

Advent Review

AND SABBATH HERALD.

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

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ONLY WAIT.

"Learn to wait,—life's hardest lesson."

When the spirit, worn and weary
Neath its daily load of care,
Finds the pathway long and dreary,
And the burden hard to bear,
Tired with hoping, faint with fearing,
Sighs to reach the golden gate,
Then in accents soft and cheering,
Patience whispers, "Only wait;"
For a brighter day is dawning,
Joy awaits us in the morning—
In the beauty of the morning—
"Only wait."

O sad hearts, whose soundless sorrow
Dares not let a murmur fall,
Only wait and trust the morrow—
God's great love is over all.
Only wait, O wounded spirit
By the cross of life weighed down;
Thou shalt surely earth inherit—
Bear the cross and win the crown;
For a brighter day is dawning,
Joy awaits us in the morning—
In the beauty of the morning—
"Only wait."

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Our Contributors.

SCATTERED CHURCHES.

BY MRS. E. G. WHITE.

WHAT can be done to maintain spiritual life and prosperity in our scattered churches? Many of these have but a small membership, and enjoy little or no preaching. Must they become weak and sickly, and permit discouragement to come upon them? No, never! If there are but six working members, each of these should feel a responsibility to keep up the interest of the church. Men who know how to conduct worldly business successfully should employ their talents for the upbuilding of the cause of God among them. The members of the church should give diligent attention to the word of God, that they may understand their duty, and then labor with all the energies of mind and heart to make their church one of the most prosperous in the land.

When Christ ascended, he left the church and all its interests as a sacred trust to his followers, bidding them see that it was kept in a flourishing condition. This work cannot be left to the ministers alone, or to a few leading men. Every member should feel that he has entered into a solemn covenant with the Lord to work for the best interests of his cause at all times and under all circumstances. Each should have some part to act, some burden to bear, thus investing something in time and interest, for the life and prosperity of the church. If all thus felt an individual responsibility, they would make greater advancement in spiritual things. The solemn burden resting upon them would cause them often to seek God in prayer for strength and grace.

The real character of the church is measured, not by the high profession she makes, not by the

names enrolled upon the church book, but by what she is actually doing for the Master, by the number of her persevering, faithful workers. Personal interest, and vigilant, individual effort will accomplish more for the cause of Christ than can be wrought by sermons or creeds.

True Christians, the world over, will be Christ-like. Said the Saviour, "Ye shall know them by their fruits." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." And again, "He that abideth in me, and I in him, the same bringeth forth much fruit." This evidence is conclusive. If Christ dwells in the heart, the precious fruits of his Spirit will as a natural result be manifested in the life. If Satan controls the mind, evil traits will as surely be apparent.

Those who profess to be disciples of Christ, while in works they deny him, are serving Satan in disguise, robing themselves in the garments of righteousness to conceal a worldly, selfish, unregenerate nature. Their profession presents a false light to the world. In the field, in the workshop, in the family circle, in the church, they reveal the sad fact that their religion consists in hollow formalism. They are constantly exerting an influence contrary to true godliness.

Our Saviour has made it the duty of his followers to prove to the world that while Christianity will lead to industry and economy, to energy and zeal in the interest of the church and the cause of God everywhere, it will also condemn avarice, over-reaching, and every other form of dishonesty. We need God's presence to control, his wisdom to guide us in all the affairs of life. We cannot afford to separate ourselves from him in the smallest transaction. No bargain is ever made in which God has not an interest. We cannot exclude him from any matter in which the rights of his offspring are concerned. Unwavering integrity marked the character and the life of Christ. It was one of the principles of Heaven, thus exemplified on earth. If the course of his professed followers is contrary to the life given them as a pattern, they show that they have no part in him.

Satan will come with his temptations to every Christian as he came to Christ. "Be not over-scrupulous," he whispers, "in regard to honor and honesty. If you would succeed in getting gain, you must look out sharply for your own interests." Many listen to these suggestions, and blindly peril their hope of eternal life for worldly, temporal gain. But though they may for a time appear to prosper, the end will be bitterness and woe.

Says the apostle James, "Show me thy faith without thy works, and I will show thee my faith by my works." "Faith without works is dead." Every man will manifest in his life all the faith that he has. The Christian's unselfish zeal and earnestness in the cause of truth will make its impression upon the minds of all associated with him. Those who are out of Christ have a constant evidence of the power of divine grace, in the kindness, forbearance, and integrity of his faithful followers. Such Christians render effectual service to their Master.

That church whose members feel that they are not responsible for its prosperity will fail to show to the world the unity, love, and harmony that exist with the true children of God. Worldlings are constantly watching and criticis-

ing with keenness and severity those who profess to love and serve God, yet who show by their lives that they are strangers to the influence of divine grace. "It is too bad," says the unbeliever, "to spoil a good worldling to make a bad Christian. That man is as sharp and eager to advance his own interests as before he professed religion. And what an unchristian spirit he manifests. How he loves to exalt himself. How unkindly he speaks of others. He sees something to find fault with in every man's character. I tell you, although he belongs to the church, that man will need watching. There is another who is harsh and severe with those whom he employs. He is impatient even to the animals under his control, and abuses them as if they had no feeling. Such men have made no change for the better." In too many cases this is a true picture. What a barrier have such professed Christians erected to hinder sinners from coming to Christ! They are a curse to their families, and a curse to the church. Christ's true disciples will manifest his meekness and gentleness in strong contrast to the storm and bluster and bravado of the great adversary and his followers.

The second great commandment, "Thou shalt love thy neighbor as thyself," will be faithfully kept by all true Christians. Our influence will be perpetuated. Our example, whether good or evil, will live when we are no more. Then let us so live that those with whom we associate may see and feel that we are governed by the divine rule, full of wisdom and love. This is the strongest argument that can be presented in favor of the religion we profess. A pure, unselfish Christian life will prove to all beholders that there is a divine reality in the gospel of Jesus Christ. Dear Christian friends, I repeat, if you are Christ's, you will work the works of Christ, and not the works of Satan. Jesus dwelling in the heart will be exemplified in the words, in the deportment, in all the acts and purposes of life. Such Christians will have favor with God and with men. Peace and joy are shed around their pathway, and glory is reflected back to God.

Our churches are sadly destitute of spirituality. They have a correct theory of truth, and, satisfied with this, they have indulged a spirit of pride and boasting, while they greatly lack the power of godliness. These churches must be aroused. Their members must seek an experience for themselves. If connected with the Living Vine, they will be nourished by it, and will bring forth fruit in good works.

Our religion requires self-denial, self-sacrifice, at every step. Jesus came down from Heaven to teach us how to live; and while on earth he went about doing good. Those who are really representatives of Christ are working for the good of others. They delight in advancing the cause of God both at home and abroad. They are seen and heard, and their influence is felt, at the prayer-meeting. They will try to supply the place of the minister, whose labors they cannot have. They do not seek to exalt self, or to receive credit for doing a great work, but labor humbly, meekly, faithfully, doing small errands or doing a greater work, if necessary, because Christ has done so much for them.

It is because we have departed from God that he has withdrawn his Spirit from us. If the members of our churches will work unitedly with interest and zeal in the cause of Christ, the

Holy Spirit will attend their efforts, and the power of God will again be seen among his people.

THE ANSWERED PRAYER.

"DEAR Christ, who hidst us bring to thee
 Alway
 Such burdens as oppress
 The weary heart
 To-day,
 So long I've held them firm within my grasp,
 I have no strength my fingers to unclasp.
 "In utter weakness at thy feet
 I lie;
 I cannot give—oh, take
 This heavy load,
 I cry;
 And thine shall be the kingdom, glory, power,
 That succor came in this overwhelming hour."
 No flash of light illumed my soul—
 No peace!
 But, lo, when next I sought
 From threatening fears
 Release,
 I found with joy that ere I was aware
 The Lord my God had heard my feeble prayer.
 —Margaret Savage.

DEATH NOT THE SECOND COMING OF CHRIST.

BY ELD. J. O. CORLISS.

Is death the second coming of Christ? Some seem to think so; at least, that is what they say. But upon what grounds are such conclusions drawn? What text of the Bible makes such a statement? Are not both events and the nature of them, plainly set forth in the Scriptures? Then why call death the second coming of Christ, any more than conversion, baptism, communion, etc.? Yet the nature of these events or their distinction is no more plainly set forth in the word of God than the others.

Has the nature or the effect of death changed from the first? or rather, is not death the same now as when first visited upon the human family, and does it not produce the same effect? If so, and it is still contended that its visitation upon a person is to him the second advent of Jesus Christ, then those who died in the days of Abraham, Moses, and David, were most signally favored in that they were privileged to witness the *second* coming of Christ hundreds of years before he appeared in his *first* advent.

Absurd as this conclusion may appear to every candid mind, it is only the legitimate result of confounding death with the second coming of Christ. It would seem much better, for those at least who believe in the inspiration of the Scriptures, to cherish the same view upon this point of doctrine that was entertained by those whom God employed to write his word.

On one occasion some anxiety was entertained by the ardent Peter relative to the duty of John. In his characteristic manner he asked the question, "Lord, and what shall this man do?" Gently reproving what seemed an unwarranted inquisitiveness, the Lord replied, "If I will that he tarry till I come, what is that to thee? Follow thou me." John 21:21, 22. What effect did this language have upon those who heard it? Although Christ did not say that John should not die, yet the brethren published abroad that he would not die, because they thought he was to tarry on earth till the coming of Christ.

The evidence in this case is conclusive. The immediate followers of Christ regarded death as a separate and distinct event from his coming in glory. How, then, has the belief that these are synonymous events obtained a place in the minds of so many at the present time? Evidently from the fact that the Bible everywhere sets forth the coming of Christ as the time when all men will have their final reward. But the view is widely held that man enters his reward at death, and not willing to give up these early teachings, theologians engraft with them the unscriptural idea that death is the coming of the Lord.

But does man enter his reward at death? In Matt. 16:27 is found the following: "For the Son of man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works." This text emphat-

ically states that when the Lord comes, *then* (at that time) he will reward every man. If, as we have shown, the coming of Christ is not death, but an event that takes place at the end of the world, then man's reward is not bestowed at death, but at the latter event.

Again: If eternal life is the reward of the righteous, when it is once bestowed it will be forever retained, and therefore can be received but once. Hence when the Scriptures affirm that this boon is given to man by Christ at his second coming, it is positive evidence that he did not enjoy it at death.

The eleventh chapter of Hebrews contains a long list of heroes of faith,—those who achieved wonderful victories during life, and then "*died* in faith." But the apostle adds in the last two verses that though all of them obtained a good report through faith, they received not the promise, God designing that we with them should be made perfect, when the reward is given to every man according to his work.

Everywhere throughout the Scriptures this matter is clearly presented. Not once in all the references to these points in the Bible is there an intimation that these events mean one and the same thing.

SCRIPTURE THOUGHTS.—No. 6.

BY MRS. M. E. STEWARD.

CIVIL GOVERNMENTS. ROM. 13:1-7.

PROV. 8:15: "By me kings reign, and princes decree justice." Our God is a God of order. To prevent the many evils resulting from promiscuous society, he first instituted the family relation, and guarded its sanctity by an express commandment placed in the midst of that code which bears the highest authority of any ever issued, signed and sealed with the signet of the Ruler of the universe. Again, to prevent the rule of anarchy, to guard the rights of all belonging to a selfish and apostate race, to punish evil-doers, etc., he ordained civil government. Paul in Romans does not refer to any particular form of government, as kingly, republican, etc., but says (Chap. 13:1), "The powers that be are ordained of God." Civil power has been vested in the hands of earthly rulers.

There was a time (in the earlier Jewish commonwealth) when the Lord stood as the head of the civil magistrates; but the Jews wished to be like the nations around them, having a visible leader; and God granted their request, and by his own appointment, kings were anointed by the prophet for his people. God's creatures are all still his subjects, sustaining a most intimate relation to him; but they are also members of society, and subjects of earthly governments. On the part of some there seems to have been a misconception of 2 Cor. 6:17: "Come out from among them, and be ye separate," as they have supposed that Christians sustain no relation to earthly authorities. This does not agree with the teachings of our Saviour. He recognizes a sphere for earthly powers, a distinct one for the Supreme Ruler, and our relation to both, when he says, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." Matt. 22:21.

The power God has ordained may become perverted, the ruler may step into the province of God,—into the domain of conscience,—and make laws in opposition to God's laws. Then, in the language of Peter and John under similar circumstances, we may exclaim: "Whether it be right in the sight of God to hearken unto you [men] more than unto God, judge ye." Acts 4:19. "If the ruler abuse his authority, God will call him to account for it. There are in many countries legal and constitutional checks on those who attempt to introduce tyranny; and on great occasions the people will sometimes with one consent arise against a cruel oppressor, and subvert his government, as the Romans did against Nero, who was condemned by the senate to die as an enemy to mankind, with the approbation of the whole world. But Christians are seldom called on to take any active part in such transactions.

If we be required by human authority to sin against God, we must steadfastly refuse obedience, and cheerfully and meekly endure the consequence, well satisfied with the blessings insured by the promise of God to those who suffer for righteousness' sake."—Scott.

Let us remember that a bad government is better than none at all. Paul wrote this epistle when Nero was emperor of Rome. The government had not become so cruelly despotic as it was afterward; for he wrote only a few years after Nero was crowned; still it was bad enough. "Since Christians were constantly charged with turning the world upside down, and since there certainly were elements enough in Christianity of moral and social revolution to give plausibility to the charge, and tempt noble spirits crushed under misgovernment to take redress into their own hands, it was of special importance that the pacific, submissive, loyal spirit of those Christians who resided at the great seat of political power should furnish a visible refutation to this charge."—Brown. "At that time there were at Rome both Jews and Christians, who, from hatred of the tyranny of Claudius and Nero, had, there is reason to believe, plotted against them."

The Roman taxes were excessive; yet what does Paul say about it? Pay tribute (land taxes) to whom tribute is due; custom (mercantile taxes) to whom custom is due. "As the advantages of government are great, so must its expenses be very large."—Scott. And those who have the advantages, should bear the expenses. He also says, "Whosoever resisteth the power, resisteth the ordinance of God." Rom. 13:2. Nero, even, could have had no power except it had been given him from above, as Jesus said to Pilate. (John 19:11.) But note, it is one thing to resist, and quite another to refuse obedience from conscientious scruples. It has always been supposed by the world that the church is opposed to civil governments. Jerusalem was thought to be hurtful to kings and provinces. (Ezra 4:15, 16.) Jesus was accused in like manner, and so have his followers always been. How strange, when the very principles of our religion are peace and non-resistance to oppression. Paul felt it necessary to explicitly state our relations to earthly powers.

It is not enough simply to meet the demands of government. "The apostle enjoins on Christians to render 'fear,' or reverence, and 'honor,' to those to whom they are due on account of their authority, rank, or any other civil distinction; neither supposing that religion requires a stiff and rude singularity in refusing customary titles or expressions of honor or respect to superiors (Luke 1:1-4), nor that it allows that petulance and scurrility with which many delight to vilify the characters and conduct of their rulers and those in high stations. Their faults should, in general, be regarded with candor and silence (for their situations are conspicuous, and their temptations very great); and though the honor due to their rank and authority may consist with disapprobation of their conduct, yet not with reviling and defamation of them (and their families)! The same authority which commands children to honor their parents, commands subjects to honor their rulers, and they should honor them in the same manner. Ex. 20:12; 1 Pet. 2:13-17."—Scott.

Paul writes to Timothy (1 Tim. 2:1-3), "I exhort, therefore, that, *first of all*, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all in authority," etc. God help us that while endeavoring to fill all our relations in life aright, we may be good citizens.

AN INFIDEL BLACKSMITH.

A CERTAIN infidel, who was a blacksmith, was in the habit when a Christian man came to his shop, of asking some one of the workmen if he had ever heard about brother So-and-so, and what he had done. Then he would begin and tell what some Christian brother or deacon or minister had done, and then laugh and say, "That is one of their fine Christians we hear so

much about." An old gentleman, a deacon, one day went into the shop, and the infidel soon began about what some Christians had done, and seemed to have a good time over it. The old deacon stood a few minutes and listened, and then quickly asked the infidel if he had read the story in the Bible about the rich man and Lazarus. "Yes, many a time, and what of it?" "Well, do you remember about the dogs—how they came and licked the sores of Lazarus?" "Yes, and what of that?" "Well," said the deacon, "do you know you just remind me of those dogs, content merely to lick the Christians' sores." The blacksmith suddenly grew pensive, and has not had much to say about failing Christians since!—*Selected.*

LIVING SACRIFICES.

BY ELD. CHAS. B. REYNOLDS.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

WHY was Abel's sacrifice of the spotless lamb accounted to him for righteousness? Because he thus proved his implicit faith in the Creator's plan of redemption. It was an admission that he was justly doomed on account of his transgression of the law of God, and that he deplored his sin and earnestly desired forgiveness.

By the offering of the lamb he evinced faith in Christ, the Lamb of God that should be slain to take away the sins of the world, through whose intercession alone he hoped to obtain pardon. The righteousness of Abel was reverence for the commandments of God, and faith in Jesus, the promised Redeemer. To-day, our only hope of salvation is the same as that of Abel and all the Israel of old. It is in the blood shed on Calvary to make atonement for those who, like these ancient worthies, realize the binding obligation of the law of God, and seek pardon for its violation.

This is the one religion of the mighty God, the one plan of salvation and redemption. It never has been, never can be, changed, amended, or altered. Promised at the time of man's fall, it will continue in force until the time of restitution of all things.

Sacrifice, in its simple form, is an offering to God. From the most remote period of history, and in all the known world, the practice of making living sacrifices to please and propitiate the gods has been prevalent; and though we are no longer to offer the blood of animals, we are by no means exempt from offering living sacrifices. The apostle says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

It is self-evident from this admonition, that the apostle Paul was in complete ignorance of the separate-entity, or dual-man theory. Paul was of the Pharisees; he was brought up at the feet of Gamaliel, and was thoroughly conversant with the law of sacrifices. He well knew that whatever is offered to God must be entire. The Israelite was to offer a lamb, but if he could not afford this, then two pigeons. Half a lamb would not do, although it was of far greater value than two pigeons. To divide a sacrifice was to profane it. The sacrifice of ourselves must be entire, absolute, without any reserve, or it cannot be acceptable. The part reserved defiles the part offered. Pride, malice, envy, given ever so small a place in our hearts, poison the whole body. In vain is the appetite radically temperate, if the tongue is deceitful, or the hand grasping and unjust.

