

Adventist Review

AND SABBATH HERALD.

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

VOLUME 58.

BATTLE CREEK, MICH., TUESDAY, SEPTEMBER 13, 1881.

NUMBER 12.

The Review and Herald

IS ISSUED WEEKLY BY THE

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

TWO DOLLARS A YEAR IN ADVANCE, or One Dollar a Volume of 25 numbers.

Address REVIEW & HERALD, Battle Creek, Mich.

"PEACE I LEAVE WITH YOU."

"Peace I leave with you."
This for a while must be
Thy pilgrim legacy;
The journey may be weary,
The pathway may be dreary;
In heaviness
Thy load may press;
But take my peace and wait the rest;
Go bravely on, and do thy best.

"Peace I leave with you."
'Tis not a meager gift;
Ye saw the mad world lift
Me to my cross, a stranger;
This peace I bought through danger,
And battle loss;
'Twas by my cross
I purchased peace for thee; receive
And keep the gift while you believe.

"Peace I leave with you."
Crowns afterward, and thrones,
And gold and precious stones;
A royal habitation,
A high and princely station,
And peace besides
In river tides;
Then take the gift, and it shall be,
Now and henceforth, a heaven to thee.
—Dwight Williams.

Our Contributors.

SAFEGUARDS FOR THE YOUNG.

BY MRS. E. G. WHITE.

WE are living in an evil time. Iniquity abounds. Satan is working with all his power and cunning to ensnare and destroy. There is no class in greater danger than the young; but our Heavenly Father sees the temptations which surround the youth, and he invites them to come to him for strength to resist evil and to stand firm for the right. The fear of the Lord will be as a shield to the youthful heart, to turn aside the fiery darts of the adversary. The Holy Scriptures, as a light upon the path of life, will keep the feet of the young as well as the old from becoming entangled in the snares of Satan.

God's ancient people were admonished faithfully to instruct their children in the commandments and ordinances of the Lord. "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." This was to be regarded as the most important of parental duties.

Israel were also required to preserve memorials of the wonderful deliverances which the Lord had wrought for his people. When their children should ask, "What mean ye by these tokens?" the parents were to rehearse the story of God's care and love. Thus the mighty manifes-

tations of divine power would never be forgotten, and the youth would see the justice of God's claims to their heartfelt obedience, their willing service.

The words spoken to fathers in ancient times are as verily addressed to fathers to-day. There is no excuse for the neglect to instruct children concerning present truth and the fulfillment of the prophecies for this time. In our experience as a people we have had precious tokens of God's favor, solemn manifestations of his power, which are as valuable to our children as were his wonderful works in olden times to the children of ancient Israel. When parents shall manifest such an interest for their children as God would have them, he will hear their prayers, and work with their efforts; but God does not propose to do the work which he has left for parents to do. It is because of the wicked neglect of fathers and mothers that so many of the youth are left to go to ruin. In most cases, parents are responsible for the weak morals and infidel sentiments of their children. They have failed to restrain and guard them, and have not given them right instruction, and a good example in their own life. Society is far below what it might be, if parents would do their duty to their children, in obedience to God's requirements.

One of the surest safeguards for the young is useful occupation. Had they been trained to industrious habits, so that all their hours were usefully employed, they would have no time for reining at their lot or for idle day-dreaming. They would be in little danger of forming vicious habits or associations. Let the youth be taught from childhood that there is no excellence without great labor. Aspirations for eminence will not avail. Young friends, the mountain-top cannot be reached by standing still, and wishing yourselves there. You can gain your object only by taking one step at a time, advancing slowly perhaps, but holding every step gained. It is the energetic, persevering worker that will scale the Alps. Every youth should make the most of his talents, by improving to the utmost present opportunities. He who will do this, may reach almost any height in moral and intellectual attainments. But he must possess a brave and resolute spirit. He will need to close his ears to the voice of pleasure; he must often refuse the solicitations of young companions. He must stand on guard continually, lest he be diverted from his purpose.

Many parents remove from their country homes to the city, regarding it as a more desirable or profitable location. But by making this change they expose their children to many and great temptations. The boys have no employment, and they obtain a street education, and go on from one step in depravity to another, until they lose all interest in anything that is good and pure and holy. How much better had the parents remained with their families in the country, where the influences are most favorable for physical and mental strength. Let the youth be taught to labor in tilling the soil, and let them sleep the sweet sleep of weariness and innocence.

Through the neglect of parents, the youth in our cities are corrupting their ways and polluting their souls before God. This will ever be the fruit of idleness. The almshouses, the prisons, and the gallows publish the sorrowful tale of the neglected duties of parents.

Fathers and mothers too often leave their chil-

dren to choose for themselves their amusements, their companions, and their occupation. The result is such as might reasonably be expected. Leave a field uncultivated, and it will grow up to thorns and briars. You will never see a lovely flower or a choice shrub peering above the unsightly, poisonous weeds. The worthless bramble will grow luxuriantly without thought or care, while plants that are valued for use or beauty require thorough culture. Thus it is with our youth. If right habits are formed, and right principles established, there is earnest work to be done. If wrong habits are corrected, diligence and perseverance are required to accomplish the task.

It has been truly said, "Show me your company, and I will show you your character." The young fail to realize how sensibly both their character and their reputation are affected by their choice of associates. A person seeks the company of those whose tastes, habits, and practices are most congenial to his own. When one prefers the society of the ignorant and vicious to that of the wise and good, he shows that his own character is defective. At first his tastes and habits and those of his companions might have been dissimilar; but as he mingles with this class, his thoughts and feelings change, he sacrifices right principles, and insensibly yet unavoidably loses his distinctive character, and comes down to the lower level of his companions. As the stream always partakes of the properties of the soil through which it runs, so the principles and habits of youth become invariably tinged by the character of the company in which they mingle.

More than human wisdom is needed by parents at every step, that they may understand how best to educate their children for a useful, happy life here, and for higher service and greater joy hereafter. Fathers and mothers, ever remember that to you is committed a sacred trust. The power of example is very great. If you fail to select proper society for your children, and allow them to associate with persons of questionable morals, you place them, or permit them to place themselves, in a school where lessons of depravity will be taught—and practiced. You may feel that your children are strong enough to withstand temptation; but how can you be sure of this? It is far easier to yield to evil influences than to resist them. Ere you are aware of it, your children may become imbued with the spirit of their associates, and may be degraded and ruined.

Fathers and mothers, it is your duty to give more earnest and careful attention to your children. Guard their principles and their habits as the apple of your eye. Allow them to associate with no one with whose character you are not well acquainted. Permit them to form no intimacy until you are assured that it will do them no harm. Accustom your children to trust to your judgment and experience. Teach them that you have a clearer perception of character than they in their inexperience can have, and that your decisions must not be disregarded.

Christian parents, I entreat you to awake. Have a jealous care for the souls of your children. Do not allow your time and attention to be so fully absorbed in other things that you cannot properly instruct your sons and daughters. If you neglect your duty and shirk your responsibility, expecting the Lord to do your

work, you will be disappointed. When you have faithfully done all that you can do, bring your children to Jesus, and with earnest, persevering faith, make intercession for them. The Lord will be your helper; he will work with your efforts; in his strength you will gain the victory. In the great gathering day it shall be yours to say with joy, "Behold, I and the children whom the Lord hath given me."

DIES IRÆ.

DAY of anger lurid breaking,
On the earth in ashes quaking,
To its doom at last awaking:

Through the cloud by lightning rifted,
See afar the Throne uplifted,
Now shall every thought be sifted.

Clear and far the trumpet calling
Stirs the dead from sleep enthralling
Into consciousness appalling.

Coming fearful, sadly, slowly,
There the proud and there the lowly
Gather in the Presence holy,

Where the open volume's story
Shows, of all the ages hoary,
All of shame and all of glory;

None his record there denying;
None unto the Judge replying:
There, through justice, hope is dying.

How shall I, to sin assenting,
Guilty, evil, unrepenting,
Meet the Vengeance unrelenting.

When the righteous, timid, fearing,
Scarce are saved Thy presence hearing,
And Thy words of judgment hearing?

Pardon, Father, my offending;
For my weakness, vigor lending;
To my doubting, faith extending.

Hearken, Christ, thy promise olden
Clasp I now as anchor golden,
That I from the wrath be holden.

Yea, for me thy anguish bearing
Long ago, the thorn-crown wearing,
Wilt thou leave me now despairing?

While my scroll of life is reading,
Aid me with the interceding,
While there yet is time for pleading.

Humbled, bent, and bowed, and broken,
Of thy love I ask the token
That thy word for me be spoken.

While I trust thy mercy blending
With the justice that, unending,
But for thee would be unbending,—

So that while the wicked, flying
From the wrath, intense, undying,
Fill the gloom with bitter crying,—

Let me, as the sheep are riven
From the goats to darkness driven,
Place at thy right hand be given,

Safe from terror, dark, assailing;
From the doomed ones' woe and wailing;
At thy fiery Throne's unveiling.

—James A. Whitney, in *New York Observer*.

PERTINENT QUESTIONS.

[THE following communication, the writer informs us, was sent to the *World's Crisis* for publication some five months ago; but no notice being as yet taken of it, it is now offered for the REVIEW. Such articles as this we think would tend to lead the readers of the *Crisis* to a much more correct view of the Sabbatic institution than those which it sees fit to give.]

KASOTA, MINN.

DEAR BRO. COUCH: I have been an interested reader of the *Crisis* for years. Its pages, filled with the stirring truths for these times, have been a source of pleasure and profit to me. But of late I see some things there in regard to the Sabbath which perplex me a good deal.

The positions taken by the different writers on this subject do not seem to be as harmonious as those taken on the nature of man, the coming of the Lord, etc. For instance, one writer will claim that the Sabbath was simply a Jewish institution, a part of old Hagar, and was done away at the cross; while another stoutly main-

tains that the Sabbath, as an institution, was made for man, and the only change was in the time of its observance, which was transferred from the seventh to the first day of the week. Not only so, but the same writer in the same article will frequently make contradictory statements. For example, in *Crisis* of March 30, 1881, Bro. Preble says that the Saturday-Sabbath was confined to the Jews, and no person was required to keep it outside of Palestine; "but let no one think [he says in the same article] that we are without a Sabbath in this dispensation; for the Sabbath was made for man."

This perplexes me. The Sabbath was made for the Jews only. The Sabbath was made for man. It seems to me that Christ referred to the ancient Sabbath when he said, "The Sabbath was made for man," for the Sunday-Sabbath did not then exist. I am puzzled to understand why Bro. Preble, as well versed in the Scriptures as we know him to be, should say that the Scriptures never required any one outside of Palestine to observe the old Jewish Saturday-Sabbath. Is it possible he has forgotten that the Lord's chosen people were required to keep it in the wilderness for forty years before they reached Palestine? Has he forgotten the gentleman that went out to gather sticks on the Sabbath day? Perhaps he thought with Bro. Preble that he was in the wrong latitude to observe the Sabbath.

But why call it the old Saturday Jewish Sabbath? Why not call it the old Sunday Jewish Sabbath; for if, as Bro. Preble claims, on different years it fell on different days of the week, it would surely come as often on Sunday as Saturday. Again, I am puzzled to know why Bro. Preble does not use Scriptural terms in speaking of the Sabbath. The Scriptures never say, "The old Saturday Jewish Sabbath"; but "The seventh day is the Sabbath of the Lord thy God." Quite a difference! Why does Bro. Preble step aside from the Scriptures to find a term of reproach for the Lord's Sabbath?

In Isa. 58:13, we read: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him," etc. Here we find that, 1. God calls the Sabbath his holy day; 2. He tells us to call it a delight, the holy of the Lord, honorable; and 3. If we do so, we shall honor him; and it is a mystery to me that Bro. Preble and other writers in the *Crisis* refuse to do so, but stigmatize it as the old Saturday Jewish Sabbath, etc. It seems to me there is a lack of harmony between them and the will of God on the Sabbath question.

Again, I am perplexed that the old Sabbath was made for the Jews only, and the new Sabbath was made for the world. The ancient Sabbath was made for man. (Mark 2:27.) It was made in the beginning. (See Gen. 2:1-3.) But I have never found the Scripture that tells me the new Sabbath was made at all, or that God ever rested on it or blessed it, or commanded that it should be kept holy, or that any prophet or apostle observed it as a Sabbath, or taught its observance in any way. Perhaps Bro. Preble can give us light on these points.

But what is most perplexing of all is, Bro. Preble claims the first day to be the seventh day. Of course he believes, with everybody else, that Saturday is the seventh day of the week; then he has two seventh days in a week of seven days. How can this be? Surely Bro. Preble has things sadly mixed on the Sabbath question.

In conclusion I will say, Other readers of the *Crisis* in this vicinity are perplexed in regard to these things, and some have already begun the observance of the ancient Sabbath; and one reason why they do so is because of the lack of harmony and consistency in the articles on the Sabbath that appear from time to time in the *Crisis*. Why cannot the brethren who write for the *Crisis* be as harmonious, consistent, and logical on the Sabbath question as on other Bible subjects? Will you please explain through the *Crisis*?

Yours in Christ,

I. R.

REASONS FOR KEEPING SUNDAY.

BY ELD. R. S. OWEN.

As the claims of the fourth commandment have been presented to the people of Waterbury, Vt., and the seventh day shown to be the only true Sabbath of the Bible, many, being very reluctant to yield up the long-cherished Sunday-Sabbath, have eagerly sought for evidence to establish first-day observance. The Bible has been searched in vain for the proof texts. Just at this trying hour, their hopes were brightened by the announcement that Eld. Wilkins, the Baptist minister, would preach a sermon giving the "reasons for keeping the first day of the week." This was done in two discourses, to each of which we replied on the evenings following. That others may have the benefit of these "reasons," we give his main positions and our replies.

1. "God's seventh day was man's first day; hence it was the first day of the week that was sanctified, the identical Sunday we now keep. Man must have been created just before sundown on the sixth day."

This position rests upon two absurdities,—(1.) The supposition that God not being capable of reckoning the days of the week, the week could not commence till man's creation! If God could tell us when the first, second, third, etc., days of the week came, why not accept his reckoning as given in Gen. 1? It was the act of God alone that divided time into weeks. (2.) That man was created "just before sundown on the sixth day," so that as he opened his eyes, the first day he saw was the seventh day! From Gen. 2 we learn that after man was created, all the cattle, fowls, and beasts were brought before him, and he gave names to them. He then slept, a rib was taken from him, the woman was made, and they were married. All this took place on the sixth day. This was Adam's first day.

2. "The Jews had another day given to them. Their Sabbath had no reference to the Edenic rest."

The fourth commandment squarely contradicts this. "For in six days God made heaven and earth, . . . and rested the seventh day." That is the reason God gave for commanding them to keep the seventh day. Yet Eld. Wilkins says their Sabbath had no reference to the Edenic rest! In Neh. 9:14 we learn that God made known to them his holy Sabbath. Sabbath means rest; God's Sabbath must be God's rest-day, and not "another day."

3. "Gentiles were never required to keep the Sabbath."

"The Sabbath was made for man." Mark 2:27. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it." Isa. 56:2. "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer." Verses 6, 7.

He said that the fourth commandment was binding only on the Jews, but afterward claimed that it was not confined to the Jews, but was binding on all.

4. "Shall we keep the Sabbath, when we are not under the law, but under grace? Nonsensical!"

To be "under the law" in the sense of Paul's argument (Rom. 6:14) is to be under its condemnation as sinners. Condemned to die. "For the wages of sin is death." Verse 23. "Freed from sin," "not under the law," signifies pardon. Eld. W.'s position, then, is this: It is nonsensical to keep the Sabbath after we have been pardoned for breaking it. The same would be true of all the commandments. It is nonsensical to keep them after receiving pardon for sin! Christ said, "Go and sin no more." Had Eld. W. read the very next words of Paul's argument, they would have condemned his fallacious reasoning. "What then?" Paul continues, "shall we sin, because we are not under the law, but under grace? God forbid." Rom. 6:15.

5. "In keeping the first day, we conform to all the requirements of the fourth commandment."

The fourth command requires us to keep the seventh day to commemorate the work of creation. Eld. W. claims to keep the first day to commemorate the resurrection of Christ. Keeping another day for another object no more "conforms to the fourth commandment" than Christmas day commemorates the Declaration of Independence.

6. "Time was lost." "A hundred thousand Sabbaths were lost from creation to the Exodus." "Keep a regular succession! Oh, humbug!"

If man did lose the Sabbath after creation, God did not. He surely knew his sanctified rest-day, and he made it known unto his people. Neh. 9:14. For forty years the manna fell on six days, and was withheld on the seventh. Surely this was enough to point out the true Sabbath, if they had lost it. In the time of Christ they "rested the Sabbath day according to the commandment;" hence they must have had the true Sabbath then. There has since been no chance for the Sabbath to be lost. Jews, seventh-day Christians, first-day Christians, Catholics, and Mohammedans all agree that Sunday is the first day of the week, and Saturday the seventh.

7. "Sunday is the day of Edenic rest." "It is identical with the primal Sabbath." "It has been handed down to us through the pagans, who worshiped the sun on that day, and through the traditions of the American Indians."

The absurdity of this position is too apparent to need any reply. A man who will scoff at the idea of keeping the knowledge of the true Sabbath through God's own chosen people, among whom all the prophets, apostles, and Christ himself, have lived, and then in the same discourse undertake to establish a regular succession of Sundays from creation down through the pagans and American Indians, simply illustrates what men will do when trying to prove a false doctrine without arguments.

8. "A definite day cannot be observed, because time differs east and west." "There is a difference of twelve hours between us and those on the opposite side of the globe." "We cannot all keep the same day."

God blessed the seventh day, and sanctified it, not a seventh definite portion of absolute time. The sun was made to rule the day. When the seventh day comes, we are to keep it. If we cannot keep the seventh day, how about the first? Does the world become flat on Sunday, so that all can keep that day at once?

9. "The day of the Sabbath is fixed to the first day of the week by the resurrection of Christ. John 20:19, 26; Acts 20:7; 1 Cor. 16:2; Rev. 1:10."

