

Advent Review

AND SABBATH HERALD.

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

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THE GOLDEN AGE.

Was it pictured in prophet's vision,
Or alone on the poet's page,—
That era of song and story,
The long-sought Golden Age?

Oh, earth grows faint with longing
For the halcyon days foretold,
And our eyes are dim with watching—
Is it near, that Age of Gold?

"Ye are the children of day, of light;
Ye are not of darkness nor of the night;"
God's hand hath lifted the mystic screen
The past and the future spread dark between;—
Will the wars and tumults of nations cease,
And all bow down to the Prince of peace?

Ah, they spurn the love so freely given,
And brave the wrath of an angry Heaven!
In the last dread storm of the coming day,
The rebel hosts shall be swept away.
But the hand of death, with its pall of gloom—
Shall it darken forever earth's joy and bloom?
Ends here the drama that love began?—
Not thus is thwarted Jehovah's plan!

Adown the vista of coming years,
Behold, a vision of peace appears!
On the prophet's page are brightly limned
Fair scenes that no shadow hath ever dimmed.
The gulf which sin hath made is spanned,
And man in Eden again doth stand.
Now the wrongs of ages have found redress,
For a King doth reign in righteousness.

The wail of anguish, the mourner's tears,
The long procession of doubts and fears,
The night of watching, the weary day,
With the trail of the serpent, have passed away.
And the smile of God on our homes shall lie,
Like the peaceful light of a summer sky.
For love hath its perfect reign begun,
And the riddles of ages are solved in one.
When earth is freed from the taint of sin,
The Golden Age shall be ushered in.

M. A.

Our Contributors.

THE TRUE VINE.

BY MRS. E. G. WHITE.

"I AM the true vine, and my Father is the husbandman." Our Heavenly Father planted on earth a goodly vine, whose fruit would impart to the children of men eternal life. But this precious plant appeared to human eyes as a root out of dry ground, seeming to have no form nor comeliness. When it was claimed to be of heavenly origin, the men of Nazareth became enraged, and cast it from them. The inhabitants of Judah and Jerusalem took this vine of God's own planting, and bruised it, and trampled it under foot, hoping thus to destroy it forever. But now the Husbandman removed his precious vine, and planted it in his own garden, beyond the spoiler's reach. The stock and root were concealed from human sight, but still "the branches run over the wall." Thus grafts could be united to the vine, and, partaking of its nourishment,

these became branches, and flourished and brought forth fruit.

This figure of the vine is a perfect symbol. God sent his Son from the heavenly courts to a world seared and marred with the curse. In Christ was righteousness, peace, life—every blessing necessary for man's happiness. But the world hated the Son of the infinite God. The world saw nothing attractive in him. The best gift of Heaven was slighted and spurned. Christ was "a man of sorrows, and acquainted with grief." Yet "he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." Christ was hated by evil men because his character was spotless, his works righteous. He came to be the Redeemer of the world, yet he was taken by wicked hands, and shamefully entreated, and crucified. God raised him from the dead, and he ascended to Heaven to present his blood as the propitiation for our sins.

Though hidden from mortal sight, Christ still lives as the world's Redeemer, the representative of man in the heavenly courts, and the medium through whom all blessings flow to the fallen race. Said the Saviour to his disciples, "I am the vine, ye are the branches. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." In this vine is all spiritual life. From Christ's fullness alone can we obtain nourishment unto eternal life. The vine stock is unseen; but the branches,—members of his body,—are visible. The scion which before was leafless and apparently lifeless, becomes, when grafted into the vine, a partaker of its life and fatness. Fiber by fiber, and vein by vein, the graft adheres to the parent stock, till the life-giving sap flows to the adopted member, causing it to bud, and blossom, and bear fruit.

The scion becomes a part of the living vine by forming a perfect union with it. Thus it is with the sinner. By repentance and faith, he becomes connected with Jesus Christ, and lives in him. This connection joins soul to soul,—the finite with the infinite. But, contrary to nature, the branch which has been united with the true vine brings forth, not fruit of its own kind, but the fruit of the vine of which it has become a part. The Spirit of Christ, flowing into the hearts of all who are indeed united with him, makes them partakers of the divine nature. They become pure, even as he is pure. Yet true disciples are the last to claim as their own this precious fruit. "Accepted in the Beloved," objects of their Heavenly Father's constant care and unfailing mercy, they feel unworthy of the divine favor, and have too vivid a sense of utter dependence upon God to boast of their exalted position.

Every branch of the vine, subjected to the pruning of the wise Husbandman, will bring forth clusters of precious fruit. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The branch can maintain its connection with the living vine only on condition that it bear fruit. Said Christ, "If ye keep my commandments, ye shall abide in my love." And to each disciple is addressed the solemn warning, "Every branch in me [every one who claims connection with me] that beareth not fruit, he taketh away." Such a one is after a time over-

come by temptation, and at last wholly separated from Christ.

It is a sad fact that many who profess to be branches of the true vine show by their lives that they have no connection with it. Their words and actions, destitute of grace and meekness, resemble the stinging branches of the noxious thorn-tree, rather than the lovely, fruit-laden boughs of the precious vine. Love to God and love to our neighbor is the sum and substance of true piety. Those who are destitute of this love, and yet claim high attainments in spiritual things, may for a time deceive their fellow-men, but they cannot deceive God. Says the True Witness, "I know thy works." And in the great day of final accounts, God "will render to every man according to his deeds."

Many who claim to be followers of Christ are withered branches, that must ere long be separated from the living vine. The love of the world has paralyzed their spirituality, and they are not awake to the precious theme of redemption. The impression made upon the world by these professed Christians is unfavorable to the religion of Christ. Such dull, careless ones manifest ambition and zeal in the business of the world, but they have little interest in things of eternal importance. The voice of God through his messengers is a pleasant song; but its sacred warnings, reproofs, and encouragements are all unheeded. Eternal interests are placed on a level with common things. The Holy Spirit is grieved, and its influence is withdrawn.

Fruitful Christians are connected with God, and hence they are able to place a right value upon eternal things. The truth and the love of God are their meditation. They have feasted upon the words of life, and whenever they listen to the "message of glad tidings," they can say, as did the disciples to whom Christ explained the prophecies on the way to Emmaus, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?" It is the duty of every child of God to store his mind with divine truth; and the more he does this, the more strength and clearness of mind he will have to fathom the deep things of God. And he will be more and more earnest and vigorous, as the principles of truth are carried out in his daily life.

That which will bless humanity is spiritual life. He who is in harmony with God, will constantly depend upon him for strength. "Be ye therefore perfect, as your Father which is in Heaven is perfect." It should be our life work to be constantly reaching forward to the perfection of Christian character, ever striving for conformity to the will of God. The efforts begun here will continue through eternity. The advancement made here will be ours when we enter upon the future life.

Those who are partakers of Christ's meekness, purity, and love, will be joyful in God, and will shed light and gladness upon all around them. The thought that Christ died to obtain for us the gift of everlasting life, is enough to call forth from our hearts the most sincere and fervent gratitude, and from our lips the most enthusiastic praise. God's promises are rich, and full, and free. Whoever will, in the strength of Christ, comply with the conditions, may claim these promises, with all their wealth of blessing, as his own. And being thus abundantly supplied from the treasure-house of God,

he may, in the journey of life, "walk worthy of the Lord unto all pleasing;" by a godly example blessing his fellow-men, and honoring his Creator. While our Saviour would guard his followers from self-confidence by the reminder, "Without me, ye can do nothing," he has coupled with it for our encouragement the gracious assurance, "He that abideth in me, and I in him, the same bringeth forth much fruit."

NONE BUT CHRIST.

It is told us that when Peter
Was to crucifixion led,
From his lips there rose no murmur;
"None but Christ," he only said.

Simple words, yet grand their meaning;
Be their language ever mine;
Be my heart's affections centered
Upon Christ, the Living Vine.

We should strive, each day and hour,
So to walk close by his side,
That the world may all take knowledge
"None but Christ" has been our guide.

"None but Christ;" we need no other;
His a friendship that will last;
Arm of strength, our Rock and Refuge,
Till the storms of life are past.

A. F. F.

UP AND DOWN MOUNT SINAI.

JUST the path by which Moses went up Mount Sinai is by no means clear; for there are several ways of ascent to the mountain-cluster which still bears his name, and which is supposed to be the place of the law-giving. But the way by which he came down from the mountain would seem to be indicated in the description of his approach to the plain below, while the people were worshipping the calf which Aaron had set up. To the understanding of this, it is essential to bear in mind the extent and general shape of the mountain itself.

"Jebel Mûsa is not a single peak, but a huge mountain block, about two miles in length, and one mile in breadth, with a narrow valley on either side, a somewhat larger one on the south-eastern extremity, and a spacious plain at the north-western end." Several peaks, or summits, crown this block, and between them, or within their circumference, is an extensive depression or enclosed basin, which might be called the mountain-top—with the lofty battlement-peaks around it; and again, any of the surrounding peaks might be called the mountain-top. There are five approaches from the valley or valleys below, to the summit or summits of Jebel Mûsa. The one which is more commonly taken by visitors leads up from the Convent of St. Catherine, on the north-eastern slope of the mountain—a pathway that was improved many centuries ago for Christian pilgrims to this sacred site. It was that which I took, with my traveling companions.

We were out from our tents and at the convent gate very soon after sunrise; for that mountain climbing calls for an early start. There we were met by a monk who was to be our escort, and by an Arab of the neighborhood as our guide. Passing through a gate in the rear wall of the convent garden, we pushed upward, over the pilgrim pathway of rude stone steps. All the way along there were holy places to be pointed out for reverence. Wherever the monks have charge in the East, sacred localities cluster miraculously. First, we came to the well of Jethro, where Moses tended his father-in-law's flock; then to a chapel of the Virgin Mary, erected because of her promise at that point to rid the convent of fleas,—a promise which she seems to have been unable to make good. Across the path at one point is an arched gateway much like that which is commonly pictured as the wicket at which Bunyan's Christian knocked for admission on his pilgrimage. There it was that the pilgrims of olden time must be shrived, that they might receive a certificate accordingly, to deliver at a similar gateway a little farther on and up, "so that being made clean by the participation of this sacrament, they might obtain a benediction from the Lord, and mercy from

God our Saviour, repeating, as they went, the third verse of the twenty-fourth psalm, 'Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart.' None of these places was without its lessons to us, and its impressiveness of association.

Just above and beyond the second pilgrim gateway, we came to a plain where a tall and stately cypress-tree stands out in solitary prominence against the bare walls of granite which hem in this mountain recess. Here, too, is a well of good water, and close by it the remains of an ancient garden. A double chapel in this recess marks the place where Elijah came, on his visit to Horeb, and the cave was shown to us there where the prophet was sheltered when the Lord passed by, and "the still, small voice" of God followed the wind, the earthquake, and the fire.

Again we went on by an ascent of rude steps toward the summit, or peak, of Jebel Mûsa proper. On the way we were pointed to an indentation in the rock as the foot-print of Mohammed's camel; for the Mohammedans have their share in all the legends and associations of Sinai. It was a little less than two hours after leaving the convent that we were at the mountain summit. A Christian chapel and a Mohammedan mosque are there. Near the chapel is a clift, or hollow in the rock, where Moses is said to have been covered when the glory of the Lord passed him by. "And the Lord said, . . . It shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by." Underneath the mosque is a cave claimed as the retreat of Moses during his forty days of fasting.

The outlook from the summit of Jebel Mûsa is unspeakably grand. A vast ocean of mountain scenery sweeps away on every side as far as the eye can reach. Both arms of the Red Sea, and the Red Sea itself, flash their waters in the distance. No vegetation is to be seen. The many-colored rocky crags and crests stand as in creation's dawning, before the earth was yet clothed in verdure. Everything speaks of God, and of God alone. Here we lost all thought of the mere traditions of man, and were swayed and oppressed by the great realities in God's plan of redemption which undeniably have had their center here. Here was the point midway between the land of bondage and the land of promised rest. Far away to the right and east was the home out of which God called the father of the faithful. Over at the left and west, was the prison and palace home of Joseph, the birth-place of Moses, and the land of Israel's oppression. There were the blue waters of the sea which had opened as a pathway for the divinely led fugitives, and closed over the pomp and glory of their proud and confident pursuers. Away to the front and north stretched the wilderness of the wanderings, and beyond that the land which flowed with milk and honey. Hither had the people of God come to receive their charter of spiritual nationality. Upon these mountains God had come down in power and glory, and revealed himself, his name, and his law, to his people. Here had been the training-place of Moses and of Elijah, and perhaps of Paul and of the Son of man himself—when led up into the wilderness to be tempted of the devil. What place in all the world like this!

But *this* summit of Jebel Mûsa is clearly not the precise place of the law-giving. Only one plain is in sight of it, and that is not one which could have contained the people who were to be in sight of the mountain; nor does the mountain rise from that plain abruptly as a mountain that might be touched. Coming down again as far as to the cypress plain, or recess, where is Elijah's Chapel, we went thence to the opposite extremity of the great mountain block,—north-westerly to the base of Ras Safsâfeh—which is another recess, or plain, similar to that we had left. The distance is considerable, said to be nearly two miles. It is a rugged way, up hill and down, but on the whole, with a decided descent. In this other recess, instead of a cypress, is a willow (*safsâfeh*) tree—from which

the peak above it takes its name. Moses is said to have cut his rod from this tree; another illustration of the desire to have all the sacred sites and relics clustered within reasonable compass. The place of the burning bush is claimed within the convent walls; but on this mountain a rock is shown as the one which Moses struck at Rephidim, and which, having followed the Israelites in all their wanderings, was miraculously returned to this spot. And they even point out a hole in a rock at the foot of the mountain as the original mold of the golden calf, and yet another as the place where the shattered tables of the law were buried.

In the recess, or plain, of the willow we rested for lunch. The place is quite shut in by mountain walls on every side. Here it may be that the elders waited while Moses went up into the mountain summit above—the mountain which is still called Horeb by the monks. Our visit was in time of Lent. The monks were fasting. Our companion had with him his scanty store of dried dates, coarse bread, and smoked devil-fish—as soft as india-rubber and as tender as sole-leather. Our lunch supply was more ample and varied, and we invited him to share it. Whether he had received a dispensation from the archbishop authorizing him to eat with us, or whether he decided to take the risk and make confession afterward, we did not learn; but one thing is sure, he took hold with a will, and made such use of cold chicken and lamb and boiled eggs and milk-biscuit and cheese, and oranges, that we thought he might safely go "in the strength of that meat forty days and forty nights." Instead of our cold tea he proffered us a flask of arrack, or date brandy—which will make an old whisky-drinker stagger; and finding that we declined it, he concluded to drink our share as well as his own. We were not surprised, therefore, to have him decide to wait where he was while we clambered Safsâfeh; for it was Lent, and he was fasting—poor fellow!

The ascent of the peak of Safsâfeh is a very difficult one. Our Arab guide was, however, more nimble and sure of foot than a mountain goat. He actually seemed able to fasten himself to the bare and smooth rock like a fly, and at the same time to give us help in our climbing, offering us his hand or his foot to hang on by at some dizzy crossing or turning. We did not mount the dome summit of the peak, up the glare sweep of which one must climb by hands and knees. It is sufficient for all practical purposes to reach the great rift in the mountain crown which overlooks the entire plain of Er-Râha, where, probably, the people were assembled to receive the law at the lips of Moses.

Our return was not by the way of our ascent. It was by a more direct path from the plain of the willow to the plain of Er-Râha. Yet this is a winding path, and a peculiarity of it is that the plain below is hidden from sight until one is almost on it. The rarity of the dry atmosphere, and the bareness of the granite mountain walls, make every sound to ring, in that region, as in a vast bell of glass. Hence it seems most probable that it was while Moses and Joshua were coming down this very path which we descended, that they heard the wild shouting of the idolatrous worshipers in the plain below, before any sight of them could be obtained from above. "And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp." Joshua was a soldier, and his ear was quick for sounds of battle. But Moses caught the sound of the wild, weird notes of the Egyptian worship in the confusion of voices below, "and he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome [neither victory nor defeat is in that cry]; but the noise of them that sing do I hear." How real all that was to us, as we came down nearer and nearer to the plain, yet without catching a sight of it from among the high and jagged rocks of the pathway, and along its slowly winding course. At last a turn of the path brought us into full view of the plain, and there to the right of us was a hill rising out of the plain, at the northern

base of the mountain, still known as the Hill of Aaron, or as the Hill of the Golden Calf. How vividly that brings out the narrative! "And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing; and Moses's anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water"—the water of a stream still flows near there—"and made the children of Israel drink of it." What could be more faithful than the correspondence of that entire locality with the facts of the sacred narrative?