Really, the admonition of the apostle is only another form of the great first commandment,—*"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."* Presenting the body a living sacrifice includes the mind, will, and affections.

Our mind.—We must know Jesus as our High Priest in the heavenly sanctuary,—know how and why he there presides at the throne of grace and mercy. We must know him as the coming one, who shall bestow the glorious gift

of immortality, restore our loved ones to our arms, and give us the eternal inheritance. When we fail to use every effort to grow in grace and the *knowledge of the truth*; when we are lukewarm or indifferent; when we think the labor too great, and so fail to become perfect in the lessons, and to attend the Sabbath-school and Bible-class, we are not loving God with all the mind. Why are we holding back part of the sacrifice? It is not the light matter we have always supposed, this failing in Sabbath-school duties. It is failing in our reasonable service to God.

Our will.—Our will is part of the sacrifice. "If we have not the Spirit of Christ, we are none of his." The language of our hearts must be, "Not my will, O God, but thine, be done." When the bitter cup does not pass, but is pressed to our lips, despite all our entreaties for its removal, can we so sacrifice our will, that, with gratitude born of love and perfect faith, we honestly exclaim, "Though He slay me, yet will I trust in Him," remembering ever that God always wills that which shall prove to be for our present and eternal welfare?

Our affections must also be included in our offering. If we really love God, we shall manifest it in our *acts* to our fellow-creatures as well as in our *words*. We make great sacrifices, and do it very willingly, when friends or neighbors are dangerously sick. We leave our business, and at cost of time, means, and comfort, nurse and minister unto them. We denounce those who fail to do so as inhuman. Yet we see those nearest and dearest to us in danger of eternal death; we know their doom is certain unless they can be induced to seek Jesus, the Great Physician, and do not make the needed effort in their behalf.

A very important condition of our offering to God is that it shall be a *living sacrifice*.

The beasts offered under the old dispensation had to be alive, in full use of all their faculties, in health and vigor. A dead carcass could not be offered, no matter how recently it had died. It must be brought alive to the altar of sacrifice. So we are enjoined to offer *living sacrifice*. Shall we then dare to mock God with half-hearted service, with cold, indifferent, dead-alive worship?

Living, in the admonition of the apostle, signifies *pure*, in opposition to *sinful*; *active*, in opposition to *slothful*. The man of the world, devoted to its sinful pleasures and vanities, is dead to every noble and holy aspiration. The drunkard whose veins are filled with alcoholic poison, follows the victim of delirium tremens to the grave, and thinks how much better off he is than his dead friend; yet the diseased living drunkard answers the true end and aim of life no better than the dead. True, he lives; but he is dead to all appeals to the higher, nobler uses,—to the emotions and ambitions of mankind. This is doubtless what our Saviour intimates in Matt. 8:22: "Let the dead bury their dead."

Living is in direct opposition to sloth. To be an acceptable offering to God, we must be diligent in execution, as well as pure in intention. Meaning well, resolving well, pledging well, is not enough. *Doing* well is required. It is not inactive, dead offerings, but living sacrifices, that are acceptable to God.

Slackness is fatal to success in business, and is no less so in religion; nay, slackness in the performance of religious duties is an insult to God. "Cursed is every one that doeth the work of the Lord negligently."

We are required to present ourselves unto God; all we are and have must be consecrated to his service. True, we are already dedicated by our baptismal covenant. Looking into God's law, we realize its binding obligation; we were convicted of sin. Deplored our condition, we earnestly sought means of reconciliation and pardon. When thus giving evidence of genuine repentance, the Holy Spirit, doing its office work on our hearts, led us to Christ. Slain by the law, we died to sin, and were buried in the watery grave. Thus born of the water and Spirit, we became new creatures in Christ Jesus, and arose to walk in newness of life, pledged to serve sin no longer, but to use every endeavor to grow in grace, and in the knowledge of the truth.

The admonition of the apostle puts us in mind of present duties. We cannot stand still,—must not live on the experience of the past. We are urged to render to the Lord that which is his due. Baptism pledged us to the service of God. It is for us to make the promise good. It is a terrible delusion of Satan, this idea that "Christ forgave my sins many years ago, and so I know I am saved." We cannot be saved, unless we continue in well-doing. We may fall back on past blessings and experience as incentives to urge and encourage us to make present advancement, but we may not base our hopes of eternal life on them.

At popular revivals, people are urged to come forward, praise the Lord, and promise to serve him; and they are told that if they will do these things, all will be well with them. They are told, "Never mind the law; we care nothing for the old law; we preach the gospel. Come to Jesus, and insure salvation." But this is a sad mistake; for the Bible teaches—the New Testament as well as the Old—that we must first have a realizing sense of the law of God (and if we do not have this, how can we be convicted as sinners?). "*By the law [not by the gospel] is the knowledge of sin.*" Rom. 3:20.

Seventh-day Adventists are sometimes denounced for not joining more heartily in all such revivals. But we are at least justified by Bible authority for doubting the advisability of encouraging people in making promises to serve God, unless they are understandingly and deliberately made. Joshua in his last appeal to the children of Israel (Josh. 24:19, 24) urges them to serve God, yet warns them against pledging to do so unless they fully understand what it entails upon them.

Dear reader, how is it with us? Have we not in the past offered divided sacrifices, dead offerings? Have we not had a divided heart and mind, living now for this world, and anon for the world to come? Avowedly loving God, we yet cherish our idols. Should our probation close to-day, could we be accepted as having "well and faithfully done?" If we realize the force of Joshua's argument, we too shall resolve, "The Lord our God will we serve, his voice will we obey." We shall lay to heart our promise to "fear the Lord, and serve him in sincerity and truth." This we can do; for we are promised the help of the great High Priest, Christ Jesus, who, presiding at the throne of grace and mercy, will give just the help needed to each and every one of us, upon condition that, mindful of the wondrous mercies of God, we present our bodies a *living sacrifice*, holy and acceptable unto God, which is our reasonable service.

WITH PURPOSE OF HEART.

A MAN may say, "I will change my ways: I will leave off swearing, drinking, falsehood, cheating, and be sober and honest. I will go to the house of God; I will unite with the church; I will read the Bible; I will erect a home altar, and pray with my family morning and evening." He may have a desire to do all this. But he must have more than this. He must have a purpose of heart—a determination of will. When the prodigal came to himself, and saw his true condition, he said, "I will arise and go to my father," and he did it. He started, and kept on his way until he reached his father's house. He formed a purpose in his soul, and his will was made to yield to it; and when that purpose was resolutely carried out, it brought to him the blessing he so much needed. And so every man, when he feels his destitution, and hears the voice of God calling him Heavenward, must arise and start with the fixed resolution to persevere until he obtains the prize, and is admitted through the gates into the everlasting city.

There are many who want to be religious, who desire to be real, genuine Christians; but they lack courage and resolution. They frame many frivolous excuses, and listen to many evil suggestions from the enemy. Sometimes they make the start, but are timid, irresolute, and go falteringly. They want salvation, and are

afraid they will perish without it; but they do not go resolutely to God with the determination that they will seek until they obtain. So they always remain doubting, trembling, irresolute, and unhappy, desiring Heaven, but unwilling to strive for it.

And so every one who would live to purpose in this life, who would be a Christian, and obtain Heaven, must have this oneness of purpose, this earnest cleaving unto the Lord, that will lead him to make every worldly and personal interest subservient to the glory of God. "Whatsoever thy hand findeth to do, do it with thy might."—*Golden Rule.*

THE PATHWAYS OF THE HOLY LAND.

THE pathways of Thy land are little changed
Since Thou wert there;
The busy world through other ways has ranged,
And left these bare.

The rocky path still climbs the glowing steep
Of Olivet;
Though rains of two millenniums wear it deep,
Men tread it yet.

Still to the Garden o'er the brook it leads,
Quiet and low;
Before his sheep the shepherd on it treads—
His voice they know.

The wild fig throws broad shadows o'er it still,
As once o'er Thee;
Peasants go home at evening up that hill
To Bethany.

And as, when gazing, Thou didst weep o'er them,
From height to height
The white roofs of disowned Jerusalem
Burst on our sight.

These ways were strewn with garments once, and palm,
Which we tread thus;
Here through Thy triumph on Thou passedst, calm,
On to Thy cross.

The waves have washed fresh sands upon the shore
Of Galilee;
But chiseled on the hillsides evermore,
Thy paths we see.

Man has not changed them in that slumbering land,
Nor time effaced;
Where Thy feet trod to bless, we still may stand—
All can be traced.

Yet we have traces of Thy footsteps far
Truer than these:
Where'er the poor and tried and suffering are,
Thy steps faith sees.

Nor with fond, sad regrets Thy steps we trace;
Thou art not dead:
Our path is onward, till we see Thy face,
And hear Thy tread.

And now, wherever meet Thy lowliest band
In praise and prayer,
There is Thy presence, there Thy Holy Land;
Thou, Thou art there.

—Selected.

NAZARETH.

TRAVELERS in the East can scarcely find language glowing enough to depict the loveliness of the scenery by which Nazareth is surrounded. Up a cleft in the hills which form the northern limit of the wide-stretching plain of Jezreel, a steep and narrow pathway, bordered with grass and flowers, leads into a little valley. Its breadth is not more than a quarter of a mile, and its basin is divided by hedges of cactus into small fields and gardens, which, at the time of the spring rains, wear an aspect of indescribable calm, and glow with a tint of the richest green. Gradually the valley opens into a little natural amphitheater of hills, and there, clinging to the hollows of a hill which rises to the height of some five hundred feet above it, lie, like a handful of pearls in a goblet of emerald, the flat-roofed white houses of a little Eastern town, huddled close together, and gleaming in the sunlight.

And such as it is to-day, with but slight exceptions, must have been the aspect of that little Eastern town centuries ago, when it was the home of the incarnate Son of God, the Saviour of mankind. Often must the feet of Jesus have stood upon the hill on which Nazareth is built. Often must his eyes have rested upon the view which there greets the delighted traveler's gaze—a view not only remarkable, on account of the

central position of the spot, for its wide sweep and varied beauty, but replete on every side with the charm of ancient story. Carmel, the scene of Elijah's triumph over the priests of Baal; Tabor, down the slope of which Barak, inspired by Deborah's ringing words, had swooped upon Sisera; the plain where Gideon smote the Midianites, and where the beloved Joshua met his death; the highland of Gilboa, along which Saul fled before the Philistines—amid sights and memories like these, Jesus, in the remote Galilean village, grew up to the prime of manhood. The calm, untroubled seclusion of the happy valley, with its green cornfields and glorious scenery, was eminently conducive to a life of spiritual communion. And it needs no strong imagination to behold him, in accordance with what was so often his habit in after years, retiring frequently from the haunts of men, to find on the hill-top communion with his Father and his God. The summits of those heights around the vale of Nazareth are consecrated spots.—*Selected.*

TRUTH VS. FABLES.

BY W. H. WILD.

WE are told in 2 Tim. 4:4 that in the last days the ears of the people will be turned away from the truth unto fables. Was there ever a time when this scripture was more remarkably fulfilled than now? In looking at Mr. Benjamin Wilson's definition of the word "fable," in his "Alphabetical Appendix to the Greek Testament," I was very much pleased with its truthfulness, and its remarkable application to these days. He says: Fables "are religious tales of human invention," "the tradition of elders," "the doctrines of men not to be regarded."

The following will serve as a few specimens of what we have in these days:—

FABLES.	TRUTH.
It makes no difference what day we keep, if we only keep one day in seven.	Remember the Sabbath day to keep it holy; the seventh day is the Sabbath of the Lord thy God.
It makes no difference whether we are sprinkled or immersed.	Repent, and be immersed every one of you for the remission of sins.
It makes no difference how much gold I wear, if I do not put my affections on it.	In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array. 1 Tim. 2:9; 1 Peter 3:3.
We believe in universal salvation.	Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up. Mal. 4:1.
The soul is immortal, it can never die.	The soul that sinneth it shall die. Eze. 18:4, 20.
The wicked will suffer in eternal misery.	The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away. Ps. 37:20.

The above are only a few of the cunningly devised religious tales of human invention. We have surely reached the perilous times of the last days. These teachers of fables cry, "Union, union; come and unite with us, but do not say a word about the Lord's soon coming, your seventh-day Sabbath, and your other unpopular doctrines." But hear what the Lord says, "The Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." Isa. 8:11, 12. The fear that we are not to entertain must certainly be the fear of man; a fear to proclaim the whole truth; a fear to believe the present truth and obey it.

"The pure testimony, put forth in the Spirit,
Cuts like a sharp two-edged sword;
And hypocrites now are most sorely tormented,
Because they are condemned by His word.
The pure testimony discovers the dross,
While wicked professors make light of the cross,
And Babylon trembles for fear of her loss."

"Then let all who wish to share in His reign,
Come out and be separate from sinners and sin;
For the work of the sealing is passing you here,
And Jesus in glory will shortly appear."

THE ABIDING PRINCIPLE.

SUPPOSE that you should see a man furnishing a dwelling. You know that he planned it as a certain person wished it, and now he completes its furniture in perpetual consultation with her, and not only in his consultations, but when alone, he is clearly endeavoring, in every article of use or adornment, to make the adaptation perfect for her convenience or pleasure. You find him clearly ordering his business engagements, his time and employments, as far as possible, in reference to her. You see him attentive and thoughtful of little things—a flower, the course of his walk, the book he reads—all these, and indeed the whole drift of what he does and seems to think and feel is in one direction. He may never say a word, least of all make a single profession, but you know without a word or a profession that he is in love. Not his words, not expressions even of look, but the *sweep of his life*, declares it. In this sphere of human affection one person has clearly obtained control of that man's life.

Now carry these thoughts into the higher region of the soul's life. When one has been converted, renewed by the Holy Spirit, he has not been changed radically in any of his personal characteristics. He carries with him into the new life which he has begun to live the same individual traits that distinguished his personality and made him for himself and for others what he is. All within has been purified, elevated, but all remains, too, so that he can be recognized as himself. A cold, phlegmatic person is not made by his religion of a sanguine temperament; a self-poised, calm, deliberate man is not made by it into an impulsive, quick, excitable person, whose emotions are perpetually gushing out. The thoughtful, calm, deliberate person will be a thoughtful, calm, deliberate Christian; the impulsive and emotional, will be an impulsive and emotional Christian.

But while each individual life will be pervaded by these personal characteristics, every one will be marked by the same underlying and controlling principle, and the whole life will take its shape and direction from it. In each case the love of God will manifest itself not in the transient and changeable emotions of changing scenes and passing hours, but in the results of this reigning, inner principle. The evidences of affection to Christ, the Lord, are found not in the outflow of emotion, but in the acts of the life.

The bearing of this will be seen on the estimate which we make of our religious character. It is not safe to make the religious experiences of other people the standard by which we judge our own. Their personal characteristics may be so opposite, that unless we make a clear differentiation we shall be led into serious mistakes. The precise experiences which they have may be simply impossible to us. And not only so, their mode of looking at and looking for these experiences, and their mode of expressing them, may be so entirely different from our methods, that while they are essentially the same in us both, they shall seem to have but little resemblance the one to the other.

In this way, I think, biographies may be a source of harm. I believe in them. These *acta sanctorum*, the lives of the saints, the story of their struggles, hopes, joys, work, death, make the most precious things in the history of the church of God. Who has not been made gladder, stronger, better, as he has read them? But we must read them with care and discrimination. The experiences which you read there may not be within your reach, and you must not be disappointed if you do not find them in yourself. If you had their emotional nature, perhaps you might share in their raptures and join in their expressions of ecstatic joy; but as it is, you are molded after a different model, and your life moves in a different plane. You must be content with soberer and calmer experiences. And who, indeed, shall say that, after all, you have

not seen as clearly and felt as deeply, though you have never thought of expressing it so glowingly?

But while the emotional life may vary, the underlying principle of love to God abides the same in every believer, and at every stage of his experience. The tide may, at times, rise higher than usual, but the ocean current sweeps evermore onward toward God in Jesus Christ. So, when we would judge of our religious state, we are to ask not what is the emotional life we are living, but what is the main drift of our soul. Is it God-ward? Is there in us this first, great, prevailing choice of God? Do we set up in our hearts and over our lives his throne? Do we subordinate all to him? Do we shape our lives in reference to him? If we love him, our thoughts, our work, our recreations, will assume form and character from that all-comprehending force.

Do not permit your life to be robbed of its sweetness or freedom or power because you do not have the high emotions of which others speak. If you are conscious that, first and above all other things and persons, God is on the throne of your soul, that you do not hesitate to make everything yield to the service which you render to him, then take the joy of it. You have in that the evidence that you love him. Think of yourself as his child, and let your heart reach out to him as its home. At some unexpected moment, not always, but sometimes, you will know, even by the tears of joy that dim your eyes and the gladness and peace that gladden your heart, that you love him. But for the most part, content yourself in being a happy child, and, with little thought of how you feel, be filling up your days with loving service and steady persistence in well-doing.—*William Aikman, D. D.*

THE HUMAN IF.

How pathetic those words of Martha, "Lord, if thou hadst been here, my brother had not died." How certainly human is that *if*. Let us think about it a little.

It is the language of finiteness. Finiteness must dwell in the mood subjunctive. It cannot dwell in the mood indicative, the mood of certainty and decision. Man is very great and strong, but he is not so great or strong that he is not sure, sooner or later, to come to the limit of his strength and be obliged to say this human *if*.