Neither Christ nor the apostles ever hint at the change of the Sabbath. John 20:19 says nothing of a meeting to celebrate the resurrection of Christ. The disciples were at home (John 20:10; Acts 1:13), eating supper (Mark 16:14), and did not believe that Christ was raised. (Mark 16:14.) John 20:26 does not mention the first day. After eight days from Sunday night would naturally carry us forward to Monday night, or some time after. Acts 20:7 contains the only account in the New Testament of a religious meeting held on the first day of the week. This was an evening meeting. From this Eld. Wilkins argued that the early Christians all kept Sunday. Suppose I pass through Waterbury Thursday evening, and find the Methodists holding their evening prayer-meeting. I then go back to Michigan, and report that the people of Waterbury and all over the State of Vermont keep Thursday as the Sabbath. They have changed their rest-day from Sunday to Thursday. When asked for proof of such a revolution in Vermont, I tell them I saw the Methodists holding a meeting in Waterbury Thursday evening. Would you believe that in Vermont the Sabbath was changed upon hearing such evidence as that? The evidence from Acts 20:7 is no stronger.

"Very much like our Sunday collections," said the Elder, speaking of 1 Cor. 16:2. This was not a public collection, but each one was to lay by

him in store, that is, at home, as many translations read. That was to be their first business transaction of the week. Rev. 1:10 refers to the Sabbath, as shown from Mark 2:28; Isa. 58:13. There is no record that Christ ever even mentioned the first day of the week. The Bible does not afford the slightest evidence for a first-day Sabbath.

10. "The testimony of the early Fathers of the church shows that they kept 'Sunday as a rest-day.'"

The "Fathers" are a favorite resort for those who have a doctrine to prove, with no Bible proof. Dr. Adam Clarke says of the Fathers: "There is not a heresy that has disgraced the Romish Church that may not challenge them as its abettors." Another advantage is, if the exact testimony desired is not to be found in the writings of the Fathers, one can be written out and a Father's name signed to it, and but few would know the difference. This policy has been adopted to sustain Sunday. Eld. Wilkins quotes Irenæus as saying, "On the Lord's day every one of us keeps the Sabbath." Upon this I need only state the fact that *no such statement is to be found in the writings of Irenæus.*

Eld. W. quotes Ignatius as saying, "No more Sabbatize, but keep the Lord's day." The epistle from which this quotation is made is a spurious production, condemned by the best scholars. Calvin condemns it. And further, it is a spurious quotation, for in the original the term "Lord's day" does not occur. A fraudulent translation from a spurious epistle!

Cyprian also was quoted. He lived down in the middle of the third century, when they had begun to pay some regard to Sunday, but not as a Sabbath or rest-day. For Cyprian speaks of it as the day after the Sabbath. Chrysostom was represented as testifying in A. D. 195 to Sunday as a rest-day. In the first place he did not write until about A. D. 360; secondly, although Chrysostom held meetings Sunday morning, he did not regard it as a Sabbath, but dismissed his congregation to their ordinary occupations, and held that it was right to do worldly business on the first day.

I have now hastily passed over Eld. W.'s principal arguments. His positions briefly summed up are these: Sunday is the true, original Sabbath. The Jews kept another day. Time is lost, so that we cannot tell when the seventh day comes. We must keep the first day of the week in honor of Christ. We cannot keep a particular day on a round world. The Sabbath was given to the Jews only. The fourth commandment is binding on all. Finally he said, "There is nothing holy about a day, because we cannot take hold of it." Thus much for his "reasons for keeping Sunday."

SYMMETRY OF CHRISTIAN CHARACTER.

It is significant that the apostles so often commend to their converts well-balanced and fully-rounded character. We should hardly have expected from them that special phase of teaching, for their chief work was that of the ingathering of souls. They were, partially, to the ancient church what an "evangelist" is to the modern. When men go out prospecting after gold, they spend no time in pursuit of lockets, and chains, and rings, and other perfected work. They gladly find the yellow treasure in any shape; nuggets or grains or in lodes, however rough or unsightly at first. And it would have been no marvel if the apostles, prospecting for souls, winning them to repentance, had given but little thought to the finish of renewed character in them. Uninspired men would doubtless have made that their policy. But the Spirit, who wrought through the apostles, was content with nothing less than a growth toward a fullness of the image of Christ, and a moral symmetry of soul.

Whoever has made, or supposes himself to have made, any special advance in the new life in Christ—has had any vision of the glory of things unseen, and is sure he has stood with Bunyan's Pilgrim on the Delectable Mountains—let him

take double caution here. A blemish is worse in exact proportion to the purity and dignity of that which it defaces. A clot of filth on a stone is no great disfigurement; but on the stem of a fruit tree it affects you differently. On a horse, it annoys you still more. But on the face of a man it is intolerable. So with stains on souls. You will see more made of a fault in "a pillar" of a church than of a crime in an average Christian.

"Death loves a shining mark;" and so does jealousy. It enjoys making men pay for their eminence.

And too many a Christian character is a mixture of opposites—like an Arab hovel in Smyrna, built, as travelers tell us, half of clay and straw, and half of beautifully carved columns and friezes and cornices, broken from the ruins of old temples. As the hovel stands with a finely-chiseled entablature side by side with a filthy stump of thatch, so stands the raw, half-grown believer—a strange conglomerate!

And what is the remedy? "Raise the tone of your piety in general," some tell us, "and the faults that hang round you will take care of themselves." There is no greater mistake. . . . There may be genuine Christian character in a man; but it must be brought to bear on his besetting sin if that is ever to be expelled. There must be no mincing of matters with it. Too many a disciple attempts to compound with the Lord for an unlovely character with the amount of his Christian activity. An artist studies and labors over his masterpiece; he rests not till he has brought it near perfection; and, at last, it goes out to the world as his pride and boast. But his own room, meanwhile, in which he has labored, with brushes and pigments and old canvas lying loosely about—what a den of confusion it is! So a Christian, often, cares more for the work he turns out than for the inner life from which it comes. Whatever virtue or faculty helps the work, he cultures and develops. Whatever does not is left withered and dwarfed.

But a Christian in earnest—one who pants after God, and the image of Christ to be formed within him—will, at times, groan, being burdened with the weight and power of his evil nature. As if it were a fire in the hold of a vessel, at sea, he smothers it here, and it breaks out there; he crushes it there, and it escapes again yonder, till he cries, in his anguish, "O wretched man that I am! Who shall deliver me from the body of this death?" But, blessed be God, he is sure of the victory, by-and-by, for the Almighty works with him and in him! And when I begin, saith the Lord, I will also make an end. There is no perfection in Gabriel standing before the throne that is not to be his. It is told of Correggio that, in youth, he was taken to Rome to see the frescoes of Raphael. And, as he gazed in an ecstasy on those wonders of the world, and felt the kindling within of the divine fire that was to make him immortal, he was heard whispering to himself, with flashing eyes, "I, too, am a painter!" And what humblest Christian is there, who, as he struggles here and looks away heavenward, may not say, "O angel brethren in the skies, I too am a child of God. To your perfection I shall come!"

"For I amid your choirs shall shine,
And all your knowledge shall be mine;

"Ye on your harps must lean to hear
A secret chord that mine shall bear!"

So let him take heart and hope, till God shall bring him home.—G. B. Wilcox, D. D.

DO THE THINGS AIMED AT.

No matter how the problems of life may oppress us; no matter how inexplicable all this woe and agony in God's world may appear; no matter how impossible it may seem to justify God's way to men—as if we puny folk could expect to do that!—one thing yet remains to us—to do the best we can. To be pure, to be helpful, to be just, to be righteous, are in any event the things to live for. As Charles Kingsley wrote to his young curate, just after "Essays and Reviews" appeared, "Do what is right the best way you

can, and wait till the end to know." No better prescription for doubt was ever written. Anyhow, everywhere, always—in the darkest hour, in the sorest distress, in the thickest mystery—this supreme duty and privilege is still ours, to do the best we know.—*Sunday Afternoon.*

LEAVE THYSELF TO GOD.

O LEAVE thyself to God! and if, indeed,
'Tis given thee to perform so vast a task,
Think not at all—think not, but kneel and ask!
O friend, by thought was never creature freed
From any sin, from any mortal need;
Be patient! not by thought canst thou devise
What course of life for thee is right and wise;
It will be written up, and thou wilt read;
Oft like a sudden pencil of rich light,
Piercing the thickest umbrage of the wood,
Will shoot, amid our troubles infinite,
The Spirit's voice; oft, like the balmy flood
Of morn, surprise the universal night
With glory, and make all things sweet and good!
—Thomas Burbridge.

SCRIPTURE THOUGHTS.—No. 7.

BY MRS. M. E. STEWARD.

THE ANNUAL JEWISH FEASTS. LEV. 23.

"THESE solemnities were many, and returned frequently, which was intended to preserve in them [the Israelites] a deep sense of God and religion, and to prevent their inclining to the superstitions of the heathen." "God in great wisdom appointed these festivals, 1. To perpetuate the memory of his great wonders; 2. To keep them to their religion by appropriate ceremonies, and the splendor of divine service; 3. To procure them necessary rest and lawful pleasures; 4. To give them instruction; for in the religious assemblies the law of God (at least in latter times) was always read and explained; 5. To consolidate their social and political union by renewing the acquaintance of the tribes and families."—*Calumet.* "A legislator desirous of inseparably uniting twelve petty States into one great nation, could not possibly adopt a more effectual plan than Moses pursued by command of God."—*Michaelis.*

Thrice a year, at the passover, Pentecost, and feast of tabernacles, in March, May, and September, not in the hurry of harvest, nor in the short, cold winter days, but in the pleasantest, most convenient seasons of the year, all the males were required to appear before God in the place he should choose. These festivals were called feasts, because they were, all except the fast of the day of atonement, seasons of holy rejoicing and thanksgiving. So it ever is. Genuine religion is not a melancholy thing, but its spirit leads us to "rejoice evermore," not to sorrow evermore.

These feasts had to be proclaimed by the priests every year. As their months were reckoned by moons, which made their year come eleven days short of our time by the sun, another month had to be introduced every two or three years, so that the offering of first-fruits should come at the right time.

The annual feasts were—

1. The passover. This institution was both commemorative and typical. It looked back to the miracles and deliverance attending that memorable night when the first-born of all the Egyptians were slain, and at midnight the Israelites were hastily thrust out of the land. "Had not these events taken place, the nation could not possibly have been persuaded that they were eye-witnesses of them, and induced to adopt such a memorial of them; and if it had not been adopted at the time when these public and extraordinary events were said to have occurred, at what future time could the nation be persuaded that they had, from age to age, believed and commemorated them? It was thus a demonstration that Moses spake and acted by divine authority, and that the religion which he established was from God."—*Scott.*

The paschal lamb typified Christ. (And remember, "Whatsoever things were written aforetime, were written for our learning." Rom. 15:4. The priests served "unto the example and shadow of heavenly things." Heb. 8:5.) The ancient sacrifices had to be examined to see whether they

were perfect, and were pronounced without blemish before they could be offered. So the Lamb of God had a trial before earthly judges, and was pronounced innocent.

"The paschal lamb was set apart four days before it was slain. It is very observable that as Christ was crucified at the passover, so he solemnly entered into Jerusalem four days beforehand. Learned men are of the opinion that the Lord Jesus entered Jerusalem on the tenth of the first month at the very time when the paschal sacrifices were selected. It was to be slain and roasted with fire, denoting the exquisite sufferings of the Lord Jesus; the wrath of God is as fire. Not a bone of it must be broken, which is said to be fulfilled in Christ, John 19:33, 36, denoting the unbroken strength of the Lord Jesus. The sprinkling of the blood was typical, denoting the application of the merits of Christ's death to our souls. It was to be sprinkled, not on the threshold, which cautions us to take heed of trampling under foot the blood of the covenant. Heb. 10:29.

"If the blood of Christ be sprinkled on our consciences, it will be our protection from the wrath of God and the curse of the law. The paschal lamb was to be fed upon, so we must by faith make Christ ours, and receive spiritual strength from him as from our food, and have delight in him as we have in eating when hungry. It must be all eaten. Those that by faith feed on Christ must feed on a whole Christ—Christ and his cross as well as Christ and his crown. It might imply that true faith receives the entire salvation of Christ, and depends upon him in every part of his mediatorial character without any exception. The order that if any part of the lamb was left it should be burned with fire, and not be reserved either for food or any superstitious purposes, implied that it was a solemn propitiatory sacrifice of awful import, and not merely a cheerful festival. It was to be eaten immediately. To-day Christ is offered, and is to be accepted before we sleep the sleep of death. It was to be eaten with bitter herbs in remembrance of the bitterness of their bondage in Egypt; we must feed on Christ with sorrow of heart in remembrance of sin. It was to be eaten in a departing posture; we must absolutely forsake the rule and dominion of sin, shake off Pharaoh's yoke, sit loose to the world, and everything in it, forsake all for Christ."

(To be continued.)

REASONS FOR NON-CHURCH-GOING.

THE Boston *Sunday Herald* has been examining into this matter of non-church-going; and from the following facts, gleaned from many sources, leaves the reader to draw his own inferences as to the popular idea of the true use of Sunday, and to what extent the ministers are losing their hold on the people:—

Why are the churches so poorly filled? How shall the masses be reached by the gospel? These are questions that have excited a deep interest in religious circles for the past few years, especially in our large cities. Ministers have preached about it. The religious press has theorized in regard to it. Ecclesiastical councils and conferences have listened to essays and joined in discussions concerning it. But, in spite of all that has been said and the little that has been done, the pews remain empty, and no two authorities seem to agree as to the reason or the remedy. It occurred to the *Herald* to go to the absentees themselves for the reason. Certainly it is a common-sense supposition that the man who doesn't go to church knows better than anybody else the reason why. Why speculate about what may be known? The first step toward remedying any difficulty is to ascertain its cause. It has been ascertained by repeated counts, and is, indeed, a matter of common observation to those whose duty or pleasure takes them among the churches, that, taken altogether, and on a fair average, not more than one-half the sittings are regularly occupied on Sunday, and

that in many of them, built and maintained at a large expense, the proportion is much less than this. It was ascertained, not long ago, upon the basis of an actual count made, and published in the *Congregationalist*, that in ten Orthodox churches in Boston city proper, representing an invested capital of fully \$2,000,000, and an annual outlay, aside from interest, of nearly \$100,000, with a seating capacity of some 8000, but a little over 3000 persons were in attendance on a pleasant Sunday morning. Add another thousand to the aggregate for any possible mistakes, or for more favorable conditions, and the showing is still sufficiently suggestive, not to say startling.

WHAT IS THE REASON

for this state of things? To get at a basis of fact, representatives of the *Herald* were directed to interview a large number of fairly typical persons of the so-called middle and working classes, who do not habitually attend church, with a view to ascertain, (1.) The reason why; (2.) If church-going has ever been their habit, and in what denomination; (3.) Any experiences, either mental or in the nature of the preaching or church management, that operate to prevent their going; (4.) Their idea of the best use of Sunday. The reports of these interviews are before us, and we have prepared a digest of them for our readers, giving, in most instances, the exact language, and, in all cases, the fair substance of the replies. The reasons are obvious why the very poor and the vicious classes do not attend church; and the inquiries were, therefore, mainly prosecuted among the intelligent, industrious, well-to-do great middle classes,—those whom we suppose the church authorities to mean when speaking of "the masses." The first case given is that of a young man of twenty-eight, with a wife and two children, an accountant, with a salary of \$1200 a year—a clean-cut, bright fellow, with fine tastes and irreproachable character, a model husband and good citizen.

"And so you want to know why I don't go to church?" he responded to the inquiry. "Well, I appreciate your desire for exact information, but I do n't know as we have ever drawn up and declared our reasons, have we, wife?" appealing to the little lady, who was an interested listener. "The fact is," he continued, "we

CAN'T AFFORD IT;

that is, we can't afford to hire seats where we want to go, and we have natural antipathies to dead-beating it. If it were absolutely indispensable to our souls' welfare for us to go to church somewhere, of course we could find a place. But we do n't so regard it, and the places that are open to us under conditions where we would feel comfortable are the ones where we have n't the slightest desire to go."

"There are seat rentals within your means, of course?" "Yes; and if one church, and one preacher, and one service, were as good as another, it would be all right. But they are not. And nobody can make me believe that it is my duty to go and hear a man who murders the King's English, or preaches through his nose, or reads a dull essay, or flaunts in my face doctrines that are abhorrent to me. I won't do it, that's all. I was brought up in an orthodox way, and do n't dissent from the main facts of religion, as I understand them. I would like to go to church, for the habit of the thing, and for the good it does me, under proper conditions. There are the free seats and the free churches, of course. But how does a fellow feel in them, who is in the habit of paying his way? It's a Potters' field for the living. Now, when we want to go to the play or a concert, my money is as good as anybody's. For \$1, I can have a seat as good as Croesus, and feel like a man in my right to it, as I sit beside him. There are no broad aisles, nor pew ownership, nor caste divisions, in other places of public resort. A fellow would feel about as much at home to stumble into a swell club-house as to go into a swell church. As for Sunday, I devote the day religiously to getting acquainted with my family. I have, of course, several other good reasons for not going to church, but these are enough, I take

it." As the reporter wasn't instructed to argue the case, he conceded that they were.

The next type selected was a lady, a widow in moderate circumstances, cultivated, clever, and mentally "emancipated." "You know that, officially, I can't be impertinent," said the reporter, "especially to an acquaintance. So please proceed, and tell me why you never go to church." "Well, then, I do n't go to church because I

HAD TOO MUCH OF IT IN MY YOUTH.

It was church morning, afternoon, and evening, and prayer-meeting besides, forever and ever! I came to dread and then to hate it, and the first use I made of my freedom—my marriage, you understand, or you will understand if you get the right kind of a wife—was to stop going to church, except now and then to hear the music. Besides, I like new things, and it is the same old story from the pulpit."