Both the Hill of the Golden Calf and the summit of Jebel Mûsa are sacred sites in the eyes of the Arabs to-day. The one is sacred to Aaron, and the other to Moses. Annual pilgrimages are made to both, and sacrifices are offered there. A sheep or a goat is offered at the shrine of Moses, and a dromedary at that of Aaron. The larger prominence is given now, as in the days of Israel, to the worship and ceremonies at the lesser hill. Indeed, that lesser hill, crowned with a rude stone enclosure, within which the Arabs gather for a portion of their superstitious observances, at the foot of the grand and awful mount of God, seems typical of the proneness of our race to turn away from God's more glorious manifestations of himself, to seek after some material and degrading misrepresentation of him. It is not our circumstances; it is not our mental training; it is not any pressure from without that keeps us from spiritual communion with God;—it is our inner preference for that which is lower and baser. It was while the mountain of God smoked and quaked and thundered with the Divine presence that the people to whom God thus revealed himself turned away from the sights and sounds of his revealing, and bowed themselves before a beastly image of their own making. So it has been, and so it is to-day. It is the place of high spiritual privilege which is the place of great spiritual danger. It is when God draws near to us, that the devil tempts us to seek help elsewhere than in God. "God never revives his work, but the devil revives his," says an old commentator; "and he has a spire of sin for every spire of grace."

"Wherever God erects a house of prayer,
The devil always builds a chapel there."

And there is no more likely place for a Hill of the Golden Calf, than at the very foot of the Mount of God—in the wilderness of our wanderings.—*H. Clay Trumbull, in S. S. Times.*

HOW TO BE HAPPY.

BY ELD. WM. GOVERT.

"COULD I tell how happiness might be obtained with money, then the worldling would purchase my discovery with money. This I cannot do; yet I will describe a more excellent way,—one in which the pay is given to the purchaser. "Trust in the Lord." This short sentence tells it all; yet it is so very important that it is expressed in many other ways. David says, "Roll thy way upon the Lord." Ps. 37: 5, margin. Again: "Cast thy burden upon the Lord, and he shall sustain thee."

Often, when I was a child, have I rolled a heavy burden into the strong arms of my father, and rejoiced that he was able and willing to carry it, when it was too heavy for his son. Just so we should let the Lord take the burdens that we cannot carry. We should think that son very obstinate who would refuse to let his father lift from him a weight that was crushing him to death. We should know that such a son was too self-willed ever to be happy. Yet the great majority choose to make the stupendous effort of carrying every burden of life through the whole journey, in their own strength. They have not enough confidence in God to trust him with their cares. This is why they are miserable.

The Saviour is able and willing,—nay, more, he is anxious,—to relieve all that are weary and heavy-laden. Roll your burden upon him. He

will even reward you for so doing. He charges nothing for his assistance, and pays us for the privilege of carrying our burdens for us. This pay makes us happy.

What you want, dear reader, is trust in the Lord,—confidence in his word. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." I know that faith in the love and power of God gives us a calm trust that is of greater consequence to us than all things else can be. It was this trust that gave Martin Luther his holy joy and tranquility of soul at the Diet of Worms. This trust gave joy to the martyrs of Jesus at the burning stake.

This principle of confidence reaches out into all the vicissitudes of life, strengthening and sustaining us, giving hope and happiness. When husband and wife trust each other, they are happy in that respect; when church-members confide in one another, they are happy in church-fellowship; when a nation has faith in its rulers, the people are happy in this particular: but when we trust the Lord with all the heart, our joy is full.

LIVING EPISTLES.

BY ELD. C. A. WASHBURN.

"LET your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Matt. 5:16. The sun shines not for itself, but for the earth. So God gives light to us, not for ourselves alone, but that we may reflect it upon others; and this light is to shine through or by our "good works." Christ died, not for himself, but for the people. So we must feel very anxious to lead sinners to Christ, or we cannot be his disciples. Alas! how many there are whose thoughts seem to go no further than *self* in their views of religion.

Paul says, "Ye are our epistle written in our hearts, known and read of all men." 2 Cor. 3:2. By the above texts we see that God designs that the principles of the gospel should be illustrated in our lives. This is the most effectual way to bring the truth before those with whom we associate. Some people will not read our tracts and papers, nor the Bible very much, and will not attend meeting to hear preaching; but there is one thing they will do: they will watch those who do read and practice the truths of the Bible. This last-mentioned text teaches us that we should be living letters, and that the people with whom we associate should read the truth through our lives. What a power our people would be in the world if these texts were fully understood and obeyed. But alas! some who profess the truth are "standing in the way of sinners." Dear brethren, let us arouse, and illustrate the principles of the gospel in our lives, else the blood of souls will be found in our garments. We can each present one letter to the world, which will be read and understood by them.

"So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine
To prove the doctrine all divine."

A FAMOUS OLD ROOM.

A DEGREE of interest attaches to the "Jerusalem Chamber" of Westminster Abbey, from the fact that it is so often mentioned in connection with the revision of the Bible. The following description of this historic room is from the pen of Dean Stanley, recently deceased:—

It was called the Jerusalem Chamber, because in those days (the time of Richard II.) it was hung with tapestry which represented the story of the siege of Jerusalem. The tapestries have long since perished, but the name has remained; and over the chimney-piece in the chamber, there are three texts written to keep up the recollection of the name: "Oh, pray for the peace of Jerusalem;" "Oh, build thou the walls of Jerusalem;" and "Jerusalem which is above is free."

You may remember Shakespeare's description of how Henry IV., when seized with illness in the

Abbey, was taken into this Jerusalem Chamber. They took him there because of its better fireplace. The king, when he came to himself, asked the name of the chamber. He was answered, "Your Majesty, it is called the Chamber of Jerusalem." Then he said, "I shall not recover. It was told me when I was a boy, that I should die at Jerusalem. That I always thought to mean, that I should die in the holy wars; but my end is approaching, and this is the place where my end shall be." And Shakespeare makes him say of this chamber, "In that Jerusalem shall Harry die." In that chamber, too, the dying king made the speech to his wild son, the companion of Falstaff, which converted him from his evil ways.

The excellent fireplace, which led to Henry IV.'s death in that apartment, was also the explanation of the use of the Jerusalem Chamber by the Westminster Assembly of Divines. They commenced their sittings in Henry VII.'s chapel, but as the weather grew cold, they asked if there was a place where they could be warmer, and they found the Jerusalem Chamber so warm that they kept on holding their meetings there. As with the Presbyterian divines, so with Convocation: they forsook the cold Abbey for the warm chamber, and thus in the Jerusalem Chamber the Revised Prayer-book was drawn up. And now the Jerusalem Chamber is from time to time occupied by scholars, partly of the Church of England and partly of the different dissenting communions up and down the country, who meet there to do their best to make a more correct translation of the Old and New Testaments.

TOO CERTAIN.

"FATHER, I am tired of reading the Bible. I have read it so often that I know everything in it."

"Everything, my son? Do you think you could not find one chapter that would contain something you never noticed?"

"Yes, father, I think so. I am sure I know all that is in the historical parts of the Bible."

"Well, let me try you. When were a large number of men fed with a few loaves of bread, and a supply left when they had done eating?"

"Why, father, surely I remember Christ's feeding several thousand persons at two different times, with a few loaves and fishes."

"Very well, those are two instances. Now tell the third."

"There is no other in the Bible."

"You are perfectly sure of that, are you? Suppose you reflect a little before you answer again."

"Yes, father, I've thought, and I'm certain there is no other miracle of the kind mentioned in the Bible."

"Well, my son, open your Bible at the fourth chapter of the Fourth Book of Kings."

"The Fourth Book of Kings! Father, there is no such book."

"Hand me the Bible. What does this title say?"

"It is 'The Second Book of the Kings, commonly called The Fourth Book of the Kings.'"

"Well, there is one thing learned by the boy that knew the Bible so well! Now turn to the fourth chapter, and read from the forty-second verse."

"Here it is, sir: 'And there came a man from Baalshalisha, and brought the man of God—'"

"Who was the man of God?"

"I must look. It was the prophet Elisha."

"Now proceed."

"And brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat. And his servitor said, What! should I set this before a hundred men? He said again, Give the people, that they may eat; for thus said the Lord, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the Lord."

"That will do for this time, my son! I have never wished to make the reading of the Scriptures tedious by requiring you to read them continually, without giving you other books to read.

But I wanted to convince you how mistaken young people are apt to be in their ideas of their own knowledge. There are thousands of children—yes, and of men and women too—who would read with great interest many passages in the Bible, if they found them in a fresh and beautiful volume which they believed to contain nothing but that was published for the first time. Remember this, and let me advise you to read the four books of Kings, and to make a list of all the passages you will find there, which, like the one you have just read, are as new to you as if you had never heard or read them.”—*Sailor's Magazine*.

TRUST.

THE clouds hang heavy 'round my way,
I cannot see;
But through the darkness I believe
God leadeth me.
'Tis sweet to keep my hand in his
While all is dim;
To close my weary, aching eyes,
And follow him.
Through many a thorny path he leads
My tired feet;
Through many a path of tears I go;
But it is sweet
To know that he is close to me,
My God, my guide.
He leadeth me, and so I walk
Quite satisfied.
To my blind eyes he may reveal
No light at all;
But while I lean on his strong arm,
I cannot fall.

—Selected.

REASONS WHY THE BOOK OF JAMES ESPECIALLY APPLIES TO THE LAST GENERATION OF CHRISTIANS.

1. BECAUSE it is addressed to those who are waiting for the coming of the Lord. Chap. 5:7, 8.
2. It is also addressed to the twelve tribes (verse 1, chap. 1), which would seem to be the same as the 144,000 of Rev. 7:4, and of chap. 14:1.
3. Because of its important allusions to the law of God. See chap. 1:25 and 2:8-12. This is very appropriate for the time when the law is repeatedly appealed to as an authoritative standard.
4. It seems to contemplate the Investigative Judgment. "So speak ye, and so do, as they that are about to be judged by the law of liberty." Alford's Translation, chap. 2:12.
5. It enjoins great carefulness of our words. Chap. 1:19, 26; 3:2. This perfectly accords with the character of the 144,000. "In their mouth was found no guile." Rev. 14:5.
6. It corrects the foolish notion so prevalent at the present day in regard to *faith*, and shows the equal importance of *works*. Read carefully chap. 2:14-26.
7. It speaks of "the latter rain," which is a very manifest allusion to the "time of refreshing" of Acts 3:19, and the "loud cry" of Rev. 14:9. See also Rev. 18:1.
8. It enjoins *separation from the world*. Chap. 4:4. "The friendship of the world is enmity with God." Such a text will be most fully understood and acted upon by the last generation of Christians.
9. It encourages the "prayer of faith" in behalf of the sick. This shows a revival of apostolic faith and practice, as will be found in the church just before Christ comes. Chap. 5:14, 15.
10. It warns against church trials and personal difficulties between brethren when the coming of the Judge is nigh. Chap. 5:9. How important this counsel for a people who expect to see "eye to eye" and be of "one mind and judgment."
11. It warns against hoarding up gold and silver, when the fires of the last day are about to be kindled. Chap. 5:3. (Comp. Isa. 2:20.)
12. It encourages humiliation and mourning, which are qualities so essential if we would be hid in the day of God's anger. Compare chap. 4:9, 10 with Zeph. 2:3.
13. It enjoins "perfect patience," which will be most fully understood by those who have

"long patience" in waiting for the coming of the Lord. See chap. 1:3, 4.

14. Doubtless it refers to the home missionary work, which is so important a feature of the work of God in this day. See chap. 1:27.

15. It seems to refer to the "trials" and "temptations" which will be so severe amid the "perils of the last days," just previous to the coming of Christ. Note chap. 1:2, 12.

16. It shows the important place that the poor occupy in the economy of grace. Chap. 2:5. This will be best understood at a time when every dollar will go into the cause of God, and all become poor together. It will take *all* to buy the field.

17. Lastly, this book is addressed to those who are a kind of "first-fruits." Chap. 1:18. Rev. 14:4 applies this term in an emphatic sense to the 144,000 who are "redeemed [translated] from the earth." G. W. A.

SCRIPTURE THOUGHTS.—NO. 8.

BY MRS. M. E. STEWARD.

THE ANNUAL JEWISH FEASTS. Lev. 23.

(Continued.)

THE second feast of the Jews was the feast of unleavened bread. The paschal lamb was killed and prepared on the fourteenth day of the first month, but it was not eaten till the evening following. Then followed, for seven days, the feast of unleavened bread. The first and last of these days were kept as sabbaths. They were not the weekly Sabbath, as that did not always come on the same day of the month, nor were they regarded quite as sacred. On the weekly Sabbath the Israelites were commanded to do no cooking (Ex. 16:23), but on these yearly sabbaths (the day of atonement excepted) God says: "No manner of work shall be done in them *save that which every man must eat.*"

On the second day of the feast, the sheaf of first-fruits, consisting of barley, which ripens earliest, was offered ("waved to attract the attention of the people."—*Dr. A. Clarke*.) "It was reaped after sunset on the previous evening by persons deputed to go with sickles and obtain samples from different fields. These, being laid together in a sheaf, or loose bundle, were brought to the court of the temple, where the grain was winnowed, parched, and bruised in a mortar. Then after some incense had been sprinkled on it, the priest waved it aloft before the Lord, toward the four different points of the compass; took a part of it and threw it into the fire of the altar,—all the rest being reserved for himself. It was a proper and beautiful act of dependence on the God of nature and providence. The offering of the wave-sheaf sanctified the whole harvest. Rom. 11:16."—*Jamieson and Josephus*.

The law of first-fruits could not have been observed until the children of Israel had come into possession of the land. After crossing the Jordan, they kept the passover, it is supposed for the first time. "Thus the national existence was commenced by a solemn act of religious dedication. 'And they did eat of the old corn of the land (Josh. 5:11); found in store-houses of the inhabitants who had fled into Jericho.'—*Jamieson*. At this time they first offered the wave-sheaf,—grain which they found in the fields of the Canaanites. As they had no longer any need of the manna, it at once ceased. Its coming and discontinuing exactly as the children of Israel needed, shows not only the miraculous nature of the manna, but that a wise and kind Father had the care of his children; and it was proof that he who was making their laws and appointing their ordinances was one who knew the necessities of his people, and would order all things wisely and beneficently for them.

The children of Israel could not touch their harvest until they had presented the first-fruits of it to the Lord. This teaches us that the first of all our income is to be presented to the Lord before we should feel at liberty to use any part of it for ourselves. Says the wise man, "Honor the Lord with thy substance and the first-fruits of all thine increase." Prov. 3:9.

The first-fruits were typical of the resurrection of our Saviour, which actually did take place on the very day of the offering of the first-fruits, being the third day after the killing of the paschal lamb. The feast of unleavened bread was a memorial of the Israelites subsisting on the manna, and "it was typical of the Christian life."—*Jamieson*. As no leaven was to be eaten through the feast, so we are to put from us all sin. Further, as no leaven was to come into their houses, for the stranger to eat who might be with them, so there is an obligation not only upon ourselves and our families, but a responsibility in the case of dependents or any who abide with us. Let us be very careful that we lay no temptation to sin, morally or physically, before them. Our example, our conversation, must be holy; for Paul says, "A little leaven leaveneth the whole lump. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Cor. 5:6-8.

Our homes and tables must be so ordered, in harmony with the light given us, as to be conducive to health of body and mind. Who dare by thoughtlessness or willfulness take upon himself the consequences of a violation of the laws of life, resulting in benumbed conscience, clouded judgment, irresolute will, and unhealthy body? Oh the fearful responsibilities of the heads of families, coming from the authority God has given them!

Every day during the feast of unleavened bread, burnt-offerings were sacrificed to the Lord,—offerings for sins and for thanksgiving. So we are to continually plead the blood of Christ (the antitype of the burnt-offerings) for our sins, and rely upon his merits for justification and grace sufficient; and at the same time "offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." Heb. 13:15. No leaven was at any time to be offered with this sacrifice; so when we present our "bodies a living sacrifice" (Rom. 12:9), let us see to it that we cherish no sin in our heart.

It was to be kept "a feast by an ordinance forever." Ex. 12:14. Thus we are to continue faithfully devoted to God so long as we live.

(To be continued.)

CHRISTIAN GROWTH.

BY ELDER R. A. UNDERWOOD.

"WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby." 1 Pet. 2:1,2. In speaking of the same subject the apostle Paul says: "Put off concerning the former conversation the old man, which is corrupt, according to the deceitful lusts;" "and . . . put on the new man, which after God is created in righteousness and true holiness." Eph. 4:22, 24. "If any man be in Christ, he is a new creature." 2 Cor. 5:17.

The above language describes the radical change wrought by conversion. The "old man," with the deceitful lusts, has been put off. The former conversation, with "all malice," guile, envies, and evil speaking, has been laid aside. The believer has put on the new man,—become a newborn babe, which constitutes the "new creature in Christ Jesus." Now he is ready to grow by receiving the sincere milk of the word. Is not that individual who is "created in righteousness and true holiness" a perfect Christian? Yes; but it does not follow that he is past feeling the power of temptation, sinning, falling from this blessed state of grace, and losing his soul. A good illustration of our danger comes to my mind. A neighbor's son last year in ——— College was marked perfect. He improved his opportunities, learned his lessons well, obeyed the rules of the school. But in the hour of temptation, he was led astray, he disobeyed the rules, refused correction, and was expelled from the college.