"Moscow! Moscow!" the French soldiers shouted. They shouted it almost as shipwrecked sailors shout, The harbor. They had traversed the dreary plains of Lithuania. They had been fighting with fearful losses and against fearful odds. This was the limit of their long and terrible battling. They had reached the long, low line of the Sparrow Hills, and gazing down on the flat landscape, they saw far off the glittering domes and minarets of Moscow. No wonder they of the legions shouted. So again the star of their great leader had shone undimmed. So once more he had led them through victory unto rest. Moscow was their rest.

But how mistaken they were! Great as their leader was, he had not thought of fire. He had not thought the Russian purpose possible to give their sacred and ancestral city to the flames. But the flames changed their victory to ashes, and then that retreat amid the snows of a Russian winter followed, which for terror and destruction has been unparalleled in history. "Sire," a woman had dared to say to the great Napoleon as he went haughtily forth on this great expedition, "man proposes, but Providence disposes." "I propose and dispose too," answered the victor of a hundred fights. And then even for him the *if*; *if* he had not undertaken the conquest; *if* he had not dared such a season; *if* he had foreseen the possibility of such a desperate conflagration.

The truth is, this human *if* belongs to finiteness. It is God only who need never say it. How strong soever a man may think himself; what confidence soever he may put in his well-laid plans; how puissant soever he may imagine his brain and arm—some decision which must

take into account that future into whose thick mists his eye cannot pierce, some complication or danger concerning which his sagacity cannot make estimate, shall force him into the utterance of this helpless and torturing *if*. Like Mary and Martha, he shall find himself where his sorest need is the presence of another and a higher power, which, coming not, shall leave him but disaster and defeat.

This human *if* is the language of regret. How often we hear it,—*If* I had only given that other remedy, *if* I had only changed physicians, or *if* I had not changed them. *If* I had only trusted those promises, or *if* I had not trusted them. *If*, *if*, *if*—but you have done as you did. You cannot change the facts, sad as they may be. But regret cannot help looking sadly back and muttering this comfortless *if*, *if*.

Also this human *if* is the language of reproach. In many cases it should be the language of reproach. Where the *if* points toward results that might have been foreseen and ought to have been provided against, it should mean terrible and lashing reproach. Here is a young man standing on the threshold of life. He is solicited by temptation. He will yield, he says. He does yield. He is warned. He goes on yielding. He flatters himself that though such things as he is doing do hurt other men, they will not hurt him. He knows that he has laid to his soul the flattering unction of a lie. But he goes on yielding. Time goes on too, and he begins to reap the harvest of the seed he has been sowing. His reputation shrivels because he has honey-combed his character. He ought to be in the fullness of a manly prime, in the noon of his strength and faculty, but he is really aged before his time, and trembling and unable. He looks back, and his reproach must be this *if*. He is obliged to say, "*If* I had not yielded. *If* I had not burned my youthhood out so that my manhood has no substance it can draw upon." The saddest thing in the wide world is this rightfully and terribly reproachful word *if*.

But the question comes, Is this all there is for us in our poor lives—Martha's sad, wondering, finite, regretful *if*? If it be, there is small comfort in it; there is small courage in it; there is slight foundation for our poor lives to stand on.

It is to this helpless, comfortless *if*, much of the modern thinking would shut us up. Professor Huxley says, "Life is a chessboard, and men are players; and *if*, even with the best intentions in the world, you make a false move, there is nothing for you but the consequences. No hope, no meaning, no goal. Nothing for you but sorrow if you have mistaken or sinned."

But thank God, we are not left to modern thinking. "Therefore his sister sent unto him saying, Lord, behold, he whom thou lovest is sick." When Jesus heard this he said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Here is God's answer to the *if* of Martha. O soul, concerning many things, you, with your short sight, must say *if*. But in it all and through it all, God has meaning—his glory, your highest good. It was better that Lazarus die and then by the word of Christ be raised, than that he get well, and those sisters and all of us miss the vision of that resurrection. This is God's answer to our *ifs*: Through what you are questioning so sadly, I am weaving glorious culmination.

There is only one *if* concerning which this cannot be said, namely, the rightfully reproachful. And yet for that there is forgiveness, and *if* into the results of that we introduce the new force Jesus Christ, he will somehow change even that darkness into day.

When we are cast into the saying of these *ifs*, let us lighten our gloom by thinking more of God and less of them.

Let us get the mastery over our human *if* by submission to the will of God.

"I have no cares, O blessed Will,
For all my cares are thine.
I live in triumph, Lord, for thou
Hast made thy triumph mine."

Let us by rational choice make God the center of our lives, and not our self-strength or skill

the best word for which is this poor *if*. This is God's message: Choose me, and all things shall work together for good—there shall really be no *if* about them.—*Illustrated Christian Weekly*.

LIVE FOR SOMETHING.

THOUSANDS of men breathe, move, and live; pass off the stage of life, and are heard of no more. Why? They did not a particle of good in the world; and none were blessed by them; none could point to them as the instruments of their redemption; not a line they wrote, not a word they spoke, could be recalled, and so they perished—their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die, O man? Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy.

Write your name by kindness, love, and mercy on the hearts of the thousands you come in contact with year by year, and you will never be forgotten. No; your name, your deeds, will be as legible on the hearts you leave behind as the star on the brow of evening. Good deeds will shine as bright on earth as the stars of heaven.—*Chalmers*.

JUDGING AND BEING JUDGED.

"JUDGE not, that ye be not judged." Let us understand what the Saviour meant by this.

You have often been puzzled to know how it was that such and such consequences arose from such and such acts. You have wondered at the unkindness of men, at the bitterness of their judgment. Has it ever occurred to you that the reason may, possibly, have been in yourself—a reason that has been sleeping full twenty years, and is now only bearing fruit? You remember your unkindness to your father and your mother; how you sat on the throne of criticism at the fireside and condemned the whole household in a spirit of self-righteous pride? You remember what an intolerant nuisance you were in the church twenty years ago, snarling at every one, snubbing everybody, setting up your great righteousness as a rebuke of their feeble morality—how the unkind word was always upon your tongue, and how men might feel perfectly sure that you would follow any censorious line along which they might lead. All that is now coming back to you. You have been smitten first on one cheek, then on the other. You have been smitten on the head; society scorns you, repudiates you, views you with suspicion and unkindness and distrust. You sowed the wind, you are reaping the whirlwind; you have eaten the forbidden fruit, and you are now undergoing its most painful consequences.

Find a kind man, one of noble and liberal spirit, whose thought is always of the charitable type, who cannot be gotten to say a harsh or unfeeling word about anybody—the time will come when society will throw its arms around him and take care of him and defend him. He shall reap the bountiful harvest of his own beneficence. Such a man will not be allowed to be friendless in the time of his old age. He took no pains to defend or befriend himself; he had a kind word for everybody; he had a crust of bread for the poor and a cup of water for the thirsty; he could always be looked to for the glowing and kind word; nothing mean, bitter, selfish, hostile, unamiable, ever fell from his ruddy lips—and now, in the time of his old age and decrepitude, or when any evil report maliciously rises against him, society will close around him and protect the grand old tree from the knife and the ax and the sword of those who would cleave it down.

And what is true of the kind man is true, also, of the bitter man. There are some persons who cannot speak sweetly. I do not altogether blame them; for their life seems to be one of the mysteries of Providence, inscrutable, wholly beyond our explanation, here and now; we can only say it were better for such that they had not been born—but they cannot speak the noble word, they cannot give you a grand, beneficent judg-

ment of any human creature or any human deed; their criticism is bitter, highly acidulated—something even worse, highly vitriolized, most pungent, and every word has in it an intent of cruel death. What will be the judgment society will pass upon such persons by-and-by? They will get what they have given, they will reap as they have sown; let that word never be forgotten: "God is not mocked; for whatsoever a man soweth, that shall he also reap." Not in some little literal way of a man dealing with him as he dealt with others, but with the marvelous social influence which gets around a man to help him up, or to smite and blast him. Thank God for these great promises and laws that make society secure! They give solidity to the whole constitution of humanity. We cannot play at criticism, and be harmless; we cannot be censorious, and then retire upon our respectability. Every bitter word you have spoken about man, woman, or child has gone out to come back again, and will smite you some day. "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." This is a great law, and all human history is its exposition and justification.—*Dr. Joseph Parker.*

BY THE WAYSIDE.

Two aged men entered a street car a few days ago, in a neighboring city. One of them, who was paralyzed, said in reply to a question of the other as to his welfare, "I have a large interest in the next world." When asked how he was off for this world, he answered pleasantly that he had enough to meet his wants while he lived, and then added: "But I have a large interest in the next world." The conversation attracted the other passengers, and one of them who narrated it said those words kept ringing in his ears all the rest of the day. He could not get rid of the deep impression made by the singular earnestness and happiness of the aged disciple.

Surely this is the beauty of old age, its joy and blessedness, the calm assurance of a portion beyond this life in "the inheritance of the saints in light."

Little, too, did the veteran think of the power of his reiterated sentence upon the hearts of his fellow-travelers, who did not even know his name. Yet these wayside utterances of warm-hearted Christians are often the most eloquent lay preachers, both to unconverted people and to believers who chance to overhear them. Our unconscious influences are often the best or the worst that we exert.

But the best of all is when the pilgrim life draws near its close, and when the staff and sandals are soon to be laid aside, to feel our best and largest interests in the next world. That treasure grows at more than compound interest. Its value increases as the vision of it widens like the firmament. These riches can "take to themselves wings, and fly away." It is a life interest for eternity, and faith only asserts its own divine prerogative "while we look not at the things which are seen, . . . for the things that are seen are temporal, but the things that are not seen are eternal."—*Selected.*

—A clergyman was recently annoyed by people talking and giggling. He paused, looked at the disturbers, and said, "I am always afraid to reprove those who misbehave, for this reason: Some years since, as I was preaching, a young man who sat before me was constantly laughing, talking, and making uncouth grimaces. I paused and administered a severe rebuke. After the close of the sermon a gentleman said to me, 'Sir, you have made a great mistake; that young man is an idiot.' Since then I have always been afraid to reprove those who misbehave themselves in chapel, lest I should repeat that mistake, and reprove another idiot." During the rest of the service there was good order.

—A sin without its punishment is as complete a contradiction in terms as a cause without an effect.

The Family Circle.

UNREST.

"Our heart is restless till it rest in Thee."—*St. Augustine.*

THERE is a strange wild wail around, a wail of wild unrest, A moaning in the music with echoes unconfessed, And a mocking twitter here and there, with small notes shrill and thin, And deep low shuddering groans that rise from caves of gloom within.

And still the wierd wail crosses the harmonies of God, And still the wailers wander through his fair lands rich and broad; Grave thought-explorers swell the cry of doubt and nameless pain, And careless feet among the flowers trip to the dismal strain.

They may wander as they will in the hopeless search for truth, They may squander in the quest all the freshness of their youth, They may wrestle with the nightmares of sin's unresting sleep, They may cast a futile plummet in the heart's unfathomed deep;

But they wait and wail and wander in vain and still in vain, Though they glory in the dimness and are proud of very pain; For a life of Titan struggle is but one sublime mistake, While the spell-dream is upon them, and they cannot, will not wake.

Awake, O thou that sleepest! The Deliverer is near. Arise, go forth to meet him! Bow down, for he is here! Ye shall count your true existence from this first and blessed tryst, For he waiteth to reveal himself, the very God in Christ.

For the soul is never satisfied, the life is incomplete, And the symphonies of sorrow find no cadence calm and sweet, And the earth-lights never lead us beyond the shadows grim, And the lone heart never resteth till it findeth rest in Him. —*Frances Ridley Havergal.*

OFFENDING THE LITTLE ONES.

"JUST as pretty as so many little pinks they are; but it does make my heart ache to have them brought up so—spoiled right before my eyes!"

"Oh, well, old folks like you and me must expect to have the heartache; it seems to be appointed to us. And if it isn't about one thing, it is another. May be if our little ones had been spared, we should have spoiled them."

"I think of that every day, John, as I see the way this mother takes with hers. It has become a real cross to keep still and not meddle with another woman's affairs, when the bright, pretty creatures are abused so."

"You put it rather strong; Mrs. Malcolm is a pretty woman, and she appears to care as much for her children as any mother I ever saw. She talks like a Christian, too, about wanting them to grow up good, useful, and all that."

"Oh, yes, John; she loves the children well enough, and she talks, as you say, out of a wish that seems to be right, when she sits down to think about it. That all may be, as I well know; and yet a mother may abuse and wrong her children every day, while she teaches them to pray and to say the commandments."

John Hendall, and Polly, his wife, good conscientious souls, were talking in conjugal confidence over the events of the day. Their farmhouse had opened its comfortable doors to a few summer boarders; and at this moment Mrs. Malcolm and her four little ones were taking their ease in the neat apartments allotted to their use. I suppose Mrs. Polly had very few thoughts or impressions of any sort that she did not tell over to her John. He knew before he slept all the happenings of his household almost any day of the year.

"I never talk about our boarders, as you very well know," Polly went on to say, "except to you, John. In the strict sense of the matter, Mrs. Malcolm's management is no business of ours. But she almost makes it my business when she parades her family government continually in my presence. I think sometimes she rebukes, and threatens, and lays out her instructions so I may understand what a superior manager she is. Now I think it is mean to reprove and correct a child before company, if it can possibly be avoided. I've known Mrs. Malcolm to

let the boys go on, when she was alone with them, with some impropriety, and as soon as any one noticed it, she would sharply reprove them. A child's self-respect and his sense of honor are sadly injured by bringing his faults to notice, and putting him down before strangers or friends. Don't you think so?"

"Oh, to be sure, Polly; I dare say this poor mother never thought much about that; maybe she didn't have the right bringing up herself. And she seems nervous, and easily troubled; we don't know all her circumstances; perhaps we should make allowance for her failings if we did."

"Oh, I've spent hours looking up excuses for her, John; but that won't keep the children from spoiling in her hands. She is nervous, and she frets at little things; she talks sharply to the children, and she often speaks to others before them in a pert, half-impudent tone. Of course they will speak to herself and to others as she does. She whipped Harry fearfully the other day because he was saucy to her, and all the time he had only copied her direct and every-day example."

"Now that's just the way," broke in John, "that we older people do our part toward ruining the innocents. It isn't all rum, and tobacco, and swearing, and what's worse. A sight of ruin comes from what we never suspect has harm in it. There's Deacon Mills, a good man, and I love him. He's a great joker, and he has a way of calling folks by their first names, with just a tone of disrespect in the manner of it. Nothing very bad in Deacon Mills; he's a good deal piquant, and nobody takes exception to him. But you see what that is doing for his adopted son; the boy is downright impudent, and his father is mortified with him. I'm afraid the burden of fault lies at the Deacon's door. Like enough, now, this pretty woman does help to make her boy pert and saucy."

"If she made him nothing worse," responded Polly, "it would n't be so bad as it promises to be. She threatens, 'Harry, if you go to that well once more I'll whip you!' This is the last time I shall speak!' Nevertheless, Harry and Tom both play at the curb, and they are safe from chastisement, unless she chances to get excited just to the point. Little Allie likes to go to the brook with her brothers, but her mother do n't want her pretty frock soiled. So she tells Allie that a great turtle comes out of the water to catch little girls. The boys know better than that; and now what is the turtle story, and what is the threat of whipping, but a lesson in falsehood? She is just teaching the children to use untruths at convenience. Allie and the kitten were playing to-day, when she pulled too hard, and puss scratched in self-defense. The child cried, and that brought the mother in. I was trying to make the matter right by saying what was exactly true, that pussy did n't know any better; she thought she must scratch when she was hurt; and if Allie was gentle, kitty would be gentle too. What must the mother do but say it was a wicked, hateful cat to hurt Allie, and kicked the innocent kitten in resentment. It was a cruel lesson in retaliation and revenge. I've seen her divert the child by striking inanimate things when they stood in her way. O John, if this is not abusing the little ones, what is it? You remember our Saviour said a terrible thing about those who offend his little ones, causing them to sin."

The good man sighed.

"But they don't know—I do have this charity for the most of fathers and mothers—what they are doing."

"And most of them would take it very ill if one should presume to show them their fault," answered Polly.

"As to this poor mother in our house, Polly, I wonder if you hav'n't got that cross on the wrong shoulder. You're a great deal older than she is, and I think she takes to you a little as if you were her true mother. Couldn't you find some way to give her a gentle admonition—rebuking in love—as the apostle would tell you? May be that heartache is to put you up to duty;

I doubt if you have any right to that particular cross."

"I've been thinking and praying, John; I don't think yet how I could speak rightly to my boarder, but I feel better for having talked my mind out to you."—*Advocate and Guardian*.

THE OTHER TRAIN.

As a train was passing over a New England railroad, it struck a broken rail. The brakeman felt the shock. He knew a carriage was off the line, and sprang for a brake. It was his last brave service. The crash came, and he was picked up, a poor, mangled wreck: his skull had been broken. He was heard, however, to utter these words—the last utterance of a faithful, loyal soul—"Put out the signals for the other train!" Somewhere down the line he knew another train was coming, thundering, crashing along, dashing faster, faster, faster, and there was his train on the line! Out with the signals! out with the signals! another train is coming! This was his last injunction.

The other train, that other train, I am saying to myself—the generation that is following us; the boys and girls that are pressing hard after us, coming along faster, faster, faster, just ahead of whom we are, only perhaps to be in their way, a hindrance, an obstacle, and possibly, the occasion of their ruin. What need of care, what need of caution, what need of restless vigilance for their sake in speech, in act, in look, in gesture! I want nothing to escape me that will be an obstacle in their way. If we are on the track, blocking it, if we are in the way, let us take ourselves out of the way as soon as possible.

"What will you take?" was the question asked an observant boy at table, referring to the drink he might desire.

"I will take what father takes." The father had received from the waiter a glass of intoxicating drink. He heard the boy's remark, set aside his glass, and called for water. He saw the other train coming, and cleared the line for it at once.

I think the saddest of all experiences is the consciousness that an opportunity for right doing has been lost. It brings a sad look into a man's face to know that he has set an example, bad in itself, and hopelessly followed by others.

We know of an empty train that came to a stop on a gradient, the station having been reached. In the absence of an official, the train broke loose, and went crashing down the line to meet the steamboat express. Some one chased the runaway train, but could not overtake it. The opportunity for the arrest of the train had gone by. There was a collision that night.

