

Advent Review

AND SABBATH HERALD.

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

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MARAH AND ELIM.

TO-DAY 'tis Elim with its palms and wells
And happy shades for desert weariness;
'Twas Marah yesterday, all rock and sand,
Unshaded solitude and dreariness.
Yet the same desert holds them both, the same
Top-breezes wander o'er the lonely ground;
The same low-stretch of valley shelters both,
And the same mountains compass them around.

So it is here with us on earth, and so
I do remember it has ever been;
The bitter and the sweet, the grief and joy,
Lie near together, but a day between.
Sometimes God turns our bitter into sweet,
Sometimes he gives us pleasant water-springs;
Sometimes he shades us with his pillar-cloud,
And sometimes to a blessed palm-shade brings.

What matters it? The time will not be long;
Marah and Elim will alike be past;
Our desert-wells and palms will soon be done,
We reach the "City of our God" at last.
O happy land! Beyond those lonely hills
Where gush in joy the everlasting springs;
O holy Paradise! above these heavens,
Where we shall end our desert wanderings.
—H. Bonar.

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.

THE LIVING VINE.

BY MRS. E. G. WHITE.

DURING our first visit to California, in early spring, we noticed the husbandmen on every hill-side busily engaged about some important plant. Going nearer to see the object of their care, we found it merely a small stub, unsightly, and apparently lifeless. With surprise we learned that the field before us was a vineyard, and that these insignificant plants were the grape-vines. One can hardly conceive a more unpromising appearance than was there presented.

In September we again visited a vineyard; and what a change! The wintry stub had shot forth branches, beautiful in their fresh verdure, and laden with rich clusters of purple fruit. As we compared the former barren and lifeless appearance with the verdure and fruitfulness before us, we could but think of those words of the prophet concerning Christ: "He shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him. He was despised, and we esteemed him not." It was thus that the Jewish nation looked upon Jesus.

The Divine Husbandman planted a goodly vine upon the hills of Palestine. But the men

of Israel despised this root of heavenly origin. In a rage they cast it over their vineyard wall; they bruised it, and trampled it under their indignant feet, and hoped that they had destroyed it forever. The Husbandman removed the broken vine, and concealed it from their sight. Again he planted it, but in such a manner that the stock was no longer visible. The branches hung over the wall, and grafts might be joined to it, but the stem itself was placed beyond the power of men to reach or harm.

To this world, dark with the shadows of sin, sorrow, and death, came the Son of God with the light of pardon, peace, and immortal life. "As the Father hath life in himself, so hath he given to the Son to have life in himself." But the world hated Christ because his perfect purity was in such contrast to their own vileness. They rejected and crucified the Lord of life. God raised him from the dead, and hid him from mortal view; but he is still the Saviour of mankind. He is still the vine-stock, the source and sustainer of spiritual life. Still may grace, strength, and salvation be derived from his fullness. Though the Vine itself is unseen, its branches are visible. While Christ is removed from human sight, his life and power are manifested in his followers.

Grafts may still be united with the Vine. As the severed branch, leafless, and apparently lifeless, is ingrafted into the living stock, and, fiber by fiber, and vein by vein, drinks in the life and strength of the vine until it buds and blossoms and bears fruit, even so may the sinner, by repentance and faith, connect himself with Christ, become a partaker of the divine nature, and bring forth in words and deeds the fruit of a holy life.

Jesus "has life in himself," and this life he offers to impart freely to souls that are dead in trespasses and sins. Yea, he shares with them his purity, his honor, and exaltation. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The sapless branch, ingrafted into the living vine, becomes a part of the vine. It lives while united to the vine. So the Christian lives by virtue of his union with Christ. The sinful and human is linked to the holy and divine.

The believing soul abides in Christ, and becomes one with him. When persons are closely united in the relations of this life, their tastes become similar, they come to love the same things. So those who abide in Christ will love the things which he loves. They will sacredly cherish and obey his commandments; for he himself has made this a condition of sharing his love: "If ye keep my commandments, ye shall abide in my love."

The union of the soul with Christ is a relation of dependence. The inferior relies upon the wisdom and strength of the superior. "Without me," says Jesus, "ye can do nothing." Christ is our wisdom, righteousness, and sanctification. "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me."

"He that abideth in me, and I in him, the same bringeth forth much fruit." The vine-branch, nourished from the parent stock, becomes flourishing and fruitful. Its rich and fragrant clusters attest its union with the living vine. So the Christian, abiding in Jesus, will bring forth fruit. In character and life will be mani-

festated, like the teeming cluster of the vine, the precious graces of the Spirit,—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Not one of these fruits will be missing in the life of one in whose soul the Spirit of Christ abides.

Wherever there is union with Christ, there is love. Whatever other fruits we may bear, if love be missing, they profit nothing. Love to God and our neighbor is the very essence of religion. No one can love Christ and not love his children. When we are united to Christ, his mind is transferred to us. Purity and love shine forth in the character; meekness and truth control the life. The very expression of the countenance is changed. Christ abiding in the soul exerts a transforming power, and the outward aspect bears witness to the peace and joy that reign within.

Every fruitful branch is pruned. "Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." There is a constant tendency to be more profuse in foliage than in fruit. The strength and nourishment which goes to support the excessive foliage, is taken from the grapes. Therefore the husbandman prunes away the useless growth, that the fruit may be richer and more abundant. Thus it is that the Heavenly Husbandman deals with his vineyard. In prosperity the followers of Jesus often turn their thoughts and energies to gratifying themselves, to securing earthly treasure, to enjoying the ease and pleasure and luxury of the world, while they bring forth little fruit to the glory of God. Then the Husbandman, to promote the fruitfulness of the branches, comes with the pruning-knife of disappointment, loss, or bereavement, and cuts away the hindering growth.

A gentleman who was much depressed in spirits by some afflictive providence, was one evening walking in a garden, when he observed a pomegranate tree nearly cut through the stem. Greatly wondering, he asked the gardener the reason, and received an answer that explained to his satisfaction the wounds of his own bleeding heart,—“Sir, this tree used to shoot so strong that it bore nothing but leaves. I was therefore obliged to cut it in this manner, and when it was almost cut through, then it began to bear plenty of fruit.”

Our sorrows do not spring out of the ground. In every affliction, God has a purpose for our good. Every blow that destroys an idol, every providence that weakens our hold upon the things of earth, and fixes our affections more firmly upon God, is a blessing. The pruning may be painful for a time, but afterward it yieldeth the peaceable fruits of righteousness. We should receive with gratitude whatever will quicken the conscience, elevate the thoughts, and ennoble the life. There are branches that are cut off for the fire; let us thank God if we may, through painful pruning, retain a connection with the living Vine; for if we suffer with Christ, we shall also reign with him.

Precious are the privileges accorded him who abides in Christ. Said our Saviour, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." The mind of Christ dwells in his faithful followers; their desires are in accordance with his will; their petitions are indited by his Spirit. They obtain answers to their prayers;

for they ask for such blessings as he delights to bestow.

But there are thousands of prayers daily offered that God does not answer. There are faithless prayers. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." There are selfish prayers, proceeding from a heart that is cherishing idols. "If any man regard iniquity in his heart, the Lord will not hear him." There are petulant, fretful prayers, murmuring because of the burdens and cares of life, instead of humbly seeking grace to lighten them. Those who offer such petitions are not abiding in Christ. They have not submitted their will to the will of God. They do not comply with the condition of the promise, and it is not fulfilled to them.

They that are abiding in Jesus have the assurance that God will hear them, because they love to do his will. They offer no formal, wordy prayer, but come to God in earnest, humble confidence, as a child to a tender father, and pour out the story of their grief and fears and sins, and in the name of Jesus present their wants; they depart from his presence rejoicing in the assurance of pardoning love and sustaining grace.

The graft that unites with the vine-stock and partakes of its life, becomes flourishing and fruitful; but what if it forms no such union? It is a withered branch; though outwardly joined to the vine, it does not share its life; it cannot bring forth fruit. That lifeless scion is all too true a figure of a large class of professed Christians. Though outwardly joined to Christ, they have no vital connection with him; they do not share his life or bring forth fruit to his glory. They are withered branches, tenderly nurtured for a time, but, remaining unchanged, they will be taken away at last.

My brethren and sisters, I entreat you to heed the solemn lesson of the vine and its branches. Resolve that you will be fruit-bearing members of the living Vine. The scion can flourish only as it receives life and strength from the parent stock. Improve, then, every opportunity to connect yourselves more closely with Christ. It is by believing him, loving him, copying him, and depending wholly upon him, that you are to become one with him; and through you his life and character will be revealed to the world.

It is by opening your heart to the words of Christ that you are to become a partaker of the divine nature. When you cast your helpless soul upon him, believing his word, "Him that cometh to me, I will in no wise cast out," then the union is begun. Your faith may be feeble, but cling to the Saviour's promise. In him is light and hope and life. His words, received into the soul, will give vital power to work the works of Christ; and every effort put forth in love will bind you more firmly to your source of strength. "Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Let the words of Christ abide in you, and you will at last be able to say, with him who declared himself the chief of sinners, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"THE END OF THE AGES."

BY ELD. R. F. GOTTRELL.

"BUT now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the Judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:26-28.

The point in this text to which I call attention is that which has a bearing upon the doctrine of probation in a future age. In the context the

apostle teaches us that Christ is the antitype of both the sacrifices and the priesthood of the law; he dies for our sins, and then enters the "true sanctuary" to make the atonement "by his own blood." The atonement is not made by slaying the sacrifice merely, but the offering of the blood by the priest in the sanctuary is a necessity. In all this Christ must follow the type. See Heb. 8:3; 9:23.

But there are some points of contrast, as well as of comparison, between the offerings of the priests under the Levitical law, and the offering of Christ. The fact that he makes his offering but once is emphasized by repetition. He makes "one sacrifice for sins forever;" his body is offered "once for all;" he entered "once into the holy place" (places); he does not "offer himself often, as the high priest entereth into the holy place every year;" in that case he must have often "suffered since the foundation of the world." The argument of the apostle is, that Christ must die as often as he enters the holy places to offer the sacrifice; but he was "once offered to bear the sins of many."

When is this one sacrifice slain and the one offering made? The common version says, "In the end of the world." But the Greek term rendered "world" is plural. In Matt. 28:20 it is singular, "the end of the age;" here it is plural, "the end of the ages." It is, as Jamieson, Fausset, and Brown say, "the winding up of all the previous ages;" "the last age, beyond which no further age is to be expected before Christ's speedy coming."

"Christ was once offered to bear the sins of many." He bore them in his own body on the tree; and, as a priest, he bears them before God until he finishes the work of the atonement by putting them away,—laying them upon the head of the scape-goat and sending them away. The apostle alludes to the Judgment before he speaks of the second coming of Christ. And we learn from Dan. 7, that while the Father sits in judgment, the Son of man is brought near before him, and there he receives his kingdom. Here his work of intercession for sins closes. His enemies are put under his feet, as he has been "expecting." See Heb. 10:12, 13. He now appears "the second time without sin unto salvation."

His appearing "without sin" does not mean that he is not a sinner; but that he no longer bears the sins of others. He has borne our griefs and carried our sorrows; but this he does no more. He comes to execute the judgment which has been rendered in the sanctuary. The fiat has gone forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." And at this point Jesus says, "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." If there is probation for sinners after that, it should be clearly revealed in the Bible, which it is not. Inferences and doubtful interpretations are not sufficient to build a doctrine of such vast dimensions upon.

LIGHT OF PROPHECY.

BY ELD. G. G. RUPERT.

(Concluded.)

I QUOTE another extract, showing what it cost to purchase and read a New Testament a little over four hundred years ago.

"In A. D. 1429, Nicholas Belware was arraigned for purchasing a New Testament for \$225, and teaching Wm. Wright and Margery his wife the study of the same."

This is not a tithe of the testimony that might be adduced to show the literal fulfillment of the prophecy of Daniel. The various ceremonies of the papal church were brought from pagan Rome when paganism was nominally converted to Christianity; and as Protestants were reformers from the papal church, more or less of pagan traditions are handed down to us for commandments of God. But the sure word of prophecy points out the Reformation as the beginning of the day-dawn, showing that just as

the rays of the sun appear gradually in the morning, so will the work of reform continue step by step, until it can be said of the people of God who witness the second coming of Christ. Here are they that "keep the commandments of God and the testimony of Jesus."

I first turn to a writer of the sixteenth century, Humphrey Prideaux. In his history of the connection between the writings of the Old and New Testaments, he refers to the fulfillment of the visions of Daniel (chapters 7 and 8), showing the beasts to represent Babylon, Media and Persia, Grecia, and Rome. His comments on the goat of chapter 8 very clearly agree with all commentators of note, that the first horn was Alexander the Great. He also says the four horns that came up represented his four generals that divided the kingdom of Grecia. The four heads of the leopard (chap. 7) represented the same. Coming to the little horn of Dan. 7:8, which had eyes, and a mouth speaking great things, it was not so clear to him that it symbolized papal Rome as it was to the Bible student in the days of Adam Clarke, Alexander Campbell, and other writers of their day. "Brighter and brighter will the prophecy shine until the perfect day."

The same course has been pursued in reference to the prophetic period of the sealed books. Prideaux, speaking of the seventy weeks of Dan. 9:24, is again in perfect harmony with the standard commentators that they were seventy weeks of years (four hundred and ninety years), and that this was the only correct prophetic period reaching to the Messiah, pointing to the very year of his crucifixion. But he had not "walked in the light" far enough to see that the seventy weeks, or four hundred and ninety years, were cut off from the period mentioned in Dan. 8:14; and that by adding the remaining 1810 years to A. D. 34, when the 490 ended, it would bring us to another great event in the history of Christ's priesthood in the heavenly sanctuary. But he does make this wise statement in reference to the prophetic period of Dan. 12:11: "Those that shall live to see the extirpation of antichrist, which will be at the end of those years, will best be able to unfold this matter, it being the nature of such prophecies not [to be] thoroughly understood till they are thoroughly fulfilled."

Illustrating how God's Spirit works its impressions on the minds of men by giving them light at the proper time, I wish now to make another statement. When the time does come for a prophecy to be understood, there is especial attention given to that prophecy. In proof of this I now call the reader's attention to the prophetic period of 2300 days (years) of Dan. 8:14. I learn from reading various books that the minds of men have been especially impressed during the last fifty years when the 2300 days would end. Finally, I read there was almost a universal opinion of such as made it a close study, that they would end in the autumn of A. D. 1844. I might quote the writings of many, such as Profs. Hackett, Bush, etc., Wm. Miller being the leading man in this country. In Europe about seven hundred ministers were preaching the message of Rev. 14:7: "Fear God, and give glory to him; for the hour of his Judgment is come;" also based on Rev. 10:16: "That there should be time no longer." Reports show that this message was preached in every missionary post on the globe. I, as well as all others that have faith in this movement, can now see this was to establish the time, not the event. This point, like all others noticed before, is forever settled. People to-day tell us this movement was a failure. I ask such prove to me that the 2300 days did not end in 1844. The mistake was just similar to the one the disciples of Christ made when they asked him if he would not at that "time restore again the kingdom to Israel." The disciples were men of God; why were not the men of 1844? Did the disciples become discouraged because they had made a mistake? No. Neither will men who are being led by the light of the Scriptures.

After the time passed, another step must be

taken. John says to this people that they must prophesy again before many people and nations and tongues and kings. Rev. 10:11. They could not do so unless God should send them another ray of light brighter than before. It came in answer to their prayers. They looked within the veil of the heavenly sanctuary, and saw that Christ had entered into the most holy place once for all in the end of the world. They then saw the meaning of the cleansing of the sanctuary at the end of the 2300 days, and the import of the language, "Fear God, and give glory to him; for the hour of his Judgment is come." As the high priest in the earthly sanctuary entered into the most holy place one day at the end of every year, so Christ entered the most holy place in the heavenly sanctuary once for all in the end of the world. Heb. 9:26-28. And when we look within the veil of the earthly sanctuary, we behold the ark of the testimony. And as the light shone in the most holy place of the heavenly, what did they behold? The ark of the testimony, and upon it the mercy-seat, and in that ark the tables of the covenant, or ten commandments. The way was now being prepared to prophesy again. The law being Christ's rule of judgment, James says: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all;" "so speak ye, and so do, as they that shall be judged by the perfect law of liberty." James 2:8-12.

But as the first message was to go to all the world, so the third angel says with a loud voice, "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." After examining other Scriptures, such as Isaiah 8:16; Rev. 7:1-3; Rev. 14:1, it was found to be a sealing message. The definition of "mark," "seal," and "token," being the same, it was clear that the seal was somewhere in the law of God, showing the authority of the Law-maker. And as the Scripture must be its own interpreter, by turning to Ex. 31:13, 17, the answer to the seal is given: "Speak thou also unto the children of Israel, saying, Verily my Sabbath ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." "It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Now may be restored the memorial of the Lord which the man of sin had "thought to change" (Dan. 7:25) by instituting in its stead the heathen festival of the sun and by enforcing its observance as a seal of his authority for instituting other feast-days observed by the same church.

This message is to "go with a loud voice." Not only in this country, but in Europe, the attention of men has been called to the Sabbath reform until it is now one of the leading theological questions of the day. Printed matter is being sent by the ton to every nation. The living preacher is running "to and fro," carrying the message. It is also being carried through missionary societies, which are now being rapidly organized in different parts of the world.

Just a few years ago such a thing as a Sabbath reform was not mentioned. To the questions, "Why is this so?" and "Why not found out before?" I answer, Another ray of light has shone upon our pathway from the prophetic word. The refulgent glory of the morning is upon us. The power and majesty of the gospel is being reached. The gospel of the kingdom is now being sent as a witness. The day-star of hope has now risen in our hearts. And "he that shall endure unto the end, the same shall be saved." I thank God for the light of his prophetic word. "Even so, come, Lord Jesus."

—The warm sunshine and the gentle zephyr may melt the glacier which had bid defiance to the howling tempest; so the voice of kindness will touch the heart which no severity could subdue.—Herder.

"OLD HUNDRED."

BY J. W. SCOLES.

THE fragrance of the falling dews,
The undulating chime
Of sweet-toned village bells afar,
Proclaimed 't was eventime.
The gold still lingered in the west,
Like life's last fitful gleam,
As twilight softly settled down
O'er forest dale, and stream.

As through a cool, sequestered vale
I slowly passed along,
The woods took up in sweet refrain
A fair young maiden's song.
"Praise God from whom all blessings flow,"
In joyous tones she sang;
"Praise him all creatures here below,"
The answering echoes rang.