A music teacher, a single lady of education and refinement, offered herself as a witness. "I do n't go to church regularly," she said, "because I can't dress well enough to feel comfortable where I want to go, if I go at all. If it were in the line of duty, or something that I felt to be essential, I would go in calico, if need were. But church-going is now largely either a fashion or a habit. Nobody seriously thinks of it as a means of grace. They simply regard it as the proper thing to do, or feel it to be their duty to help keep up the establishment. I can't afford to be fashionable, though I do n't deny that I should like to be. If I were able, and had been bred to it, I have no doubt I should don my camel's hair, my laces, my love of a hat, and my most modest diamonds, and sail into my reserved seat quite as a matter of course, without thinking at all of making the plain little thing in the back pew, in her poor best dress, feel as though she were sitting on pins and needles. I do n't blame the fine dames at all. It is all natural to them. Only I will do my penance in a less conspicuous manner." * * *

An architect and builder, well "fixed" as to worldly affairs, and bred an orthodox of the down East type, said,—

"No, I stopped some years ago. Did n't like the sort of people our churches bred. Too low between joints, too narrow for comfort. Our closest skin-flints were always deacons. Their creed seemed to be that whatever is good is bad. I could n't believe in their hell, and could n't relish their Heaven, and so I thought I might as well quit."

"And what do you do with your Sundays?"

"Well, I make it easy for the good wife,—look out for the youngsters; take a horse car outing, if the weather is fair; read a little, smoke a good deal, sleep, visit, and make a restful home day of it."

A tired-looking shop girl, a fair representative of the ten thousand of her class in the city, was asked the question, and replied, with bitter significance,—

"My employer goes. He is one of the pillars of the church."

"Well?"

"That's reason enough why I should n't go. I know how he treats his help. We girls are barely able to keep soul and body together—and neither of them in good condition!—under the pitiful wages we can earn. Would you think Christianity did much for you, sir, if you were

A POOR GIRL,

compelled to work for \$4.00 a week, and expected to dress and appear respectably, while your employer lived in a palace, and paid liberally to support a church, in which his operatives, who are popularly supposed to have souls, would be and feel as much out of place as in his fine house?"

"But many employers do treat their help generously."

"Yes, but they are quite as often world's people as so-called Christians; and then we girls are so shut in that we must look only at what is nearest us."

An active business man of literary tastes said, among other things,—

"To be frank, I do n't believe in the Bible, or

rather in the system built up on it. . . . I believe in Christianity, and would hold to it, whether such a person as Jesus ever actually lived and died according to the record or not; but I do n't think he would recognize the popular religion as his if he should come to our land to-day. I keep away from the temples for fear I should feel the sting of his scourge if he should happen to come among the money-changers."

A large number of the reports show a

LOSS OF FAITH IN RELIGION

to have resulted from bad treatment, in business or other matters, by prominent church-members. The man who has been swindled or wronged often holds the system responsible for the deeds of the individual, especially when such conduct does not seem to impair the standing of the wrong-doer. This feeling was condensed into a bitter hyperbole by one man who had been outrageously duped and swindled by his partner, who was an active Sunday-school superintendent. "If I had a boy," said the victim, grimly, "and he showed the least inclination to go to Sunday-school, I would drown him!"

A remark dropped by an English servant girl, to a lady who was seeking to engage her, is also quite apropos: "Do you attend church?" inquired the lady. "Not in this country, ma'am." "And why not?" "I am a church woman, ma'am, but I have found no provision made for the serving class in our churches in this country." "But you could go somewhere else?" "I beg your pardon, ma'am, but I only enjoy my own service."

A good many of the absentees contented themselves with the brief but honest answer: "Because we do n't want to." "People, as a rule, find a way to go where they want to," said one outspoken lady. "I simply don't want to go. When the churches, in their preaching, their music, their hospitality, their freedom from cold forms and Sunday millinery, make me want to go, I shall go, and not before. For the rest, I am quite willing to settle the matter with my God."

An engineer who has charge of engines which furnish power to quite a number of industrial occupations in a central place in the city, and is quite an intelligent man, was asked,—

"You do not attend church at all, you say. Why?"

"Because there is

NOTHING THERE TO ATTRACT ME.

There is a desire, a want of knowledge on my part in relation to the things the preachers talk about, which they have not as yet satisfied, and I doubt if they ever can."

"Have you been much of a church-goer in your life?"

"For the past twenty years I have not. My parents were of the Baptist persuasion, and compelled me, when young, to attend Sunday-school and church; but, even when a youngster, I thought the whole affair hollow and unsatisfying. The result is that I have been, since a boy, and am now, a free-thinker, that is, I believe only in what I conceive to be reasonable, according to my small comprehension."

"What is your idea of the best use of Sunday?"

"Rational enjoyment. If I can go down the harbor without being uncomfortably squeezed by too large a crowd, I go. Or I take the horse cars and go out to West Roxbury. But the fact is, the boats and horse cars are generally so crowded on Sunday that one might wonder if there is any one left to go to church. It looks as if the priests were losing their hold on the people. I have enough to do with church-members on week days to let them alone on Sundays."

The next is a blacksmith, who employs men. He is thirty-five years of age, and has a first-class reputation as an honest, fair-dealing man. He is of an intelligent and inquiring turn of mind.

"You do not habitually attend church, sir. May I ask you why?"

"Certainly. The church to me is a sapless trunk of a still standing tree. For me it has no

fruit. And yet, I go to church occasionally. I go when any man of note is to be heard. I go to hear if he has any new ideas,—if he has any convincing proofs to give me of an immortality which I hope for, and a hereafter which must accompany it. I tell you, I have hungered and thirsted for information on those things, but have never found any one to satisfy me—ministers least of all."

"How long did you regularly attend church and what denomination?"

"I attended Sunday-school and the Lutheran church until I was about fifteen years of age. Up to the time I left the church, I had no religious convictions. There was nothing in the preaching that was attractive to me. It seemed wrong and cruel according to my conceptions of justice and mercy and truth."

IT REPELLED ME

from the time I began to think, and, the more I have thought of the doctrines preached, the more repellent they are to me."

"Are you an infidel now?"

"I do not particularly like that term. I am not an atheist. I believe in God, but not in all the Bible doctrines. They are too repulsive to me. My God is not the God the ministers tell us of. I suppose I might properly be called a free-thinker. I feel myself responsible to no man, to no minister, to no church, for what I think or believe. It affects me more than them, and I think I should have the most to say about it."

"What is your idea of the best use of Sunday?"

"I generally pass my Sundays visiting friends or going to the seashore. If I feel like it, I go into the country or take a ride in the cars. If the day is not pleasant, I stay at home and read; I have plenty of good books to read, and the Sunday papers are full of information. I think rational men should spend Sunday as they see fit, and I do not see why they should be prevented from doing so."

The interviews and statements could be prolonged, but the above give a sufficiently full and clear idea of the reasons, as they actually exist in the minds of the great mass of non-church-goers, for their course of life in this respect.

OUT OF SELF.

THE usual method of finding a real good is to seek it. We are told to "cry after knowledge, and search for her as for hid treasures." We are to seek the Lord, with the promise that we shall find him "if we search for him with all our hearts." We are to seek peace, wisdom, strength; yet never are we enjoined to seek happiness. To pursue this as an end is to chase a mirage which eludes us ever as we advance. But, ceasing to seek for it, forgetting all thoughts of personal enjoyment in endeavors to create enjoyment for another, by some mysterious arrangement we gain a double portion for ourselves.—*Advocate and Guardian.*

A DEATH-BED SERMON.

A GENTLEMAN died at his residence in one of our up-town fashionable streets, leaving \$11,000,000. He was a member of the Presbyterian church, in excellent standing, a good husband and father, and a thriving citizen.

On his death-bed, lingering long, he suffered with great agony of mind, and gave occasional expression to his remorse at what his conscience told him had been an ill-spent life.

"Oh," he exclaimed, as his weeping friends and relatives gathered around his bed, "if I could only live my years over again, I would give all the wealth I have amassed in a lifetime. It is a life devoted to money-getting that I regret. It is this which weighs me down and makes me despair of the life hereafter."

His clergyman endeavored to soothe him, but he turned his face to the wall.

"You have never reproved my avaricious spirit," he said to the minister; "you have

called it a wise economy and forethought, but my riches have been only a snare for my soul! I would give all I possess to have hope for my poor soul."

In this state of mind, refusing to be consoled, this poor rich man bewailed a life devoted to the mere acquisition of riches. Many came away from his bedside impressed with the uselessness of such an existence as the wealthy man had spent, adding house to house and dollar to dollar until he became a millionaire.

All knew him to be a professing Christian and a good man as the world goes; but the terrors and remorse of his death-bed administered a lesson not to be lightly dismissed from memory.—*N. Y. Paper.*

THE ACCUSING FINGERS.

A DRINKING saloon customer had the "misfortune" to overstep the bounds of moderate drinking and decorum, and was forcibly ejected from the premises by the proprietor. The young man was mortally injured, and so great was the terror of the rum-seller, in view of the consequences to himself, that he was completely prostrated. His wife tried in vain to comfort him, and wished to call a physician, but the man refused all consolation and advice, saying, "Can a doctor cure a broken heart?"

The victim of his cruelty died; and when the long train of funeral carriages passed the house, fingers were pointed from them, like mute signboards, indicating, "There, there's the house! There, there's the murderer!" The miserable man, who had risen from his bed to look at the procession, saw the fingers. Each one was like an arrow of remorse to his soul, which curdled the blood in his veins, and sent him reeling back to his pillow.

Shortly after, the officers of justice entered for his arrest. His wife protested, "He is ill, why disturb him?" "Good woman," they replied, "cease your excuses; he cannot evade the law." They thought he was feigning sickness, and proceeded to their work; but as they lifted him from his bed, he fell back, groaned, and died!

As a sequel to this terrible fact, illustrating even more forcibly the soul-destroying effects of this unholy traffic, the wife and daughter of this man continue the business on the same corner!

Much prayer has been offered that they may become convinced of their wrong-doing and close their saloon.—*Selected.*

SWEET PILLOW THOUGHTS.

A GENTLEMAN had amassed a large property, and people looking on would say that now he could rest at ease and enjoy life. He had money enough. But the man himself found that he was never so ill at ease. His pillow was robbed of sleep. He was haunted nightly by fears of losses and money difficulties, which the sound-sleeping poor man knew nothing of. He did not go to a physician for a sleeping draught; he did something better. He sat down one morning and made out a list of people and causes he would like to help, and before nightfall had given away thirty thousand dollars. That night his sleep was sweet and refreshing, and he always regarded it as a most excellent investment of the money. He had hit on a remedy for sleeplessness that no doctor would ever have been likely to suggest to him, but one that did the work well.

Many people are troubled with serious wakefulness, who have no such sums to give away. But all can do kind deeds; or speak sweet words, which do good to others, and the remembrance of such little charities are sweet thoughts to take to the pillow. Worry keeps people awake far more than happiness. The blessings of God and his precious promises are the softest pillow on which to rest a weary, troubled head. "So he giveth his beloved sleep."—*Child's World.*

—He who speaks much of his sorrows to men, easily comes to speak of them too little to God.—*Tholuck.*

The Family Circle.

GIVING AND LIVING.

FOREVER the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow;
To withhold his largess of precious light
Is to bury himself in eternal night.

To give
Is to live.

The flower shines not for itself at all;
Its joy is the joy it freely diffuses;
Of beauty and balm it is prodigal,
And it lives in the light it freely loses.
No choice for the rose but glory or doom,
To exhale or smother, to wither or bloom.

To deny
Is to die.

The seas lend silvery rays to the land,
The land its sapphire streams to the ocean;
The heart sends blood to the brain of command,
The brain to the heart its lightning motion;
And over and over we yield our breath,
Till the mirror is dry and images death.

To live
Is to give.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his life-long ride
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies.

To deny
Is to die.

—*Boston Transcript.*

A MINISTER'S MESSAGE.

EDWARD THAYER sat in his study one evening carefully preparing the sermons he intended to preach on the morrow, and selecting appropriate hymns. The handsome, neatly-written manuscript lay before him, receiving his final revision and certain unobtrusive signs, legible only by himself, marking the place where he proposed to introduce those little extempore and colloquial digressions that arrest the attention of a congregation, arouse the drowsy listeners, and break in upon the formality of a written discourse. Mr. Thayer was a practical, common-sense man, who believed in doing his business in a business-like way, even though it was preaching the gospel. He did not go into his pulpit without preparation, and expect a sudden inspiration or an uncertain impulse to do his work for him, but prepared himself carefully and thoroughly, holding his resources well in hand. He had read over his sermons with genuine satisfaction, and there was legitimate and honest pride in the confidence with which he pronounced them good. They had been written several years before, when he was pastor of a feeble and struggling church in the far West, where he had labored faithfully and conscientiously, doing his best work and carefully bringing forth his choicest thoughts with diligent study for that ignorant and unappreciative audience. They would have been as well—perhaps better—satisfied with inferior work, but the suggestion had never come to him with the force of a temptation. His faithful service brought its natural reward, when, during a visit at the East, his fine and thoughtful sermons attracted attention, and in due time a call came to him from a large and influential church in a solid and prosperous old New England town. Here, at last, his best work would be appreciated. There was trained intellect in his audience, quick and discriminating intelligence, familiar with the course of modern thought and all the leading questions of the day. His allusions would be understood, his good points would make their due impression, and he could appeal to the finest motives.

Edward Thayer was a man abreast of the nineteenth century, with tact to feel the temper of the world he lived in. He still believed in most of the old doctrines, and revered and honored those Titans of Christian faith who had wielded them as weapons of tremendous power, but he realized that they were no longer to be hurled at men and women like fire-brands at a foe. Regeneration, atonement, sin, death, and the Judgment; the Son of God crucified for the sins

of a lost world; these were all familiar themes to the men and women he addressed. As well preach to them of the attraction of gravity or the revolution of the earth upon its axis. He would take all these things for granted, and go on to a more advanced and wider view. He would tell them of the grand possibilities of their own natures, the transcendent impulses and mighty elements of the human heart. He would urge them to wide, deep sympathies, grandly benevolent energies, and the large and warm enthusiasm of deep, rare natures. He would rouse them to moral energy, and, unfolding the wondrous laws of evolution in the spiritual kingdom in their marvelous analogies with the discoveries of modern science, would urge them to find the primal germ of spiritual power, and in view of the tremendous facts about them to rise to the realization of the stupendous promise and potency of human nature. Whatever might be his text, whatever his theme, all should converge to the focus of educating men up to higher spiritual life and developing the moral faculties.

The sermon before him, chosen for the coincidence of its nominal subject with that of the Sunday-school lesson, was upon Jacob's deception of his father; but that did not long hinder him from the theme he loved. A few pages of masterly exegesis, a few vivid word-pictures, and the patriarch's story lay behind him, and by a transition so unobtrusive that none would notice its difficulty, he was calling to the best and noblest impulses of men's natures to come up higher and walk with the great central forces of the spiritual world.

"A charge to keep I have" is just the thing to go with that," he mused, quickened by the inspiration of his own thoughts, as he turned the pages of his hymn-book. A scrap of paper, folded together, lay between the leaves. It was addressed, "To my Pastor," and within was written, "I am a soul in deadly peril. Help me. Pray for me. Preach something I can understand."

Mr. Thayer's professional instinct was aroused, as, like a physician before a patient, he recognized an interesting case, tantalizing in its obscurity. He wished the man or woman had come to him personally for advice and aid, for since he had left his people at the West he had had none of that sweet experience so dear to a pastor's heart. New England men and women, reserved and self-controlled, fought their own battles in the silence of their souls, and called no man to aid them. Some soul was fighting such a battle now, too proud to reveal itself to any kindred soul, and yet so hard pressed that this cry was wrung from its despair. He hastily ran over in his mind the possibilities of his congregation, and dismissed them all. The hand-writing was apparently disguised, the paper torn from the fly-leaf of the hymn-book. It was a warm summer evening; the doors and windows stood open; while they were at supper any one might have slipped in unobserved. It was no childish writing. Some strong soul of man or woman had cried to him from its depth of spiritual peril. His warm human sympathies responded to the cry, and before he slept that night a fervent prayer had arisen on behalf of this unknown brother.

There was a keen, and almost painful edge to the interest with which he looked into the faces of his congregation on the morrow. He had been wont to improve the time during the hymns with final preparations—arranging his manuscript, reading over his notices, and adjusting the details of his personal appearance; but now all this was forgotten, and he sat gazing eagerly into the calm and reverent faces before him. Behind one of those impassive masks was hidden a soul in deadly peril, and his own soul vibrated in response to the voiceless cry that was ringing in the air: "Help me! Preach something I can understand!"

He remembered with satisfaction that there were certain passages in his sermon which just suited the case, and as he began to preach he listened eagerly for them; but where were they? What had become of them? [Listening as he

did in behalf of a real and imperative need, his phrases seemed empty of meaning, his sounding sentences like the blows of one that beats the air. His redundant adjectives sickened him, and the maximum of words seemed charged with but the minimum of power. This discourse was not what he thought it; the afternoon sermon had a more appropriate theme, and that probably included the telling sentences he remembered. Hope revived again after the despair in which he closed.

He spent the brief intermission in prayer and in vainly searching for some place in his sermon where he might interject a word for the hour. It was too late. His mind was not one to respond to a sudden emergency; he could do nothing without adequate preparation, and he went before his audience in the afternoon with only the written words. His sense of responsibility had deepened, and, instead of one, a hundred souls in peril looked out upon him from the silent waiting faces. The words of his text seemed at last to be a morsel of bread for the famishing: "Behold the Lamb of God, which taketh away the sin of the world!"

How he longed to sit down in silence before those words, to which he could add nothing! But the iron frame of custom held him, and he went on. His elocution was faultless, his gestures perfect, his look and manner unusually impressive; but within, his thoughts were rioting in wild confusion. Where was he going to, away from that gracious text? What were these words he was saying, and what did he mean when he wrote them? What weak wordiness to tell a soul in deadly peril to be largely, kindly, graciously human, or grandly respectable; to preach of broad, great, sweet sympathies, breadth of humanity, the majestic interests of the human mind, the transcendent momentum of magnificent inspirations! God, the Father of all; Christ, the Saviour of lost men—had he left that out entirely? Was it possible—he was nearly half through his sermon—that the name of Jesus was not mentioned—and he had thought it was full of him! "The grand central force of the spiritual energies;" that meant God; would the soul in peril understand it? "The most majestic, awful, and transcendent fact of human history;" he had probably meant Christ when he wrote that. "Grandly beneficent impulses"—those of the Holy Spirit; but why had he not said so?