O souls on the track! fathers and mothers! your opportunity in behalf of your boys and girls is to-day—now! Don't let it slip from you.—*S. S. World*.

THE HABIT OF FRIVOLITY.

THE duty of being cheerful is one which is at all times binding upon us. We have no right to be morose or sullen, or to accustom ourselves to look on the dark side of things. No sense of the solemnity and importance of life can excuse us for giving way to a sour and unhappy temper. Though sadness must at times fall across our path, and our hearts and souls be often impressed with the weight and seriousness of imposed duty or of surrounding circumstance, yet sadness and seriousness ought by no means to be considered synonymous with gloom and despondency. From the exercise of trustfulness and cheerfulness, in a high and true sense, we are never absolved, whatever discouragements or temptations beset us.

But cheerfulness and frivolity are utterly different things, and those who confound them make a sad mistake. Some of the noblest and serenest natures, that are cheerful and wholesome the whole year round, cannot assume a manner of light playfulness, nor utter tripping words of banter and jest, nor rouse their companions to a merry laugh. And, on the other hand, there

often lies beneath the thin veneering of real or affected gayety, wherewith men and women win the reputation of being happy and hearty, a true disposition toward insincerity and cowardice and cynicism, and all the essentials of genuine misery. True cheerfulness, whatever its reserve and modesty, will surely show itself sooner or later—if not in spontaneous outbursts at unimportant times, then all the more at such seasons of trial or danger as threaten to overwhelm the more superficial nature. But the frivolous mind, however it may seek to conceal its real character behind its slender barricade of outward manner or spoken word, is equally certain to reveal to others, at some time when it is least prepared, the essential feebleness and the consequent wretchedness and misery which it would fain cover.

If the habit of frivolity were only a thing affecting young men and women in their "salad days," it would still be sad enough to look at, and hard enough to endure. But it is a habit which grows apace with all indulgence of it, and too often fastens itself upon the adult character so that it can be shaken off, if at all, only by an effort that shakes the whole moral nature. And it must be shaken off, else it will surely bring one down to the lowest depths of that woe and misery at which it has so long laughed and mocked. A time of storm and stress is sure to come,—a time beneath which the nature accustomed to nothing better than frivolity is sure to quail. And whether in life or death—for a frivolous death is really no worse than a frivolous life—he must, indeed, have little forethought or brief experience, who thinks to escape a tempest by relying upon any habit of jocose speaking or superficial thinking, however long and however painstakingly that habit may have been acquired.—*S. S. Times*.

PLEASANT MEMORIES.

WE may not realize that all our actions of to-day afford food for memory to-morrow. Then try to live aright. In youth, as we all remember, hope was our guide, anticipation and expectation were the animating sentiments; the mind looked constantly forward, plans and purposes were its chief activity. In mature years, as most of us know, realization takes the place of hope; the mind concerns itself more with now. Clearly, there must be, as years accumulate, a gradual turning of the mind toward the past; memory will become the chosen companion; we shall live more and more in what we recollect. Youth dwells in the future; manhood in the present; age in the past. To ponder upon former years enters into the heart-life of age, just as do the hope and prospect of years to come into that of youth. Each person is forming that element for his age by his life now. The hasty words, the foolish deeds, the neglects and omissions, the transgressions of to-day, are the seeds for so many mortifications and sorrows to grow rank in the white-haired years. Whatever is wise, right, generous, self-sacrificing, honorable in life to-day, is a plant which will ripen thick with peaceful and pleasant memories in the days when memory is a chief factor in happiness.—*Central Christian Advocate*.

AN ASTONISHED CONDUCTOR

"GET aboard, old limpy," said a pert conductor to an aged, plainly-dressed lame man, standing on the platform, waiting for the signal to depart; "get aboard, old limpy, or you'll be left."

At the signal, the old gentleman quietly stepped aboard and took a seat by himself. When the conductor, in taking up the tickets, came to him, and demanded his fare, he replied:

"I do not pay fare on this road."

"Then I will put you off at the next station."

The conductor passed on, and a passenger, who had seen the transaction, said to him:

"Did you know that old gentleman?"

"No, I did not."

"Well, it is Mr. —, the President of this road."

The conductor changed color, and bit his lips, but went on and finished taking up tickets. As soon as he had done, he returned to "old limpy," and said:

"Sir, I resign my station as conductor."

"Sit down here, young man. I do not wish to harm you; but we run this road for profit, and to accommodate the public; and we make it an invariable rule to treat every person with perfect civility, whatever garb he wears, or whatever infirmity he suffers. This rule is imperious upon every one of our employes. I shall not remove you for what you have done, but it must not be repeated."

That conductor never afterward saw among his passengers an "old limpy."—*Selected*.

LIFE ETCHINGS.

SOME years ago, a little girl, poor, homely, awkward, reticent, and sensitive, attended a small country school in a neighboring State. She knew no childhood, and her shy manners and very plain looks sufficed to keep at arm's length the interest frequently lavished on children whose intrusiveness and beauty are their only roads to success.

There was to be a school exhibiton, and each scholar was expected to contribute in some way to the evening's performance.

The subject of our sketch was set down for a recitation.

It was her first experience in a crowd. The conspicuous position, the many eyes fixed upon her, the anxiety to do her best, the fear of failure, the knowledge of her teacher's and fellow-pupils' dislike, all frightened, dazed, and almost killed her. She broke down in the middle of her task.

Many of the crowd laughed—crowds are always brutal—her teacher sneered, her class ridiculed. She left the platform stung to the soul with humiliation and outraged feeling.

One kindly voice then, to make light of her failure, encourage her to try again, inspire her with hope, and commend her for the length she had gone, would have been as the balm of Gilead to her heart; but it would have lost the world one of its heroines,—one who has since held vast audiences spell-bound, and holds to-day many lives among the suffering and sorrowing, heart-bound to her, for her noble, unheralded benefactions.

It was a stony, cruel experience-lesson for a little girl; but it roused the indignation and determination which changed her in one day from a shrinking child to an indomitable woman, resolved to battle her way up, up to recognition—not of a country school, but of the whole nation.

How soon she electrified the country all know; but through what physical and mental struggles she rose to eminence, and what was the first motive power, the night in which she lived years, is the secret of a few.

"So slow we are to read God's meaning,
Choosing our own instead."

We should have chosen that kindly faces and words bestirred themselves that night to soften her failure. Not so He. The sting of loneliness was necessary to rouse her self-reliance; and the cup of intense bitterness, to develop that determination and action from which she has never once looked back.

"We only learn a day's true earnest lesson,
After the day is dead."

—*Little Gem*.

—A great many mistake religious sentiment for a religious life. Because they are touched by religious truth, they fancy they are religious. Because they are susceptible to religion, they think they have it. An impression is to them the same as if they obeyed it. To appreciate right is the same as though they did the right. Weeping over a book of martyrs, they almost think as heroic as though they died at the stake themselves. They come to take what God has planted in them as a substitute for a practical Christian life.

The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 6, 1881.

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

OUR DUTY TO SUSTAIN THE CAUSE OF GOD.

THE privilege of participating in the work of God is one of the highest privileges that can be accorded to man. 1 Cor. 3:8, 9; 2 Cor. 6:1. This privilege is accorded to every member of the human family, though very few avail themselves of it. God invites men to labor in his cause in the sphere for which they are fitted by the talents which he has given them. Some men are fitted to labor in word and doctrine, and these he calls to be ministers of his word. Other men possess no capacity to preach the word of God, but they possess talent for business, and are capable of accumulating property in an honest, honorable, and Christian manner. Others, who have little capacity for business, possess bodily strength and health, and are able, if they will practice economy and temperance, to earn something besides providing for their own necessary wants.

God invites all men to become Christians, and if they accept this invitation, he has something for each class to do in his cause. Those who are fitted to instruct others in the way to eternal life he calls to give themselves to that work. The sacrifice is so great that few are willing to make it, and many who pretend to make it seek to please the people, that they may find a good situation and an ample salary. But there are some who give themselves to this work for the love of Christ, and from pity for lost men. These will receive a great reward at the last day.

But it is generally supposed that business men are to devote themselves to their own worldly interests. The faithful minister of Christ must sacrifice everything; but men of business, though they profess to be the disciples of Christ, may make it the work of this life to amass wealth for the gratification of their own hearts; and those who possess no special capacity for business, but who have health and strength for physical labor, generally feel that this belongs exclusively to themselves, and that it is their privilege to employ for their own use whatever they are able to earn. But the Bible does not present things in this light. "Ye are not your own," says Paul, "for ye are bought with a price." 1 Cor. 6:19, 20. And again he says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice." Rom. 12:1.

God has equal claims upon all men. All were created by him, and Christ, by the grace of God, has tasted death for every man. Heb. 2:9. If he has given business talent to some, and abundant health and physical strength to others, these are no less gifts from God for which they must give account, than is the capacity which he has conferred on those who are called to be ministers of his word, to explain the Scriptures, and to instruct men in the truth. The power to acquire property in an honorable and Christian manner is a gift from God. Physical strength is also a gift from God, and neither of these gifts is to be abused by the possessor, as though designed solely to benefit himself. God is the giver of these excellent gifts, and man should remember that they were given to him to enable him to glorify God.

When God blesses the labors of our hands, our first act should be to return to him a suitable portion of that which we have received. If we were always careful to do this, the hand of God would not so often be against us to scatter that which we possess. It was the pleasure of God to test his ancient people by giving them great earthly prosperity. He poured into their hands abundance of earthly good. But see how

careful he was to save them from ruin. He bade them give back a tenth of everything to him; and this was not all. Before they appropriated the fruit of the earth to themselves, they were to offer the first-fruits to God. Then there was another kind of offering which they were to make which was very expressive. It was the thank-offering,—an expression of gratitude to God that he had blessed the labors of their hands, that he had spared their families, and that he had conferred every kind of temporal and spiritual blessing. There was yet another kind of offering which the people of God were to make to him. This was called the peace-offering, and it expressed the gratitude of man that he was at peace with God and with man; that no calamity had come upon him, that his buildings had not been destroyed by fire, that his crops had not been blasted, and that his property had not been plundered by foreign invaders nor by domestic robbers. And there were yet other offerings, as the heave-offering and the wave-offering, expressive of the highest gratitude to God. Man was not to say that it was his good fortune that had brought all these blessings, but he was to acknowledge God as their giver, and to return to God a suitable portion of that which he received from him.

There was yet another class of offerings that should be mentioned in this connection. These were the trespass-offerings. Sometimes from forgetfulness, sometimes from selfishness, men failed to render to God that which was his. Conscience brings to mind the fact that for months, and perhaps for years, the man has failed to remember God, and that that which belonged to the cause of God has been appropriated to his own self-interest. The trespass-offering was the act of returning this to God with suitable addition. But did not all this make the Jewish people poor? Far from it. As long as they made God a partner in their business, they prospered. Their barns were filled with plenty, and their presses burst out with new wine. Prov. 3:9, 10; Deut. 28:1-8.

Perhaps the reader may say that he is glad that we live under the gospel dispensation, where everything is free, and not under the Jewish dispensation, where everything was so burdensome. But does it cost nothing to be a Christian? Matt. 16:24-26. Did it cost Christ nothing to open the way of salvation for us? 2 Cor. 8:9. Have we no occasion to make thank-offerings to God for his mercies to us? Phil. 4:8. And have we never committed trespass in sacred things which we ought to return to God? What did Christ say of the poor widow that put in all her living? Mark 12:41-44; Luke 21:1-4. And is it not several times stated in the New Testament that those who give in the cause of God lay up treasure in Heaven, where it can never perish? Matt. 6:19-21; Luke 12:31-33; 1 Tim. 6:17-19.

If it be said that the giving of a tenth belonged to the Levitical system, which has passed away, we answer that it pertained also to the priesthood of Melchisedec, who lived nearly five hundred years before the establishment of the Levitical priesthood. When Abraham, the father of the faithful, met Melchisedec, the priest of the most high God, he paid the tenth of what was in his hands to Melchisedec. Gen. 14:18-20; Heb. 7:1-4. Our Lord Jesus Christ is a priest after the order of Melchisedec, Ps. 110:1-4; Heb. 5:8-10; 7:14-17; and it is certain, therefore, that a tenth of our revenue belongs to him. The prophet Malachi says that the people were cursed with a curse because they had robbed God, and this robbery consisted in withholding from him the tithes and the offerings. Mal. 3:7-10. And this curse rests upon multitudes of those who call themselves the disciples of Christ. Some say they are too poor to give anything, but they are not too poor to supply themselves with wine,* and perhaps also with tobacco. The trouble is they have never learned to practice self-denial in order that they might be able to give something in the cause of God.

The Christian minister must devote his time, his

strength, and everything dear to him in life, to the cause of Christ. The man of business ought to possess the same spirit of sacrifice, and to live not to amass wealth, but to advance the cause of Christ. And if the common laborer would act upon the same principle, he would be surprised to find how much he can do in the cause of God, and yet be able to care for his family better than in the days when he appropriated all to himself. We must not give less than a tenth of our income to the cause of God. We may give as much more than this as our judgment shall direct and our hearts shall prompt. The poor widow was not commanded to make so great a sacrifice, but she felt it to be her highest privilege to put in all that she possessed. The act is recorded to her honor in the New Testament, and the money has been upon compound interest in the bank of Heaven from that day to this.

J. N. A.

THE NEXT GENERAL CONFERENCE.

IT is time that something should be said about this important meeting, so that our leading men can be laying their plans to attend. There are many interests connected with this annual meeting,—the Publishing Association, the College, the Sanitarium, the General Tract and Missionary Society, etc. It is impossible to hold all the necessary meetings connected with these institutions without more time than can be used in a week's camp-meeting. Besides, such a flood of business nearly ruins the spiritual interests of the meeting, and so both branches suffer. We believe it is the settled opinion of those best qualified to judge that it will be better to take such a time as will least interfere with the duties of leading men in different parts of the field, and hold our anniversary meeting of the different institutions in the Tabernacle at Battle Creek. Religious meetings of great importance can and should be held in connection with them. From the middle of November to that of December is a time when very little can be done in holding meetings from place to place. Just as winter is coming on, the weather is changeable and unsettled. The presidents of our Conferences and leading ministers can be spared from their fields of labor almost as well as not. At this time, labor for the winter can be planned, so that our T. and M. workers can have some line of policy to carry out during the leisure afforded by the winter months. On the whole, this seems to be the best time for the meeting of the General Conference, if all can attend whose presence should be obtained.

We look forward to our next annual General Conference with much interest and anxiety. It ought to be made one of the most important meetings ever held in this cause. The death of Bro. White is a sad and startling event to our people generally. He has been regarded by all of us as the leading man in this cause. Our people have felt safe while he was living to counsel and bear burdens. His voice will no more be heard in our councils. He is gone. Unquestionably, quite a degree of anxiety prevails among our people as to what course will be taken. Who will bear the general burdens of the cause? Who will act as president of the Publishing Association, and exert a leading influence in the College and Sanitarium? What shall be the line of policy adopted? How shall the debts upon our institutions be paid? These and many other questions will occur to the mind of the discerning reader.

To merely hint at these things is enough to cause every one to realize that the present is an important crisis in this work. There is no one man among us who can exert a leading or controlling influence in these matters. The relation to the cause of every official is greatly changed by the death of him who has exerted a leading influence in the past. Our only safety is in having a general council of all our leading brethren, and in specially seeking wisdom from the Lord. We must adopt a well-considered policy, and unite in carrying it out, or evil results will be sure to follow. We must especially seek the Lord, and humble

our hearts before him. Great burdens will fall upon somebody. Who shall take them is a grave and important question. There was never a time when we were more in need of Divine Wisdom, and the judgment and experience of all whom the Lord is leading. The presidents of our Conferences, and delegates chosen from the ablest and best men in these conferences, should be present when living within a reasonable distance. All the officers of the General Conference and of the different institutions should be present. Especially important will be the presence and counsel of sister White. We firmly believe that through her God has given special light and instruction for the guidance of this movement. Indeed, in times of great perplexity our safety has depended upon this light. We are in special need of it in the near future. We feel that she should be present by all means. The presence of Bro. W. C. White, who is now east of the mountains, should also be secured. His connection with the publishing work in both our offices will make his experience specially important. We greatly hope they will not go to the Pacific coast before the General Conference is held.

If all these results can be secured in the late autumn or early winter, we greatly desire it. In the meantime, we shall be glad to hear from any of our leading brethren concerning these matters, at Hornellsville, N. Y., during the camp-meeting there, or at the Nebraska camp-meeting. We feel that it will be a great mistake if we do not have a large Conference, at which our leading workers come together for counsel. We can see no time so favorable for this as the one we have mentioned. Let us hear from interested parties on this subject.

G. I. BUTLER.
S. N. HASKELL.
H. W. KELLOGG.

CAMP-MEETING FOR WESTERN IOWA, AND OTHER WESTERN MEETINGS.

At the Iowa camp-meeting at Des Moines, in June, the Conference voted to have a fall camp-meeting in the western part of the State, for the benefit of those living in that section who were not able to attend our annual meeting. There are a large number of our brethren in that section who are really not able to go so far as would be necessary to attend the meeting which would accommodate most of the Sabbath-keepers in the State. The country is comparatively new, and many have not been long in the truth. There are many of our Scandinavian brethren in that section who greatly need the benefits of a camp-meeting. Since the sickness of Bro. Hansen, they have had very little labor in their tongue, and they need special help. We have the promise of Eld. O. A. Olsen that he will spend some time in Iowa this fall, laboring for his people.

After much reflection and anxiety as to the time when this Western camp-meeting should be held, and some consultation with the other members of the Iowa Conference Committee, we take the liberty of appointing it Oct. 6-11. I expect to attend the camp-meetings, if providence permits, in the States of New York, Nebraska, Missouri, and Texas. We hope to attend this meeting in Western Iowa. We hope, also, that Bro. Olsen will make arrangements to be present and assist us, especially in the Scandinavian branch of the work, and that many of his people will make efforts to attend this meeting.