* * * * *
The scene is changed; and as I stand
Within cathedral walls,
The sunlight, faintly struggling through
The rich, stained windows, falls
Upon the choir, and waiting throng
Of worshipers below,
As with one voice they sing, "Praise God
From whom all blessings flow."

The grand, rich-toned old organ swelled
The music sweet and loud,
Until my soul seemed lost amid
That rapturous burst of song.
As floating up to vaulted roof,
The echoes lingered there,—
It seemed a foretaste of the joys
Of Heaven, pure and fair.

And as my fancy led me back,
To where in childhood days,
I first, in humble country church
Had hymned that song of praise;
I thought, If earth-songs have such power,
While here below we roam,
What must the songs of angels be,
In our immortal home?

What will it be when we at last
Eternal life are given,
And join the shining, white-robed choir
Around God's throne in Heaven?
All discord, sin, and death shall cease;
All cares be left below,
And we shall sing God's endless praise,
"From whom all blessings flow."

Portland, Mich., Aug. 28.

WHAT STRONG DRINK WILL DO.

BY E. LANPHEAR.

E— was the son of a wealthy contractor of Greenpoint who died thirteen years ago. He received a liberal education, and when quite young his father made him a partner in his business. Favorable prospects and a useful life were before him. During our late war he enlisted, and formed a habit of excessive drinking. Sixteen years ago he married a Miss B—, of Newburgh, a handsome lady, and then in comfortable circumstances. Twice his father started him in business in Greenpoint, and both times his cravings for strong drink caused him to fail.

After his father's death he supported his family by doing odd jobs about town until about five years ago, when he obtained a place as book-keeper. This position he lost, on account of his intemperate habits. Since then the condition of his family has been going from bad to worse. Part of the time they lived in New York, and part of the time in St. Louis. Some two weeks ago they took wretched apartments in the top story of a tenement in East Third Street, New York. Piece by piece the furniture and clothing have been pawned by his wife and mother, to keep the children alive, until now the rooms are almost bare. Some two weeks ago E— left home, and was not seen again by his wife until last Tuesday evening, when she met him in front of a liquor saloon in Hoostan street. In the meantime she had received help from an aid society, and this, with what could be earned by sewing, kept her and the children supplied with food. Ashamed of his neglect, E— would not go home. Unable to get work on account of his intemperate habits, and resolved to have his liquor and get drunk at all hazards, he stole.

His wife, a careworn woman, but whose face shows traces of former good looks, held a cooing babe in her arms as she tearfully told the story of what they had been and what they were now. E—, though a hard drinker, has never been

unkind to her, always grieving at the bondage in which the love of liquor had held him. The couple have had six children, two of whom are dead. One, a boy of fifteen years, has run away from home. Through the kindness of friends a girl thirteen years old earns a small sum weekly at a silk manufactory in West Nineteenth street. E— is now locked up, awaiting trial. He had stolen two baskets of silverware in Brooklyn, and was about passing over the ferry when arrested.

Thousands of cases are similar in character to this one. The man lost to his family, lost to the world and himself, to manhood, and any reasonable hope in the future world, all for the love and use of rum! Oh, this curse of all curses! Its consequences cannot be enumerated in this world. The sorrows brought upon wives and children by rags, poverty, and starvation, can never be measured. The tears of mothers can never be bottled in this world; neither can the cost of crime and the expense of poor-houses, jails, and prisons be numerated. And yet this accursed traffic is sustained by municipal State and national laws, with all the professed light of the gospel at our hands condemning drunkenness and every evil growing out of its use, and we pretending to be a Christian nation! For shame! License men for \$50, \$100, or any amount up to \$1,000, to traffic in the souls of men, break up family institutions, destroy the image of God, and send men to drunkards' graves and a drunkard's hell!

Not only do our statesmen, politicians, and men of the world sustain this curse of all curses, but many of our churches and members thereof tolerate and sustain this accursed traffic for a pretense that we must have the revenue derived therefrom for the support of municipal State and national government. Can there be any Christ-religion in such transactions in church or State? The teachings of both Old and New Testaments condemn drunkenness, and pronounce a woe upon him that putteth the cup to his neighbor's lips and maketh him drunken; and yet the church and the world traffic in the souls of men that Christ came into the world to save. Is it possible that the church and the world altogether have become atheists and infidels, with all the professed light and knowledge we now have in the world? Have we lost all sense of accountability to the God of our creation and being? Do we believe in rewards and punishments,—a final judgment,—and that all must give an account for the deeds done in the body? If so, how can we escape the damnation of hell for such crimes against the children of men? "Inasmuch as ye have done it unto one of the least, . . . ye have done it unto me." Awake to righteousness, and sin not, O church of the living God! for the trump of God will soon sound, and the Son of God will call all men to appear before the judgment-seat of Christ.

Can ye not discern the signs of the times? Did ever fraud and deception, defalcation, thieving, robbery, murders, suicides, divorces, licentiousness, and debauchery exist since the Dark Ages as now? Was there ever a time when men were more given over to the mammon of unrighteousness than now? Was there ever a time when the church and the world were so much in harmony over sin? Was there ever a time when the law of God was more universally disregarded? Was there ever a time when the poor were shorn of their wages, pinched down to starvation prices by the rich, and shut out of the church of God by haughty men and women for fashion's sake, as now? Was there ever a time when the church was controlled by the mammon of unrighteousness and wicked men as now? And was there ever a time when pastors and teachers broke away from the old paths, and sought large salaries and the pleasures of this world to the neglect of souls, as now, preaching smooth things to itching ears, crying peace, peace, where there is no peace? And was there ever such a daubing with untempered mortar with the word of God and the gospel of Jesus Christ as now? Are not these things a fulfillment of the prophecies that the coming of Christ is near?

If there is a God in Heaven, and the gospel of the Son of God is true, it is time to take warning and flee from the wrath to come, for the Judgment will soon set. The rumseller will then stand before the bar of God; those who voted the whisky men into power will there appear, as well as all who have aided or abetted the curse of intemperance; those who have robbed the poor, broken up the families of God, broken the hearts of mothers, oppressed the widows, brought children to rags and starvation by rum, will be there; and all false teachers and men controlled by the politics and policies of this world, and the mammon of unrighteousness, will be there; all members of churches that are controlled by the fashions of the world will be there, and those who for pretense make long prayers, keeping up a form of godliness, but by practice denying the power thereof, will be there; all that do wickedly will be there; and then it will be said, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Then there will be a cry for the rocks and the mountains to fall upon them to hide them from Him that sitteth upon the throne. Will not the church and the world heed these things now while probation lasts, lest they reap death, destruction, sorrow, and sin in this world, and eternal death as their final doom?

Plainfield, N. J., Aug. 29.

THE STRAY SHEEP.

BY E. HILLIARD.

THE Good Shepherd cares for the sheep. When adversity comes, when the way is rough and rugged, then the Master gives strength sufficient for the occasion. "And as thy days, so shall thy strength be." Every one of the sheep are closely guarded and well cared for. When he sees one going astray into the desert of sin he watches him as he threads his way over the sandy plains, until, famishing for the bread of life and thirsting for the fountain of living waters, he faints by the way. The Good Shepherd has left the ninety and nine and has gone after the lost sheep. He raises him up and conducts him back to the fold. Heaven rejoices; for the dead is alive, and the lost is found.

Many of the Master's professed followers saw the famishing one sink down by the wayside, but like the priest and the Levite, passed by on the other side. Many laugh and sneer over the one that has taken a by and forbidden path that leads into the dark forest of sin, where the devil goes about like a roaring lion seeking whom he may devour. Can it be that mortals laugh and sneer at that over which angels weep?

One of Martin Luther's followers during the Reformation ran away from his duty and went to reside at Mentz. Luther wrote to the prior, desiring him to send back this stray sheep, and he added these words of truth and charity: "I know—I know that it cannot be but that offenses must come. It is no wonder when man falls, but it is a miracle when he rises and continues standing. Peter fell that he might know that he was a man. Even at this day we see cedars of Lebanon falling. The angels, even (difficult as it is to conceive it), fell in Heaven, and Adam in paradise. Why, then, should we wonder when a reed is shaken by the whirlwind, or a flickering taper extinguished." The strong fall as well as the weak unless they cling to the same strong arm of Christ as the source of their strength. He who finds his way safely through this dark world of temptation and sin, does it only through the miraculous power of God in the gift of his Son to forgive, support, and guard him against his own carnal heart and the snares of Satan, the great deceiver.

Medford, Minn.

—Sow love, and taste its fruitage pure,
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest home of light.

—Bonar.

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. 144:12.

GOD'S CARE.

Nor a brooklet floweth
Onward to the sea,
Not a sunbeam gloweth
On its bosom free,
Not a seed unfoldeth
To the glorious air,
But our Father holdeth
It within his care.

Not a floweret fadeth,
Not a star grows dim,
Not a cloud o'ershadoweth,
But 'tis marked by him.
Dream not that thy gladness
God doth fall to see;
Think not in thy sadness
He forgetteth thee.

Not a tie is broken,
Not a hope laid low,
Not a farewell spoken,
But our God doth know;
Every hair is numbered,
Every tear is weighed
In the changeless balance
Wisest love has made.

Power eternal resteth
In his changeless hand;
Love immortal hasteth
Swift at his command.
Faith can firmly trust him
In the darkest hour;
For the key she holdeth
To his love and power.

—Alice C. Jennings.

LOOKING UP.—It would be well for all liars like Ananias and Gehazi to remember a remark once made by a little boy to his father who was meditating a theft of potatoes out of a field. The father looked east, west, north, and south, and seeing no one, began pulling up the roots. "Father," said the lad, "there is one way you forgot to look!"

"Where?" asked the alarmed man.
"Up, father."

MAKE THE BEST OF THINGS.

WE excuse a man for occasional depressions, just as we endure a rainy day. But who could endure three hundred and sixty-five days of cold drizzle? Yet there are men who are, without cessation, somber and charged with evil forebodings. We may be born with a melancholy temperament, but that is no reason why we should yield to it. Despondency is the most uncomfortable feeling a man can have. One good laugh is a bombshell exploding in the right place, while spleen and discontent is a gun that kicks over the man, who shoots it off. Some must have to get into heaven backward. Let us stand off from our despondencies. Listen for sweet notes, not discords. In a world where God has put an exquisite tinge upon the shell washed in the turf, and planted a paradise of bloom in the child's cheek, let us leave it to the owl to hoot, and to the toad to croak, and to the fault-finder to complain. Take out-door exercise and avoid late suppers if you would have a cheerful disposition. The habit of complaint finally drops into peevishness, and people become waspish and unapproachable.

MODESTY REWARDED.

DURING a time of famine in France a rich man invited twenty of the poor children in the town to his house, and said to them, "In this basket is a loaf for each one of you; take it; come back every day at this hour till God sends us better times." The children seized the basket, wrangled and fought for the bread. Each wished to get the largest loaf, and at last went away without thanking their friend.

Francesca alone, a poor but neatly dressed girl, stood modestly apart, took the smallest loaf which was left in the basket, gracefully kissed the gentleman's hand, and went away to her home in a quiet and becoming manner. On the

following day the children were equally ill-behaved, and Francesca this time received a loaf that was scarcely half the size of the others. But when she got home, her sick mother cut the loaf and there fell out of it a number of bright silver coins. The mother was alarmed, and said, "Take back the money this instant, for it has no doubt got into the bread by some mistake." Francesca carried it back, but the benevolent gentleman declined to receive it. "No, no," said he, "it was no mistake. I had the money baked in the smallest loaf simply as a reward for you, my good child. Always continue thus contented, peaceable, and unassuming. The person who prefers to remain contented with the smallest loaf, rather than quarrel for the larger one, will find throughout life blessings in this course of action still more valuable than the money which was baked in your loaf of bread."

NOT AFRAID TO WORK.

THERE was a brief period when the Apostle who protested his just claim for temporal support did not receive it from his congregation. Instead of starving and instead of begging, he took to trade, and stitched tent-cloth. I'll be bound he did it well. No such cloth as his was offered in market at Corinth. They who are best fitted for the ministry are generally fit for other things also. Let them for a time become successors of the apostles, becoming what they were, lay-preachers. Let them show their independence, if need be, by "working with their own hands," and the people will soon show that in rendering them due return for service, they are not dealing a charity, but discharging a debt. A little variation of industry would not necessarily do us harm. And afterward the whole energies being again devoted to the ministry, that ministry might be better appreciated than before.—*Newman Hall.*

FORMATION OF THE CHARACTER.

WE do not sufficiently appreciate the value of pressure in the formation of character. "A child left to himself bringeth his mother to shame," says the inspired proverb. And all of us are, in a sense, children all our lives through. The best qualities which any of us possess have been given to us, or have been made effective in us, through some such outside or inside pressure as a child must have brought to bear on him to keep him from growing to worthlessness, or going to ruin. There is nothing that any of us can do exceptionally well that we were not somehow forced into, or trained into, by severe pressure. All our powers of endurance also came to us in that way. We learned to endure by having to endure, whether we wanted to or not. If we had been left to ourselves in our character shaping and training, we also should have brought our mothers, or our mother's children, to shame. There is nothing we have more reason to be grateful for, than the pressure which in one way or another has been brought to bear upon us for the compacting and right hardening of our characters. Why, nowadays they are actually making railroad car-wheels out of paper; pressing pulp into a strength of resistance and endurance that even iron itself cannot equal. But for that pressure, the pulp would have remained pulp,—useless, unattractive pulp. Because of that pressure, the compacted and solidified pulp has become a power, and obtained a mission, in the world. Many a strong character was only pulp to begin with; and but for a providential pressure upon it, it would have remained pulp to this day. And there is still a great deal of character-pulp which will never amount to anything unless it comes under a stronger pressure than has ever been brought to bear upon it thus far. Pressure upon us is the last thing in the world we ought to think of regretting—unless, indeed, we want to remain pulp.

—If you would learn self-mastery, begin by yielding yourself to the one great Master.—*Lobstein.*

Choice Selections.

HOW THE STARS FELL,

November, 1833, 1866, 1868.

"And the stars of heaven fell unto the earth even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind." Rev. 6:13.

"THEY appeared to come mostly from the constellation Leo in the east, and to move in nearly a horizontal direction, though many fell obliquely, and perpendicularly, and the direction varied as the constellation changed its place."—*Washington (D. C.) Intelligencer*, 1866.

"They radiated from an exact point in the constellation Leo located in a line between the stars Gamma and Mu, Leonis, about three degrees from the former, and five and a half degrees from the latter star. The arcs traversed by the meteors increased without exception according to their distance from this point, while those near the radiant had an extremely short path and train—that is, extremely foreshortened to the eye—with proportionally slow movement, some of the nearest even appearing for an instant as if without motion. One close to the radiant is described as simply a star that shone out, waxed, waned, and vanished where it stood."—*Scientific American*, Dec. 8, 1866.

"The earth in its annual revolution was moving almost directly toward the point from which the meteors proceeded, varying from it but two and a quarter degrees."—*Prof. Olmstead, of Yale College*.

"The meteors fell to the earth at an angle of about 75 degrees with the horizon, moving from the east to the west."—*Prof. Thompson, Nashville, Tenn.*

"They all appeared to come from the same quarter of the heavens, the vicinity of the star Gamma in Leo."—*Chamber's Encyclopedia*.

"They are small bodies of solid matter revolving around the sun in eccentric orbits, not uniformly distributed in space, but in groups or clusters, their orbits coming near the earth's orbit in that part at which the earth arrives about the 13th of November. Here a collision takes place between these small bodies and the earth's atmosphere through which they pass with a velocity of about thirty miles a second. Their light probably results from the heat generated by the compression of the air before them, the earth moving toward them with a velocity of nearly twenty miles a second, or 68,000 miles an hour."—*Portsmouth (N. H.) Chronicle*, 1866.

"Shortly after midnight the celestial fire works began. At one o'clock the display became magnificent. The meteors appeared in every portion of the heavens—rose in majesty and exploded in fire. They were visible all over the land."—*Philadelphia Inquirer*, 1868.

"The most extraordinary display that has ever been seen during this generation."—*The Alta Californian, San Francisco*, 1868.

"As brilliant as were ever witnessed at these islands."—*Cor. at Sandwich Islands*.

In Chili, S. A.—"The most beautiful meteoric display ever seen in that latitude. Thousands on thousands crossed the heavens, and the display lasted one hour."—*Cor. at Valparaiso*.

"A most remarkable and extraordinary display of shooting stars—the whole atmosphere was inundated with a shower of millions of meteors descending from a prodigious height, extinguishing themselves as they touched the earth or sea."—*Mazatlan, Mexico, Cor.*, Nov. 14, 1868.

"On looking up, the appearance was as if the city was being shelled. Showers of meteors seemed to be pouring into the place. Excited crowds in the streets cried, Look! it is just as if it were in the time of the siege."—*Letter from Saragossa, Spain, to the London Times*, 1866.

"At Beirut, Syria, one wrote: 'The meteors were pouring down like a rain of fire.'"—*Tribune (N. Y.)*, Dec. 28, 1866.

"There was scarcely a part of the visible heavens that was not brilliantly illuminated by the beautiful fiery shower."—*An eye-witness at Malta*.

"Many of the stars crossed the zenith and fell

at the opposite horizon, occupying six seconds in their transit. Others shot up and fell on the same side of the sky."—*M. Guillemin, at the Azore Islands*.

"Impossible to count them. There were millions. In their rapid flight through the heavens they appeared to chase one another. The whole firmament was nothing but a brilliant race-course."—*Independent Belge, Paris*, Nov. 10, 1866.

"Sometimes a minute point of light, like a fire-fly, would dart with an angular, jerking motion and zigzag course hither and thither, but still as if away from Leo."—*New Orleans Picayune*, Dec. 6, 1866.

"The stars instantly began to fall as thick as autumn leaves."—*Prof. Harkness, Richmond, Va.*, 1867.

"A few would seem to come almost to the ground before dissolving or disappearing, and lighted up the vicinity considerably."—*Portsmouth (N. H.) Chronicle*.

"The stars flew in all possible directions except from the earth. Some of them descended perpendicularly over the vessel we were in, so that I was in constant expectation of their falling on us."—*Andrew Ellicott, U. S. Commissioner, at Sea*.

"Thousands of shooting stars going in the direction of the Northwest."—*Baltimore Gazette*, Nov. 14, 1833.