There suddenly crossed his mind a story that had deeply impressed his childhood, of a boy who, finding a nest of young birds, had mischievously filled with sawdust their hungry throats. It seemed a type of the graver offense he was now committing as he stood before souls hungry for the bread of life, and filled them with the sawdust of sounding adjectives and words of ponderous and indigestible meaning. And he had thought his sermons so good; they had seemed so full of gospel truth. Brought into actual contact with a need like this, he saw only great hollow husks of phraseology rattling with very emptiness. Oh for the monosyllabic force and power of the text he had left behind him in the clamor of adjectives and adverbs!

The closing sentence of his sermon abruptly recalled his flying thoughts, and in his concluding prayer he carried up to the throne of God "any imperiled soul among us." While the congregation was departing, he sat motionless and self-absorbed, his head bowed upon his hands and his soul speechless before God in the intense resolve that before he stood in that desk again he would, by the help of the Holy Spirit, write his sermons in the simplicity of the gospel, and hold up before the sickening eye of a soul in peril the form of the Lord Jesus Christ, his Saviour, even as Moses lifted up the serpent in the wilderness before a dying people. The cry was ringing in his ears with startling distinctness, "Preach something I can understand."

That evening, as he sat in the twilight, his wife spoke suddenly,—

"Edward, there was something unusual in your sermon to-day; it seemed behind it, rather than in it. Several spoke to me about it, and said you were unusually impressive."

He told her of the anonymous appeal he had received. "I suppose that behind my sermon was the knowledge that I was addressing a soul in peril."

"I thought ministers always knew that," said his wife doubtfully.

"Perhaps some do," he answered, "but I have preached a good many sermons, and it seemed to me to-day that I never knew it before."

Mr. Thayer's sermons for the next Sunday cost him many prayers and struggles and much self-restraint, and when they were finished they seemed the weakest and most inadequate work he had ever done. In the intervals of thought and study he went among his people in search of that lost soul. Like the woman in the parable, he swept his parish carefully with lighted candle. The blacksmith at his forge, the merchant in his shop, the farmer in the field, each for the time being represented an imperiled soul crying to him for help, and he cautiously felt his way among them with vigilance and care.

Perhaps the mental strain and physical fatigue overwrought his nerves; perhaps the tension on his sympathies and vivid realization of eternal truth excited his imagination to usurp the place of reason; the fancies and impulses play strange tricks with men, even the most devout and sincere, and Mr. Thayer's profound experience culminated in what he afterward considered an act of folly. On Saturday evening, as he sat himself down for final prayer and preparation for the services of the morrow, a sudden and powerful temptation assailed him. The sermons he had prepared were different from any he had hitherto preached. His soul was in them, and he had prayed fervently for the guidance of God's Spirit, but compared with what he had wished them to be, they were miserable failures. In literary style and intellectual power he feared they were far inferior to what he was accustomed to deliver. Might he not displease the refined and cultivated tastes of many powerful friends by suddenly abandoning the style of preaching for which they had chosen him? Would it not be wiser to preach one of his old sermons to the intelligence and taste of his congregation, and trust to one of the new ones to enlighten the imperiled soul? He believed it to be a temptation of the adversary; yet it was a powerful and plausible suggestion, so powerful that it frightened him. He saw himself in the future, when his present experience lay behind him, entertaining it, playing with it, and finally receiving it. He dared not trust himself. There was one way in which he could secure his safety,—by blocking the path with a physical impossibility. It was, perhaps, a cowardly escape, but a cowardly escape was better than none. "I shall not always see so clearly," he said to himself. "My vision will be obscured again, and I shall fall. Better make sure of safety."

He slowly crossed the room to the bureau containing his sermons, and taking out an armful, filled the empty grate. In a moment the blaze roared up the chimney. One by one they fed the flame, and as he glanced through their pages he saw with singular clearness their narrow sameness of expression. "Grand and lofty possibilities; majestically transcendent impulses; wide, deep, fine, sweet sympathies; supremely and infinitely tremendous forces; great, elemental inspirations;" how the dreary repetition sickened him. Surely so many sounding phrases and glittering generalities never vanished in smoke up a chimney before, leaving only a quivering heap of rustling ashes as evidence of what had been.

Mr. Thayer subsequently regretted the destruction of his professional capital. There were good sermons among them that he would afterward have been glad to preach. But the charred fragments that met the astonished gaze of Mrs. Thayer and the housemaid next morning were not, after all, the only remnant of his work. There was a rich residuum of mental discipline and intellectual power which was to him a priceless source of strength; but it is doubtful if he would have persevered in the new course he had resolved upon if he had not thus burned his ships behind him.

He apparently lost nothing of the love and loyalty of his people when he determined to know nothing among them save Jesus Christ and him crucified; and though his curiosity concerning the little note soon passed away, he did not forget the lesson it had brought him. It sometimes came to him with renewed force on the rare occasions when he listened to the sermons of his brother ministers, and he wished he could pass on to others the message that had come to him so forcibly,—

"There is before you a soul in deadly peril. Preach something he can understand."—*Catharine Carrington, in Christian Union.*

A SMALL COMB.

THE very smallest comb in the world, probably, belongs to a beetle which is itself about as big as the dot on an *i* on this page. This tiny beetle has wings which are exquisitely fringed nearly all around with delicate hairs, so small that they must be magnified two hundred times larger than life before we can see them clearly. At the base of each tiny wing-case is a comb, probably for the purpose of cleaning dust from the wing, and this has to be made nine hundred times larger to show that it has one hundred and twenty teeth. It is of most beautiful regularity, and an interesting sight through a microscope.—*Evangelist.*

Our Basket.

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

—Idleness wastes a man as sensibly as industry improves him.

—The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.

—*Longfellow.*

—Dr. Nehemiah Adams once said to a guide as they were going up the White Mountains, putting his hand on his shoulder, and in his own inimitable way, "It is no mark of a gentleman to swear." No oath was ever after heard to escape from his lips.

—Joseph Cook takes positive ground, saying at a recent temperance meeting in London, "I think it is beyond dispute among scholars of the first rank that at the Passover the wine used was non-intoxicating, and that our Lord instituted the supper with such wine."

—Losing confidence in others may sometimes be caused by our own lack of judgment. Occasionally we form too favorable an opinion of persons, and when they, after a more extended acquaintance, fail to come up to our expectations, we begin to lose confidence, and sometimes censure them. Now the fault may be entirely on our side. If you find a piece of metal, and think it is gold, you will prize it very highly until you learn that it is copper; then you are disappointed. Of course it would not be the metal's fault, but your own. Just so it may be with the estimation we place on those around us. Persons who have but two talents are not to blame when you think they have five, but you are to blame for not knowing any better.

—*Examiner and Chronicle:* "A valuable horse had been lost, and no one could find him. A half-witted fellow finally brought him back, and to the question, 'How did you find him when no one else could?' replied, 'Wall, I just 'quired where the horse was seen last, and I went thar, and sat on a rock; and I just axed myself, 'If I was a horse, whar would I go, and what would I do?' And then I went and found him.' It strikes us that the preacher might learn a valuable lesson from this half-witted boy. If pastors would put themselves in the place of the average hearer in their congregations, and ask themselves how he looks at the Bible and religious truth, and fashion their discourses accordingly, there would be fewer 'great sermons' preached, perhaps, but more saints would be edified and more sinners converted than now."

The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 13, 1881.

U. SMITH,
J. N. ANDREWS,

Resident Editor.
Associate Editor.

THE SIGNS OF THE TIMES.

AN ENGLISH VIEW.

A CORRESPONDENT has kindly sent us a copy of *The Chester Chronicle*, published at Chester, England, dated July 9, 1881, from which we clip the following items relative to the signs of the times. We have called these statements "an English view," we may also add, a secular view; for the paper is not a religious journal, and with one exception the statements do not appear to be made from a religious standpoint.

One writer deals in "shreds of church history," and makes the following points against the religious orders of the present day. Contrasting the condition of the church in the days of Henry VIII. with its condition to-day, he says:—

"The priesthood was adopted as a means of living, as a craft; but, I believe, there was less of that callousness of mind that adopts a divine office for the same object that a man takes a grist to mill, than there is in the church this day."

Concerning the striking depravity which exists in the practices of the church at the present time, he speaks as follows:—

"We may profitably stop at this stage of our work to glance at a depravity practiced and approved in the English church; a gross sin denounced as simony in Decretal on Decretal, and condemned as a malignant wrong by civil laws. To the mass of us it matters not the value of a thatch-peg, in money measure, that the lawlessness is so defiant in face of Heaven and the world; but it is a demonstration, plain and convincing, that the church is overrun by men who buy and sell the sacred offices, by huxtering priests and percentage hunters, bold as Monmouth street. To sit and listen to two men, colleagues in the parish pulpit, who have notoriously trafficked with each other in what is designated a church-living, treating the church-office as a mere means of boiling the pot; the one continually speculating on the early death of the other, continually wishing for it, in fact; and that other in never-ceasing study of ways and means to keep himself hale, that he may long enjoy the wages of sin and tantalize his brother simonist. How any one, with a proper sense of right and decency, can sit in a church and listen to such men lecturing on sin and wickedness done on stock-exchanges, in fairs, in markets, in the precincts of home, in the general commerce of men with men, is beyond my power of penetration into minds; and in that we are deeply concerned morally. The devil may rebuke sin, but his rebuke is sin's incentive."

Of the condition of society and the hardships under which young women especially labor, another correspondent speaks as follows. This condition of things is not confined to England, but is common to all countries to a greater or lesser degree. But who can say that it is not worse now than it has been in the past, and threatening to be still worse in the future? He says:—

"To view the circumstances under which hundreds of young women in our cities and towns earn their living is sufficient to bring tears into eyes unused to weep. The labor market is overcrowded, and many can hardly earn enough to keep body and soul together. Many of them have a sick parent, brother, or sister, whom they must assist to support. "Give me not poverty, lest I be poor and steal," was the prayer of Agur. The probable result of extreme poverty is crime. We must perceive that there are conditions and surroundings which render the practice of virtue impossible. How young women do struggle on and on honestly is much more surprising than that they sometimes abandon themselves, in time of privation, to evil courses. To my mind, there is nothing in life more terrible than the moral condition of some of our young women in large towns. They are lost to all virtue, and supply a sad illustration of the words of Scripture, 'If therefore, the light that is in thee be darkness, how great is that darkness?'"

Another writer touches upon the great labor ques-

tion—the relation of capitalists and the working classes to each other, which threatens nothing but anarchy and ruin—and comments as follows:—

"How long will you be able to prevent an explosion?" asked the Earl of Derby, the other day. . . . Meanwhile, one member of the present ministry has painted the situation in sufficiently vivid colors:—

"Constantly increasing rates, constantly increasing pauperism, millions of money spent, yet without satisfaction—infinity worse—millions of human beings whose very name implies a degradation even in their own eyes as recipients of parochial relief, on the one side; and, on the other, on a scale never before exemplified, the most conclusive evidence that the production of wealth in this country is so vast and so rapidly augmenting that it is idle to say poverty exists because enough wealth is not produced."

In another column a bishop speaks upon the signs of the times in general in the following manner, which, whether he intended it or not, is strikingly in accordance with the prophetic description of the last days:—

"Preaching in his cathedral on Sunday, the Bishop of Manchester spoke on the signs of the times, and said we seemed to be gliding down a steep incline, which would end—no one could say where. Since he entered that building, he had been startled to hear that an assassin had made an attempt upon the life of the President of the United States, and that the attempt was only too likely to be successful. It would therefore seem that the presidents of republics were no safer in their modest mansions than the representatives of Imperial despotism, encircled by thousands of guards. The world was out of order. Men were doing what they would. The unbridled appetite, unchecked lust, the prurient imagination, the looking with a curious and with a pleased eye on vice, if only it would conceal its grossness, the contempt of authority, the refusal to submit to law, whether that law were ecclesiastical or civil—these were the signs of the time, and he left it to the consciences of those who heard him to say whether they were healthy or hopeful."

Since the prophets have pointed out such conditions to exist in the social, moral, and political worlds, as signs of the last days; and since such a state of things does exist, arresting the attention of all men as never before, is it not willful blindness to say that these things mean nothing? Are not those who say this among those whom Peter describes as "willingly ignorant"? To the student of prophecy, they do mean something, and he can sing in the language of Wesley:—

"Whatever ills the world befall,
A pledge of endless good we call,
A sign of Jesus near.
His chariot will not long delay;
We hear the rumbling wheels, and pray,
Triumphant, Lord, appear."

NOT QUITE CLEAR.

In the *Sabbath Recorder* of Aug. 18, 1881, we find a sermon by D. E. Maxson, D. D., delivered at the Seventh-day Baptist Western Association in June last. In this discourse, Eld. M. seems to be considerably in the fog in reference to the distinction between Seventh-day Adventists and first-day Adventists. He says:—

"After fixing several times, and failing to meet the Lord, as they had so confidently expected, they discovered that these mistakes were but fulfillments of prophecies which had escaped their notice, and thereby felt all the more certain that the event was *very near at hand*. And this is the attitude and expectation of the large and rapidly-increasing denomination of very good Christian people known as Second Advents."

That reference is here made wholly to S. D. Adventists is shown further on, where Eld. White is referred to as "their leading minister." But when have S. D. Adventists set "several times," and failed to meet the Lord? The fact is, that not a time has been set by any of this body, since the name Seventh-day Adventist could be applied to this people. And it could not be, in the very nature of the case; for one of the distinctive principles on which this movement is founded is that *the time*, as formerly calculated, was correct. That view must be abandoned before we can set any new time. Our brother has mistaken the people. It is the first-day Adventists who are continually setting times for the Lord to come, to the great

detriment of the Advent movement. And they are left to this because they have thrown away that true principle of interpretation by which S. D. Adventists are shielded from such errors.

A word as to the name. He says that we are known as "Second Advents." True, it is sometimes argued that there is not much in a name; nevertheless, we are not known, and do not wish to be known, as "Second Comings." But we are Adventists, or those who believe in the second coming. See Worcester.

With some points in the discourse, however, we are happy to agree; such as the manner and nature of Christ's second advent, which he holds to be literal, personal, and visible, and the object of his coming, which is to raise the righteous dead and translate the righteous living. On these points we may hereafter give some extracts.

THE UNITED STATES CENSUS AND S. D. ADVENTISTS.

ELDER SMITH recently called attention to the fact that United States officials, who are intrusted with the work of completing the census, are making special efforts to ascertain the statistics of the different churches, and have sent to many of our local churches blanks to be filled out, and that it is important for our church officers to attend to this matter. We wish to sanction all that he said, and to say still more concerning the importance of doing this.

The government is taking praiseworthy steps in seeking to obtain all information possible concerning the strength of the religious bodies of our country, and the work they are doing in all departments of religious education, and concerning church property and the amount of means expended for religious purposes. These are important considerations in connection with our national prosperity. If for no other reasons, we should do our share to assist them in their work. But there are other reasons of special interest to us, which should make us prompt to do this. We believe the movement in which we are engaged is to spread and increase till it shall become a great one. Many have never even heard of us yet. As our work increases, it would be to our advantage to have the facts stated in such statistics as are accepted everywhere, and which are constantly referred to by those who want facts, as those of final appeal. The United States census reports are of this character. We shall make a great mistake if we let this occasion pass, and are not careful to place the facts concerning this rising work in the hands of the proper persons.

The special agent of the census office is sending blanks to many of our local churches, perhaps to all. One of these blanks is before me. There are many items in these blanks to be filled, some of which are not applicable to our denomination, since we have no settled pastors, and our local churches pay no salaries. Some may not understand how to fill these out. After careful consideration of this matter, and with the hope that it may result in fuller returns being obtained, we recommend that the president of every State Conference in the United States of America look after this matter, and with the help of the Conference secretary, ascertain if every church has filled out these blanks properly, and forwarded them to the proper officers in his own Conference. Conference secretaries should write to all church elders or clerks within the bounds of their respective Conferences, and ascertain the facts, and if all have received such blanks and filled them out properly; and it should be attended to immediately.

If blanks have not been sent to every church, they should see that they are obtained and furnished, by corresponding with the authorities. They want the facts, and we want to help them to get them, so that their final report shall state the facts, and not have our numbers belittled because of our own negligence.

Heretofore, in some books professing to give the standing of all religious denominations, either our existence is not noticed, or we are mixed up with other

Adventists in such a way that as a church our existence is hardly recognized, though we have very little sympathy with, or resemblance to, those organizations. It will be our own fault if we permit this to occur again, for these authors go to the census reports for their information. We hope all our Conference presidents, secretaries, and church officers will everywhere take an immediate interest in this matter, and see that it is attended to.

We advise that all church reports made out by church officers be forwarded to their respective Conference secretaries by said officers, and that the secretary confer with the president of the Conference and examine them and correct them if necessary; and then that each secretary forward them to the secretary of the General Conference for final revision, to be then forwarded to the proper officers; and that this be attended to as soon as possible, that it may all be completed by the time of the General Conference.

GEO. I. BUTLER, } Gen.
S. N. HASKELL, } Conf.
H. W. KELLOGG, } Com.

DANGER OF GIVING WAY TO DISCOURAGEMENT AND DOUBTS.

ONE who has not experienced it, can have little idea how rapidly discouragement and doubts will grow upon a person, when once they are given way to. In a short time, everything seems to put on a different color. It makes so much difference whether you look on the bright side or dark side of a subject, and there never yet has been a cause which did not have both these sides.

Twenty-two years ago I embraced the Seventh-day-Adventist faith. I received it as a whole, with unbounded confidence and enthusiasm. It was like a new revelation to me, and it filled my heart with rejoicing. Five years later, I began preaching it. Like others at that period, I firmly believed the message would close up within a very few years, and a people without fault would be ready for translation. But time has gone on, and difficulties, trials, backsliding, and apostasies have to some extent attended the progress of the work, though probably we have had no more of them than have always attended God's work in every age of the world. Yet these things at length had an influence to discourage me.

