

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.

VOL. 59, No. 36.

BATTLE CREEK, MICH., TUESDAY, SEPTEMBER 5, 1882.

WHOLE No. 1480.

The Review and Herald,

THE LARGEST PROPHETIC JOURNAL IN AMERICA.

IS ISSUED WEEKLY, BY THE

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,

Battle Creek, Michigan.

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications and make all Drafts and Money Orders payable to

REVIEW AND HERALD, Battle Creek, Mich.

COMPLETED.

EACH time the shuttle, swift as flying,
Leaves in its track a token of advance;
Closely the incomplete web we watch,
Zealously guard each finished leaf we catch—
Gaining new strength to wait the perfect day
As some completed blossom cheers our way.
Nor will we grow disheartened should there show
Now here, now there, amid the golden glow
We could have wished all bright, some darker lines—
A special beauty from the shadow shines.
Leave then the life-work to our Father's care,
At last our weakness shall his strength declare;
His work, through us, no foe shall e'er destroy,
Presented faultless, with exceeding joy."

—Julia P. Ballard, in *Christian Weekly*.

The Sermon.

"I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: PREACH THE WORD."—2 Tim. 4:1, 2.

HUMAN PROBATION.

BY ELD. G. W. COLCORD.

TEXT: "I have set before you life and death, blessing and cursing." Deut. 30:19.

IN studying this subject, let us, first, briefly consider the text; secondly, read a few definitions; thirdly, study a tenet which is counter to human probation; and, lastly, carefully investigate our principal theme.

1. The words of the text were uttered by Moses to Israel, when, very near the time of his decease, he was inspired to proclaim the terms of the covenant made "with the children of Israel in the land of Moab."

The terms "life" and "death," as used in this passage, evidently embrace more than temporal existence and man's sleep in the grave. With "life" the Lord offered a "blessing," even an inheritance with Abraham. During the eternal age, this priceless estate will be enjoyed by Israel's noble patriarch and his family. The royalty of Christ will be universal. Deut. 30:20; Rom. 4:13; Gal. 3:29; Luke 11:33. This glorious promise is confirmed by the oath of God. Heb. 6:17, 18.

To lose the "blessing" will be to receive the "cursing;" for all who neglect to secure life through Christ, will feel God's wrath in the Judgment. Matt. 25:41; John 3:36; Rom. 2:8, 9, 12, 16.

2. The following definitions, carefully studied, will aid in elucidating our topic. As they refer to two lines of thought, which are essentially opposites, we would better place them, as couplets, side by side.

Probation.—"Any proceeding designed to ascertain truth, to determine character, qualification, or the like; examination, trial; hence, specifically, . . . (c.) The state of man in the present life, in which he has opportunity of proving his character," etc.

Libertarian.—"One who holds to free will."

Will.—"The faculty of choosing; choice; . . . v. t. To determine by an act of choice."

Accountability.—"The state of being accountable, or liable to give account. 'The awful idea of accountability.'"—R. Hall.

Fatalism.—"The doctrine that all things are subject to fate, or that they take place by inevitable necessity."

Necessitarian.—"One who maintains the doctrine of philosophical necessity."

Fatality.—"The state of being . . . independent of free and rational control."

Irresponsible.—"Not liable or able to answer for consequences."

3. Fatalism, the counter tenet referred to in the first paragraph, is thus stated by Diderot: "Examine it narrowly, and you will see that the word 'liberty' is a word devoid of meaning; that there are not, and that there cannot be free beings; that we are only what accords with the general order, with our organization, our education, and the chain of events. These dispose of us invincibly."—*Haven on the Will*, pp. 543, 544.

Recently the writer received a communication on this subject from which the following extracts are copied: "We are under certain circumstances, ever; and with this particular organism, under these certain or particular circumstances, we must act in a certain way. It is inevitable." "Ultimately, as far as we are concerned, it is chance, all chance." "The stronger force is sure to rule."

These quotations betray a superficial study of the great theme of human probation. The conclusions, though legitimate from the premises, are erroneous, because the premises are false.

Whenever we "examine" the subject "narrowly," we plainly see a constant need of the word "liberty." It indicates an inestimable blessing bestowed upon us by our Heavenly Father. The following considerations show that the human race exercise "freedom of the will":

(1.) It would be unjust to require man to do right, if it were impossible for him so to do. But it would be thus, were it impossible for him to will to do right. The fatalist has no hesitation in saying that man has no power to go against his inclinations; neither has he the power to change this current of inclination; but this is not in accordance with the facts in the case. True philosophy says, Man can control his inclinations, and he can also act contrary to them. These are facts, and it is vain to deny them. Light will shine on this point more clearly as we pass on. God is reasonable. He requires man to govern his will in favor of righteousness. Therefore man is free to do right.

"Let the wicked forsake his way, and the unrighteous man his thoughts." "If sinners entice thee, consent thou not." "Keep thyself pure." Isa. 55:7; Prov. 1:10; 1 Tim. 5:22.

(2.) Freedom of the will is further argued from man's moral nature. That man has a moral nature, should be doubted by none; for without such a nature he could not be a subject of moral government; and life without moral government would be void of virtue and vice, praise and blame, rewards and punishments. But, unwise as it is, this position is accepted by

avowed necessitarians. Diderot says: "The doer of good is lucky, not virtuous. . . . Reproach others for nothing, and repent of nothing; this is the first step to wisdom."—*Haven*, p. 544. "Whatever is, is right, in its fullest and broadest sense."—A. P. McComb, in *Modern Spiritualism*, p. 74.

Nevertheless, truth remains unharmed; for error is inconsistent, even with its principal propositions. The correspondent referred to above, in concluding his missive, used these words: "I love truth and morality." Then my friend would dislike error and immorality. And here is commenced a line of reasoning which, when followed to its termination, always presents the terms, law, probation, right, wrong, reward, and punishment.

But if fatalism be true, man is simply a machine, hence should never be praised nor censured by any one. Here, again, we behold an inconsistency of the worst kind,—a self-contradiction; the necessitarian as quickly lauds or blames his fellows as does his theoretical opponent. Here is one of his absurdities, shown in a couplet:—

"Man's actions are inevitable."

"You could have done better than that."

(3.) Feelings of remorse prove, beyond successful contradiction, the liberty of the will. This state of mind is entirely distinct from that of disapproval. We approve or disapprove the conduct of others; but remorse relates only to ourselves. We experience compunction when we censure ourselves. Thus the fatalist, by making known his sense of guilt, tacitly acknowledges that he has possessed this freedom.

"There are some truths which are so deeply based in the human constitution that all men of all classes receive them and act upon them. They are planted deeply and immutably in the soul, and no reasoning, however plausible, can shake them. . . . The doctrine of the freedom of the will, as a condition of even the possibility of a moral nature, is one of these first truths. It seems to be regarded by all persons, without exception, as a dictate of common sense and as a first principle of our nature, that men are morally accountable, and are the subjects of a moral responsibility in any respect whatever, only so far as they possess freedom, both of the outward action and the will. They hold to this position as an elementary truth, and would no sooner think of letting it go, than of abandoning the conviction of their personal existence and identity."—*Upham's Mental Philosophy*, pp. 516, 517.

4. In studying the subject of man's probation, we may not only see the fallacies of the advocates of human irresponsibility, but we may have clearer conceptions of the Creator's primary designs concerning celestial, as well as terrestrial beings. Here is opened before our mental vision a vast field of investigation; but of the many points of thrilling interest, we can now consider only a few of the most important.

(1.) That our race is now in a state of probation,—moral trial,—is evidenced by our consciousness of the liberty we enjoy of choosing the good, and hence of rejecting the evil, if we but will. Can the reader either wink or refrain from winking, just as he chooses? Can he thus raise or lower his hand? This is no more axiomatic than that man can swear or pray, and that, too, as he decides to do.

Let not the objector say, Whether man's act

be good or bad depends on influences foreign to himself; for our reply is ready.—The most potent of all laws of influence brought to bear upon the mind of man, is not extraneous, but innate; and this is the law of probation, by which he is allowed to do as pleases him, *right or wrong*. Should we, at any time while fully enjoying probation on the point, decide to do right, no devil, even, could force us to transgress; on the other hand, should we consent to serve Satan, the Lord would not, yea, according to the economy of grace, *could not*, interfere, so as to compel us to do right.

This, at first hearing, may sound like strong language; but consider: Can the Lord commit an absurdity? No! He "cannot lie." Titus 1: 2. He cannot change a past act. Instance: He cannot change his Edenic rest from the last to the first day of the week. And it would be as reasonable to say that God could change the anniversary of our birth from the day in which we were born to another in which we were not born, as it would be for us, first to acknowledge, tacitly or otherwise, that he created us probationers, and then contend that we are subject to fate! During our mundane life, we may do as we choose, to the limit of our probation, in reference to our Master's service. We may obey or disobey him. But in "the world to come,"—after our probation will have been closed,—it will be wholly as God will decide, and we shall be as passive as the most ultra believer in "the inevitable" can suppose.

"There is a manhood that can walk before the open doors of hell unscathed by the fires that roar within. There is a sobriety that can walk before the gilded openings of saloons, and feel [entertain] no temptation to enter the portals. . . . The first step in that way is the feeling that drunkenness is a crime for which home, society, nature, and nature's God, will hold the drunkard responsible."—*Pacific Christian Advocate*, Oct. 20, 1881.

"Our own free will we know by consciousness; and we can have no evidence of any truth so irresistible as this."—*Stewart, in Philosophy of the Moral and Active Powers*.

(2.) Valid reasons may be adduced *why* God placed both men and angels on trial. That the entire family of cherubim were once on probation, and that a part sinned while the remainder continued to obey God, is a proposition which admits of abundant philosophical and Scriptural proof. But we cannot be allowed space in this treatise to argue the point. See "Ministration of Angels and History of Satan," REVIEW Office, Battle Creek, Mich.; and 2 Pet. 2: 4; Jude 6; Isa. 14: 12-20; Eze. 28: 11-19; Matt. 8: 28, 29; Rev. 20: 10.

"Why did the Lord place Adam in a state where it was possible for him to sin?" tauntingly propounds the skeptic. Ingenuous minds also query on the same point, and the replies rendered are various.

One answers: "Though the Creator is omniscient, he has power to suspend the use of pre-science; and, doubtless, he did this when he left our first parents to choose for themselves. His virtual decision was, 'I shall be equal to any emergency.'"

A second interpretation is: "It was the Son who said, 'Let us make man' etc. The Father simply consented to his Son's plan, and was therefore only indirectly related to the same. Christ was not absolutely prescient; hence, when the newly-made pair transgressed, he offered to die for the race, that mankind might have a second trial for life."

Another expositor says: "Admitting that the Lord foresaw man's fall, he was nevertheless defensible in placing Adam on trial; for he also foresaw that redemption's broad plan would augment his glory and greatly enhance the joys of the saved."

(Concluded next week.)

—Preserve your conscience always soft and sensitive. If but one sin force its way into that tender part of the soul and dwell easy there, the road is paved for a thousand iniquities.—*Watts*.

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3: 16.

TRUSTFUL—STEADFAST.

BE trustful, be steadfast, whatever betide thee,
Only one thing do thou ask of the Lord—
Grace to go forward wherever he guide thee,
Simply believing the truth of his word.
Earthliness, coldness, unthankful behavior—
Ah! thou may'st sorrow, but do not despair;
Even this grief thou may'st bring to thy Saviour,
Cast upon him this burden of care!
Bring all thy hardness—his power can subdue it.
How full is the promise! the blessing how free!
"Whatsoever ye ask in my name I will do it,
Abide in my love and be joyful in me."

BE NOT DECEIVED; GOD IS NOT MOCKED.

BY ELD. E. P. DANIELS.

IF man's condition has ever been improved by the religion of Jesus Christ, it is because he has diligently applied the principles of right-doing to his degenerate heart by way of reform every day and every hour of his life. He that hopes or expects to see a time in his life when he will suddenly be wrought upon by some invisible power, and quickly transformed from a blaspheming infidel to a shouting saint, is deceiving himself.

It is really disgusting to hear men and women stand up in the presence of intelligent, God-fearing people, and with voice keyed to the highest pitch declare in extravagant terms the miraculous things that transpired at their conversion, and their freedom from sin, while their lives lack the fruits meet for repentance. Such conversions are almost always experienced by a class of people in whose word an honest public places no dependence. They owe a bill at the grocery, deal in old blemished horses, or have kept back a dollar or two on John's wages, for which they think they make up in recitations, gyrations, and exhortations at the love-feast or experience meeting every new moon. They are deceived. If God will exercise his power and make one man perfect instantly; *i. e.*, take from him every foul habit, taste, taint, and blot, give him a new appetite, a new desire, a new mind, a new existence, without a possibility of relapse, without danger of backsliding, why will he not do the same for every man?

Let us take the case of Saul. We learn from 1 Sam. 10: 9 that Saul was turned into another man. Here is your radical change. Now if God is to do all there is to be done, who is to blame if Saul is not all that he ought to be?—Certainly not Saul. But what became of him? Read 1 Sam. 31: 4. He killed himself. Saul depended too much upon what God once did for him, and failed to carry out the principles of right-doing in his after life. He was like many latter-day saints, who look back to past experience, and not forward to what is before them to do every day. Saul was terribly deceived; but the sequel of his life proved that God was not to be mocked. "Strive to enter in," "Work out your salvation with fear and trembling," "Add to your faith virtue," etc., "Make your calling and election sure," "fight," "study," "watch," "pray," "resist the devil," and many more admonitions of this kind are found in the pages of Inspiration. What! sit down and shout glory, victory, salvation, redemption, and relate what God did for you forty years ago! What Bible character ever did it? Hear Christ, "In the world ye shall have tribulation;" hear Luke in Acts, "We must through much tribulation enter the kingdom;" hear Peter, "Think it not strange concerning the fiery trial that is to try you;" hear Paul, "But I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a castaway." It is not singular at all that people who are too lazy to do anything for themselves are always blaming God for their condition.

I was once asked the question if I had received the blessing of holiness. Of course answered no. Then I was asked if I thought I had ever been converted. I answered in the affirmative. Being asked what I understood conversion to be, I made the following statement: Once I was a wicked man, addicted to almost every habit of vice common to man. I used to be ashamed of myself at times, and for the sake of father and mother would promise to reform. I would take hold of the work, and try with all my strength to reform, but I failed every time I made the attempt. I heard there was a man preaching down on the fair-ground. I went to hear him sing, not preach; but his words caught me; he preached the Bible to us. The Spirit took hold of me, and told me, as with an audible voice, Your course is a wicked one, and you know it; you have tried to reform in your own strength a number of times and have failed; try it now in the name of the Lord, and God will help you. I cannot remember what the minister said, but I do remember how the Spirit pleaded.

On my way home I resolved to heed the warning; but I thought of all my wicked habits, and that my love was for the world. I began to pray that God would have mercy upon me, and pardon my sins and make me a better man. I prayed earnestly, and God heard me. I felt like another man, I was so happy. I was certain that my sins were all forgiven, and I was accepted. I began to live a different life. Now comes the sequel. My tobacco I must give up. I had heard men say that God would take away evil desires from us if we asked him. I did so. I sought to have the appetite removed, but the desire remained with me ten long years, and not entirely gone yet. I can say the same of every habit I ever had; the desire to indulge in them has lingered in my soul ever since, abating in strength as time lengthens the period of abstinence.

Then came the question, What did God do for you? He opened my eyes, he enlightened my understanding, he gave direction to those faculties which had been all my life employed in the service of Satan and the world, and bade me work out my own salvation with fear and trembling. In other words, God gave me a start, together with a promise to help me over the hard places, where I could not get along alone. But he never promised to be eyes, ears, and feet, and hands for me. If I see, I must open my own eyes; if I hear, I must open my own ears; if I work, I must use my own hands; and if I walk in the light, I must use my own feet. He will give direction; he will do more. I once loved amusement,—the concert song, and the social dance,—I do not love them now. Why? God gave a higher tendency to the faculty of music, by my consent, and then I had the old to overcome and the new to cultivate. What is true of this is true of every other faculty of the soul. God has directed them all through my Christian experience. One faculty had to be subdued and brought into harmonious concert with the original, then another and another, until to-day, looking back over the past, I find that my Christian life has been a battle field, and my conversion has been a work of conquest every day and every hour. Christ has been my Captain, but I have done much of the fighting. If I am a better man to-day than I was ten years ago, it is not owing to any sudden, instantaneous change wrought at any particular period of my life, that corresponds with the oft-repeated experience of some who claim that God did the whole work for them in a moment of time; but a change has been going on gradually all the way along, as the light came and the conflict deepened. And now, at thirty-six years of age, I look about me, and find myself in the midst of temptations more fierce and trials more sore; more battles to fight, more obstacles to surmount, more foes to meet. I have nothing to expect from men, for they have need of all the strength they have to fight their own battles. I must fight alone in the name of the Lord, till Jesus comes or I go to my rest in the grave. Others may hold that they are saved

now, their battles are all fought, their victories all won, and spend their time telling how much God once did for them and how good they are. But the disposal of all things is with God. Some will be terribly deceived.

WHAT THE POETS HAVE SUNG.

ALL the best poets of the ages have sung of the earth's renovation and final renewal. The doctrine must be from God, and the hope of a new earth and heavens is cheering and precious. Witness the following gathered pearls from the poets who have attested to a truth that we all hold very dear:—

"The world shall burn, and from her ashes spring
New heavens and earth, wherein the just shall dwell,
And after all their tribulations long
See golden days."
—John Milton.

The lambs with wolves shall graze the verdant mead,
And boys in flowery bands the tiger lead;
The steer and lion at one crib shall meet,
And harmless serpents lick the pilgrim's feet.

Thy realm forever lasts, thy own Messiah reigns."
—Alexander Pope.

He whose ear the winds are—and the clouds
The dust that waits upon his sultry march,
When sin hath moved him and his wrath is hot—
Shall visit earth in mercy; shall descend
Propitious in his chariot, paved with love,
And what his storms have blasted and defaced
For man's revolt, shall with a smile repair."
—William Cowper.

Yet shall the flames the wasting globe refine,
And bid the skies with purer splendor shine;
The earth, which the prolific fires consume,
To beauty burns, and withers into bloom;
Improving in the fertile flame it lies,
Fades into form, and into vigor dies;
Fresh-dawning glories blush amidst the blaze,
And nature all renews her flowery face."
—Mather Byles.

The world to come, redeemed from all
The miseries which attend the fall,
New made and glorious shall submit
At our exalted Saviour's feet."
—Isaac Watts.

"These eyes shall see them fall,
Mountains, and stars, and skies!
These eyes shall see them all
Out of their ashes rise!
These lips his praises shall rehearse,
Whose nod restores the universe."
—Charles Wesley.

"So burned the earth upon that dreadful day,
Yet not to full annihilation burned;
The essential particles of dust remained,
Purged by the final, sanctifying fires
From all corruption, from all stain of sin,
Done there by man or devil. Purified,
The essential particles remained of which
God built the world again, renewed, improved,
With fertile vale, and wood of fertile bough,
And streams of milk and honey, flowing song,
And mountains encircled with perpetual green,
In climate and season fruitful, as at first
When Adam woke, unfallen in Paradise."
—Robert Pollok.

"Lo! in the clouds of heaven appears
God's well-beloved Son,
He brings a train of brighter years;
His kingdom is begun;
He comes a guilty world to bless
With mercy, truth, and righteousness."
—William C. Bryant.

"It will and it must, but not for long;
For faith is sure and hope is strong,
And man and his Maker have suffered wrong,
And Death will have had his day;
And the world will undergo repair,
And all be made pure and all made fair,
And sin and sorrow shall have no share,
But in things that are passed away—
Hasten the time, dear Lord, we pray!"
—James Hogg.