If we maintain our standing as Christians, and

grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, we must "desire the sincere milk of the word, that we may grow thereby." "Whoso keepeth his word, in him verily is the love of God perfected." 1 John 2:5. The conditions necessary to progress in the school of Christ, are, 1. An earnest desire to know God; 2. A faithful use of the means by which this acquaintance may be formed; 3. Advancement in the knowledge of God by prayer and earnest study of his word; 4. Obedience to all his commandments. 1 John 5:3. To comply with these conditions will secure a growth in grace (favor with God); but to disregard them, will bring the frown of God and certain expulsion from the school of Christ.

A few weeks since, while in conversation upon Scripture topics, one who professed to be a learner in the school of Christ took the following dangerous position: "I know that the Bible sustains your position, that the seventh day is the Sabbath of the Lord; but if God wants me to keep it, he must come and tell me so." This man was a father. I said to him, "Mr. —, suppose your son were in a distant land. He claims to be a loving, obedient child. You, by letter, request him to meet you at a certain place, on a given day, giving the reasons why such a conference should be held, and the great loss that would be sustained if it should not take place. Your son receives your letter, and says, 'This request is from my father. It is written by his hand. His reasons for wishing me to go are valid. I have never known him to ask anything of me that was not for my good. I love him, and he knows that I do. But then, if he wants me to go, he must come personally and tell me so.'" Who would believe that such a son loved his father? Dear reader, do you occupy a similar position? Learn a lesson from Balaam and others who have ventured to carry out their own purposes, in opposition to the will of God.

PRAYER FOR RAIN.

BY JOSEPH CLARKE.

"And he prayed again, and the heaven gave rain," James 5:18.

It is an exceedingly interesting and practical question with farmers, whether it is proper and consistent to pray for rain. When the earth has been blessed with refreshing showers, and the fields are clothed with a verdant and luxuriant growth, promising abundance for man and beast, and the showers are withheld just as they are needed to perfect the precious growing crops, which fall to the earth, withered and brown, and almost worthless; when the flocks and herds wander in search of water, or suck up that which is filthy and thick with slime, or are driven for miles to distant watering-places; when wells, and springs, and cisterns fail one by one, until water is an article of trade,—then, we say, it becomes a practical question whether the church should lift her voice in prayer for relief. If so, if the people of God may in the time of severe drought pray for rain, why not pray before the drought sets in, and the crops are dried and withered? May it not be wise and prudent to pray for favorable seasons and abundant harvests?

If it is wise, and an evidence of gratitude, to render thanksgiving for mercies received, why not as wise and proper to pray for blessings to come in the future? If we are to lift at the wheel of progress and reform, if we are to scatter the printed page like the leaves of autumn in warning the world of its coming doom, can we do this when our granaries are empty, and our wells and cisterns dry? Instead of planning to be useful, the farmer is already discontinuing his papers, which had been his comfort and delight, and is racking his brain to see how little he can live upon the coming winter, and how he can manage to have a little left to pay taxes, or perhaps is planning to let them remain unpaid till another season, when he hopes he may have better crops.

In Rev. 7:1-3 is a prophecy of a time to come when this earth will be so generally disturbed by cyclones, hurricanes, and droughts, and perhaps

destructive insects which prey upon even the trees, that the people of God will unite in prayer for prosperous seasons until the last warning message has been given to the world. Political commotions may also be alluded to in this prophecy, but how can money flow into the Lord's treasury while general disaster attends the labor of the husbandman and the seaman? Certainly this prophecy must apply mainly to the earth and the trees, or to the earth and vegetation generally, just previous to the Advent; and we would ask those who are wise in these things, if "hurting the sea" may not mean injury done to commerce by marine disaster; and "hurting the earth and the trees" may not apply to injury done to property on the land, by terrible storms and other evils, affecting agriculture, horticulture, and dwellings in city and country, and all those works of man so necessary to the comfort and happiness of all.

In a time like this, why should not every child of God preface the year with at least one day of fasting and prayer, beseeching God to grant a degree of prosperity that will afford opportunity to all men, by sea and land, to study the long-neglected word of God. The seaman and the landsman alike, need favorable circumstances to enable them to prepare for the great events that lie before us.

As to the judgments that must come upon the earth, let us leave the time of their infliction with the Judge of all the earth; but we can ask for them to be suspended, so far as they would interfere with our work, till that work is done. This we believe would be Scriptural, and humane, and reasonable.

That we have Scriptural authority for praying for rain or for any other blessings, or for relief from chintz bugs or caterpillars, grasshoppers or locusts, or any other curse, I have not here attempted to prove at length. The Old Testament is full of evidence that prayer and reform propitiate the favor of Heaven, and the New Testament is just as clear on this point. (See Matt. 18:19; Luke 18:1; 2 Chron. 6:26-42.) This is written in view of the fact that reform must in all cases attend prayer to God; for prayer without a spirit of repentance and reform is wholly without pith, or point, or power, and will never reach the mercy-seat, where true prayer is always recognized; and we maintain from Scripture that such sincere prayer will in all cases call for a season of thanksgiving when the harvest is gathered home, here or hereafter.

THE MAN CHRIST JESUS.

AMID all the changes of arts, letters, institutions, empires, one figure continues supreme in history. It is that of the man whom John baptized, whom Pilate crucified; who built no capital, led no army, wrote no volume; who seemed to the principal personages of his time to have fitly closed a restless yet an obscure life in an ignoble death; but who named himself, and who is now named in all the written languages of mankind, the Son of God.

More than sixty generations of men, vexed with thought, burdened with cares, and each accomplishing, wearily or victoriously, its office in the world, have passed away since the young child lay on his mother's breast at Bethlehem. Yet they are to-day more numerous in the world and more influential than ever before, who turn with profoundly attentive minds, because with profoundly adoring hearts, to consider what he was, and to ponder the things which he said and did.

This supreme man was born to no rank, and trained in no school, held himself aloof from none, and did not shrink from the touch of the sinful, sought no fame, and seemed content to strew his words on the vanishing winds. But he perfectly expressed in his crystalline character whatever all people concede most precious and to-day governs governments; his words are the light, his temper the model, and his life the inspiration, of all that is noblest in the modern as in ancient character and thought; and from his inconspicuous

advent the new ages of liberty, of progress, and of discovery, date their birth.

Only in general do we know where he tarried or wrought. Only the significant facts of his life are left on record for our instruction. For these make impressions on the soul, not the sense, and by reason of their wonderfulness they are as near and as glorious to those who look up to them from the banks of Indian or American rivers as if they had followed the winding Jordan from its sweet fountains to its salt grave, or had climbed to the crest of Tabor or of Hermon. Not so much by what they are, as by what they evidently contain and declare, do facts which confront us in the life of the Lord engage and reward the thoughts of disciples. The secret of their preciousness, the hiding of their power, is in this: that through these facts are declared to us, in the sharpness and fullness of a personal revelation, the life, the might, the character, of the Most High: that He whom men ignorantly worship, as Paul declared the Athenians had done, is here set forth as a perfect discovery of his grace and his glory, to draw men in penitent love to himself.—*Dr. R. S. Storrs.*

A MODEL LAWYER.

SQUIRE JOHNSON was a model lawyer, as the anecdote will show.

Jones once rushed into the Squire's office in a great passion, and said, "That scoundrel of a cobbler, Smith, has sued me for five dollars for a pair of boots."

"Then you owe him five dollars."

"To be sure I do, but he's gone and sued me—sued me!"

"Then why do n't you pay him, if you owe him?"

"Because he sued me. When a man does that, I'll never pay him till it costs him more than he gets. I want you to make it cost him all you can."

"But it will cost you something too."

"I do n't care for that. What do you charge to begin with?"

"Ten dollars, and more if there is much extra trouble."

"All right. There's the X. Now go ahead."

No sooner was the client gone, than Squire Johnson stepped across to his neighbor, Smith, and offered to pay the bill on condition that the suit was withdrawn. The shoemaker gladly accepted—all he wanted was his pay. The lawyer retained the other five for his fee, and as the case was not troublesome, he made no demand upon his client.

Ten days after, Jones came to see how his case was getting on.

"All right," said the lawyer; "you won't have any more trouble about that. I put it to Smith so strongly that he was glad to withdraw the suit altogether."

"Capital!" cried the exulting Jones. "You have done it brown! You shall have all my business hereafter."—*Selected.*

WHO CARES FOR ME?

A POOR, lone woman sat one evening, thinking how sad was her condition. She was old and almost helpless, with little of this world's goods which she could call her own. "Who cares for me?" thought she. Suddenly this verse came to her remembrance: "For we have not an High Priest which cannot be touched with the feeling of our infirmities."

It was like a flood of golden sunshine. Her doubts and fears were all gone. What need of earthly friends to cheer and soothe her declining years? Jesus knew her every care and sorrow, and he, "the Lord of glory," was touched with the feeling of her infirmities. How precious is the thought that we can all have such a friend in every season of trial and distress! "I will not leave you comfortless," are the Saviour's gracious words. "My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

PRINCIPLE AND FEELING.

"FEELING is the most irregular element and least trustworthy test. It belongs to the passive part of our nature; principle, to the active part. Feeling depends on a sensitive surface; principle, on depths of moral purity. Feeling changes with temperament, with states of health and nerves, with a thousand fickle influences; principle is independent of all physical or alterable circumstances, moves straight on, through all moods and climates, sails by fixed stars, and is the same secure and glorious thing through all the shifting seasons, though the mountains of prosperity be torn up and cast into the sea." So wrote F. D. Huntington, and the statement is worthy of the careful attention of all Christians, not alone for the vigorous and beautiful language in which it is clothed, but for its own value. Religion is first, and last, and always a body of principles, not of emotions necessarily. We must attend with great care to the *principles* of our blessed religion, and the emotions will take care of themselves. Clear convictions of God, of salvation through his Son and the resultant duties to us; these must be the foundation of that religious life which endures; mere feeling cannot sustain it.—*J. Y. Dobbins.*

CHRIST SEEKING SINNERS.

"THE Son of Man is come to seek and to save that which was lost." To me this is one of the sweetest verses in the whole Bible. In this one little sentence we are told what Christ came into the world for. He came for a purpose; he came to do a work, and in this little verse the whole story is told. He came not "to condemn the world, but that the world through him might be saved." God sent him, and he came to do the will of his Father, "to seek and to save that which was lost." You cannot find any place in Scripture where a man was ever sent by God to do a work in which he failed. God sent Moses to Egypt to bring three millions of bondmen up out of the house of bondage into the Promised Land. Did he fail? It looked at first as if he was going to. If we had been in the court when Pharaoh said to Moses, "Who is God, that I should obey him?" and ordered him out of his presence, we might have thought it meant failure. But did it? God sent Elijah to stand before Ahab, and it was a bold thing when he told the king there should be neither dew nor rain; but did not he lock up the heavens for three years and six months? Now here is God sending his own beloved Son from his bosom, from the throne, down into this world. Do you think he is going to fail? Thanks be to God, he can save to the uttermost, and there is not a man who may not find it so, if he is willing to be saved.—*D. L. Moody.*

CHOICE EXTRACTS FROM CARLYLE.

Do the duty which lies nearest thee! Thy second duty will already have become clearer. Genius is an immense capacity for taking trouble.

Labor is life.

Some have even learned to do without happiness, and instead thereof have found blessedness.

Always there is a black spot in our sunshine; it is the shadow of ourselves.

All that mankind has done, thought, gained, or been, is lying in magic preservation in the pages of books.

All true work is sacred.

—A smile goes around at the answer made by a little girl in a London Sunday-school to the question, "Why does God make the flowers of the field?" She replied, "Please, ma'am, I suppose for patterns for artificial flowers." The supposition is not wholly unwise. If God's works in nature were more generally regarded as "patterns," life would be more wholesome and beautiful.

The Family Circle.

"ALL THINGS ARE YOURS."

If then God so clothe the grass, shall he not much more clothe you?

ONLY a little blade of grass,
My hours are few and quickly pass;
Born while the day with dew is wet,
I wither ere its sun has set.
Yet, all the force of pregnant earth
Was requisite to give me birth,

All of the winter's frost and snow,
All of the summer's affluent glow,
The subtle processes of light,
The mystic spells of silent night,
Kind ministry of boundless spheres,
Long patience of eternal years;
Love's sweet compelling influence,
The fiat of Omnipotence!
Less than all these, my fragile blade
Still 'neath the dust of earth had laid;
Therefore I claim them all my own,
As if no blade but mine had grown.

And so may'st thou, O soul of mine,
Claim all the wealth of love divine
As wholly and entirely thine
As if upon this springing sod
No knee had knelt, no foot had trod,
Save thine, the only child of God!

TOO LATE TO DO GOOD.

"MRS. HARRISON is dead!" The sad news was whispered from mouth to mouth throughout the Wood Lawn suburban district. The people looked at each other through falling tears, and spoke in trembling, grief-choked voices. Mrs. Harrison lived at Wood Lawn villa, and was the great lady of the neighborhood. It was hard to see how anything could go on without her.

She was a kind-hearted, gay, worldly woman, who gathered many friends about her, and was constantly reaching out for the best in the way of supplies, the best in the way of service, that her rural neighbors had to offer. She paid well, she gave to the poor, and, what was better, she had a kind word and a bright smile for every one with whom she came in contact.

She was full of abundant life, and filled the days full of gayety for all who were gathered about her; but, alas, she was not a Christian.

The simple country folk had regretted this ever since she came among them, and had said over and over how much good she might have done in the little church, and that she was perfect in every way, only she was as much of the earth as one of the clods of the valley. She would not be persuaded to rise up into the sunlight of God's love. In fact, she could not be made to think about religion. She would not look at it on its bright side, and persisted in thinking it a state of mind which gloom and sadness and long faces characterized.

"I am a butterfly," she would say; "let me flit where the flowers are brightest. I cannot be thinking of another world; there will be time enough for that when I find I must go there. As for Sunday, I must make that a pleasant day for my friends. Some of them are so pressed by business cares that they cannot visit me at any other time. I must make the day bright for them. They are not used to church-going, and your little sanctuary would be filled with fog and mold and cobwebs for them."

But one day, when she was thrown from a carriage and badly injured, and the surgeon, who was a Christian, told her firmly but very kindly that she must die, she sent for the pastor of the little church, whom she knew well, and had always treated with great kindness and consideration, although she would not heed his kindly words of warning, and asked him to pray for her.

She saw her mistake now; and the neighbors, who had heard it from the nurse and the house-servant, told, with tears, of the terror and agony, of the self-condemnation and contrition and repentance, and acceptance at last, and of the victorious death, a few hours after the scales had fallen from the beautiful eyes.

It was all very sad, but the sadness was mingled with thankfulness that, even though at the eleventh hour, she had sung the song of the redeemed.

Her funeral was held in the little country church, where she had seldom gone when in life. She had requested that it might be so.

Many of her town friends came out to the funeral. It was a pleasant drive at a pleasant time of year, and the day was perfect.

The old minister had often seen these gay, showy people on their Sunday visits and picnics and clambakes in the groves and gardens of the villa, and just as often he had wished he could capture them in some way and talk to them.

He felt a little quiver of exultation now, as he looked down upon them in their elegant subdued garments, bowing in unfeigned grief beside the body of their beloved friend, over the fact that he had them where they could not get away, and that they would be obliged to listen to whatever severe and unwelcome truths he might pour down upon them.

Hay-making had begun, and the plain little church was filled with the fragrant odor of newly-mown grass. The sympathetic neighbors had made the audience-room into a veritable bower of roses. The town friends had brought many and beautiful floral offerings that were laid upon and grouped about the casket. A robin sang plaintively beneath the window in the silence that followed the opening prayer and hymn.

The pastor's heart was stirred within him. As he rose he thought he was going to pour down the very hail and rain of condemnation upon them. Instead, he said, very gently:—

"My friends, I bring a message to you from the dying lips of that precious sister. There was not time to summon you to her bedside, and after hope came to her like a flood of light she forgot self, and thought only of the gay circle she was leaving behind. She said: 'Tell my friends as they gather about my coffin that I am one more example of the death-bed repentance of a sinner who had long known but willfully neglected her duty, and repented after she had no time left in which to do good.'

"I can see now that my gifts, although they were often prodigal, were never made in the name of the Master. They may have alleviated suffering for the moment, but were never of the kind that brings the reward promised to the Christian.

"Do not delay. Seek the Saviour now. I want to see you all again. I know now it is not possible only through the blessed blood of Jesus. Seek him now, without delay, and take up the work I have not time to do."

He delivered the message, looked down upon the beautiful, white, marble-like face, and sat down, while the sound of weeping filled the church like a sobbing wind.

"I meant to give them a regular scathing lecture," he said afterward, "and have never known what controlling influence guided my tongue, and bade me desist after I had repeated the beloved sister's last words."