"At one time the whole visible heavens were crossed and re-crossed by a gliding, luminous network of fire that flashed and glanced from side to side, appearing and disappearing with a bewildering rapidity."—*San Francisco Bulletin*, Nov. 15, 1867.

"At times the heavens seemed girdled with fire, the blazing tracks crossing and re-crossing each other in a maze of radiance."—*Mobile (Ala.) Register*, Nov. 14, 1868.

"They flashed from every part of the compass, vertically, transversely, and some on parallel lines, the balls of fire seeming to have dropped from the heavens as they shot across the starry vault."—*Washington (D. C.) Chronicle*, Nov. 14, 1868.

"Countless numbers of luminous bodies, darting almost unintermittingly from east to west."—*London Post*, Nov. 14, 1866.

"To the eye is presented the appearance of what may be called a raining of fire. The fiery particles which fell south descended in a southern direction, and those north took a northern direction. It was one of the most grand and alarming spectacles which ever beamed upon the eye of man."—*Baltimore Patriot*, Nov. 14, 1833.

"They shot to all parts of the sky with a swift and stately motion most beautiful to behold, if not almost too wonderful and too surprising to describe."—*A. S. Herschell, Glasgow*.

"At once they started suddenly out of the dark vault above, apparently all in diverging lines drawn from the same point near the zenith, and traversing the distance to the horizon in the twinkling of an eye."—*Eye-witness, Marietta, O.*, 1833.

"At times the display actually looked as if the heavens were raining down stars."—*New Orleans Picayune*, 1868.

"Two meteors appeared to approach one another so closely as to become involved in mutual attraction, and they passed out of sight revolving like partners hand in hand across in a country dance round each other, describing spirals of light. This was most singular."—*B. Scott, F. R. S., in London Star*, 1866.

"It was easy for the eye to delude the imagination into fancying some distant enemy bombarding Edinburg Castle from a long range."—*Edinburg Scotsman*, Nov. 14, 1866.

"No testimony has come to hand from an observer of the shower from the outside of the meteoric cloud who saw the falling meteors on any one side of him only, without being himself directly under the shower."—*Anonymous writer*.

"I supposed the meteors to be flying horizontally in one direction from one center which appeared to be directly over the spot where I then stood, but on moving to a distance of one and a half miles I found the center appeared still to be over me, and I concluded that their course was

perpendicular."—*S. B. Smith, M. D., U. S. Army, Annapolis, Md.*

"The sky was perfectly clear, and not a star did we see that did not appear to be falling to the earth, or passing down toward the horizon on all sides."—*Correspondent at Abington, Penn.*

"Some rose upward, passing the zenith, and falling out of sight below the hills to the back of the town; several of the meteors ran parallel to each other as if racing."—*London News*, Nov. 15, 1866.

"There is reason to believe that they sometimes descended very low. A credible witness informs us that he saw one explode and leave its train between his eye and an opposite precipice, several hundred feet in height."—*Prof. Olmstead, in Journal of Science*, Vol. 10.

"A scene of magnificent splendor; and appearing as if all the stars were really falling from heaven, like as a fig-tree casteth its untimely figs when it is shaken of the wind."—*Bath (Me.) Sentinel*, 1868.

"Some seemed to fall over trees or houses, bright to the last, but with the ruddy hues of a lower atmosphere. Look where we would, it was the same, in the far west and throughout the entire north. There were times when it seemed as if a mighty wind had caught the old stars and loosed them from their holdings."—*London Times*, Nov. 15, 1866.

"Many, however, reach the earth, and it becomes an interesting question what may perhaps be the future volume and force of this celestial bombardment."—*Scientific American*, Dec. 8, 1866.

"Of unusual brilliancy. What these visitants are, where they originate, and whither they tend, though many solutions have been offered, is still a mystery."—*Chicago Times*, Nov. 15, 1868.

"The more enlightened were awed at contemplating so vivid a picture of the Apocalyptic image—that of the stars of heaven falling to the earth, even as a fig-tree casts her untimely figs when shaken by a mighty wind."—*Smith's Illustrated Astronomy of 1833*.

"This language of the prophet has always been received as metaphorical—yesterday it was literally fulfilled. The ancients understood by *aster* in Greek, and *stella* in Latin, the smaller lights of heaven, therefore the idea of the prophet as it is expressed in the original Greek was literally fulfilled in this phenomenon so as no man before had conceived it possible that it should be fulfilled. The immense size and distance of the planets and fixed stars forbid the idea of their falling to the earth. Larger bodies cannot fall in myriads unto a smaller one. Most of the planets and all the fixed stars are many times larger than our earth. They cannot fall unto the earth; but these fell toward the earth, and on its atmosphere. And how did they fall? Were I to hunt through nature for a simile I could not find one so apt to illustrate the appearance of their falling as that which St. John uses. How exact is the prophet! The falling stars did not come as if from several trees, but from one; those which appeared in the east fell toward the east, those which appeared in the north fell toward the north, those which appeared in the west fell toward the west, and those which appeared in the south fell toward the south. And they fell not as the ripe fruit falls; they flew; they were cast like the unripe fruit which at first refuses to leave the branch, and when under a violent pressure it does break its hold, it flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others as they are thrown with more or less force, but each falls on its own side of the tree."—*Journal of Commerce, N. Y.*, Nov. 15, 1833.

The above array of testimony tells its own thrilling story, and Jesus is soon coming! soon!!—*D. T. Taylor in Bible Banner*.

—Perish policy and cunning!

Perish all that fears the light!

Whether losing, whether winning,

Trust in God and do the right.

Some will hate thee, some will love thee,

Some will flatter, some will slight;

Cease from man, and look above thee;

Trust in God, and do the right.

Our Tract Societies.

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

THE THREE WATCHWORDS.

To watch, to wait, to work;
Ah, me, the fiery sun,
The level, treeless, barren, dew-drained fields—
I would the work were done!

To watch, to work, to wait;
Ah, me! the tedious roar
Of wreck-strewn oceans over-roofed with clouds—
I would the watch were o'er!

To wait, to work, to watch;
Ah, me! thou absent Friend,
Comest thou quickly?—So thou saidst. I would
The waiting had an end!

My soul, be still and strong!
Sight follows after faith
In all advancement of the true and good;
He cometh as he saith.

My soul, be still and strong!
Here on thy Lord's estate
No place is useless, no experience vain—
Work on, watch on, and wait!
—*Examiner and Chronicle.*

DAKOTA T. AND M. SOCIETY.

THE fifth annual session of this Society was held in connection with the camp-meeting at Parker, Dakota. The first meeting was held June 28, at 9 A. M. Prayer by Eld. Geo. I. Butler. The report of the last annual session was read and accepted. The President was authorized by vote to appoint the usual Committees, and also a Committee of three on the revision of the T. and M. Districts. On motion, the Chair was added to the last named Committee.

Adjourned to call of Chair.

SECOND MEETING, JULY 1, AT 6:30 A. M.—Prayer by Eld. I. D. Van Horn. Minutes of last meeting were read and approved. The report of labor for the past year was read as follows:—

No. of members,	202
" " reports returned,	446
" " members added,	41
" " " dismissed,	13
" " missionary visits,	902
" " letters written,	806
" " Signs taken in clubs,	231
" " Harolden taken in clubs,	20
" " Stimme " " "	106
" " Tidende " " "	140
" " new subscribers obtained,	432
" " pages tracts and pamphlets distributed,	132,946
" " periodicals distributed,	5,513
" " annuals " "	21

TREASURER'S REPORT.

RECEIPTS.	
Received on membership from districts,	\$85.00
" " donations " "	53.96
" " book sales " "	112.02
" " periodicals " "	222.04
" " pledges to T. and M. Society,	377.81
" " sales from ministers and agents,	152.55
" " periodicals from ministers, etc.,	154.35
" " general book sales,	51.21
" " tent fund,	260.66
" " reserve fund,	10.00
" " European mission,	26.30
" " from parties ordering tents,	75.00
Total,	\$1580.90

PAYMENTS.	
Paid to S. D. A. P. A.,	\$915.13
" " Pacific Press,	186.73
" " Scandinavian S. D. A. P. A.,	5.00
" " Canada Bible House,	9.40
" " American " "	20.60
" " tent firms,	283.15
" " for freight, express, postage, etc.,	89.88
" " Cash to balance,	71.01
Total,	\$1580.90

FINANCIAL STANDING.	
Due from ministers and agents,	\$346.77
" " districts,	307.98
Value of publications on hand,	618.29
Cash on hand,	71.01

Total,	\$1344.15
Due the REVIEW Office,	\$1187.18
" " Pacific Press,	76.26
Total indebtedness,	\$1263.44

Balance in favor of Society, 80.71

The Committee on Resolutions presented the following:—

Resolved, That we do all in our power to persuade our people to give their lives to the work of God.

Resolved, That we recommend our Conference to adopt

for the circulation of "Thoughts on Daniel and the Revelation" and the Signs, the plans which are working so successfully in other Conferences.

Whereas, The International Tract and Missionary Society at its last session at Rome, N. Y., passed the following Resolution, viz: "Resolved, That we consider it absolutely necessary in order to carry on the work successfully that each State Society have a reserve fund on which it can rely in time of need, and we urge them to keep their reserve fund large enough to meet emergencies which may arise;" therefore—

Resolved, That we raise one thousand dollars during the present Conference year to be kept for such purposes.

Whereas, In the providence of God, a large field is opening before us in which to scatter the precious light of the present truth; and—

Whereas, Means are needed for the special purpose of providing publications to be used in connection with this work; therefore,—

Resolved, That we urge our people to liberality in their contribution to the funds of the Tract and Missionary Society, and that we recommend every member to make it a point to contribute regularly every quarter.

The resolutions were voted upon separately, and after remarks by the leading brethren, were unanimously adopted.

Adjourned till 8 A. M.

THIRD MEETING.—After offering prayer, Eld. Butler spoke of the object and use of a reserve fund. Opportunity was then given for such as might wish to pledge, all pledges being payable within the present Conference year. Pledges to the amount of \$800, were given.

Meeting adjourned to call of Chair.

FOURTH MEETING, JULY 2, AT 5 P. M.—Prayer by Eld. Butler. The Committee on revision of T. and M. districts presented the following report:—

Dist. No. 1 will remain as it was, except west half of Yankton Co., including city of Yankton; No. 2 will include Lincoln and Turner counties; No. 3 will remain as it was; No. 4 will include Brookings and Kingsburgh counties; No. 5 will include BonHomme and Hutchinson counties with the west half of Yankton Co., and that portion of McCook Co., adjacent to the Milwaukee R. R.

The Committee on Nominations submitted the following report: For President, O. A. Olsen; Vice-President, A. D. Olsen; Secretary and Treasurer, Alice Beaumont. For Directors: Dist. No. 1, N. W. Poulsen; No. 2, E. O. Burgess; No. 3, A. D. Smith; No. 4, A. N. Starr; No. 5, L. C. Nelson.

Each nominee was considered separately, and elected.

Meeting adjourned *sine die*.

O. A. OLSEN, Pres.

MARY HEILESEN, Sec.

MAINE T. AND M. SOCIETY.

THE quarterly meeting of this Society was held at Somerset Mills, Aug. 19, 1883, at 9 A. M. Prayer by Eld. C. Stratton. Thomas S. Emery was chosen Secretary *pro tem*.

The report of the meeting of May 6 was read and accepted. The report of labor for the quarter ending June 30, was also read as follows:—

No. of members,	225
" " reports returned,	27
" " members added,	1
" " missionary visits,	134
" " letters written,	164
" " Signs taken in clubs,	110
" " new subscribers obtained,	154
" " pages tracts distributed,	34,888
" " periodicals distributed,	290
Received on membership and donations, \$24.31; on sales, \$59.75; on periodicals, \$55.10; on reserve fund, \$51.00.	

The President related some interesting incidents of persons' embracing the truth in Aroostook County by reading our publications. Remarks were also made by the brethren and sisters with regard to canvassing, and other subjects relative to missionary work.

Adjourned to call of Chair.

J. B. GOODRICH, Pres.

T. S. EMERY, Sec. *pro tem*.

REPORT OF MISSOURI T. AND M. SOCIETY.

For Quarter Ending July 1, 1883.

No. of members,	222
" " reports returned,	88
" " members added,	8
" " " dismissed,	3
" " families visited,	262
" " letters written,	72
" " Signs taken in clubs,	64
" " new subscribers obtained,	21
" " pages tracts and pamphlets distributed,	29,582
" " periodicals distributed,	2,122
Received on membership, \$13.50; on sales, \$46.35; on periodicals, \$36.80; on reserve fund, \$6.00.	

SARAH CLARKE, Sec.

CANVASSING REPORT.

AFTER the Des Moines, Iowa, camp meeting, in company with W. E. Sammar I canvassed Garner and vicinity in Hancock Co., Ia., taking sixty trial subscribers for the Signs, two for the Harolden, and nine for the Stimme.

Shortly after, we went to Batavia, Ill., where we visited Langdon Miller, the son of Wm. Miller, a leader in 1840-44 movement. We found him patiently caring for his wife, who has now been confined to her bed for three years. He was glad to meet me, spoke of our associations eleven years ago, and said that he had been pleased with the publications which come from Battle Creek. He gave me five dollars, saying: "Send me what you think best." We ordered the Signs for a year, and Vol. 1, "Spirit of Prophecy." Have lately received several cards from him. One reads thus: "The papers come regularly. I like them first rate. Vol. 1, I have read through three times. I like it. The book has strengthened my faith. I hope the Lord will bless your labors."

A neighbor of his, a Dane, bought a Hand-Book of me, and said, "The remarks you made about tobacco when you induced me to take the Advent Tidende eleven years ago, through the blessing of God led me to quit its use. Since then I have renewed my subscription to the Tidende every year, and I send in an additional sum of six dollars for the benefit of the cause. I expect to do this each year as long as I live." In the same vicinity we sold several Swedish Home Hand-Books.

On returning to Davenport we labored several days, meeting with but little success. Took a few orders for "Thoughts," the Signs, and Swedish Hand-Books.

By the permission of officers in the Iowa and Illinois Conferences, we began labor in Rock Island, Ill. During the last three weeks, we have obtained more than a hundred trial subscriptions for the Signs, nine for the Harolden and Tidende, four for the Stimme, one for Good Health, and have sold quite freely of tracts, besides taking forty orders for the Swedish Hand-Book.

All at once the public mind in Rock Island has become aroused about the desecration of Sunday. To-night the third public meeting will be held to discuss the propriety of enforcing the Sunday law. Numerous petitions will be presented, each religious body sending in one. The editor of one of the dailies has allowed some one the use of his columns to present the seventh-day side of the question. It was very honorable in him to do this. We hope our brethren will remember us in their prayers.

JAMES SAWYER.

GOOD, BETTER, BEST.

WE live in an age of improvement, and the person must be stupid who cannot take advantage of circumstances so as to improve upon his methods of doing business. We should keep up with the times in our missionary work, just as a successful business man must do in the management of his business affairs.

It was in June, 1864, nineteen years ago, that the first vigilant missionary society was organized. This prepared the way for the organization of our tract society six years later. The plan of remailing our periodicals to individuals whose addresses had been obtained, commenced with the organization of the vigilant missionary society; and this method has been adopted by our people throughout America and all parts of Europe. Publications in various languages have been sent from this country to every portion of the civilized world. As the result of this work, there is fruit now seen in nearly every European nation, and in the islands of the Mediterranean sea. Even Jerusalem, in the land of Palestine, the land of our Lord's nativity, has her company of Seventh-day Adventists who meet regularly every Sabbath, surrounded by over twenty thousand Jews. Through the efforts of our German friends in Dakota in sending out our periodicals, we have Christian Sabbath-keepers in Russia who are looking for the second coming of Christ. Thus the truth has spread, and who shall say that it is not a good work and that God has not blessed it?

But lately a better plan has developed among our people. It is that of obtaining subscribers for the Signs of the Times for a short period of time. Where those obtaining the subscribers cannot revisit the territory, the names obtained are placed in the hands of some proper person or

society, that the subscribers may be corresponded with, and the work carried forward, the persons being notified of this when their subscriptions are taken. During the summer a brother in the State of Nevada obtained two hundred and seventy-three subscriptions in less than five weeks. As he could not revisit the places canvassed, the names were placed in the hands of the missionary society in California. It should be remembered that Nevada is a mining State, and therefore a very unpromising field, yet the following extracts from some of the letters already received from the subscribers are very encouraging, and show the utility of this plan. A lady writes: "I like the paper very much, and if I can do anything to help get subscribers for it I will do so." Another says, "My subscription to the *Signs* for one month having expired, I enclose the required amount, and will take the paper for six months longer if you will please send it to my address. I have become very much interested in it, and wish that there were more people in the world who valued good, religious reading instead of being so much attracted by worldliness." Another letter has the following: "I received your letter, and in reply would say that I am much pleased with the *Signs*; so also is my husband. He says it teaches *Bible doctrine*, and we are going to subscribe for it. I am only waiting until after pay-day to get the money. Then I will send the \$2.00 for the paper; so you can continue sending it if you wish, and you shall have your pay." This plan we think is better than the former, as it more fully acquaints the individual with the nature of our work and the object of obtaining his subscription; while the subscription pays for the paper, which is only sent to those who wish it. The one who corresponds sends with the first letter a prospectus of the *Signs*.

The best plan, however, and one which has worked so successfully the past season in increasing the circulation of the *Signs* nearly ten thousand copies weekly, is for the same individual who obtains the subscription to revisit the subscriber each week. This work follows up the interest which was first awakened. Any objection to the truths advocated in the paper can then be learned and answered, and a way is opened to talk with the family, and, when consistent, to pray with them. Other reading matter can then be furnished, and we have found that personal labor, together with the subscriber paying for what he receives, creates a deeper and more lasting interest than any other method of missionary work that has ever been adopted by us. There are companies who have embraced the Sabbath during the past season as the result of this kind of labor. Entire communities have been aroused to investigate the Scriptures as never before. A brother writing from Nebraska, where this plan has been adopted, says: "We all have great confidence in the *Signs* work. The whole country seems to be agitated wherever the paper has been sent. The Sabbath-question is being discussed in the Sunday-schools. One school prepared the regular lesson for that purpose. The ministers tell our colporteurs they want them to stop their work, because the people are asking them too many perplexing questions about the subjects treated in the paper. One minister said that more questions had been asked him by his congregation during the last six weeks than even in ten years before. The 4th of last July a man made a speech in a town where about seventy copies of the *Signs* had been sent. His subject was the *Signs of the Times*. He opposed the positions taken by the writers in the paper; but this shows how the public mind is being agitated."