The President of the Kansas Conference has also written me concerning a camp-meeting at Parsons, Kansas, to be held in October. If he can consistently arrange the time so as to have the meeting come one week later than this Western Iowa meeting, I will try to be present; but I hardly see how I can be, otherwise.

I have been invited to attend the Kentucky and Tennessee meeting; but the distance is so great from those meetings which I have appointed to attend, and it would involve so much expense, that it seems hardly consistent. Suitable help will be furnished nearer home.

We feel a deep interest for the prosperity of this meeting in Western Iowa. We have had but little opportunity to meet with the brethren in that part of the State for a long time, and hope to meet many of them at this meeting. As my time and strength are fully occupied, I shall have to look to Elds. Nicola and Washburn, the other members of the State Conference Committee, to select the place, and make the necessary arrangements. Hope they will be prompt in doing this, and that all things may be ready in season. We trust there will be a general rally of our people in all that section.

GEO. I. BUTLER.

THE MAINE CAMP-MEETING.

REACHED the old camp-ground at Waterville, Me., Thursday afternoon. The meeting was in progress, and Eld. Canright had given several discourses. The number attending was about the same as last year. The weather could not have been better; not a drop of rain, scarcely a cloud, and yet cool enough for comfort. We were not obliged to hold a single public service under the tent, but all were held in front of the stand, which, as usual, was tastefully decorated, and supplied with beautiful flowers. In these matters Maine excels most of her sister Conferences. They had the use of one of the finest groves I have ever seen. We were heartily greeted by the tried friends of the cause, and felt at home at once, enjoying their hospitality.

There was an excellent spirit in the meeting from the first. No jars or discords were noticeable. Union seemed to prevail, and there was an ear to hear the truth. The preaching was plain and mostly practical, excepting on Sunday, and was calculated to cause the hearer to feel the need of greater zeal and more living faith in the special work in which we are engaged, and the importance of a devoted Christian life. We enjoyed good freedom in speaking the word. There seemed to be a lack with many in taking hold to work, though they listened with interest. On the Sabbath, after the forenoon and afternoon discourses, which were solemn and close, when a call was made, there was not as great a response as is usual. It was evident the people were pondering what had been said, but were yet hardly prepared to make a decided move in seeking the Lord. A few came forward, and we had a season of prayer. We had another meeting at 5 P. M., and after stirring remarks from Eld. Canright and others, the cloud seemed to pass away, and light came in, and many hearts were touched, and there was a desire for a deeper work of grace manifested by many. This spirit prevailed more and more. There were quite a number of young people present, some of whom made a good start for the better world. The work was continued by personal efforts to reach all who could be reached, and the result was good.

On Sunday forenoon perhaps six hundred or more were present, and in the afternoon nearly twice as many. They gave the very best of attention all day. We trust good impressions were made, which will be lasting.

On Monday there was a great improvement over last year in the people stopping on the ground. Though quite a number left, the majority stayed, and we had good meetings throughout the day. Last year the meeting was nearly broken up by so many leaving, so that there was but little interest remaining. We truly hope the great improvement in this respect the present year will continue until the Maine camp-meeting may be as well attended on Monday as on any day of the meeting. Some said Monday night, "We hate to leave the ground; we have just got where we can enjoy the meeting." This leaving before the close is ruinous to the interests of a camp-meeting when participated in by many.

The death of Bro. White touched and saddened many hearts in his old native State. Many references were made to this sad event during the meetings, and many spoke of it with deep emotions. Resolutions of respect for the departed and sympathy for the bereaved friends, were passed by the Conference, and remarks were made by all the leading brethren. They realize, to some degree at least, his interest in his native State, which none who knew him intimately will question.

We were sorry to see a strong tendency toward the world in the matter of dress and ornaments, among the sisters especially, upon the camp-ground. Atten-

tion was called to what the Scriptures teach on this subject, and resolutions were passed by the Conference to check this growing evil. We believe these instructions took effect on many hearts, and that a change for the better will be manifest.

Altogether, the Maine camp-meeting was a pleasant and profitable season. Many spoke with deep emotion of the excellent meeting they were having toward the close. We hope to see the brethren more zealous than before, and that God's blessing may rest upon his dear people in Maine.

GEO. I. BUTLER.

THE HORNELLSVILLE CAMP-MEETING.

We trust that our brethren and sisters in the New York and Pennsylvania Conferences will realize the importance of this meeting. No ordinary business or trivial matter should prevent any one from attending and reaping the benefit which such a meeting affords. The cause is onward; and if we expect to keep pace with it, we must improve every means of grace, and especially such as these annual gatherings, that are peculiarly adapted to meet our wants, and are designed to help our people in these perilous times. Extra efforts will be put forth by those who have the responsibility of arrangements to have the meeting profitable for all.

Excellent help has been secured from abroad, and they will attend the meeting from the commencement. Elds. Geo. I. Butler, S. N. Haskell, D. M. Canright, and A. S. Hutchins are expected. Eld. Canright will deliver a course of lectures covering the principal features of our faith. The lectures will be given each evening and on the two Sundays of the meeting. These lectures will be a matter of interest to the outside public, and we believe they will be highly appreciated by our own people, and will be a very interesting and profitable feature of our camp-meeting this year.

Those coming from north of Watertown should buy tickets to Adams Center, and there call for camp-meeting tickets to Syracuse. Fare to Syracuse and return, \$2.80.

Those coming from north of Syracuse should come to Syracuse, and call for camp-meeting tickets for Elmira, at the Binghamton depot. Return tickets can be bought for \$2.50. Return ticket from Elmira to Hornellsville, \$1.75. Round-trip tickets from North Creek, Warren Co., only \$10.25, and from Saratoga and Ballston, only \$8.00. These rates are exceedingly low, and we hope our brethren from those sections will not fail to avail themselves of the favorable opportunity to attend.

If any are unable to come in time to spend the first Sabbath at the meeting, do not then conclude that it will not be worth while to attend, but come, and receive what benefit you can. The last part of the meeting will be devoted almost exclusively to religious exercises.

It seems to us, dear brethren and sisters, in view of the favors shown us by the public and the railroad corporations, that God would teach us by his providence that his hand is guiding, and that we should walk in the pathway opened before us.

Considering the interests and wants of the cause, this will be the most important meeting ever held in these Conferences. N. Y. AND PA. CONF. COM.

THE MICHIGAN CAMP-MEETING.

We trust our brethren generally throughout the State are making their plans to attend this meeting. As it is to be the only meeting for the State, it will be one of great interest and importance. Every church should be well represented, not only by delegates to the Conference, but by a full attendance of its members, who need the blessings and privileges of this annual feast, for their own welfare as well as that of their families and fellowmen. Let no ordinary circumstances prevent you from coming, but commence now to make plans to attend.

W. C. G.

TO BRETHREN IN OHIO.

You are aware, brethren, most of you, that when our good camp-meeting closed, I was in feeble health. After the close of the meeting, I continued to grow weaker till I could scarcely walk. I am some better now, but far from well. As soon as able, I propose to visit and hold meetings with some of the churches, and may begin at Litchfield. I see much of this kind of work to be done, and if the Lord wills I hope to be about it soon. We ask your prayers, brethren, that the Lord may give health and strength.

Battle Creek, Mich., Aug. 29. H. A. ST. JOHN.

UNDER ORDERS.

We know not what is expedient,
But we do know what is right;
And we never need grope in darkness,
If we look to Heaven for light.

Down deep in the hold of the vessel
The ponderous engine lies,
And faithfully there the engineer
His labor steadily plies.

He knows not the course of the vessel,
He knows not the way he should go;
He minds his simple duty,
And keeps the fire aglow.

He knows not whether the billows
The barque may overwhelm;
He knows and obeys the orders
Of the pilot at the helm.

And so in the wearisome journey
Over life's troubled sea,
I know not the way I am going,
But Jesus shall pilot me.

I see not the rocks and quicksands,
For my sight is dull and dim;
But I know that Christ is my Captain,
And I take my orders from him.

Speak, Lord, for thy servant heareth,
Speak peace to my anxious soul,
And help me to feel that my every way
Is under thy wise control.

That He who cares for the lily,
And heeds the sparrow's fall,
Shall tenderly lead his loving child,
For he made and loveth all.

And so, when weary and baffled,
And I know not whither to go,
I know that he can guide me,
And 'tis all that I need to know.

—Advocate of Christian Holiness

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.

NORTHERN EUROPE.

The cause is onward. The work in the printing-office moves forward slowly, but steadily. The first two numbers of the health journal are printed and mailed. The contents of the second number include, Treatment of Diphtheria; Different Kinds of Nutritive Elements in Food; Rational Medicine; Night Air; Fashion Kills; Effects of Alcohol, and some other short articles.

My health has not permitted me to meet with our brethren the last two Sabbaths. I have suffered much for about two months, yet I have overseen the work in the printing-office. No relief could be obtained except by surgical help. This has now been secured, and I feel relieved. By the help of God I hope soon to be able to work as usual.

Bro. Levin writes from Osterwallskog, Sweden: "I was glad to read the Danish *Signs* and health journal when I returned to this place. I like the health journal. It treats on an important and useful subject. I will try to spread it. Am thankful for the Swedish tracts. The friends in this place are faithful. We had a precious season together last Sabbath."

Bro. Söderblom writes, August 9, that he has just returned home from a missionary tour to the northern part of Sweden. He has obtained thirty subscribers for the Swedish paper, and circulated many papers and tracts.

From Svennum, Denmark, a brother writes that the Sabbath-keepers from several places met in Hellum last Sabbath, and were much edified and encouraged. He says: "I thank you for the health paper. It will be very useful." He sends seven subscribers.

Bro. Rolf is in Hamburg, Germany, and is laboring to spread light on the Sabbath truth among Scandinavians as well as Germans. He writes: "I have visited Brn. Loughborough and Ings in Southampton. They received me cordially, and my short stay with them encouraged me much. I attended two meetings with them. Their house and hall for meetings is situated very beautifully. One meeting was a missionary meeting. An address was delivered and reports read, which seemed to make a deep impression on all present. The brethren are sending their silent messengers all over, and I trust that they will bear much fruit to the glory of God." J. G. MATTESON.

Christiana, Norway, Aug. 11.

THE CAUSE IN ENGLAND.

SINCE my last report, two more have taken their stand with us at Southampton. One of these was baptized on the 1st of August. The other is a person, who, having read the *Signs of the Times* for a few months, came to spend a few weeks in Southampton. Having thus opportunity to attend our meetings here, he has fully decided to obey the truth.

During the month of July we received more letters in response to papers sent out than during any previous month since we commenced posting them. We long to see the work making greater progress over the mountains of difficulty which seem to lie in the way of its advancement in this kingdom.

On the 9th of August, at nine A. M., our hearts were made sad by receiving a telegram from Battle Creek, Mich., telling us of the death of our dear Bro. White, and that his funeral would be the next Sabbath, Aug. 13. On the day of the funeral I made remarks to our audience here from Rev. 14:13. I spoke of Bro. White's arduous labors in the past. From these the Lord has called him to rest until the Lifegiver shall come. His "works," of which we have so many tangible marks remaining, especially the institutions he labored so earnestly to build up, will "follow" him. They will speak in his stead, even though he be dead. May his earnestness and zeal stir us all to do with our might what our hands find to do.

Aug. 18.

J. N. LOUGHBOROUGH.

MINNESOTA.

Warsaw.—We finished our work at Warsaw last Sunday evening. The interest was good. Fourteen signed the covenant to keep the commandments of God and the faith of Jesus. Others are keeping the Sabbath. We have pitched our tent at Morristown, a small village three miles west of Warsaw. Commenced meetings last evening, Aug. 23. Our tent was crowded with attentive listeners. We hope the Lord has many here who will obey his word.

GEO. M. DIMMICK.

W. B. WHITE.

NEBRASKA.

Schuyler, Colfax Co., Aug. 26, 1881.—We commenced tent-meetings at this place, July 28, and have continued ever since, with a good interest. Twenty-two have commenced to keep the commandments of God and the faith of Jesus, one of whom is a prominent lawyer of twenty years' practice. The meetings here have served to create an interest in the country, where we expect to see some fruit. The people have been very kind in supplying our temporal wants, and have donated \$8.00 in cash. Eight subscribers for our periodicals have been obtained, and nearly 4,000 pages of tracts disposed of, and about 1000 papers given away. A very threatening letter has been sent us, advising us to leave the place at once; but we do not intend to heed the advice.

A. J. CUDNEY.

DANIEL NETTLETON.

VERMONT.

Waterbury Center, Aug. 24.—We commenced our tent-meeting in this place, July 28. The interest was good from the first up to the time of our camp-meeting. We were then in the midst of the Sabbath investigation. One discourse was preached against the Sabbath by Eld. Wilkins, the Baptist minister of this place, to which we replied before a large audience the next evening. As our tent was wanted at the camp-meeting, we took it down at this time, and moved it to Morrisville. The next Sunday evening we came back, and heard Eld. Wilkins preach another discourse against the Sabbath. This we reviewed the next Tuesday evening in the village school-house, before a large audience. The result of this effort against us has been to convince a great many that we have the truth. We continue our meetings here in the school-house.

Last Sabbath we enjoyed an excellent meeting in Waitsfield. Eleven new Sabbath-keepers were present. All are of good courage.

R. S. OWEN.

M. E. KELLOGG.

MICHIGAN.

Holly, Oakland Co., Sept. 1.—We omit meetings in the tent this week two evenings, on account of a temperance convention; and next week we postpone our meeting Tuesday, Wednesday, and Thursday evenings to hear Eld. Gitchell on the "Christian Sabbath." We advertise to reply Sept. 10 in the evening, and

Sept. 11 at 3 p. m. and evening. Quite a number are in the valley of decision. We expect Eld. Corliss to be with us at our Sabbath meeting at 3 p. m. Sept. 10. Pray for the cause of truth in Holly. There has been a good interest here since July 22. This is the third time the tent has been pitched in this place. We feel that it is a solemn thing to sound, perhaps for the last time upon many ears, the notes of the third angel's message.

G. K. AND J. A. OWEN.

Hickory Corners, Aug. 27.—The church at this place numbers eighteen members, some of whom live in places too far distant to attend the Sabbath-school and meetings that are held every Sabbath at the Mead school-house.

Prof. G. H. Bell, who has been spending a part of the summer vacation at Gull Lake, about three miles from our place of meeting, met with us on the 6th and 20th of August. We were greatly encouraged by his presence and counsel.

On the 27th, sister E. S. Lane spoke to us from Rev. 14:5, setting forth in a clear and forcible manner the necessity of walking humbly and carefully before God and our fellow-men.

We are thankful to know that the converting power of God is at work among the younger members of our Sabbath-school. Pray for us, that the good work may continue.

C. E. PAUL.

INDIANA.

ONE year ago last spring I gave a few lectures in Benton county. A young man became interested, bought books, and subscribed for the *Signs*. A few weeks ago we pitched our tent at Sheridan, Hamilton Co. One evening after service, a gentleman came up and asked if I knew the young man alluded to above. Being answered in the affirmative, he said he was his father, and requested me to accompany him home. I did so, and found a family of seven persons,—father, mother, and five children,—all interested in the truth through the influence of the *Signs*, etc., sent them by their son, and to-day they are rejoicing in obedience to God's holy law.

How little we know, when sowing the seed, what will be the result. After many days we may find it springing up and bringing forth fruit unto righteousness. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

J. P. HENDERSON.

NEW YORK.

We closed our meetings at Redfield, Oswego county, Aug. 21, having given thirty-two discourses. Although the results are not as great as we hoped for, four have decided to obey the truth, and we hope for others. Our closing meeting Sunday night was especially blessed by the presence of the Lord. Many were much moved, and it seemed hard to leave them at this time, but existing circumstances and the condition of things elsewhere seemed to make it necessary to close when we did. Our book sales have amounted to about \$14.00 and our donations to \$5.50. Our expenses have been considerable, as we received but very little help from outside.

Bro. and Sr. Lane return home by way of Orwell, where they will stop to visit the friends for one or two days.

I joined Bro. Whitney at East Galway, Saratoga Co., Aug. 23, where he has an excellent interest. Six different papers give favorable reports of the meetings, and the people are very kind and friendly.

M. C. WILCOX.

IOWA.

Montezuma and New Sharon.—Closed our meetings at Montezuma last Sunday night. Between four and five hundred were present, and gave excellent attention to a review of the fundamental principles of our faith. Thirteen have signed the covenant, eleven of whom are heads of families. Many are convinced of the truth, and a number who have not identified themselves with us are keeping the Sabbath. A Sabbath-school of fifty members has been organized, and a club of twelve INSTRUCTORS ordered. We sold over \$25.00 worth of books, and obtained eight subscribers for the REVIEW. The people showed us great kindness, and listened attentively to the presentation of the truth.

Have just pitched our tent at this place, New Sharon, a village of one thousand inhabitants, and twelve miles from Montezuma. We very much hope to see the truth planted here. To this end we work and pray.

H. NICOLA.

Aug. 26.

Sheldon and Sibley, Aug. 26.—A little more than nine weeks since, we commenced meetings in Sheldon, where we remained, continuing meetings evenings, until last Sunday eve. At our closing meeting, the tent was nearly filled with attentive hearers. During our entire stay in the place, the interest to hear was good, although our congregations were not large after the first few evenings. We met with continued opposition after we introduced the Sabbath question; first, by way of opposition discourses, one of which was reviewed with good effect. Following these were two challenges for discussion, one by a Quaker and the other by a Christian (Campbellite) minister, on the Sabbath and law, which were accepted. The two discussions lasted ten nights. As the result of our labor there, a few more have commenced to keep all the commandments of God and prepare for a home in the kingdom. Ten were baptized, and regular Sabbath meetings established. We hope to so follow up the work there that a number who are still investigating will yet take a firm stand on the side of truth. Sold books to the amount of \$11.40. Obtained two subscribers for the REVIEW and one for the German paper. Received donations to the amount of \$21.00. The *Sheldon Mail*, one of the leading papers printed in the town, gave us, unsolicited, a very favorable notice.

Held our first meeting in Sibley last night. The attendance was small, yet we have good reason to think it will increase.