"You must teach us how to do the work she neglected to do," said one beautiful woman, as she came to take the pastor by the hand, after the burial, at the churchyard gate. "I never understood about the 'cup of cold water' before. It came to me to-day like a revelation. The 'in His name' carries the blessing."

"We shall drive out here no more," the gay friends had said to one another as they bowled along in the fresh dewy morning. "The villa will be let to strangers, and we could not endure to come; the associations will be too depressing."

But now day by day they came to call upon the pastor, to sit at his feet, to be led in the way of life.

The message of their dying friend haunted them. She had been so full of abundant life that, although they had seen her in her coffin, it was impossible to think of her as dead, and it seemed as if every summer breeze was but the echo of her melodious voice still repeating, "Do the work that I have left undone."

One after another of the gay circle found the way of life, and made confession of faith in the Saviour.

Were they less happy, less gay, less cheerful? Not at all. They were no longer "butterflies," but intelligent, Christian workers.

The villa was turned into a country home for poor children, where the energies that were once wasted in amusement are now used in directing, teaching, and managing.

The pastor and the village folk look upon the wondrous change, and say,—

“Verily God’s hand was in the departure that to us seemed so sudden, so shocking, and so sad.”

—Annie A. Preston, in *Christian Weekly*.

MOTHER’S WAY.

Out within our little cottage,
As the shadows gently fall,
While the sunlight touches softly
One sweet face upon the wall,
Do we gather close together,
And in hushed and tender tone,
Ask each other’s full forgiveness
For the wrongs that each have done.
Should you wonder why this custom
At the ending of the day,
Eye and voice would quickly answer,
“It was once our mother’s way!”

If our home be bright and cheery,
If it hold a welcome true,
Opening wide its door of greeting
To the many—not the few;
If we share our Father’s bounty
With the needy day by day,
’Tis because our hearts remember
This was ever mother’s way.

Sometimes when our hearts grow weary,
Or our task seems very long,
When our burdens look too heavy,
And we deem the right all wrong,
Then we gain a new fresh courage,
As we rise to proudly say,
Let us do our duty bravely—
This was our dear mother’s way.

Thus we keep her memory precious,
While we never cease to pray,
That at last, when lengthening shadows
Mark the evening of life’s day,
They may find us waiting calmly
To go home our mother’s way.

—Selected.

A GOOD MOTHER’S PLAN.

A LADY gave us a rule, not long since, by which she had succeeded in interesting her lively, fun-loving boys, so that they preferred to remain at home evenings, instead of seeking amusement elsewhere. She said:—

“I remember that children are children, and must have amusements. I fear that the abhorrence with which some good parents regard any play for children is the reason why children go away for pleasure. Husband and I used to read history, and at the end of each chapter ask some questions, requiring the answer to be looked up if not given correctly. We follow a similar plan with the children; sometimes we play one game and sometimes another, always planning with books, stories, plays, or treats of some kind, to make the evenings at home more attractive than they can be made abroad. I should dislike to think that any one could make my children happier than I can, so I always try to be at leisure in the evening, and to arrange something entertaining.

“When there is a good concert, lecture, or entertainment, we all go together to enjoy it; for whatever is worth the price of admission to us older people, is equally valuable to the children; and we let them see that we spare no expense, where it is to their advantage to be out of an evening.

“But the greater number of our evenings are spent quietly at home. Sometimes it requires quite an effort to sit quietly, talking and playing with them, when my work-basket is filled with unfinished work, and books and papers lie unread on the table; but as the years go by, and I see my boys and girls growing into home-loving, modest young men and maidens, I am glad that I made it my rule to give the best of myself to my family.”—Selected.

A POOR WAY TO SAVE TIME.

ONE of the poorest ways a hard-working woman can take to save time is to sit up late at night. Many women, broken down and old before their time, might in a measure restore this

lost health by going to rest regularly at eight o’clock. Even very restless little children usually sleep well the early part of the night, and if the mother gets sleep at all, it must be then. If work is peculiarly pressing, so much more need of the early bed-time. If you can sleep early, you will generally find yourself wide awake at early morn, refreshed and ready for a good day’s work. We all know with how much more dispatch we can work when we “feel just like it,” and how work drags when our will power is feeble, and the whole tide of feeling sets the other way. Unwilling work is the hardest and the slowest we ever do. I know the temptation is very strong when the children are snugly asleep and the house quiet, to ply the needle into the late hours. Many women I have known have kept up this system for a number of years, but never without paying the penalty, and a very hard penalty it was. Many of them left a flock of little ones at an early age to be cared for by other hands. One, at least, spent years in an insane retreat, more, I think, from want of sleep than from any other cause; and some drag on cheerless lives, suffering from nervous maladies for which there seems no relief. It was paying too high even for tidy garments and a neatly ordered house. To be a good sleeper, is, as a rule, a good mark for a worker. He will be able to do far more in a given time, and that with cheerfulness and ease, than the one who robs the night of three or four good hours in the hope of accomplishing that amount of extra labor.—Selected.

UNDER THE OCEAN.

THE EXPERIENCE OF A DIVER.

“How does it seem,” said a Boston reporter the other day to George W. Townsend, a diver of twenty-three years’ experience, “to go down into the water, fathom after fathom?”

“Well,” was the reply, “the first time a man goes down, he is likely to be considerably scared on account of the pressure. If a man is lowered too fast, it will kill him. Divers are seldom or never killed by drowning, but by an unequal pressure. A diver could cut a hole in the lower portion of his suit without danger of being drowned, as long as he stood erect; for as long as air was supplied by the air pump, the water could not reach his mouth. In deep water the pressure is very great, and usually a diver can descend as deep as he can stand the pressure. You see we are in a vacuum. There is no pressure perceptible to us on the copper helmet about our heads. The pressure is all upon the lower garments, and if it is too great, it drives all the blood in the body to the head, and the result is death. I have seen men killed in this way, whose heads were fairly split open, and whose eyes were driven from their sockets. A more horrible death could not be imagined; and I, and almost all other divers, have narrowly escaped it. Divers seldom descend over one hundred and seventy feet, and rarely as deep as that. Under the water the ears feel stopped up, but sometimes we can make ourselves understood by putting two helmets together and shouting, but then it does not sound louder than an ordinary whisper. A man who went down for the first time would be likely to signal to come up after feeling the pressure in the ears, which is very unpleasant until you are used to it.”

“How about the fish? Do they never molest you?”

“Very seldom. You see, we make it a rule not to disturb them. We know that we are in their element, and we are not in ours. As for sharks, we do not care for them. They are cowardly, and easily frightened off. We are much more afraid of the baricoats, a surface fish, with teeth three inches long. Talk about fish—why, one can have no conception of them until he has been under the water, and seen them of all sizes and all the colors of the rainbow. The noise made by a school of fish sounds under water like the rumbling of thunder.

“One of the greatest curiosities in this line was the Jew-fish I encountered when diving in the bay of Cumana, on the coast of Venezuela. The

fish are from six to fifteen feet in length, and have a large mouth with small teeth. The Jewish fish have a great deal of curiosity—more than any woman I know of—and used to eye us while we were at work. I suppose you have heard of the electric eel, which has the power to give a shock equal to any battery. When we were diving at the West Indies, one of our divers received a severe shock from an electric eel, and for a time he seemed almost paralyzed. Mules and other animals, when fording streams in that country, often receive a shock.”

“Is it dark under water?”

“That depends upon how clear the water is. I have been down twenty fathoms where I could see to read the finest print, and I have been down ten feet where you could not see your hand before you. It is not very pleasant exploring a wreck, especially where there are dead bodies, when you are in utter darkness. I remember working in March, 1861, on the ship *John Trux*, which was sunk at the Arch Street wharf, Philadelphia. The water of the Delaware River is so thick and muddy that you can’t see anything five feet below the surface; and as the steward and stevedore were both drowned, I knew I should not have a very pleasant job in recovering their bodies. Well, I went down, groped around in the darkness, found the skylight, and, after I got into the cabin, the first thing that my hands touched was the body of the steward.”

“Is not it a horrible sight among the dead bodies in a vessel’s wreck?”

“Well, yes; but we get used to these sights, and while I can’t say we don’t mind them, I can say they do not deter us from going down. I am one of those who believe that drowning is an easy death, comparatively, because I have noticed that the face of a drowned person looks as if he had gone to sleep, and seldom denotes pain. Sometimes we find drowned persons with a death-grip upon a piece of rigging or the side of a bunk, and it is very difficult to break their hold. Before we see a body or an object under the water, we always see the shadow. In looking for a body on a vessel’s wreck, we sometimes find it closely following the sediment in the water.”

“How about the bottom of the ocean?”

“In many places it is beautiful, especially where the coral reefs are. Coral looks like a forest of trees that have been cut down. I have seen coral as large as the stump of any tree you ever saw, with enormous limbs running downward, the trunk and branches being of the purest white coral. I have encountered a coral reef after descending three fathoms, and a bottom of pure, white sand after descending two fathoms more.”—Selected.

MEN OF GRIT.

THE great majority of men do not use a tithe of the power they possess. Their talents are mostly in a napkin. One of the wealthiest men in Wall street to-day, broke down in business a good many years ago. He went into an office where he was well acquainted, and said to a member of the firm that he had no bread for his family. “I am ready to go on messages for you, or to perform any other service.” He hung up his coat and commenced work around the lowest rung of the ladder. Previously, this man’s check was accepted anywhere on the street. You may be sure such a man gradually mounted up.

Over in Boston a like-minded man fell out. He was without bread, and soon would be without shoes unless he waked up and stirred his energies. He was a book-keeper, and at one time earned a handsome salary. What did he do? This he did. He took a cotton hook, and went down to the wharf to load and unload cotton at so much an hour. Behold another man with grit! The owners of the cotton and the ship eyed this hero. Soon the decree went forth, Come up higher. He resumed the quill, and laid aside the cotton hook. Discouragement never weakened the Boston boy. Whiners, with hanging lips and chicken hearts, who cure their troubles with the bottle or the pistol, are pitiful creatures who should have never been born.—Selected.

The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 20, 1881.

U. SMITH, *Resident Editor.*
J. N. ANDREWS, *Associate Editor.*

THE WORK IN THE SOUTH.

A GOOD report comes to us from Western North Carolina and Eastern Tennessee. Bro. L. P. Hodges, who was appointed at a general meeting of the brethren in that section to prepare a report for the General Conference, sends us a communication from which we make a condensed statement of the following interesting and encouraging facts.

The meeting above referred to was one in which the cause in all that region was well represented, and the members all seemed to be doing well spiritually. The greatest apparent lack being a lack of laborers to answer the calls which are coming in from every direction, two more young men were found willing to enter the ministry and give themselves to the work.

There are now between fifty and sixty S. D. Adventists in Western North Carolina. Through all that country the interest to hear is good. In Eastern Tennessee there are also good openings. Credentials are asked for one, and licenses for four, making five laborers who are ready to go forth into the harvest field, and whom the brethren there are ready to support.

They are looking forward anxiously to the time when the churches in that section can be organized into a Conference. Wherever steady labor has been performed, some accessions have been secured. The brethren seem to have a deep-seated love for the truth. They are taking steps to build a meeting-house in Watauga Co., N. C., and are making preparations for a camp-meeting next spring. This, it is believed, will make a good impression upon the people, and tend to remove still more rapidly the prejudice which is fast disappearing. The field is a broad one, and souls are starving for the truth.

Bro. H. manifests a commendable regard for the interests of the publishing work, in a desire to circulate books and periodicals; but this is an interest for the people as well; for it is as much for the good of the people to read these publications as it is for the good of the Association to dispose of them. He pledges his efforts to induce every family of Sabbath-keepers in his field to take one or more of our periodicals. They would like, for as long a time as may be, the help of some minister from the North.

The reports from Brn. Taylor and Ellitt in Georgia and Alabama, are also very cheering.

All this indicates a healthy and encouraging activity in behalf of the truth in the Southern field, for which the brethren there, as well as in the North, have reason to thank God and take courage.

ARE WE MORMONS?

If professed religionists would cease the manufacture and utterance of falsehoods about us, it would save us a deal of trouble. But the enemy is, of course, acquainted with his best weapons, and is ever most ready to use them.

Bro. C. A. Washburn writes: "It is reported here that our people are a branch of the Mormon church; that we indorse Wm. Miller, and he first learned the Advent doctrine from a Mormon with whom he labored." Then he gives an extract from a Mormon paper in which occur these words: "It is known that Wm. Miller learned it [the Advent doctrine] of Jared Carter, elder of the Latter Day Saints' church, with whom he traveled."

To which we reply that this extract is an unmitigated and inexcusable falsehood. The Life of Wm. Miller, published at this Office, gives in full his early ex-

perience in reference to his study and understanding of the Scriptures. He learned all his views concerning the second coming of Christ from a careful search and study of the Scriptures by himself. He never learned it of any Mormon, nor ever had anything to do with the Mormons. If, therefore, we indorsed all Wm. Miller's views, which we do not, it would not prove the least connection on our part with the Mormon church. Their system is full of errors which we are happy to reject, and their customs and practices we utterly loathe and abhor.

CONVINCED AND CONVICTED.

THE letter from which the following communication is copied contained a money order for ten dollars, to be applied to various objects; which shows that the brother, after being convinced and convicted, took immediate steps to discharge neglected obligations. We commend to others the same course; that is, first to read the tract entitled, "Tithes and Offerings," and then, secondly, to take up promptly the duty which it so clearly sets forth. The writer says:—

"After reading the tract entitled, 'Tithes and Offerings,' my conscience smote me that I had not done my duty toward my God. Yea, I felt ashamed that I had not even as much as offered him a thank-offering for the glorious light of the present truth, the third angel's message. When I received the tract, the other day, I thought it would not be worth while for me to read it, as I thought I was doing my duty in that direction; but it proved to be the very thing I needed. This has taught me that a man may be in the wrong, though he feel secure; and that 'sincerity is not security.'"

Would not a like course produce a similar experience with many others? We would recommend the trial, for their own good as well as that of the precious cause of truth.

SUBMISSION TO GOD.

THE lesson of perfect submission to God is one of the most important and difficult of all the lessons that are to be learned in the school of Christian experience. Though God is our Creator, and though every power of our being is the gift of God, yet we are by nature in a state of rebellion against him, and we desire to employ the powers which God has given us, not in doing the will of our Creator, but in doing our own pleasure, and promoting our own interest, without reference to the will of God. God's will is always just and right. The will of man is naturally selfish and perverse. He does not inquire what will please God, his Creator, but what will promote his own pleasure and advantage.

When man had only the law of God upon his heart, he delighted in the will of God; for his nature was in exact harmony with that will. But when, by his rebellion against God, the law of sin was implanted in his nature, his will became perverse, and his delight was no longer to obey God, for disobedience became to him a pleasure.

The great work of conversion really consists in changing man's nature, so that his will shall be in perfect submission to the will of God, and no longer in rebellion against him. Christian experience is a progressive work. It begins when man makes the first surrender of his will to God, and it progresses just in proportion as he makes progress from day to day in submitting himself to God. If we made a surrender of ourselves to God yesterday, we ought to be able to-day to make a more perfect surrender, and to-morrow to make one more perfect than we have made to-day; for every step that we take in advance prepares us to take another still further in advance.

Many Christians are sadly deceived with respect to their relation to the will of God. They have made but a partial surrender of their will to his, and they are not aware that self-will still reigns in their hearts. They speak, indeed, of doing the will of God, but they have no idea of an unreserved submission to that will. They are willing to follow the will of God, if it does

not involve too great sacrifice. They are willing to serve God, if they can do it in a way that will not be disagreeable to themselves. But they are not willing to make an unreserved surrender of their will to God, lest he should call them to leave their own business, and devote themselves to him. These persons, therefore, mark out their own course of action in this life, and they are willing to do the will of God, if God will accept the arrangement of their affairs which they have made for themselves. They do not see that this is bringing God to their terms, and that, so far from being an act of submission to God, it is in reality direct rebellion against him.

God cannot direct those who mark out their own course of action, and who say to God that they will serve him, if they may be permitted to take the course that they themselves have chosen. In all this, alas! there is no submission to God. Instead of yielding to God, man calls on God to yield to him, and many who act in this manner are so deceived that they suppose themselves the servants of God, when, if their eyes could be opened to see things as they really are, they would be astonished to find that instead of yielding themselves to God they have insisted that God should yield his will to theirs. Christian experience of this kind is absolutely worthless. In fact, it ought not to be called Christian experience, for it has nothing of the Christian religion in it.