"Sound, welcome trump, the last alarm—
Lord God of hosts, make bare thine arm;
Fulfill this day our long desire,
Make sweet and clean the world with fire."
—J. G. Whittier.

"Jesus, thou reignest Lord alone;
Thou wilt return and claim thine own.
Come quickly, Lord! return again,
Amen! Amen!
Thine seal us ever, now and then."
—Henry W. Longfellow.

How true, pure, and beautiful are these testimonies.—D. T. Taylor, in Bible Banner.

THE OBSERVANCES OF MODERN ORTHODOX ISRAELITES.

BY MRS. M. E. STEWARD.

THE DAY OF ATONEMENT.

THE ten days from the feast of trumpets to the day of atonement are called the ten days of repentance. "Part of each day is devoted to self-examination and prayer, and reading the Psalms. The day before the day of atonement is especially set apart for private devotions; the parents exhort and bless the children, and instruct them in the nature of the services of the following day. On this day there is a very peculiar ceremony observed. They take a cock or some other winged fowl, and kill it, declaring themselves to be worthy of death on account of their sins, and using this cock as their substitute or representative, [not as a propitiatory sacrifice, for all such the Jews deny in their state of dispersion. They do not use any fowl formerly used in sacrifice, showing that they do not design it as such. The ceremony is to signify that the penalty of the broken law is death, and is supposed to have originated when away from the temple in the Babylonian captivity.—Jenks.]

"In their evening assembly in the synagogue, there is generally a deep and solemn feeling awakened. It is commonly believed that at this time God sits as supreme judge, and dispenses of all things, allotting to each individual the events that are to befall him during the coming year. The whole congregation are dressed in white garments kept by them expressly for this occasion, and these garments are finally used as their grave-clothes. It will easily be believed that this is a time of much solemnity; the thoughts of many revert to their dear departed relatives, who perhaps a year before sat beside them, arrayed in those vestments which have since enveloped their breathless clay; while others have the terrors of approaching death brought vividly to their own remembrance. Many sighs and tears accompany the prayers that are offered up.

"Service lasts on this evening till nearly 10 o'clock. A rigid fast is observed, not even a drop of water being taken. The next morning they again meet in the synagogue, and remain there till evening. The whole day is spent in prayer and reading the Scriptures; an account is read of the services of this day as performed of old in the temple. Many of the prayers are very beautiful. [The following is a short quotation:] 'O God! before we were created there was no worthiness in us that we should be created; and now that we are created, we are as unprofitable as if we had not been created. We are before thee as a vessel filled with shame and disgrace; may it please thee, O God! that we may sin no more, and blot out through thy mercy all our transgressions.'

"Then they again acknowledge their transgressions, and plead for the mercy of God, saying, 'We have no high priest, no sacrifice, no temple, no shekinah; but we look for thy free mercy, for thou art gracious and merciful.' In the evening the service is concluded by the sounding of the horn, which in Lev. 25:9 is commanded to be sounded on the day of atonement. This was the signal when every man was to return to his inheritance, and it is now considered as symbolizing the time when the iniquity of Jacob shall be judged,—when the jubilee shall be proclaimed, and they shall return again unto their own land."

FEAST OF TABERNACLES.

This festival is commenced on the fifteenth day of the seventh month, and is regarded as a season of great joy. "The lesson read in the synagogue on the first day is Zech. 14, in which this feast is mentioned in connection with the restoration of Jerusalem. At certain parts in the service, they take in their hands, as commanded, branches of palm, myrtle, and willow, and the fruit of the citron.

"The tabernacle, or booth, in which they were commanded to dwell seven days, is now generally erected in some garden or court-yard adjoining their houses. It is an enclosure about twelve or fifteen feet square, and is composed on three sides

of boards, the fourth side being left open. The roof is generally thatched with branches of trees. In this tent the family assemble after returning from the synagogue. Unless the inclemency of the weather renders it impracticable, every meal is taken there during the seven days of the feast.

"The seventh day is called Hoshanna-rabba, the great salvation, from the idea that their future restoration to their own land will take place at this time, and that the eighth, or great day of the feast, will be spent in rejoicing over this final deliverance. On this day they go round the synagogue seven times, carrying the palm and other branches in their hands, singing hymns, saying, 'Save us, O God, for thy name's sake,' etc. The descendants of the Spanish refugees in Germany used to send to Spain for branches of the trees under which their forefathers sat, with which to celebrate this feast.

FEAST OF THE DEDICATION.

This was celebrated in commemoration of the cleansing of the temple by Judas Maccabeus after having been polluted by Antiochus Epiphanes. "There is no public service appointed for this feast, because the book of Maccabees never having been admitted by Jews to a higher rank than that of uninspired history, cannot be read in the synagogues. It is commemorated in the daily private devotions by a special prayer and thanksgiving, and in the family by the lighting of candles or lamps in remembrance of Judas having 'lighted the lamps that were upon the candlesticks.' 1 Mac. 4:50. One is lighted on the first night of the feast, and one more added every night during its continuance."

FEAST OF PURIM.

Purim is kept on the fourteenth and fifteenth days of the twelfth month. "It is now, as at its first institution, 'a day of gladness and feasting, and a good day, and of sending portions one to another.' Esther 9:19. On the thirteenth day of the month there is a fast, in remembrance of that kept by Esther. On the evening of the fourteenth and morning of the fifteenth days there is service in the synagogue, in which the narrative of the Jews' deliverance and the overthrow of their enemies is read from the book of Esther; and as often as the name of Haman is mentioned, it is customary for the children (who have little wooden hammers) to knock against the wall, as a memorial that they should endeavor to destroy the race of Amalek. It is a time of much social joy; members of the same family meet together at each other's houses, and send presents one to another."

"It is not generally known to Christians that though there is no officiating priesthood, yet the family of the priests and the remnant of the Levites that are scattered among the dispersion of Judah are distinctly known, and have certain privileges attached to them. The family of Aaron, who all bear the name of Cohen (priest) subjoined either to their proper or family name, have the privilege, on all occasions, of reading the first chapter in the law, and on the festivals, that of pronouncing the blessing. (See Num. 6:24-26.) All the Cohens present pronounce the blessing with one voice; which, when they are numerous, has a solemn and imposing effect."

The Jews keep the anniversary of the double destruction of their temple by the Babylonians and the Romans as a fast, abstaining from water also. "In the evening they go to the synagogue, and after the usual prayers the book of Jeremiah is read in a low, mournful voice. In the morning they attend the synagogue early, and again, in the afternoon, reading passages from Jeremiah and from the prophets suitable to the occasion. All their prayers on this day tend to remind them of their captivity."

MARRIAGE.

"Marriage is accounted the indispensable duty of every Jew; men who remain in celibacy long after eighteen are considered as living in sin. When a marriage is agreed upon, the promise is made before witnesses, which is called betrothing. The parties continue betrothed six months

sometimes a year or more, before the union is consummated. On the day fixed for the solemnization of the nuptials, the bride and bridegroom are conducted to the place appointed for the celebration of the ceremony. The company is usually large. Ten men at least must be present, or the marriage is null and void. A velvet canopy is brought into the room, and extended on four long poles. The bride and bridegroom are led to their station under this canopy, the bridegroom by two men, the bride by two women, her face being covered with a veil. These are always the parents of the bride and bridegroom, if living; otherwise, this office is performed by their nearest kindred. The parties are placed opposite to each other, and then the person who performs the ceremony takes a glass of wine in his hand, and repeats the ceremony, in which much praise is given to God. "The bridegroom and bride then drink of the wine, after which the bridegroom takes the ring and puts it on the bride's finger, saying, 'Behold, thou art wedded to me with this ring, according to the law of Moses and Israel.' Then the marriage contract is read, which specifies that the bridegroom, A. B., agrees to take the bride, C. D., as his lawful wife, and that he will keep, maintain, honor, and cherish her, according to the manner of all the Jews, who honor, keep, maintain, and cherish their wives, and that he will keep her in clothing decently, according to the custom of the world. This instrument also specifies what sum he settles upon her in case of his death.

"After the reading of this instrument, the person performing the ceremony takes another glass of wine, and repeats seven benedictions. Then the bridegroom and bride drink the wine, after which the empty glass is laid on the floor, and the bridegroom, stamping on it, breaks it to pieces. This is said to be intended as an indication of the frailty of life. Then all the company shout, 'Good luck to you.' The ceremony is followed by a contribution for the poor Jews of Canaan. The nuptial feast is as sumptuous as the parties can afford, and continues for seven days."—*Dr. Jew's History of the Jews.*

THE CHRISTIAN ADVOCATE ON TEA AND TOBACCO.

"Q. I USE tobacco. One of my neighbors, who drinks four cups of tea at breakfast, four at dinner, and five at supper, denounces me, and says that I am unsanctified. Can he be sanctified and use tea in this way, if I am unsanctified because I use a little tobacco?"

"A. This is a good specimen of a very deceptive style of reasoning. If the use of tobacco be evil, and not compatible with entire sanctification, the amount of tea, coffee, or brandy that some one else uses has no bearing on the question. Now to the case. We have never said that if a man conscientiously believes that it is right for him to use tobacco, he sins if he does so; but we have said, and now reaffirm, that if he believes it to be wrong, or is in doubt whether it be right or wrong, it is a sin for him to use it. We have also said that if men would seriously examine the question in its relation to the body and the mind, to a right use of money, to example, and to influence over others, and especially over the young, the great majority, if not all, would be compelled to think it wrong or to doubt if it be right.

"We have said that we do not believe that a person can be entirely sanctified and use tobacco, for this reason: The entirely sanctified must have a very tender conscience; must have a high degree of spiritual light; must be able to see with perfect clearness the moral and spiritual relations of all things; must have virtually unbroken communion with the Holy Spirit; must continually long to be spotless and blameless; must count all things but loss, and be ready for any demands which self-denial may make; and must have constant support from God, so as to be able to do and bear all things which both the law of love and the law of duty require. It would be impossible that such a person should feel it certainly right for him to use tobacco. If he did not so feel, he could not use it, and be entirely

sanctified. Tea is used at meals, generally with milk or sugar, or both, and though a stimulant, as used, it is of the nature of an imperfect food.

"But a man or woman who drinks *thirteen* ordinary cups of tea per day is a tea-bibber and a slave to tea, and there is room to doubt whether his idea of entire sanctification has ever fully taken in his bodily appetites, and if it has not, he is not entirely sanctified. Such inconsistent voluntary reprovers deserve little mercy.

"But don't you know that you would be a better pattern as a Christian for others to follow if you didn't use tobacco? If so, don't you know that you ought to be as correct a pattern as possible? If so, how can you conscientiously use tobacco?"

From the *Christian Advocate's* views on the use of tea and tobacco, we extract the foregoing. If the use of these articles is inconsistent with "entire sanctification," as our Methodist friends hold that doctrine, can any Christian use them with a clear conscience? Does not the reasoning apply to every follower of Jesus?

PERSONALITIES AND EVIL REPORTS.

BY CHARLES P. WHITFORD.

THE longer I live, the more I feel the importance of avoiding personalities in general conversation. I believe that only persons of the smallest minds occupy themselves in needlessly reporting ill of others. It sometimes becomes necessary to find out men's characteristics for legitimate objects, and then we may be compelled to say, "I do not think Mr. B. a true and honest man." But when there is no need to express an opinion, let poor Mr. B. alone. Others will take his measure, no doubt, and save you the trouble of analyzing him.

As far as possible, we should dwell on the good side of human beings, hearing as little as possible prejudicial to them. We should believe no evil report until absolutely forced to do so, and never join in the spirit of one who circulates an ill rumor. Humane would it be, not to say Christlike, to try to moderate the unkindness which is expressed toward others, believing that if the other side were heard, a very different account would be given of the matter. There are family boards where a constant process of depreciating, assigning motives, and cutting up character, goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table.

There is evil enough in man, it is true. But it is not the mission of Christian men and women to report it all. Dear brethren and sisters, let us keep the atmosphere as pure as possible, and fragrant with gentleness and charity.

THE CORRECTION OF ONE'S OWN FAULTS.

THE most worthy direction which a personal ambition ever takes, is that of a growing desire to perfect one's own character. It is a very marked fact in our spiritual constitution, and one which indicates a profound principle in the moral government of God, that personal excellence, desirable as it is, is not best won by direct effort. A worthy exterior aim, self-denying labor in behalf of our fellow-men, are more certainly and more rapidly productive of high spiritual qualities than any immediate search for them. The fortune of each life is so involved in that of all lives, that personal powers and virtues are only fully unfolded in the public service. This is the field that gives them soil, the sunlight and the air that come to them; and no narrow cultivation is worth as much as this broad fellowship with the spiritual world.

Self-cultivation is made up of two parts: the growth of virtues and the removal of faults. It is a principle closely associated with the fact now noted that the positive effort expressed in the growth of powers should always be in advance of the relatively negative one, the removal of

faults. We are not to sweep and garnish the house, and leave it unoccupied.

The lines of human action are profoundly concurrent. We rehearse the same truth in a variety of ways. A garden owes its chief beauty to the flowers and fruits that are in it. No removal of weeds makes a delightful garden. The flowers and fruits, as they gain possession of the soil, exclude the weeds, and all efforts more and more easily concur in the last result of free, luxuriant, and profitable life. The cardinal method with faults is to overgrow them and choke them out with virtues. In the garden, the earlier portion of the season is the more critical. The desirable and the undesirable plants spring up together; and the last may easily overshadow and suppress the first, instead of being suppressed by them. This is the task of the gardener, which goes far to settle the results of the season, to make these early conditions declare decidedly in favor of good and fruitful growth. In doing this there are favorable times and skillful methods which reduce labor on the one hand, and make it far more successful on the other. In keeping the garden of the spirit, this is quite as true.

We may be too nervous about faults. This very irritation may increase their power of injury. One great reason why an assiduous self-culture so often fails in important particulars, is that it induces an inflamed self-consciousness which hardly admits of quiet and winning action. An irritable self-consciousness is closely allied to selfishness, and needs to be assuaged and put to rest in all ways. Asceticism uniformly fails in religion, by making that primary (the suppression of faults) which should be secondary, and by occupying the mind intensely with that which is best won when it is partially overlooked. A skillful rider of a bicycle settles all questions of equilibrium by rapid motion. If he checks his speed, and diverts his attention by a nice estimate of difficulties, he greatly increases the danger. We are not to lose faith in repentance. It is like washing the face and hands in cold water after labor. It sets all things right, and brings refreshment and comfort. If we are making constant and concurrent efforts to escape from the circle of little faults, or to lead forth our children from them, we are entitled to the restfulness and assurance of patience and hope, the homely alleviation of repentance.

The workman who can rest well may accomplish great things, but worry is the envious killer of strength. Things are not as though the grace of God were not the one essential fact of the spiritual universe.

We are not to expect to eradicate at once faults in ourselves, much less faults in others. If we expect to do this, we shall be disappointed in it, and correspondingly disheartened and weakened by our failure. The tares may often grow together with the wheat till a convenient time of separation has come. Faults and virtues, also, are by no means distinct things, which stand quite apart from each other, and may be plucked away like plants, leaving the field to their rivals. A fault is more often some excess, or some limitation or misdirection of a virtue. It may arise because our impulses and powers and opinions have not yet attained the balance that belongs to them. The young man is querulous, impatient of authority, conceited, opinionated. These faults do not admit of correction by direct repression. They arise from the premature pushing of a portion of his energies, from impulses that have not yet reached the equilibrium that comes with age and wisdom. The wise teacher will aid development, and wait on it. This office is not that of one who hoes up weeds merely, and makes a din among the stones, but one who prunes with a loving eye, looking ever into a future crowded with ideas. He checks growth, little by little, here, and makes way for it, little by little, there, till a new symmetry is set up, and the life which was breaking out faultily takes on a normal growth.

Or, one often deals with character as the statuary deals with marble. Perfection is a thing of nice shades; neither too much nor too little. It is always trembling on the verge of a fault.

What one needs to guard against is not to cut too deep; not to cut away the very material he is to use. For this awkwardness there is no remedy. At any time he may reduce the outline; at no time can he restore it. The character of a boy or of a young man may be hastily chiseled into barrenness by the half-blind, half-revengeful temper with which a parent or teacher hacks away at faults. Very little can be done by repression simply. This is the mechanical side of life, and only touches the exterior, oftentimes to the grave injury of that which is interior. Encouragement, growth, patience, time,—these are the constructive agents in the spiritual world, as variation, inheritance, time, are in the organic world. What magnificent periods of time does God give himself in all that he does! Yet man, in the minuteness and haste of his thought, expects to do, in some sense, greater things,—to form character and reorganize society, in an off-hand way, more by mechanical than by living processes; more by repression than by nutrition; more by pruning than by growth. Faults are things to be looked at in a great variety of lights, handled with exceeding delicacy and much delay, and slowly softened down to the beautiful outline of life, by reduction here and growth there, till the living energies, without waste, fill and enrich their own channels.—*John Bascom, D. D., L. D., in S. S. Times.*

THE APPLE-TREE FAILETH.

BY ELD. C. L. BOYD.

"ALAS, for the day of the Lord is at hand." The vine is dried up, the fig-tree languisheth; the pomegranate tree, the palm tree also, and the apple-tree [the citron], even all the trees of the field, are withered." This is the testimony of the Lord through the prophet Joel, with reference to the last days.

Perhaps Oregon has stood second to no State in the Union for certainty and quality of apple crop. "I never saw a wormy apple or a failure of the fruit crop in Oregon," are current expressions. But yesterday I visited one of the largest apple orchards I have seen in the State, and had in substance the following conversation with the man in charge:—

"You have a fine orchard."

"Yes; it has been. We ought to have a great amount of fruit, but there will be but a few bushels of apples in the entire orchard, and they of an inferior quality."

"Why? Is it owing to a lack of care for the trees?"

"No; an apple-tree louse is destroying the fruit, and I fear will destroy the trees."

"Is there no remedy?"

"None has been found."

Let the "day of the Lord" hasten on; for it brings the long-looked-for deliverance to the captive. Let "the apple-tree wither; the tree of life is immortal."

DELAY NOT.

A GREAT surgeon stood before his class to perform a certain operation which the elaborate mechanisms and minute knowledge of modern science had only recently made possible. With strong and gentle hand he did his work successfully, so far as his part of the terrible business went; and then he turned to his pupils and said, "Two years ago a safe and simple operation might have cured this disease. Six years ago a wise way of life might have prevented it. We have done our best as the case now stands; but nature will have her word to say. She does not always consent to the repeal of her capital sentences." Next day the patient died.—*Edward Garrett.*

—Wherever we are, in whatever spot of all the wilderness, this word to Hagar, "What aileth thee?" is meant for us. Arise, lift up your duty, your responsibility, your trial, your fear; then will the Lord work for you gloriously.—*Anna Warner.*

The Family Circle.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144: 12.

THE CHILDLESS MOTHERS.

O YE mothers of little children,
Ye who are toil-worn and weary,
Think of the mothers to-night
Whose homes are childless and dreary;
No whisper of childish prattle,
And no noisy footfall is bounding;
But silence and sadness reigneth,
And the knell of the churchyard is sounding.

Ye mothers, with hands so laden
With tasks, and duties, and care,
That ye have no time for resting,
But of work have more than a share,
Pause for a moment, and pity
The heart-broken mothers to-night
Whose hands are no longer busy,
Whose homes are no longer bright.

Ye mothers whose hearts are burdened
With anxious thought and care,
Mourn for the mothers to-night
Who would gladly your burdens bear.
And ye, with little ones spared you,
Be hopeful, and brave, and glad,
And mourn for the desolate mothers
Whose homes are joyless and sad.