About two years ago, I met with personal trials in connection with the work which seemed to me to be more than I could bear. For a while I endured them very well; but about a year ago, I became wholly discouraged. It seemed to me that my work amounted to nothing, and that I might as well give up. Some things looked so wrong to me that I began to doubt about the work in general, till finally I ceased labor altogether, not designing to do anything more in the cause.

I passed four months in this way. I looked in every direction to see if there was not some mistake in our doctrine, or if I could not go some other way. But I could not see why, according to the Bible, the great pillars of our faith were not sound. I talked with ministers of other churches to see what they would say about it; but I found, in every case, that they were wholly ignorant on the subject, and that their arguments were no better than those I had heard and refuted a hundred times. I found that my faith in the Advent doctrine was so strong that I could never believe anything else; so I gave up trying to.

I learned another thing which I had not realized before; viz., that wherever we go, or in whatever we may engage, we shall find plenty of difficulties and trials. Our people are not the only ones who have them. We find them everywhere, though they seem the greatest to us where we are, because we are near them, and see and feel them constantly.

So, finding that there was no rest of mind for me anywhere else, I came to Battle Creek in January, and freely talked over with Eld. Butler, Bro. and Sr. White, and others, my difficulties and trials. They

did all they could, and all I could ask, to assist me. As there had been some trial between myself and Bro. White, he did all a man could to remove it on his part, and invited me to go with him again, and see if we could not work together as Christian brethren. This we did, laboring together for several weeks in perfect harmony.

As I took hold again to labor, and tried to look on the side of courage and faith in the work, I found my difficulties disappearing, and my former interest and confidence in the message reviving, till now I feel clear and settled in the work again. Of course I regret now that I gave way to discouragements and doubts; but I think I have learned a lesson by it which I shall not need to learn again as long as I live.

While I was in trial, I avoided, as far as possible, letting our brethren know it, or of saying or writing anything to those who did know it, fearing it would injure them. If any one has been affected by my course, I am sorry, and hope that what I now say will relieve them.

If the Bible does not plainly and abundantly teach the doctrines of the third angel's message, then I despair of ever knowing what it does teach. This I have always felt in the darkest hour I have ever seen. That our people hold all the fundamental doctrines of Christian faith and practice, I do certainly know; and that they are a humble, honest, God-fearing people I also know, and could never for a moment doubt it. That there should be great trials, that men engaged in the work should err, and that there should be serious drawbacks in various ways, is not strange nor anything new in the history of God's work. All these things I have as carefully weighed as I know how to do, till I have no further doubt as to my duty and the work of my life. As for years in the past, so in the future, all that I am and have shall be thrown unreservedly into this work. It is the firmest purpose of my heart never to allow anything, however trying, to separate me from this work again. Whatever of toil, of suffering, of trial, of disappointment, of risk, this may involve I cheerfully take. I humbly trust in the grace of God to help me keep this resolution. As I have labored this year, I have felt more peace of mind, joy of heart, and freedom in preaching, than ever before. For this I am thankful, as a token of God's approbation.

D. M. CANRIGHT.

ILLINOIS CAMP-MEETING.

THIS meeting was held in Mr. McClun's grove, at Bloomington, Ill., Aug. 31 to Sept. 5. There was full as large an attendance as we expected, though but few came from Southern Illinois. On account of the failure of crops there, hard times are expected. There were twenty-six church and family tents on the ground, and a large tent was partitioned off, affording accommodations for a great many.

The business of the Conference, Tract Society, S. S. Association, and H. and T. Association was attended to. The preaching was mostly practical, and though we had no ministerial help from abroad, yet many were heard to say, "This is the best camp-meeting we ever attended." When we get our minds off from our fellow-men, and look to God with all our hearts, we are never disappointed of his blessing.

The meetings Sabbath evening and on the Sabbath were especially solemn. God attended his truth by the influences of his Holy Spirit. When a call was made for those who were "not satisfied with present attainments, and felt the special need of help from God," nearly the whole congregation responded. The ministers seemed to feel the necessity of standing together, and presenting a united front to the enemy. All are of good hope and courage. Several made a start to serve the Lord with full purpose of heart. God grant that they may be faithful to the end.

The outside attendance was not so large as we expected, owing mostly to the excitement caused by the expected Soldiers' Reunion. Forty thousand persons

were expected in Bloomington the day we broke up our camp. Still we had a fair hearing, and many of our old friends greeted us warmly, and expressed themselves pleased to have us with them again.

Our brethren raised and pledged nearly \$225 to assist the Bloomington church in paying for their meeting-house. Nearly \$500 was pledged and paid to the S. D. A. Publishing Association. Our Conference has promptly met all the claims brought against it in a liberal manner, and is ready and willing to pay every cent it owes. Our financial standing was never so encouraging before. We thank God and take courage, and though we feel sad at the death of our beloved Bro. White, yet our confidence in the final triumph of the truth was never stronger. Sister White has the sympathy and prayers of all our people in her affliction.

The Lord is good, and he will never forsake those who put their trust in him.

R. F. ANDREWS.

INDIANA CAMP-MEETING.

ONCE more, and for the last time this year, we call attention to our camp-meeting. We are anxious to see a general turnout from all parts of the State.

Two of the three railroads at Marion have granted us a reduction of fare. Those on or near the line of the Cincinnati, Wabash, and Michigan R. R. can obtain tickets at any of the ticket offices along the line of the road from Goshen to Anderson at half fare.

The Toledo, Delphos, and Burlington R. R., narrow gauge, will sell tickets at one and one-fifth single fare, round-trip from Bluffton and Kokomo to Marion, and at all intermediate stations.

The Indianapolis, Peru, and Chicago R. R. will sell tickets over their line to Bunker Hill at full price single ticket, and on the camp-ground the brethren will be furnished certificates which will enable them to purchase tickets from Bunker Hill back to the station at which they took the cars on that line, at one-third single fare.

We have not as yet received a reduction over the Pittsburg, Cincinnati, and St. Louis R. R., running from Logansport, Ind., to Columbus, Ohio, through Marion. Those who reach Bunker Hill over the Indianapolis, Peru, and Chicago R. R. will take the Pittsburg, Cincinnati, and St. Louis R. R. to Marion, a distance of twenty-five miles east. The fare is only three cents per mile. The company sell round-trip tickets at reduced rates, or if companies of twenty will form, the railroad company will sell round-trip tickets at the rate of two cents per mile each way.

Please remember all the above facts, so when you come to the meeting you will experience no inconvenience in reaching Marion.

We have sent these facts to the REVIEW before, but probably they were lost in the mail, as they have never appeared. We trust all will receive this notice in time. Let all come, praying that the Lord may signally bless us. Competent laborers are expected.

S. H. LANE.

POSTPONEMENT OF THE KANSAS CAMP-MEETING.

IN order to secure help from the General Conference, it is thought best to postpone the Parsons meeting one week; so that it will begin Thursday, Oct. 13, at 10 o'clock A. M., and continue until the following Tuesday. Eld. Geo. I. Butler will attend, also Eld. Farnsworth, if his health will permit. This meeting is designed especially for the accommodation of brethren in Southern Kansas, but we hope to see all of our brethren and sisters there who can possibly spare the time and means to attend. An invitation is also extended to our Missouri brethren.

Let all be on the ground Wednesday, Oct. 12, and have everything in readiness that day, so that there will be nothing to interfere with the meeting. As at least some of the members of the standing camp-meeting committee cannot attend, I will request Brn. Robt. Aitkens, C. McReynolds, and Enoch Potts to act in connection with Eld. L. D. Santee in preparing the ground and making all necessary arrangements. The usual accommodations will be made for man and beast. There will be no general camping tent on the ground, but brethren can lodge in the tent used for meetings.

I think reductions can be obtained over the different railroads, provided enough design to come in that way. At the next Sabbath meeting, let it be ascertained in each church how many contemplate coming to this meeting by rail; then write me at Ottawa, immediately, and I will try to obtain reduced rates.

Let all begin at once to prepare for this meeting, and let us come together to seek God in earnest.

Sept. 6.

SMITH SHARP.

THE RIGHT MUST WIN.

Oh, it is hard to work for God,
To rise and take his part
Upon this battle-field of earth,
And not sometimes lose heart.

He hides himself so wondrously,
As though there were no God;
He is least seen when all the powers
Of ill are most abroad;

Or he deserts us at the hour
The fight is all but lost,
And seems to leave us to ourselves
Just when we need him most.

Ill masters good, good seems to change
To ill with greatest ease;
And, worst of all, the good with good
Is at cross-purposes.

Ah! God is other than we think;
His ways are far above,
Far beyond reason's height, and reached
Only by childlike love.

Workman of God! O, lose not heart,
But learn what God is like;
And in the darkest battle-field
Thou shalt know where to strike.

Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when he
Is most invisible.

Blest, too, is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye.

For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin!

—F. W. Faber.

Progress of the Cause.

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

OHIO.

Richmond.—We began meetings here Aug. 20. Have held fifteen meetings with congregations of from one hundred to four hundred. Our receipts have more than met our expenses. By invitation, we have spoken on Sunday mornings in both of the churches in the place. In our singing we have excellent help from the outside. We earnestly desire the prayers of our brethren that this people may not reject the message.
O. F. GUILFORD.
R. A. UNDERWOOD.

WISCONSIN.

Hebron.—Our meetings at this place closed Sunday evening, Sept. 4, after continuing two months. One sister fully embraced the truth, and with five others, children of Sabbath-keepers, was baptized on the 3d., at the close of our Sabbath meeting.

A voluntary contribution more than paid the expenses of the meeting. The people gave us their confidence and esteem, but could not be prevailed upon to give their hearts to God.
G. C. TENNEY.
GEO. STAGG.

NEBRASKA.

Ord, Halifax, and Dayton.—Meetings were held at Ord and Halifax at the time appointed. I was made sad to find a marked want of that Christian characteristic by which the disciples of Christ are to be known. Brethren, the time has come when Jesus says, "Behold, I come quickly."

Last Sabbath and first-day, I met with the few at Dayton who have lately received the love of the truth. May they follow on from one degree of grace to another.
CHAS. L. BOYD.

Albion, Sept. 7.

INDIANA.

Fulton, Sept. 1.—We have been here five weeks. Our attendance has been large, though somewhat irregular. Last Sabbath we enjoyed a good meeting. In our social meeting, several gave cheering testimonies concerning the truth. Several signed the covenant, and several others have commenced the observance of the Sabbath. We have sold nearly \$12.00 worth of books and tracts, mostly the latter put up in small packages. We expect to remain here one week longer. Much interest has been aroused here, and it is our in-

tention carefully to nurse this interest by future labor at this place.

S. H. LANE.
A. W. BARTLETT.

Hudson and Cherubusco.—We remained at Hudson four weeks. Some have embraced the truth, and we entertain hopes of others. One man, a German Baptist, living six miles from the place, has bought a number of books, and has expressed a determination to keep the Sabbath. We obtained one subscriber for the REVIEW. Our expenses were mostly met by the people.

We pitched our tent in Cherubusco last Wednesday, Aug. 29. Bro. Sharp was called home on Thursday on account of sickness. Have held four meetings with good attendance. On Sunday night as many as five hundred were present. The attention is good, and the people seem interested.

Sept. 7.

VICTOR THOMPSON.

NORTH CAROLINA.

Watauga River, Watauga Co., Aug. 22.—I preached twice in this vicinity last Sabbath and Sunday. One man was baptized; others who expected to go forward in this ordinance were not quite ready, but will be soon.

We were greatly shocked to hear of the death of our beloved brethren, Elds. White and Lane. We had hoped to see Bro. White in this life, but though disappointed in this, we hope not to be disappointed in the future life.

Our people here are trying to live nearer to the Lord than they have done in former days. Pray for us in the South.

L. P. HODGES.

IOWA.

Fontanelle, Adair Co.—We have taken down our tent to-day. We came here July 5, and have given fifty-five discourses. Sold \$12.00 worth of books, and received \$15.00 in donations. Fourteen have signed the covenant. We hope for some others. Bro. Hollenbeck has been with us the past two weeks, and has rendered efficient help. We pitch our tent six miles west for future labor. Shall we have the prayers of those interested in this work for our success?

R. A. HART.

C. A. WASHBURN.

Keota, Sept. 6.—Closed our meetings Sunday evening, Sept. 4, after over ten weeks of constant labor. Sixteen have signed the covenant. We organized a Sabbath-school of about thirty members, and think the number will increase.

A tract society of ten members was also organized, and we hope for good results, as the people are earnest workers. They are instructed in all the branches of the work as well as in all the points of our faith. Seven copies of the REVIEW, ten of the *Instructor*, and eleven of the *Signs* make up the list of periodicals visiting this company. One drawback is that they have no permanent place to hold their meetings, yet we think this will not be in the way long. Our expenses have been quite heavy, but the donations cover them all. The opposition has been blind, unreasonable, and persistently bitter, yet very many are friendly to us and wish us well.

We go west to the place where the Western camp-meeting is to be held, and hold meetings until the time of the camp-meeting. Shall meet with this company as often as we can, and in the meantime, Eld. McCoy or Hankins will give them such help as they need.

J. D. PEGG.

OHIO.

Whitehouse, Lyons, and Montcalm.—There is a company of ten observing the Sabbath in Whitehouse as the result of the tent effort made there in the early part of the summer by W. H. Saxby and myself. They have not been organized into a church yet, but have Sabbath-school every Sabbath, and prayer-meeting every Thursday evening. We preach for them once in two weeks. Have a good attendance from the outside, and expect soon to see others identify themselves with God's remnant people.

We spent Sabbath and first-day, Aug. 27 and 28, with the brethren at Lyons. This little company had been without ministerial help for over three months, and the brethren were hungry for the word of God. We spoke five times, giving practical discourses, which were well received. Their house of worship will, we think, be ready for dedication by the 1st of January, 1882.

Aug. 23, we commenced meetings at Montcalm, a village situated one mile from the Wabash Railroad and five miles from Whitehouse. We have the use of

a house of worship which is controlled by the Christian church. We have given five discourses. The attendance has been rather small, but is increasing.

A. A. BIGELOW.

MICHIGAN.

Brookfield, Sept. 4.—Two weeks ago to-day, we took down our tent at Charlotte, and came here. We are holding meetings in the country, six or seven miles from any village. From the first, our congregations have averaged about eighty or ninety, except on Sunday evenings, when we have about one hundred and fifty hearers. They appear to be much interested, and we hope to see some good fruits from this effort.

There is a small church of our people in this vicinity. We spoke on the Sabbath question last evening, and had freedom in showing that this is the final struggle for the churches before the Lord comes, and that the work for each to do is to keep the commandments of God and the faith of Jesus, a course which will fit us to stand in that day. I could see that the truth made a good impression on minds. To-day we begin visiting, with the intention of following up the desk efforts at their homes. Our table is furnished by our hearers. Bro. Frank Starr is with us, and is good help.

Last week I visited Charlotte, and baptized four more adults. They are having excellent meetings.

A. O. BURRILL.

MISSOURI.

New Boston, Sept. 5.—At our last writing, we were occupying the Christian church, but one of the eminent ministers of that denomination wishing the house, we immediately pitched the tent and went forward with our meetings. He stayed but a few days, as the most of his brethren came to hear us, we having from two to three hundred hearers and he from ten to fifteen. He seemed very angry, and said he would as soon run against a circus as us.

The interest has steadily increased from the first, although the weather has been rainy the past week. Yesterday our tent was full both morning and evening. We are nearly through with the Sabbath and law, and these subjects seem to be well received. We confidently look for a company to be raised up here. The people are very kind, inviting us to their homes. Our health is as good as we could expect. The weather has been very hot, and it is very sickly. We are of good courage in the Lord, and feel that his Spirit is with us. To his holy name be the praise.

We beg an interest in the prayers of all the brethren.

C. H. CHAFFEE.
R. S. DONNELL.

MINNESOTA.

Brush Creek and Easton.—Aug. 13, accompanied by Bro. and Sr. Kelsey, I met with a few brethren at Brush Creek. Two or three families of Sabbath-keepers have lived in that vicinity most of the time for quite a number of years. They have felt lonely, and at times somewhat discouraged; but of late the Spirit of the Lord has seemed to be at work for and with them, and they are greatly strengthened. One brother who had been backslidden from the truth for years has taken hold again, heartily confessing his wrongs in the past, and expressing a determination to live for Christ in the future. Some have moved into the neighborhood, some new ones have taken hold, and others are interested. After preaching, the brethren and sisters responded by bearing good, hearty testimonies. We then organized a Sabbath-school of about twenty members. They ordered a club of ten *Instructors*, some Lesson-Books for Little Ones, the Sabbath-school Record Book, Song Anchors, etc.

Sabbath, Aug. 27, we met with them again. Had an excellent meeting. The good Spirit of God was present. Some unconverted ones who were there manifested deep feeling, and confessed to us privately after meeting that they were very wicked, but were resolved to live a different life in the future. May the Lord bless and help them. By a rising vote, the brethren unanimously invited us to meet with them again, and as often as possible.

Sunday, July 21, Bro. Kelsey and myself went to Easton and listened to a sermon on the Sunday question by Eld. Rundel, a United Brethren minister. The positions taken were surprisingly absurd and contradictory. Under the circumstances, we thought it best to give the subject an airing, and try to get the truth before the people, so after taking an expression of the congregation, we arranged to review the discourse on Sunday, Aug. 14. We had a full house and fair attention, and the Lord gave freedom in presenting his blessed truth; and although we could not in

one discourse say all we would like to say on the subject, yet we feel that the effort was not lost. So far as we have learned, the impression made on the people seemed to be favorable. They seem to be very much dissatisfied with the effort of Eld. Rundel. I think he failed to "confirm the word," as they had hoped. May the Lord give us freely of his Spirit.
Aug. 31. E. A. CURTIS.

CALIFORNIA.

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

At Lakeport, where Brn. J. D. Rice and Isaac Morrison are laboring, six have signed the covenant.

At Orland five have signed the covenant, and others are keeping the Sabbath. Brn. Briggs and Scott are laboring here.

In Buena Vista district, Monterey Co., where Brn. Benton and Lamb are holding meetings, eighteen have signed the covenant. Nearly all of these have signed the teetotal pledge. They expect to organize a Sabbath-school soon. The interest still remains good.