It is our desire to continue to sow the seed in love, trusting that God will give the increase, though it be after many days.

J. BARTLETT.
R. C. PORTER.

THE SOUTHERN FIELD.

THE month of August, just closing, has brought to us its joys and sorrows,—sorrow that death reigns and is taking from us those so useful to the cause we love; and that the truth moves so slowly in some parts of our field of labor, and so little is accomplished; yet we rejoice that some have been added to our number, that a few have become interested, and that new fields are opening before us.

When in Mississippi the second Sabbath in the month, a lady came twelve miles to hear a sermon. She had been reading, and had become convinced on some points of our faith. She said that the people where she lived were very anxious to hear preaching; that she had taken reading matter there several times, and they were so anxious to read that they would get it from her before she had read it herself.

We have been quite busy preparing for the camp-meeting,—a new thing for Seventh-day Adventists in all the South east of the Mississippi River. Everything is moving as well as we could wish. I am very anxious that the Lord should add his blessing.

At my meeting to-day, two ladies from Mobile were present. It gave me an opportunity to send reading matter to that city.

C. O. TAYLOR.

Aug. 28.

ALABAMA AND MISSISSIPPI.

IN company with a brother and sister living in Washington county, I have just returned from a visit to their relatives in Jackson Co., Miss. Spoke to the people at two different places about eight miles apart. At the first place, there was much prejudice arising from false reports. It was so strong that at first some would not attend our meetings. At the second place, the people were more liberal in their sentiments, giving good attention to the word spoken, and coming several miles to hear. They had never heard our views of the Scriptures explained, and several expressed a wish to hear more, and urged me to come again. Some said they should keep the Sabbath. This place is about thirty miles from Bro. P. H. Clark's, and we found some fruit of his labor. He had induced a young man to take the *Instructor*, and this led the family to take the *Signs*; now they want to read the REVIEW, and intend to subscribe for it.

On my return, I attended the monthly meeting with the church in Washington county. I found the interest increasing. Four were received into fellowship; two by letter, and two by baptism. I return home to assist in preparing for the camp-meeting.

Bladen, Ala., Aug. 28.

J. M. ELLIOT.

VERMONT S. S. ASSOCIATION.

THIRD ANNUAL SESSION.

THIS Association convened on the S. D. A. camp-ground, Thursday morning, Aug. 18, 1881, at Morrisville, Vt. After singing, prayer was offered by the President.

Thirteen schools were represented by twenty-six

delegates. The Chair was duly authorized to appoint the usual committees, which were as follows: On Nominations, I. Stanhope, E. P. Farnsworth, and A. W. Barton; On Resolutions, H. W. Pierce, I. E. Kimball, and F. S. Porter.

Adjourned to call of Chair.

SECOND MEETING, THURSDAY P. M., AUG. 18.—Prayer by Bro. A. Stone.

The Committee on Nominations reported as follows: For President, H. Peebles, South Lunenburg; Secretary and Treasurer, Miss Ann E. Smith, Troy, Vt.; Executive Committee, H. Peebles, H. W. Pierce, and R. S. Owen. These were all elected.

Meeting adjourned to call of Chair.

THIRD MEETING, MONDAY P. M., AUG. 22.—Prayer by the President. Minutes of last meeting read and approved.

The report of the Committee on Resolutions is as follows:—

1. *Resolved*, That we recommend the appointment of some interested person in each T. and M. district to visit, and otherwise promote the interest of Sabbath-schools in that district, the appointment to be made by the President of the S. S. Association.

2. *Resolved*, That we urge our superintendents to thoroughly inform themselves on the lessons by the use of such maps and books of reference as were recommended in our resolutions last year, so as to be better prepared to instruct and interest the school.

3. *Resolved*, That we recommend that the resolution of last year, relating to the supplying of schools with books and maps of reference, be more fully carried into effect.

These resolutions were acted upon separately, and adopted.

Meeting adjourned *sine die*.

F. S. PORTER, Sec. H. PEEBLES, Pres.

NEBRASKA CAMP-MEETING.

DEAR brethren, let us begin in season to make preparations to attend our annual gathering. Let us go to this feast of the Lord to feast upon heavenly truths, upon spiritual food, to strengthen the inner man. But let us, instead of waiting till we get to camp-meeting, commence now to seek the Lord with all the heart. "Seek ye the Lord while he may be found, call ye upon him while he is near." Isa. 55:6. Who shall seek the Lord? Let the prophet answer: "Seek ye the Lord, all ye meek of the earth, which have wrought his judgments; seek righteousness, seek meekness." When have we a special need of these graces? In that great hour of trial that is coming on the earth, and which just precedes the pouring out of the seven vials of God's wrath. Then let us seek the Lord with all our heart, and not rest until we attain to that standard of perfection indicated by meekness, righteousness, and a pure heart; for without these qualities no man shall see God. Then we may hope to "be hid in the day of the Lord's anger." Zeph. 2:3.

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly." Zeph. 1:14.

Let us try to get so near to our dear Saviour, the precious Lamb of God, that our hearts may be all aglow with the love of Jesus, so that when we come up to this feast of tabernacles, we shall be ready not only to receive the blessing from the Lord, but also to impart unto others what we have received at the hands of the Master.

We desire to see at this meeting the largest gathering of the people of God that ever convened in Nebraska. Would it not be well to fast just before camp-meeting, so that our hearts and minds may be better prepared to drink in the word and the riches of the grace of God? Would it not be well for the delegates of the different churches to be on the ground the day before camp-meeting commences, so that the business part of the Conference may be transacted in the early part of the meeting?

Come, dear brethren and sisters, let us commence now to prepare for our camp-meeting, which will begin Sept. 21, 1881, at or near Columbus, Platte Co., Neb. Come prepared to stay until the close of the meeting.

CONF. COM.

A TESTIMONY.

THE sad intelligence came to us in the last REVIEW of the sudden death of our much-beloved and esteemed brother, Eld. James White. Truly this is a great loss, not only to his bereaved family, and especially his dear companion, who stood by his side as an help-meet in the great reformatory movement under the third angel's message, but to the cause itself. We sorrow, but with great hope of meeting him again. The character is what makes the man. It is what makes the Christian. For nearly half a century he has devoted

all his energies to the formation of a Christian character, and tried to establish the unpopular truths of the advent doctrine. His unflinching character, his reformatory mind, his zeal and energy in action (guarded by caution), his penetration in business, his honesty and integrity, his fidelity to his honest convictions, his boldness and fearlessness when duty demanded (accompanied with unselfishness), and his love for God and the salvation of his fellow-men,—all combined to make him a great leader. Those who knew him best knew that the spirit of meekness, humility, and unselfishness, characterized all his actions, which endeared him to them very much.

For twenty-three years I have been acquainted with him, and can say, I have never seen cause to censure him. But his work is done. His character is before us. He sleeps in Jesus,—blessed sleep. He will not sleep long. Soon the trumpet will sound, the dead will be raised incorruptible, and then it will be said by our dear brother, "O death, where is thy sting? O grave, where is thy victory?" "But thanks be to God which giveth us the victory through our Lord Jesus Christ." Oh, blessed hope! Oh, glorious day! Oh, triumphant victory!

My dear brethren and sisters, let us be steadfast, unmovable, always abounding in the work of the Lord, for our labor will not be in vain.

S. OSBORN.

Our Tract Societies.

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

A PILGRIM SONG.

WHEN the sky is bright above me,
When around all seem to love me,
When no fears or troubles move me,
Then I'll trust in God;
He's the source of all my pleasure;
He from out his richest treasure
Gives me, without stint or measure,
Bliss at home, abroad.

When the way is dark and dreary,
When my feet are worn and weary,
When my heart is broken nearly,
Then I'll trust in God.
He it is who kindly leads me,
He it is who daily feeds me;
And I know, whate'er my needs be,
He will help afford.

Climbing hill, or in the valley,
Treading avenue or alley,
I my heart with courage rally,
Singing, "Trust in God."
He's my all; I want no other.
Jesus is my elder brother;
Tender as a loving mother
Is my blessed Lord.

—Selected.

BRIEF EXTRACTS.

TAKEN FROM A V. M. SECRETARY'S RECORD FOR AUGUST.

AUGUST 11. After the usual opening exercises, the leader of the meeting spoke of the apparent decrease in the missionary spirit among us when compared with the amount manifested at the time of our conversion to the truth. He said that we should be as zealous now as ever, and if we are not, something is wrong. We must pray more for the Spirit of Christ, and not let it die out in our hearts. We should ever be ready to embrace the opportunities for doing good which are all around us.

Letters and cards received during the week to the number of nine were then read.

One gentleman acknowledges that he has read with interest the *Signs* sent him, but does not think he shall embrace the views it advocates, yet says, "If after receiving fair warning that you will never make a subscriber or a proselyte of me, you wish to send the paper, I shall be happy to read it." Two have commenced keeping the Sabbath, one of whom sent money to buy some tracts, and the other inclosed \$2.00 for the *Signs* one year. A lady in Massachusetts writes that after reading the papers sent her, she forwarded them to a gentleman in Iowa, "who is at work for the Master among the poor, and is glad to receive any reading calculated to lift them into a higher and holier life."

A member spoke of the great joy it will be to enter the "pearly gates" at last, and to know that we have been the instruments in the hands of God of saving others. No exertion seems too great to make in order to obtain worldly riches; but it is worth more than all the

treasures of this world to be the means of saving one soul. The reason why we are not more engaged in the work is because we allow our minds to be diverted from the things of God too much. If we have the Spirit of Christ, we shall love to labor for him, and without his Spirit we are none of his.

August 18. The opening exercises were as usual. After the minutes of the last meeting, the correspondence for the week was read.

One gentleman who had become interested by reading the *Signs*, and has subscribed for the paper for himself and also for a friend, writes in answer to an inquiry if he would like some reading matter for distribution: "About the Advent papers and tracts, we would like to have them, as no one can gainsay them. The quotations from Scripture are so correct and so well explained, that they cause many to search and read for themselves."

Another has his mind quite exercised on the Sabbath question. Thinks the day "hallowed and set apart in commemoration of the resurrection" is the one to keep, but is willing to acknowledge his error if he can be convinced that he is wrong. Others are quite interested in reading the papers, but offer no special comments.

A brother who was present at the meeting said he believed that the missionary work was successful wherever it was entered upon with the spirit of sacrifice that should characterize it. We cannot tell upon whose hearts the Spirit of God is moving. Those whom we least expect are sometimes converted. If we are the diligent, persevering, sacrificing, devoted, humble people that we should be, the Great Shepherd will direct us.

August 24. After singing and prayer, the minutes of the preceding meeting were read, followed by the reading of eight letters and cards.

Two writers subscribed for the *Signs*, and one for the *REVIEW*. A gentleman writes that he has become convinced that the Lord's Sabbath is on the seventh day, but he is so situated at present that he does not think he can keep it. A lady intends to preserve the papers sent her in order to give them a re-perusal next winter, when she will be more at leisure than she now is. Another is mailing the papers sent her to a gentleman who, she thinks, will be interested in reading them.

A member who regards it as just as good a work to encourage veteran soldiers as to bring in recruits, would have all seek the Lord before coming to the meeting, and be prepared to speak a word of cheer to others. A sister related some conversation she had overheard while on a recent journey. A company of people in a waiting-room were entertaining each other with remarks upon the reputation sustained by Seventh-day Adventists in the various places where they resided. These remarks caused the listener to resolve to make a greater effort in the future than ever before to do just right, and never allow her life to be such as to bring reproach upon the cause of Christ.

M. L. H.

AN EXAMPLE WORTHY OF EMULATION.

SOMETHING new under the sun comes to us from across the water. It is not from the busy capitals and haunts of the central European countries, but from far-off Lapland. The family of Bernadotte, of Sweden—the only one of all Napoleon's generals whom he placed upon a throne who stayed there after the Vienna Congress—have always taken a profound interest in the Scandinavia to which they were transplanted from their home in the south border-land between France and Spain. This has been the chief ground of their hold on the people. The late King Carl, of Sweden, ransacked the old Norse legends, and has done as much as Tegner himself to bring to light the early mythical history of the Scandinavians. But now we have a new factor in this interest of the Bernadotte family in their adopted country. The Princess Eugenie, sister of the reigning King Oscar, has exhibited a singular zeal and interest in the evangelization and material development of the Laplanders. She has recently organized a society of ladies in Stockholm, whose sole object is to promote missionary labor among the Lapps. She has spent much time in writing letters, and personally visiting ladies, whom she invoked to come to the aid of her noble undertaking. One of the points of her appeal covers the whole case, and is simply irresistible. It is a reference to the fruitless plea of a Lapp woman, five centuries ago, to secure the gospel for her native country. These are the words of the Princess Eugenie: "Five hundred years ago Margaretha, a woman from Lapland, impelled by a burning desire to see the glorious sun of the gospel rise over the snow-covered fields of Lapland, traveled the whole distance to the south on foot, to lay her pe-

tition before her Queen, and beg for help. But notwithstanding the Queen's wish to aid her, the missionaries never reached Lapland, and Margaretha failed to see what she prayed for."

But much more successful was another Lapp woman, who, sixteen years ago, also came all the way to Stockholm on foot to seek spiritual help for her forgotten and unevangelized people—for, notwithstanding what King Adolph II. did for evangelizing the Lapps, they are still about as much pagan as in the old days of Odin and Thor. This latest woman from Lapland, who walked all the way to Stockholm for missionary help, was Maria Mattsdotter, and her plea has taken fruit in the noble efforts of the Princess Eugenie. This lady is now giving her entire time to the great work of sending the gospel to the Lapps. Neither the royal family nor the nobility generally, in any of the three Scandinavian countries, are wealthy. The civil list is small, and the taxes for the support of the crown are meager, for the people themselves are poor. Hence, the Princess has to resort to just such means as our American ladies employ in order to provide missionary help for the Lapps, in whom she has taken such interest, and to whose improvement she is dedicating her life. In her own castle she has organized a "sewing society," the profits from which are given to Lapp evangelization. She has little bazaars here and there in Stockholm, and in each of them there are articles for sale which are the fruit of her own hands, such as embroidery and paintings. She spends her summers on the Island of Gothland, in the Baltic Sea, and gives all her time to missionary work for the poor of the island, and is regarded by them almost in the light of a patron saint. When she returns in the autumn to Stockholm, she again goes to work for the Lapps, and spends her long winter in providing means to send missionaries. She has been at this work of love but a year or two, but we shall in due time hear of the work done in Lapland by her missionaries.

This is a new way for a lady of the nobility to spend her time. Instead of going to races, and lounging away her years at some watering place, she prefers to make something of her life. Her example is worthy of imitation in this country. There is many a lady, and many a man too, for that matter, who need not wait long to find some class of people, somewhere on the world's map, who are in the darkness and the sorrow of no gospel, or a very limited one. They have means and minds, and all they need is the conscience and energy to find a field. There is some harvest which they can gather, and why do they stand all the day idle? But it is the old, old trouble—there are enough white fields; the dearth is in the willing reapers.—*Christian Advocate*.

BEAUTY OF QUIET LIVES.

It is said that when Thorwaldsen returned to his native land with those rare and wonderful works of art which have made his name immortal, chiseled with patient toil and glowing inspiration in Italy, the servants who unpacked them scattered upon the ground the straw which was wrapped around them. The next summer, flowers from the gardens in Rome were blooming in the streets of Copenhagen, from the seeds thus borne and planted by accident. So Christ's lowly, quiet workers unconsciously bless the world. They come out every morning from the presence of God, and go to their business or their household work. And all day long as they toil they drop gentle words from their lips, and scatter little seeds of kindness about them; and to-morrow flowers from the garden of God spring up in the dusty streets of earth, and along the hard paths of toil on which their feet tread.

More than once in the Scriptures the lives of God's people in this world are compared in their influences to the dew. There may be other points of analogy, but especially noteworthy is the quiet manner in which the dew performs its ministry. It falls silently and imperceptibly. It makes no noise. No one hears it dropping. It chooses the darkness of the night when men are sleeping, and when no man can witness its beautiful work. It covers the leaves with clusters of pearls. It steals into the bosom of the flowers, and leaves a new cupful of sweetness there. It pours itself down among the roots of the grasses and tender herbs and plants, and in the morning there is fresh beauty everywhere. The fields look greener, the gardens are more fragrant, all life glows and sparkles with a new splendor. And is there no lesson here as to the manner in which we should seek to do good in this world? Should we not strive to have our influence felt rather than to be seen or heard? Should we not dispense blessings so silently and so secretly that no one shall know what hand dropped them?

The whole spirit of the gospel teaches this. "When thou doest thine alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret." We are not to seek praise of men. We are not to do good deeds to receive rewards from men. We are not to sound trumpets or announce our good deeds from the housetop.—*New York Evangelist*.

IOWA TRACT SOCIETY.

REPORT FOR QUARTER ENDING JULY 1.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	50	30	...	17	44	20	2	4009	484	19	\$ 54 27
2	40	6	...	3	1	12	...	...	...	...	20 41
3	108	30	3	6	29	26	57	3800	290	1	133 44
4	65	33	1	14	46	50	1	6622	544	7	72 65
5	81	14	1	9	19	51	15	2406	297	...	141 55
6	50	17	...	4	26	30	...	4718	383	8	58 19
7	33	...	...	...	...	...	...	...	...	...	12 00
8	79	29	1	559	44	15	67	43563	1054	102	34 36
9	50	...	...	...	...	...	...	...	...	...	...
10	93	64	3	16	226	63	61	6826	955	...	302 59
11	36	17	...	4	15	42	15	2057	567	32	53 25
12	12	5	1	6	8	...	2	1760	30	...	39 00
13	12	10	3	5	4	6	...	1072	115	40	20 61
*	...	...	...	...	...	21	...	...	...	...	571 16
+	...	...	...	...	...	...	...	...	...	...	131 86
+	...	...	...	...	...	...	...	...	...	...	271 96
	709	255	13	643	462	356	220	77833	4709	209	\$1980 80

* Ministers and agents.
† General book sales.
‡ From s. s. fund.
NOTE.—Cash received on membership and donations, \$527.85; on sales, \$541.16; on periodicals, \$611.33; on reserve fund, \$28.50; from s. s. fund \$271.96; on other funds, \$553.60; total, \$2534.40. The local societies at Adel, Davis City, Fonda, Hampton, Hook's Point, Indianola, La Porte, Monroe, Oskaloosa, Peru, Richland, and Winterset failed to report.