Again he says: "One gentleman, writing to us in a very intelligent manner, says he has read a few copies of the *Signs* and some tracts, and being convinced that it was his duty to observe the Lord's Sabbath he with some others commenced last Sabbath to obey, and sent cash for more publications." The president of that Conference writes: "We have just been having some good meetings here. This is the place where the *Signs* canvass commenced, and now we have a church of eight members organized, all of whom have commenced to keep the Sabbath since the work began last spring. They were all baptized yesterday. Several others are keeping the Sabbath, and still others will unite by letter. There is a Sabbath-school of over forty members. A missionary society will be organized to-night."

We do not say that any of the above plans should be adopted to the exclusion of others.

There are those so situated that they can work in no other way than by the first plan. To such we say, It is a good plan; work on, and when the angels are sent to gather the elect from the four corners of the earth, precious souls will be saved from many peoples, nations, and tongues, where the truth would never have reached them in any other manner. But to our experienced V. M. Societies, where the publisher's rate of postage can be secured, we would say, We think you can see more fruit in certain localities if the second method is followed. There are many of our brethren passing through a country, who may obtain scores of subscribers for one month or more, and who can never revisit the same locality. At the present time those societies who have adopted this plan are receiving from five hundred to fifteen hundred copies of the *Signs* per week. These *Signs* pay for themselves by the small subscription price asked. This will also add to the number of permanent subscribers to our periodicals, and already much has been accomplished by this method.

This coming fall there should be not less than one thousand faithful, God-fearing men and women acting as colporteurs who will adopt the last and best method. This confines the labor to certain localities until churches are raised up and organized; and from these organized bodies, colporteurs will be sent forth to perform the same labor. It gives concentration to the effort and systematizes the labor, and thus more permanently builds up the cause of God. S. N. HASKELL.

CANVASSING.

THERE is no question but that the plan adopted to circulate the *Signs* is a good one, and one that is well calculated to commend itself to thinking persons. One of the principal objections to canvassing is that those engaged in it persuade people to purchase what they do not need or even want. We have met with many persons who had subscribed for some one of the papers in circulation, with a chromo as premium; and having paid their money, in some cases, the paper did not come at all, and in hundreds of others, if it did come, they were greatly disappointed in its merits. "Filled with nonsense," "no sound matter in it," "would not have my family read it for anything," they say; and in conclusion, "I will subscribe for no more papers until I have read enough in them to know what I am paying my money for." In the case of subscribing for the *Signs*, some would discover that the great themes dwelt on in its columns were not in harmony with what they had been taught, and hence become indignant that they subscribed for such a paper at full price for one year. They would then gratify their indignation by casting it into the waste basket as soon as it came, thinking that the only way of getting the worth of their money out of the paper. Therefore, we say that the plan of offering the *Signs* to all classes, for four weeks at twenty cents, is, to say the least, a happy one. This gives those persons who want a good paper, and who desire the privilege of selecting the matter they wish themselves and families to read, a fair opportunity of satisfying themselves as to its merits, and of knowing just what grand topics its contributors dwell upon, and what kind of matter they will have to read. To pay twenty cents for four weeks, with this end in view, is just what they are willing to do; and in most cases, those who renew for the year will be those who appreciate the matter it contains. With book matter there is some difference, since a book will always be an addition to the library; and most books contain at least some valuable matter. As to "Thoughts," we know it is all valuable; and no library is complete without a general assortment of good books which treat on all sides of all great subjects.

As there is some confusion as to which will be best, to take orders at fifteen cents for four weeks, twenty cents for four weeks, or twenty-five cents for six weeks, I will offer some reasons why I think twenty cents for four weeks best, and the plan we would better follow for the present. 1. It is as easy to get twenty cents as fifteen cents for four weeks for the *Signs*, and all are well pleased with this price, think it cheap enough, and consider it a reasonable price for a paper of that size. 2. It will be safer than twenty-five cents for six weeks, since the losses, if there be any, will not be so great. 3. Because the agent will not have worked so far away from where he started, in

four weeks as in six, and therefore the expense of going back to collect, and solicit renewals, will not be as great. 4. There will be an interest at the end of four weeks, if ever there will; also, by that time a trial subscriber will know whether he wants to read longer or not, and that is just the time the agent wants to visit him a second time. Therefore the evidence seems to me to be in favor of twenty cents for four weeks as the rule, although there may be exceptions to this as to all other rules. And let the agent be prompt in making the second call, as he will be expected.

Should any be inclined to think canvassing a small business, we say, Not so, by any means. Nearly all daily, and many weekly, papers are sold in towns and cities for two and five cents apiece, which would be a smaller business still. We do not consider doing right a small business. If we were selling whisky by the glass, or tobacco by the plug, for five cents, we might have reason to suppose that we were engaged in a small business. The grandest business that a man can ever engage in is to help the people to get the means by which they may learn what is right.

But, like all other branches of the cause, there must be the proper persons to engage in it. One peculiarity of the third angel's message is that Heaven has so arranged it that all may have a part in some branch of the one great work; and it is only when the shingle nail sets itself up to be a rafter or nothing,—before there is sufficient development to justify the change,—that we find one working and making little or no headway.

In canvassing, be systematic. The points of interest in the *Signs* are numerous, and are well calculated to create a desire for the paper. The agent should study them carefully so that he may be able to interest all classes of minds. We will give them here for the benefit of those who may intend canvassing:—

1. It is a practical religious paper; and the religion it teaches is to do unto others as you would have them do to you.

2. It is a thorough temperance advocate. Some people are deeply interested in the temperance question, and will subscribe to help that cause move on, as well as to learn all they can.

3. It gives clear explanations of the prophecies; and very valuable matter on the rise and fall of the nations, as related to the fulfillment of the Scriptures, will be found in its columns.

4. It is free from all light, loose literature, and is filled with good, solid reading. Here are the different departments of it: The Contributor's Department, General Articles, Our Home Circle, News, etc. Some will like it on this account.

5. It is free from all paying advertisements. Many will like it on this account.

6. It is an Adventist paper. There was a time when people were wrongly informed as to the principles held by Seventh-Day Adventists, and so were prejudiced; but a change has come in the public sentiment, and people think for themselves, and are glad to read our publications; and they should have the opportunity of so doing. This is why we canvass.

Study your subject well. Be a live, stirring, energetic worker, and do your work in a right manly way, and no danger but success will follow. GEO. A. KING.

Our Casket.

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

—Knowledge is the treasure, but judgment the treasurer, of a wise man.—William Penn.

—Knavery is supple and can bend, but honesty is firm and upright and yields not.

—God hath yoked to guilt her pale tormentor, misery.—Bryant.

—If in our daily course our mind
Be set to hallow all we find,
New treasures still of countless price
God will provide for sacrifice;
Old friends, old scenes will holier be,
As more of Heaven in each we see.
Some softening gleam of love and prayer
Shall dawn on every cross and care.

—John Keble.

—That was sound advice given from a sage to a young writer: Think much, write little, publish still less.

The Review and Herald.

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

BATTLE CREEK, MICH., SEPT. 11, 1883.

URIAH SMITH, Editor.

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

A TURKISH CRISIS APPROACHING.

THE apparent delay in the expulsion of the Turk from Europe, and the final division and distribution of his European territory, is not owing to any inherent vitality in the Turkish power, or any difficulty that the nations have cause to anticipate from resistance on his part, but only to a difficulty of coming to an understanding among themselves in regard to what share of his territory each one shall possess. Their perplexity prompts them to dally along in this matter, so long as the sick man keeps the breath of life in his body. But should his demise suddenly occur, it would change the aspect of affairs, and cut off further delay; for after a man's decease, his estate must be settled.

Events in Turkey seem to be rapidly tending to just this issue. As the *London News* says, "Whether we like it or not, the Ottoman Empire is dying fast." The English from their financial interest in Turkish affairs, ought to understand the situation better than any others; and from an English paper we clip the following statement concerning the eastern outlook. The *Chester (Eng.) Guardian*, of Aug. 11, 1883, says:—

"The news from Turkey is most serious; its full import is not apprehended because so little is made known. But it requires no very high powers of perception to understand that a State which cannot pay its servants is in a very bad way financially, and when that State is Turkey, and the servants are the pashas of many tales, imagination readily conjures up endless stories of corruption and oppression by needy officials. It is stated in the most matter-of-course style that the Porte found it necessary to borrow specially from bankers a sum of money sufficient to pay its officials a month's salary. They received one month's pay in February last, and a second has just been made to them. As these men must live, it is obvious that they are compelled to resort to those practices which in former days have had results so disastrous to the Turkish Empire. A traveler in Asia Minor sends home a statement that disgust and despair fill the minds of even the leading Turks themselves; and there can be no question that a state of affairs exists which tempts the intervention of some foreign power. Whether such intervention be brought about by insurrection or gratuitous interference is the only point in dispute; and in this regard it is well to note the recent disturbances in Albania.

"A well-informed writer ventures upon a bold prophecy of a specific nature, and it undoubtedly bears the stamp of great probability. He asserts that Russia is about to claim the reforms promised in Armenia, and that inasmuch as the sultan is absolutely unable to carry out reforms, the czar will cross the Armenian frontier with one hundred thousand troops in order to demand by the sword what the Armenians themselves desire, and what they are prepared to aid the Muscovites in enforcing. Hereafter it is to be observed that the Cyprus Convention binds England to maintain the integrity of Armenia. The prophecy further states that a claim will be made for Constantinople and Scutari to be declared free and independent; that Bulgaria will unite with Roumania and Roumelia, and that all three will refuse to recognize the sovereignty of the sultan. The Bosphorus is to be declared free; Austria is to seize Salonica and Albania; and an international con-

ference is to be proposed by Austria and Russia. Such is the prophecy. How far it will be realized we need not speculate, but that events are fast forcing themselves to an issue in the East is indisputable. Whether the crisis will be delayed until conservative statesmen hold office, and so be able to secure British interests, is the matter of concern. Russia will not stand idle whilst Britain assimilates Egypt, and to this assimilation every action tends. Nor will she, unrecompensed, tolerate the doings of France in Tunis and of Austria in Bosnia. The czar means to be in at the death of the Turk, whenever that may come about; and he can be no idle spectator of a distribution of effects prior to demise.

"Still farther east, a striking development is in rapid progress. By railways and canals, Russia is bent upon completing an easy transit to Afghanistan; and the khan of Bokhara has pledged himself to permit the passage of Russians at any time and for any purpose through his dominions, engaging to supply baggage, animals, and provisions. It is no mere religious pilgrimage which the shah is making to Meshed. A retinue of 3,000 horsemen, 2,000 cavalry, two field batteries, and four or five thousand courtiers, attendants, etc., is a more imposing demonstration than would be made for religious purposes. The distance from Teheran to Meshed is said to be 600 miles; and it is very singular that the present time should be chosen for this military parade near the frontiers of Afghanistan. Then, too, it is a significant change which has come over Lord Ripon, the viceroy chosen to carry out the Mid-Lothian programme in India. A large annual grant to the ameer shows that his lordship has become convinced of the necessity of action beyond the frontier, and there are new developments in other directions. Extended influence in Beloochistan is aimed at, and the much abused conservative project of a railway to Candahar is revived. Indeed, it would really seem as though the cabinet were quietly making preparations for a not unexpected and (no doubt) hoped-for fall of the Turkish empire. If Turkey is to be assigned to Russia, or to Russia and Austria combined, and Persia is also to be abandoned to Russia, it is only wise to prepare for eventualities, both on the Nile and in Afghanistan. But what is the meaning of so ostentatiously proclaiming a 'temporary' occupation of Egypt? and is Russia to be permitted to become dominant over Asia Minor?"

TIME OF THE JUDGES.

ONE of our correspondents asks us to speak of the apparent discrepancy between the period of the judges as given in that book and the period assigned to them by St. Paul in Acts 13:20. We think that in fact there is no discrepancy, though the several periods recorded in the book of Judges do not make four hundred and fifty years. We must notice that there are several periods, of which the duration is not given. Thus the four hundred and fifty years of St. Paul commence with the division of the land and extend to Samuel. Acts 13:19, 20. But from the division of the land (Josh. 13 and 14) to the death of Joshua there is a space of time not measured by the Bible. According to Josephus it was about nineteen years. Then from the death of Joshua to the first captivity is another period not measured in the Bible. Judges 3:7, 8. When we come to the latter part of the history of the judges, there are several questions involving periods of time which we cannot determine from the Old Testament. We are therefore indebted to the apostle Paul for a knowledge of the period from the division of the land by Joshua to the time of Samuel the prophet, and we see nothing in the book of Judges that should cause us to doubt that it was four hundred

and fifty years. Our correspondent says that if this period is correct, we have now the year 5986 from the creation. We think it not possible to tell the exact year of the world, but think that we are very near the end of the 6000 years.

Our correspondent also asks what is meant by the word hour in Rev. 3:3; 8:1; 17:12. In the first case Christ says that those who do not watch shall not know the hour of his coming. We understand by this that those who watch will know the time of that event before it arrives. We think the word *hour*, however, is here used for the word time. When the sign of the Son of man appears in heaven, it will probably be understood by those who are watching much more perfectly than it will be understood by others.

The word *hour* in Rev. 8:1 is used for a definite period. As a day in prophecy represents a year (Eze. 4:6), an hour must signify fifteen days. About the space of half an hour is therefore about one week. We think that the word *hour* in Rev. 17:12 is used to mark the fact that the ten horns reign at the same time, and thus differ from the seven heads which reign one after the other. Verses 9-12. The verse therefore signifies that they shall reign the same hour, or time. If the passage is thus interpreted, it is proved strictly true by the history of the world; but if it is made to mean that the horns reigned only the space of one hour it would be untrue. J. N. A.

"THE COMING CONFLICT."

At the last General Conference, held at Rome, N. Y., I engaged to furnish for the *REVIEW AND HERALD* the extracts which I there employed in a discourse on the rise and progress of the National Reform Party. I was requested to do this because the extracts in question would be inaccessible to the ministry unless published in some such form. Having lost for a time the book from which my quotations were made, I found it impossible to carry out my promise.

Since then I have regained the missing book. Taking the extracts which it contained, and adding many others to them, I have incorporated them into a chapter covering over fifty 12mo pages, and giving a brief history of the National Reform Party and Seventh-day Adventists. This chapter has been added to a book formerly published by me, entitled, "The Religious Amendment to the Constitution." The title of the book thus enlarged has been changed to "The Coming Conflict." Though much increased in size, it is sold at the original price, one dollar per copy. It is hoped that this volume will not only be valuable to ministers as a book of reference, but that it will be read also with interest by the public at large as well as by the members of our denomination.

Perhaps there is no fulfilling prophecy in which Seventh-day Adventists take a livelier interest, or one which confirms more fully the views which they hold in regard to the Sabbath and its relation to the coming of the Lord, than the one which relates to the United States. For years they have predicted that this government would yet become a persecuting power in matters of religion generally, and in respect to the Sabbath in particular. Now, therefore, that this tenet of their faith is meeting with a most marked fulfillment in the rapid development of a party organized for the special purpose of doing the very work which Seventh-day Adventists have anticipated would be done in this country, how profoundly the latter should be impressed with the extreme brevity of time, and the necessity of warning men immediately of the coming danger. But in order to do this successfully it is necessary that one should possess a clear idea of the rise, history, and purposes of the new party.

The first chapter in "The Coming Conflict" is

devoted to the presentation of facts bearing upon these points. Nearly all the authorities quoted are men who occupy positions of responsibility and honor in the National Reform Party. The reliability of their testimony, therefore, will not be questioned.

W. H. L.

THE VERMONT CAMP-MEETING.

THIS meeting was held upon the same ground as last year, on the hill where the old fair ground was formerly located, some two miles from Montpelier village. The weather was quite cold some of the time, and one night we had quite a heavy frost. The attendance was fair, though not as large as we had hoped for. Bro. Van Horn and Sister White reached the ground Thursday, and labored with their accustomed earnestness throughout the meeting. Sister White spoke each day regularly with her usual freedom, and stood the labor remarkably well. There was great gladness manifested by the old friends of the cause at seeing her once more in their midst. Her words to them were encouraging and sympathetic. Some of these friends have been in the truth from almost the very first. They are of course feeling the effects of age, and some have already gone from among us; others may before the Lord shall come.

There has been a great lack of laborers in Vermont, to carry forward the cause of truth. Efforts have been made to have help come here from a distance. The loss of Bro. C. W. Stone was felt to be a very sad one. There is nothing needed so much in Vermont as earnest labor. This was the leading point in the meetings. It was felt that there were gifts in the State that might be useful in the cause if those possessing them would consecrate themselves to the work, to labor as colporters, or in other directions, till they were qualified to become useful in more important positions. Sister White spoke upon these points with much clearness and power. The great necessity among us at the present time, is to get our people who might be useful in the cause to feel the importance of dedicating themselves to the work. The cause would move forward rapidly if all those who might be useful could be induced to throw themselves wholly into the work. We trust good impressions were made upon the hearts of the people, and that they will feel like encouraging a spirit of labor in their midst.

There was quite a good congregation out on Sunday, and good attention was paid to the words spoken both forenoon and afternoon. One who had been a minister for many years in the Christian church (not Disciple), and who had been investigating the subject of the Sabbath for some years past, fully took his stand to keep the Sabbath of the Lord. Considering all his former associations, it was evidently a great step for him to do this,—to leave those he had loved and communed with so long, to unite with a strange people; but he witnessed to the truth by a good confession. May God bless and sustain him.

Our spiritual meetings were fairly good. Some who had given up the Sabbath, took their stand to keep it; and many confessed that they had failed to live before God as they should, but determined to improve and be more earnest in the work.

On Monday morning the wants of the cause were laid before our brethren, also the extent and importance of our missionary work. Upwards of \$1,200 was subscribed to our missionary funds. This was as well, perhaps, considering the financial strength of this small Conference, as has been done in any of the Conferences where this matter has been considered. Vermont hardly ever fails in willingness to help lift the financial burdens resting upon us. We had a good meeting on Monday.

Sister White spoke in the forenoon, and called forward many, and good confessions were made. Eight were baptized in the afternoon.

Our parting meeting Tuesday morning was good. There was a readiness to speak, and to thank God for the benefits of the meeting. Several were on their feet at a time, and it seemed hard to close the meeting in time to get away in season for the trains. May God raise up laborers in old Vermont to go forth and labor in his vineyard.