Brn. I. D. Van Horn and M. C. Israel are holding meetings at Vacaville. Although the members of this church are much scattered, they are getting along harmoniously, and are of good courage in the Lord.

Encouraging reports are also received from Bro. Palmer, of the ship mission at San Francisco.

PENNSYLVANIA.

Youngsville, Warren Co., Sept. 5.—We take down our tent to-day, after a stay here of ten weeks. After my last report, Bro. Wing left me suddenly and unexpectedly. I was alone a week, and then Eld. B. L. Whitney came and remained ten days, rendering very efficient assistance. Eld. J. W. Raymond, of Steuben, N. Y., next joined me, as my fellow-laborer for the season. In him I find a tried friend of the cause of Christ and the third angel's message.

The interest here has been good from the first. The attendance is not large, but those who do come attend regularly. Although this is a place of seven hundred inhabitants, when we came here there was only one church organization in the place,—a Methodist Episcopal church. Repeated efforts had been made to effect another church organization, but they had all failed. The people seemed to be established, and it was hard to move them. But from the first they have been very kind and generous, supplying nearly all our wants. We have sold but few books,—only about \$5.00 worth.

The M. E. minister has shunned us from the first, and his own members have disapproved of his course toward us. He has told them that when we go away, he will show them that our positions are false; so he is to speak on the Sabbath question next Sunday. We have engaged some one to take notes, and after camp-meeting we shall review him. The citizens of the town and all of two-thirds of his members are in sympathy with us, and expressed this sympathy by a rising vote put by one of his own members at our last meeting.

We have held eighty meetings, and have organized a church of twenty members, all of whom are adults. This church takes the name of the S. D. A. church of Youngsville, Warren Co., Pa., and includes the scattered Sabbath-keepers in this vicinity and those who have embraced the truth here. Fourteen of these were baptized in the beautiful stream called Broken Strand, some over four hundred witnessing the ceremony. It was an affecting scene to see six persons over fifty years of age take up the cross, and follow their blessed Saviour.

An elder, a deacon, and a clerk have been chosen; and for the present a place of worship has been secured in Youngsville. If this church proves faithful, we trust that its membership will rapidly increase.
 J. G. SAUNDERS.

THE SOUTHERN FIELD.

In reviewing the month of August, we have many things to be thankful for, and some things to encourage us. My health has been very good during all the extremely hot weather, and continues good during the present sickly time. I have been able to fill all my appointments. I went on horseback a distance of one hundred and ten miles to fill one during some of the hottest days of the season. Some have commenced to keep all of God's commandments.

Have done some hard days' works on the camp-ground with my good brother who had a mind to work. The ground is now nearly prepared. We are earnestly praying and hoping for a good meeting. All is moving well. To God be all the praise.
 C. O. TAYLOR.

MAINE CAMP-MEETING.

THIS meeting closed Aug. 30, and was the best ever held in this State. At the closing meeting, seventy-three testimonies were given in about thirty minutes. More of our brethren stayed till the close than at any previous time; this is cheering, and we trust by our next annual gathering all that come will stay till the close.

A spirit of confession and of making wrongs right was manifested, and many went to their homes resolved to renew their diligence in the work of the Lord.

We feel that in the sudden and unexpected death of our dear brother, Eld. James White, we have lost one that was most deeply interested in the work and progress of the cause in his own native State. But his work is done, and he sleeps in Jesus, free from all care and perplexity. God grant that those who are to bear these extra burdens may so fill the responsible positions that Jesus can say, "Well done, good and faithful servant; enter thou into the joys of thy Lord."
 J. B. GOODRICH.

QUEBEC CONFERENCE.

THE first annual session of the Seventh-day Adventist Conference of the Province of Quebec was held at Magog, P. Q., in connection with the camp-meeting, Aug. 12, 1881, at 9 A. M., the President, Eld. A. C. Bourdeau, in the chair.

Meeting opened by singing, "If your hand's on the plow, hold on," and prayer by Eld. D. T. Bourdeau.

A call was made for delegates, and it was ascertained that there were four delegates present, representing three churches. The church of St. Armand and Stanbridge was added to the Conference.

Eld. D. M. Canright and all brethren and sisters in good standing were invited to take part in the deliberations. The report of the last meeting was read and accepted.

Voted, That the duty of appointing the various committees be left with the Chair. The following committees were appointed: On Nominations, Leonard Martin, John Galer, and J. E. Hool; Resolutions, D. M. Canright, D. T. Bourdeau, and John Martin; Credentials and Licenses, A. Blake, A. B. Cushing, and C. P. Terrill; Auditing, James Buchanan and C. P. Terrill.

Adjourned to call of Chair.

SECOND MEETING, AUG. 14, at 9 A. M.—Prayer by Eld. D. M. Canright.

The reports from the churches were called for and read, and remarks were made thereon by delegates and by the President. The ministers also presented their reports, and made brief statements respecting the prosperity of the cause.

The committees not being prepared to report, the rest of the time was filled by remarks on the importance of all taking part in the missionary work and paying tithes.

THIRD MEETING, AUG. 15, at 10:30 A. M.—Prayer by Eld. D. T. Bourdeau.

The Committee on Nominations presented the following named persons as officers for the ensuing year: President, Eld. A. C. Bourdeau; Secretary, Carrie E. Cushing; Treasurer, Andrew Blake; remaining members of Executive Committee, J. Claxton, A. Blake; Camp-meeting Committee, Horace McClary, C. P. Terrill, and James Buchanan. These persons were elected to their respective offices by unanimous vote.

The Committee on Credentials and Licenses reported, and credentials were granted to Eld. A. C. Bourdeau and a license to Bro. J. H. Hammond.

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

Whereas, In the providence of God, Eld. James White has from the first occupied a leading position in the cause we so much love, giving his life and energies to its furtherance; and

Whereas, He has suddenly been called away from us by death; therefore,

Resolved, That we hereby express our appreciation of his earnest and successful labors, and his great talent, deeply feeling the heavy loss we have met in his death; and that we hereby extend to our dear sister White and her family our sympathy in their great affliction.

Whereas, Sister White's labors at our last camp-meeting were highly appreciated, and productive of much good, and her testimony and influence are greatly needed in this field to remove prejudice created by the enemies of the truth; therefore,

Resolved, That we heartily invite her to hold at least one general meeting in this Province at her earliest convenience, promising her our Christian sympathy and moral support.

Whereas, The cause is young in this Province, and our numbers few; and

Whereas, Those who have labored in this Conference so far have done so at great disadvantage and with heavy

pecuniary loss to themselves, which they cannot long continue to do and live; therefore,

Resolved, That we deem it our duty, and the duty of all in this Conference, to aid the Lord's faithful and over-worked ministers by promptly paying our tithes toward their support.

TREASURER'S REPORT.	
Received,	\$166.97
Paid out,	140.00
Balance on hand,	26.97

ANDREW BLAKE, *Treasurer*.

The sum of \$181.00 was pledged in addition to the tithes for the support of the ministers, \$100.00 of which was paid on the ground.

Voted, That our gratitude is due the General Conference for favoring us with the labors of Eld. D. M. Canright at this meeting.

Voted, That we express our gratitude to Mr. Webster for the use of the ground, and to the railroad and steamboat companies for favors they have shown in taking passengers to and from the ground at reduced rates.

Voted, That the minutes of this meeting be sent to the REVIEW for publication.

Adjourned *sine die*.

A. C. BOURDEAU, *Pres.*

D. T. BOURDEAU, *Sec.*

QUEBEC HEALTH AND TEMPERANCE ASSOCIATION.

THE second annual session of the Association for the Province of Quebec, was held in connection with the camp-meeting at Magog, P. Q., Aug. 13, 1881, at 6 P. M.

The Secretary being absent, it was voted that Carrie E. Cushing be appointed Secretary *pro tem*.

After the reading of the report of the last annual meeting, the Chair was authorized to appoint a Committee on Nominations and one on Resolutions. T. Weightman, T. Hool, and J. Buchanan were chosen for the former; and O. P. Terrill, D. M. Canright, and J. H. Hammond for the latter.

Meeting adjourned to call of Chair.

A closing meeting, which was unavoidably short, was held the 15th, at 8:45 P. M. The Nominating Committee reported for President, A. C. Bourdeau; for Secretary and Treasurer, Carrie E. Cushing. By vote, the nomination was ratified.

A full report of the doings of the Association was not prepared. Bro. A. C. Bourdeau stated that there were thirty-two full members in the Association, and nineteen more who had signed the pledge; and suggested that an effort be made to double the number during the ensuing year. He also stated that it would be well to organize four or five temperance clubs at different points, and to arrange to hold monthly meetings, which would have a tendency to give tone to the Association, and to make it more effective. At this point the following resolution was presented:—

Resolved, That we earnestly urge our brethren and sisters to join the temperance society, and to take an active part in this most excellent branch of our work.

By vote, the resolution was unanimously accepted.

The meeting adjourned *sine die*.

A. C. BOURDEAU, *Pres.*

CARRIE E. CUSHING, *Sec.*

MAINE S. S. ASSOCIATION.

THE fourth annual session of the Maine Sabbath-school Association was held at Waterville, in connection with the camp-meeting, the first meeting being held Aug. 25, at 9:30 A. M.

Meeting called to order by the President; prayer by Eld. Goodrich.

The Secretary being absent, it was voted that Bethia M. Doherty act as Secretary *pro tem*.

Voted, That the usual committees be appointed by the Chair. The President announced the following: On Nominations, M. B. Patterson, G. W. Varney, and Wm. Dunscomb; on Resolutions, M. B. Patterson, T. S. Emery, and S. Grant.

Adjourned to call of Chair.

SECOND MEETING.—At 5 P. M. the Association held a second meeting. Opened by singing. Prayer by Eld. Goodrich. Report of previous meeting accepted.

The Committee on Nominations reported the following-named persons to act as officers during the ensuing year: President, S. J. Hersum; Secretary, Hattie F. Gifford. These nominees were elected to their respective offices.

The Committee on Resolutions presented the following, which were adopted by the Association. The suggestion was made by the President that they should be read, at least, after the meeting closed.

Resolved, 1. That our teachers and scholars should feel the necessity of a more thorough and extended study of the lessons.

2. That we recommend that our superintendents and teachers secure and study such lesson helps as will assist in teaching and in all that pertains to Sabbath-school work.

3. That all our schools are hereby requested to keep complete records.

4. That we recommend that teachers' meetings be held by all our schools, if possible.

On account of pressure of other business matters, but little time was allowed to this important branch of the work. Short remarks were made by several on the duties of officers and teachers, and especially on the duties of parents. M. B. Patterson spoke of the necessity of thoroughness, and Eld. Stratton, of the influence of parents either for good or the reverse.

As no more time could be given, the meeting adjourned to call of Chair. R. S. WEBBER, *Pres.*

ISA A. BAKER, *Sec.*

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 MASTER'S CALL.

Up and be doing! the time is brief,
And life is frail as the autumn leaf.

Though the day is bright, and the sun is high,
Ere long 'twill fade from the glowing sky.

While the evening shadows darkly fall,
There's a time for rest; it will come to all.

The harvest is white, and the field is wide,
And thou at thy ease mayst not abide.

The reapers are few and far between,
And death is abroad with his sickle keen.

O think of the Master, worn and faint,
Whose meek lips uttered no sad complaint;

Who toiled for thee 'mid the noontide heat,
And sought no rest for his weary feet;

Of a Father's wrath who drank the wine,
And bore his cross to lighten thine.

Go forth and labor! a crown awaits
The faithful servant, at Heaven's high gates;

For a death of shame the Saviour died,
To open those golden portals wide,

That souls redeemed from the toils of sin
In spotless robes might enter in.

Work with thy might! ere the day of grace
Is spent, ere the night steals on apace.

The Master has given his pledge divine:
Who winneth souls, like the stars shall shine!
—*Intelligencer.*

HOLD ON.

"If your hands on the plow, hold on, hold on;
Though the soil may be sterile and hard,
The plowshare will make
The fallow ground break,
And the plowman will have his reward.
Earth's bosom will sparkle with emerald green,
And its grain will be golden king;
The reapers will come
With loud 'Harvest Home,'
And the gleaners will joyfully sing."

It is natural for us all, whenever we attempt any task, to be anxious to see the success of our efforts. Very few can work with unflagging energy when apparently nothing is accomplished. We say, "What is the use of working unless we are doing something? Better try another calling, or rest till a more favorable opportunity presents itself."

Especially does this seem to be the case in our missionary efforts. When we embrace the truth, our first impulse is to endeavor to bring others to see the light in which we rejoice. The tract society furnishes an open door for introducing our views. We mail papers and tracts to our friends who we think will peruse them on account of their interest in us, if from no other consideration. They reply that they "do not care for such reading," "cannot agree with the doctrines we hold," etc. We then turn to strangers. Some do not take the trouble to acknowledge the receipt of the reading, others are somewhat interested, but have not enough moral courage or principle to take their stand on the side of right. We feel disheartened. Our sanguine hopes have not been realized. Our prayers for the success of our efforts seem not to have reached Heaven. We decide that though others may

be successful in "winning souls," we cannot. No one is benefited by our efforts, and we want to give up the work.

May we not learn a lesson of encouragement from the Hindoo woman who was at one time told by her Bible teacher, "It seems no use teaching you anything; you forget all I tell you; your mind is just like a sieve; as fast as I pour water in, it runs out again."

Looking up, the woman replied, "Yes, it is very true what you say; my mind is just like a sieve; I am very sorry I forget so much. But then, you know when you pour clear water into a sieve, though it all runs out again, it makes the sieve clean. I am sorry I have forgotten so much of what you told me last week, but what you did tell me made my mind clean, and I have come again to-day."

Can we not hope that the perusal of the reading we have sent has to some extent made the reader's "mind clean," and that when another worker shall bring the truth before him, he will the more readily receive it for our having previously called his attention to it?

The word of God "shall not return unto him void." The truth will have its effect upon those who read it. The leaven will work, though it may be months and years before the lump will be leavened. The seed sown will produce fruit just when and how the all-wise Father may direct.

We cannot expect that many will read; for the unconverted heart sees no beauty in the truths which we proclaim. If those first selected do not appreciate them, we must try to find some that do long for the glorious light of present truth. If by patient labor, we are enabled to bring light to one who is sitting in darkness sighing for release, shall we not be more than paid for all the seemingly useless endeavor?

We do not always see the good arising from our efforts. Did we meet with visible success at every turn, would we not become elated, forget to whom we owed our prosperity, think that in ourselves was some goodness, and that we could work without the aid of the Holy Spirit?

Often our most discouraged workers will testify that had their friends relinquished them as readily as they give up others, they would not now be among those who are trying to "keep the commandments of God and the faith of Jesus." Should not this give us new courage?

Why should we give up the work, even if no one heeds "the silent messengers," if our prayers bring a blessing to none? Is the effort lost? Is it not what we need to keep our hearts warm with the love of God, to open the channel between our souls and the living waters, to give us more sympathy for the perishing souls around us? Are we not all desiring to work in the vineyard? Then let us not neglect the opportunity that is afforded us. Let us continue to "pour water into the sieve," and though it "seems to be unprofitably spilled upon the ground," believe that "the life of the people is the cleaner for it."

"Work on in perfect trust,
Nor think some other field
Might with the selfsame toil
More harvest yield.

"'Tis thine to sow the seed,
God gives the sun and rain,
And in his own good time,
The garnered grain."

J. T.

TO T. AND M. WORKERS IN MICHIGAN.

THE tract and missionary society is often called "the right arm of the third angel's message." This is a message that is going forth with power, and its right arm should be a strong arm. No member can be strong unless all its parts are in healthful and harmonious action. Our tract society is composed of many parts. One of these is found in nearly every S. D. A. Conference, but the largest and perhaps the most important is located in Michigan,—the one to which many eyes are turned for example and inspiration. Many are watching the current of the life-blood in this part of the arm. If it be dull and sluggish here, will it not have a tendency to check the rapidity of the circulation through the remainder of its course? Ought we not as a State to consider that we have a responsibility in this matter? In order that the State society may be in a prosperous condition, it is necessary that each local society should be alive; and to preserve the activity of the local societies, it is essential that every member should regard himself in a measure accountable for their prosperity. It will not do for any to sleep at their post of duty. It seems that the public mind is becoming more and more favorable toward reading our works, and that there never was

a better time for spreading the truth than now. "The harvest truly is plenteous, but the laborers are few." Shall we not enter upon the work with new courage, believing that the "loud cry" will soon go forth?

The time of our camp-meeting is fast approaching. As will be seen by notice in REVIEW No. 10, it is expected that some important steps will be taken in the missionary work at the meeting, and all persons interested should be present. It is the last meeting of the kind which we shall have the privilege of attending the present season, perhaps it is the last we shall ever attend. It is sincerely hoped that the meeting will be of such a nature that no one will leave it without feeling that it has indeed been a blessing to him, a waymark from which he can trace more rapid progress toward the heavenly goal.

The meetings of the Publishing Association, General Conference, General T. and M. Society, etc., which have taken much time in some of our annual meetings, will not be held in connection with this meeting. The business meetings will be those pertaining to the various branches of the work in the State, and hence all interested in the welfare of the Conference should attend as far as practicable. Let us come with a determination to seek God earnestly, to consecrate ourselves anew to him, and we shall find this camp a Bethel to our souls. J. FARGO, *Pres.*

QUEBEC TRACT SOCIETY.

THE second annual session of the Tract and Missionary Society of the Province of Quebec was held on the camp-ground in Magog, P. Q., Aug. 12, 1881, at 5 P. M. Prayer by Eld. D. M. Canright.

Mary L. Cushing was appointed Secretary *pro tem*. The report of the last annual meeting was then read.

On motion, the Chair appointed the usual committees, which were as follows: On Nominations, A. Blake, J. E. Hool, and Wm. Regan; Resolutions, J. H. Hammond, D. M. Canright, and D. T. Bourdeau.

Adjourned to call of Chair.

SECOND MEETING, AUG. 15, AT 5 P. M.—Meeting opened with singing, and prayer by A. C. Bourdeau.