God pity the mothers to-night
Whose little ones lie 'neath the sod;
Their life is a weary way
Who have thus passed under the rod;
Pray that some gleam of sunshine
May come to them to-night,
For He who sent them the darkness
Can bring to them the light.
And pray that all joyful mothers
Be true to the trust to them sent,
And remember that their little ones
Are only jewels lent.

—*Christian at Work.*

A JUNE DAY IN JERUSALEM.

DURING THE LAST DECADE BEFORE CHRIST.

IN a certain year of the last decade before our present era (whether 9 B. C. or later we are uncertain) all Palestine and Syria were waiting for the conclusion of a terrible drama. Mariamne, the most beloved and oldest of Herod's wives, descended from the royal house of the Maccabees, had already fallen a victim to his sullen suspicion. Now, the intrigue made him prevalently suspect his two sons by this murdered one, Alexander and Aristobulus, who were the pride and joy of the people, as plotting against his life. He succeeded by intimidation in having a tribunal in Berytos condemn them to death, unseen and without trial. The entire world was questioning whether it were possible that a father could cause his own sons, and withal two such noble and, without doubt, innocent sons, to be executed. Into the midst of this period of anxious suspense let us transport ourselves, and unroll the picture of a day of the then Jerusalem.

It is a work day in the month of Sivan, corresponding to our June. The starlight of the cloudless heaven begins gradually to fade into early dawn. The two divisions of temple guards, provided with torches, had met in the cell where the high-priestly meat-offering was baked, and they reciprocally cheered each other that all was in order and in readiness. The priests arose, bathed, and clad themselves in their official robes. In the square cell, whose one-half constituted the office of the Sanhedrim, the duties of the breaking day were being decided by lot. The brazen wash-basin, which during the night had stood in water, was drawn up, and the priests washed hands and feet therein. Now pealed forth the first ringing of morning bells for the city lying beneath. The priests sound a flourish on their trumpets, whose shrill sounds, especially in this morning quiet, could be recognized far in the upper and lower, the old and new city.

The preparations for the morning service begin, whose center is the daily lamb-offering. The musicians go for their instruments and take them from their cases; the watchmen are relieved; and the Levites and priests who were on duty the day before, are dismissed. All this

occurs by torchlight. In the meantime, however, the chronological chieftain notices the break of day. A few priests, at his request, scale the pinnacle of the temple. When the eastern sky is lit up so that they can discern Hebron, situated among the hills southeast from Jerusalem, they call out from above, "It is light as far as Hebron;" and immediately the call resounds, "Priests, hither to your work! Levites, hither to your desk! Israelites, hither to your place!" The city and all around becomes alive. Within the Antonian fortress military signals resound. Under the cedars of Mt. Olivet the stalls of Beth-Hini open. In the temple street, leading from the Citadel-palace by the western wall of the temple-hill, we see the traders in cattle and money-changers hasten toward the temple-bazaar in the Gentile court in advance of those resorting to the temple. But such, also, as are interested in the morning service repair from the upper city, through the Xystus gate; from the new city, through the market gate and by other ways, to the ascent of the temple-hill. Especially crowded is the bridge uniting the Xystus terrace with the temple district.

Meanwhile the sun arose and the proper morning prayer-hour had come, in which the act of offering was simultaneously taking place in the temple. Yonder Pharisee, whom the time of prayer overtakes in the street, immediately checks his speed, and lays the *tefillin* with very great covering about his arm and head. The workman, who is found on the tree, delays picking, and attends to his morning devotion in the temple of Nature, among the branches. Everywhere prayer is being offered. Within the palace of Herod alone there is universal quiet. The tyrant is still asleep, and his courtiers go on tip-toe. The people pray, and wherever they pray they unite with their audible prayers the inaudible petition for deliverance from this tyrant, and intercession for Aristobulus and Alexander, the noble sons by Herod of the Meccabean princess, the magnanimous Mariamne, who was murdered by her husband, their father, who now also had falsely accused, imprisoned, and suspended these between life and death. Nevertheless, even the government of a Herod is not so abandoned as not to have for its own a host of hirelings and partisans and parasites and armed citizens, such as the royal baker, the royal perfumer, and so forth.

After the morning service, and even already before it is closed in temple and synagogue, there develops the most stirring and checkered life in the great market of the lower new city. The lower market was such a long and wide street as we in our German cities would call the Long Row or Broadway. On either side shops and booths and stalls are strung together in a row. Here there may be had fancy batches of Ephraimic wheat, for which hucksters higgie, who hope to sell it advantageously in remoter districts of the city; fig-cakes and raisin-cakes, which a poor little girl yonder eyes longingly, who wears only wooden pegs, instead of ear-rings, in her ears; all manner of fish from the Sea of Tiberias, which engage the curiosity of yonder pupils, who are on their way to the high school established by Simeon Ben Shetach; ornaments and all manner of room-decorations; yea, even false teeth, with gold or silver wire for fastening. Here one proclaims his grape-syrup; there another recommends his Egyptian lentil as of the best quality; a third one offers cumin for sale and turns the pepper-mill. Wherever the space before houses is unoccupied, there mechanics, the nature of whose work permits, have set up their shops in the streets, and are so busily engaged that they do not even look up, though a Hillel or some other scribe should pass by.

Now, the white marble of the palaces dazzlingly reflects the noon sunbeams. The temple overhangs the city like an ocean of light. A look upward, whether toward the temple or the Fortress Antonia, or toward the City of David with its three towers of the Herodian royal citadel, becomes insufferable. The streets are quite deserted, and here the stillness is broken only by one selling water; there, by one proclaiming Ed-

omitic vinegar—i. e., wine changed into acidity by the laying in of barley. Workmen and mule-drivers lie in the shade, and dip their bread in a sort of cold milk-soup, called Babylonian *Euthach*. There, in the dyery, things go on a little more gently. Associates eat a soup of cut onions and roasted meat, and, in addition, sip *zuman*—i. e., water mixed with bran. On the table of the goldsmith, however, there is a large wine-jug and a vessel, in which a fine Egyptian palm leaf twist is applied for filtering the wine, and all around it juicy fruits, to serve their course as a dessert.

The day is sultry, but still more sultry is the state of the feelings; for throughout the city the rumor has spread that King Herod has again been seized by an attack of rage and sworn death against hundreds. Here and there you hear it said how the court barber, Tryphon, was seen to be led across the castle-yard by four soldiers. It was correct; this minion of Herod to-day hoped to rise still higher in his favor by revealing a certain secret. He had shaved the king and then gone out. Finally he presented himself once more before the king, and told him that Teron, who already sat imprisoned because of his zeal for Alexander and Aristobulus, oft sought to persuade him that he should sometime cut the king's throat with the razor, and that he promised him Alexander's favor and munificent gifts as a reward. "I thank you for your candor," answered the king, who regarded everything terrible as true. After he had, however, sunk into a long, gloomy brooding, he started up and shrieked, more like a best than a man, so that Tryphon trembled in every limb. "Hence! he has often sought to persuade you, and to-day, for the first time, it occurred to you to inform me of it? So long have you lent your ear to this dog, and helped him to spin treason? And, surely, the reward of this bleeding, which you intended for me, were too small for you?" Tryphon wanted to speak; but the king opened the door and shouted: "Take him and quarter him in Antonia. Tell the keeper there that he is an accomplice of Teron and his followers!" Thus Tryphon now sat in prison, and while the mechanics of Jerusalem granted themselves a few hours of rest during the noonday heat, the torturers, and magistrates who recorded the evidence of the tortured, are working in Antonia.

It is now about three o'clock in the afternoon. A crowd of people, especially of young folks, come running from the direction of the north-gate, and a crowd of others run in an opposite direction toward that place. From within the houses the question comes, What is going on? A Bicurim-train, the answer comes, is halting before the north-gate. *Bicurim* is the name of the first-fruits of the products of agriculture, which must be consecrated to God and brought to the temple. The country was divided into twenty-four districts. At an appointed time those who were to bring the first-fruits to Jerusalem met in the capital of the district, where they spent the night in the street, without alighting, in order to be instantly prepared when the cry of the district prefect sounded: "Arise, let us go up to Zion, to the house of the Lord our God!" Such a Bicurim-train was now halting before the north-gate, in order thence to announce their arrival in the temple, and meanwhile to get the first-fruits in order and lay the nicest fruits wreath-like about the others. Already those delegated in the temple go to meet them. These are the representatives of the priests and Levites on duty, and the treasurers of the sanctuary; and one hears in the distance the glad notes of the flute. A sweeter penetration of sounds than pervades Jerusalem to-day were impossible.

The Israelitish national feeling, suppressed by tyrannic government, rises at the spectacle, and we sympathize with it; for it chimes in more with the minds of the people than the stage performances and the Greek music of the theater, than the gladiatorial plays and the animal fights of the amphitheater, with which Herod had presented Jerusalem. Those living near carry in their partly golden and silver, partly willow-

twisted baskets, fresh figs, and although it is now only the end of June, also fresh grapes already. Those from remoter parts bring dried figs and other fruits, and from their baskets are suspended doves, with wings tied, intended for burnt-offerings. An ox, which is to become the common thank-offering for all, constitutes the head of the procession. His horns are covered with gold, and on his head he wears a garland of olive leaves. It is a long train, entering Jerusalem amid the sound of flutes. Even the temple deputation itself, which is formally to receive the numerous strangers, is on this account numerous. The curious question whence they came is also already answered. They come from Sebaste, from old Samaria. Whenever the train passes mechanics, who labor in front of the houses or are seated upon the housefloor, these respectfully arise and salute them: "*Achenu anshe Sebasti bathem leshalom!*" ("Dear brethren, men of Sebaste, you are welcome!")

After they have arrived at the temple-hill, amid sounds of the flute, each one takes his basket upon his shoulder. Having thus arrived in the men's court, the Levites, accompanied by music, strike up the Psalm: "I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me." The doves hanging at the baskets are taken for burnt-offerings, and whatever else they bring they give to the priests, and while they make this delivery they utter the confession recorded in Deuteronomy (26:3) for the use of those delivering the first-fruits. All this happens to-day at the time of the vesper service. A large concourse of men, women, and children has streamed after them into the temple and crowd them during their delivery. Relatives and friends receive their kin; for the rest hospitality is contending.

As these men now sit here and there in the houses of their Jerusalemic hosts, or recline on cushions, the question is nowhere omitted, "Know ye nothing of the sons of Mariamme?" One says, "They are still imprisoned in the Sidonian village of Platana." "No," says another; "they sit in a far more secure prison. They were transported from Platana to Tyre; but you, men of Jerusalem, tell us what the king intends to do with them." "He will kill them," says the master of the house, "and then build two towers to their memory!" A rabbi, who was invited to share the hospitalities, thought, as a pupil of Hillel, who stood in great favor with Herod, he must espouse the cause of the king. "Fie!" they cried out against him. "Have you turned God's craftsman [i. e., are you employed in God's word]? Then assume also his dress [i. e., then practice love also]." And, as one further related, not without bitterness, what a *mustachios-day* Tryphon to-day had (so barbers called luckless days, which brought but a meager income), and how the honest Teron and his son were calumniated by Tryphon, until they were cruelly tortured into a false self-accusation, and that another gigantic execution of hundreds was surely impending for one of the next coming days, the countryman from Thirza exclaimed, "How glad I will be when I am again out of the Holy City, this cut-throat place!" But when he returns to his home, what sad intelligence will meet him there! Alexander and Aristobulus were, in the meantime, dragged back from Tyre to Sebaste, and were strangled there. And in Jerusalem, the following days were dripping with blood. The work of the daily street-sweeping was horrible. The king had it announced to the people gathered in the theater that his generals and Tryphon were high traitors. The rabble of Jerusalem behaved itself, in its unbounded rage against the most hated captains, like a blood-thirsty beast. Three hundred were killed. Most were slain with clubs and stones. Teron also fell.

Here in the quiet of the closet, and there in the corner of a synagogue, or in the darkness of some remote, arched vault, prayer was offered, that the Messiah of God might soon appear, to put an end to these bloodthirsty, tyrannical doings and this worldly revel and riot. Yes; that atmosphere was in need of a genuine purifica-

tion, since it was stifled with the odors of sensuality, and the blood-fume of the slaughtered sacrifices of unrighteous justice, and the smoke and fatty vapors and fumigations of animal and meat offerings. And this purification is near at hand. When, after the lapse of some thirty years, Jesus of Nazareth shall step forth from the iron gate of the Antonian Castle, and bear his cross along the *Via Dolorosa* toward Golgotha, then the hour of the Herodians, then the hour of redemption, has come.—*Franz Delitzsch, in Independent.*

—Speed the plow and speed the harrow,
Peace and plenty send abroad;
Better far the spade and harrow
Than the cannon or the sword.
Each invention, each improvement,
Renders weak oppression's rod;
Every sign and every movement
Brings us nearer truth and God.

DON'T WHINE.

DON'T be whining about not having a fair chance. Throw a sensible man out of a window, and he'll fall on his feet, and ask the nearest way to his work. The more you have to begin with, the less you will have in the end. Money you earn yourself is much brighter than any you get out of dead men's bags. A scant breakfast in the morning of life whets the appetite for a feast later in the day. He who has tasted a sour apple will have the more relish for a sweet one. Your present want will make future prosperity all the sweeter. Eighteen-pence has set up many a peddler in business, and he has turned it over until he has kept his carriage. As for the place you are cast in, don't find fault with that. A hard-working young man with his wits about him will make money, while others will do nothing but lose it.

AFRAID OF HAPPINESS.

GOD'S children, guarded by his providence, sheltered by his love, watched over by his angels, kept by his grace, hopeful of his Heaven, have a right to be happy. And it is distrust—when we sift it to the bottom—which makes us feel the chill wind and cold shade when life is at its best and fairest. Distrust of what? Why, of the infinite wisdom of the infinitely Loving One. The mother bending over the cradle, if her babe and herself are consecrated to the Lord, has a divine warrant for rejoicing. The joy of the Lord is her strength, if it is any one's in the universe. The pastor, the father, the toiler, the merchant, the laborer, whoever and wherever he may be—who is God's child in conscious peace with him—has upon him the obligation not to be afraid of happiness.

Of course, temperament and health have something to do with joyousness or the reverse. Abundant vitality and exultant physical vigor are apt to insure cheerfulness. But you shall enter sick rooms where God's children, shut in from participation with the activities of the world, and racked with fierce pangs, have their songs in the night. They are not afraid of happiness, though the happiness which comes to them wears the guise of what the strong and well call affliction. Many a wan face is so lighted by faith, that its spiritual beauty is a daily rebuke to those who dwell within its atmosphere of serenity.

Accepting what our Father sends us, let us dare to be glad when he gives us cause for gladness. It is a miserable creed which shuts mirth out of doors, and regards innocent laughter as sinful. Only they can be happy who walk through this world with eyes looking beyond it to the better and ever-blooming "sweet fields" that are "dressed in living green," and wait them when they have crossed the flood. And they should take all the happiness that comes to them as an earnest of the glory they shall receive in the mansions above.—*Christian Intelligencer.*

—If thou wouldst trust, poor soul,
In Him who rules the whole,
Thou wouldst find peace and rest;
Wisdom and sight are well, but trust is best.

—A. A. Proctor

Special Mention.

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

RAILWAY BUILDING.

NEARLY ten thousand miles of railroad were built in the United States last year, the exact figures being 9,358 miles. The nominal cost at \$25,000 a mile was \$233,750,000, which is probably twice the actual cash expended, and \$175,000,000 besides is said to have been expended on lines in progress, and in improving tracks, building new stations, and increasing equipments. Even the enormous activity in railroad building which distinguished 1871 was far exceeded in 1881. Then 7,379 miles were built, while 1881 showed about two thousand more. Nor has the work been checked during the present year. According to Poor's Railroad Manual, from which we take the above figures, up to the first of June 3,677 miles were opened, against 1,734 for the corresponding period of 1881; and the *Railway Age*, another authority, puts the number of miles built during the first six months of the year at about 5,000, against 2,000 miles for the half year in 1881. In the two years '81 and '82 as many new miles of railway are likely to be completed as we had of railway mileage, altogether, twenty-five years ago. During 1870, 1871, and 1872, the work was pushed forward at a rate never before approached, and the extent and rapidity of the construction led to the panic which preceded the long period of business depression. But in those three years only 19,327 miles were built, against the 20,000 miles for 1881 and 1882 alone. We have now in the United States 107,000 miles of railroad, about one-third of it built in four and one-half years. Our railway mileage is now about the same as that of all Europe. The earnings of all the roads in operation last year were \$725,325,119, being an increase over the previous year of 110,000,000, or nearly 16 per cent. The current expenses of the roads were \$449,565,071. For interest on funded debts \$128,887,002 was paid, and in dividends \$93,344,200, against \$77,115,411 for 1880. Over \$750,000,000 was expended in the construction of new lines and in operating and improving the old ones. Estimating the persons employed in operating these roads at twelve to the mile, there were 1,200,000 in all, to which number must be added 400,000 engaged in railway construction, making the total 1,600,000, or about one thirty-second part of the population. The amount of freight carried is estimated at 350,000,000 tons, of an assumed value of \$12,000,000,000, or more than \$200 per head of the whole population. *N. Y. Sun.*

THE NATION'S CURSE.

THE most carefully prepared statistics show that there are not less than three hundred thousand drunkards in the United States; and this statement is probably much below the truth. Of these, thirty thousand die annually; one hundred thousand men and woman are remanded every year to prison; two hundred thousand children are annually sent to the poor-house; five hundred murders are caused every year by drink, and four hundred suicides; *four deaths to one*, as proved both in England and the United States, is the awful proportion compared to the nondrinking population. Magistrates, prison-keepers, and chaplains come forward with their statistics, and prove that no less than four-fifths of all the crimes have their origin in strong drink. On the same authority it is proved that dealing in the deadly draughts causes seven-eighths of all the pauperism that exists. It costs the United States \$60,000,000 a year to support pauperism and crime. At least two hundred and fifty million gallons of fermented and brewed liquors are made every year in the United States; of distilled liquors, eighty-five million gallons, and twenty million gallons are imported. Here we have the fearful sum total of three hundred and fifty-five mil-

ions of gallons, consumed in our country, and at what cost?—At a direct cost of \$700,000,000. This on the debit side, and on the credit side what does our government receive? A paltry sum of \$50,420,815 in exact figures. What, then, is the direct loss to the nation? Not less than ten dollars to every dollar received as revenue. By this waste the national debt could be paid in less than three years. But this is not all. Put \$700,000,000 on the debit side—this is direct—then you have only begun to reckon the real damages. Who can compute the loss from sickness, from squandered time and paralyzed energies, from property destroyed and taxes increased? Bring in the bill for direct damages, and put it on the losing side, and you have the sum total, the appalling aggregate, of not less than \$2,000,000,000 a year loss to this nation by this iniquity, licensed by government and tolerated by public sentiment.

We read that "righteousness exalteth a nation, but sin is a reproach to any people," and we ask, How long shall our government continue to license a business which poisons the body and destroys the soul? How long shall a government, claiming to be Christian, protect a business which lights the fire-brands over property, that brandishes the blade of the assassin, that fills our institutions with pauperism and our prisons with crime, which handicaps the entire society of our land in its race toward prosperity and liberty?—*Rev. A. McElroy Wylic.*

THE WORLD'S DEBTS.