GEO. I. BUTLER.

MANTON CAMP-MEETING.

THIS meeting is now in the past; and looking back over it, we may gather some facts of interest and encouragement. We reached the ground Aug. 30, the first day of the meeting, about five o'clock P. M. The brethren in this part of the State though few and scattered, have manifested commendable zeal in coming promptly to the meeting, and having things in readiness at the commencement. More family tents were wanted than could be obtained, but this lack was supplied by the people of the village, who appeared friendly. The camp was located in the village, and was composed of nearly a score of tents and a provision stand. Being a new country, the forest near at hand afforded a good place for retirement and secret devotions.

In all, there were nine discourses, one temperance lecture, a T. and M. meeting, and Sabbath-school, besides the social meetings. The preaching was mostly practical, though the doctrine of the coming of the Lord was not overlooked.

Quite a general interest was manifested in the Sabbath-school, nearly all taking part in the exercises. The children answered promptly when reviewed. A substantial evidence of how much the brethren prized the Sabbath-school was given in the Sabbath offerings. They were taken for the benefit of the State S. S. Association, and were more than double the amount that was given on some other like occasions.

Sabbath afternoon an effort was made for the unconverted and backslidden. Some made their first start in the service of the Lord, and many more came forward to seek him more fully. Sunday morning, by payment and pledges, almost enough was raised to pay the expenses of the meeting twice over. It was voted to have a camp-meeting next season at the same place, and the surplus means raised will be held to help meet its expenses. Thus quite an assurance is given to the brethren in Northern Michigan that they can enjoy a like meeting in their midst another year. Such gatherings will be a great benefit to those in this part of the State, as many are isolated from those of like faith.

Among other encouraging items, was the large sale of books. More than \$150 worth were sold; and if these are read and loaned, the brethren will be greatly strengthened, and seeds of light and truth will be scattered among their neighbors. God bless these silent messengers of light on their mission of good.

The gathering was not a large one; yet, all things considered, the attendance was good. The inhabitants of the village gave us a good hearing Sunday afternoon and week-day evenings, listening attentively to the word spoken.

The parting meeting came Monday morning, and it showed that the truth and the Spirit of the Lord had been doing their work during the time of camping. Especially were our hearts moved as Dr. Lay gave a most feeling testimony. How many will do the work assigned them, and finally meet in the kingdom of God?

M. B. MILLER.

—There is no refuge from God but in God.

BULL CITY CAMP-MEETING.

Our camp-meeting at the above-named place is now in the past, nearly all in attendance agreeing that it was one of the best meetings ever held in the State. There was not so much manifestation of feeling as last year, but there appeared to be a more general spirit of earnest labor. When the public services were over, the more active ones would soon have their companies formed, and retire to some private retreat for prayer. These companies would labor especially for the backslidden, the unconverted, or those who had not a clear evidence of their acceptance with God. As we passed around among these companies, we could hear one company in earnest prayer for some burdened soul in their midst. In another, the leading one could be heard instructing some penitent seeker in the way to find the Saviour. Still others would be lifting their voices in thanksgiving to God for victories gained. In still others would be heard the burdened sighs expressive of grief, and the voice of weeping over some one in their ranks who was resisting the Spirit of God. Thus the work continued day by day, from the beginning till the close of the meeting.

A large number expressed themselves as having obtained a brighter hope, a clearer experience, than ever before. Fourteen were baptized. A little over one hundred and eighty, by actual count, besides children, were camped on the ground. The various interests of the cause were considered. One hundred and fifty dollars was pledged to the reserve fund. The sisters, with probably not more than half a dozen exceptions, voted that they would lay aside fashionable dress and unscriptural adornings, and appear in the future in plain dress. Indeed, so thorough is the reformation on this subject becoming, that the feeling largely prevails in this State that fashionably dressed sisters need to repent and seek a new conversion before they can be of benefit to the cause of God, or have a clear experience of their own. Some have thought that a ten days' meeting was too long. This is the third we have held of that length, and we feel that we could hardly get along without leaving much undone if our meetings were only the ordinary length.

Each day we held a children's meeting. This added no little to the interest of the camp-meeting. If the children are educated in regard to their deportment on the encampment, and are furnished food for thought, they more readily surrender themselves to lead Christian lives than they would otherwise. Indeed, it seems that we have overlooked the lambs of the flock in the past, and thus lost the best opportunity of making a lasting impression upon them.

J. H. COOK.

ARAPAHOE CAMP-MEETING, NEBRASKA.

THE district camp-meeting, held at Arapahoe closed this morning. We feel that the meeting was timely.

At the commencement, there seemed to be a feeling of cold indifference on the part of many. There has been but little ministerial labor in this part of the State during the last year; but our brethren must learn to trust in God, and look to him for help, and not lean too much upon the arm of flesh.

After a time, the clouds of darkness began to scatter, and on Sabbath afternoon we had a precious season. Twenty-eight came forward for prayers, some of whom made a start for the first time. Good confessions were made by some who had been on the background. We expect that some will try to do better in the future.

Over one hundred were encamped on the ground, about one-third of whom were not of our people, but were seeking for light. Some came

long distances, while others, living within a few miles of the meeting, were not on the ground at all, and others were there only part of the time. We are glad to say, however, that those who sought to be benefited, were not disappointed.

On Sunday afternoon, three were baptized in the presence of several hundred people. Others expect to attend the Crete camp-meeting, and will be baptized there. We tried to advertise the Crete meeting largely, and predict a large attendance from this part of the State.

A. J. CUDNEY.

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.

(Continued.)

The following form of ceremony, taken from "Laws for the Clergy," may be used if no other is preferred, and is proper in all the States of this Union:—

CEREMONY OF MARRIAGE.

"You, G. S., now solemnly declare that you take this woman whom you hold by the right hand to be your lawful wedded wife, and you engage to love, cherish, and protect her, in sickness and in health, in prosperity and in adversity; and, forsaking all others, that you will provide for and support her, and do for her in all things as is commanded by the ordinances of God, and required by the laws of the State, so long as you both do live. Do you on your part thus covenant and promise?—Ans. I do."

"You, C. D., now solemnly declare that you take the man whom you hold by the right hand to be your lawful wedded husband, and you engage to love, cherish, and obey him, in sickness and in health, in prosperity and in adversity; and, forsaking all others, that you will honor, respect and assist him, and do for him in all things as is commanded by the ordinances of God and required by the laws of the State, so long as you both do live. Do you on your part thus covenant and promise?—Ans. I do."

"Now, therefore, by virtue of the power and authority in me vested, in the presence of God and these witnesses, I pronounce and declare you lawful husband and wife."

"A SHORT FORM OF MARRIAGE CEREMONY."

"By this act of joining hands you now solemnly declare in the presence of God and these witnesses, that you take upon yourselves the relation of husband and wife, and solemnly promise and engage to love and honor, comfort and cherish each other as such so long as you both shall live. Therefore, by virtue of the authority in me vested by the laws of the State, I do now pronounce you husband and wife."

As soon as the marriage ceremony is completed a few words of wholesome advice from the minister to the married couple would be very much in place. He can remind them that their fortunes are linked together for all time, and that as both are imperfect, their happiness will depend upon mutual forbearance. Again, he can counsel them to remember that God was not only the originator of the family relation, but that he is also its preserver and protector, and that they should therefore, continually seek his guidance in the management of all their household affairs. He can dwell upon the importance of erecting the family altar at the outset, and of so living day by day that their home shall become a center of religious influences, and the abode of holy angels.

The remarks concluded, the minister should

offer a brief prayer, invoking the blessing of Almighty God upon the newly married couple in this life, and earnestly pleading for their salvation in the life to come.

It is the duty of the minister to furnish the married couple with a certificate of their marriage. In most States also, he is required to fill out certain blanks, and leave them with the county clerk. As these blanks vary in their form, it would be useless to give a copy of any one of them here. We repeat therefore, in conclusion, that the minister should post himself thoroughly in regard to the laws of his own State respecting these matters, and then conform to them in every particular.

CREDENTIALS AND LICENSES.

It is but just that every denomination of Christians should be permitted to determine who shall, and who shall not, represent them in the capacity of public teachers. In doing so it is customary to employ credentials and licenses. These are certificates issued by competent authority, setting forth the fact that the persons holding them are accredited ministers of the denomination issuing the same.

Credentials are given to those ministers only who have been ordained. Licenses, on the contrary, are granted to certain persons before their ordination.

Whenever a member of the church feels that it is his duty to labor in the capacity of a preacher of the gospel, he should apply for a license, personally, or through his friends, to either the State Conference Committee, or (in case the State Conference itself is in session) to the Committee on Credentials and Licenses.

Before the license is granted to him, he will be subjected to an examination with a view to ascertaining whether he is sound in matters of doctrine, and qualified both spiritually and intellectually for the work in which he wishes to engage. It is necessary that licenses should be renewed every year.

After an individual has preached acceptably one or more years as a licentiate, it is customary for the State Conference to ordain him, and give him credentials, and a certificate of ordination. These credentials, like licenses, are to be renewed each year. Like licenses, they can also be withdrawn from the individual, even before the year terminates, provided that, in the judgment of the State Conference Committee, the individuals to whom they were granted, have proved themselves unworthy of them.

Licentiates are not allowed to organize churches or to administer the ordinances of the Lord's house. As efficient laborers are too few in number, and as excessive modesty sometimes prevents those who are well qualified for that work from applying for licenses, churches who have among them individuals who they think would make successful ministers, should by vote recommend them for that purpose to the favorable consideration of the State Conference.

CONFERENCES AND THEIR DELEGATES.

The body having the highest authority among Seventh-day Adventists, is styled The General Conference. It takes the supervision of the work in the whole field, both within and outside the territory covered by the State Conferences. Its powers are distinctly defined in the Constitution of the General Conference.

Besides the General Conference spoken of above, there are State or local Conferences. The jurisdiction of each of these Conferences covers only a limited territory. Each one of them, also, has a constitution defining its powers. Both the General and the State Conferences usually meet but once in each year, though it is competent for them to meet oftener, should it be thought necessary.

The delegates who compose the General Conference, are selected either by the State Conferences themselves or by the State Conference Committees.

The delegates to the State Conferences are chosen by the churches in those Conferences respectively. At the present time (1883), each State Conference is entitled to one delegate in the General Conference, and one additional delegate for every twenty delegates in their State Conference; provided that the delegates to such State Conferences be elected according to the following ratio: Each church to the number of twenty members or under, shall be entitled to one delegate, and one delegate for every additional fifteen members.

The delegates to the State Conferences are chosen by the churches within those Conferences respectively. The churches are entitled to delegates in the ratio of one delegate for the first twenty members or under, and one additional delegate for every additional fifteen members.

The clerk of each church should furnish each of its delegates with credentials setting forth the fact that he has been duly elected to represent that church in the State Conference.

THE TITHING SYSTEM.

There is no vocation in this life which can be compared in point of importance to that of the Christian minister. His message is one which relates not only to the welfare of men in this life, but also to their well-being in the life to come. We are living in a world which is in rebellion against God. That rebellion must terminate in the utter ruin of those engaged in it, unless they accept the atonement offered by Christ. Ministers are the ambassadors of the latter. They are authorized to offer terms of peace and salvation to the penitent. Their work is two-fold. They are a savor of life or of death unto all who hear them. The Lord has commissioned them to preach his gospel in all the world, promising to be with them to the end of the same. How important, therefore, that they should discharge the duties of their calling faithfully and well! Should they fail to do so, souls may be lost as a consequence of their neglect. But in order to meet, as fully as possible, the responsibilities that rest upon them, it will be necessary that they shall devote their whole time to preaching and the study of the word of God. Acts 6:1-4. This cannot be done, however, unless they are in the meantime supported by the liberalities of their brethren. Christ, anticipating this fact, has laid the burden of supplying the temporal need of the Christian minister upon the lay members of the church. Luke 10:1-7; 1 Cor. 9:7-14; Gal. 6:6.

When we remember how clearly this duty is set forth in the word of God, it is not a little surprising that any should be inclined to treat it with neglect. It is nevertheless true that professing Christians are frequently found, who are so covetous that they begrudge every dollar paid into the treasury of the Lord for such a purpose. Such persons will do well to study the following texts, in which their sin appears in the light in which it is regarded by the Master. Luke 12:15; 1 Tim. 6:5, 6; 1 Cor. 6:10; 5:11; Col. 3:5. God has made us simply stewards over that which we call our own. If we possess the spirit of Christ we shall esteem it a pleasure to invest it liberally in the cause of God. If we refuse to do so, we shall be compelled to part with it forever at the last day. If, on the other hand, we use it to the glory of God and the salvation of men, we shall in so doing transfer it to the bank of Heaven, thereby making it contribute to our happiness through the eternal ages. Matt. 6:19-21. Nay, more; it will not be necessary for us to wait for our reward for liberality in the

cause of God until we reach the other world; we shall receive compensation in this life for all that we give in that direction. In 2 Cor. 9:7 we read as follows: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." Who can estimate the value of the consciousness that God loves him? It is, however, according to the foregoing text, the privilege of the cheerful giver to possess that consciousness. Nor is it in spiritual things only, in which liberality brings gain. It is clearly taught in many places in the Scriptures that where this can be made to harmonize with the interests of the individual, temporal blessings are showered in rich profusion upon those who give liberally of their substance to the cause of God. Prov. 3:9, 10; 11:24, 25; Acts 10:1-4; Mark 12:41-44; 2 Cor. 9:5-10.

As order and system characterize everything which God does, we would naturally suppose that some plan would be introduced by his word for the regulation of contributions to the support of the ministry. Without something of the kind the covetous would shirk responsibilities, and the free-hearted would give more than is required at their hand. We know that this would be contrary to the will of the Lord as well as contrary to the principles of justice; for the apostle Paul, in speaking upon this subject, declared distinctly that he was unwilling that some should be eased, and others burdened. 2 Cor. 8:12, 13, 14.

Turning to the word of God, we find that the tithing system had been fully inaugurated at a period as early as the days of Abraham. Gen. 14:20. From time to time subsequently to that epoch, it is brought to view in the Scriptures. Jacob, for example, promised the Lord that if he would be with him, feed him, clothe him, and bring him safely again to Bethel, he would give him a tenth, or tithe, of all that the Lord should bestow upon him. Gen. 28:20-22. When we reach the Mosaic age, we find that God not only recognized the tithing system, but that he also enforced it by an explicit statute. Lev. 27:30; Num. 18:21. (See also 2 Chron. 31:5, 6, 12; Neh. 13:12; Mal. 3:8, 10; Matt. 23:23.)

By referring to the texts given above, it will be readily discovered that the tithe which the individual was expected to give to the Lord, consisted of one-tenth of all that came into his hand in the way of income. Reasoning from analogy, it is safe to conclude that God, who demanded for himself a tithe of the income of the children of Israel in the old dispensation, would not be satisfied with a smaller sum from those living in the Christian age. Indeed, the advantages which we enjoy under the gospel are so much superior to those which they enjoyed under the law that it is manifest that if a change were to be made in any respect whatever, it would be in the direction of requiring larger, rather than smaller, donations from Christians, than were exacted from the Israelites. Therefore, he who, at the present time, would venture to give less than one-tenth of his income to the Lord, would run the risk of falling short in the matter of contributions that could be reasonably expected from him. And as it is better to err on the safe side, it would be dangerous to give less than the Hebrews were in the habit of giving. Mal. 3:7-11; Hag. 1:3-11.

W. H. L.

(To be continued.)

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

CHANGING WATER INTO BLOOD.

How could the magicians turn water into blood if the Lord by Moses had changed it all before, as in Ex. 7:19-23? S. O. T.

Ans. They might have obtained water from wells or springs, or from vessels not belonging to the kind mentioned in the text.

THE GOSPEL AS A WITNESS.

Has the gospel been preached to all nations for a witness? Matt. 24:14. A. F. M.

Ans. Practically speaking, it has. It would be

difficult, if not impossible, to say where the gospel has not been preached sufficiently to meet the requirements of Matt. 24:14. See "Historical Extracts" to prove that such is the case, in the tract entitled "Exposition of Matthew 24," published at the REVIEW Office.

GREATER WORKS THAN CHRIST DID.

In John 14:12, did the Lord intend to teach that his disciples might by faith in him do greater works than any he had done on earth? S. O. T.

Ans. Such seems to be the import of the language. It is certain also that the miracles performed by the apostles after the death of Christ were fully equal, if not superior, to those done by the Lord. Witness, for example, the raising of the dead, the restoring of the lame and the blind, and the healing of those who received handkerchiefs from Paul, or were laid in the shadow of Peter. Acts 9:40; 20:10; 19:12; 5:15.

THE COVERING OF THE HEAD.

1. Was it not a positive duty of the women of the Corinthian church to have the head covered while praying and prophesying? 1 Cor. 11:4, 5.
2. Is it not a duty binding on all churches?
3. Does the original give the idea of cap (as used by the German Baptists)? A. S.

Ans. 1. Yes, under the then existing circumstances; otherwise, she would have reproached the cause of God, since at the time in question, a woman would not have been considered virtuous by the Corinthians, who appeared in the public congregation with the head uncovered.

2. No, not at the present time. Public opinion has so far changed that there is no objection to the appearing of a woman with uncovered head in a public assembly.

3. It is probable that it was a veil.

THE LETTER THAT KILLETH.

What is meant by the letter that killeth, and the spirit that giveth life? 2 Cor. 3:6. R. C. P.

Ans. In the text cited the contrast is kept up between the Mosaic priesthood and the Christian ministry. The ten commandments were the basis of the old covenant. Obedience to them secured the blessings of that covenant. Their disregard insured the death of all offenders, unless relief was brought in some way. Christ alone could offer that relief. As all have broken the law of God, all are exposed to death, as a penalty for such violation. Moses and the Aaronic priesthood therefore, were ministers of death in the sense that they introduced the dispensation of condemnation, or death. Rom. 7:13. Furthermore, they were the executors of the penalty of temporal death by stoning, etc., to those who broke the ten commandments. The Christian ministry, on the contrary, neither introduced nor executed any of the penalties of the law as was done under the old dispensation. They simply preached salvation from the penalty of the law through Christ. The law says, "The soul that sinneth, it shall die." Eze. 18:20. The Christian minister says, The Lord Jesus Christ has died, that we may be saved from the penalty of the broken law. The spirit, or design of the law, was that of preventing sin, and thus of saving men from the terrible consequences thereof. The letter of the law, however, was such that on account of the weakness and sinfulness of men, it resulted in their death. Rom. 7. The Christian ministry therefore, are working in harmony with the spirit and design of the law in leading men to Christ, as that was the original purpose for which the law was given. Rom. 7:13. Hence their ministration, since it brought pardon and life to a world already condemned, was more glorious than the ministration of Moses, which, while it condemned, could only point to the future for a remedy.