Christ said that he came down from Heaven, not to do his own will, but the will of Him that sent him. John 6:38. His will was absolutely lost in the will of his Father. He did not inquire what would be pleasant and advantageous to himself, but always what would glorify his Father in Heaven. He was obedient even unto the death of the cross. When the dreadful cup was presented to him in the garden, he asked that it might be removed if it were possible, but added, "Not my will, but thine be done." Luke 22:42. Here is the true spirit of the Christian religion. Here was unreserved submission to God, and this example is recorded for our imitation. Whether we live, we are to live unto the Lord; and whether we die, we are to die unto the Lord: whether we live or die we are the Lord's. Rom. 14:8. Then we can say as Paul did, "For me to live is Christ, and to die is gain." Phil. 1:21. We shall be like Isaiah when the seraph had touched his lips with a live coal from off the altar. Isa. 6:5-8. The Lord said, "Who will go for us?" and Isaiah, who before this had felt unable to be God's messenger, now says, "Here am I, send me." He does not say, "Send me, if the mission is to be a pleasant one, and to an obedient people," but he says, "Send me, though it be to meet reproach, anguish of spirit, disappointment, poverty, and death."

This is the spirit of the religion of the Bible, and this is the character of those who will be saved in the day of Judgment. "Not every one that saith to me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." Matt. 7:21. These persons are the special treasure of the Lord, and he will honor them before the universe. Mal. 3:17.

We must die to self. It will cost us pain to do this. This pain will be repeated a thousand times, for self will be manifested in a thousand ways and in the most secret motives of our hearts; and wherever self is discovered, it is our duty, by the grace of God, to crucify it. We must not only do what God bids us to do, but we must do it not to obtain the praise of men, nor to advance any selfish interest, but only to please God; for there will be an inquiry in the day of Judgment not only with regard to what we have done, but also with regard to what were the motives that prompted us in doing those things. And every act, however noble and generous and praiseworthy in appearance, that shall have been wrought for any other motive than the glory of God, and the good of our fellow-men, will be cast away as worthless.

Let it not be said that this is taking too severe a

view of the Christian religion. We do not have to overcome in our own strength; the grace of God is given us for this purpose. That grace is sufficient for us, and it is possible for us in every conflict with self to gain the victory. Nothing is so sweet and precious as the victory which the grace of God gives us over self. We live not, but Christ lives in us, and day by day we may advance in the divine life, until that perfect love described by St. Paul in 1 Cor. 13, shall reign in our hearts and lives, and Christ shall be all in all.

J. N. A.

THE NEW ENGLAND CAMP-MEETING.

THIS camp-meeting commenced, according to appointment, Aug. 30, and continued until the following Tuesday. Meetings were held upon the ground the Sabbath previous. But few were present, excepting the friends living in the vicinity and those who had come to prepare the ground. The following Monday night large numbers began to arrive, and continued to come during the week. Elds. Butler and Canright arrived Wednesday night. The preaching, excepting on Sunday, was largely practical and well received and appreciated by the brethren and sisters present. Our brethren generally have but little preaching, so that to those who realize the time and age in which we live, and the importance of a preparation to meet God, these privileges are of great value and importance.

Many times the Spirit of God came into our meeting in a special manner, and it seemed that all hearts must melt before God. This was especially the case Sabbath at the close of a sermon by Eld. Butler. When a request was made for those to arise who felt the necessity of making an unreserved consecration to God, nearly the whole congregation responded. The front seats were then vacated, and those who felt that they had lost their connection with God, and those who wished to start in his service for the first time, were invited forward. About one hundred accepted the invitation. Many expressed the belief that this was the most thorough move of the kind they had ever witnessed in New England. Some said the state of feeling manifested was the most like that which existed prior to the autumn of 1844, when it was expected the Lord would come, that has ever been since that time. But I am certain that the most important part of our camp-meetings comes after they are over in the carrying out of the resolutions there made.

The attendance on Sunday was not large, but our commodious tent, 80x125 feet, was well filled, and good attention was paid to the word spoken. The influence of this meeting in the community, as far as we have learned, was excellent.

The Sabbath-school interests and health and temperance work were considered, and a desire manifested to advance in the work of God. Quite a number of subscribers were obtained for our periodicals on Sunday, although this section of the country had been repeatedly canvassed before. A severe storm interrupted the services Friday afternoon and evening. The parting meeting was held Tuesday morning. The brethren returned home much encouraged by the meeting. Nine were baptized; others were prevented from going forward by sickness.

S. N. HASKELL.

TO THE SABBATH-KEEPERS OF MISSOURI.

As the time approaches for our camp-meeting at Warrensburg, Mo., I feel a deep interest in reference to its success. We had an excellent meeting last year. The people of the place became interested in it, and are looking forward with anticipation to its return this year. We hope to have the same help with us as last year, and for a meeting equally as good, which is saying a great deal.

You all need the benefit of this meeting. You have had but little preaching. My time has been so fully occupied that I could not labor with you as I should have been glad to do. I want to meet you all in camp at Warrensburg, and labor together with you for the prosperity of the cause. I hope every friend of the cause will make a strong effort to come out to this meeting.

I am glad I can report our tract and missionary

debt as about two-thirds paid off. We will try to have a fair assortment of our publications upon the ground, and we hope every one of our people will make special efforts to pay all they can on their pledges, so that we may be wholly out of debt at the close of our meeting. It can easily be done, if you will all do what you can. Then Missouri, which in proportion to its numerical and financial strength was about as badly in debt as any State, will have as good a financial standing as the best. It will be a great relief to all the friends of the cause to be wholly out of debt. We trust you will all do your best to accomplish this.

Let every church appoint its delegates, and let them be on hand Wednesday night. We want to take hold of all the business matters promptly, and have them all out of the way before the Sabbath. We speak again for a general rally of all the friends of the cause to the camp-meeting.

GEO. I. BUTLER, *Pres. Mo. Conf.*

OUR CAMP-MEETING.

THOUGH this meeting has been reported, I desire to say a few words expressive of our gratitude for the help furnished us on this occasion, and respecting the good results of this annual gathering. It is a matter of unfeigned gratitude to God that the traveling preachers, so many of them, were permitted to be with us to speak the word of life to so many. The preaching was highly practical and instructive, awakening and strengthening the desires of the heart of the child of God for a closer walk with him.

Said one of the brethren who has observed the Sabbath more than thirty years, "For me, this was among the best camp-meetings that I ever attended." Others refer to the influence of the preaching as tending strongly to lead them to examine their hearts more closely, and to watch their words and acts more constantly and prayerfully. Oh that these desires and resolutions begotten in the heart by the Spirit of God and the power of the truth, may be cherished, strengthened, and matured; and that every unkind word or unchristian feeling may, by grace, disappear, and every sharp angle of character may round out symmetrically and acceptably in the sight of Him before whom we must stand in judgment.

And here it seems appropriate that mention be made of the sorrow of our hearts caused by the sudden and unexpected tidings of the death of our dear Bro. James White. Handbills had been circulated announcing our expectations that Bro. and Sr. White would attend the camp-meeting at Morrisville. On the Tuesday following his decease, I stepped from the cars at St. Johnsbury, where I met an aged minister, an acquaintance of more than thirty years, to whom I handed one of the bills. He read it, and we parted. In a few minutes he called my attention to the obituary of Bro. White, recorded in the *Boston Journal*.

The heavy tidings fell like a weight upon my heart. I said, "Can it be? Will this prove true? May it not be that the report borne by the wires was premature?" But I cannot say that these reflections gave me any relief. No. My feelings were more appropriately represented by these words: "Let us go, that we may die with him."

Twenty-nine years ago last month, I met Bro. and Sr. White for the first time, in the town of Wolcott, where a goodly number of brethren and sisters from our State, many of whom now sleep, enjoyed a precious meeting, sheltered by a large awning stretched out from the roof of the dwelling-house of Bro. S. H. Peck.

By many and strong ties was our dear brother bound to his Vermont brethren, and especially to those who first embraced present truth. The six children of Bro. J. Barrows of Irasburg, of whom my companion was one, were baptized by Bro. White in the year 1850. The Sabbath following his death, memorial services were held in our church. The preachers' stand on the camp-ground was becomingly draped in mourning through the meeting. Mourning hearts referred to the great bereavement of our afflicted sister White, and the children, and the cause everywhere.

Our hearts are sad when we think that we shall see him in our congregations no more; no more read from his pen, nor hear from his lips the stirring, sanctifying, and saving truths he loved so well, and defended so long and ably. But the Lifegiver is coming. The saints will meet again,—“meet ne'er to sever.”

A. S. HUTCHINS.

THE TEXAS CAMP-MEETING.

BRETHREN and sisters, I must say a word to you about this meeting. Its importance will not be appreciated by every one, and some will allow matters of a worldly character to keep them at home. If they could make as much financially by going to the meeting as they think they will gain at home, they would attend. Of such we inquire, How can you compare your spiritual interests with dollars and cents,—the eternal with the temporal? Are you in a dying, inactive, listless, lukewarm condition; and is it not high time to awake, and make a vigorous effort to save yourself? The means of grace afforded at this meeting are just such as you need. You cannot afford to remain at home, and not avail yourself of their benefits. The sacrifice is too great.

The General Conference will send us efficient help,—laborers who will be well qualified to instruct us in the important duties of this time. I hope every brother and sister will be present to make the meeting just what it should be, and to carry home light, truth, and the blessing of God, to others.

The meeting is appointed more than two weeks earlier than last year, and we can reasonably expect more propitious weather. Its duration is but half the time of last year; but by heeding Bro. Butler's suggestion concerning our business sessions, we hope to have as much time for devotional meetings. Spiritual development and a deeper work of grace in the hearts of those attending the camp-meeting are the main objects of these yearly gatherings. Then come, seeking the help you need. Begin immediately to prepare your hearts for the words of instruction which the servants of God shall bring to you. Bring your children and your interested neighbors with you, and come with a spirit of labor for them, the best interests of the meeting, and your own souls.

The grounds are the same we occupied last year, two miles north of Dallas, between the Denton and Sherman roads. The place is easy of access, and approachable from almost every direction. It is to be hoped that every tent will be on the ground and pitched at least as early as Tuesday or Wednesday, so that the meeting may begin on Wednesday night, the 26th. Being convinced that it is for the best interests of the meeting that the business sessions should, as far as possible, not interfere with the devotional exercises, we shall expect every delegate and the officers of the Conference to be present on Wednesday, the 26th, so that the business pertaining to the Conference, the T. and M. Society, the Sabbath-school Association, and the Health and Temperance Society, may be dispatched before the camp-meeting proper begins. And we should be pleased to have all our brethren and sisters present at the sessions of these different organizations in our young Conference.

Let each church and Sabbath-school appoint delegates on the first Sunday in October, at their church quarterly meeting, and instruct them to be present on the camp-ground ready for business at 9 o'clock A. M. Wednesday, Oct. 26. The secretaries of these different organizations should be prompt in supplying their respective delegates with the requisite credentials, and reports carefully prepared, that the State officers may not be hindered in their work. We would suggest that, as far as practicable, the officers acting in the church and Sabbath-school be chosen as their delegates to represent them at the annual meeting of the State.

The s. b. should all be collected by the different treasurers, and properly transferred. It should be brought to the meeting by the delegate, except where it is convenient to send it to the State treasurer. If the brethren and sisters are particular and prompt in paying their tithes, and the officers careful in transferring the money, we hope this year to be able to settle up all accounts, and free ourselves from debt.

The directors, district secretaries, and librarians should all be prompt in attending to their duties. See that every local society is reported to the district secretary *immediately* after the meeting on Sunday, Oct. 2, so that the district secretaries can get their reports to the State secretary immediately after the district meeting. If there should be no district quarterly meeting in either of the districts, the secretary will summarize the report, and forward it, with all the money received, to the State secretary.

I hope to see all the officers on the camp-ground, ready for business, at 9 o'clock, Wednesday, Oct. 26. Get ready. Be in season.

R. M. KILGORE, *Pres.*

NATIVE TAMIL HYMN.

JESUS CARRYING HIS CROSS.

[Composed by Yesudasan of Coombaconam, Southern India.]

WHITHER, with this crushing load,
Over Salem's dismal road,
All thy body suffering so,
O my God! where dost thou go?

CHORUS.—Whither, Jesus, goest thou?
Son of God, what doest thou
On this city's Dolorous Way
With that cross? O Sufferer, say!

Tell me, fainting, dying Lord,
Dost thou of thine own accord
Bear that cross? or did thy foes
'Gainst thy will that load impose?

Patient Sufferer! how can I
See thee faint, and fall, and die,
Pressed, and peeled, and crushed, and ground
By that cross upon thee bound?

Weary arm and staggering limb,
Visage marred, eyes growing dim,
Tongue all parched, and faint at heart,
Bruised and sore in every part!

Dost thou up to Calvary go,
On that cross, in shame and woe,
Malefactors either side,
To be nailed and crucified?

Is it demon thrones to shake,
Death to kill, sin's power to break,
All our ills to put away,
Life to give, and endless day?

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.

NORWAY AND DENMARK.

LAST Sabbath and Sunday, Bro. Rosqvist was with us in Christiana, and preached each forenoon. Since my return from America, he has been in Lund, Sweden, and applied himself to study. At the same time he has preached some. He is now in Skien, Norway, and intends to labor this fall in the southern part of that country.

I spoke Sunday evening. My health is much improved. We had a large and attentive congregation, as usual. Another family in this place has commenced to serve the Lord and keep his holy Sabbath. One sister left for Battle Creek last Sabbath, and another leaves for Chicago to-day.

Bro. Brorson held meetings in Skjörping, Denmark, and baptized two persons. He also had meetings in Taars, Sindal, and Storemose. In the last place, a respectable family has commenced to keep the Sabbath. He is now laboring in Sjølland, near Ringsted.

J. G. MATTESON.

Christiana, Norway, August 26.

MICHIGAN.

Coldwater, Sept. 12.—We closed our tent labor last night with the intention of carrying on the work from house to house. Yesterday we baptized fourteen. Others will go forward when we return from camp-meeting. We organized a church of twenty-two, and a Sabbath-school of twenty-nine. Our views on the subject of the gifts were presented, and well received. We shall labor in and about this city for some time to come, as it offers as promising a field as any in Southern Michigan. We ask the brethren still to be mindful of this interest when they pray.

E. P. DANIELS.
A. W. BATHER.

NORTH CAROLINA.

Sands, Watauga Co.—Our general meeting with the Bethel church last Sabbath and Sunday was a very good one, notwithstanding we had to disfellowship one for resuming the use of the filthy weed. He would not agree to abandon the use of it, therefore he was disfellowshipped. At this meeting I baptized Bro. Kime's wife, a lady of fine abilities. Two united with the church. I preached four times. We had a prayer and confession meeting on Sabbath, which resulted in much good. We are of good courage in the Lord, and are trying to press on in the good cause of the Mater.
Sept. 7, 1881. L. P. HODGES.

KANSAS.

Ballard's Falls, Sept. 9.—We have been back in this neighborhood two weeks. The Lord has blessed our efforts abundantly, and the church is making progress in the good work. Though we found them very deficient on points of the health reform, yet they are learning, and many are abandoning tea and coffee. Several have signed the teetotal pledge.

Last Sabbath was a good day. When the call to come forward for prayer was made, twelve responded. The Spirit of God came in with power, and all present felt deeply the gracious influence.

Two more were converted, and baptized last first-day.
M. AND H. ENOCH.

OHIO.

Jamton.—I closed my tent efforts for this year yesterday. I now expect to visit the churches in Dist. No. 6, and look after those things necessary for the spiritual advancement of our brethren. I should like to have all take the REVIEW and such publications as will furnish them reading matter for the coming winter. Now is the time to lay our plans for missionary work in Dist. No. 6. Bro. Van Horn will be with me. The past summer has not been a successful season to me, so far as bringing numbers to obedience of the truth is concerned; yet I am thankful that my faith in present truth is strong. "It will accomplish that whereunto it is sent." We should aim to make progress. Aid me by your prayers. G. G. RUPERT.
Sept. 12.

IOWA.

Sac City, Aug. 30.—Since our last report, we have visited 293 families in German, Swedish, and English settlements, obtaining the renewal of 4 subscriptions for REVIEW, 8 trial subscribers for Signs, 1 for Good Health, 2 for Youth's Instructor, 1 for Advent Harrolden, and 38 for Stimme der Wahrheit. Sold 12 Home Circle Libraries; other book sales amounted to \$12.68. Have received \$6.00 in donations. We have visited the brethren in Dennison, Sac City, and Fonda, speaking nine times. We have also held nine meetings at a school-house two and a half miles from Sac City. The people here have shown much kindness toward us, and we shall remain as long as the present interest continues.

JAMES SAWYER.
RICHARD CONRAD.

NEBRASKA.

Schuyler, Colfax Co., Sept. 9.—Since our last report, four more have signed the covenant, making thirty in all. Several others are keeping the Lord's Sabbath, and we hope they will identify themselves with us soon. A Sabbath-school of over fifty members has been organized, and \$35.00 raised for supplies. Thirteen were baptized last Sabbath; others will be at the first opportunity.

Two ministers have been opposing the Sabbath. One of them says the law is abolished; the other says it is not. A third is now opposing our views on baptism; a fourth has challenged us to discuss the Sabbath question; and I learn this morning that the first-day friends are not satisfied with all this, but have sent to Indiana for a man to assist them in propping up the weak and tottering Sunday.