WE find in the Census Report on public indebtedness some instructive figures, compiled by Mr. Porter, in regard to the national debts of the world. He gives the following aggregates, beginning with the year 1848, with the percentage of increase or decrease:—

YEARS.	Aggregate Debt.	Actual Increase.	P Ct. of Increase.
1848.....	\$ 7,627,692,215		
1860.....	10,399,341,088	\$ 2,771,648,873	36
1870.....	17,117,640,428	6,718,298,740	65
1880.....	23,286,414,763	6,168,774,335	36

In another table we have a statement of the indebtedness of different countries at different periods, as follows:—

COUNTRIES.	1860.	1870.	1880.
France.....	\$1,854,136,500	\$2,777,522,000	\$3,829,982,399
Great Britain.....	3,303,200,000	3,888,467,000	3,768,671,000
Russia.....	1,124,161,500	1,070,630,000	3,318,953,000
Spain.....	525,582,000	1,386,952,500	2,579,245,000
Italy.....	437,985,000	1,900,000,000	2,540,318,000
United States.....	64,842,288	2,480,672,428	2,120,415,371
Austro-Hungary.....	1,163,093,500	1,654,610,000	1,881,115,350
Turkey.....	160,594,500	608,446,000	1,376,486,500
Portugal.....	126,262,000	291,990,000	457,451,000
Australia.....		180,060,500	442,851,500
Holland.....	442,850,500	369,854,000	389,320,000
Canada.....		82,730,500	175,191,000
Roumania.....		63,000,000	118,742,600
Sweden-Norway.....		29,199,000	97,330,000
Greece.....	38,932,000	60,000,000	94,261,435
German Empire.....	494,436,400	720,242,000	49,317,598
Denmark.....	63,264,500	63,264,500	48,665,000

Mr. Porter sets down the average annual increase of the world's indebtedness since 1848 at \$489,335,079, and estimates that the continuance of the same rate of increase during the remainder of the present century will carry up the amount to \$32,583,781,254.

The state and local indebtedness of the United States, saying nothing about the debt of the general Government, is given in the following figures:—

	Gross Debt.	Net Debt.
State debt proper.....	\$ 260,179,723	\$ 234,436,261
County debt.....	125,471,556	123,877,686
Township debt.....	31,900,645	31,601,244
School district debt.....	17,507,411	17,507,411
Debt of cities and towns of 7,500 inhabitants and over.....	710,535,924	592,344,418
Debt of municipalities less than 7,500 population.....	56,376,857	55,917,126
Totals.....	\$1,201,981,115	\$1,056,584,146

The salient feature which appears on the face of these figures is the fact that the nations of the world, the States of this Union, the municipalities, have within the last thirty years enormously loaded themselves with debt. Far the largest item of expense to which this increase of debt is due has been that of war. But for this cause, the debt of the United States would have been but trifling, if it had not been wiped out altogether. The huge debt, at its highest point exceeding twenty-seven hundred millions of

dollars, was contracted in four years. The United States, however, unlike most nations, immediately after the close of the war, set about the payment of the debt, and will at no distant period have completed the entire work. Several of the States of the Union have been gradually reducing their indebtedness by honest payment, while others have reduced them in part by fraudulent and dishonest repudiation. The present prevailing sentiment of this country is that public debts are by no means a blessing, but a serious evil and burden, and that they are to be gotten rid of by taxation and payment as speedily as possible.—*N. Y. Independent.*

—The reports from the yellow-fever district of Southern Texas are daily becoming more alarming. While the excellent quarantine regulations inaugurated have apparently succeeded in confining the disease to the town of Brownsville and a neighboring military post on our side of the Rio Grande, and to the town of Matamoras on the Mexican side, yet it is evident that it is not only rapidly spreading within the infected district, but becoming more malignant in form. In Brownsville alone there have been nearly three hundred cases, with a large ratio of deaths. Among the Mexicans the number of cases and the ratio of deaths are still larger. Business is, of course, at a stand still, and there is much suffering among the people. Happily, the government officials and local authorities have escaped the prevalent demoralization, and are laboring zealously and effectively to prevent the spread of the disease into adjacent counties. A cordon has been established around the infected district, and an organized system of quarantine and relief put in force. The national government has come to the assistance of the State with a part of the fund of \$50,000 appropriated for checking epidemic diseases in the South. With the exception of a single case at Pensacola, there are no cases of yellow fever outside of Texas, and with the disease confined within the present narrow limits, there is no serious ground for apprehension.

Since the above was published in the *Interior* of Aug. 31, the yellow-fever scourge has assumed more alarming proportions at Pensacola, Fla. On Monday, the 28th, nine new cases were developed, and one death occurred.

—The condition of Peru continues to be one of unparalleled anarchy. The Chilians have thus far failed to obtain any real administrative hold upon the country, and no Peruvian liberator has yet appeared with sufficient individual force and executive ability to rally the straggling bands of his countrymen to successful resistance. The war has degenerated into a horrible struggle of opposing banditti. The Chilians abuse their positions as a hostile force by violating homes and plundering the towns which they garrison. Guerilla bands of Peruvians attack and slaughter these garrisons and retreat into the interior. A Chilean force re-occupies the towns and wreaks its vengeance on the inhabitants, burning and slaying on every hand. The destructive work promises to become more complete in the new policy inaugurated by the invaders. A late message of the Chilean president states that, in view of the difficulties attending the occupation of Peru, the Chilean forces will hold only central points. This is a virtual confession of the impossibility of subjugating, or even holding, Peru, and an abandonment of the whole interior to anarchy and ruin. Callao, Lima, and the entire commercial center and seacoast of Peru will be occupied by Chili, together with the nitrate provinces in the south, now become Chilean territory. So the destructive work goes on, with no hope of the dawn of a brighter day.—*Interior.*

—He who is false to present duty breaks the thread in the loom, and will see the defect when the weaving of a lifetime is unrolled.

The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 5, 1882.

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

EDITORIAL CORRESPONDENCE.

RECEIVING an urgent invitation from California, by telegram, to come to that State and assist in the publishing work there for a time, we left Battle Creek, Aug. 15, for the long journey across the continent. The Chicago and Grand Trunk Railroad, now becoming one of the most convenient and important thoroughfares through Michigan, landed us on time in Chicago. Thence we proceeded by the favorite route, the Chicago, Burlington, and Quincy Railroad, to Omaha. Too much can hardly be said in commendation of the sedulous attention given by this company to the safety and comfort of the passengers traveling over the various lines of their road. The demands of a fastidious and exacting public are not only met, but anticipated. And when one takes into consideration the number and completeness of the various appointments designed for convenience and to secure immunity from accident, the thorough organization, the regularity and precision maintained in all departments, and the courteous and obliging bearing of its employes, he finds it not difficult to admit the justness of the claim that this is the best equipped and best managed road in this country, if not in the world. From Omaha, our route, of course, lay over the Union Pacific and Central Pacific railroads.

We reached the coast in due time, and found many friends with whom we formed a very pleasant acquaintance on the occasion of our brief sojourn in this State five years ago. Above all, it was a satisfaction to find them still interested in our common cause, and giving their influence and support to the good work. The *Signs* Office presents the same busy scene as our publishing house in Battle Creek. All departments are well manned, and there is plenty of work to occupy the busy brains and hands of all. The work seems to be in a good state of prosperity here.

We find the agitation over the proposed legislation on the Sunday question running higher than could well be realized by one not on the ground to witness it for himself. This question is here brought to the front as an inevitable political issue. The rallying cry is, Give the working-man his rest-day. This is all right. But how do they propose to do it? By the maintenance, with more stringent provisions, of the Sunday law as a part of the penal code, making the desecration of that day an offense against religion, whereas it is already provided in the civil code that Sunday is a legal holiday, and no working-man is obliged to labor on that day who chooses not to do so.

In view of these facts, the claim that the proposed legislation looks only to a "police regulation," and to Sunday observance as a "civil institution," is driven from every covert behind which it would seek to hide itself, and stands forth in the light of day in its naked untruthfulness. For unless it is desired to protect the Sunday as a religious institution, the law is both unnecessary and contrary to the object which it is claimed they wish to secure. It would be like the enactment of a law for the importation and protection of horses, because the people are greatly in need of oxen.

The Democratic party of this State have inserted a plank in their platform calling for the abolition of the existing Sunday laws. This will force the Republican party to take its position on the same

question at its coming State Convention at Sacramento, the 30th inst. We shall wait with interest its action on this point. As we design to attend that Convention, we will acquaint the readers of the *REVIEW* with the result. The issue of the present campaign will turn largely on this question; and thus we behold for the first time a strictly religious question in the arena of American politics.

It is evidently the opportune moment for our position to be set forth in its true light before the people of this State. Now their attention to this subject can be secured as it could not be under other circumstances. But to set forth our position as it should be, will require extra labor; and as the hands of all here are even now full of work, and Eld. Waggoner, upon whom rests the burden of the *Signs*, is much worn by his arduous labors, there was evidently need of more help. Hence, although important duties were pressing upon us at the home Office in Battle Creek, we hope to be able to render enough assistance here in the present crisis to justify our coming.

This question will not long be confined to this State. The crisis which we are now called to face here, will soon have to be met in other sections as well. The fulfillment of prophecy in this matter, for which we have long waited, but which now appears at our very doors, should thrill every heart, and nerve all arms for more vigorous and hopeful work in the good cause.

U. S.

Oakland, Cal., Aug. 27, 1882.

FALSE THEORIES OF GEOLOGISTS.

A CORRESPONDENT wishes some facts with which to refute the theories of many scientists concerning the origin of stratified rocks and the immeasurable periods occupied in their formation.

It is the commonly received opinion that the immense beds of rock, which compose the bulk of the earth's crust, were formed from detritus, washed down from granite mountains by rains and torrents, carried to the then existing seas by rivers, and spread forth in layers upon the bottom in the form of mud, and sand, and gravel, where, gradually forming into stone, they would forever have remained beneath the surface of the water, had not other forces been afterward employed to raise them into dry land. In predicating the great age of the world from the formation or wearing away of rocks, it is always assumed that the forces which produced these results were the same in kind and energy as those now going on. Thus Sir Charles Lyell says: "It is presumed that the reader will . . . be convinced that the forces formerly employed to remodel the crust of the earth, were the same in kind and energy as those now acting."—*Lyell's Principles*, pref. xi.

Applying the above principle, the Falls of Niagara, which—owing to the wearing away of the rock by the action of the water—have been estimated by the above writer to have receded at the rate of about a foot each year, have been nearly thirty-seven thousand years in cutting that mighty gorge from Lewiston back seven miles to their present position. But it is just here that the theory fails. The underlying principle upon which the whole structure rests is an assumption. Unless it be true that the forces which have acted in the remote past are the same as those now acting, who can possibly determine, even approximately, the length of time required for them to accomplish a given result? And that this principle is true, who has ever proven or tried to prove? Nobody. Usually it is either "presumed that the reader will be convinced" of the matter, or certain results are "supposed to have been effected by such causes as are operating at present."

Having seen that this principle, so necessary to

the life of the theory, is not a demonstrated truth but a convenient supposition, let us now inquire whether it is even a probable one; and that it is not so, from many reasons which might be given we offer the following:—

1. The most extensive formation of rock is the granite. "It wraps, it is generally believed, the whole circle of the globe, and is the basis, on which all the other formations rest; and it has come into existence, or received its present form, at least to a vast extent, since the formation of large portions of the rocks which now repose on it." It was formerly supposed that granite was formed before the stratified rocks that rest upon it, and Lyell says, "It is not half a century since the doctrine was very general that all granitic rocks were *primitive*;" but, he continues, "so greatly are our views now changed, that we find it no easy task to point out a single mass of granite demonstrably more ancient than known fossiliferous deposits."—*Elements*, p. 574.

But no granite, so far as is known, is produced at the present time, nor has been since the formation of the masses that constitute the main element of the great mountain ranges, and were the instrument by which the sedimentary strata that clothe their sides, and rest on many of their heights, were thrown up. There is not the slightest proof, or probability even, that a particle of it has been crystallized for ages. What the conditions are, indeed, that are essential to its formation, are not fully known. It is generally held to be the result of fusion; but what the precise combination of causes is, or what the circumstances are in which they must act in order to unite the ingredients of which it consists in the proportions and forms that constitute its peculiarities, there are no means in the present state of the science of determining.

"The greatest and most important geological process that has ever taken place on the earth's surface, and that was wrought on its greatest scale at a late period in the formation of the sedimentary strata, is thus wholly unlike any that is now in progress, or has been for ages, and confutes therefore the theory that the forces by which the crust of the earth was formed and modified, exist and operate with the same energy, and give birth to the same species of effects, and on the same scale, at all periods."—*Lord*.

2. Concerning the formation of coal, geologists are much in debate. That it was formed beneath the ocean, and is of vegetable origin are about the only points upon which they agree. It is held by one class that those vegetables grew where the coal lies, and that by a sinking of the land they were submerged beneath the waters of the ocean, and covered over with deposits of earth, etc. Others maintain that by some mighty cataclysm this material was swept here, and overwhelmed with vast masses of debris. We think the latter supposition the more reasonable, and it is just such a work as we would expect to have been accomplished by the flood. But whichever theory be adopted, we have a contradiction of the assumption upon which the theory of the great age of the world is built. "That the principal beds are of a single period, proves that the causes by which they were generated acted only at that epoch; and that they are confined to a few limited areas, shows that they acted only on those scenes, and confutes the doctrine accordingly that the geological agents by which the strata were formed have acted at all periods, and given birth to their effects at a uniform rate. Coal ought, on that theory, to be found in as great abundance in the primary and tertiary series as in the secondary, and to be forming as visibly and rapidly at the present period as any other geological effect that is now taking place."—*Lord*.

3. The following testimony from Humboldt

is applicable in this connection, and needs no comment:—

"When seated on the bank of the Oroonoko, our eyes fixed on those rocky dykes, the mind inquires whether, in the lapse of ages, the falls change their form or height. I am not much inclined to believe in such effects of the shock of water against blocks of granite and in the erosion of silicious matter. The holes narrowed toward the bottom, the funnels that are discovered in the *raudaes*, as well as near so many other cascades in Europe, are owing only to the friction of the sand and the movement of quartz pebbles. . . .

"We will not deny the action of rivers and running waters when they furrow friable ground covered with secondary formations. But the granite rocks Elephantine have probably no more changed their absolute height during thousands of years than the summits of Mont Blanc and of Canigou. When you have closely inspected the great scenes of nature in different climates, it is impossible not to admit that those deep clefts, those strata raised on end, those scattered blocks, those traces of a general convulsion, are the results of extraordinary causes, very different from those which act slowly on the surface of the globe in its present state of tranquillity and repose. What the waters carry away from the granite by erosion, what the humid atmosphere destroys by its contact with hard and undecomposed rocks, almost wholly escapes our perception; and I cannot believe, as some geologists admit, that the granitic summits of the Alps and the Pyrenees lower in proportion to the accumulation of pebbles in the gullies at the foot of the mountains. In the Nile, as well as in the Oroonoko, the rapids may diminish their fall, without the rocky dykes being perceptibly altered."—*Humboldt's Narrative*, vol. v. pp. 62, 64, 65.

THE CAMP-MEETING IN MAINE.

THE camp-meeting just closed at Waterville, Me., was probably the largest ever held in the State. It was held on the ground used for several years past, one of the most beautiful of any occupied by our people in any Conference. This camp-ground will not be available longer, as the lease has now expired.

There were many more of our people from Aroostook county than formerly. This large county in the northern part of the State has been rapidly settling up for some years in the past. The truth has made good progress there. About two hundred have commenced to keep the Sabbath in that section. We were glad to meet a good representation of them at this meeting. The distance was great for them to come, but they were blessed in making the effort. The preaching at this meeting was done by Eld. C. W. Burrill, who was present on his native State, and the writer. It was practical in character, and solemn, and calculated to stir up the people to action in the important work of the message God has given us.

We were glad to see the interest in the recent Testimony to the Church. Copies were sent to the ground, and were taken very quickly. Many more were taken. The influence of these Testimonies at the meeting was very perceptible. It made us feel the necessity of having more work done for them, and their help in the direction of humiliation and grace. These furnish a good foundation on which to build with true success. We are high attainments in spirituality with deep and laying a proper foundation. We never did we more fully realize the importance of Testimonies than now; and it is to see that many realize their importance as they ever have in the past, in the most devoted and spiritual of our people.

On the Sabbath a good meeting. It seemed hard to make the people feel the importance of moving forward. It seemed as if a spell

was upon them. But a large proportion of our brethren arose, thus expressing their desire to consecrate themselves more fully to God. After this, an invitation was given to the unconverted to come forward. A goodly number responded, most of whom were young people. This work was continued on Monday. A portion of our people left for home by this time, as they often do; but they thus lost the best meeting of all. As is usually the case, this was the best day of the meeting, and we were reminded of the folly of those who deprived themselves of its blessings, after having taken pains to come so far. After the forenoon discourse, when a call was made for the unconverted to come forward for prayers, the power of God came down, and many hearts were melted in contrition before him. It was not necessary to go through the congregation, and urge the young to come forward. They seemed to want to show by some act their desire to obtain the help of God. They came with tears, and every manifestation of deep feeling. They gave in their testimonies with evidence of contrition, and God blessed many. It was good to be there. The praises of God were upon our lips, and we felt thankful to see that he was ready to work for his people as in days past. In the afternoon, quite a number were baptized.

The meetings Sunday were quite well attended by the people from the city and surrounding country. The camp-meetings have been held in Waterville for several years past, and the people seem to think better of them the longer they are held there. It was stated to me that some of the churches of the place did not hold their ordinary Sunday service, so that the people might attend the camp-meeting. Eld. Stone gave a temperance lecture in the afternoon to a good congregation.

Altogether, we had an excellent meeting this year in Maine. Eld. Goodrich said he thought there never were so many started to serve the Lord at any one camp-meeting before, as at this one. And our brethren expressed themselves strongly in favor of making more vigorous efforts to advance the cause in the future. We always love to meet with the friends of the cause in Maine.

The weather had been very rainy, but three days before our meeting began the heavy rains ceased, and the weather could hardly have been finer than it was during the entire meeting, and until everything was cleared from the ground. It has since rained about every day. We all feel thankful for good weather.

Eld. A. O. Burrill from Michigan was with us through the entire meeting, and his clear, ringing voice was frequently heard from the pulpit in the utterance of plain truth. Eld. W. C. Gage from Battle Creek, Mich., was with us on the first Sabbath and Sunday, giving clear and instructive discourses upon both practical and doctrinal subjects. His temperance address on Sunday at 3 p. m. was well received, and, we think made a good impression.

On Wednesday afternoon Elds. Geo. I. Butler and C. W. Stone arrived. Their coming was hailed with joy by the camp. They remained with us to the close, speaking of things both doctrinal and practical, both new and old. They evidently came to us with a burden of soul for backsliding Israel. Bro. Butler's first sermon was very impressive, moving many to tears. And then when it was followed by a song from Bro. Stone, beginning,—

"Oh, solemn thought! and can it be
The hour of Judgment now is come," etc.,

the effect was such as not soon to be forgotten. While Bro. Butler carries a heavy burden for souls, for the precious cause and people of God, I am sorry that as ministers and people we do not feel more of the same spirit and burden for ourselves and for our fellow-men. Were it not for a few groaning, agonizing souls, who weep between the porch and the altar, crying, "Spare thy people, O Lord! give not thy heritage to reproach," what would become of God's remnant people? We are constrained to believe that they would soon cease to be his peculiar people, lose entirely the spirit of the message and the Advent faith, and be lost amid the fashions and follies of a giddy and godless church.

On the last Sabbath, when the call was made for backsliders and sinners to come forward, quite a large number responded. Among these were some who had never obeyed the truth, but had believed for some time. Upon examination it was found that there were about twenty who desired baptism.

Some meetings were held specially for the young, and, we believe, with good results. Testimony No. 31 made its first appearance among us upon this ground, and quite a large number, all that were for sale, were soon taken, and the leisure moments of many were occupied in the examination of this important Testimony. The Testimonies were quite freely considered in our meetings, and in this regard we think our people were much profited. We hope it may not be transient, but may lead to a closer and still closer self-examination and walk with God. One meaning of despise is, "to treat with neglect," and in this way, if in no other, many of us are guilty of despising the gift of prophecy.