Let it be observed that, according to the text, it is the letter of the new covenant, not of the old, which killeth at the present time. The law is still binding, and its penalty is death. 1 Cor. 15:55. That penalty is not executed by the Christian ministry, but will be executed by Christ in the day of Judgment. All that the minister of Christ has to do, is to warn men of the consequences of disobedience, and point them to the Lamb of God, which taketh away the sin of the world. John 1:29.

COURAGE.

THERE are, who, bending supple knees,
Live for no end except to please,
Rising to fame by mean degrees;
But creep not thou with these.

They have their due reward; they bend
Their lives to an unworthy end;
On empty aims the toil expend
Which had secured a friend.

But be not thou as these, whose mind
Is to the passing hour confined;
Let no ignoble fetters bind
Thy soul, as free as wind.

Stand upright; speak thy thought; declare
The truth thou hast, that all may share;
Be bold; proclaim it everywhere—
They only live who dare.

—Sel.

Progress of the Cause.

"He that goeth forth and soweth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

KENTUCKY.

UNION STAR, SEPT. 14.—The interest in our meeting is still good; books sell quite rapidly now, and some four or five are keeping the Sabbath. Every one seems to be convinced that we are presenting the truth, but it remains to be seen how many will act upon it. We fear the camp-meeting will interfere with our tent-meeting.

S. OSBORN.

PENNSYLVANIA CONFERENCE.

CLYMER, N. Y., SEPT. 3.—We commenced our meetings here Aug. 4. We have now presented the prophecies, the law, and the Sabbath. Last evening we introduced the subject of the nature and destiny of man, addressing a full tent on the question, Is man immortal? Four have embraced the truth thus far presented, and others are apparently just upon the point of doing so. The Baptist minister here has announced to speak on the Sabbath question next Sunday. We trust this will be overruled to the good of our effort here. Pray for us.

J. W. RAYMOND.

J. G. SAUNDERS.

TENNESSEE.

LEACH, CARROLL Co., AUG. 29.—We have been at this place eleven weeks, and yet our work is not completed. It requires a great deal of time to get those lately come into the faith to fully realize the importance of putting their faith into practice. The new church, although not completed, is comfortable, and pleasantly situated. The interest to hear is good. We have been holding two meetings each day until lately. We have now discontinued them excepting on Sabbath and Sunday, on account of the fall work. Our Sabbath-school numbers about sixty, and is quite interesting. We expect to follow up the work here until after camp-meeting, then we expect to go to some other point. We hope to be remembered by the brethren.

S. FULTON.

W. DORTCH.

MISSOURI.

APPLETON CITY, LOWRY CITY, ETC.—Since my last report I have held meetings at Appleton City, Lowry City, Sac River, and in Polk Co. At Appleton City we organized a company of ten members. A few others in that vicinity are keeping the Sabbath who we expect will unite with us soon.

I visited Bro. J. Clarke's neighborhood, near Lowry City, twice. Here, also, I organized a company of ten, ordained an elder and deacon, and preached several discourses. Four were added, three by baptism, making a company of fourteen rejoicing in the truth.

I next visited the Sac River church. Some have moved away, but the few that are left are all holding on to the truth as far as they have been instructed. I could only hold two meetings with them at this time; they need more help.

I have now just closed my meeting in Polk Co., where Bro. W. Jones preached last winter, having continued it over two weeks. Seven new ones signed the covenant. Many others are deeply interested, some of whom, we trust, will soon take a stand with us. Bro. Jones was with me most of

the time, and rendered valuable service. We leave twelve Sabbath-keepers in this vicinity.
Polk Co., Sept. 2. J. G. WOOD.

WISCONSIN.

ELMDALE, ROCKVILLE, DARLINGTON, WATERLOO.—We met our appointment at Elmdale, Grant Co., Aug. 18, 19. Had excellent meetings. A young man and his sister walked eighteen miles to listen to the first Seventh-day Adventist preaching they ever heard. They both keep the Sabbath, and are in full accord with the third message. On first-day eight were baptized, and the importance of true missionary work was talked over freely.

In the afternoon we went with some brethren and sisters to Rockville, where Bro. Jordan is holding a tent-meeting. I spoke in the tent three evenings, and we spent two days in visiting families who were interested in the truth. On the last evening after preaching, ten arose to keep the Sabbath; since then others have decided, making now thirteen.

From here we went to Darlington, and held five meetings with the little company there and some who came from Monroe. We had good meetings. The outside attendance was good. One hundred and sixteen dollars was pledged for the canvassing work. All seemed to take on new courage for the work of God.

We then came to Waterloo, Grant Co., where we have just closed a two days' meeting, brethren and sisters being present from Elmdale and Rockville. Our meetings were excellent. The preaching was all practical and encouraging. On first-day five were baptized. The outside interest was good, and we still hope for more conversions. From here we went to Burns Valley, and then to the camp-meeting at Merrill Junction, where we hope for a refreshing from the presence of the Lord.

I. SANBORN.

THE NEW ENGLAND CAMP-MEETING.

It is not the design of the writer to report our good camp-meeting, just passed, nor to write of the tried and worn servants of God, of their solemn sermons, faithful admonitions, words of cheer, counsel, and encouragement. I shall leave that for other pens. But I wish simply to place before our brethren a few facts relative to the meeting and its results thus far discovered.

For several years the little company here in Worcester have waited and hoped, watched and prayed, that a company might be gathered out from this great city that would honor God by a well ordered life and a godly conversation. But time passed on, and with saddened hearts we witnessed a falling away of our number until only two or three were left. This decreasing in numbers was caused by removals, apostasies, etc. Under such unfavorable circumstances we have nearly yielded to a spirit of discouragement. But by God's grace assisting, we held the fort against the powers of darkness, and now new recruits are pressing to the front, for which we feel to thank God and take courage.

When we learned that the New England camp-meeting was to be held in Worcester, we felt as though God had indeed heard, and was about to answer our petitions. Special seasons for prayer were appointed for the purpose of pleading with God, that grace, strength, wisdom, and power from on high might be given his servants, and our camp-meeting be of such a character as to redound to his honor and glory, and prove the salvation of perishing souls. From ten to twelve hundred subscribers to the *Signs of the Times* were taken by students of the South Lancaster school, who also distributed about one thousand Supplements of the *Signs* giving a brief synopsis of the rise and progress of the cause of truth as advocated by Seventh-day Adventists. In addition to this, there was quite a quantity of tracts sold and given away. Many have become intensely interested in the doctrines promulgated by S. D. Adventists. Prejudice is giving way. Thinking minds are investigating, searching the Scriptures, to see if these things are so. Sister White is well spoken of as an able expounder of the Scriptures. An effective blow has been struck for the cause of the blessed Master in this city. Yesterday, Sept. 1, several met with us for the first time, and openly avowed their determination to keep God's Sabbath. There were others who met with us, but were not yet decided. We know of others who took their stand upon the camp-ground to keep the

Sabbath of the Lord, who, for some reason, did not meet with us yesterday.

I feel as though the work here is just begun and that a course of lectures ought to be given. May God direct in this matter and send such persons here as will ably and faithfully present his truth in the city of Worcester. The Sabbath question is a theme of conversation everywhere. Even those who make no profession openly defend the truth. One man in particular, whose subscription for the *Signs* I earnestly solicited prior to the camp-meeting, but who expressed himself as perfectly satisfied with his position and as having no desire to read new-fangled ideas, after listening to but one discourse by Eld. I. D. Van Horn upon the Sabbath question, was found the next day, though a prominent business man, disputing with the learned men of his neighborhood, defending the Sabbath and condemning the ministers for preaching for doctrines the commandments of men, and making void the law of God. Another man, conversing with a brother said, "I wish all the ministers in Worcester could have been chained together and compelled to listen to the discourse above mentioned." In conclusion, we would simply quote the language of another, "Come over and help us."

Last Monday morning my nearest neighbor called to talk about the Sabbath. After a very pleasant conversation with him, he informed me that he and quite a number of others met at a private house on the Sabbath to search the Scriptures and discuss the Sabbath question. After spending the entire day in investigating this important subject, they decided in favor of the Sabbath. Some of them will keep next Sabbath. I have been invited to meet with them through the week. Remember us in your prayers.

M. WOOD.

OHIO.

WALNUT GROVE, SEPT. 2.—After camp-meeting I returned to Burmingham, Erie Co. Found the people still anxious to hear the truth. Those who embraced the truth before the camp-meeting were firm, and others had become interested. Owing to arrangements being made for me to assist Brn. Saxby and Lindsey in Anglaize Co., I could not remain long at Burmingham, but expect to return as soon as convenient. We are now located at Walnut Grove to follow up the interest that was here before camp-meeting. The interest is still good, and we have hopes that others will take hold of the truth.

G. G. RUPERT.

INLAND, SUMMIT Co.—Have held thirteen meetings up to the present time. The interest has steadily increased from the commencement. Our tent is often filled, with from fifty to one hundred standing outside. We are just opening the Sabbath question, and find some willing to receive more light upon this subject from God's holy word. Bro. O. J. Mason takes care of the tent nights, and canvasses during the day for "Thoughts on Daniel and the Revelation," in connection with other missionary work. Have received \$4.23 donations. Books sell quite readily. The Lord comes near, and his truth is precious.

R. A. UNDERWOOD.

ILLINOIS.

DAHLGREN, AUG. 31.—I closed my meetings at Belle Rive the 13th. One family decided to keep the Sabbath. I commenced meetings here the 14th in the Methodist meeting-house. After holding seven meetings I was refused the use of the house any longer because I taught that the world was growing worse, and that the Lord is coming in this generation. I held four meetings at the hotel. At present I am holding meetings in a cabin that I have seated. It is the best I can do. A few are in the valley of decision. Dear friends, I beg an interest in your prayers.

G. F. SHONK.

BRACEVILLE.—I have labored here among the Swedes since Aug. 19, and have given eleven discourses, both practical and doctrinal. So much bitter opposition has been shown on the part of some individuals, that it has not been considered safe for me to pass from the meeting-house in the night alone, but my friends have taken me by their side, and the Lord has mercifully cared for me, and wonderfully sustained me in my labor. It is said that we have had larger congregations than any of the ministers ever had in the place before.

The Lutheran and Baptist ministers have been present. The Baptist minister was with me in the pulpit last night, and listened to a discourse from 2 Tim. 3:16, 17, on the change of the Sabbath. After finishing my discourse, I invited the minister to address the congregation, which he did for about fifteen minutes, but not with freedom. He did not say a word against my sermon.

The good Spirit of the Lord is striving with the earnest ones in this place that have attended our meetings, and we pray and labor that the truth may triumph, and that souls may be gathered to the heavenly garner as the result of our labor in this place.

J. F. HANSON.

Aug. 31.

IOWA.

BATTLE CREEK, IDA Co.—Began meetings in this place the 25th inst. Have held five services with an average attendance of one hundred. The people are friendly, and manifest a real interest in our meeting. What the result will be, we know not. Two young brethren, Frank Rea and Willie Wakeham, are with us, preparing to enter the ministry this winter.

CORRECTIONVILLE.—We closed our meetings in this place Sunday eve, Aug 12, after a stay of six weeks. The interest and attendance were good from the beginning until the close. At our closing service the tent was filled with attentive hearers. We were sorry to close with such an interest, and would have remained longer, but we were obliged to move the tent to the Smithland camp-meeting. During our labors at Correctionville, we preached forty-seven sermons, sold \$15.27 worth of books, and obtained one yearly and fifty monthly subscriptions for the *Signs*. Fourteen signed the covenant, five of whom had previously kept the Sabbath. We organized a Sabbath-school and established regular Sabbath meetings. We feel grateful to God for the blessings he gave us while laboring in that place. May the seed sown bear fruit to his honor and glory.

A. G. DANIELLS.

H. P. HOLSER.

Aug. 29.

INDIANA.

YOUNG AMERICA, SEPT. 4.—Our meetings continue here with a fair interest, but there has been a little falling off in numbers since we have given the Sabbath question. Eight have promised to keep the commandments, and we expect a few more will obey. We expect to continue the meetings two weeks yet. Have received \$14.86 donations, and have sold \$15.50 worth of books. One discourse has been preached in opposition to us, which we reviewed with good effect. Our health and courage are good.

J. M. REES.

WM. COVERT.

HARTFORD CITY, SEPT. 3.—Held our first Sabbath meeting last Sabbath. Some thirty or more of our brethren and sisters were present from Grant and Jay counties. Almost the entire day was spent in religious exercises. The melting influence of the Spirit came in from the first, and many were made to weep. Eighteen new ones voted to keep the Sabbath. At least twenty-five persons in this place kept last Sabbath for the first, and we hear daily of others taking their stand in favor of the truth. Much of the time our tent will scarcely hold the people. Have sold over \$30 worth of books, and received \$23 in donations. Our wants are well supplied and the people are very kind. Pray that we may be kept humble.

J. P. HENDERSON.

O. C. GODSMARK.

J. W. COVERT.

MICHIGAN.

CRYSTAL, MONTCALM Co., SEPT. 3.—We have now been here three weeks, preaching every night, besides the services Sabbath and Sunday. The presentation of the Sabbath, instead of lessening the interest, has seemed to increase it, and some eight or ten adults have begun its observance, while many others seem to be candidly investigating with good promise of acceptance.

About seventy-five took part in our last Sabbath-school, and the Lord seemed very near to us in the preaching, and in the social service of the afternoon. We have been greatly helped and encouraged by the presence of the brethren and sisters from Carson and Estella.

Traacts have been eagerly taken, and the people still kindly supply our temporal wants, besides having contributed \$10.45 in donations.

The ministers do not oppose us. We believe that God has some precious jewels in this place, and our prayer is that a good company of faithful believers may here be raised up.

A. KUNZ.
W. C. WALES.

QUINCY.—After spending four days very happily, and I trust profitably, at the Hillsdale camp-meeting, I went with Bro. J. H. Thompson to Quincy. Upon very short notice a goodly number came to the meeting, which was succeeded by another on the following evening, when the value of more fully studying the word at the week-day meetings was impressed upon the church. Here, too, I had the pleasure of visiting several. The next morning, by our brother's kind assistance, I was helped half of the distance on the way to Marshall, visiting some families and getting a few subscribers. At Marshall we had an interesting hour's conversation with a Methodist local preacher, whose mind seemed open to the truth. May God bless him. A very gracious hour or two were spent with a Sabbath-keeper of some years' standing, who had not dared to read our publications, but who was affected to tears as we sought to open her eyes to the statements of the Scriptures as to the non-immortality of the soul, state of the dead, etc. May her heart be opened, like Lydia's (Acts 16), and may she become a great strength to the people of God.

H. VEYSEY.

OHIO CONFERENCE.

THE twenty-first annual session of the S. D. A. Conference of Ohio, was held on the camp-ground near Galion. The first meeting was called Aug. 15, 1883, at 9 o'clock A. M. Prayer was offered by the President. The roll of churches was called, showing twenty-two churches represented by twenty-eight delegates, leaving twelve churches not represented. In the absence of delegates, members present were chosen by the Conference to represent their respective churches. The report of the last annual session was read and approved. On motion, all visiting ministers were invited to participate in the deliberations of the meeting.

On motion, the churches of Akron, Wheelersburg, Yellow Springs, and Bello Center, with their delegates, were received into the Conference.

The Chair was authorized to appoint the usual Committees, which were as follows: On Nominations, V. B. Stevens, B. B. Francis, Rodolph Fisher; on Auditing, H. A. St. John, G. G. Rupert, R. A. Underwood, E. C. Penn, F. C. French, D. K. Mitchell, J. F. Robbins, J. M. Watt, John A. Haughey; on Credentials and Licenses, R. A. Underwood, Wm. Cottrell, E. H. Gates; on Resolutions, D. E. Lindsey, I. D. Van Horn. For Auditor, Rhoda E. Hoxie.

Adjourned to call of Chair.

SECOND MEETING, AUG 16, 9 A. M. Prayer by Eld. I. D. Van Horn. Minutes of first meeting read and approved. A delegate was chosen to represent the Leipsic church.

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

Resolved, That we gladly reaffirm our faith in the third angel's message, the commandments of God, and the faith of Jesus, and the testimony of Christ which is the Spirit of prophecy; and that we express our unabated confidence in the precious testimonies which God has seen fit to so graciously give us, which with the word of God have guided us as a people, and will, under God, lead us to the perfection of holiness; and that we especially desire to express gratitude of heart for Testimony No. 31.

Resolved, That we will endeavor to show our love for the truth by a more thorough consecration to the work which is before us.

Resolved, That our ministers pay more attention to the subject of health reform, that they study it in the light of the Bible, and require it in our churches as an element of Christian character; and that they do all in their power to resist the tendency of the people to backslide in this important matter.

Resolved, That all persons paying tithes to the treasurer should require from him receipts for the same; and that the treasurer shall report quarterly to the church, by itemized account, all moneys received, and all paid to Conference, showing the receipts of State treasurer as vouchers thereof.

Resolved, That, believing the securing of monthly subscriptions for the *Signs* in the past year to have demonstrated the fact that the people will read if urged, we urge upon the Conference a more thorough canvass for the *Signs* for trial and yearly subscriptions.

Resolved, That, in harmony with the testimonies, we believe that men qualified by the Spirit of God and necessary natural qualifications should be licensed as colporters, and remunerated for their services from the Conference fund.

Resolved, That we urge a more thorough and continued canvass for "Thoughts," believing that many souls will be brought into the kingdom as the result of judicious labor of this kind.

Resolved, That in the loss by death of our dear Bro. Gregory, former treasurer of this Conference, we have lost an efficient helper, a cheerful brother, and a faithful Christian.

Resolved, That we hear with sadness of the death of Bro. C. W. Stone, who one year ago was with us at our annual meeting to cheer and encourage; and that we will be admonished by his sudden death of the uncertainty of life, and the necessity of continued preparation for the change that awaits us.

Resolved, That we keep the Tabernacle in mourning during this our annual meeting in memoriam of Bro. Gregory and Stone.

Whereas, We consider the liquor traffic an unmitigated curse; and—

Whereas, We believe the prohibitory amendment to be submitted to the people of Ohio, and decided at the ballot-box, is a moral question; therefore—

Resolved, That we recommend that all our brethren support by vote and other proper means "The Temperance Prohibitory Amendment."