The report of the working of the Society was read, showing the following:—

No. of members,	38
" " reports returned,	38
" " members added,	3
" " families visited,	346
" " letters written,	138
" " periodicals taken,	72
" " " distributed,	610
" " pages of tracts "	42,800
" " Annuals "	400
Cash rec'd on membership, sales, & periodicals,	\$87 78

The Committee on Nominations presented the following-named persons as officers for the ensuing year: For President, A. C. Bourdeau; Vice-president O. P. Terrill; Secretary and Treasurer, Mary L. Cushing; Directors, Dist. No. 1, J. Hammond; No. 2, A. B. Cushing. On motion, the persons named were elected to their respective offices.

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

Resolved, That we believe it to be the duty of every brother or sister in this Conference to become a member of the tract society, and to aid as far as possible in this noble work of spreading the truth.

Bro. Canright urged the importance of all the Sabbath-keepers taking the REVIEW.

Adjourned *sine die*. A. C. BOURDEAU, *Pres.*
MARY L. CUSHING, *Sec.*

SOMETHING TO SHOW.

THERE are a great many persons who are anxious to do work that will show; when their work is done, they want to have something to show for it. In some cases the work is a big church, a high steeple, or a new bell; something which everybody sees, and which stands as a memorial of the toil and diligence of the earnest worker.

But there is other work done which, though apparently invisible, may show by-and-by. You may have seen invisible writing, where a whole page was covered with characters which could not be seen, and yet the work was done, and when by-and-by the sheet was submitted to the proper processes, the writing would shine out, visible to all. There is much good work done in this world which is invisible here. The men who love the chief seats in the synagogues, are sure to have their doings duly chronicled and published; but there are others who work lonely, unseen, and often sad, whose work is no less real and useful. On board of an ocean steamer there are officers in

uniform moving about the deck, or standing where they can see and be seen, and their position and occupation are of great importance. But there are other men, blackened and grimed, who toil in the depths of the vessel's hold, unseen, unnoticed, and unknown throughout the whole voyage, who feed the devouring furnace, and maintain the glowing fires, without which the boilers would grow cold, the steam go down, and the vessels would roll helplessly amid the storms, or sit

"Idle as a painted ship upon a painted ocean."

The toil of the unseen workers lies at the very foundation of all success; and without the grimy fireman the steamer could never make her voyage. So there are many who are working to-day unseen and unknown, but God sees and knows the work which they do, and in the great day he shall bring it forth to view. In the light of the great white throne, many lines that are here invisible shall be read by the assembled world. It may then be found that those who have made the least show have accomplished the greatest amount of permanent work. Steeples may totter, towers may fall, and palaces may perish; the man who has devoted his life to some great heap of brick and mortar, may see it tumble into ruin and confusion in a moment; but she who has printed a lesson of love upon the heart of a little child, he who has led a sinner to the Lamb of God and has saved a soul from death, he who has sought a wanderer and brought him back to the heavenly fold, shall find that the work which is thus done shall "stand as the Rock of Ages," sure. A kind word spoken to a little child, a friendly admonition given to a wayward soul, an hour spent in patiently instructing some perplexed and doubting disciple, a stern reproof of some wrong which needs correction, or an honest word for some right which needs defense, these little things which the world may never know or notice may in their results outweigh, outmeasure, and outlast all that millionaires can accomplish with money, or that ostentatious givers can do to be seen of men. Whatever work you can do for God, in accordance with his will and word, you may be sure there will be *something to show for it*; something in time, something in eternity. Men will bless you for your faithfulness in this world, and God will bless you evermore in the world to come.—*The Christian*

PENNSYLVANIA TRACT SOCIETY.

REPORT FOR THE QUARTER ENDING JULY 1.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	76	47	2	31	22	30	1586	225	23	43	57
2	50	31	2	22	11	32	17596	379	23	50	88
3	82	43	1	100	50	30	6333	424	21	50	88
4	17	17	1	17	21	18	24361	982	38	112	71
5	254	171	1	85	28	28	5413	269	45	1	80
6	208	121	3	424	189	66	19081	197	45	69	65
Total	208	121	3	424	189	66	74370	2476	127	\$ 283	06

*Individuals.

NOTE.—Received on membership and donations, \$76.10; on sales, \$65.73; on periodicals, \$135.23; on reserve fund, \$6.00; on other funds, \$16.20. Total, \$299.26.

Received on periodicals, \$135.23; donations, \$76.10; sales, \$65.73; reserve fund, \$6.00; other funds, \$16.20. The delay is unavoidable, as we cannot send a report until we have reports to make it from.

The local societies at Farmington, Niles Hill, Mathews Run, Jamestown, Blockville, and Lottsville failed to report.

MRS. D. C. PHILLIPS, Sec.

RIGHT AFFECTION.

If we love the world more than God; if we hate any enemy more than sin; if we grieve at any loss more than that of the favor of God; if we joy in anything more than salvation; and, much more, if we change objects, loving what we should hate, joying in what we should grieve at, hoping for what we should fear, and the contrary: in a word, if our desires and affections be earthly, groveling, sensual, not spiritual, sublime, heavenly, we fall into the fashion of the world. Let the world dote on vanity, and follow after lies; let our affections and conversations be above, where Jesus Christ sitteth on the right hand of God! Let the base earth-worms of this world be taken up with the best of this vain trash; the desires of Christians must soar aloft, and fix themselves upon those objects which will make us perfectly and unchangeably blessed.—*Bishop Hall*.

MICHIGAN TRACT SOCIETY.

REPORT FOR QUARTER ENDING JULY 1.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	28	10	2	2	2	10	5	2800	139	25	45
2	108	47	4	34	21	18	4	15670	409	25	47
3	235	116	3	85	481	541	9	21310	3870	25	255
4	81	19	2	13	11	15	15	1976	236	37	49
5	81	24	2	20	72	23	5	10955	480	145	76
6	119	23	5	173	13	81	63	20836	568	57	118
7	46	25	1	25	106	28	3	11457	802	16	14
8	95	42	1	4	10	37	1	12153	856	12	25
9	86	32	5	10	70	48	10	6437	849	12	28
10	49	5	1	1	21	3	10	880	56	5	14
11	68	51	1	18	39	31	4	5096	712	10	41
12	26	8	1	13	1	19	4	8103	240	104	15
13	25	8	1	13	1	19	4	1082	240	104	18
Total	1047	423	25	397	850	916	98	119731	9716	413	\$ 865

NOTE.—Received on membership and donations, \$218.15; on sales, \$85.31; on periodicals, \$562.53. Total, \$865.99.

JENNIE THAYER, Sec.

—If God's people in this land were once brought to abound in deeds of love, as much as in praying, hearing, singing, and religious meetings and conference, it would be a most blessed omen. There is nothing would have a greater tendency to bring the God of love down from Heaven. So amiable would be the sight in the eyes of our loving and exalted Redeemer, that it would soon, as it were, fetch him down from his throne, to set up his tabernacle with men.

SPECIAL MENTION.

THE BURIAL OF POPE PIUS IX.

THE Rome correspondent of the *New York Observer*, under date of July 28, 1881, gives the following graphic account of the interment of Pope Pius IX., and the disturbances attending that event:—

The party in the Vatican which advocates the restoration of the temporal power of the popes, made a public demonstration in Rome on the night of the 13th of July. Since 1870 no such bold attempt to discover its true strength in the ancient seat of the papacy has been made. Encouraged by the success of the Clerical candidates for the last two years in the city elections, the priests believed that their principles were gaining strength with the populace of Rome. They thought that the transferment of the remains of Pius IX. from St. Peter's to the church of San Lorenzo, where he desired to be finally interred, would be a favorable opportunity to make a demonstration. Leo XIII. and his brother, Cardinal Pecci, were firmly opposed to this, which was intended to be an assertion of principles opposed to the present government. But their counsels were disregarded, and the absolute commands of the pontiff evaded. It is not strange that a few fiery and injudicious young men were excited to disturb the procession, which took place in the dead of night, with torches and chants and Bengal lights, and cries of "Viva il Papa-Re!" The trial before the courts of the six Liberals who were arrested that night proves that the provocation from the Clericals was great. One of the accused heard a torch-bearer in the procession say, "I would strike any one who should say, 'Long live Italy!' or 'Viva il Re!'" The people who formed part of the procession cried to those at the windows of the houses along the route, "Illuminate your houses!" "Throw flowers upon his bier!" and sought by every means in their power to create enthusiasm for the dead pontiff. But the people of Rome are the calmest, the most dignified, and the wisest, of any city in the world. They looked on with curiosity at this extraordinary spectacle; they even sacrificed an hour or two of sleep to see it; and those who, in the terrible past, had suffered wrong from this ex-sovereign preserved a thoughtful but expressive silence. This respect for the presence of death was far from being the token of a desire for a return of the temporal power; but the mere presence of so many people who made no opposition was interpreted in this sense by the Clericals.

The "old zealots" of the Vatican, as Father Curci

calls them, tried to give a political character to this ceremony,—which should have been entirely religious,—but the result did not equal their anticipations. Popular opinion, which at first blamed more than justly the young men who were arrested, is now convinced that the Clericals were the true authors of the difficulty. It is unfortunate that none of those who defied the government by calling out "Viva il Papa-Re!" were arrested. The most ordinary prudence or sense of propriety should have induced the persons who organized this procession to refrain from even the usual ceremonies on such occasions. The Vatican is no longer dominant in Rome, although by courtesy and the law of the guarantees the pope has the right to be treated with sovereign honors, and his now small kingdom is inviolate. The difference of opinion on this subject, it is said, caused violent discussions among the inhabitants of the Vatican. Leo XIII. limited the number of carriages that should be permitted to follow the hearse to four, and recommended that the body of his predecessor should be transported quietly to San Lorenzo. The zealots seemingly acquiesced, but evaded his instructions by issuing a circular to all the well-known papists of the city, urging them to be at the Piazza of San Pietro with torches at midnight.

The utmost duplicity was practiced on the Italian government in obtaining the permission for the procession. The messenger from the Vatican said that the ceremony would be conducted in a private form, and that the body of Pius IX. would be placed upon a car drawn by four horses and followed by only two or three carriages. The government, with extreme simplicity, believed all this, and permitted the funeral. It even provided an escort of police, and prepared troops in case of difficulty with the inhabitants. It gave proof of great weakness and negligence, as when it discovered the deception it should have prohibited the demonstration. Notwithstanding the assertion of the Vatican that the funeral would be with little pomp, all Rome knew that some extraordinary ceremony was being prepared, and the streets were filled with people. The torches were even sold on the Piazza of San Pietro during that day.

THE CEREMONIES.

The ceremony which has caused so much excitement has been often described by writers on subjects connected with the papacy, and all of its details were observed in transporting the body of Pius IX. At half-past seven in the evening the doors of St. Peter's church were closed, and the ceremony of the recognition of the body was commenced. The marble sarcophagus, which has been over the door of a chapel, was opened and the heavy coffin lowered to the floor. The first of the three cases in which the body was enclosed was then opened and the seals verified. A procession was then formed in the church by the cardinals and prelates, which followed the body to the door, chanting a *Miserere*. It was midnight before these ceremonies were completed, and a great crowd was waiting on the Piazza of San Pietro when the procession issued from the door near St. Martha. The car, drawn by four horses, was covered with red silk damask, and the body with a black velvet pall. A dozen policemen preceded it, and it was followed by four carriages containing cardinals and prelates. Then followed about two thousand people carrying torches and chanting hymns, and a number of cabs and private carriages ended the procession. The windows of many houses in the Borgo, which is very clerical, were illuminated, and at the Piazza della Chiesa Nuova, flowers were thrown from the houses on the car. The torch-bearers chanted *Ora pro nobis, Viva il Papa, Miserere*, and the people responded, "Viva il Re; Viva Garibaldi; down with the priests!" This continued along the whole route, and in the narrower streets the two parties were crowded together. Torches were thrust into faces, blows were given, and the scene was unworthy of a civilized community. But remembering the provocation made by a seditious party, it is only strange that so few of the Roman people took part in the riots. When the procession at last reached San Lorenzo, a distance from St. Peter's of three or four miles, the ceremonies there occupied several hours. The whole of that moonlight night was thus employed, and the long and troubled history of Pius IX. is closed. The end was not less dramatic than the beginning. When he ascended the Papal throne, he was greeted with the acclamations of one party and the hisses of the other, and the conflict of popular opinion in regard to him was not less in the final act of his history. It was a troubled night when he was borne to his humble grave in the ancient church, without even a cross upon his bier, and indebted to the government he had despised for protection from the wrath that his own fanatical adherents had excited.

BEER-DRINKING.

The Christian Weekly of Sept. 3 says:—

“Are our readers sensible of the enormous increase of the beer-swilling habits of the people of this country? It is stated as a fact that the consumption of malt liquor here has increased over 100 per cent in ten years. *The Retailer*, an organ of the brewers, says that during 1880 taxes were paid on 13,374,000 barrels, or 414,000,000 gallons, equivalent to 150 mugs for every man, woman, and child in the country, and that, at five cents a glass, this realized \$375,000,000, or a quarter more than the total expenses of the National Government. In Europe the annual consumption of beer reaches the enormous aggregate of 2,716,500,000 gallons, of which Great Britain consumes 1,050,000,000, or 30 gallons a head, and Germany 900,000,000, or 22 gallons a head. The idea that the general use of malt liquors would banish the use of alcoholic drinks is disproved in Great Britain, where, though it is the greatest beer-drinking nation, intoxication is more prevalent than in any other country. Equally fallacious is the idea sought to be credited that it is a harmless if not a healthy beverage. The *Cincinnati Gazette* recently asserted that there is not a brewer in that city who would dare to print a list of the ingredients he uses in manufacturing lager-beer! If this is to be the staple beverage of the people, they ought to know the character and quality of its component parts, which may have such a vital connection with the public health and prosperity.

—Evolutionary philosophy has received a severe blow in some of the recently discovered Egyptian manuscripts. Those containing the histories of the fifth and sixth dynasties, taken from the pyramids at Sakkara last spring by M. Maspero, and about to be published in Paris, are said to establish the fact that the oldest religion of the Egyptians was the most nearly monotheistic, and that the grosser forms of idolatry came later in the history of the country. Fragments of the texts in the possession of M. Maspero, hitherto not supposed to have had any relation to each other, are found to have been used in many later temples and tombs. Commenting on this fact, a writer in the *Nation* says: “This adds force to the growing conviction among Egyptologists that the earliest Egyptian civilization we know of is the highest, and that all we know of it is its decadence. The oldest pyramid is the largest and best built; the oldest temple, that beside the Sphinx at Gizeh, shows masonry since unapproached; the oldest papyrus, though as yet hardly understood, is the wisest; and the tombs and the temples of the Theban period are filled with extracts from the ancient books not yet found complete. Three or four of these books furnish five-sixths of the texts of the tombs of the kings.”—*The Interior*.

—If the dispatches may be relied upon, the long-standing differences between Germany and the Vatican are in a fair way of being adjusted, and that too in a manner to convey permanence to the latter, whatever interpretation Bismarck may put upon the proceeding. The pope has confirmed the government's appointment of Dr. Korum, an intimate friend of the great chancellor, to the vacant bishopric of Treves, thus assenting to whatever conditions may have been imposed upon him. The most significant feature of the appointment was the order dispensing him from taking the oath of obedience to the State. Close upon this comes the announcement of the appointment of a commissioner to conduct negotiations between Berlin and the Holy See, looking to the modification of the May laws and the settlement of other differences. The commissioner is the present German Minister to Washington, and as Germany has gone so far as to permit a Catholic bishop to exercise his functions without taking the civil oath, it is not expected that there will be any difficulty about other concessions. Bismarck wants the votes of the Catholic members of the Reichstag for his army and tariff policy, to carry which he must have a majority sufficient to defeat any coalition that may be brought against him. Hence his willingness to make great concessions. But the chancellor's politics are of a changeable variety, and after he has sucked the lemon dry, he generally throws it away. He made similar concessions to the Ultramontanes once before, and when he had accomplished his purpose, the concessions were found to be practically valueless. It is probable that the same thing will happen in this case.—*Interior*.

Notes of News.