On Sunday afternoon Dr. J. H. Kellogg addressed a large assembly under the big tent for the space of more than two hours, upon the physiological effects of alcohol, tea, coffee, and tobacco, and the subject by his new charts. We were much interested in his scientific lecture, simplified for the understanding of the common people, made a lasting impression upon many of those that heard.

Baptism was deferred till early Monday morning, when seventeen souls followed their Lord in this ordinance. A few who had purposed obeying had returned home. The outside attendance was not large at any time, but on Sunday p. m. and evening the interest and attendance were fair.

The business meetings all passed off harmoniously. Our camp-meeting for 1882 in Ohio is now in the past, and we feel sure that it has contributed something toward a new impetus to the cause in the State. Those that live to attend another camp-meeting in the State, we think, will see fruit of the one just past. May much fruit appear in the soon-coming kingdom of our Redeemer.

H. A. ST. JOHN.

NOTICE.

Will the ministers and church clerks of Nebraska send their annual reports to me immediately, that I may be able to prepare my report before the camp-meeting? C. P. HASKELL, Conf. Sec.
Beaver City, Neb.

CAMP-MEETING SABBATH-SCHOOL.

LESSONS FOR RECITATION AT THE NEW YORK MEETING.

BIBLE LESSONS No. 1, Lesson 36; No. 2, Lesson 95; No. 3, Lesson 39. Also the lessons in the *Instructor* for the Sabbath of the meeting.

M. H. BROWN.

NEW YORK CAMP-MEETING.

As the time of our yearly camp-meeting and Conference draws near, I would also add my appeal to that of others, earnestly urging our brethren and sisters to attend this yearly feast of tabernacles. Is it not true, dear brethren and sisters, that we are too far from the Lord? Is it not true that the world, with its pleasures and riches, has a strong hold upon us, and many of our faces are turned toward Egypt instead of Canaan? Have we not sinned by departing from the Lord? And if these things are so,—and their truthfulness none I think will deny,—do we not need to draw near the Lord by putting away our sins and humbling our hearts before him?

The day of the Lord is near, and probation will soon close. Are we prepared for that great event? Sin may have blinded us, and our cases may be worse than we suppose. Are we trying to gather all the light we can, that the true condition we are in may be revealed to us? Then let us come together at our annual camp-meeting, prepared to seek the Lord, confess our sins, and consecrate ourselves anew to his service. Let us not, above all things, be deceived in regard to our true condition before God.

Anciently the Lord required his people to appear before him three times a year. These yearly gatherings were to them a means of grace, as were all of God's requirements. So in the providence of God we have our yearly convocations, which are designed to be a means of grace to us. You may say, "I can seek the Lord just as well at home as at camp-meeting; he is not a respecter of places." I say, My brother, you cannot seek him as well at home, if it is possible for you to attend; for if our camp-meetings are a means of grace, God will not bless those who ignore or do not avail themselves of that means when it is possible for them so to do. When sickness or death prevents us, or we deny ourselves and sacrifice the privilege that others may go, God may bless us richly; but no selfish consideration, riches, farms, or work, or prospect of earthly honors, shall hinder God's blessing. As we ought to be earnestly, so our coming camp-meetings should be the best we have ever held.

Most of all, our friends in Dist. No. 4 ought to show their interest in this meeting by turning out en masse.

1. It is on a line of road accessible to all parts of the district. There is no transfer of baggage, as all trains stop at the ground, and no change of cars, if the special Chicago express is taken. This train leaves Norwood at 10:50 A. M.; Canton, 11:42 A. M.; De Kalb Junction, 12:20 P. M.; Gouverneur, 1:05 P. M.; Antwerp, 1:41 P. M. Those who take this train on the main line north of De Kalb Junction, will have to change at that place. This train arrives at the camp-ground at 5:16, without any delay on the road. Let all who can, especially all delegates, be on the ground Tuesday night.

2. The unprecedented low rate of fare—one-half reduction. Those who pay full fare to camp-meeting at Union Square, will, upon presentation of the Conference president's certificate, be entitled to a free ride home. Our brethren ought to show their appreciation of this by every one coming who is not detained by sickness or death.

3. Our Conference is to be held in connection with this meeting. And as our people in the northern part of the State have been deprived of the privilege of our Conference for the past three years, let them come now and see how prospers the cause, and help us plan for the future.

4. We want to meet the Lord there. And if we really desire this, we shall come, and he will meet us. They who "hunger and thirst after righteousness" "shall be filled." You may say, "I have

no money." But, my brother, if you wanted to buy a cow or horse, a plow or wagon, you would raise money. You say these things are sometimes necessary. Yes; but for only temporal necessities, while God's blessings and means of grace are *always* necessary, and are eternal in their results.

Do, brethren, come and bring wives and children, and persuade all interested neighbors to come prepared as we are advised to by sister White in REVIEW of Aug. 15. Give up that cherished visit or purchase, and use the means to present yourself before the Lord with a thank-offering. God has been indeed good to the people in the northern part of the State in giving abundant rains and good crops. How shall we show our gratitude for his blessings? May we say with the psalmist, "I will pay my vows now unto the Lord in the presence of all his people." Ps. 116: 14. But I can do no better, can appeal no stronger, than to quote from Testimony 19 as to how the Lord regards it:—

"Let all who possibly can, attend these yearly gatherings. All should feel that God requires this of them. If they do not avail themselves of the privileges God has provided for them to become strong in him and in the power of his grace, they will grow weaker and weaker, and lose all desire to consecrate all to God. Come, brethren and sisters, to these sacred convocation meetings, to find Jesus. He will come up to the feast. He will be present, and he will do for you that which you need most to have done.

"These camp-meetings are of importance. They cost something. The servants of God are wearing out their lives to help the people, while many of them appear as though they did not want help. For fear of losing a little of this world's gain, some let these precious privileges come and go, as though they were of but little importance."

Dear brethren and sisters, may we heed these things. M. C. WILCOX.

DRAW NIGH UNTO GOD.

DEAR BRETHREN scattered abroad, we must draw near to God that he may draw near to us. We may make a profession of religion, have our name on the church book, have some knowledge of the Bible and our minds quite well informed with the light of present truth, and yet be destitute of the love of God shed abroad in our hearts by the Holy Ghost given unto us. It is a precious promise that our Heavenly Father will give the Holy Spirit to them that ask him; the Spirit of God to witness with our spirit that we are the children of God.

Said our Saviour, "It is expedient for you that I go away; for if I do not go, the Comforter will not come unto you, but if I go, I will send him unto you." Blessed thought, to send the Comforter. Man is so constituted that when he has fallen he can be restored through Christ and the agency of the Holy Spirit, and can hold communion with God,—converse with God as friend with friend. This is for every truly converted soul. "If a man love me, he will keep my words; and my Father will love him, and we will come and make our abode with him." John 14:23. How much is said of our having the Spirit. "Have ye received the Holy Ghost since ye believed?" Acts 19:2.

It is a great error when we try to make grace the fruit of works, and not works the fruit of grace. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5:22. Dear brethren, shall there be with us a giving up to God, that he may work for us, and cast out the evil spirits,—"the lust of the flesh and the lust of the eyes and the pride of life"? 1 John 2:16. When these are cast out, then he will make his abode with us, and we can have success in doing work for the truth of God. Shall we draw nigh to God that he may draw nigh to us? Aug. 29, 1882. J. BRINGTON.

THE CANVASSING WORK IN MINNESOTA.

CANVASSING for "Thoughts on Daniel and the Revelation" is a work that we recognize as being in the providence of God. This book contains the clearest explanation of these important prophecies that we have ever seen, and cannot fail to interest all candid persons. We have no hesitancy in

saying that good will result from its circulation, and shall encourage, in every way, all those who honestly engage in introducing it to the public. We are thankful that the time has come for such a move to be made among our people, for it will bring into use a class of persons who, were it not for this, would keep their talents buried, and would be of no practical benefit to the cause of God.

We believe many young men will find this a work in which they can become useful in spreading the truth, and at the same time help themselves financially. We hope those who have the ministry in view will not cherish the thought that this work belittles them, for the testimonies represent it as one of great importance. In no way can such become more thorough workmen than by engaging for a time in the work of canvassing. We expect all our people will encourage this good work in our Conference. In this way the truth will find its way into the homes of many that cannot be reached in any other way. As we see the judgments of God in the land, and the harvest ripening on every hand, we ought to push forward the work in every way, and improve every opportunity that is placed within our reach.

We are grateful to the Publishing Committee for sending Bro. King to start the work in this State. Fifteen outfits were taken by persons in whom we have confidence. The sale of more than one hundred copies in four or five weeks proves that the book will sell in our State. We expect these canvassers will enter heartily into this work as soon as the busy season is over, and by the blessing of God we believe they will do much in spreading the truths of the third angel's message. MINN. CONF. COM.

AN APPEAL.

DEAR BRETHREN of the Muir and Lyons Section, Mich.: I had thought of visiting you before the coming camp-meeting at Lansing, but duty calls me elsewhere, and I am prevented from so doing. If I cannot see you, I wish to say a few words to you.

I am anxious for you. Very many of you, if not all, should attend the camp-meeting. If one family can go, why cannot another? Take your children, converted or unconverted. Prevail upon your neighbors and friends that are at all interested in the truth, to go with you. Make some sacrifices to accomplish this end. We all need the benefits of the meeting; but we may attend, and come away without being benefited, or at least without getting all the good that we ought to. However, this need not be so. God is merciful in giving camp-meetings to us, and still more merciful in letting us know how to prepare our hearts for them. Will we give heed to these things? If you have not read "Preparation for the Camp-Meeting" in REVIEW dated Aug. 15, page 522, do so. Look up the paper and read it. If you have read the article, it will bear reading again. Shall we heed its instruction?

It is so good to know God is willing to work for us. We would all rejoice to have the powerful influence of the Spirit of God with us. Brethren, do your hearts long for these things?

Testimony No. 31 is just coming out. Do not fail to get one. See the librarian or elder of your church, and give him your order without delay. Every family in every section where there are Sabbath-schools should have a copy, and every adult member of the church should read it through carefully and prayerfully before the camp-meeting. Parents should read it to their children. God in mercy has sent it to us. It is not enough to acknowledge it, but we should eagerly receive it, and not receive it with indifference. How can we expect to catch that world of light, if we neglect the light that is sent to us for that place? Anciently the people were following the commands of the Lord by the mouth of his prophet in less than one month from the time they were given. This greatly pleased the Lord. See the book of Haggai. It will be easier to heed the Testimony now than a month from this time. Let us show our love by obeying him at once.

Finally, let us all prepare for the camp-meeting and the Judgment, by each one prayerfully engaging in the work of sanctification in his own heart. The blessing of God will rest upon us, if the work is faithfully done. M. B. MILLER.

"THIS SAME JESUS."

Acts 1:11.

"This same Jesus!" Oh, how sweetly
Fall those words upon the ear,
Like a swell of far-off music,
In the night-watch still and drear.

He who healed the helpless leper,
He who dried the widow's tear;
He who changed to health and gladness
Helpless, suffering, trembling fear;

He who wandered poor and homeless,
By the stormy Galilee;
He who, on the night-robed mountain,
Bent in prayer the wearied knee;

He who gently called the weary,
"Come, and I will give you rest!"
He who loved the little children,
Took them in his arms and blessed;

"This same Jesus!" When the vision
Of that last and awful day
Bursts upon the prostrate spirit,
Like a midnight lightning ray;

Then we lift our hearts adoring;
"This same Jesus," loved and known—
Him, our own most gracious Saviour—
Seated on the great white throne.

For this word, O Lord, we bless thee,
Bless our Master's changeless name;
Yesterday, to-day, forever,
Jesus Christ is still the same.

—Frances R. Havergal.

Progress of the Cause.

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

OHIO.

Akron, Aug. 28.—Our tent is favorably located in this city, and we have had three meetings. At the first meeting there were sixty-five; at the second, thirty-five; at the third, a tent full. The weather is very rainy. Think we will have a reasonably good interest, if the weather becomes favorable. Brethren, pray for us, that the word of the Lord may have free course, run, and be glorified.

H. A. ST. JOHN.

R. A. UNDERWOOD.

NEW YORK.

Williamstown, Aug. 28.—The interest here, after a stay of two weeks, continues excellent. Our average attendance is from one hundred and fifty to two hundred. We have now reached the Sabbath question. The people are very kind, and there seems to be a good prospect of fruit from the effort.

M. H. BROWN.

J. E. SWIFT.

Tent No. 2, De Peyster.—Our meetings continue, with an increase of interest. Our congregations were at first changable, many coming from mere curiosity; but some are now becoming really interested. What has served to increase the interest, has been an opposition sermon on the Sabbath, by the M. E. minister, which, for weakness and inconsistency, I never heard equaled. We reviewed it before a large and attentive audience. But the end is not yet. Next Sunday he takes up the historical proof for Sunday. We trust God will give us wisdom to so present his truth that souls may be saved as the result of this effort. Pray for us.

M. C. WILCOX.

Aug. 28.

A. E. PLACE.

INDIANA.

Fowler, Aug. 29.—We have been here two weeks, and have spoken on the prophecies, and given three discourses on the Sabbath question. Quite an interest is awakened. Some, at this early date, have almost decided to be obedient to all the truth. Our congregations will average about one hundred. Have sold \$2.60 worth of books.

J. M. REES.

VICTOR THOMPSON.

Jonesborough, Aug. 29.—The interest here still continues very good. Eleven have thus far publicly expressed their determination to keep the Sabbath of the Lord. As we have been preaching here but three weeks, we feel confident that before we close our series of meetings, a sufficient number

will embrace present truth to enable us to effect an organization. The leader of the M. P. church has laid hold of the Sabbath, and will doubtless influence others to do the same. Pray for us.

A. W. BARTLETT.

J. P. HENDERSON.

Allen's Creek, Monroe Co., Aug. 24.—I came to this county the first of this month. Held a few meetings at Moore's Creek for the benefit of the few Sabbath-keepers that live there. The preaching was all practical. Quite an interest was awakened to hear on the Sabbath question, but I had made arrangements to hold meetings at Allen's Creek, and could stay no longer.

I have been here almost two weeks. The interest seems to be good, but the people are poor, and very much addicted to the use of tobacco. I fear they they will be hard to move; yet bitter opposition is manifested. I put not my trust in man. Brethren, pray for me.

D. H. OBERHOLTZER.

KANSAS.

Sherman City.—Closed meetings here the 23d. Four began the observance of the Sabbath, and and three, all heads of families, signed the covenant. The interest was good, but the people were engaged in threshing, etc., and many were kept away. A good many were quite willing to acknowledge the truth, but had not enough of the love of God in the heart to obey.

Joined Bro. Hill at Helper last night.

Aug. 25.

GEO. H. SMITH.

Helper, Aug. 23.—We took down the tent at McCune nearly three weeks ago. The attendance was small, partly on account of sickness. One signed the covenant. Bro. Smith commenced meetings in Sherman City one week before we took the tent down. I labored with him one week after the meetings closed at McCune, and then came to Helper with the tent, while Bro. S. remains to finish up the work at Sherman City. Commenced meetings at Helper, Aug. 17. As this is a busy season, the congregations are not as large as we hoped for; yet some seem interested. Remember us at the throne of grace.

OSCAR HILL.

Clarion, Redden, and Eagle, Aug. 23.—I visited the church of Clarion and Redden, Aug. 11-21. A fuller realization of the times and of the wants of the cause was earnestly urged. Many good testimonies were borne, and some consecrated themselves anew to the service of God. Superfluities were laid aside, and a good degree of willingness was manifested to conform to the word in matters of dress and appetite. Four covenanted with us, and one was baptized. When the cause of missions was presented, a good degree of zeal was shown, and about \$82 contributed to the European Mission. The Spirit of God was truly manifest. May he bless these dear souls, who have thus made a covenant with him by sacrifice.

Came to Eagle Aug. 22. At the first meeting, a challenge to discuss the Sabbath question was publicly given, which, from force of circumstances, we were constrained reluctantly to accept. Arrangements are to be made to-night. Pray for me, dear brethren, that utterance may be given, and the truth may prevail. I shall not discuss till after visiting Alta, which will be about two weeks.

Oh that God's people would arouse to a full realization of the times.

G. H. ROGERS.

MINNESOTA.

Verndale.—After two days' hard travel from West Union, where our general meeting was held, we reached this place. It is a beautiful village of about eight hundred inhabitants, on the Northern Pacific R. R. Bro. Collins has just closed a course of lectures. A good work has been done. Those accepting the truth are good, substantial people.

We were pleased to see the good impression made in the town by the meetings. On the Sabbath, the brethren from Stowe Prairie, and some scattered friends, came to the tent, making quite a large gathering. The Sabbath-school was excellent. Meetings were held evening after the Sabbath and on Sunday. Others are deeply interested, and as the work is followed up, we see no reason why they will not accept the truth. A

tract society of eighteen members was organized. It is proposed to make this a central point for meetings, as it is within reach of those at Stowe Prairie and also of a number of lonely families. May God still bless the work in Northern Minnesota.

H. GRANT.

J. FULTON.

IOWA.

Grinnell, Aug. 28.—Our tent has been well filled at each meeting during the week. Last night, scores went away because we were unable to furnish them with seats. At the close of the service, our hearers left \$8.61 on the desk, to help pay tent expenses.

Ten discourses have been delivered, and besides the sale of several dollars' worth of books, nearly \$16 in money has been donated, and quite an amount of provisions. We will introduce the Sabbath question next Sabbath evening. Present indications are favorable for good results from this series of meetings.

GEO. E. FIFIELD.

L. T. NICOLA.

Bloomfield, Davis Co., Aug. 29.—The attendance continues about the same as at our last report. Four have decided to keep the Sabbath, and others are almost persuaded. Still others are investigating, and manifest a desire to know and obey the truth. We hope and pray that the Spirit of God may guide them, and that there may be a goodly number brought out here to hold up the standard of truth. When Bro. Washburn left for the Northwestern camp-meeting, Bro. R. A. Hart was with me. He was taken sick, and went home. For about two weeks I have been alone. I am well, and enjoy laboring in the Master's vineyard. I desire so to relate myself to God that I may meet his approval, and in his strength be able to win some precious souls to Christ.

IRA J. HANKINS.

WISCONSIN.

Bass Wood, Richland Co., Aug. 28.—Took down our tent to-day. A few have decided to keep all the commandments. We formed them into a class for meetings, and organized a small Sabbath-school. We hoped to see a greater work accomplished here, but during the last three weeks of our meeting the prejudice has been very strong. Some who freely acknowledged the truth have turned away from it. Bro. Stagg will remain in this vicinity for some time yet, to follow up the interest, and to awaken an interest in adjoining districts.

N. M. JORDON.

Fort Atkinson, Aug. 29.—The attendance at our meetings still continues good. We delivered a temperance lecture, using Dr. Kellogg's charts, before a large congregation, and believe that the effect on our meetings has been good. We have meetings each Sabbath, with a good turnout of our brethren from Oakland, Hebron, etc. We have invitations to visit, and some visit us. Several are keeping the Sabbath, and others seem deeply interested. The interest does not seem as extensive as we could wish; yet we are of good hope that there will be fruit in the kingdom as the result of our effort here.

W. W. SHARP.

A. D. OLSEN.

Ahnapee and Fish Creek.—We closed our meeting at Ahnapee Aug. 6, after continuing them about four weeks. The interest was hardly sufficient at any time to warrant our staying, but just enough to seem not to justify our leaving. When there was nothing else to attract attention, the attendance was fair. At last a Baptist minister appeared, and for a few days drew the attention of the people to himself. We then concluded our duty was done, but as we were leaving, the new minister's attraction failed, and we were urged to remain.