Whereas, We are lacking mottoes for the Tabernacle and various other buildings; therefore,—

Resolved, That the sisters (with the brethren) of each church that is able, furnish the Conference with a motto, the text to be furnished to each church by the President of the State Conference, and that the President appoint a committee to attend to this matter at its earliest possible convenience.

THIRD MEETING, AUG. 17, 9 A. M.—Prayer by Eld. Van Horn. Minutes of last meeting read and approved.

The Committee on Credentials and Licenses recommended the renewal of Credentials to H. A. St. John, Wm. Cottrell, O. F. Guilford, A. M. Mann, G. G. Rupert, E. H. Gates, R. A. Underwood; that ministerial licenses be given to D. E. Lindsey, and W. H. Saxby; and that colporter's licenses be given to O. G. Mason, T. F. Emans, G. W. Anglebarger, Wm. Black, E. C. Penn, Philip Shockey, H. D. Clark, J. O. Young, H. S. Hover, W. J. Stone, Moses Randall, and J. S. Iles. The report was accepted by the Conference.

It was voted that the Committee on Nominations be authorized to nominate delegates to the General Conference.

Adjourned to call of Chair.

FOURTH MEETING, AUG. 20, 9 A. M.—Prayer by Eld. Van Horn. The Committee on Nominations presented their report, recommending for President, Eld. H. A. St. John; Secretary, L. T. Dysert; Treasurer, James Rowe; Executive Committee, H. A. St. John, R. A. Underwood, E. H. Gates. District Elders: Dist. Nos. 1 and 6, O. F. Guilford; Nos. 2 and 4, G. G. Rupert; No. 3, R. A. Underwood; No. 5, E. H. Gates. Delegates to General Conference, H. A. St. John, E. H. Gates, R. A. Underwood.

The above names were separately considered, and the nominees elected.

A request was presented from the Newark church asking to retain their tithes to pay the church debt. A motion to grant the request was made, and spoken to quite freely by ministers and delegates. On motion, a substitute was granted, offering to lend them our Educational Fund without interest, until called for by the Executive Committee of the Conference.

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

ASSETS.	
Tithes on hand from last year,	\$17.03
" received by J. B. Gregory,	772.35
" " " James Rowe,	3,826.55
Educational fund on hand,	143.00
Tent and expense fund,	196.00
Collected by J. B. Gregory,	239.66
" " James Rowe,	487.24
Total,	\$5,681.83
LIABILITIES.	
Paid out by J. B. Gregory,	75.00
" " " James Rowe,	4,475.07
" " " J. B. Gregory,	111.00
" " " James Rowe,	455.65
Total,	\$5,116.72
Total resources,	565.11
JAMES ROWE, Treasurer.	

The Auditor's report with recommendations was read and accepted as follows:—

Having examined the books of the Treasurer, I find a balance of \$65 86 debit. Having examined the books of the Secretary,

I find a balance of \$55.86, showing the Treasurer to be undercharged \$10. Having checked this year's items of accounts, and both books corresponding, I conclude it has been an error from last year's balance. I would recommend you to authorize your Secretary to charge the Treasurer with that amount.

RHODA E. HOXIE, Auditor.

The matter of the indebtedness of the Mendon church was by vote referred to the Executive Committee. By request, the name of the New Hampshire church was changed to that of Lake View.

The Secretary's records give the following membership:—

No. of members at last report,	746
" " additions during the year,	104
" " members at present,	850

Adjourned *sine die*.

H. A. ST. JOHN, Pres.

LOUIS T. DYSERT, Sec.

NEW ENGLAND CONFERENCE.

THE first meeting of the thirteenth annual session of the New England Conference was held on the camp-ground at Worcester, Mass., Aug. 23, 1883, at 9 A. M. In the absence of the President, the meeting was called to order by the Secretary. Prayer was offered by Eld. Geo. I. Butler. Upon the call for delegates, twelve responded, representing ten churches. On motion, Eld. Geo. I. Butler was chosen President *pro tem*. Moved and carried that Benj. Wilkinson represent the church at Rindge, N. H., and Wm. J. Boynton, the church at South Vineland, N. J.

The Chair, being authorized, appointed the usual committees.

Adjourned to call of Chair.

SECOND MEETING, AUG. 26, AT 8:20 A. M.—Prayer by Eld. Butler. Fourteen new delegates, representing ten churches, took their seats in the Conference. Minutes of the last meeting read and approved. The Committee on Nominations presented the following: For President, S. N. Haskell; Secretary, D. A. Robinson; Treasurer, Mrs. E. T. Palmer; Executive Committee, S. N. Haskell, C. W. Comings, J. C. Tucker; Camp-meeting Committee, H. P. Wakefield, C. R. Brown, E. P. Farnsworth; Delegates to General Conference, D. A. Robinson, J. C. Tucker. The report was adopted.

The Committee on Resolutions reported as follows:—

Whereas, A school has been started in this Conference, and has continued one year; and—

Whereas, God has signally blessed the enterprise by the conversion of a number of the students, and by giving a good degree of success to those who have gone out from it as canvassers and colporters during the past vacation; therefore—

Resolved, That we recognize in this movement the opening providence of God, and that we will aid it by our prayers, our influence, and our means.

Resolved, That all persons paying tithes require from the treasurer a receipt for all moneys paid him; that said treasurer present quarterly to the church an itemized report of all money received, and that he show in said report to whom he has paid the money, having in his possession receipts from the Conference treasurer or other persons as vouchers therefor.

Resolved, That we continue to maintain strict integrity in carrying out the principles of health reform; that our ministers study it in the light of the Bible, and enforce it in all our churches as an element of Christian character, and in a judicious manner counteract every tendency to backsliding in this important grace.

Resolved, That we express our continued confidence in the testimonies of the Spirit of God as a part of the last message of mercy to the world, which have so safely guided us through many trials and dangers; and we would render especial gratitude to God for Testimony No. 31 as coming to us in a time of great need, and which has served to greatly revive the cause of truth among us everywhere, and we accept it as another token of God's favor toward us.

Resolved, That we continue to heed the instruction of the Spirit of God by encouraging men and women of good address to engage in colporting and canvassing work, and that they be remunerated for their time and labor out of the Conference funds according as they prove themselves efficient in their work.

Whereas, The canvass for "Thoughts on Daniel and the Revelation" has met with such success that it is no longer simply an experiment; and—

Whereas, The obtaining of monthly subscriptions for the *Signs* is becoming in the providence of God a source of great good to the cause in every place where work is done; therefore—

Resolved, That we devise means to greatly increase the zeal and service in these two branches of the canvassing work, and that special efforts be made with the *Signs* in places where tent-meetings, camp-meetings, etc., are to be held; and urge any and all who will give themselves to this work to enter the field at once, and labor, considering it to be the work of the Lord.

These resolutions were considered separately. The first was laid upon the table till next meeting. The second, third, and fourth, after discussion, were adopted. Pending the consideration of the one relating to colporters and canvassers, the meeting adjourned to call of Chair.

THIRD MEETING, MONDAY, AUG. 27, 6 P. M.—Prayer by Eld. D. A. Robinson. Minutes of last meeting read and approved. The discussion of the resolution was again resumed, and after stirring remarks by Elds. Butler, Van Horn, and others, was adopted. The pending resolution relating to the South Lancaster school was then taken from the table. Eld. Robinson made some brief statements relative to the first year's work and some of its results.

About one hundred different students have attended the school during the year. About twenty have been baptized. Quite a large proportion of the eighty who boarded in the boarding house made no profession when they entered the school, but at its close more than nine-tenths of them were trying to serve God. During the vacation it is known that twenty-five of the students labored directly in the cause, the most of them with a good degree of success.

At a previous service Sister White made an earnest appeal in behalf of our school, speaking of what God would do for us if we walked in his opening providence and the school was conducted in a manner to meet the mind of the Spirit of God. The resolution in question was also adopted.

The Committee on Credentials and Licenses recommended that credentials be renewed to Elds. S. N. Haskell, Nahum Orcutt, and D. A. Robinson; and that licenses be granted to James B. Mason, Wm. J. Boynton, Edgar T. Bedee, Orvil O. Farnsworth, and John R. Israel. The report of the committee was adopted, and colporter's licenses granted to F. A. Buzzell, Asa T. Robinson, Mrs. L. V. Robinson, Chas. W. Priest, and Carrie Mace.

Meeting adjourned *sine die*.

GEO. I. BUTLER, *Pres. pro tem.*

D. A. ROBINSON, *Sec.*

NEW ENGLAND S. S. ASSOCIATION.

THE fifth annual session of the New England Sabbath-school association was held at Worcester, in connection with the camp-meeting. The first meeting was held Aug. 23, 1883, at five o'clock, p. m. Prayer by Eld. Van Horn. The report of the last annual session was approved. Interesting remarks were made by the President and Eld. Van Horn upon the S. S. work, and the importance of having all, even the children, interested in the lessons. The Chair, being authorized, appointed the usual committees.

Adjourned to call of Chair.

SECOND MEETING, AUG. 27, 5:15 P. M.—The Committee on Nominations presented the following report: For President, E. P. Farnsworth; Secretary and Treasurer, E. D. Robinson; Executive Committee, E. P. Farnsworth, D. A. Robinson, O. O. Farnsworth. The report was accepted and the officers duly elected. The Committee on Resolutions presented the following, which was adopted:—

Whereas, We believe that we are living in the investigative Judgment, and that soon our individual cases will pass the great and solemn test; and—

Whereas, We have found that the Sabbath-school lessons as now written, when well learned, have proved a great blessing to both old and young in giving us a practical knowledge of Bible truth, our duty to God, to each other, and to our fellowmen; therefore—

Resolved, that we as parents will be more diligent in the study of these lessons ourselves, and in instructing our children at home in their preparations for recitation in the Sabbath-school, impressing upon them the necessity of making a practical application of each lesson to their daily lives; and that we as teachers, also, will put forth greater efforts to come near to our pupils, that we may better understand their spiritual needs, and thus be able to more properly instruct and encourage them in forming characters which God can accept in his work here, and in his kingdom hereafter.

Meeting adjourned *sine die*.

D. A. ROBINSON, *Pres.*

E. D. ROBINSON, *Sec.*

—Then came Autumn, all in yellow clad,
As though he joyed in his pleuteous store,
Laden with fruits that made him laugh, full glad
That he had banished hunger, which to-fore
Oft and relentless had him pinched sore;
Upon his head a wreath, that was enrolled
With ears of corn of every sort, he wore,
And in his hand a sickle he did hold,
To reap the ripened fruit the glad earth bore.

Special Notices.

TENNESSEE CAMP-MEETING.

THE brethren and sisters of this Conference will be pleased to learn that Elds. Burrill and Corliss are expected to attend our yearly camp-meeting. We are exceedingly anxious that this may be the best meeting ever held in the State. We have selected Leach as the place, not that it is the most convenient, but because we think it is the place where the most good can be accomplished. We have a better interest here than has ever been awakened in any other place in the State. We feel hopeful that with the blessing of God much good may be accomplished, and the work at this point be greatly strengthened.

Dear brethren and sisters, we hope you will not let any worldly enterprise detain you from attending this important meeting. We expect God's servants will come with a burden for us; shall we not be interested for ourselves, for our dear children, and for those around us who are perishing for the words of life. Perhaps this will be the last yearly gathering some of us will ever have the privilege of attending. We have secured reduced fare on the Nashville and Chattanooga and St. Louis R. R. (Northwestern division) from Nashville to Huntingdon, for those only who will purchase tickets for the round trip. Those wishing to come by rail will purchase tickets at the Chattanooga depot at Nashville on the 25th and 26th of September. Said tickets will be good until Oct. 6. The fare for the round trip will be \$5.25 for each individual. Come prepared to take care of yourselves as nearly as possible. Those not having tents will be provided for. Will those coming on the train notify me, so that we may know how many teams will be needed to convey you from Huntingdon to the camp-ground.

S. FULTON.

NOTICE TO CHURCHES IN OHIO.

DEAR BRETHREN AND SISTERS: We desire to make a vigorous canvass for monthly subscribers for the *Signs of the Times*. Our licensed colporters will take the *Signs* in connection with "Thoughts on Daniel and the Revelation." But we are not addressing them in particular now.

We propose the following plan: Let brethren and sisters of good address and humble deportment, who can do so, begin at once a vigorous canvass for the *Signs*. Promise your subscribers the paper for four weeks, beginning Oct. 1, 1883, for twenty cents. Send the names and addresses at the close of each week to Mrs. Ida Gates, Clyde, Sandusky Co., Ohio.

If subscribers propose to pay the subscription price, when they subscribe, receive it of course; but give all the privilege of credit until they have received the paper. Then in the latter part of October, before subscriptions expire, visit all your subscribers, and solicit renewals for one year, nine, six, or three months, and collect the twenty-cent subscriptions. Then, having collected the money, send thirteen cents per copy to Mrs. Ida Gates, and keep the remainder for your services. Of course it is your privilege to donate your labor to the cause of God, and send the twenty cents per copy, retaining no part of it, if you choose to do so.

Now this work should begin with all possible dispatch. Cannot every church of our people in Ohio be represented by one or more *Signs* canvassers during this month of September, 1883? Long nights are coming; let us make diligent effort to get as many readers of our excellent pioneer paper as possible. And more than this, the day of the Lord hasteth greatly. Do not wait for further orders, but begin at once. I should like to hear immediately from every one that will take hold of the work. May the Lord speed the good work, and prepare us for the labor and the rest.

H. A. ST. JOHN.

Springfield, O.

News of the Week.

For week ending Sept. 8.

DOMESTIC.

—Northern and Eastern Maine is ablaze with forest fires.

—The public debt was reduced during August \$6,671,851.

—During the week there were 6,827 immigrants landed at New York.

—The yacht Explorer foundered on Greenough Shoals, Lake Huron, last Tuesday, and all on board perished.

—The largest peach farms are in Maryland. On one estate there are 125,000 trees, in another 120,000.

—For the thirty-six hours ended Friday evening, thirty-six new cases of yellow fever were reported at the Pensacola Navy Yard.

—Forest fires are blazing in Atlantic and Camden counties, New Jersey. Woods in Middlesex county, Mass., are also burning.

—The steamship Lampart, from Baltimore for London, arrived at Halifax Thursday in distress. She lost overboard 140 head of cattle.

—The steamer Jersey City, seventeen days from New York, arrived at Bristol Friday, having lost 217 head of live stock on the voyage.

—A number of railway accidents occurred at the East, Sunday, in nearly every instance the result of gross carelessness.

—By collision between trains on the Western Maryland Railroad, near Baltimore, Sunday morning, two persons were killed and two or three seriously injured.

—Every one does not know that if a stamp is put partly on a wrapper and partly on a newspaper it goes to the Dead Letter office. The law regards it as a sealed package.

—Near Mingo Junction, Ohio, Monday morning, a freight and express train collided, both engines and the postal car being wrecked. Three men were hurt, one fatally.

—Near Waldron's Station, Ohio, Thursday morning one section of a freight train dashed into the preceding one, twelve or fifteen of the cars falling through a trestle. Two brakemen were killed.

—A man boarded a train Sunday night at Ogden, Utah, covered the eight passengers and two employes with his revolver, took their money and watches, and disappeared in the darkness.

—Leprosy seems to have an alarming foothold in San Francisco. It is proposed that the government build a lazaret on an island there, to which all cases of leprosy in the United States shall be sent.

—Wilford Wilfred Vicaux, of Muskego Center, Wis., only 5 years and 2 months old, is the coming musical prodigy. He knows 300 airs by ear, has composed a duet and march, and is an accomplished performer on the violin.

—Near Frankfort, D. T., Saturday morning, Sept. 1, the boiler attached to some farm machinery exploded, killing four men and seriously wounding five others. The body of one of the victims was blown 130 yards and broken into fragments.

—The Missouri Planing Mill, in Cass avenue, St. Louis, and a large tenement adjoining, burned Wednesday afternoon. Several persons lost their effects. One person perished in the flames, and three or four others are reported missing.

—In the St. Louis Court of criminal Correction Wednesday over 800 cases, against saloon-keepers for selling beer on Sunday were nolle prossed on the suggestion of the Court. This ends, for the present, the fight against the saloon-keepers, and is a triumph for them.

—All who are acquainted with the history of "Bill" Hickman, one of Brigham Young's "avenging angels," of Mountain Meadow massacre fame, and many other cold blooded murders, is dead. He died a drunken sot, detested even by his own children.

—The city of Devil's Lake, Dakota, known to the postal authorities as Creelsburg, is not yet 100 days old, but already choice lots in it are sold as high as \$2,000 apiece. It has seven large hotels, two banks, two papers, and many shops and factories. It is situated on Devil's Lake, and owing to its many natural attractions is known as the "Saratoga of Dakota."

—The United States steamer Lancaster, which arrived at Nice, France, Sept. 1, is almost shorthanded through the desertion of seamen at various ports. It is charged that brutal treatment at the hands of petty officers drove the men to this step, and that they were kicked, beaten, flogged, refused their pay, and placed in solitary confinement for minor offenses, chiefly upon the orders of officers who had returned to the ship in a drunken condition.

—Frank James was acquitted at Gallatin Thursday afternoon of the murder of Frank McMillan and participation in the Winston train robbery. Yells and cheers greeted the verdict of the jury, and the entire town shouted itself hoarse for an hour afterward. Such is the boasted justice (?) of the present day. More honor has

been accorded an outlaw and train-wrecker, by the people and "honorable" of Missouri, than would have been given many of the heroic patriots who have fought for principle, liberty, and home. Truly saith the prophet, "And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the streets, and equity cannot enter."

FOREIGN.

—Twenty-nine persons died of yellow fever at Havana last week.

—Lower California experienced sharp shocks of earthquake early Wednesday morning.

—The cholera quarantine has been removed from the Suez Canal, and traffic has resumed its usual course.

—A heavy gale prevailed throughout England Saturday and Sunday, Sept. 1, 2, doing much damage to property.

—The number of lives lost by the recent calamity on the Island of Java is now placed at 100,000.

—A large, unknown steamer is sunk off Indian Harbor, Nova Scotia. The craft is badly wrecked.

—A niece of the late queen of Madagascar, who is hostile to the French, is now the reigning sovereign.

—The British bark G. I. Jones foundered off Penzance Saturday night, and eleven of the crew perished.

—Famine is adding to the havoc wrought by the volcanic eruptions in Java.