Pray that God may direct in the work here.

A. J. CUDNEY.

DAKOTA.

Tyndall and Springfield, Sept. 5.—On my way to these places, I stopped over night with the Russian brethren near Milltown. The notice was short, but most of them came together in the evening, and we had an interesting meeting. Obtained a club of five for the Stimme der Wahrheit. They informed me of some American people in the village who are interested in the Sabbath, and expressed a desire to have meetings held there. They also seemed pleased at the prospect of having some one to labor in their language.

Here I found the brethren doing well. Several have embraced the Sabbath since the tent left last fall, who at that time were prejudiced against us, one bitterly so. The bitter feeling of opposition that then existed has given place to an interest to hear the truth. Meetings were held every night as well as Sabbath and Sunday, with a good outside attendance, and another family embraced the truth as the result. The brethren are interested in the missionary work, nearly all being members of the tract society. Obtained a club of five for the Signs, and one regular subscriber. There is also good interest in the Sabbath-school.
S. E. WHITNEY.

MINNESOTA.

Montevideo, Sept. 13.—We commenced meetings here in the tent on Sunday, Aug. 28. It is a railroad town of about eight hundred inhabitants, having four church organizations, and two resident pastors. The work of one who came here last winter, claiming to be a S. D. Adventist, but who had no connection with us and grossly misrepresented us, created a prejudice which has operated strongly against us. The cold rains of last week were also unfavorable. We have given nineteen discourses, to congregations ranging from ten to fifty. Have sold \$9.00 worth of books and tracts, and obtained one subscriber for the REVIEW. There was one sister keeping the Sabbath when we came. We have found two who once kept it in Berlin, Wis., but have for some time been living in violation of it. Six have signed the covenant. There are still others for whom we hope. We shall remain a few days, to labor for them, and to build up. Brethren, remember us.
SAMUEL FULTON.
D. P. CURTIS.

MISSOURI.

Howard's Mills, St. Clair Co., Sept. 8.—Have just closed a series of meetings which began here in the tent four weeks ago yesterday. Have had a good attendance and good interest all the time. Six signed the covenant. Two others are keeping the Sabbath, and expect to sign it soon.

An aged brother united with us who is eighty-five years old. He says he has been waiting for sixty years to find a doctrine in harmony with the Bible. He now rejoices in the truth. May the Lord bless and save him, with all others who keep the commandments of God and the faith of Jesus.

HENRY WOODRUFF

WISCONSIN.

Clintonville, Sept. 12.—We took down the tent at this place Aug. 22. As the result of the meetings here, thirty-three have covenanted together to keep the commandments of God and the faith of Jesus. Of this number, eighteen have commenced keeping the Sabbath, and some others have made a profession of religion for the first time. Since taking down the tent, we have made arrangements to build a church, which we hope to have ready for use this fall.

Bro. Smith left for another field of labor soon after the tent was taken down, and I have held meetings in two school-houses near Clintonville since that time. There is considerable interest manifested at both these places. Our Sabbath-school grows in interest and numbers, our Sabbath meetings are well attended, and the Lord meets with us by his Spirit. One week ago last Sunday, the M. E. minister of Clintonville preached against the Sabbath. His arguments were weak, and availed nothing. Last Sunday evening I reviewed his sermon. These two sermons have awakened a new interest on the Sabbath question, which may result in others accepting the truth. We still labor in hope and faith, trusting that God will still bless his cause in this place. If any one has copies of our German paper to spare, we could use quite a number here to advantage.
A. D. OLSEN.

NEW YORK.

East Galway, Tent No. 4.—Our meetings at this place closed Sunday eve, Sept. 4, having continued more than six weeks. Forty-six discourses were preached, and the interest and attendance were excellent from first to last. The people have been very kind, supplying all our wants so far as they knew of them.

Five have decided to keep the Sabbath, and we believe that several others, who acknowledge the truth, and seem almost persuaded, will soon follow their example. One was baptized the last day of the meeting. Over \$40 worth of books were sold, three subscriptions for the REVIEW were received, and more than \$30 was donated.

The people generally acknowledge that we have the truth upon the Sabbath question, yet many felt a desire to hear upon the other side. We therefore invited any minister of the gospel to occupy our tent for this purpose, but no one accepted this invitation. Just before our meetings closed, however, a minister of the Christian denomination sent for and circulated a pamphlet against the Sabbath, and stated at the same time, that its author (Peter Winebrenner) would, if the people desired it, and his expenses could be paid, come and prove the first day of the week to be the Sabbath. The pamphlet, which is full of inconsistencies, was briefly reviewed before a large audience Sunday forenoon. Many, both professors and non-professors, felt indignant that such a course should be

taken, one which would deprive us of the opportunity of answering the arguments presented, and a unanimous vote of a large congregation was taken that he should come, and \$180.00 was offered by leading men in the community to pay all expenses, provided we could be notified so as to have some one present who could have the privilege of replying to the position taken.

Bro. M. C. Wilcox was with us the last two weeks, which added greatly to the interest of the meetings.

We expect to return after camp-meeting, and earnestly pray that the good work already begun may go forward until all the honest in heart may not only acknowledge the truth, but obey it.

Hornellsville, Sept. 12. E. W. WHITNEY.

TEXAS.

Granbury, Hood Co.—Since my last report, I have had a debate of twelve sessions with Eld. Price, the Methodist champion in this part of the State. The results are very satisfactory to ourselves. We anticipated a hard battle with so renowned a foe, but in this we were disappointed. It was a rest to me. When the discussion began, I was quite worn, and hoarse from a cold which had been affecting me seriously for some time. When it closed, my health was better than it had been for two months.

On the Sabbath question, Eld. P. abandoned Methodist ground, and sought refuge in the antinomian field. The ten commandments were abolished at the cross; but the principles upon which they were based are immutable. The Jewish Sabbath ceased at the cross, while the principle remained. The principle only required the observance of a seventh part of time; but since the resurrection it enforces the observance of the first day of the week, which comes on the eighth day. The fourth commandment does not contain the seventh day. All there is of it is, "Remember the Sabbath day, to keep it holy." The other portion is only "specifications" of the commandment, just as the second is only a specification of the first. We are thus left with the principles of only nine of the commandments. The copy on the chart was not correct. He had never seen it on any card in the same form before. In all this he arrayed himself against Adam Clarke, John Wesley, and the Methodist discipline.

In the negative arguments, in his last speech before his final one, he introduced a few props in support of the first day. The main one was the testimony of Ignatius, Irenaeus, Theophilus, etc. We met this by declaring them unqualified frauds, and challenging him to show that the quotations he gave were genuine, and the uncorrupted statements of these Fathers. We also challenged him to affirm the following: "Do the Scriptures teach that the first day of the week is the Christian Sabbath, and should be observed by Christians at the present time?" He claimed that it was "illogical" to have two affirmatives on the Sabbath question. As we had affirmed the seventh day, we asked him to affirm that the first day was binding; and although we called upon him time and again to defend what he believes and teaches, giving him liberty to appeal to the Fathers, and although a petition was drawn up and a public vote of many citizens taken, asking him to meet the issue, yet he backed out of it, knowing that he had no theological ground to stand upon.

On the subject of the immortality of the soul and the punishment of the wicked, the usual arguments were presented. The silence of the Bible on the immortality of the soul was the best argument in its favor, and the expressions in the Bible concerning the "destruction" of the wicked, their being "consumed," coming to "an end," being "burned up," "cut off," "blotted out," and becoming "as though they had not been," all referred to this present life. His friends claim a victory; yet at Eld. P.'s suggestion they were ready to vote against having any more discussion.

We went to Granbury three months ago. One man and his wife were keeping the Sabbath. Evil reports had preceded us, and prejudiced many; opposition meetings operated against us; we gave way to nearly all regular appointments; ministers used their influence against us; sermons were preached condemning us and our views; we encountered challenges in public and propositions in private, and held a long debate with a recognized champion,—all these combined to make our labor arduous. But to the glory of God we are able to report a gain of many warm friends; and if we should number convictions for conversions, as is usually done on revival occasions, about two hundred could safely be estimated. But convictions are not conversions. About thirty have taken up the cross, and are trying to obey. A Sabbath-school of fifty members has been organized; and thirty subscribers

to our periodicals have been obtained. We sold about \$70 worth of books, and received about \$45 toward expenses; and the day I left, I obtained in an hour or two pledges for over a hundred dollars toward erecting a house of worship. Not one has abandoned the truth on account of the debate, while a few have taken their stand in its favor since hearing both sides, and all have been confirmed. The people of Granbury shall ever be remembered for their kindness to us while we were among them. May God bless and reward them.

I am now forty miles south of Granbury, at Meridian, Bosque Co., with Bro. Jensen in his tent. The prospect is not so favorable as we could wish. We have postponed our meeting on account of a Methodist camp-meeting close by. Shall endeavor to create an interest, and if we fail, shall labor in other fields till sickness prevent you from attending the camp-meeting at Dallas, Oct. 27 to Nov. 1. Get ready. B) in season. Pray for us. R. M. KILGORE.

Sept. 4.

VISIT OF SISTER E. S. LANE TO CAMDEN.

THE people of Camden, Mich., and vicinity, were very desirous that the widow of our beloved brother, Eld. E. B. Lane, should visit them; so by special request she came on Wednesday, Sept. 7. It had been previously announced that sister Lane would address the people in the evening of that day. When the time for service arrived, the tent was filled. Every seat was occupied, and a multitude stood all around the edge of the canvas, or sat in their carriages in the street. Sister Lane spoke from the words of Paul in Heb. 4:16: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." The most intense interest was manifested during the whole service, and often the whole audience was moved to tears. Especially was this the case as she portrayed in glowing words the life of our Lord in his childhood, youth, and manhood, and the greatness of his power as our High Priest, his tender and infinite compassion, and the glory of his coming kingdom. Her words were indeed the "wonderful words of life," and much good was done, and lasting impressions made in this service, which proved to be the only one in which she could speak to the friends here.

We expected she would stay over Sabbath, and get acquainted with the people before returning; but a telegram announcing the death of her husband's sister, Mrs. Clara Sperry, compelled her quick return to Battle Creek. It was a severe disappointment to us, and especially to the people. Her tender words, spoken from the depths of an afflicted, though hopeful heart, will never be forgotten by many.

D. H. LAMSON.

THE MAINE CONFERENCE.

THE fifteenth annual session of the Maine Conference of S. D. Adventists was held on the camp-ground in Waterville, in connection with the camp-meeting. The first meeting was called by the President, at 2 P. M., Aug. 24, 1881. The meeting opened with singing, and prayer by Eld. S. J. Hersum.

Delegates were present representing eight churches. A. J. Goodrich was chosen to represent the Hartland church, and T. Bryant, N. Jay, and Jotham Buzzell, the Sabbath-keepers in Clinton.

The reading of the minutes of the last annual session was waived. Bro. Butler, Canright, and all other brethren in good standing in their respective churches, were invited to take part in the deliberations of this Conference.

The President was authorized to appoint the various committees, whereupon the following were announced: On Nominations, S. J. Hersum, A. W. Low, and I. C. Choate; on Resolutions, Geo. I. Butler, R. S. Webber, and S. J. Hersum; on Auditing, T. S. Emery, A. W. Low, E. C. Taylor, T. Bryant, M. B. Patterson, and I. C. Choate; on Credentials and Licenses, G. W. Barker, T. S. Emery, and W. R. Clark.

Adjourned to call of Chair.

SECOND MEETING, AUG. 25, AT 5 P. M.—Opened with singing. Prayer by Eld. Geo. I. Butler.

Additional delegates came forward and took their seats in the Conference; and delegates were appointed by the Conference as follows: J. W. Walker, to represent Brunswick; A. Petingal, Cross Is'and; J. L. Prescott, Deering; Hiram Linscott, East Fryeburg; E. Farnum, Milton; Ann Barrows, Linneus; N. K. Salisbury, Canaan; S. Jacobs, the Sabbath-keepers at Burnham; and W. R. Clark, those in Cambridge.

The Nominating Committee presented the names of the following persons as officers of the Conference for

the ensuing year: for President, Eld. J. B. Goodrich, Hartland; Secretary, Timothy Bryant, North Jay; Treasurer, Samuel F. Grant, Hartland; Executive Committee, J. B. Goodrich, Geo. W. Barker, and R. T. Hobbs; Camp-meeting Committee, Geo. W. Barker, T. S. Emery, and R. J. Goodrich. Each candidate was considered separately, and all were unanimously elected.

Adjourned to call of Chair.

THIRD MEETING, AUG. 28, AT 5 P. M.—Opened with singing. Prayer by Eld. R. S. Webber.

The Committee on Credentials and Licenses recommended that Elds. J. B. Goodrich, R. S. Webber, and S. J. Hersum receive credentials; and that Bro. Geo. W. Howard receive license. Each name was considered separately, and credentials and license were granted accordingly.

The Committee on Resolutions presented the following:—

Whereas, God in his providence has seen fit to remove from our midst our beloved brother, Eld. James White, who has acted the most prominent part of any man in this work from its very commencement; therefore—

Resolved, That while we humbly submit to the will of our Heavenly Father, whose eye is over his own work, who never errs, nor willingly afflicts the children whom he tenderly loves, we would express our sense of the great loss we have sustained, and our sorrow that we shall never more in this life hear his words of counsel or see his face.

Resolved, That while we remember with deep emotion his tender interest for the cause in general, we can never forget the special interest he always cherished for its prosperity in his native State, and the tender love he felt for us.

Resolved, That we see in his death the loss of a great man,—a leader among men,—one who possessed remarkable foresight and executive ability, with a heart of tenderness for the afflicted and sorrowing; a man of faith and prayer, one whose heart and soul were enlisted in the cause of truth, the interests of which, in his mind, were higher than any personal consideration; a man chosen of God to take a leading position in this closing work for the world, and whom God used to lay its foundation on a firm and stable basis.

Resolved, That we extend to our dear, afflicted sister White, and all the members of the bereaved family, our tenderest sympathies, and our earnest prayers that God will sustain them, and spare them to us and the cause of God.

Whereas, We see among our people a growing tendency to conform to the fashions of the world in matters of dress and ornament; therefore—

Resolved, That we express our great regret that any should forget the teachings of Scripture on this subject, or refuse to follow its requirements, which explicitly teach that our adorning should not be that outward adorning of wearing gold and costly array, or putting on apparel inconsistent with simplicity and plainness, and humbleness of mind, but it should be the ornament of a meek and quiet spirit, which in the sight of God is of great price.

Resolved, That we consider it the duty of our ministers and church elders to call the attention of our people to these neglected scriptures, and to take a firm stand against these dangerous worldly tendencies among us, and to regard the light which God has given us on this subject as important.

Remarks were made touching these resolutions, some of them quite lengthy, by Elds. Butler, Canright, Goodrich, Webber, Hersum, and others, after which they were unanimously adopted.

SECRETARY'S REPORT.

No. of churches,	20
" " church-members,	353
" " Sabbath-keepers not united to any church,	77
" " paying tithes,	129
Amount received,	\$1234.32
Amount paid to Treasurer,	\$1230.89
No. of Sabbath-school scholars,	284

TREASURER'S REPORT.

Amount received during the year,	\$1321.27
" " paid out " " "	\$1321.27

SAMUEL F. GRANT, Treas.

Adjourned *sine die*. J. B. GOODRICH, Pres.
TIMOTHY BRYANT, Sec.

MAINE HEALTH AND TEMPERANCE SOCIETY.

THE annual meeting of the Maine Health and Temperance Society was held on the camp-ground in Waterville, Aug. 25, 1881. Meeting called to order by the President. Prayer was offered by Eld. M. B. Patterson. The Secretary being absent, S. J. Hersum was chosen *Secretary pro tem*. The reading of the minutes of the previous meeting was waived.

The usual committees were appointed by the Chair, as follows: On Nominations, J. B. Goodrich, S. J. Hersum, and M. B. Patterson; on Resolutions, M. B. Patterson, T. S. Emery, and Timothy Bryant.

Adjourned to call of Chair.

SECOND MEETING, AUG. 26, AT 9 A. M.—Prayer by Bro. Patterson.

The Committee on Nominations reported, recommending the following-named persons for officers of the Society for the coming year: For President, R. S. Webber, Richmond, Me.; Secretary, T. S. Emery, Cornville, Me. These persons were elected to their respective offices.

The Committee on Resolutions submitted the following for the consideration of the Society:—

Whereas, We believe that the cause of temperance is inseparably connected with present truth; therefore—

Resolved, That as a people we should take hold of the temperance work with renewed vigor, and endeavor to interest others.

Resolved, That an effort be made to sustain temperance meetings, and to organize clubs among our churches, and in other places, wherever it is practicable.

Resolved, That we will try to interest our friends and others in the temperance work, and to secure their names as signers to our pledges, where it is possible to do so by personal effort and a judicious distribution of tracts.