Notwithstanding the lack of interest, we received some encouragement here. We found Bro. Baldwin and wife, who heard the Sabbath and kindred truths over twenty-five years ago, and, although almost entirely isolated in faith, they have held on, and it was a privilege to encourage them and administer to them the ordinance of baptism. We also found a Norwegian lady who has kept the Sabbath eight years as the result of reading, she never having seen a Sabbath-keeper until she saw us, except for a few moments on one occasion.

From that place we came to Fish Creek, Door Co., where we have spent three Sabbaths. We have tried to labor to build up the church here. There are good, honest souls here, but the labor has been difficult. No church in the Conference has received as much earnest labor in the same time as has this church since its organization, and yet there is much that needs to be done. Some from outside are interested, but under the circumstances it is hard to reach them. They have become in a great measure discouraged, and difficulties spring up spontaneously. Our meetings were much hindered by rain, yet we trust some good was accomplished. Over \$12 worth of books were sold.

G. C. TENNEY.

H. R. JOHNSON.

MICHIGAN.

Rockford, Kent Co., Aug. 21.—Our meetings commenced here June 16, and closed last evening. This was a new field, and there are many spiritualists and infidels in the vicinity. Through the blessing of God, we leave twenty-five rejoicing in the truth, the majority of whom were non-professors before the commencement of these meetings. Many others believe the message; for some of these we have hope, but the majority will refuse to walk in the light which they have acknowledged. The only public opposition received was from the M. E. minister, who preached three sermons against our views on the state of the dead. He misrepresented our positions, and was quite abusive. We reviewed him in the tent, and the result has been to confirm our friends and draw them closer to one another. The last evening he had only sixty to hear him, while we had more than our tent would seat. Bro. Starr remains to follow up the work, while the rest of our company go to Lowell with the tent, where we commence meetings Thursday night.

D. A. WELLMAN.

T. S. PARMELEE.

Pewamo.—We commenced tent-meetings here July 12, and closed Aug. 27. Our last meeting was devoted to temperance, and was well attended. While the people are kind, yet the religious interest is very low, and we have found the field not to be a fruitful one; however, some gleanings have been gathered. Three made a full decision to keep the Sabbath, among whom is a cousin of Eld. D. M. Canright. Others are interested, and we hope the seed sown will yet spring up and bear fruit.

We received in donations \$11.18, besides the provisions given us.

As the result of our meetings held in Sebawa, just before coming here, one commenced to keep the Sabbath. At both the above-named places, Bro. A. W. Bather assisted in preaching the word.

Calls come from different directions for labor, among which is one from Clinton county, where eleven have come out in the truth by reading. They have never heard a sermon on present truth. Others there are interested. There is much work to be done. We are of good courage, and still desire to labor for the Master. M. B. MILLER.

Byron Center and Fremont Center.—Since we closed our regular series of meetings at the first of the above-named places, sister Lane and myself have met with them alternately on the Sabbath day. Sabbath, Aug. 19, was a good day with us, as eight of the children and youth arose for prayers on that occasion. The class is so fully organized at the present time that they will be able to carry on their regular services for the future with less ministerial help than they have had in the past. A little experience of this kind will, we think, serve to develop self-reliance, and that helpfulness in the Christian work which ought to characterize every truly converted child of God.

On Friday, Sabbath, and Sunday, Aug. 25, 26, 27, we held services with the church at Fremont Center, Newago Co. Rainy weather during a portion of the time prevented some of our brethren from being present at some of our meetings, thus lessening the benefit to the church at large from our labors among them. The brethren in this place are few in number, but seem to be quite active and hopeful, considering the small amount of outside help which they have received.

On Sunday, Eld. Wheeler, of the Disciple denomination, preached two discourses against us. We listened to the latter of these, and, by invitation, made a few remarks at its close. Eld. W. treated

us with respect, but his effort against the truth was remarkably weak. For many years he has been an active opponent of our work, and his inability, therefore, to frame a stronger argument against our views than the one which he made at the time in question, rendered it quite certain that his weakness is attributable to his espousal of error. W. H. LITTLEJOHN.

KENTUCKY.

Vine Grove, Aug. 20.—I closed my meetings here last night. Very little was accomplished. This has been one of the hardest seasons to get the attention of the people I have ever seen here. This is partly on account of the general election. All the county and district officers were to be elected this year, and there were from fifty to sixty candidates for the different offices in each county. The electioneering commenced about the first of the year, and the whole county has been wrought up to the highest pitch. The people have been drunk with the heaven of politics, and some whisky. Though the election is over, the influence is not gone.

Then the large crop of wheat and oats has taken the attention. Such yields were never before known in the State. It is thought that wheat will average from twenty to twenty-five bushels per acre, and the people generally are nearly wild over it.

At this place there were other hindering causes also. In the first place, prejudice was very high when we came, caused by things which occurred several years ago, and of which we were ignorant. In a few days that began to give way. Then, when the Baptists saw we were getting up an interest, they began a protracted meeting within a mile of the place. They are by far the largest and most influential denomination near here, and their meetings drew off many. Still I had a fair attendance; but a phrenological lecturer came in, and commenced a course of lectures within two hundred yards of my place of meetings. His exciting handbills and funny way, and "bugging the heads," as he called it, destroyed the remaining interest. So I was satisfied my work was done here. Sold \$2 worth of books, and gave away some tracts; received donations to the amount of \$4.15. S. OSBORN.

VIRGINIA.

Forestville, Shenandoah Co., Aug. 12.—Since our last report, we have given thirteen discourses, and have met a great deal of opposition from the Lutheran people. A man by the name of Whisler opposed us two evenings; the last evening he came to the meeting-house, claiming that he had as good a right to speak in the house as we had. He came without hymn book or Bible, and refused to open the meeting with prayer, saying that he feared his church would call him to account for it, as he was not a preacher. He said we were preaching false doctrine, that we were poisoning the minds of the young people in teaching the Jewish Sabbath, and accused us of "spoiling the Christian's temporal millennium," by preaching the coming of Christ near. He said we preached "just as though we believed it." We reviewed him, showing how unscriptural his positions were.

The Lutherans, seeing the great failure of their man, next secured the service of one Rev. Henry Wetzel, said to be quite a prominent theologian. He refused to hear us, and would not divide time with us; said we were false teachers, etc. He preached three sermons, for which he was paid about \$15. He told the people that when they got into trouble, they should ask their pastor.

We continued our meetings until the night of the 12th of August, when we received a written notice from the trustees to discontinue them, although the house was built for all denominations. We feel that we have done our duty in presenting the message. We obtained four subscribers for the REVIEW, and have hope that some here may yet embrace the truth. We shall next give a course of lectures at the Plains school-house, in Rockingham county. Pray for us, that we may be faithful in presenting the last message of mercy. HENRY A. RIFE. M. G. HUFFMAN.

About as mean a position as any man can well put himself into, is to work all the time for the devil, and look all the time to the Lord for his pay.—Clemmens.

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 SMITTEN ROCK.

A BLOW direct from God's own hand
Oft cleaves the heart in twain,
As rocks are rent by lightning stroke
Amid the wind and rain.

But in their clefts the wind, oft-times,
The seed of sweet flowers blows;
Bright shines the sun, soft falls the dew,
The rock in beauty glows.

So in the rifts within the heart
Are planted seeds of grace
Which take deep root, and, blooming fair,
The healed wounds efface.
—Ella C. Drabble, in Springfield Republican.

OHIO T. AND M. SOCIETY.

THE Ohio T. and M. Society held the first meeting of its eleventh annual session at Delaware, Ohio, Aug. 15, 1882, at 5 p. m. Prayer was offered by Eld. H. A. St. John. The report of the last annual meeting was read, also the following summary of work done the past year:—

No. of members,	442
" " reports returned,	597
" " members added,	20
" " dismissed,	14
" " missionary visits,	987
" " letters written,	646
" " Signs taken in clubs,	151
" " subscribers obtained for periodicals,	266
" " pages tracts and pamphlets distributed,	239,079
" " periodicals distributed,	9,850
" " annuals distributed,	534
Cash received on all funds,	\$908.41

The report indicates a great falling off, not only of missionary labor, but also of donations and book sales. Bro. Underwood, St. John, Rupert, and Burrill made appropriate remarks upon the subject. Extracts read from Testimony No. 31 showed this great lack of interest to be due to our backslidden condition. It was hoped that this will not be the case the coming year, but that we will allow more of the Spirit of Christ to come into our hearts, that much good may be accomplished. One of our canvassers related some instances in his experience in canvassing, which were interesting to all present.

The Chair being authorized to appoint the usual committees, the following were named: Committee on Nominations, E. C. Penn, D. K. Mitchell, and E. J. Van Horn; Committee on Resolutions, D. E. Lindsey, G. G. Rupert, and P. C. Shockey.

Meeting adjourned to call of Chair.

SECOND MEETING, AUG. 17, AT 5 P. M.—Opened with prayer by Eld. G. G. Rupert.

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

Resolved, That we hereby express our gratitude to God for the blessings received in our labors of love, in endeavoring to present the third angel's message to the people.

Whereas, We believe that next to the preached word the distribution of our tracts and periodicals is the most efficient means of getting present truth before the people; therefore—

Resolved, That we as God's people, the witnesses of Jesus Christ,—ministers, licentiates, elders, deacons, and lay-members,—ought to and will devotedly engage in the tract and missionary work, pledging our time and means for this purpose.

Whereas, It is a source of great encouragement to all to know what is being done in the several parts of the State; therefore—

Resolved, That we will report the work done more promptly than ever, and will endeavor to encourage others to do so.

Resolved, That it is the duty of every Seventh-day Adventist to become a member of the T. and M. Society, and to engage earnestly in this branch of the work.

Resolved, That we will earnestly endeavor to secure the name of every S. D. Adventist in Ohio as a subscriber for the REVIEW, Good Health, and the Instructor.

The Committee on Nominations reported the following-named persons as officers for the ensuing year: For President, Eld. E. H. Gates; Vice-president, Eld. G. G. Rupert; Secretary and Treasurer, Ida Gates; Director of Dist. No. 1, Eld. H. A. St. John; No. 2, A. M. Mann; No. 3, R. A. Underwood; No. 4, G. G. Rupert; No. 5, E. H. Gates; No. 6, O. F. Guilford. The persons named for President, Vice-president, Secretary,

and Treasurer, were elected; and the name of Geo. W. Anglebarger was substituted for that of Eld. H. A. St. John. The election of the remainder of the directors was postponed to await the action of the Conference.

Adjourned to call of Chair.

THIRD MEETING, AUG. 20, AT 9:30 P. M.—Prayer by Eld. R. A. Underwood.

The election of directors was resumed. The subject of electing ministers to the office of director was spoken to by Eld. Geo. I. Butler and others, resulting in the appointing of a committee, consisting of the district elders, to nominate directors. The Committee reported the following persons, who were unanimously elected: Director of Dist. No. 2, D. K. Mitchell; No. 3, Wm. Chinnock; No. 4, E. J. Van Horn; No. 5, R. A. Boardman; No. 6, P. C. Shockey.

Meeting adjourned *sine die*.

E. H. GATES, Pres.

IDA GATES, Sec.

ILLINOIS TRACT SOCIETY.

REPORT FOR QUARTER ENDING JUNE 30, 1882.

No. of members,	411
" " reports,	190
" " letters written,	1,025
" " missionary visits,	468
" " new subscribers obtained to periodicals,	315
" " pages tracts and pamphlets distributed,	58,937
" " periodicals distributed,	4,589
Received on membership and donations,	\$139.22
" " sales,	5.38
" " periodicals,	91.85

Total, \$236.45

For English Mission, \$30.00

" Publishing Association, 10.00

Total, \$276.45

L. S. CAMPBELL, Sec.

IOWA TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING JUNE 30, 1882.

Districts.	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	46	12	1	20	22	22	...	1562	217	15	\$ 19.32
2	44	...	...	...	...	...	...	...	...	...	5.00
3	106	55	...	12	71	50	48	10791	876	33	61.34
4	74	38	...	...	189	71	5	16404	1554	90	61.16
5	86	24	...	9	25	36	28	18179	382	12	40.81
6	63	15	...	2	48	30	...	4629	379	...	18.88
7	37	...	...	21	31	9	14	1817	118	...	20.35
8	89	19	...	9	4	...	...	8938	621	...	55.74
9	54	...	...	...	...	...	...	1217	...	...	...
10	88	11	...	...	80	63	58	37568	3358	658	184.47
11	35	10	...	...	5	27	3	2608	418	20	28.95
12	21	...	...	...	...	37	...	546	267	...	12.22
13	26	9	...	1	14	12	4	1372	130	7	18.91
	769	199	10	317	518	391	182	105613	8591	857	\$ 964.30

* Agents.
NOTE.—Received on membership and donations, \$108.91; on sales, \$337.25; on periodicals, \$510.64; on T. and M. reserve fund, \$7.50; general book sales, \$292.79; from S. B. fund, \$285.89; total, \$1542.98. Collected on other funds, \$606.89. Subscribers obtained for REVIEW, 32; Signs, 18; Good Health, 24; Instructor, 20; College Record, 87; other periodicals, 1. Members dismissed from the society, 4. The local societies at Davis City, Waukon, Lansing, and Birmingham, failed to report.

LIZZIE HORNBY, Sec.

OHIO TRACT AND MISSIONARY SOCIETY.

REPORT FOR YEAR ENDING JUNE 30, 1882.

Districts.	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	50	40	...	20	10	15	...	11915	902	5	\$ 56.05
2	76	40	...	...	...	...	...	11717	566	35	36.54
3	48	...	...	...	...	...	...	1930	60	...	9.75
4	106	32	...	...	15	96	71	9102	1126	...	95.75
5	105	44	...	...	42	43	23	52650	770	47	46.56
6	43	12	...	...	15	13	...	7357	461	...	15.55
	428	176	1	210	199	145	88	94671	3885	87	\$ 260.20

NOTE.—Subscribers obtained for REVIEW, 22; Signs, 32; Good Health, 5; Instructor, 27; College Record, 2. Received on membership and donations, \$33.10; on sales, \$84.68; on periodicals, \$142.42. No. of members dismissed, 14.

MRS. IDA GATES, Sec.

CHINESE LEPER GIRL.

A LEPER girl was brought to Miss Houston by her friends, on foot, for nearly a hundred miles, that she might take her to Jesus, for him to lay his hands upon her and cure her of her leprosy. She had heard a native catechist preach on the Scripture narrative, and thought that the missionary lady at Foochow could lead her to that powerful Healer. Miss H. stated that she could never forget the poor girl's look of bitter disappointment, when she explained to her that the Lord Jesus was no longer upon earth; but she hastened to tell her of his power still to heal the worst leprosy—that of the soul—and set before her "the old, old story." The leper girl remained for a short time in Foochow, before returning home, and Miss Houston had cause to rejoice over her as one who had really found the Saviour, whom, with such simple trust, although in ignorance, she had come to that city to seek.—*Female Missionary Intelligencer*.

—Fret not because the promise of the buds

The fruit doth not fulfill;

Were not the hope and fragrance which they brought

To us a blessing still?

Nor count as lost the seed we sow in faith—

Upon a barren land,

And reap not. Doth not God the purpose know,

And bless the sower's hand?

A HINDU PRAYER.—"Hari, Krishna; hari, hari; Krishna, Krishna; hari, hari; hari, Krishna; hari, hari; Krishna, Krishna; hari, hari." These words mean nothing to us, and they mean very little to the people of India who use them thousands of times as a form of prayer. Each repetition of the name of a god is supposed to be a merit, and so the Hindus sometimes teach parrots to pronounce the name of the god, thus saving themselves the trouble of going even through the form of prayer, while they get all the merit. How little merit that is, they know who read the Saviour's command, "When ye pray, use not vain repetitions, as the heathen do."

—It is impossible to calculate the influence for good which the London City Mission exercises upon the world at large. It is computed that each year about three hundred thousand leave England to seek their fortune in her colonies and elsewhere, while two hundred thousand land in England to make her their home. Multitudes of these come in contact with the city missionaries. Every emigrant who has received blessing through an agent of the society, carries with him an influence for good wherever he goes. On the other hand, the foreigners who come to England for work often return to their own country, and many of them carry with them a knowledge of the Holy Scriptures and a love for Christ, to which they were utter strangers before they came.

General Selections.

HAPPINESS.

It is a mistaken idea entertained by many, that riches are necessary to perfect happiness. It is scarcely necessary to state a fact so well understood, that many men and women possessed of great wealth are exceedingly unhappy. A thousand things occur in the fluctuations and busy scenes of life, to bring sorrow and discontent to the homes of the rich as well as those of the poor. It is in the homes of the people of moderate means, as a rule, that happiness is found.

The highest riches do not consist in a princely income; there is greater wealth than this. It consists in a good constitution, good digestion, a good heart, stout limbs, a sound mind, and a clear conscience. Some one says that good bones are better than gold, tough muscles than silver, and nerves that flash fire, and carry energy to every function, are better than houses and lands. Better than money is a good disposition, and that man is rich who has generous impulses, a noble soul, and who has the courage to keep

the even tenor of his way, whatever may betide him. Such a man is rich, though not accounted so when measured by a money standard, but he stands immeasurably higher, in point of true worth, than the avaricious cormorant whose only claim to consideration consists in his money-bags.—*Selected*.

PROFITABLE POLITENESS.

THE Boston *Traveler*, in commenting on the prevalence of rudeness, tells the following incident that happened some years ago: There was a very plainly dressed elderly lady who was a frequent customer at the then leading dry goods store in Boston. No one in the store knew her even by name. All the clerks but one avoided her, and gave their attention to those who were better dressed and more pretentious. The exception was a young man who had a conscientious regard for duty and system. He never left another customer to wait on this lady, but when at liberty he waited on her with as much attention as if she had been a princess.

This continued a year or two, till the young man became of age. One morning the lady said to him, "Young man, do you wish to go into business for yourself?" "Yes, ma'am," he replied, "but I have neither money, credit, nor friends, nor will any one trust me." "Well," continued the lady, "you go and select a good situation, ask what the rent is, and report to me," handing him her address. The young man went, found a capital location, and a good store, but the landlord required security, which he could not give. Mindful of the lady's request, he forthwith went to her and reported. "Well," she replied, "you go and tell Mr. — that I will be responsible." He went, and the landlord or agent was surprised, but the bargain was closed.

The next day the lady again called to ascertain the result. The young man told her, but added, "What am I to do for goods? No one will trust me." You may go and see Mr. — and Mr. — and Mr. — and tell them to call on me." He did, and his store was soon stocked with the best goods in the market. There are many in this city who remember the circumstances and the man. He died many years ago, and left a fortune of \$300,000. So much for politeness, so much for treating one's elders with the deference due to age, in whatever garb they are clothed.—*Selected*.

TWO WAYS OF LOOKING AT THINGS.

Two boys went to hunt grapes. One was happy because they found grapes. The other was unhappy because the grapes had seeds in them.

When it rains one man says, "This will make mud;" another, "This will lay the dust."

Two children were looking through colored glasses; one said, "The world is blue." And the other said, "It is bright."

A servant thinks a man's house is principally kitchen; a guest, that it is principally parlor.

"I am sorry that I live," says one man. "I am sorry that I must die," another.

"I am glad," says one, "that it is no worse." "I am sorry," says another, "that it is no better."

One man counts everything that he has a gain; another counts everything that he receives a loss.

One man spoils a good repast by thinking of a better repast of another. Another one enjoys a poor repast by contrasting it with none at all.

One man is thankful for his blessings. Another is morose for his misfortunes.

One man makes up his account from his wants; another, from his assets.—*N. Haven Register*.

—Do your duty in an obscure position, if you would rise to a prominent one, like Epaminondas the Theban, who being twitted for being placed in an obscure position, replied, "I will fill it so well that hereafter it shall be honorable."

METHODISM AND MAMMON.

