who use the *Instructor* lessons will learn the lesson for the third Sabbath in September. *Instructors* will be furnished on the camp-ground. Those who study the Lesson Books, will please bring them without fail, and lessons will be assigned Wednesday evening. Parents, bring your children to the camp-meeting. M. H. BROWN, Pres. N. Y. S. S. Asso.

PROVIDENCE permitting, the quarterly meeting for Dist. No. 3, Neb., will be held at Nebraska City, Sabbath and Sunday, Sept. 1, 2. As this is the last district meeting before our yearly State Conference and T. and M. meetings, there ought to be a full representation of our people. Let us individually seek the Lord earnestly, that his special blessing may rest upon us at this meeting. O. W. BENT, Director.

Our house of worship in South Stukely, P. Q., will be completed, no providence preventing, by the 10th of September next. We would be glad to dedicate the house, and hold a general meeting for the friends of the cause in this Conference, at this place, as early as practicable after that time, as we have thought of using our tents on the occasion. Still, we ardently desire to secure, if possible, the attendance of Sister White and Bro. Geo. I. Butler at our meeting, and will freely accommodate ourselves to any arrangement they may make. A. C. BOURDEAU.

MEETING and Sabbath-school in the tent at Unionville, Tuscola Co., Mich., Sabbath, Sept. 8. We hope to have a general turnout from the churches in this county. ALBERT WEEKS.

A SPECIAL meeting of the Wisconsin S. S. Association will be held in connection with the camp-meeting at Merrillan for the purpose of electing a president. Friday, Sept. 14, will be devoted to the children and S. S. work. A program will be made out and interested ones notified by mail. Let all bring their lesson books, and lessons for the Sabbath-School will be announced on the grounds. Let the children all come. Wisconsin superintendents, please read this notice to your schools. G. C. TENNEY, }
S. S. SMITH, } Ex. Com.

THE next annual session of the New York Tract and Missionary Society will be held in connection with the S. D. A. camp-meeting at Union Square, Oswego Co., N. Y., Sept. 12-18. We trust that all the officers of the Society, especially, will be present at the first meeting which will be held Sept. 12, P. M., for the purpose of appointing committees, etc. E. W. WHITNEY, Pres.

THE next annual session of the New York Health and Temperance Society will be held in connection with the camp-meeting of Seventh-day Adventists at Union Square, Oswego, N. Y., Sept. 12-18. E. W. WHITNEY, Pres.

THE lessons to be recited on the Tennessee camp ground, Sabbath, Sept. 29, will be as follows: Book No. 1, lesson 7; in the New Testament History the regular lesson for that day. Let all come prepared with good lessons, that we may have an interesting Sabbath-school. J. Q. FINCH, Pres. Tenn. S. S. A.

No providence preventing, I will meet with the church at Corydon, Warren Co., Pa., Sabbath and Sunday, Sept. 1, 2; at Steamburgh, Catt. Co., N. Y., Sept. 8, 9. There will be opportunity at these meetings for baptism should any desire it. D. B. OVIATT.

NOTHING preventing, I will meet with the Lucas, Wis., church Sept. 8, 9, instead of Sept. 1, 2, as given last week. H. W. DECKER.

Publishers' Department

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

THE pair of gold spectacles lost at the Ohio camp-meeting can be had of Daniel Miller, Lexington, Ohio. Owner will please take notice. D. K. MITCHELL.

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

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Cash Rec'd on Account.—Minn. T. & M. Society per N. G. White 224.00, Signs of the Times, Minn. T. & M. Society per N. G. W. 600.00, S. H. Field 18.50, B. C. V. M. Society per F. H. Sisley 54.86, Ind. T. & M. Society Dist. 1 per S. H. Lane 4.05, A. J. Williams per G. I. Butler 6.00, Va. T. & M. Society per R. D. Hottel 175.00, W. F. Killen 3.10, Tenn. T. & M. Society per M. C. Fulton 30.00, Ind. Tent Fund, Fred Haas 25.00, L. P. Anderson 12.00, Ohio T. & M. Society per Ida Gates 466.08, B. C. V. M. Society per F. H. Sisley 75.95.

Shares in S. D. A. P. Association.—R. C. Porter \$10.00.