LIZZIE HORNBY, Sec.

MISSOURI TRACT SOCIETY.

REPORT FOR THE QUARTER ENDING JULY 1.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	36	14	...	...	15	...	...	634	104	11	\$ 38 25
2	17	8	2	2	11	17	...	1166	348	...	29 55
3	36	11	...	...	6	20	7	2018	403	35	86 00
4	40	9	...	14	47	17	...	3410	210	...	82 03
5	13	...	...	...	...	...	...	200	...	...	1 00
6	31	...	...	...	...	...	...	...	...	...	4 35
7	13	11	...	4	3	14	...	9768	...	...	8 31
*	...	...	...	...	...	...	...	...	...	...	50 00
	186	53	2	27	82	68	7	17194	1065	46	\$ 299 49

* Individuals.
NOTE.—Received on membership and donations, \$14.26; on sales, \$1.40; on periodicals, \$63.88; on other funds, \$26.19; total, \$105.63; pledge on T. and M. reserve fund, \$220.20. The local society at Union Point failed to report.

MRS. SARAH CLARK, Sec.

THE DEVIL AS A FINANCIER.

THERE lived in one the flourishing towns, bordering on the Kennebec, some half a century ago, what was regarded in those days a wealthy farmer, whose thrift was evinced by the fact that he was now and then adding to his possessions. He was a professing Christian, a member of a church. With a good deal of persuasion he was prevailed upon to give a small sum yearly toward the support of his pastor, presenting as a reason for doing so little, that he was in debt for his farm, and assuaging his conscience by the thought, and parrying the appeals of others by assuring them, that it was his purpose to do something noble by-and-by. But it was observed that he seemingly contrived to keep in debt, for he would buy another strip of land or farm as soon as he paid for the last.

Charity would incline us to believe that he honestly intended to do something noble and worthy of his Christian name in some line of benevolence, though it was difficult to discover on what to base such an expectation. For it was impossible to see in his character anything but an exceedingly grasping, miserly disposition, and a mere nominal, heartless Christianity. And while it was hoped that he would do a grand thing, such as he declared to be his purpose, yet fears greatly overbalanced hope.

But what was in his heart must be left to the great day in which the secrets of all hearts shall be made known. This man was taken suddenly and se-

verely sick, and lived only about four days. He was delirious most of the time. In one of his rational moments, being informed that he could not live, he exclaimed, "I meant to have made my will," and at once lost himself in the delirium of his disease, and died without opportunity to explain what he meant. If his purpose was genuine to donate his property by will to the cause of God, the arch-enemy had flattered him into the belief that there was no need of haste, that there would be ample time in the future, and that wherein he came short in doing along through life, it would be more than counterbalanced by what he intended to donate by will. At any rate, the devil completely financiered him out of his opportunity to do it.

The case furnishes two important lessons: 1. Respond to the calls of benevolence as they rise, as you are able, and thus foil the machinations of Satan to keep you from doing.

2. Donate at once by will what you intend to leave for the cause of Christ, and don't let Satan financier you out of the opportunity by the flattery that you need not make haste. If you do, as the man above referred to, God may not give you the opportunity.—*The Watchman*.

SPECIAL MENTION.

METHODS AND RESULTS OF ROMAN CATHOLIC MISSIONS IN CHINA.

We propose in the present article, and perhaps in one or two to follow, an examination into the methods pursued by Roman Catholic missions in China, and the results attained by them. We will look first at the early history of those missions, taking, as the main witness in the case, Abbe Huc, who ought to be considered good Catholic authority. We find a good starting-point in a letter from Jean de Monte Corvino to the Vicars-General of the Dominicans and Franciscans, dated 8th January, 1305.

This letter brings clearly into view three of the methods energetically employed by the missions in those days: 1. To ingratiate themselves into the favor of the emperor, and acquire all possible influence with the royal family. 2. To use this influence to gather about them large numbers of converts, and to get young lads under their training. No reference appears to be made to any conversion of heart and life; but they are baptized, and then set to studying Greek and Latin literature. 3. To take advantage of the pomp of external ceremonies to impress the people. The "Prince" is very readily admitted to minor orders, and special mention is made of his appearing in his royal robes to assist in the services. One would suppose that when he became a priest at the altars of the church, his robes of earthly rank might be laid aside. If Prince Leopold should take orders in the Church of England, he would hardly be expected to appear within the chancel clothed with the insignia of royalty; but when Romanism captured a member of the imperial family, it utilized all the grandeur of his rank to impress the minds of the common people and win them to the faith.

The course of Corvino in all these matters, doubtless, had the approval of the Pope, for in 1307 Clement V. made him Archbishop of Peking, and placed him at the head of all the missions in the extreme East.

In 1326 André de Pécouse wrote from Kai-tong (supposed by Huc to be Hang-chow): "The idolaters come in great numbers to be baptized; but many of them do not in reality live according to Christianity." This frank statement of the good father might have been made in all candor by the most of his brethren in those days. It could not reasonably be expected of converts gathered as they were that they would exemplify the power of Christianity in their lives.

At Macao, Father Ricci, one of the most eminent leaders of the more modern Jesuit missions, sought to influence the Chinese to favorable views of Christianity by making a map to gratify their national conceit, in which China was represented as the "Middle Kingdom." Trigault says: "In truth, by this decoy many Chinese were drawn to the bosom of the church. . . . I will not either omit to mention a contrivance of his to gain the good graces of the Chinese. They believe that the sky is round, but the earth square, and that their empire is situated in the midst of it; and they are, for this reason, very angry when they find our geographers, in their maps, putting it in a corner in the extreme east. Now, they are not capable of understanding any mathematical demonstration by which it might be proved to them that the earth and sea together form a globe, and that, by the nature of the spherical figure, there can be neither beginning nor

end to it. He, therefore, altered a little our plan for maps of the world, and, by placing the first meridian of the Fortunate Isles at the margin, right and left, he brought the empire of China into the center, to their great satisfaction." Father Trigault adds, as Huc well says, "with great naïveté": "Truly one could not at that time have found an invention more calculated to dispose this people to receive the mysteries of our religion." This reveals another method, and one that Rome has always been ready to employ, viz., pandering to the prejudices of the people in order to make headway among them.

For a while Father Ricci adopted the dress of the bonzes, supposing that it would best serve his purposes to appear in the garb of the priests of heathenism; but, finding that the *litterati* had far more influence with the people than the bonzes, he readily adopted the garb of that class, and the missionaries, who had shaved their heads as bare as those of the bonzes, allowed their hair and beard to grow again.

At Nankin, Fathers Ricci and Cataneo decided to pave the way for the gospel by natural science and mathematics. Trigault says: "God has not through all ages made use of the same methods to draw men to his law; and we need not be surprised if our brethren [the Jesuits] made use of this bait to attract fish to their net." The experiment of leading men through science to the gospel would have been freed from some objections if the science taught had been true; but, unfortunately, Ricci was not always able to give the truth in place of Chinese errors, and his teachings have made it somewhat awkward for some of his successors, as Huc testifies:—

"The missionaries of our day have sometimes been considerably embarrassed, when the Chinese talked to them of Father Ricci's four elements and other physical theories, which were found interwoven with his moral and doctrinal works."

Father Cataneo made a visit to Macao and returned, not only with money, but with "pictures, glass vases, linen cloths, clocks, maps, hour-glasses, mirrors," etc., of which Trigault remarks: "All which things are necessary in the beginning, and serve as oil wherewith to grease the wheels of affairs, that they may roll more softly." Here is another method, very like that of the teacher who gives a child candy for learning his lesson. This sort of oil would make the gospel wheels roll very softly in many places.

Father Lombard's methods in the country regions are described by Huc as follows:—

"When he was about to preach in a village, he used to send off, some days before, a zealous neophyte, to announce the arrival of a missionary, and prepare the ground for the evangelical seed. The Father then presented himself, and, after exhorting the assembled people, gave them a summary explanation of the Decalogue and the principal articles of the Christian faith. Those who were seriously struck by what they heard were then asked to write down their names, and an altar was prepared, above which was placed an image of our Saviour, wax lights were kindled, and some prayers chanted, after which the new catechumens received a catechism from the missionary and promised to renounce their idols and superstitions. . . . A day was then appointed for their baptism, and as much pomp and solemnity as possible given to the ceremony. The neophytes were invited from all the country round, and, at the conclusion of the festival, the newly-baptized were escorted home, to the accompaniment of music, and with a procession like that which attends a mandarin."

On this, Huc remarks that Catholicism "is not of a narrow, exclusive spirit, but willingly accommodates itself to whatever is harmless and allowable in the peculiar customs of various nations. Religion does not destroy national any more than individual character. It only improves and sanctifies it."

No one who has observed the fondness of the Chinese for display, and the great attraction that processions have for them, will wonder that baptism to the accompaniment of music and profession with a procession were found to act like a charm in making converts; nor will he be surprised that the accommodating spirit of Romanism to that which is "harmless and allowable" proved a great success. It is not difficult to believe that "the list of catechumens and neophytes at the Mission of Tchao-tcheou rapidly increased," especially when it is added that "the ceremonies of the Catholic worship were everywhere performed with splendor, more particularly that of the baptism of adults."

Neither will any such observer be surprised to learn that, under the violent opposition of the *litterati*, "the fearful and pusillanimous catechumens would withdraw, through fear of compromising themselves, and neophytes would often recant their recent profession of faith."

We come now to a more important matter. The

great question of ancestral worship is to be met. Ricci has shown such an intense spirit of accommodation that we are not much surprised to find him adopting the view that the Chinese worship of ancestors is of a purely civil nature, manifesting their veneration and filial love, and not incompatible with Christianity. Under the same broad shield of questionable charity it was easy to take in, as he did, the worship of Confucius; and so the spectacle was presented of Chinese Christians, worshipping their ancestors and Confucius, along with the Virgin Mary and the Saviour! This was truly letting the bars down pretty low; Christianity made exceedingly easy! His successor, Lombard, took the opposite view, and a great controversy arose among the adherents of the two sides. * * *

In 1699 the Jesuits of Peking besought a decision from the Emperor as to the character of the rites, designing to get his influential testimony as to the facts involved. He decided according to their wishes. Notwithstanding this, in 1704 Pope Clement XI. decided against the rites, as being superstitious and idolatrous. His legate found himself in difficulties, on his arrival at Peking, as to promulgating a decision of a foreign potentate contrary to the decision of the Emperor. This led to adverse proclamations, and eventually to the banishment of the Roman Catholic missionaries.

We have thus presented a view of the methods pursued by early Roman Catholic missions in China, showing them to be very much of the same versatile, shifting, accommodating character as those for which Rome has been noted in all ages and among various nations.

As to results, it is very difficult to get accurate and reliable information. Marshall says that, in 1761, when the missionaries were restored, through the influence of Father Verbrast, "in that single year more than 20,000 Chinese were converted." It is reported that in fourteen years 100,000 were baptized. The Dominican Lopez is reported to have baptized twice that number with his own hand. Under Yung-Ching, the successor of Kang-hi, we are told that "more than 300,000 Christians were abandoned to the fury of the heathen." In 1805 Sir George Staunton estimated the number of Roman Catholics in China at 200,000. In 1840 Huc gives the number as 800,000, while Commodore Read estimates it at 583,000.—S. L. Baldwin, D. D., *Missionary in Fuchan, in Independent*.

A MOUNTAIN STEAMER.

STEAM navigation among the mountain ranges of Colorado is one of the peculiarities of that wonderful region. "A sail over the placid and translucent waters of Twin Lakes will convince the traveler that Colorado affords some of the most beautiful aquatic scenery in nature. Twin Lakes are located three miles from Twin Lake station, Denver and South Park Division U. P. Railway, or 150 miles southwest of Denver, at the eastern base of the Sawatch Range, at an elevation of 9,333 feet above the level of the sea. The lower lake covers 1,525 and the upper 475 acres, and they are united by a small, swift, clear stream, about half a mile in length, which winds through grassy meadows, studded with scattering shade trees, affording delightful picnic or camp-grounds. On the north stands Mount Elbert, altitude 14,360 feet above the sea, or 5,027 feet above the lakes. Directly opposite (at the south side of the Lakes) are the Twin Peaks, also giants of the Rocky chain. The sheets are, therefore, thoroughly mountain-locked." The paper above quoted says the little steamer playing on Twin Lakes "has the distinguished honor of being nearer to Heaven than any other craft in the wide, wide world."

—The Russian news is meager and conflicting. The Czar is evidently unable to decide upon any policy, vacillating between liberalism and repression, to the discouragement of his friends and the encouragement of his enemies. No further mention of the coming coronation is made, although the journey to Moscow was supposed to have been taken as a preliminary to it. Such meager intelligence as comes to hand, however, shows the journey to have borne more the character of a continued flight than a royal tour. Its immediate cause appears to have been the discovery of a new plot against the imperial family, from which a flight to Moscow offered the only means of escape. But a stay of a few days in the latter city was cut short by the discovery of another plot, necessitating a hurried departure for Nizhni Novgorod. What happened there is not known, although the return of the imperial family to Peterhoff within the same week indicates a recurrence of the plots. Putting the known facts together, the Czar seems to have been followed

everywhere by Nihilists, and to have found no place of safety outside the walls of the palace from which he was first driven.—*Interior.*

—The last state of Ireland always seems worse than the first. No sooner does the land bill promise to restore a measure of quiet to that distressed country than a new political party springs up to continue the agitation. Sir Charles Gavan Duffy is the leader of the new movement. The party which he proposes to establish is to be made up of the Home Rulers who seceded from Parnell during the last session of Parliament, the Catholic clergy who sympathize with the seceders, and the Catholic gentry of Ireland, whoever that may mean. Exactly what the new party proposes to do is not stated, but it is not at all likely that it will diminish Mr. Parnell's influence in Ireland to any great extent. That gentleman still maintains a pretty fair standing with the Irish people, and is just now increasing his prestige by waging a very bitter warfare with the British ministry. There is a vacancy in one of the Irish boroughs, and Mr. Parnell has issued a "most violent" address to the voters of the constituency to vote for the Tory candidate, and to defeat a government which has banished personal liberty from Ireland. As the Irish miners hold the balance of power in the borough, it is probable that the raid of the great agitator will cost the ministry a seat. Mr. Parnell's opposition to the government has for its basis the retention in jail of the Irish suspects, for which, he insists, there is now no cause.—*Interior.*

—The religion that we can trust where we see the way, is the religion that we can trust where the way is hidden. The religion that commends itself to our common-sense is the religion that commends itself to our faith. The religion that is faithful in little is the religion that will be faithful in much.—*National Baptist.*

—Act toward others as you would that they should act toward yourself. It is the same in life as in the midst of the waves. For every navigator there is the same sea, the same tempest, the same danger, to be aware of. The same conduct you have shown to others will be shown to you by your fellow-voyagers.

Notes of News.

—The German harvests promise well.
—The Georgians are cultivating olives successfully.
—There are 10,000 Protestant Christians in Mexico.
—The Mormons are erecting a temple in San Francisco.
—The standing armies of Europe number over 2,100,000 men.
—300,000 of the 6,100,000 Jews in the world reside in this country.
—It is estimated that there are 3,000 professional burglars in America.
—By the recent wreck of the steamer Teuton, 44 persons lost their lives.
—During the month of August, the public debt was decreased \$14,181,221.
—The annual raisin production of California amounts to about 62,000 boxes.
—In the anthracite coal region of Pennsylvania, water wells at 25 cents per barrel.
—This year the New England colleges conferred the degree of A. B. on about 850 students.
—Fires are destroying the forests in Ontario along the line of the Kingston and Pembroke Railroad.
—Last month was the hottest August for ten years, and had the smallest rain-fall for the decade.
—The cost of the trial of Parnell and his associates in the Irish Land-League agitation, was £9,800.
—On the 1st of September, a fire in London, Eng., destroyed property to the value of \$1,000,000.
—Pope Leo's paper, the *Aurora*, has been given up, after sinking several hundred thousand dollars.
—On Saturday, Aug. 28, an easterly gale damaged Charleston, S. C., \$140,000. Several lives were lost.
—In the neighborhood of Kingston, Ont., many farmers have been driven from their homes by bush fires.
—At a bull-fight in Marseilles, France, Aug. 17, seventeen persons were killed, and one hundred and thirty injured.
—The proposal of the working-men of London to erect a monument to Dean Stanley has met an enthusiastic response.
—It is stated that from 50,000 to 60,000 slaves are taken from Africa to Turkey and Egyptian ports and sold over the Sultan's dominions.
—Tchesme, in Asiatic Turkey, opposite the Island of Scio, has been visited by an earthquake which caused great damage to property.

—The smallest engine in the world has just been finished in Baltimore. It can be covered by a thimble, and three drops of water fill the boiler.

—From Morocco to Tunis the whole Mohammedan race is in a state of ferment. The Arabs are concentrating to defend Kairouan, their holy city.

—The Emperor of Germany has conferred upon Prof. Wm. D. Whitney of Yale College the order of merit left vacant by the death of Thomas Carlyle.

—Forest fires are raging in Arkansas, where no rain has fallen for ten weeks, and in many sections trees are shedding their foliage as if struck by frost.

—In Central Indiana and Illinois cattle are suffering greatly for want of water. Near Warren, Ohio, sheep are dying by the hundreds from the drought.

—General D. B. Fearing is lying at the point of death at Marietta, Ohio. His disease is the breaking out of an old wound received at Chickamauga eighteen years ago.

—The tenantry of England and Scotland will probably soon demand a law similar to the Irish Land Bill, which has just passed, and received the Queen's signature.

—An American committee have obtained permission to place a memorial of Sir. Walter Raleigh in the great west window of St. Margaret's Church, Westminster, London.