MANY things show that the Christian churches of this country are beginning to reap what they have sown. Sermons against covetousness and against the dangers of making haste to be rich have given place to discourses on the "Moral Uses of Wealth and Luxury," and things of that sort. Little public and less private admonition has been given to the disciples of Christ against the thirst for material gratifications and possessions,—the great temptation of our times. Many congregations have become temples of fashion and pride, and their ministers priests of mammon, though using the forms of Christianity. Methodism has not withstood this degeneration as it should have done, and Methodism must wear its proportion of the sackcloth and ashes.—*Christian Advocate.*

"NOT TO-NIGHT."

A FEW weeks ago a young lady in Philadelphia, Pa., was invited to attend to the salvation of her soul, but she said, "Not to-night, for I have promised a friend to go to a ball on Wednesday night." She acknowledged that she ought to do it then, but said she would another night. The other night never came; and she did not go to the ball either; for before the time arrived she fell down, and suddenly died without a hope of Heaven. In this case worldly pleasures were preferred to eternal salvation. She probably dreamed, as others do: "first earthly pleasures, then eternal salvation;" but she lost both.

—In the depths of the sea the waters are still; the heaviest grief is that borne in silence; the deepest love flows through the eye and touch; the purest joy is unspeakable; the most impressive prayer is silent, and the most solemn preacher at a funeral is the silent one whose lips are cold in death.

News of the Week.

SUNDAY, AUG. 27.—Yesterday Drs. Bliss and Reyburn presented their claims for professional services during President Garfield's illness. Dr. Bliss claims \$25,000, and Dr. Reyburn \$8,000.

—The occupation of the Suez Canal as the base of General Wolseley's attack is considered by European military authorities to be good strategy. The German's, though critical and not disposed to patronize another nation's military work highly, compliment England upon the completeness of her preparation and the excellence of the plan of the campaign. Still, fears are entertained that General Wolseley may become elated and self-confident, and disaster result.

MONDAY, AUG. 28.—A new Egyptian Ministry has been formed, with Cherif Pasha as President of the Council and Minister of Foreign Affairs, and Omar Lufti Pasha as Minister of War.

—A hailstorm in the vicinity of Pesth, Hungary, destroyed vineyards and cornfields, wrecked houses, and killed many workmen.

—The removal of some of the Limerick (Ireland) constabulary to towns in the North has again given rise to discontent, and five sub-constables have been dismissed who objected to the removal. Many of the men have tendered their resignations.

TUESDAY, AUG. 29.—Within 20 days there have been 572 deaths from cholera at Yokohama, Japan. At Tokio the death-rate is about 50 daily.

—On Monday and again to-day, there was fighting on the Thessalian border between Turks and Greeks, owing to an attempt on the part of the Greeks to take possession of disputed territory.

WEDNESDAY, AUG. 30.—Cherif Pasha has issued a circular calling the attention of the consuls to the immense influx of a low class of population into Alexandria, Egypt, and announcing that persons having no fixed occupation or visible means of subsistence will not be allowed to land.

—AUG. 29, 30, there were 132 new cases of yellow fever at Brownsville, Texas.

—It is now announced that the terms of the military convention between England and Turkey have been agreed upon, and will be formally signed within a few days. Arabi's loss in the fighting on Thursday of last week is estimated at 400. General Wolseley and his troops are marching to the front in good order, and Arabi's forces are working hard on the great fortifications before Ramleh. A formidable siege-train is to leave Woolwich for Egypt without delay.

MISCELLANEOUS.

—And now there is a call for Bohemians, Hungarians, and Poles to labor in the cotton fields of the South.

—A recent paper gives sickening details of bloody rioting at Salem, India, between Hindoos and Mohammedans.

—A burning coal mine near Cumberland, Maryland, has burst out into a blaze 50 feet high, threatening great destruction of property.

—Special advices from the over-flowed section of Texas are to the effect that 49 persons have been drowned. At Concho 27 residences were washed away.

—The insubordination among the Irish constabulary has extended to the metropolitan police of Dublin, 400 of whom met to voice their complaint that they received no pay for extra work.

—According to the official report, the number of cases of fever, including yellow fever, at Brownsville, Texas, for the week ending Aug. 26, is 343; No. of deaths, 17; No. of deaths from yellow fever previously reported, 23.

—The troubles in Zululand are to be settled by the restoration of Cetewayo to his throne, with the accompaniment of a British resident to guard against the sovereignty again taking an aggressive form, and as a further precaution, a British military police.

—A later account of the outbreak at the capital of Corea states that the life of the King was saved; but the Queen, her son and his affianced bride, and 13 ministers of state and other high dignitaries, were murdered by the mob. The American treaty has been rejected.

—Cotton-seed, which was formerly refuse except for planting, is now valued at about one-third of the cotton-crop. The annual yield, made into oil-cake and other products, is worth from \$75,000,000 to \$100,000,000. There are about 70 mills in the South devoted to this industry.

—Three Jersey children, aged respectively 11, 10, and 7 years, have been arrested for breaking into a saloon, and making off with all the liquor and cigars they could carry, and whatever change they could get hold of. "A seven-year-old burglar is a sad and humiliating comment on the education and care of young children in America."

—On Sunday, Aug. 27, an excursion train was run from Toledo to Grand Rapids, Ohio, on the narrow-gauge road. On the return trip a half dozen desperadoes went through the coaches with cocked revolvers, and stripped everybody of valuables. One citizen of Toledo gave up \$75, and another was relieved of his money on the platform and thrown off the car. The conductor was badly injured. Only one of the robbers was captured.

—The National Mining Exposition recently opened at Denver, Col., would be a credit to the oldest and richest of mining districts. The exhibition building is a handsome and substantial structure covering four acres. The exhibits are in 13 departments, and include metallurgical, agricultural, and general machinery, household goods, miners' supplies, etc. The metalliferous and geological specimens are particularly rich and abundant, and the departments allotted to them are centers of popular interest. Colorado leads in variety and richness of exhibits, and Utah ranks next; New Mexico, Arizona, Wyoming, Montana, Dakota, and Idaho are represented.

—Although since the dispatch came that the Russians contemplated the occupation of Asia Minor no further allusion has been made to the matter, there is a strong probability that such an occupation may yet be an element in the complicated Eastern situation. It will be remembered that the claims of Russia to a large strip of Asia Minor were very considerably modified in the Berlin congress, and that she only received a very small slice in the neighborhood of the Caucasus. This modification was the work of England in the congress, who had previously and in secret obtained Cyprus from the Turks, the principal condition of the cession being that England would help Turkey in carrying out the reforms demanded in Asia Minor, and would guarantee her against attack in that quarter. Now that Turkey and England have fallen out, it is certainly within the limits of probability that Russia once more has her eyes upon the coveted territory, and that Turkey may be more than willing she should have it in consideration of help from her at some future critical time.

—The girdling of the continent with iron bands progresses with extraordinary rapidity. Both the Canadian Pacific and the Northern Pacific Railroad give promise of early completion. But 600 miles of the latter road remain unfinished, and at the present rate of progress the entire line will be in operation by another twelve-month. The Canadian Pacific, owing to the greater engineering difficulties attending its construction, particularly in the mountain and lake regions, will be much longer delayed. Even when completed, the barren nature of much of the country through which it passes, and the contiguity of its southern rival, will render its success at least doubtful. The junction of the Northern Pacific with the lake navigation at Duluth must of necessity tempt the grain trade of Northwestern Canada to seek a market by the lower rates and shorter line of the water-route. Already the harvests of Manitoba are finding an outlet in this direction, and shrewd business men are inclining more and more to the belief that, aside from through freights, the Canadian line will bring more business to our own merchants than to those for whose benefit it is built. While this country has no desire to encroach upon the legitimate trade of her neighbor, it can scarcely refuse her people the privilege of finding a market for their produce by the cheapest and speediest route.

Obituary Notices.

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

AMY.—Died of scarlet fever at the home of B. F. Smith, Stromsburg, Neb., Arthur Amy, aged four years. Arthur was brought to the home of Bro. Smith by Eld. C. L. Boyd. His sickness lasted but three days. He breathed his last June 28, and was buried on the 29th at Pleasant Home cemetery. G. S. REICHARD.

HUBBARD.—Died of heart-disease, at North Waterboro, York Co., Me., Aug. 7, 1882, Sarah F. Hubbard, aged fifty-three years and eleven months. Sister Hubbard fell asleep with a bright hope of coming up in the first resurrection. She leaves a husband and six children to mourn their loss. Appropriate remarks were made from Rev. 14:12, 13, by Eld. John Lord. E. V. H.

COON.—Died, near Bancroft, Kossuth Co., Ia., Aug. 19, 1882, Etta A. Coon, aged twenty-two years, six months, and eight days. At the age of twelve she united with the Baptist Church, of which she was a consistent member until June, 1881, when she embraced the Sabbath. She died entertaining a firm hope of meeting her friends and little babe, that died only a few days before, in the morning of the first resurrection. Her death makes sad and lonely hearts; yet we sorrow not as those that have no hope. We know that she bore in her life the fruit of the Spirit, being always gentle, kind, and patient. Funeral services by Bro. Olsen, from Job 14:14. * * *

LOOMIS.—Died of typhoid fever, at Westefly, R. I., Aug. 22, 1882, after an illness of three weeks, Alice May, oldest child of George E. and Addie E. Loomis, aged thirteen years two months, and eighteen days. She was a good child, endeared to all, so that it can be truthfully said that "no one knew her but to love her." She loved to do right, and hated everything that was wrong. Words of comfort were spoken at the funeral by the Rev. L. A. Platts, and we laid her near our little babe that sleeps in Jesus at River Bend cemetery. We hope to meet them both when the Lifegiver comes.

"She may sleep, but not forever,
In her lone and silent grave;
Blessed be the Lord who taketh,
Blessed be the Lord who gave.
In the bright, eternal city,
Death can never, never come;
In His own good time He'll call her,
From her rest to home, sweet home."

MEAD.—Died of consumption of the kidneys, at the residence of Bro. J. Goodwin, in Mann Valley, St. Croix Co., Wis., Aug. 16, 1882, little Mabel, youngest daughter of Andrew and Maria Mead, aged four years, three months, and twenty-five days. Little Mabel, young as she was, possessed characteristics which were indeed remarkable, and she will live in the hearts of many. On the 17th Eld. Mead and wife departed with their treasure for their home in Eau Claire, Wis., where the funeral and interment were to take place. The afflicted friends have our sympathy in their bereavement, with the prayer that He who doeth all things well will strengthen and sustain them in this their hour of affliction.

Close the door lightly,
Bridle the breath;
Dear little Mabel
Is talking with death.

Now is the moment
We look to with dread.
Touch the brow kindly—
Our darling is dead.

O Thou who rulest
Forever above,
We give to thy keeping
The treasure we love.

C. F. STILWELL.

JONES.—Died in Battle Creek, Mich., Aug. 26, 1882, of congestion of the brain, our little Gracie, aged one year, one month, and five days. Words of comfort by Eld. W. C. Gage, from Jer. 31:16.

Put away the little dresses
That our darling used to wear;
She has left us for the sunshine,
Soon to light the "golden stair."

Oh! our arms are void and empty
For the little form now stilled;
While our hearts are torn and bleeding
And our home with sorrow filled.

Soon the earth will shake and quiver
'Neath the trumpet's clarion sound;
Angels bright will quickly gather
Round each dear and sacred mound.

Ah! our hearts reach out with longing
To that moment, drawing nigh,
When the angels bear our darling
Safe from death to Heaven on high.

Soon her little feet will patter
O'er the streets of shining gold;
Oh! may I be there to lead her
Safe within the Saviour's fold.

ELIZA JONES.

STANDARD BOOKS

Issued by the S. D. A. Publishing Association, and for Sale at this Office.

History of the Sabbath and First Day of the Week for the period of 6,000 years. By Eld. J. N. Andrews. 528 pp. \$1.25

The Sanctuary and the 2300 Days of Dan. 8: 14. By Eld. U. Smith. This work explains the past Advent movement, and makes plain the present position of those who wait for the Lord. 352 pp. \$1.00

Thoughts on Daniel, critical and practical. By Eld. U. Smith. An exposition of the book of Daniel, verse by verse. 416 pp. \$1.25

Thoughts on Revelation. By Eld. U. Smith. This work presents every verse in the book of Revelation with such remarks as serve to illustrate or explain the meaning of the text. 420 pp. \$1.25

Life of Wm. Miller, with portrait. This book gives interesting sketches of the Christian life and public labors of this pioneer in the Advent movement in this country. 416 pp. \$1.00

Life of Elder Joseph Bates, relating his experience of twenty-five years on ship-board, with incidents of his rise from cabin-boy up to master and owner. The closing chapters relate to his labors in the ministry and in the cause of temperance and other moral reforms. Fine tint paper, 352 pp. \$1.00

Life Sketches of Elder James, and Mrs. E. G. White. The early lives and Christian experiences of both are given in this volume. Their subsequent history is so connected with the cause, that this book gives an outline of the rise and progress of our people and our cause. With fine steel portraits of both. \$1.25

Thrilling Incidents in the political life of Francesco Ugos, while a soldier with Garibaldi, including his perilous escape from the tyrants of Rome, and his subsequent travels in Africa and Syria. 328 pp. \$1.00

The Biblical Institute. This work contains a synopsis of the lectures given at the Battle Creek College by Eld. U. Smith, and at Biblical Institutes. 352 pp. \$1.00

The Nature and Destiny of Man. By Eld. U. Smith. This work treats on the great questions of the condition of man in death, and his destiny beyond the resurrection. 356 pp. \$1.00

The Spirit of Prophecy; or, the Great Controversy between Christ and his angels, and Satan and his angels, in four volumes. By Mrs. E. G. White. These volumes cover the time from the fall of Satan to the destruction of sin and sinners at the close of the one thousand years of Rev. 20. Each, 400 pp. \$1.00

Vol. I. Old Testament Facts to Christ. \$1.00
Vol. II. Life and Ministry of Christ. 1.00
Vol. III. The Death, Resurrection and Ascension of Christ, with the Lives of his Apostles. 1.00
Vol. IV. (In preparation.) 1.00

The Constitutional Amendment: A discussion between Eld. W. H. Littlejohn and the editor of the *Christian Statesman*, on the Sabbath. 384 pp. \$1.00

Spiritual Songs. A book of hymns and tunes. 537 hymns, 147 tunes, 416 pp. \$1.00

The Song Anchor. A popular collection of songs for the Sabbath-school and praise service. 164 pp. 35 cts.
Bound in muslin, 50 cts.

The Bible from Heaven. By Eld. D. M. Canright. An argument to show that the Bible is not the work of men, but is in deed and in truth, the work of God. 300 pp. 80 cts.

The Soul and the Resurrection, showing the Harmony of Science and the Bible on the Nature of the Soul and the Doctrine of the Resurrection. By J. H. Kellogg, M. D. 75 cts.

The United States in the Light of Prophecy; or, an exposition of Rev. 13: 11-17. By Eld. U. Smith. Dealing with our own land and applying to our time. Of surpassing interest to every American reader. 200 pp. 40 cts.

Thoughts on Baptism. By Eld. J. H. Waggoner. The subject viewed in the light of the Bible and History. 186 pp. Bound in flexible cloth, 35 cts.
Paper covers, 25 cts.

A Word for the Sabbath; or false theories exposed. A poem, by Eld. U. Smith. 60 pp. 30 cts.
Glazed paper covers, 15 cts.

The Game of Life. Three lithographic illustrations with explanations. These scenes represent Satan playing a game with man for his soul. Neatly bound in board. 50 cts.

The Advent Keepsake. A collection of Bible texts for each day in the year, on the subjects of the Second Advent, the Resurrection, etc. Muslin, 136 pp. 25 cts.

Bible Lessons for Little Ones, No. 2. Flexible cloth. 15 cts.

Bound Volumes of Review and Herald. Each, \$2.50
The Youth's Instructor for 1879-'80. Firmly bound. \$1.00

Bible Lessons for Little Ones. A Sabbath-school book designed for the use of beginners, and prepared with special regard for the wants of very young children. In flexible cloth, 84 pp. 15 cts.

Gems of Song. A vest-pocket song book containing hymns only. A choice collection. 96 pp., 119 hymns, bound in flexible cloth. 15 cts.

BOOKS IN PAPER COVERS.

Constitutional Amendment. Condensed, 336 pp. 40 cts.
Sanctuary and 2300 Days. Condensed, 224 pp. 30 cts.

Facts for the Times. A collection of valuable extracts from eminent authors. 224 pp. 25 cts.

Eleven Sermons on the Sabbath and Law. By Eld. J. N. Andrews. 226 pp. 25 cts.

United States in Prophecy. 200 pp. 20 cts.

The Nature and Tendency of Modern Spiritualism. By Eld. J. H. Waggoner. 184 pp. 20 cts.

The Atonement. By Eld. J. H. Waggoner. An examination of a remedial system in the light of Nature and Revelation. 168 pp. 25 cts.

The Ministration of Angels, and the Origin, History, and Destiny of Satan. By Eld. D. M. Canright. 144 pp. 20 cts.

Our Faith and Hope. Sermons on the coming and kingdom of Christ. By Eld. James White. 182 pp. 25 cts.

Refutation of the Age to Come. By Eld. J. H. Waggoner. 168 pp. 20 cts.

The Spirit of God, its Gifts and Manifestations to the end of the Christian age. By Eld. J. H. Waggoner. 144 pp. 15 cts.

The Three Messages of Rev. 14: 6-12. Particularly the third angel's message and the two-horned beast. By Eld. J. N. Andrews. 144 pp. 15 cts.

The Two Laws, as set forth in the Scriptures of the Old and New Testaments. By Eld. D. M. Canright. 104 pp. 15 cts.

The Morality of the Sabbath. By Eld. D. M. Canright. 96 pp. 15 cts.

Miraculous Powers. The Scripture testimony on the Perpetuity of Spiritual Gifts. 128 pp. 15 cts.

The Complete Testimony of the Fathers of the First Three Centuries Concerning the Sabbath and First Day of the Week. By Eld. J. N. Andrews. 112 pp. 15 cts.

Matthew Twenty-Four. A clear and forcible exposition of our Lord's discourse upon the Mount of Olives. By Eld. James White. 64 pp. 10 cts.

Bible Sanctification. By Mrs. E. G. White. 10 cts.

The Sunday Seventh-Day Examined. A refutation of the teachings of Mede, Jennings, Akers, and Fuller. By Eld. J. N. Andrews. 88 pp. 10 cts.

The Seven Trumpets. An exposition of the subject, as set forth in Revelation, Chaps. 8 and 9. 96 pp. 10 cts.

The Truth Found. The nature and obligation of the Sabbath. By Eld. J. H. Waggoner. 64 pp. 10 cts.

Vindication of the True Sabbath. By Eld. J. W. Morton, formerly Missionary of the Reformed Presbyterian church to Hayti. 68 pp. 10 cts.

Sermon on the Two Covenants. By Eld. J. N. Andrews. 48 pp. 10 cts.

Hope of the Gospel. By Eld. J. N. Loughborough. 80 pp. 10 cts.

Christ and the Sabbath; or, Christ in the Old Testament and the Sabbath in the New. By Eld. James White. 56 pp. 10 cts.

Redeemer and Redeemed. By Elder James White. This work sets forth the plan of Redemption in its three stages. 40 pp. 10 cts.

Review of Gillilan; or, Thoughts Suggested by the Perusal of Gillilan and other Authors on the Sabbath. 64 pp. 10 cts.

Appeal to the Baptists for the Restitution of the Bible Sabbath. 46 pp. 10 cts.

Review of Baird. A review of two sermons against the Sabbath and Seventh-day Adventists. By Eld. J. H. Waggoner. 64 pp. 10 cts.

The Ancient Sabbath. Forty-four objections considered. 88 pp. 10 cts.