Mich. Conf. Fund.—Kalamazoo per Jas. K. Gilbert \$32.85, R. B. Owen 5.00, Alameda, W. H. Kynett 12.37, Gaines, Wm. Annis 6.00, Carrie Annis 1.75.

Mich. T. & M. Society.—Dis: No. 3 R. B. Owen 1.25, Dist. 6 per M. B. Miller 4.00.

Mich. T. & M. Reserve Fund.—Dist. 6, C. L. Shelt n 5.00.

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THE SIGNS OF THE TIMES.

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The Review and Herald.

BATTLE CREEK, MICH., AUG. 28, 1883.

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RECEIVED TOO LATE FOR THIS NUMBER.—Report from Silas, Alabama, no signature; Iowa, H. N., R. C. P.; J. S. and R. S. H.; Dakota, S. B. W.; Minnesota, O. A. O.; Pennsylvania, D. T. F.; Missouri, C. H. C., N. W. A.; Report of Ohio T. and M. Society. Obituary notices of Etta Van-Syoc and Mrs. Mary Flanders.

H. W. DECKER AND I. SANBORN; Your appointment for July 27, has just reached this Office, Aug. 19, some four weeks probably after it was written. The delay we do not understand.

The old tract, "To the Remnant Scattered Abroad," by Sister White, about which certain evil-minded persons have felt so heavy a burden, can now be furnished, post-paid, for 3 cts. a copy.

ELD. B. L. WHITNEY AND PARTY.

As nothing has been said in regard to Eld. Whitney's arrival at Bâle, and as I know his many friends, and the friends of those who accompanied him, are anxiously waiting to hear concerning their journey and arrival, I append the following extract from a card received from Bro. Whitney August 15: "We arrived here safely at 1:30 last evening, [July 26]. We find Bro. A. and Sr. Oyer very feeble, the latter apparently slowly failing. We had a safe and prosperous journey all the way, and are as well as usual." May God grant them continued health and prosperity.

M. C. W.

OUR VAST PRODUCTIONS.

PROPHET pointed out the fact 1800 years ago, that this country was to come up in a rapid

and wonderful manner. Its rapid growth has not yet ceased. The year ending June 30, according to the report of the Bureau of Statistics, was the most prosperous year, so far as regards foreign commerce, that this country has ever seen. The total value of exports and imports was \$1,546,928,845; the exports being \$100,682,893 more than the imports, and \$74,780,110 more than the exports for year ending June 30, 1882. The vast sums of money, representing the value of our country's productions, are more than one can comprehend. Seventy-eight per cent of the whole are agricultural, provisions and cotton being the chief articles. The *Inter Ocean* says:—

"The aggregate crops of the last harvest were in excess of anything ever known, the increase in cotton reaching 400,000 bales. The wheat, oats, rye, and barley crops were the largest ever harvested, and the corn crop fell below only that of 1880. From information in possession of the Bureau, the prediction is made that the crops of 1883 will equal, if they do not surpass, those of last year."

M. C. W.

THE NEXT GENERAL CONFERENCE.

No doubt many of our people in our own country and in foreign lands will desire to know soon the time and place of our next General Conference. These most important meetings increase in interest every year, and the coming one will be no exception to this rule. Questions will come before it of the greatest importance to the welfare of our people as a body. It takes considerable time for the appointment to reach all parts of the cause at the present period, as we now have important interests in Europe, and on the Pacific coast. Those having the oversight of the work at a distance need to know of the appointment quite a length of time beforehand, so as to prepare reports in time to reach the Conference when its sessions are held.

After considerable consultation we decide to appoint the next session of the General Conference of the Seventh-day Adventists of the United States and of the world, at Battle Creek, Mich., Nov. 8., 1883, at 9 o'clock A. M., in the Tabernacle. The session will continue till the important business of the Conference is transacted. We expect that the anniversary meetings of our various institutions and other general organizations will be held in connection with it. The proper officers, trustees, etc., of each of these will please see that appointments are made in season.