After remarks by Brn. Goodrich, Patterson, Howard, and others, the resolutions were adopted.

Adjourned to call of Chair.

S. J. HERSUM, *Sec. pro tem.*

ILLINOIS H. AND T. SOCIETY.

THE second annual session of this society was held at Bloomington. The first meeting was called to order by the President, at 11:30 A. M., Sept. 5, 1881. Prayer was offered by Eld. J. F. Ballenger. The minutes of the last annual session were read and approved. The annual report of the society was given, as follows: Full members, 196; pledge members, 138; No. signing tectotal pledge, 304; local clubs, 7; total membership, 334.

Although we do not see the general interest manifested in this cause, by our brethren, that we would desire, still we maintain our organization, and hope to be able, not long hence, to include every Sabbath-keeper in our membership.

On motion, the following committees were appointed by the President: On Nominations, C. Turnipseed, John Owen, H. L. Morse; on Resolutions, A. A. John, A. H. Cleaves, Ida W. Ballenger.

Adjourned to call of Chair.

SECOND MEETING, 5 P. M., SEPT. 5.—The Committee on Resolutions presented the following report, which, after a discussion of the most important points, was unanimously accepted:—

Resolved, 1. That in view of the benefit which our people have derived in the past from giving their attention to the subject of health and temperance, we urge upon all our brethren, and especially the ministry, the importance of calling attention to this subject, and of making more earnest efforts to secure a greater interest in the work of this society.

2. That we recommend an active interest on the part of all in circulating our health and temperance publications, and in soliciting subscribers to *Good Health*.

3. That we recommend to our brethren throughout the Conference, the formation of local clubs where practicable.

4. That this society tender thanks to the officers of the past year for the faithful manner in which they have performed their duties.

The Committee on Nominations presenting their report, the following officers were elected for the ensuing year: President, R. F. Andrews; Secretary, L. S. Campbell.

Adjourned *sine die*.

On Sunday, at 4 P. M., sister Ida W. Ballenger gave an able address on the subject of Christian temperance, after which pledges were circulated, and fifteen names obtained to the tectotal pledge.

L. S. CAMPBELL, *Sec.* R. F. ANDREWS, *Pres.*

ILLINOIS S. S. ASSOCIATION.

THIS association held its third annual session at Bloomington in connection with the camp meeting. The first meeting was called Sept. 1, at 10 A. M., 1881, the President in the chair. After the usual opening exercises, delegates were called, and thirty-two Sabbath-schools were found to be represented. On motion, the following committees were appointed by the Chair: On Resolutions, C. H. Bliss, B. F. Merritt, L. S. Campbell; on Nominations, A. Foreman, A. Elliott, M. C. A. Pottenger.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 5, 10 A. M.—The Committee on Resolutions presented the following:—

Resolved, 1. That as our Sabbath-schools are especially designed for the benefit of the young, they should be conducted in a manner that will interest and instruct this class, and that no exercises should be introduced which do not accomplish this purpose.

2. That greater efforts should be made to interest all the children in singing, and engage them in this part of worship.

3. That we recommend that schools be held not longer than one hour, and that classes be limited to six or eight pupils.

4. That we recommend that wherever practicable, our brethren organize Sunday-schools, and report the same quarterly to the Secretary of the State Association.

The resolutions were adopted.

The Committee on Nominations submitted the following report: For President, A. A. John; Secretary, L. S. Campbell; Executive Committee, A. A. John, R. F. Andrews, C. H. Bliss. Each nominee was voted upon separately, and elected.

A summary of the schools in the association was then given as follows: No. of schools, 39; membership, 852; average attendance, 556; No. of *Instructors* taken, 297. After remarks by the President, the meeting adjourned *sine die*.

L. S. CAMPBELL, *Sec.* A. A. JOHN, *Pres.*

THE NEW ENGLAND SABBATH-SCHOOL ASSOCIATION.

THE third annual session of this Association was held in connection with the camp-meeting at South Lancaster, Mass. The first meeting was held Aug. 31, 1881, at 9 A. M., the President in the chair. The exercises were opened by singing. Prayer was offered by Eld. Haskell.

Delegates being called for, 21 schools were found to be represented by 29 delegates. The report of the last annual session was read and accepted. A statement was read showing the present condition of the schools. The contributions during the year have averaged 48 cents to each member.

The Chair having been authorized to appoint the Nominating Committee, Brn. C. K. Farnsworth, C. H. Harris, and H. C. Nye were named as that committee.

Interesting remarks were made by Eld. Haskell. He said that the object we should have in view in our Sabbath-school work is the conversion of souls to God, and that if we would have the blessing of God upon our efforts, we should seek to be soundly converted to him ourselves.

Meeting adjourned to call of Chair.

SECOND MEETING, SEPT. 2, 5 P. M.—The minutes of the last meeting were read, followed by remarks by the President, expressing his desire that each Sabbath-school worker should become so interested in the work as to labor with renewed earnestness upon returning home. Interesting remarks were made by sister Huntley upon teaching so as to secure the best results, and the ultimate object we should have in view in our work. Eld. Canright expressed his interest in the Sabbath-school work, impressing upon us the importance of every one taking an interest in it, and the benefit to be derived from disciplining the mind by study. He also said that if we can see one soul saved by our efforts, it will pay for a lifetime of labor.

Meeting then adjourned to call of Chair.

THIRD MEETING, SEPT. 6, 8:30 A. M.—The minutes of the last meeting were read. The report of the Nominating Committee was called for, when they presented the following: For President, Eld. D. A. Robinson; Secretary and Treasurer, Mrs. E. D. Robinson, both of S. Lancaster; Executive Committee, D. A. Robinson, J. Webber, New Ipswich, N. H.; C. R. Brown, Danvers, Mass. These nominees were all elected.

After a few remarks to teachers by the President, as to how to fit themselves for the work, the following resolution was read by Eld. Canright:—

Whereas, The success of our Sabbath-schools depends largely upon proper teaching; and whereas, the teacher, in order to magnify his office, needs to be well informed; therefore—

Resolved, That we urge upon our teachers the importance of procuring such aids as will assist them in their work; and that we regard Spirit of Prophecy, Vol. 2, and Geikie's *Life of Christ*, as invaluable to the teacher.

This resolution was adopted.

Meeting adjourned *sine die*.

E. D. ROBINSON, *Sec.* D. A. ROBINSON, *Pres.*

—Troubles frequently meet us in the way of duty; they are designed to try our constancy, courage, and sincerity; think not, I am going wrong, because tried; but wait on the Lord, and he shall save thee.

—Few things look worse than to see a young Christian sauntering in the street; it is courting temptation, and inviting Satan to lead you astray; hasten home to your calling, your closet, or your Bible.

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 LIFE THAT NOW IS.

Not gazing idly toward the far blue sky,
With idle wish to see an angel pass,
But mindful of the soft winds drifting by,
The wealth of green, the sunlight on the grass,
I stoop to pick the flowers around my feet,
Thinking God loved them when he made them sweet,—

Thinking that he would have me love them, too—
The daisies, and the clover red and white,
The shy, wild roses, sparkling set with dew,
The blue-eyed grass, uplifted to the light—
And thanking him that with such beauty here,
He gave the seeing eye, the hearing ear.

Not longing for the tranquil evening hour,
When busy plans must all be laid aside,
When active hands and brain must lose their power,
And with their half-done work rest satisfied;
But, drinking in the blessed morning air,
I watch the climbing sun with eager prayer.

The whole long day is thine, O Lord, I say,
With all its happy, helpful work to do;
For single eye and steady hand I pray,
To do my part ere yet the day is through.
The noon must come, and afterward the night,
But first and best is this glad morning light—

This light in which our duties stand out clear,
When earth and sky alike are free from doubt,
When even distant mountain tops draw near,
And far-off pine trees stretch their branches out.
Uncertain yet I feel what life may give,
But certain 'tis a blessed thing to live.

'Tis not the resurrection morn alone
Unites us with the Master, at whose feet
The small, brown sparrow never fell unknown,
And ne'er unheeded bloomed the lily sweet;
By walking in his footsteps, we may see
How fair and good our common life may be.

—Selected.

OMENS OF GOOD.

BY BETTIE COOMBS.

SINCE the organization of our T. and M. society, almost four years ago, I have taken a deep interest in this branch of the Lord's work. Since attending the Battle Creek T. and M. Institute, and there learning how to work systematically, my love for the work has increased.

The following are a few extracts from letters I have received since the latter part of last February. A lady of Wisconsin writes:—

“I like to read the *Signs*. For fifty years I have believed that the prophecies were fulfilling so fast that in a few years we might look for their complete fulfillment in the coming of our Saviour. I have longed for this coming. I note what you say about the seventh day. I believe in keeping one day in seven. I would like to investigate further.”

A teacher of Glasgow, Ky., says:—

“Your favor is at hand, for which accept thanks, and also for the interest you manifest in my spiritual welfare. Allow me to say that any matter you may choose to forward to my address will be read, and brought to the notice of my pupils.”

A Baptist minister in Carter Co., Ky., writes that he has been preaching for some time the soon coming of Christ and the seventh-day Sabbath. He desires to unite with the Seventh-day Adventists.

An editor of Midway, Ky., says:—

“Your card was received. I thank you for the favor; also for your great kindness in sending me your papers and tracts. I have read “Origin and Progress of Seventh-day Adventists” through twice, and some of the pieces in the *Signs*, particularly those you kindly marked, with some care. I can assure you I have been interested in them.”

A Disciple minister of Madisonville, Ky., says:—

“Your papers and card have been received. Accept my thanks for your kindness. I admire your zeal in spreading your peculiar views. In return allow me to present you with some tracts. I spend a great deal each year in these silent and gentle little missionaries. I have made converts with my tobacco tract. If you indorse it, pray for its author. If you can use them, twenty-five or more are at your disposal.”

The tract is entitled “Evils of Tobacco.” It is a rare thing to point out a man in this State outside of the S. D. Adventists, who does not use tobacco. Coming, as this tract does, from the pen of a Kentucky minister, I prize it, and will gladly help him extend its circulation. It is as follows:—

"Every person should have the heart to say with the old Roman, 'I am a man, and consider nothing that concerns humanity as above or beneath me.' If principle causes us to war against alcohol, it will cause us to advise against the use of tobacco as soon as we know that its use is evil. Appleton's Encyclopedia says: 'It is a nauseous and poisonous weed, of an acrid taste and disagreeable odor; in short, one whose only properties are deleterious.' Again: 'It is one of the most virulent poisons known, a drop of the concentrated solution being sufficient to kill a dog, and its vapor destroying birds.' This card would hardly hold the names of prominent scientists and physicians who have testified to what we have given and what follows.

I. THE EFFECTS UPON THE BODY.

"The New Testament tells us to be 'holy both in body and in spirit;' to present our bodies a living sacrifice, holy, acceptable unto God; that we are not our own, but belong unto God; and should therefore glorify God in our body and spirit, which are his. To do this we must heed the exhortation of Paul to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

"Here are some of the injuries to the body: It drains the system of saliva, for it does not take long for a tobacco-user to spit a pint of it. The waste of this precious fluid means disease of the digestive organs. Often the complexion is rendered sallow, and the face and body thin. Inveterate snuff-users have much trouble with their lungs. It irritates, and in some instances has been known to completely fill up, some of the small air cells. It is of great injury to the blood. Dr. Richardson tells us that if the blood is in a healthy condition, the microscope will reveal a small depression on each corpuscle. In inveterate smokers these depressions, though seen after a night's rest, disappear with the use of tobacco, the corpuscle resuming its puffed appearance. God, through the Bible and science, teaches us that 'the life is in the blood.' We cannot disarrange it, and remain healthy. You cannot injure the blood without injuring the brain, and thus the whole nerve system; for the brain is fed by the blood. Would impure food make you sick? So does impure blood sicken the brain. Tobacco, like alcohol, has a peculiar fondness for the heart. A prominent Kentucky physician told the writer that ninety per cent of the cases of functional derangement of the heart under his practice were caused by the use of tobacco. Its influence upon the nerves often weakens the eye-sight. Anton says: 'I am convinced that a soldier who is an inveterate smoker is incapable of leveling his musket and taking steady aim.' And as manhood is thus shorn of its strength, no wonder that General Markham said: 'Had the Turks never indulged in tobacco, they would have been as powerful in the Crimean war as in the days of the ancient sultans.' The question as to one cause of the degeneration of the proud blood of Castile is answered when we say that 'Spain is one vast smoke-house.' May not America take a lesson?

II. THE EFFECTS UPON THE MIND.

"Lizars, an English surgeon, writes: 'I have invariably found that patients addicted to tobacco-smoking were in spirit cowardly, and deficient in manly fortitude to undergo any surgical operation.' Memory, too, often suffers; for in the same degree that the body is unsound, the mind will be also. The difference between pupils who use it and those who do not is very marked.

III. THE EFFECTS UPON THE MORAL SENSE.

"Said Dr. Graham: 'Tobacco has impaired the delicacy of the moral sense. It has in some sense impaired the nice powers of the understanding to perceive moral truth.' Prof. Mead, of Oberlin College, Ohio, said: 'The tobacco habit tends to deaden the sense of honor, as well as of decency.' Statistics reveal the fact that ninety per cent of those who drink alcoholic beverages use tobacco! Its use has led many a man to thirst for alcohol. The principle that causes us to abstain from strong drink, cuts off tobacco also.

IV. THE EFFECTS SOCIALLY.

"Of the social heart we can say, as Hamlet said of his mother's, that 'custom hath brazed it so that it is proof and bulwark against sense.' We must not look upon crime too often. We first tolerate, then embrace. On our railroads the smokers have to be put off by themselves. They are not fit for ladies' society while they are using it. Look at the floor where that nicely-dressed gentleman sits. Do n't be shocked. Custom protects him. Our places of worship are sometimes sickening. 'We build churches in which to worship God and chew tobacco!' Even the love you bear your wife and the sacredness of the hearth-stone can-

not keep the latter clean. Thus home, the dearest place on earth, is degraded by its use. 'But not every one who uses tobacco is seriously injured.' No, and not every one who uses whisky has *delirium tremens*. Not every one bitten by a rattle-snake or mad-dog dies. *Do not attempt to stop its use until you have first made up your mind to quit it forever.* You are a slave. Assert your manhood ere it is too late, and be free!"

THE WAY TO WIN.

IN one of the battles of the Revolution it is narrated that a young officer found himself in charge of a battery. The general sent from time to time to draw off guns from that battery, until the officer was left in charge of a single gun, and soon all the men that were serving that gun were shot down with the exception of himself. He could see nothing through the mist and the smoke but the flashes of the enemy's guns in front of him, but he stood bravely to his post, loading and firing, loading and firing, out into the darkness and the smoke; and by-and-by the bugles rang out behind him to cease firing, and the smoke lifted in front of him, and he was the sharer in a glorious victory.

When he told that story, he said, "I understood how victory, for me, meant loading and firing my own gun." Dear friends, it is the same with us. That is the meaning of victory, whether in the battle of the world or in the battle of the Lord, that each one of us should be loading and firing our own gun, intent on doing our own share of the work of the Lord. Let me send a message to our brethren in the field: Brethren, the clouds and the fog and the smoke of the battle are all around you; the noise and the shout and the din are sounding in your ears; men are falling at your right hand and at your left. Let not your hearts shrink; stand ye, brethren beloved and sisters beloved, stand ye each to your own gun! Soon, soon shall ye hear—not the bugle sound of an earthly general, but the trumpet of our Lord and God ring in your ears; and those tones shall be the ushering in—not of a partial and an imperfect or a patched-up peace on earth, but the advent of the Prince of Peace himself. Then shall you and we find that we are the sharers in a glorious victory, and that we have not served our guns in vain.—*J. Herbert Tritton, Esq.*

SPECIAL MENTION.

THE ZEALOTS OF THE VATICAN.

THE zealots, who dream still of the return of the temporal power, have gradually subjugated the spirit of Leo XIII., whose utterances when he first ascended the Papal throne were of a different character from the later ones. The later Allocutions are in the spirit and almost with the words of the doleful speeches made by Pius IX. from 1870 until his death. That of the 29th of June attributes the murder of the Czar Alexander and the other recent attempts against the lives of rulers,—to which he would also have added the wounding of Garfield, which occurred a few days later,—to the reform and the "false philosophy" of the eighteenth century. Communism, Socialism, Nihilism,—all the moral epidemics of our times,—are due to the declining influence of the Roman Church and loss of the divine right of kings to reign. As kings have no efficacious means of remedying these evils and restoring public discipline, the encyclical shows the importance of the influence of the church to aid them. This Allocution produced far more excitement in Germany than in Italy, where it passed almost unnoticed. The Germans say that "never was a greater insult made to the Protestant Church" than to accuse it of the social disorders of our times, in reality the fruit of centuries of Papism.