Life of Christ, in six pamphlets. By Mrs. Ellen G. White:—

No. 1. His First Advent and Ministry. 104 pp. 10 cts.

" 2. His Temptation in the Wilderness. 96 pp. 10 cts.

" 3. His Teachings and Parables. 126 pp. 15 cts.

" 4. His Mighty Miracles. 128 pp. 15 cts.

" 5. His Sufferings and Crucifixion. 96 pp. 10 cts.

" 6. His Resurrection and Ascension. 80 pp. 10 cts.

Life of the Apostles, in two pamphlets:—

No. 1. The Ministry of Peter. 80 pp. 10 cts.

" 2. The Teachings of Paul. 80 pp. 10 cts.

HEALTH PUBLICATIONS.

The Household Manual. A book brimful of information on a hundred useful topics. 20,000 have been sold in two years. Cloth, 172 pp. 75 cts.

Digestion and Dyspepsia. By J. H. Kellogg, M. D. This work embodies the results of the author's experience in dealing with all forms of the disease, in all of its stages, and is a thoroughly practical treatise on this prevalent malady. In cloth, 176 pp. 75 cts.

Uses of Water in Health and Disease. Giving careful and thorough instruction respecting the uses of water as a preventive of disease, and as a valuable remedy. In cloth, 166 pp. 60 cts.

Diphtheria. A concise account of the nature, causes, modes of prevention, and most successful mode of treatment of this now prevalent and fatal malady. Paper covers, 136 pp. 25 cts.

Alcoholic Poison; or, the Physical, Moral, and Social Effects of Alcohol as a Beverage and as a Medicine. This is the best compendium of the temperance question published. Its statements are brief, concise, and to the point. Paper covers, 128 pp. 25 cts.

Healthful Cookery. A Hand-book of Food and Diet; or, What to eat, When to Eat, and How to Eat. It contains a large number of recipes for the preparation of wholesome and palatable food without condiments. Enamel paper covers, 128 pp. 25 cts.

Proper Diet for Man. A scientific discussion of the question of vegetable versus animal food. Ultra notions are avoided, and the subjects treated are handled with candor. Paper covers. 15 cts.

Evils of Fashionable Dress, and How to Dress Healthfully. This little work considers the subject of fashionable

dress from a medical standpoint, and thoroughly exposes its evils. It does not stop here, but points out an easy and acceptable remedy. Enamel covers, 40 pp. 10 cts.

Bound Volumes of the Health Reformer. These valuable volumes contain more practical information of a vital character than any others of their size. Each volume contains 360 pages of reading matter, well bound. \$1.25

Physiology and Hygiene. 360 pp. \$1.50

Treatment of Disease. A guide for treating the sick without medicine. 160 pp. 30 cts.

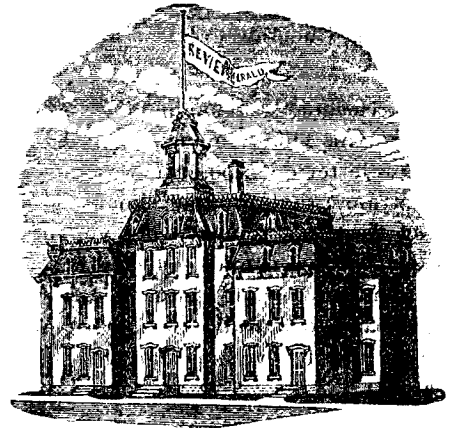
Lectures on the Science of Human Life. Three lectures of great value which should be in the hands of every individual. 174 pp. 80 cts.

Dyspepsia. Almost any dyspeptic can cure himself by following its teachings. Beautifully bound. 196 pp. 75 cts.

Tobacco-Using. A philosophical exposition of the effects of tobacco on the human system. 60 pp. 15 cts.

Health and Diseases of American Women. 60 pp. 15 cts.

REVIEW AND HERALD PUBLISHING HOUSE.

BOOK AND JOB PRINTING,
BOOK BINDING,

Electrotyping, Stereotyping, Paper Ruling, Blank Book Manufacturing, Etc.

The largest and best equipped printing office in the State. Orders by mail promptly attended to.

Address REVIEW AND HERALD, Battle Creek, Mich.

THE YOUTH'S INSTRUCTOR.

AN ILLUSTRATED WEEKLY PAPER FOR YOUTH AND CHILDREN, DEVOTED TO MORAL, MENTAL, AND RELIGIOUS CULTURE.

This paper is not devoted to insipid stories and religious fiction, but is filled with a great variety of that kind of reading which tends to the healthful development of the youthful mind. Its pages are made bright by the choicest illustrative pictures, and its columns are always full of useful information.

As a Sabbath-school and Lesson paper, it is suited to the wants of scholars and teachers, and is calculated to increase the interest of all who read it, in thorough Bible study.

The Sabbath-school Department contains two series of lessons, one for children and one for youth.

SUBSCRIPTION PRICE, 75 CENTS A YEAR.

All new subscribers paying the above price will receive the "Child's Poems" as a premium without extra charge.

TERMS TO CLUBS, PAID IN ADVANCE.

Price per Copy, Post-paid.

5 to 10 copies.....60 cents a year.

10 copies and upward.....50 cents a year.

Subscription for 5 to 10 copies will be taken for six months. Larger clubs may be paid for quarterly.

Address YOUTH'S INSTRUCTOR, Battle Creek, Mich.

CHICAGO & GRAND TRUNK R.Y.

Time Table, in Effect May 14, 1882.

WESTWARD.			STATIONS.	EASTWARD.		
Pacific Express.	Day Express.	Mail.		Mail.	Atlantic Express.	Night Express.
7.25 pm	7.30 am	5.00 am	De. Port Huron. Ar.	10.40 pm	6.00 am	10.35 am
8.57	9.10	6.45	.....Lapeer.....	8.57	4.26	9.10
9.40	9.45	7.30	.....Pflint.....	8.15	3.50	8.35
10.15	10.21	8.35	.....Durand.....	7.15	3.07	7.19
11.36	11.40	9.58	.....Lansing.....	5.46	1.47	5.50
12.30 am	12+17 pm	10.40	.....Charlotte.....	5.05	1.04+	5.07
1.25	1.10	11.30	a Battle Creek { d	4.05	12.01 pm	4.05
1.30	1.30	11.50	d Battle Creek { a	4.00	11.50	4.00
2.21+	2.22	12.45 pm	.....Vicksburg.....	3.10	10.59	3.10
2.33	2.33	1.00	.....Schoolcraft.....	2.57	10.48+	2.57
3.23	3.23	1.55	.....Cassopolis.....	1.55	10.00+	2.05+
4.07	4.08	2.42	.....South Bend.....	1.07	9.17	1.12
4.55+	.....	3.27	.....Stillwell.....	12.16 am	.....	12+20 pm
5.58	.....	4.00	.....Haskell.....	11.45	.....	11.40+
5.50	5.40	4.23	.....Valparaiso.....	11.30	7.45	11.21
8.00	7.45	6.35	Ar. Chicago.....De	8.50	5.15	9.00

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

MICHIGAN CENTRAL RAILROAD.

GOING EAST.			STATIONS.	GOING WEST.		
N. Y. Exp.	N. Y. Exp.	Day Exp.		Ma.	Day Exp.	Local Exp.
A. M. A. M. P. M.	A. M. A. M. P. M.	A. M. A. M. P. M.	Ar. - Detroit. - Dep.	A. M. A. M. A. M. P. M.	A. M. A. M. A. M. P. M.	A. M. A. M. P. M.
8.00 3.35 11.40	6.30 6.15	Ar. - Jackson, - Dep.		7.00 9.35 4.00	8.00 8.00 9.50	8.00 8.00 9.50
5.00 12.40 9.28	4.05 3.05	.....Battle Creek.....	10.20 12.15 7.02	11.05 12.45	.....	.....
3.20 11.08 8.13	2.15 1.03	.....Michigan City.....	12.19 1.58 8.32	12.47 2.07	.....	.....
2.30 10.23 7.37	1.35 12.12	.....Chicago.....	1.13 2.36 9.18	1.35 2.47	.....	.....
11.33 7.38 5.30	11.15 9.03	.....	4.23 5.18 12.12	5.03 5.24	.....	.....
9.10 5.15 3.30	9.00 6.45	.....	Dep. - Chicago. - Ar.	6.50 7.40 2.50	7.30 8.40	.....
P. M. P. M. P. M.	P. M. P. M. P. M.	P. M. P. M. P. M.	.....	P. M. P. M. P. M.	P. M. P. M. P. M.	P. M. P. M. P. M.

Grand Rapids and Detroit Express leaves Kalamazoo at 6.50 A. M., Battle Creek 7.38, arrive Detroit 11.50 A. M. Returning, leaves Detroit at 4.05 P. M., Battle Creek 8.40, arrive Kalamazoo 9.35 P. M. All trains run by Chicago time.
Day Express and Mail, east and west, daily except Sunday. Pacific and Chicago Expresses west, and Atlantic and N. Y. Expresses east, daily. Night and Evening Expresses daily except Saturday.
G. W. RUGGLES, Gen. Pass. Agent.

The Review and Herald.

Battle Creek, Mich., September 5, 1882.

REMAINING CAMP-MEETINGS FOR 1882.

ILLINOIS, Watseka,	Sept. 5-12.
PENNSYLVANIA, Olean, N. Y.,	" 5-12.
WISCONSIN, New London,	" 6-11.
MISSOURI, Sedalia,	" 14-19.
NEW YORK, Union Square,	" 20-26.
NEBRASKA, Columbus,	" 20-26.
CANADA, Magog, P. Q.,	" 6-12.
MICHIGAN, Lansing,	Sept. 27 to Oct. 2.
KANSAS, Moline,	Oct. 5-16.
INDIANA, Marion,	" 2-9.
KENTUCKY, Custar,	" 4-10.
TENNESSEE,	" 12-17.
ALABAMA, Choctaw Co.,	Oct. 18 to 24.

Occasionally, pamphlets or papers are received at this Office, upon which the sender has written a letter of explanation to the editor. It seems strange that any one should be ignorant of the fact that this is unlawful; yet such must be the case, for we cannot believe that any of our correspondents would intentionally take such petty means to defraud the government. However this may be, we hope the offense will not be repeated.

SUCCESSFUL CANVASSING IN MINNESOTA.

FROM a private letter from Bro. John Fulton, who has been put in charge of the canvassing work in Minnesota, we take the following:—

I think this work will prove a success in our Conference. One young man canvassed nine days and took forty-one orders. These were from teachers, editors, lawyers, doctors, etc. Another took six orders in seven hours. We shall not do much until after harvest and threshing; then we hope to be able to report some good work done in canvassing for "Thoughts on Daniel and the Revelation."

CHART OF DAYS.

At the time of the General Conference last December, I received a number of orders for Bro. Jones's "Chart of Days." I wish to say in behalf of Bro. Jones that he has met with some unavoidable delays; he now hopes to have the chart ready in a few weeks. While the work has been delayed, it has been greatly improved. Those who have subscribed will get more on the chart than they expected. J. N. LOUGHBOROUGH.

Southampton, Eng., Aug. 21.

TO MICHIGAN CHURCH CLERKS.

ABOUT half the clerks of Michigan churches have complied with my request to send me their address, and to state whether they were supplied with report blanks. Can you not invest one cent in the interest of securing a complete register of church clerks, by sending a postal card with the necessary information?

You will notice that the next quarterly meetings are to be held earlier than the usual time, to enable the yearly report to be made up for camp-meeting. Please promptly report these meetings to me, by filling out the blanks, and sending the Monday following the meeting.

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

BE IN SEASON.

THE S. D. A. churches of Michigan are requested to hold their church quarterly meetings Sept. 16, 17. This will give time for all reports to be made in season for the Conference. At this meeting delegates to the Conference should be appointed

by every church. All will remember that each church of twenty members or under is entitled to one delegate, and an additional delegate for every additional fifteen members. We hope all churches will be prompt with their reports to the Secretary, that he may have time to prepare his reports before the time appointed for the Conference to meet.

The T. and M. directors are requested to hold their district quarterly meetings Sept. 23, 24. The librarians and T. and M. officers should make a special effort to get as full a report of the labor done as possible, as this will be the last meeting of this T. and M. year.

J. FARGO, Pres. Mich. Conf.

NEW YORK CAMP-MEETING.

WE desire to call the attention of the brethren of our Conference to the unusually favorable arrangements which have been made for this meeting. The Rome, Watertown and Ogdensburg Road, which extends to the extreme northern and western as well as the central part of the State, has given the unusual favor of free return to all those who attend the meeting over this line. This makes the fare but one and one-half cents per mile. They also carry all freight, tents, etc., free. We feel that this is certainly providential, and that these very favorable conditions should be improved by all our brethren, and that we should have a full attendance at the meeting.

As mentioned in the last issue of the REVIEW, the Delaware and Hudson Canal Company grant reduction to those coming over their line, and this, together with the cheap fare on the New York Central, and the reduction on the Rome, Watertown, and Ogdensburg Road, will make the expense of reaching the meeting, for our brethren in Saratoga, Warren, and Essex counties, even less than last year, when we had very favorable rates. The Adirondack Road also grants half-fare to all those going from North Creek and Saratoga, on their being furnished with certificates stating that they purchase excursion tickets for the purpose of attending the camp-meeting. All who wish such certificates should apply at once to B. L. Whitney, Rome, N. Y., and they will be furnished.

In consideration of these favorable arrangements, we feel that we are justified in urging our brethren to make every reasonable effort to attend the meeting. Dear brethren, shall we not have a full representation from all our churches? We certainly need the benefit of such a meeting as we hope to have at our coming camp-meeting.

Let all the delegates be on the ground as early as Tuesday night, so that our business may all be transacted before the Sabbath, and thus leave us free to devote the remaining time to the spiritual interests of the meeting.

And, most of all, let us seek God for his special blessing to rest upon us, that our hearts may be prepared for a refreshing.

N. Y. CONF. COM.

IN harmony with the arrangements of the General Conference Committee, I will attend the camp-meeting at New London, Wis., Sept. 6-11. I hope there may be a large gathering of the friends of the cause in Northeastern Wisconsin and from other points. Let no trifling matter hinder any one. The time in which we live is all-important, as is also the work with which we are connected.

O. A. OLSEN.

Appointments

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

THE fourth annual session of the New York Conference will be held in connection with the camp-meeting at Union Square, N. Y., Sept. 20-26, 1882.

We request our churches to represent themselves by delegates, who should be provided with the proper annual reports, to be furnished by the church clerks. We specially request that the clerks see that these annual reports are made out at once, and furnished to the delegates who shall be chosen.

The delegates should be on the ground by Tuesday evening, Sept. 19, as it is designed then to organize the Conference.

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

CHANGE OF APPOINTMENTS.

THE meetings appointed for Parker, Turner Co., Dak., Sept. 9, 10, and Swan Lake, Sept. 16, 17, will be postponed one week. They will now stand as follows:—

Parker, Dak., Sept. 16, 17
Swan Lake, " 23, 24
O. A. OLSEN.

THE Lord willing, I will hold meetings at Douglass, Mich., Sept. 16, 17. We invite all the Clyde brethren and sisters to meet with us. D. M. CANRIGHT.

THE third annual session of the Nebraska Health and Temperance Association will be held in connection with the camp-meeting at Columbus, Sept. 20 to 26. First meeting at 10 A. M., Thursday morning, Sept. 21. The annual dues of 10c. from every full member should be paid at this time.

GEO. B. STARR, Pres.

THE New York Sabbath-school Association will hold its annual session in connection with the New York camp-meeting, Sept. 20-26. Let every school be fully represented by delegates. If superintendents have not already received blanks for delegates, they should write at once to Mrs. N. J. Walworth, No. 2, Cherry St., Syracuse, N. Y.

M. H. BROWN, Pres. N. Y. S. S. A.

THE next annual session of the Missouri Sabbath-school Association will be held in connection with the camp-meeting at Sedalia, Sept. 14-19. It is hoped that every school will be represented. Lessons for the camp-meeting Sabbath-school will be as follows: For Primary Division, Bible Lessons, No. 1, Lesson 10; No. 2, Lesson 66. The Intermediate and Senior Divisions will use the lessons in the Instructor for that time. Other classes and lessons will be arranged on the camp-ground.

N. W. ALLEE, Pres.

THE next quarterly meeting for Dist. No. 8, Mich., will be held in the tent at Lee's Corners, near Freeland Station, Sept. 16, 17. Local societies will hold their meetings the 9th and 10th; and then please make full reports immediately to the district secretary. A full attendance of the T. and M. officers and workers is requested at this meeting, also a full settlement of all accounts, so that we can settle our district account with the State society at the Lansing meeting.

E. S. GRIGGS, Director.

No providence preventing, I will meet with churches in Iowa as follows:—
Fonda, Thursday, Sept. 7, to continue over the following Sabbath and Sunday.

Webster City, Tuesday and Wednesday evenings, Sept. 12, 13.
Stratford, Sabbath and Sunday, Sept. 16, 17.
Clarence, Sabbath and Sunday, Sept. 23, 24.

J. T. MITCHELL.

THE fourth annual session of the New York Tract and Missionary Society will be held at Union Square, N. Y., Sept. 20-26, 1882. A full representation of all the officers of the society is especially desired.

B. L. WHITNEY, Pres.

THE Indiana State quarterly meeting of the T. and M. society will be held, no providence preventing, at Bourbon, Marshall Co., Ind., Sept. 16, 17. Hope to see a general turnout of all friends from a reasonable distance. Dr. Wm. Hill, of Rochester, expects to be present, and deliver a temperance address, which he will illustrate by his numerous charts.

S. H. LANE.

Publishers' Department.

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

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

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

FARM FOR SALE.—Eighty acres of cultivated land in Rae Valley, Boone Co., Nebraska, is near a S. D. A. church. For particulars, address Adam Rae, Raville, Neb.

J. M. JONES, Fowler, Ind., wishes to employ a Sabbath-keeping tailor. Steady employment guaranteed. Address him as above.

ALL business and correspondence connected with the Dakota Tract Society and the ordering of periodicals, can be sent to the secretary, Mary Heleson, Brainerd, Crow Wing Co., Minn.

O. A. OLSEN, Pres. Dak. T. and M. S.

Books Sent by Express.—R A Underwood 7.00, L T Nicola 17.34, Wm Schram 100.50, E P Daniels 23.11.

Books Sent by Freight.—L O Moore 58.91, A R Windsor 48.00, G Butler 117.20.

Cash Rec'd. on Account.—J M Rees \$5.00, Ohio T & M Society, per Ida Gates 500.00, Wilson Pottenger 20.00, H H Perry 10.00, N E Conf Fund, J I Abbott (s b) 3.00, H E Hanson 30.00, Benny Sjol 10.00, Me T & M Society, Etta B Goodrich \$100.00, S H Field 45.50, E Newlan 5.63, Geo A King 50.00.

Shares in S. D. A. P. Association.—Chas E Buck \$3.00, Ellis Clark 100.00.

Gen. Conf. Fund.—Ohio Conf tithe, per J B Gregory \$38.31, Pa Conf tithe per O P Galloway 49.30.

Mich. T. & M. Society.—Dist 3 per A E Goodrich \$1.05, Dist. 14 per O F Campbell 12.25, Dist 15 per L G Moore 2.75, per Nellie Siale 2.00, Dist 8 per E S Griggs 95.75, Dist 6 per August Rasmussen 1.55.

Mich. Conf. Fund.—Twin Lakes, Mrs C A Seyrey per W H Little john \$3.00.

Mich. Camp-Meeting Fund.—Per Mintie Chilson \$1.00.

European Mission.—Martha Ann Atkinson \$20.00.

English Mission.—Geo M Atkinson \$30.00.

Swedish Mission.—Robert Nelson \$2.00.