—The cattle plague in Russia at present is very virulent. Within four years one million head have fallen victims to the disease.

—Dusseldorf, in Germany, and the Island of Ischia, were disturbed by earthquake shocks Tuesday. No damage resulted.

—The Count De Chambord left 60,000,000 francs to be divided between the Duke of Parma and the Count of Bardi.

—Professor Falb, of London, after a study of the recent volcanic eruptions, predicts that another earthquake will occur in Ischia on Oct. 15.

—In a speech at Cappamore, Ireland, Sunday, Michael Davitt said that during the quarter ended July 1 last, the tyranny of landlords had deprived 6,000 families of their homes.

—In the recent riots at Ekaterinoslav, Russia, the houses of 346 Jews were wrecked and 28 Russians were killed by the soldiery. The loss to the Hebrews is 611,000 rubles.

—Advices from St. John's, N. F., confirm the previous accounts of great disasters to the fishermen on the Banks. Thirty vessels are still missing, and grave fears for their safety are entertained.

—While a number of people were waiting for a train at Steglitz, Germany, Sunday evening, an express dashed into their midst, killing thirty-nine persons. The corpses were mutilated in a shocking manner.

—Official dispatches to the Dutch government say the town of Telokbelong was totally destroyed by the recent volcanic disturbances in the Malay archipelago. Tjeringine was wiped out by a tidal wave, and 10,000 persons drowned.

—Specials to London journals say 15,000 Chinese troops have entered Tonquin territory, and others are moving to the frontier. The French Cabinet decided Tuesday to send re-enforcements to Tonquin. Advices received at Berlin are to the effect that China means war.

—Riots against the Jews have been in progress at several places in Hungary, notably at Egerszeg, where for three days shouts of "Murder the Jews!" have been heard from 2,000 peasants, who wrecked the houses and shops of the Hebrews. It is stated that in the melee forty soldiers and rioters were killed.

—Several wrecks occurred Thursday on the coast of Newfoundland. The French bark Kermalo, fish laden, went down with all hands in the river Girond. The steamer Canima foundered in St. Mary's Bay, but the crew and passengers escaped. News from the banks is to the effect that several crafts have been damaged, and twenty-one more cases of loss of life are reported.

Obituary Notices.

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

BAUM.—Died in Washington, Mich., July 15, 1883, of spinal fever, Jaramilla G., daughter of Bro. and Sr. Jonathan Baum, aged seven years, seven months, and one day. Remarks by the writer. A. O. BURRELL.

WOOD.—Died at her home in Friendship, Emmet Co., Mich., July 24, 1883, Leora Wood, wife of Jerry Wood, and youngest daughter of Albert and Cordelia Loomis, aged nineteen years, five months, and six days. Sister Leora embraced present truth at Sand Lake, Kent Co., Mich., in 1879, and united with the Sand Lake church at the time of its organization. She passed away with the bright hope of having a part in the first resurrection. May God's blessing be upon the stricken friends—husband, father, mother, brother, sisters, and infant child, as they are truly a stricken family. Discourse by Eld. Bushee, M. E. minister, from 1 Sam. 22:3. M.

Appointments.

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

REMAINING CAMP-MEETINGS OF 1883.

SOUTHERN INDIANA, Farmersburg,	Sept. 12-18
NEW YORK, Union Square,	" 12-18
NORTHERN WISCONSIN, Merrillton,	" 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, Higginsville,	" 11-16
MICHIGAN, Battle Creek,	Sept. 25 to Oct. 2
TENNESSEE, Leach,	Sept. 27 to Oct. 2
COLORADO, Denver,	Sept. 26 to Oct. 2
INDIANA, Bunker Hill, Miami Co.,	Oct. 1-10
ALABAMA, Choctaw Co.,	" 4-9

GEN. CONF. COM.

INDIANA CONFERENCE.

THE next annual session of the Indiana Conference of Seventh-day Adventists will be held in connection with their camp-meeting at Bunker Hill, Oct. 1-10, 1883. At this session officers for the Conference will be elected for the coming year. Let each church elect delegate or delegates to represent them during the session. We hope all unorganized companies will be represented. Let all who are interested in the advancement of the cause in this State be present. First meeting, Oct. 2, 1883, at 4 P. M. S. H. LANE.

INDIANA T. AND M. SOCIETY.

THE next annual session of the Indiana T. and M. Society will be held in connection with the Seventh-day Adventist camp-meeting at Bunker Hill, Oct. 1-10, 1883, for the election of officers and the transaction of such other business as shall properly come before the meeting. We earnestly request Eld. S. N. Haskell to attend the meeting. First meeting, Oct. 3, at 9 A. M. S. H. LANE.

CAMP-MEETING SABBATH-SCHOOL FOR ILLINOIS.

THOSE who use the *Instructor* will please learn the lessons for the fourth Sabbath in September. Let all bring their *Instructors*. Those who use the Lesson Books will please learn lesson 31, in Book No. 1—"Jacob Leaves Home." Let us all try to have a good Sabbath-school. R. F. ANDREWS.

No providence preventing, I will meet with the church at Hickory Corners, Mich., Sabbath, Sept. 15. Will Bro. Allen meet me at the depot in Augusta, at the evening train, the 14th? HENRY VEYSEY.

THE next quarterly meeting for Dist. No. 8, Mich., will be held at Vassar, Sept. 22, 23. Local societies will hold their meetings one week earlier. All librarians will please see that full reports and payment of pledges are made preparatory for the State meeting. E. S. GRIGGS, Director.

I will meet with the church at Denver, Ind., Sept. 20-23. Hope to see all the friends from Deedsville and Macy, as well as those in the vicinity of Denver, at the meeting. WM. COVERT.

ORANGE, Sept. 15, 16. Will all the members of the church be present? It is expected that Eld. Fargo will meet with us. M. B. MILLER.

THE annual meeting for Canada will be held at South Stukely, P. Q., Oct. 4-9. A. C. BOURDEAU.

Publishers' Department

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

THE address of Emma Enoch, Secretary of Kansas S. S. Association will be Salina, Saline Co., Kan., till further notice. M. ENOCH, Pres.

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

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.

RECEIPTS.

Books Sent by Express.—W A Young \$5.37, J W S Miller 4.87, W H Saxby 11.89, R R Wood 14.00, L Johnson 21.00, N W Allen 6.86, Mary Harlow 4.49, J C Nielson 21.88, J W S Miller 21.00.

Books Sent by Freight.—S N Haskell 20.87, E W Whitney 252.72, O A Gibbs 92.02.

Cash Rec'd on Account.—J W S Miller \$21.00, Kan. Conference, Mrs C L Thinius, tithe 10.00, H E Hanson 21.13, Kan T & M Society per E W Alberty 7.10, A J Breed 1.00, Neb Conf, E Robinson, tithe 9.00, B C V M Society per F H Sisley 31.07.

Shares in S. D. A. P. Association.—John Dearborn \$100.00, E H Reed 10.00, Clara E Fairman 20.00, W H Means 50.00, Sarah Means 10.00.

Gen. Conf. Fund.—Ill Conf, tithe per J J Carlock \$49.15.

Mich. Conf. Fund.—J A Denill \$2.00, Mrs Helen Sievers 2.00, Allah Harper Sievers 1.00, Wright per C Buck 77.60, Orleans per L B Kneeland 48.00, Shelby per Mrs E B Lane 22.78, Blendon 1.00.

Mich. T. & M. Reserve Fund.—Gec Benton \$10.00, M L Benton 5.00.

International T. & M. Society.—Clara E Fairman \$5.00.

Review to Poor.—Cordelia Loomis 26c.

For J. N. Andrews.—Emma L Cochran \$5.00, A Friend 5.00.

English Mission.—A Friend to the English \$5.00.

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Its central figure is that of Christ hanging upon the cruel cross. By taking our position at the foot of the cross, we look backward in the history of man, and trace the steps which have led to the scenes of Calvary. The scenes which suggest the provisions of the gospel are enacted in the shadow of the cross, which is cast far back over the history of the race, reaching even to the gates of Eden.

In the middle distance of the picture are seen the ruins of pagan temples and the relics of heathenism, showing the decline of false religions before the true, which is yet to triumph over every form of error, and bear sway over all the universe.

At the right of the cross the scenes change. In the foreground we have the *Memorials of the Gospel*, Baptism and the Lord's Supper, while in the distance appears *Paradise Regained*, the *Many Mansions* glistening in the light of heavenly glory.

The "Way of Life" as a work of art, commands itself to all lovers of the beautiful. Unlike many religious allegorical pictures, this not only presents a sacred theme, but by its skillful grouping and its harmonious combination of light and shade, it delights the cultivated taste, and suggests abundant food for thought.

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OUR COUNTRY'S FUTURE

The United States in Prophecy.

By Uriah Smith.

THIS is a full exposition of Scriptures which quite evidently apply to our own Government, showing the position the United States holds on the prophetic page, and the part it has to act in the closing scenes of time. THE SUNDAY MOVEMENT, which is now attracting such general attention, is thoroughly discussed, and abundant testimony is given to prove that it is fast coming to be the ALL-IMPORTANT QUESTION in this country. Facts and statistics are largely presented, showing in the most conclusive manner that this Government is the power pointed out in the 13th chapter of the Apocalypse.

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The Review and Herald.

BATTLE CREEK, MICH., SEPT. 11, 1883.

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Bro. G. A. King will attend the Illinois camp-meeting, and will be happy to see all in the State who desire to engage in the canvassing work.

We have now in this Office a folding machine, which folds the REVIEW, pastes it and trims the leaves, all at one operation. It takes the sheets as they come from the press, and delivers them ready for the mailing machine, at the rate of about 2000 per hour.

This Office has received a quantity of the new steel engraving, "The Way of Life," and is now prepared to fill orders. It is a splendid work of art, and a subject of elevated and ennobling study. See full description in Publishers' Department.

Will our tract societies or ministers who have on hand for sale a few copies of the book, "Man's Nature and Destiny," in good condition, please report at once to this Office. A small quantity will be needed to fill orders before a new edition can be issued.

THE OPENING OF THE COLLEGE.

AFTER the lapse of more than a year, during which time the College has been closed, it was re-opened on last Wednesday.

It was with more or less misgiving that some looked forward to this event, as they well understood the hazard which is necessarily run whenever a school is closed for so long a period. Happily in this case, however, the result proves that the fears entertained were uncalled for.

About eighty students were present at the opening of the College. This number is steadily in-

creasing each day, and the prospect is now that the attendance at the winter term will be quite large. Indeed it is full as large at the present time as could be desired, since those who have matters in charge would prefer to get the school fully in hand before the number of students shall become much larger than it is at the present writing. The balance of the term will furnish an excellent opportunity for that purpose.

As the primary department is much smaller than heretofore, the percentage of students of mature years is considerably larger than it has been hitherto. Another gratifying feature is found in the circumstance that those in attendance are very orderly in their deportment.

Several important changes have been made in the management of the school, which are working very favorably. Both the Board of Trustees and the Faculty are exceedingly anxious to make the College in every respect answer to the design for which it was brought into being; i. e., that it might be a school where the religious element should predominate so fully that the unconverted students should, as far as possible, be led to Christ; and that those Christians who should come to the school might be fitted up for active service in the cause of God. With this end in view, as will be observed by reference to the Catalogue, Bible studies are made to figure largely in all the departments, from the primary to the highest found in the College. Indeed, as matters are now arranged, it is difficult to see how it will be possible to give more prominence to such studies than is done at the present time without crowding other branches of study further into the background than would be advisable.

What is desired now, is the hearty co-operation and prayers of all those who believe that there is not only no necessary antagonism between Christianity and learning, but also that he is better qualified to work for God who has a disciplined mind, other things being equal, than he who, though having an earnest desire to work for the Master, finds himself thwarted in his efforts at every turn by his lack of the very information which it is the province of such a College as ours to impart.

Those desiring Catalogues of the College can obtain a copy by sending us their address accompanied by a three-cent postage stamp.

W. H. L.

DEPARTURE FOR EUROPE.

MYSELF and family are on board the Assyrian Monarch, about to start for France. The signal for departure will soon be given. We cast ourselves upon the mercy of a gracious God, whose tender care has been over us through life, and who has kept us through many dangers and called us to act a part in helping forward the best of causes. We feel strengthened by strong and indissoluble bonds of brotherly love uniting us sweetly to our American brethren. We hopefully launch again upon the briny deep, bidding adieu to this dear land, to labor again among the people of our nationality.

D. T. BOURDEAU.

Sept. 4.

BATTLE CREEK COLLEGE.

THE "Eighth Annual Announcement" of Battle Creek (Mich.) College, is received. After being closed some time, it will be re-opened on Wednesday, Sept. 5, 1883.

Eld. Wolcott H. Littlejohn has been elected President, and we feel assured, from our long personal knowledge of Eld. Littlejohn, that he will do honor to the position. Prof. Veysey, who has been a successful teacher in England, takes the "Biblical Department and History," Prof. U. Smith, however, retaining his position as lecturer on "Biblical Exegesis and Ecclesiastical History."

Other teachers, well known to the friends of the College, are retained. We feel very hopeful for the future of this institution.

We hope and expect that all the former friends of this excellent school will rally to its support. Many of them feared that the Board of Trustees acted hastily or unadvisedly in closing it as they did. But recent events prove that it was a discreet move; and we know of some who stood in doubt who now heartily indorse the action of the Board.

We hope this may prove beneficial as a lesson, showing to all the necessity of not condemning the action of a body until they have sufficient opportunity to know the facts and reasons which induce its action. Time often proves an effectual teacher in these matters. We think all have reason now to take courage. Pray and work for Battle Creek College.—*Signs of the Times.*

A NEW WORK IN THE DANISH-NORWEGIAN LANGUAGE.

THE S. D. A. Publishing Association has just issued from its presses an exceedingly valuable work of 384 pages for the benefit of our numerous Scandinavian friends. The name of this book is "AANDELIGE ERFARINGER; eller Mrs. E. G. Whites Levnetsbeskrivelse og Udtog af hendes Skrifter." Freely translated this would be, "Spiritual Experiences; or Mrs. E. G. White's Life Sketches, and Extracts from her Writings."

This excellent and beautifully-printed work is divided into three parts, as follows:—

PART FIRST—Life Sketches.

PART SECOND—Testimonies to the Church.

PART THIRD—The Experience of the Christian Church, Past and Future.

The first division of the book, embracing 116 pages, was prepared expressly for this work by the author. The second part is taken wholly from the various "Testimonies to the Church," number thirty-one being largely used for this purpose, the whole occupying 184 pages. The last division is taken from Volume One of the well-known work, "Spiritual Gifts," which has so recently been published in the acceptable volume, "The Early Writings of Mrs. E. G. White." It includes pages 301 to 369 of the Danish book. As an Appendix we find an article, "The Teachings of the Scriptures Concerning Spiritual Gifts," by that eminent servant of God, Elder James White. A carefully-prepared Index and Table of Contents accompany the work.

We must congratulate our Scandinavian brethren in behalf of this new work. It is truly a most valuable addition to their book list. Nothing will give the Scandinavian people so correct an idea of the doctrine of spiritual gifts as the writings of Sister White themselves. This they now have in the work we are speaking of. Although the volume has been but recently announced, orders for several hundred copies have already been received. The work is printed on nice calendared and tinted paper, in large new type, with an elegant gilt front and back-stamp. Size of volume 5½ by 7½ inches. With steel portrait of the author, \$1.25, post-paid. Without portrait, \$1.00. Will our English-speaking friends, living in the vicinity of Scandinavians, interest themselves in behalf of this excellent book?

G. W. A.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.						GOING WEST.					
Leaves	Arrives	Leaves	Arrives	Leaves	Arrives	Leaves	Arrives	Leaves	Arrives	Leaves	Arrives
8:50	6:40	1:00	6:50	6:30	Ar.	7:20	9:55	4:55	8:20	10:10	
6:10	4:10	10:54	4:25	3:25	Ar.	10:41	12:33	7:15	11:55	1:07	
4:37	2:46	9:40	2:55	1:23	Ar.	12:39	2:15	8:55	1:08	2:27	
5:52	2:05	9:03	1:58	12:32	Ar.	1:33	2:56	9:56	2:05	3:47	
12:55	11:24	6:52	11:31	5:23	Ar.	4:33	5:31		5:23	5:43	
10:20	9:20	4:50	9:20	7:05	Dep.	7:10	8:00		7:50	8:30	
P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.

Grand Rapids and Detroit Express leaves Kalamazoo at 7:10 A. M., Battle Creek 7:58, arrive Detroit 12:10 P. M. All trains run by Detroit time.
Day Express and Mail, east and west, daily except Sunday. Pacific and Chicago Expresses west, and Atlantic and N. Y. Expresses east, daily. Night and Evening Expresses daily except Saturday.

O. W. RUGGLES, Gen. Pass. Agent.

CHICAGO & GRAND TRUNK R.Y.

Time Table, in Effect July 15, 1883.

WESTWARD.						EASTWARD.					
Leaves	Arrives	Leaves	Arrives	Leaves	Arrives	Leaves	Arrives	Leaves	Arrives	Leaves	Arrives
P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.
4:10	8:10	7:50	6:40	De. Pt. Huron, Ar.	10:20	1:45	7:50	10:40			
5:42	9:35	9:15	8:15	.....Lapeer.....	8:40	12:32	6:00	9:15			
6:25	10:20	9:55	8:55	.....Flint.....	8:05	11:58	6:00	8:35			
7:25	11:03	10:20	9:45	.....Durand.....	7:25	11:27	5:23	7:50			
8:38	12:13	11:25	10:47	.....Lansing.....	5:55	10:27	4:15	6:20			
9:20	12:48	11:40	11:20	.....Charlotte.....	5:14	.....	.....	5:38			
10:30	1:40	1:00	12:10	a Bat. Creek, d	4:30	9:05	2:40	4:40			
P. M.	1:45	1:20	12:30	d Vicksburg, a	4:15	9:00	2:35	A. M.			
2:37	2:20	1:15	.....	.....	3:22	.....	1:50	.....		
.....	2:47	2:21	1:25	.....Schoolcraft.....	3:08	.....	1:19	.....		
.....	3:32	3:10	2:17	.....Cassopolis.....	2:47	7:32	11:53	.....		
.....	4:15	3:53	3:00	.....South Bend.....	1:30	6:55	12:10	.....		
.....	.....	.....	3:40	.....Stillwell.....	12:42	.....	.....	.....
.....	.....	.....	4:30	.....Haskell.....	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.