—A famine is feared in Algeria.
 —Texas is soon to establish a State university.
 —Southern California wishes to become a sovereign and independent State.
 —By a railroad accident at Charenton, France, 26 persons were killed and 40 injured.
 —Vesuvius is in a lively state of eruption, sending streams of lava down the northern slopes.
 —There are 225 cases of yellow fever in Havana, and twenty-six deaths occurred in a single week.
 —Cholera has appeared at the port of Aden, Arabia. Out of thirty-seven cases, thirty proved fatal.
 —In Patterson, N. J., a man was killed recently by a base ball, which struck him in the stomach.
 —There was a heavy snowstorm in the Black Hills on Sept. 6, 7. Six inches of snow fell at Deadwood City.
 —Gen. Lew Wallace, the new United States Minister to Turkey, has presented his credentials to the Sultan.
 —Last year 46,000 persons availed themselves of the advantages offered by the Astor Library, New York City.
 —There are 18,516 Christian converts in China, and the gain during the last three years has been at the rate of 42 per cent.
 —M. Roustan, the French minister in Tunis, recommends that the army of occupation there be increased to 120,000 men.
 —During the month of August 33,840 immigrants landed in New York, making the arrivals since January 1st, 310,475.
 —The *New York Graphic* says that Wednesday, Aug. 31, was the hottest day, save one, that that city has seen for five years.
 —Forest fires are reported in all parts of Ontario, all along the Delaware valley, and in the Blue Mountains of New Jersey.
 —Cotton is dying of drouth. Carefully compiled reports from 166 counties show an average condition 27 per cent worse than last year.
 —Anti-Jewish riots have occurred in Pomerania. The troops charged on the mob, wounding 16 persons, and were in turn stoned by the mob.
 —The peak of the Franconia range heretofore known as Haystack Mountain has been named Mount Garfield. The mountain is 4,500 feet high.
 —The Russian authorities have recently sent 200 persons suspected of Nihilism to Siberia, without even the formality of a trial as to their guilt.
 —Work has commenced on the first railroad in Newfoundland. The line will be about 400 miles long, and will extend from St. Johns to Notre Dame Bay.
 —It is now stated that Rev. George Granville Bradley, and not Dr. Butler, will succeed Dean Stanley. Dr. Bradley is the Master of University College, Oxford.
 —Some soldiers in Dublin made insulting remarks about the pope, and a riot ensued. The police fired upon persons who threw stones, and fifteen were wounded.
 —In Western New York and Northern Pennsylvania, forest fires have caused great havoc. The loss of property cannot be estimated. Some loss of life is reported.
 —On the 5th inst., 550 Mormon converts, mostly from Switzerland and Germany, sailed for Utah from London. During the summer, 2,000 Mormons left Liverpool for Utah.
 —There are 150 cases of diphtheria at Hastings, Mich., and 18 deaths occurred in three days. The schools are closed. Impure drinking water is believed to be the cause of the epidemic.
 —A Georgia paper, the *Constitution*, says that “the drought is more severe than any since the memorable season of 1806.” The same may be said of Tennessee, Kentucky, and Virginia.
 —The Turkish government has been asked for a grant of land in Syria for allotment to Jews desiring to emigrate from countries where they are subject to persecution. The Sultan is in favor of the scheme.
 —A band of 200 Gabsis left Tunis recently, passing near the French camp, nine miles from the city. They were fired upon by the French, who killed ten and wounded twenty. The Gabsis allege that they only carried arms to resist robbers.
 —A Berlin dispatch considers the circulation of the Nihilist newspaper in St. Petersburg a proof that in the summer the plots and conspiracies are hatched in the provinces, and that the Nihilists are likely to make trouble in the winter at the capital.
 —The result of the recent French election will constitute the new Chamber of Deputies as follows: 459 Republicans, 47 Bonapartists, and 41 Monarchists. The Republicans comprise the Left Center, 39; the Left, 168; Republican Union, 206, and Extreme Left, 46.
 —A tract of land including 3,000 acres of forest, near Rockport, Ontario, has been destroyed by fire. The Grand Trunk Road runs through the burnt section. The St. Lawrence River has been nearly unnavigable from smoke. These fires have been extinguished by rain.
 —On the 9th inst., Emperor William of Germany, accompanied by the Crown Prince, the Duke of Mecklenburg, and Prince Bismarck, had an interview with the Czar of Russia and his Foreign Minister. The meeting

is believed to indicate amicable relations between Germany and Russia.

—Now that the French elections have resulted favorably for the government, no doubt the men and money necessary for a vigorous prosecution of the Algerian campaign will be freely voted. The area of disturbance now reaches from the frontier of Morocco to the extremity of Tunis.

—The Irish Land League is earnestly prosecuting its mission, which, at present, appears to be to prevent anything like a fair test of the new Land Bill. The League leaders seem determined not to accept the measure as in any sense a panacea for Irish ills, and are determined to keep the people prejudiced against it, lest a fair trial should prove its benefits.

—Aside from the engineering parties, the actual force employed on the Panama canal is said not to exceed 200 men. With this force, work proceeds under great difficulties. Yellow fever has made its appearance, and two-thirds of those attacked never recover. It is almost impossible to obtain laborers accustomed to the climate, and the work is almost certainly fatal to those who are not.

—Count Baschkoff and General Jadereff, two noted Pan-Slavonic Russian politicians, have just published a pamphlet on the condition of Russia, the substance of which was submitted to the Czar before his father's death. The pamphlet admits that wide-spread dissatisfaction exists in Russia, and advocates some kind of popular administration. Its publication at this time is apparently for the purpose of showing the world what the Czar might do if the Nihilists would let him.

—Whatever lack of wisdom may be manifest in the vacillating policy of the new Czar of Russia, his newspaper scheme shows tact and some appreciation of the appliances of modern civilization. A newspaper, published by the government, is to be issued every Sunday, and three or four copies sent gratuitously to each village, and there read aloud to the inhabitants. Politics, history, science, and news will, of course, be manufactured at court to train up the popular mind of Russia in the way in which the Czar wishes it to go.

—The object of the Duke of Sutherland in his recent visit to this country was to establish an English colony in the West. He has organized a company of English capitalists, with a capital of £2,500,000, and the institution has effected the purchase of 60 square miles of land on the St. Paul and Omaha Railway, about 30 miles east of Sioux City, the purchase price having been \$163,000. Nearly half of the land was broken up this season, and contracts have been made for the erection of 160 houses. The company will therefore quickly transform their possession from an uninhabited prairie into a populous area of fertile farms. There is reason to believe that this colony will avoid the mistakes that have been prejudicial to the Rugby enterprise, and that a prosperous community will grow up in this Iowa settlement.

Obituary Notices.

“Blessed are the dead which die in the Lord from henceforth.” Rev. 14: 13

OSTRANDER.—Wilber, infant son of W. J. and N. E. Ostrander, died in Elmwood, Mich., July 24, 1881, aged 8 months and 24 days. Wm. OSTRANDER.

NICHOLS.—Ethel, second daughter of N. W. and N. C. Nichols, died of diphtheria, in Elmwood, Mich., Aug. 27, 1881, aged 6 years, 7 months, and 24 days. Remarks at the grave by the writer. Wm. OSTRANDER.

HOSKINS.—Died in Danbury, Iowa, Aug. 22, 1881, of cholera infantum, Vintie K., youngest son of G. W. and Jane Hoskins, aged 13 months and 24 days. The hope of that glorious resurrection awaiting their little one is very cheering and sustaining to these bereaved parents. Words of comfort from Eze 18: 32. S. W. BIRD.

HIRTE.—Died of summer complaint, Sept. 2, 1881, Frances Emeline, only child of Wm. C. and Elizabeth C. Hirte, aged 1 year, 5 months, and 22 days. We do not mourn as those without hope: for we know that if faithful we shall soon meet our darling. Remarks at the house, by the Presbyterian minister, from John 14: 1-7, and 1 Cor. 15: 44-59. The funeral sermon is to be preached at some future time, at Highbank. Wm. C. HIRTE.

COATS.—Died at Niles Hill, N. Y., Aug. 24, 1881, at the age of 15 years and 3 months, Jennie, only daughter of Wm. and Marian Coats. She was vigorous and active, but the dread disease made short work, as she died the fourth day of her sickness. She was baptized and united with the church at the time of Bro. Canright's labor here. On the morning of the day she died, she went to the organ and sang, “Sweet By and By.” Her parents feel deeply afflicted, but resigned. The funeral was largely attended, and words of comfort were offered by the writer from Lam. 3: 38. D. T. FERRO.

VAN NOSTRAND.—Died near Sedan, Chetauque Co., Kansas, Jonathan Van Nostrand, in the fifty-third year of his age. He never heard an Advent sermon until our tent was pitched in this place, but he had received some of our tracts, and through reading became a Sabbath-keeper about four months ago. His disease was congestion of the bowels, and his sickness lasted only one week. The first evening of our meeting, he came to us and grasping our hand said, with tears in his eyes, “I can't tell you how earnestly I have hoped and prayed that the Lord would send us some Adventist preaching.” He leaves a wife and four children to mourn their loss. Funeral services by the writer, from 1 Cor. 15: 55. L. D. SANTEE.

[Signs of the Times please copy.]

The Review and Herald.

Battle Creek, Mich., Tuesday, September 13, 1881.

THE LATE SUMMER AND AUTUMN CAMP-MEETINGS.

NORTHERN N. Y., Canton,	Sept. 22-27
INDIANA, Marion,	" 21-27
NEBRASKA, Columbus,	" 21-27
MICHIGAN, Grand Ledge,	Sept. 27 to Oct. 3
MISSOURI, Warrensburg,	" " " "
So, ILLINOIS, West Salem,	Sept. 29 to Oct. 2
KENTUCKY,	October 5-11
WESTERN IOWA,	Oct. 6-11
SOUTHERN KANSAS, Parsons,	" 13-18
TENNESSEE,	" 13-18
CALIFORNIA, Sacramento,	" 13-25
TEXAS, Dallas,	Oct. 27 to Nov. 1

On the 7th inst., a daring train robbery was committed near Independence, Mo. As the Chicago and Alton express was passing through a deep cut four miles east of that city, the train was stopped, and a band of robbers, revolver in hand, went through the coaches, and compelled the passengers to drop their money, watches, and other valuables, into a bag carried by one of the ruffians. They also robbed the express car. The money and valuables taken amounted to \$15,000. The robbers were promptly pursued, and some of them have been arrested.

DEATH OF ELD. N. V. HULL.

The *Sabbath Recorder* of Sept. 8, 1881, brings to us the announcement of the death of its venerable editor, N. V. Hull, D. D. He died at his home in Alfred Center, N. Y., at noon, Sept. 5, in the 73d year of his age. The funeral was held Wednesday, Sept. 7. He had been editor of the *Recorder* since June, 1872. For several months his health had been poor, but he had been able to discharge his pastoral and editorial duties till the first of June last. Eld. Hull was personally known to many of our people, who will feel a loss in his death, and a warm sympathy for his bereaved family.

BATTLE CREEK.

SOME items of interest are occurring in the church here from week to week. Sabbath, Aug. 27, two were baptized by Eld. Corliss, and united with the church. Sabbath, Sept. 3, three more were baptized by Eld. Stone. Last Sabbath, Sept. 10, Eld. McLearn, of the College, gave a very interesting and instructive discourse on the theme, "Jesus the author and finisher of our faith." This was followed by a free and cheering social meeting in the afternoon. Next Sabbath, four candidates, perhaps more, will go forward in baptism.

THOSE TERRIBLE FOREST FIRES.

FOR several days last week, destructive fires raged in Huron and Sanilac counties, Mich. The fires spread over quite an extent of country, burning several villages; but the greatest distress was in the country, where the forests were extensive and the houses few. Here the fire-fiend literally took everything, moving with such rapidity that man and beast alike, unable to escape, fell victims to the devouring element. The wind would frequently take up burning masses and carry them long distances, thus kindling new fires.

The details are heart-rending, rivaling in horror the accounts of the earthquake at Scio that last spring awakened the sympathies of the world. In the woods many dead bodies were found, charred and hideous. In Paris township forty-five bodies were found, and there are still many persons missing. The whole settlement, like many others, is swept clear of buildings, crops, and fences. In some places there is not one house left to the square mile. Many fled to the lake, whose shore-line was crowded with human beings, cattle, and everything that could get there. Many were blinded by the flames; and one man, who

lost his all, became both blind and crazy. At one place four wagons were seen, bearing eight coffins, and followed by a single mourner. The poor man was following his entire family to their last resting-place. The villages of Bad Axe, Verona, Forest Bay, Richmondville, Charleston, Anderson, Deckersville, Harrisville, and Sandusky are entirely destroyed; and Port Hope, Minden, and Ubley are partly burned. In the country, the losses are too numerous to be named. It is estimated that between two and three hundred lives were lost. The destitution and distress of the survivors are indescribable; but measures are being taken to afford them prompt relief.

NORTHERN NEW YORK CAMP-MEETING.

THIS camp-meeting will be held on the fair-ground at Canton, N. Y., Sept. 22-27.

The same arrangements as last year have been made for occupying the buildings on the ground, so that the brethren can be comfortably accommodated, even if the weather should be quite cool.

Eld. D. M. Canright will attend the meeting.

The same arrangements for provisions and other necessities will be made as last year. We hope all the brethren in that part of the State will make every reasonable effort to attend the meeting. We are rapidly drawing near the end of our opportunities of this kind, and we all need all the help we can gain from any source. Let us go up to the meeting, earnestly determined to seek the Lord; and we may be sure of his presence and blessing.

B. L. WHITNEY, } N. Y.
M. H. BROWN, } Conf.
M. C. WILCOX, } Com.

HOW TO COME TO CAMP-MEETING.

ALL the railroads centering in Lansing have agreed to a reduction of fare to all who attend the meeting at Grand Ledge Mich. Those who come over the Jackson and Saginaw division of the Michigan Central or the Lansing division of the Lake Shore, will pay regular fare to Lansing, and then buy a round-trip ticket to Grand Ledge, at 2 cts. per mile. On application to the Secretary, on the camp-ground, they will receive a certificate entitling them to return from Lansing to their destination at one-third fare. Those coming on the Chicago and Grand Trunk will buy round trip-tickets to Lansing at one and one-third fare, and from Lansing to Grand Ledge at 2 cts. per mile. The Detroit, Lansing and Northern will sell from all stations on its line to Grand Ledge and return, for 2 cts. per mile each way.

These concessions will accommodate a very large proportion of our brethren, and should be improved upon to secure a large attendance at the meeting.

WM. C. GAGE, *Sec. Mich. Conf.*

THE MICHIGAN CONFERENCE.

THE Michigan Conference will be held in connection with the camp-meeting at Grand Ledge, Sept. 27 to Oct. 3. All the ministers of the Conference should be present, and all churches should be represented by delegates.

The annual T. and M. meeting will be held at this time. This will make it necessary for all directors and missionary officers and workers to attend. We hope to see a full attendance of our brethren and sisters at these meetings.

The camp-ground is situated at Grand Ledge, in a fine grove about one mile from the depot, and eleven miles west from Lansing, on the Detroit, Lansing, and Northern R. R. It is as easy of access as any place that could be selected in the State. Lumber, straw, provisions, and feed for teams, will be furnished as usual.

J. FARGO, *Pres.*

MISSOURI CAMP-MEETING.

OUR camp-meeting is drawing near; are we making preparations to attend? The time is Sept. 27 to Oct. 3. It will be at Warrensburg, on the same ground where it was held last year, half a mile north of town. Ample preparations will be made to provide for man and beast. All who come over the Missouri Pacific Railroad paying full fare, will get return tickets for one-third the usual rate, making one and one-third fare for the round trip.

Eld. Geo. I Butler, president of our Conference, and other able speakers, will be there to instruct us. Let us come together and have a good meeting, and counsel together for the advancement of the truth in our State.

CAMP-MEETING COMMITTEE.

CHANGE OF APPOINTMENT.

AT the request of many of our brethren, we change the time of the Southern Illinois meeting to be held at West Salem, from Sept. 22-26 to Sept. 29-Oct. 2. We want a good representation from the southern field, as we wish to lay plans for the future. Eld. T. M. Steward will be present. Brethren, pray for the success of the meeting.

R. F. ANDREWS.

THOSE having clean copies of any of our publications,—the *Review*, *Signs*, *Good Health*, *Instructor*, or our foreign papers,—will confer a favor upon all our Nebraska ministers by bringing or sending them to the camp-meeting at Columbus, the 21st to 27th inst. We promise a faithful distribution.

GEO. B. STARR.

Appointments.

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

I WILL attend the district quarterly meeting to be held at Howell, Mich., Sept. 17, 18. J. O. CORLISS.

T. AND M. quarterly meeting for Dist. No. 16, Mich., at Birmingham, Sept. 24, 25. LEONARD LAWRENCE, *Director*.

MOUNT HOPE, Wis., Sept. 24, 25.
Waterloo, Oct. 1, 2.
A general attendance is solicited. H. W. DECKER.

THE third annual session of the Nebraska Conference will be held in connection with the camp-meeting at Columbus, Sept. 21-27. It is hoped that every church will be represented by delegate. Please furnish your delegates with credentials and reports. If for any reason you cannot be thus represented, will the clerk please forward, at once, his report to Chas. P. Haskell, Columbus, Platt Co., Neb.?

CHAS. L. BOYD, *Pres.*

THE third annual session of the Nebraska T. and M. Society will be held at Columbus, Sept. 21-27. Every secretary and librarian is invited to be present at the first meeting, with your books. Every one who is interested in the spread of present truth through our society is requested to assist at these meetings.

CHAS. L. BOYD, *Pres.*

No providence hindering, I will meet with the churches in Dist. No. 7, Minn., as follows:—

Alexandria, Sept. 24, 25.
Lake Ellen, " 28, 29, (Evening)
Grove Lake, Oct. 1, 2.
West Union, " 5, 6, (Evening)
Sauk Center, " 8, 9, (District Meeting)
Round Prairie, " 10, 11, (Evening)
JOHN I. COLLINS.

We hope to see a delegate from every Sabbath-school in the State at our coming camp-meeting. Come prepared to give the present standing of the school. Elect your delegates the 17th. If you have no blank credentials, write them one, and do not fail to give them the names of officers, number of scholars, etc.

GEO. B. STARR, *Pres. Neb. S. S. Asso.*

QUARTERLY meeting of Dist. No. 12, Kansas, at the Parsons camp-meeting, Oct. 13-18. Librarians will please bring their books with them.

ROBT. AIRKEN, *Director*.

THE third session of the Indiana Sabbath-school Association will be held in connection with the camp-meeting at Marion, Sept. 21-27. The usual business of the annual meeting will be transacted. So far as possible, each school in the State should be represented by properly authorized delegates. Each school of fifteen members is entitled to one delegate, and larger schools to an additional delegate for every additional fifteen members. The regular lessons for that Sabbath will be recited at the Sabbath-school.

J. M. REES, *Pres.*

THE quarterly meeting of the church of Johnstown Center, Wis., will be held at Milton, Oct. 8 and 9. Steps of importance are contemplated, and it is especially desirable that every member of the church be present, or at least represented by letter. Eld. Decker will be present.

G. C. TENNEY.

Publishers' Department.

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

Books Sent by Express.

C W Olds \$59.50.

Cash Rec'd on Account.

Wm Beebe \$10.00, A H Clymer 5.00, Iowa T & M Society (donation) S A Jessip \$1.00, Mo T & M So per G I Butler 29.55.

Shares in S. D. A. P. Association.

R M Kilgore & wife \$70.00, J J Carlock 20.00, A Craw 20.00, Mrs C A Wilson 10.00, Byron Tripp 10.00.

Donations to S. D. A. P. Association.

Dr W Pottenger \$1.00, Sr Wardell 2.00, Laura Gilman 50c, J H Bates 5.00.

Gen. Conf. Fund.

John F Chubb tithe \$20.00, New Eng. Conf. tithe per Eliza Thayer \$480.00.

Mich. Conf. Fund.

Truman Curtis per J O Corliss \$10.00, Blendon per A Smith 5.00, Palmyra per B M Hibbard 16.31.

S. D. A. E. Society.

Mrs Eliza Jones \$8.00.

Gen. T. & M. Society.—Donations.

M M \$5.00.