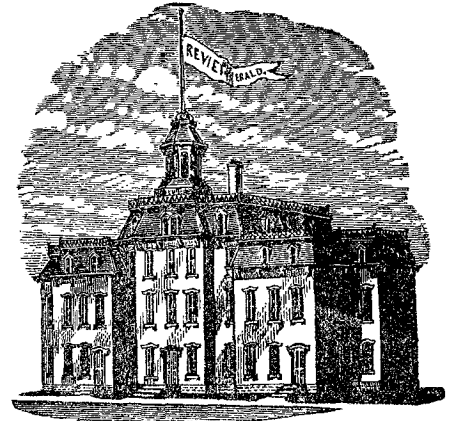
We trust our State Conferences will see that they are properly represented by those of influence and ability, so that this may be truly a representative body of our people. We much rejoice that Sister White will be with us, and that she is already once more in the East to labor in the autumn camp-meetings. We expect this will be a season of great spiritual profit, and of great importance to the cause in many ways. We have it earlier than common, so that we can lay plans for winter labor and for the circulation of our reading matter, and trust that important advance movements may be made. Let us have a general representation and attendance.

GEO. I. BUTLER, }
S. N. HASKELL, } *Gen. Conf. Com.*
J. FARGO, }

—Had God executed the death penalty upon man when he had sinned, who can say that it would not have been right? And since a second probation is granted by which a people will be gathered out and saved, who shall say that God is unjust, if the offer of salvation does not reach every individual of the human race? R. F. C.

—Write down the advice of him who loves you though you like it not at present.

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8:50	6:40	1:00	6:50	6:35	Detroit, Dep.	7:20	9:55	4:55	8:20
6:10	4:10	10:54	4:25	3:25	Jackson, ..	10:40	12:35	7:15	11:55
4:37	2:45	9:40	2:35	1:23	Battle Creek, ..	12:39	2:15	8:55	1:08
3:52	2:05	9:03	1:58	12:32	Kalamazoo, ..	1:33	2:56	9:55	2:03
12:35	11:24	6:52	11:31	9:23	Michigan City, ..	4:53	5:30	...	5:23
10:20	9:20	4:50	9:20	7:05	Dep. Chicago, Ar.	7:10	8:00	...	7:50
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P. M.	P. M.	A. M.	A. M.	A. M.	De. Pt. Huron, Ar.	P. M.	A. M.	A. M.	A. M.
4:10	8:10	7:50	6:40	6:40	...	10:20	1:45	7:50	10:40
5:42	9:35	9:15	8:12	8:12	Lapeer.....	8:46	12:32	6:33	9:15
6:25	10:20	9:55	8:55	8:55	Flint.....	10:40	1:58	6:00	8:35
7:25	11:03	10:29	9:45	9:45	Durand.....	7:25	11:27	5:23	7:50
8:38	12:13	11:35	10:47	10:47	Lansing.....	5:55	10:27	4:15	6:20
9:30	12:48	12:10	11:20	11:20	Charlotte.....	5:14	...	3:37	5:38
10:30	1:40	1:00	12:10	12:10	Bat. Creek, d	4:20	9:05	2:40	4:40
P. M.	1:45	1:20	12:30	12:30	Vicksburg, a	4:15	9:00	2:35	A. M.
2:37	2:10	1:15	...	...	...	3:22	...	1:50	...
...	12:47	2:21	1:25	...	Schoolcraft.....	3:08	...	1:39	...
...	3:32	3:10	2:17	...	Cassopolis.....	2:17	7:32	12:53	...
...	4:13	3:53	3:00	...	South Bend.....	1:30	6:55	12:10	...
...	...	...	3:46	...	Stillwell.....	12:42	...	...	...
...	...	...	4:20	...	Haskells.....	12:07	...	...	...
...	5:50	4:50	4:38	...	Valparaiso.....	11:50	5:30	10:38	...
...	8:00	7:45	7:00	...	Ar. Chicago, De	9:10	3:30	8:30	...
A. M.	P. M.	P. M.	P. M.	P. M.		A. M.	P. M.	P. M.	P. M.

† Stops only on signal. Where no time is given, train does not stop. All trains are run by Chicago time. Atlantic, Pacific, Day, and Limited Expresses run daily. Other trains daily except Sundays.

GEO. B. REEVE,
Traffic Manager.

S. R. CALLAWAY,
General Manager.