—On Friday and Saturday, Aug. 26, 27, the Hatley packing and ice house, Chicago, suffered from a great fire. The loss is nearly \$1,000,000, mostly covered by insurance.

—Canes cut from the battlefields of Chickamauga and Mission Ridge will soon be offered for sale at \$1 each, to raise funds for the erection of a \$10,000 Methodist church in Chattanooga.

—California spends \$3,000,000 a year on her schools, and the value of her school property is \$7,000,000; yet there are only 100,000 attendants at school out of 150,000 of school age.

—The Greek government has made a contract with a French company for the construction of a railway connecting the old kingdom with the territory recently ceded by Turkey.

—On the morning of Sept. 2, an insane man in Chicago went into the street, and shot five men, at least one of them fatally, before his career was ended by a shot from a policeman.

—A family of ten persons living near Kauffmann, Texas, were poisoned by eating cooked peaches containing arsenic. Little hope is entertained of the recovery of any of the victims.

—A dispatch from San Francisco states that on the 26th inst., the little hamlet of Eureka, New Mexico, was attacked by Indians, and the inhabitants, 70 in number, ruthlessly massacred.

—On Sunday, Aug. 28, a fire broke out in Cincinnati, Ohio; and in the panic that ensued, one man jumped from a fourth-story window and was killed. Seven other persons were injured.

—The chief of the bureau of statistics reports the excess of exports of merchandise for the year ending with July at \$256,691,591. Our gain in coin for the same period was \$90,666,977.

—The total number of communicants in the Presbyterian Church, as given in their published annual statistics, is 581,401. This is a gain during the year of 2,730, or half a member to a church.

—The work on the Mexican National and American Southern Railroad is progressing very favorably. At the present time, it seems possible that the entire road will be open to travel in five years.

—A gentleman, Alphonse Carr, thus sums up the subject of food adulteration: "If I poison my grocer, I shall be sent to the penitentiary; but if he poisons me, he will get off with ten dollars' fine."

—The aqueduct built by the Emperor Augustus to supply the city of Bologna with water, has recently been opened, after being closed for 1,600 years. The masonry was found in an almost perfect condition.

—The telephone is used with great success in the scientific explorations now conducted in the Bay of Naples. By its means the diver can communicate with those in the boat above without the possibility of mistake.

—Germany has made peace with the Vatican. Dr. Korum's appointment as Bishop of Treves has been indorsed by the Imperial Government, and a German charge d'affaires is to be appointed to the Vatican.

—In Cyprus there is great scarcity of water. But it is said that \$100,000 spent in the formation of artificial lakes, for the preservation of water now running into the sea, would relieve the island from much discomfort.

—Extensive forest fires are raging in the vicinity of the French settlement of Philippeville, Algeria. The conflagration defies all efforts of the soldiers and people to extinguish it. The Arabs are suspected of originating it.

—At Ur of the Chaldees, the modern Urfa, there is an evangelical church of 1,400 souls. An Armenian weaver was converted at Aintab, and returning to Urfa, combined evangelical work with his daily toil, with the above results.

—Work has commenced on the Panama canal. Groups of buildings, 15 in a group, designed to accommodate 400 men, are going up along the line. They are provided with a system of sewerage and water tanks, and are called "sanitary towns."

—Some ship-builders from Scotland have leased land at Havre, France, upon which they design to erect a ship-building establishment capable of employing 3,000 men. They do this to secure the bounty offered by the French government for home-made ships.

—The mania for revision has reached the Parsees. One of their journals suggests that the Scriptures of the fire-worshipping community be submitted to a body of learned experts for such wholesale revision as will render the doctrinal teaching "more acceptable to the present generation of Parsees."

—Texas has in her treasury \$2,000,000 of school funds derived from the sale of public lands; and as 40,000,000 acres of land remain unsold, the State will have, at a moderate estimate, \$100,000,000 to add to this fund—an amount equal, it is said, to the aggregate school funds of all the other States.

—Of the 11,000 factories on Manhattan Island, 950 factories are engaged in the manufacture of clothing, producing \$78,000,000 worth annually. 540 printing and publishing houses produce \$24,000,000 worth of literature. There are \$3,000,000 worth of cigars, and \$10,000,000 worth of furniture, produced every year.

—There were 102 railroad accidents in the United States during July. Thirty-eight persons were killed, and 120 wounded. Twenty accidents of the total number caused the death of one or more persons each, and twenty-four caused injury but not death, leaving 56.9 per cent of the whole number in which no personal injury was recorded.

—Lieut. B. Long Edes and Lieut. Lyman G. Spaulding, of the United States Navy, were killed by the premature explosion of a torpedo Monday afternoon, Aug. 29, at the torpedo station at Newport, R. I. The bodies of both gentlemen were blown to atoms. The explosion was caused by the accidental "closing of the circuit." Lieut. Edes leaves a wife and family; Lieut. Spaulding was unmarried.

—A terrible storm visited parts of South Carolina and Georgia on the 27th inst. The loss of property was very great; but the loss of life was simply frightful. In Savannah alone, 35 persons were killed, and property to the value of \$1,000,000 was destroyed. All the people on Shad Island were drowned, also about 36 persons in the cities of Port Royal, S. C., and Augusta, Ga. It is believed that some of the vessels along the coast suffered from the storm.

—There is considerable excitement in Atlanta, Ga., over the arrest of a young colored man for entering the City Hall Park. The arrest was made in accordance with an order from the Police Commissioner to arrest any colored people who might enter the park. The negro was discharged, and has now brought a suit, under the Civil Rights Bill, against the city for \$20,000 damages. The city is held to be liable: 1. Because the plaintiff suffered injuries by reason of his race and color; 2. Because of trespass and detention of person and restraint of liberty of which he was deprived by reason of his race and color. 3. Because the city failed to protect him in his rights, privileges, and immunities under the laws of the United States, but instead oppressed him, and denied him said rights.

Obituary Notices.

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

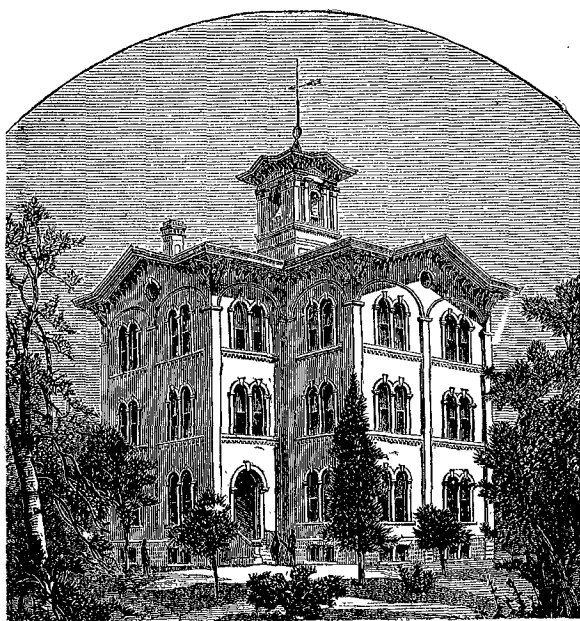
BRIGHAM.—Died of cancerous tumors, in North Plains, Mich., Aug. 18, 1881, our dear mother, Sophia Brigham, aged 78 years and 11 months. She embraced the views of Seventh-day Adventists about thirty years ago, and held them fast until the end. She was a member of the Bushnell church. Her sufferings were borne patiently, until she very quietly passed away, feeling that all was well with her. She leaves four sons, one daughter, and ten grandchildren to mourn their loss. Funeral services conducted by Eld. Kemp (Disciple). Text, Rev. 14: 13. N. S. BRIGHAM.

SMOTHERS.—Died of a complication of diseases, near Logan, Harrison Co., Iowa, Clarinda Smothers, in the sixty-ninth year of her age. Sister S. embraced the truth about seven years ago under the labors of Eld. J. Bartlett. Several children and grandchildren mourn her loss, but they mourn not as those without hope. She died in the faith, looking forward to the resurrection with joyful anticipations. The funeral services were deferred to some future time, when her children can all be present. Mrs. N. A. Beck.

MASON.—Died at Wasioja, Minn., July 30, 1881, Elizabeth A. Mason, aged 56 years and 2 months. Sister Mason was taken sick immediately on her return from the Minnesota camp-meeting. As to the real character of her disease, the physicians who attended her were not agreed. When she was first taken ill, it was pronounced inflammation of the stomach and bowels.

Sister Mason made a profession of religion in her youth, and lived a consistent life. About three years since, she accepted the doctrines of S. D. Adventists. During her last illness, she dwelt with peculiar delight upon the truth, and especially the resurrection. Although a great sufferer, her peace of mind was great. With strong faith in God, she calmly met the last enemy. She was a woman of a fine mind, and her loss is much felt by her family, and by the Dodge Center church, of which she was a member. A husband and four children mourn her loss. A large concourse of friends attended the funeral. Remarks were offered by the writer, from 2 Tim. 1: 12; Job 19: 25-27. N. BATTIN.

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The Review and Herald.

Battle Creek, Mich., Tuesday, September 6, 1881.

THE LATE SUMMER AND AUTUMN CAMP-MEETINGS.

N. Y. & PA., HORNELLVILLE, N. Y.,	Sept. 9-19
ALABAMA, Choctaw Co.,	" 7-12
INDIANA, Marion,	" 21-27
NEBRASKA, Columbus,	" 21-27
MICHIGAN, Grand Ledge,	Sept. 27 to Oct. 3
MISSOURI, Warrensburg,	" " " "
KENTUCKY,	October 5-11
TENNESSEE,	" 13-18
TEXAS, Dallas,	Oct. 27 to Nov. 1

The article from Bro. Waggoner on "Our Position and Work," given in REVIEW of Aug. 23, was published in the *Signs of the Times* of Aug. 4.

The Hornellsville, N. Y., camp-meeting is to have a new feature this year, namely, a regular course of lectures on the evidences of our position, to be given evenings and Sundays. See notice on another page. This will not only give an opportunity to our own people to review the different points of our faith, which many of them will find it a great benefit to do, but will also enable those who are investigating to hear on those views on which they desire further information. It will be a rare opportunity, which should not be missed by any.

According to previous announcement, the first term of the eighth year of Battle Creek College opened Aug. 30. There was a larger number of new students present than at the commencement of any other term at the beginning of the year; and the new comers seem to be of an intelligent and superior class. The departments are well organized, and both students and teachers enter upon their work with enthusiasm. The prospect is very encouraging.

The present season has been a very unusual one in this section. The extreme drouth has so reduced the volume of water in the streams as to expose to the rays of a cloudless sun much surface usually covered by water, along the margin of the water courses and in the ponds. This has given rise to strong and wide-spread malarial influences, which have made themselves felt upon the health of the people. In addition to this, there have been no thunder showers to purify the atmosphere. A little shower last week of some half hour's duration, accompanied with some thunder and lightning, is the principal apology we have had for occasions of this kind during the present season. In the park in front of our Office, some of the trees are shedding their leaves as if smitten by a severe frost. Nature itself almost seems to be laboring under an oppressive malady. And this we may expect more and more as we near the end.

INDIANA, ATTENTION!

Our camp-meeting is at hand, and we are very desirous that every brother and sister in the State attend. We expect competent laborers to be present. We cannot afford to lose the benefit to be derived from this meeting. We trust that all will begin now to make preparations to be present.

This meeting is to be held at Marion, Grant Co. We have secured reduction of fare on three different R. R. lines, and as Marion is a central point, it will not be very expensive to attend.

We have lately secured a new tent-top for our large tent, which will be used on the camp-ground, and will serve to thoroughly protect from storms should they occur. Said top cost one hundred and forty dollars, which amount we hope to raise by donation; and in order to do this, let each one come prepared to donate something toward the new tent-top.

This meeting brings us to the close of another Con-

ference year, at which time we hope to settle in a liberal manner with all our ministers and laborers for services rendered during the past year. In order that we may thus do, it will be necessary for each one to pay all s. b. due the Conference. Let each church s. b. treasurer see that all s. b. funds are collected from each member up to Oct. 1, and either immediately sent to Dr. Wm. Hill, of Rochester, Ind., or delivered to him on the camp-ground at Marion.

Brethren and sisters, one and all, do not permit this matter to be neglected. There are many scattered individuals throughout the State; let them send their s. b. and donations to the camp-meeting if by any means they cannot attend. Some have already done thus. Let all of this class do likewise, and the Lord will bless you in basket and store. The cause greatly demands means at the present time, and we believe you will not disappoint this demand, as you have not in the past.

Let each church, family, or individual furnish their own tents as far as possible. Should any desire to purchase or rent a tent, let them correspond with me at Rochester, Ind., immediately and we will secure the lowest rates possible. Should any desire to make a tent, Eld. J. M. Reese of Kokomo, Ind., will furnish eight oz. duck at wholesale price; also a pattern by which you may construct a tent. He has already furnished some churches.

Let all come prepared to remain until Wednesday morning, Sept. 28. The meetings will be held through Tuesday. Induce all you can to attend this meeting. Do all in your power to make it a success. If you come with hearts filled with faith and love, we confidently believe that we shall enjoy the best camp-meeting ever held in the State.

S. H. LANE.

REDUCED FARE TO CAMP-MEETING.

The Detroit, Lansing and Northern Railroad will sell tickets from all its stations to Grand Ledge and return, at the rate of two cents per mile each way. The Michigan Central and branches will sell at one and one-third fare to Lansing and return. Other roads, yet to be heard from, will doubtless make the same reductions, so that our people will be quite generally accommodated with the reduction in fare. Further particulars hereafter.

WM. C. GAGE.

Appointments.

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

The annual session of the Michigan Conference will be held in connection with the camp-meeting at Grand Ledge, Sept. 27 to Oct. 3, 1881. Every church in the State should be represented by delegates, who should be chosen and duly authorized by credentials. Let there be a full and early attendance, that the business of the Conference may be promptly disposed of, so as to interfere as little as possible with the devotional exercises of the meeting.

By order of Conference Committee.

WM. C. GAGE, Secretary.

The annual meeting of the Michigan Health and Temperance Society will be held in connection with the camp-meeting at Grand Ledge, Sept. 27 to Oct. 3.

J. E. WHITE, Pres.

The annual meeting of the the Michigan Sabbath-school Association will be held in connection with the Michigan camp-meeting at Grand Ledge, Sept. 27 to Oct. 3.

J. E. WHITE, Pres.

The next annual session of the Indiana State Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Marion, Ind., Sept. 21-27, 1881. Let all delegates be present, if possible, Sept. 21, as we desire to hold the first meeting of the session at 9 o'clock A. M., Wednesday, Sept. 21. We greatly desire that every church be represented by delegates and that it may be thus, let each church immediately choose a delegate or delegates to represent them in the Conference. All delegates should be furnished with credentials.

S. H. LANE, Pres. Ind. Conference.

The next annual session of the Indiana T. and M. Society of Seventh-day Adventists will be held in connection with the camp-meeting at Marion, Ind., Sept. 21-27, 1881.

Let each district report up to the time of the camp-meeting, if possible, so our report will include the labor of the year.

S. H. LANE, Pres.

DISTRICT QUARTERLY MEETINGS.

To be held Sept. 17, 18.

Let all librarians and district secretaries bring their books and reports, and be prompt in attendance.

District No. 13, Mich., with the Smith's Creek Church. We earnestly desire a representation from each church in the district.

GEO. O. STATES, Director.

DIST. No. 8, Mich., at Freeland. Librarians please send reports and all back pledges in season.

E. S. GRIGGS, Director.

DIST. No. 14, Mich., at Brookfield, in Eld. Burrill's tent, Sept. 17, 18. We request that each church in the district be well represented.

J. A. CARMAN.

DIST. No. 11, Mich., at Howell. Could Eld. Daniels, or some minister meet with us?

C. N. STUTTLE, Director.

DIST. No. 2, Mich., with the church at Napoleon.

E. P. GILES, Director.

The district quarterly meeting for Dist. No. 10, Mich., and church quarterly meetings for the Fenton church, will be held in their hall (Ridley Hall), Sept. 17, 18. Bro. and Sr. Owen are expected to be with us.

S. WOODHULL.

QUARTERLY meeting of the Jackson church at Tompkins, Mich., Sept. 10, 11, 1881. Let every member be present if possible, and if not, report by letter.

E. P. GILES, Elder.

The general tent-meeting at Bro. Kelsey's, near Wells, Minn., is postponed one week. It will begin Sept. 29, and continue over Sunday.

W. B. HILL.

I WILL meet with the churches of Hickory Corners, Maple Grove, and Hastings, at Carlton Center, Mich., Sept. 17, in quarterly meeting.

E. VAN DEUSEN.

THE place for the general meeting for Southern Ill., Sept. 22-25, is West Salem, Edwards Co. We hope all our brethren within reasonable distance will attend. Bring your family tents, bedding, etc., and thus care for yourselves as far as possible. Let us come to seek the Lord earnestly.

R. F. ANDREWS.

No providence hindering, I will meet with the church at Greensboro, Henry Co., Ind., Sabbath and first-day, Sept. 10, 11, 1881. Hope to see a general turnout of all interested friends. If any desire to be baptized, there will be an opportunity. We would like much to meet Eld. Rees at this meeting.

S. H. LANE.

NOTHING preventing, I will meet with the church at Mackford, Wis., Sept. 24, 25. A full attendance is desired.

G. C. TENNEY.

NOTHING preventing, I will meet with the church at Tomah, Wis., Sept. 9, and remain over first-day. Let all be present if possible.

G. C. TENNEY.

A SABBATH-SCHOOL and temperance convention will be held at Fremont, Wis., Sept. 16-18. This meeting is designed for the benefit of all schools and churches in that portion of the State, especially those of Seymour, Clintonville, New London, Neenah, Lind, Poy Sippi, and Berlin. An interesting and instructive program has been arranged, and a profitable meeting is anticipated.

The burden should be made as light as possible for the Fremont church. If the weather should be comfortable, we recommend that those who have tents bring them, and equipage.

Should the interest demand, the meeting may continue over Monday.

Let all begin at once to prepare for the meeting, and come praying God's blessing upon us.

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