The last Allocution of the pope is intended to excite the Papal world against Italy for the events of the 13th of July. The language is extremely violent, and the Liberals are accused of having organized a demonstration to insult the remains of the late pontiff. But the trial of the six young men arrested that night has convinced the Roman population that they had no such design, and that the provocation came from the organizers of the procession. Such is the party which is dominant in the Vatican.—*Rome Correspondence of N. Y. Observer.*

—Since the famous "dark day" of May 19, 1780, there has been no such remarkable phenomenon as was witnessed Tuesday, Sept. 6, in New England and

Central New York, and later in Virginia. For several days the sun had been obscured by haze or smoke from the extensive forest fires, but on that day, though no fog or haze was perceptible, the sun was obscured, or seemed to hang in the sky like a burnished copper ball, sending out no rays of light. A yellowish, saffron light pervaded the atmosphere, while within doors it was so dark that gas had to be lighted. There was an unusual hue upon the grass and all vegetation. Many delicately-colored flowers faded out of sight, and the colors of ribbons and dress patterns in the stores could not be distinguished. The unusual aspect of sky and earth struck terror to many hearts, and the belief that the end of all things was approaching was widespread. The weather-wise predicted hurricanes or cyclones, and scientific observers attributed it to the uncommon presence of smoke and aqueous vapors absorbing all the color rays of the sun, except those which make the orange and red light.—*Christian Weekly, Sept. 17.*

—It is pleasant to note the hearty good will with which the French are accepting the part assigned them in the ceremonies connected with the Yorktown Centennial. In a letter to the committee, the Marquis de Rochambeau announces his own coming, together with representatives of the Lafayette family, and alludes to the probability of numerous officers, representing the different departments of the French government, being present to assist in the celebration. The French West India squadron has been ordered to take part in the naval demonstrations, and to act as escort to the French delegations, which will include officials of the highest rank. French troops, representing different arms of the service, are to participate in the field parade, and an address is to be read by a descendant of one of the brave Frenchmen who helped to win our independence. In short, there is to be such a fraternization as will best recall the glorious struggle, and as will give to the celebration a broad national character.—*Interior.*

—The news from Arizona limits the Indian outbreak to the White Mountain Apaches and Nana's band of Mescaleros and Navajos. Gen. Carr's command is in no immediate danger, and the troops being pushed forward will soon give force enough at Fort Apache to resist any attack made upon it. The hostiles are believed to be off to the south-west of the fort, where they are confining their operations to the slaughter of defenseless ranchmen, couriers, and miners. The governors of Arizona and New Mexico have asked the War Department for arms to supply citizens in exposed settlements, and the military and civil authorities are working in thorough harmony. Whenever settlements are threatened and cannot be reached by the military, couriers will be sent to notify the volunteer forces. The prompt concentration of troops and the organization of volunteer soldiers will, it is hoped, prevent a recurrence of the massacres, if they do not confine the rising to very narrow limits.—*Interior.*

COVERED WITH GOLD.—It is a curious fact that Russia, one of the poorest of civilized countries, makes a greater parade of wealth in one respect than any other State. The domes of all the great churches in St. Petersburg, Moscow, and other large towns, are plated with gold nearly one-quarter of an inch thick. The new church of the Saviour, dedicated and opened in Moscow last August, represents a value of fully \$15,000,000. The Isaac Cathedral in St. Petersburg may be safely credited with at least twice that amount. So strong, however, is the old Slav belief in the inviolable sanctity of "holy places," that, during countless seasons of wide-spread and bitter distress, no attempt has ever been made to plunder the gold thus temptingly exposed. Indeed, one of the finest churches in St. Petersburg, the Kazan Cathedral, owes its massive shrine to a voluntary offering of the plunder taken by the Cossacks in 1812.

—The situation in Northern Africa is full of peril to France, and the indications are that she will wish herself safely out of the scrape before the occupation is accomplished. The Arabs are everywhere in open revolt, the climate is unhealthy, the heat extreme, and the large reinforcements sent out from France seem to serve no purpose save to garrison a few of the coast towns. In Tunis the authority of the Bey has ceased to be recognized by the natives, and the military occupation of the city of Tunis and some other points has become necessary. Kairwan still holds out against the Bey's troops, to whom its subjection was entrusted. In the engagement between the French

and Arabs at Hamamet, the former were practically defeated. The French general threatens to resign if more troops are not sent him, and the minister resident recommends that the military force in the regency be raised to 120,000 men.

As the Arabs in Tunis have rented no farms for the coming season, it is thought that famine will be inevitable. In Algeria the revolt is rapidly extending, urged on, it is said, by the Bey of Tunis, who has received orders from Constantinople to encourage and aid with all means in his power a general insurrection both there and in Tunis. The situation is further complicated by the attitude of Morocco, which is unable to restrain its fanatical tribes and priests. The Sultan's authority is nil over half his dominions, and especially south of the Atlas Mountains. His agents assure the people immunity from French encroachments, and so encourage the revolt. The outlook is anything but satisfactory for France.

The German rulers have not been neglectful of their summer custom of meeting each other in shady trysting-places, to exchange greetings and strengthen the bands of the Austro-German alliance. The meeting occurred recently at Gastein, the progress of the monarchs thither being in the nature of a continued ovation. The towns and cities through which they passed were decked with flags and triumphal arches, and the first ladies of the land and their children went forth to meet them with flowers and welcoming songs. The King of Italy was to have taken advantage of the time to visit the Emperor of Austria, but the remonstrances of his people, in whose minds the old animosity is still strong, put a summary stop to the project. The late Czar of Russia was wont to be one of the royal visitors at Gastein, but his successor evinces an inclination to limit his visits to the German Emperor alone. The first meeting took place last week at Dantzic, both emperors being accompanied by a number of lesser royalties. The interview is supposed to have been without political significance, although the Russian press claim it as a proof of the amicable relations of the two countries, and as a natural result of the sentiments of the two sovereigns having become close in consequence of the tragedy of March last. The meeting lasted but a few hours, and seems to have been entirely in the nature of a friendly greeting to the new Czar.—Interior.

Notes of News.

—Boston has 55 public drinking fountains.
—New Orleans is afflicted with serious labor troubles.
—Treaty negotiations between England and France are about to be resumed.
—On Sunday night, Sept. 11, a destructive tornado visited Danville, Va., and vicinity.
—On the 13th inst., 650 Mormons landed in New York, en route for Salt Lake City.
—The Japanese government is encouraging the building of railroads throughout the country.
—It is now believed that not less than 500 persons perished in the recent forest fires in Michigan.
—In the Prussian universities, theological students are increasing faster than those of any other class.
—A police force numbering 600 men has been sent to Limerick, Ireland, to quell the disturbances there.
—The stockholders in Paris are very much dissatisfied with the slow and unsatisfactory progress of the Panama canal.
—It is said that North Carolina has a greater forest acreage than three or four of the Northwestern States combined.
—On the 11th inst., 200 persons were killed and 30 houses destroyed by a land-slip near the village of Elm, Switzerland.
—The American Association for the Advancement of Science numbers over 2,000 members, and has an annual income of \$8,000.
—The sale of the Moody and Sankey Gospel Hymns, including all editions of the three numbers, has nearly reached 9,337,000 copies.
—A hotel conducted on the American plan, for the accommodation of the American traveling public, is about to be erected in London.
—The great Ecumenical Council of the various branches of the numerous Methodist family held its opening session in London, Sept. 7.
—A large part of the plunder taken in the train robbery near Independence, Mo., an account of which was given in our last issue, has been recovered.
—The losses reported at police headquarters in New York on one day, by people who had their pockets picked while reading the bulletins, amounted to \$6,000.
—Electricity may yet be used as a motive power for all sorts of machinery. Recent experiments with ploughing

machines at the Paris electrical exhibition were highly satisfactory.

—The *Inter-Ocean* says: "It pays Bob Ingersoll to be wicked. He made \$30,000 from his lectures last season. But would n't it pay him better to talk on the other side? Try it, Colonel."

—Boston proposes to call its most beautiful square, in the vicinity of Trinity Church, the Art Museum, and the New Old South,—after President Garfield, and to erect a statue to him upon it.

—A new secret organization has sprung up among the aristocracy of Russia. It is called The Sacred Legion, and its object is to counteract the influence and oppose the spread of Nihilism.

—The citizens of Arizona Territory are to be armed, and those living in regions liable to suffer from incursions of the red men will be organized into militia companies to resist future attacks of the Apache Indians.

—One result of the recent demonstrations against the Jews in Germany and Russia is to drive that oppressed people to seek an asylum in this country; and it is said that 400 of them are now on the way to our shores.

—It is now believed that Hilo, in the Sandwich Islands, which has long been threatened from the stream of fire now issuing from Mauna Loa, will be saved, as the stream of lava has been diverted from its course by cooling and forming a level.

—At Bristol, England, a vessel from Constantinople is discharging a cargo of human bones for a local fertilizer company. The remains, among which are skulls with hair still attached, and limbs complete, are believed to be those of the fallen defenders of Plevna.

—Groton, Conn., has just celebrated the centennial anniversary of the burning of New London and the cruel and needless massacre of Ft. Griswold, planned by the traitor Benedict Arnold, which the deep-cut inscription on the monument indelibly perpetuates.

—The recorder of the city of Montreal, in a recent public address, said that in the past four years 45,000 persons were brought into the criminal courts through drunkenness, and 95 per cent of the separations of husbands and wives was from the same cause.

—In the city of Paris there are 500 houses in which 2,000 clocks are receiving time from one clock. Sixteen miles of pipe are laid through the sewers, through which compressed air is carried from a central regulator to the different clocks, giving the correct time to the whole city.

—A number of young men in Charleston, S. C., have associated to pay into a common fund, one dollar a month for every share in the fund held by each, the money eventually to be invested in real estate, which at the end of ten years is to be sold, when the proceeds will be divided.

—It is said that there are at present not less than 40 expeditions—scientific, commercial, and religious—exploring Africa. They are penetrating in from the north, south, east, and west. At this rate the interior of Africa will soon be as well known to the Christian world as the interior of Asia.

—Wednesday, Sept. 7, was pronounced the hottest day in New York for ten years. While in that city the thermometer was climbing above 100°, and the sun-strokes were numbered by the fifties, at Deadwood, D. T., a heavy snow-storm was raging, that covered the ground in places with snow two feet deep.

—The United States has 500,000 miles of telegraph wire; Great Britain, 114,000 miles; Germany, 150,000 miles, and more than 3,000 miles of cable under ground; British India, upward of 50,000; France, 115,000; Belgium, 15,000; Spain, 25,000; Denmark 65,000; Norway, 10,000; and Egypt, 9,000 miles.

—In 1877 a law was passed in Switzerland compelling factory owners to report all accidents occurring in their establishments. This law has resulted in stimulating owners to take every precaution possible. Many mill owners have combined, and engage experts to test boilers and instruct firemen in charge.

—These are the days of tunnels, canals, and electric lights. The engineers report the perfect feasibility of a tunnel under the river Mersey, and a company will be organized at once. The estimated cost of the tunnel is £866,000. The railroad laid through the tunnel will be in operation in August of 1883.

—Statisticians say that during the year 1879 there was expended for intoxicating drinks in Germany \$650,000,000; in France, \$580,000,000; in Great Britain, \$750,000,000; and in the United States, \$720,000,000,—a total of \$27,000,000,000! What a waste of money! If it had been expended in manufactures, it would have passed into the wealth of the country, and yielded a return in taxation. But instead of this, it has disappeared, and left behind it crime and poverty, which increase the tax on those who have been provident enough to save their money. Thus, even from the standpoint of political economy, its expenditure has been ruinous to the nations.

—The monks of the Abbey of Tre Fontane in the malarious Roman Campagna, where a few years ago no one could sleep at night without contracting disease, have made their property habitable and healthy by means of plantations of the eucalyptus. Trees four years old are twenty-six feet high and twenty-eight inches in circumference, while those eight years old are fifty feet high and nearly three feet in circumference. The eucalyptus owes its fever-dispelling properties principally to the enormous quantity of water which it can absorb from the

soil—twice the weight of its leaves in twelve hours—and to its property of secreting an aromatic essential oil, which by its oxidation produces peroxide of hydrogen—one of the most powerful disinfecting agents. The monks also find it good to drink a tea made from the eucalyptus leaves.

Obituary Notices.

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

SPERRY.—Died in Bedford, Mich., Sept. 9, 1881, after a brief illness of thirty hours, sister Clara G. Sperry, wife of Byron Sperry and daughter of Richard Godsmark. Her disease was closely akin to the cholera, and her sufferings were severe. She leaves a fond husband, a little son of some three years, a little daughter of a few months, and a large circle of friends. The funeral was held Sept. 11, in the Congregational church in Bedford Center, which was filled to overflowing with sympathizing friends. The pulpit was appropriately draped in mourning. We spoke from the comforting words found in Ps. 30: 5: "Weeping may endure for a night, but joy cometh in the morning." The grave, which was in the immediate rear of the church, was lined with evergreens and adorned with flowers. The singing, both in the church and at the grave, was very appropriate, and satisfactory to the friends. Sister Sperry was an earnest Christian, and a faithful, loving wife and mother. She rests in hope of a part in the first resurrection. For the information of friends in the East, we would state that Bro. Sperry, who is thus early called to mourn the loss of a dear and worthy companion, is the son of our deceased brother, Eld. C. W. Sperry, who enjoyed an extensive acquaintance in New York and New England.

—“A shadowy valley, lone and dim,
And then a deep and darkly rolling river;
And then a flood of light, a seraph hymn,
And God's own smile forever and forever!”

U. S.

PHILLIPS.—Died of old age, at his residence in Livonia, Wayne Co., Mich., Aug. 29, 1881, David Phillips, aged 82 years, 7 months, and 7 days. The subject of this sketch was born in Massachusetts, but during his childhood and youth he resided in Ontario Co., N. Y. In 1824 he married Parna Butler; and in June, 1825, they removed to Michigan, and settled on wild land in Plymouth. Here my mother died, Dec. 27, 1846. My father, and Bro. Henry Lyon, who died in Battle Creek in 1875, were the first settlers of Plymouth. Mr. Markham settled in that neighborhood Dec. 25, 1825, and for over fifty years made my father a visit on each anniversary of that day. In 1864, father removed to Redford, Wayne Co., where he remained ten years. He then removed to Livonia.

Father was a hard-working man. As I look back over his life, and see how he toiled and suffered, I am reminded of the words of Job, "Man that is born of a woman is of few days, and full of trouble."

Ten sons and daughters were present at his death-bed: two sons were absent, and one is sleeping in the dust. The funeral was held at Livonia Center, Wednesday, the 31st. Words of comfort by a Universalist minister, from 1 Peter 1: 24, 25.

D. PHILLIPS, JR.

LAWRENCE.—Ione E., wife of Adelbert Lawrence, son of Eld. R. J. Lawrence, died of diphtheria, at her home in Ellington, Tuscola Co., Mich., Sept. 3, 1881, aged 27 years, 10 months, and 9 days. Sister Lawrence has been a Sabbath-keeper all her life, as her parents, W. W. and M. E. Lockwood, were among the first to embrace the truth in Michigan. Ione was baptized by Eld. Joseph Bates, when she was a mere child. She has not enjoyed good health for years; still she has been able to go from house to house during the past year, and administer to those suffering from the same disease which proved fatal to her. We might truthfully say, that her life was sacrificed for others. But she rests from her labors, and her works do follow her. A husband, one child, and many friends mourn her loss. Remarks at the grave by the writer.

WM. OSTRANDER.

CRAWFORD.—Emeline, wife of Robert Crawford, died at Valley Junction, Wis., Aug. 29, 1881, aged 72 years. Sister Crawford was formerly from Maine, where in her youth she professed religion and joined the society of Free-will Baptists. In 1876 she embraced the Sabbath and kindred truths. She has ever lived a humble, godly life, and by her many kindnesses endeared herself to all who knew her. She died in full hope of a better resurrection. Funeral discourse by Eld. Woodley, M. E. minister, from 2 Tim. 4: 7.

G. C. TENNEY.

JOHNSON.—Died of consumption, at Knapp, Wis., Sept. 7, 1881, Bro. Aven E. Johnson, aged 39 years. Bro. J. embraced the doctrines peculiar to the Seventh-day Adventists six years ago. During the last six months of his life, the hand of disease was upon him; but he suffered with Christian fortitude and resignation, and died in hope of a part in the first resurrection. A wife, three children, and other near friends, mourn his loss. Funeral discourse by the writer, from Rev. 14: 13.

A. MEAD.

MCALLESTER.—Died of brain fever, in Elmwood, Mich., Jan. 22, 1881, Eliza McAllester, aged 49 years, 7 months, and 29 days. With her husband, Sister McAllester embraced the Sabbath twelve years ago, at Watrousville, Mich. She was a faithful, consistent Christian, beloved by all who knew her. A husband, four children, and many friends mourn her loss.

WM. OSTRANDER.

WOOD.—Died at Sheldon, Iowa, Aug. 9, 1881, Charles, infant son of Warner J. and Sarah L. Wood, aged one month.

SARAH L. WOOD.

