

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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JESUS COMES.

HARK! a mighty swelling sound
Filleth all the air around.
Voices shrill, and lifted high,
Waft it upward to the sky!
Higher yet the strains ascend,
And with angels' anthems blend!
Heaven and earth repeat the strain:
"Jesus comes, and comes to reign!"

Sun in solemn darkness veiled;
Moon, whose midnight glory paled;
Stars, in myriads falling fast,
As the leaves 'mid autumn's blast;
Roarings of the storm-waked sea;
Kingdoms in perplexity,—
All take up the rushing strain:
"Jesus comes, and comes to reign!"

Deep with sin the world is stained;
Long the tyrant Death has reigned;
Long the earth has groaned aloud;
Long the church has sadly bowed;
Soon the absent Lord will come,
And reveal the Eden home.
All creation wakes the strain:
"Jesus comes, and comes to reign!"

Haste the day, and speed the hour,
When with awful pomp and power,
And with trumpet's rolling sound,
Christ shall come in glory crowned!
Then shall Paradise be here;
Then shall beauty bless and cheer;
Voices ring o'er earth and main:
"Jesus now returns to reign!"

—D. T. T., in *Restitution*.

Our Contributors.

THE EXALTED POSITION OF THE LAW OF GOD.

BY MRS. E. G. WHITE.

"THINK not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill."

What a contrast between the words of the Divine Teacher, and the language of those who claim that Christ came to abrogate the Father's law, and to do away with the Old Testament! Our Saviour, who knew all things, understood the wiles of Satan, the snares by which he would seek to entrap the children of men, and hence made this positive statement to meet the questioning doubts and the blind unbelief of all coming time.

The ceremonial law, given by God through Moses, with its sacrifices and ordinances, was to be binding upon the Hebrews until type met antitype in the death of Christ as the Lamb of God to take away the sin of the world. Then all the sacrificial offerings and services were to be abolished. Paul and the other apostles labored to show this, and resolutely withstood those Judaizing teachers who declared that Christians should observe the ceremonial law.

The law of ten precepts, spoken from Mount Sinai, Christ himself declares that he came not to destroy. This testimony should forever settle the question. The law of God is as immu-

table as the throne of Jehovah. It will maintain its claims upon all mankind in all ages, unchanged by time or place or circumstances. The ritual system was of an altogether different character, added to guard the ten precepts of the Eternal.

Christ declares, that he came not to destroy the law, but to fulfill,—“to magnify the law and make it honorable,” as Isaiah, hundreds of years before, had prophesied would be the Messiah's work.

“To fulfill the law.” By his own life he gives the children of men an example of perfect obedience to that law. In the sermon on the mount he made clear and distinct its every precept, in order to sweep away the rubbish of erroneous tradition, with which the Jews had encumbered its sacred statutes, to illustrate and enforce its principles, and to show in all its particulars the length and breadth and height and depth of the righteousness required by the law of God.

The Pharisees were dissatisfied with the teachings of Christ. The practical godliness which he enjoined condemned them. They desired him to dwell upon the external observances of the ceremonial law, and the customs and traditions of the fathers. But Jesus teaches the spiritual nature of the law and its far-reaching claims. Love to God and to men must dwell in the heart and control the life,—the spring of every thought and every action.

Christ declares, “Verily I say unto you,”—making the assertion as emphatic as possible,—“Till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.” Here Christ teaches, not merely what had been and were then the claims of God's law upon mankind, but what shall be its claims so long as the heavens and the earth remain.

There is perfect harmony between the law of God and the gospel of Jesus Christ. “I and my Father are one,” says the Great Teacher. The gospel of Christ is the good news of grace, or favor, by which man may be released from the condemnation of sin, and enabled to render obedience to the law of God. The gospel points to the moral code as a rule of life. That law, by its demands for undeviating obedience, is continually pointing the sinner to the gospel for pardon and peace.

Says the great apostle, “Do we then make void the law through faith? God forbid. Yea, we establish the law.” And again he declares that “the law is holy, and the commandment holy, and just, and good.” Enjoining supreme love to God, and equal love to our fellow-men, it is indispensable alike to the glory of God and to human happiness.

After the fall, it had been impossible for man with his sinful nature to render obedience to the law of God, had not Christ, by the offer of his own life, purchased the right to lift up the race where they could once more work in harmony with its requirements.

There are persons professing to be ministers of Christ, who declare with the utmost assurance that no man ever did or ever can keep the law of God. But, according to the Scriptures, Christ “took upon himself our nature,” he “was made in fashion as a man.” He was man's example, man's representative, and he declares of himself, “I have kept my Father's commandments.” The beloved disciple urges that every follower of Christ “ought himself also so to walk even as He

walked.” All who are Christ's will follow the example of Christ. All who justify the sinner in his transgression of God's law, belong to that class of whom our Saviour said, “Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of Heaven.” They can have no part with Him who came to magnify the law and make it honorable. They are deceiving the people with their sophistry,—saying to the sinner, “It shall be well with thee,” when God has declared that “the soul that sinneth [“transgresseth the law”] it shall die.”

Christ's words are both explicit and comprehensive. “Whosoever”—minister or layman, wise or ignorant—“shall break one of these least commandments”—willfully or presumptuously, as did Adam and Eve—is included in the condemnation. Breaking one of the commandments makes man a commandment-breaker. “Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” No excuse can avail for him who strictly obeys nine of the precepts of God's law, but ventures to break one because it is for his profit or convenience to do so. God demands implicit obedience to all his requirements.

“And shall teach men so.” This is a point worthy of careful consideration. Christ foresaw that men would not only break the commandments of God themselves, but would in a special sense teach others to break them. Every Sabbath-breaker is by his example teaching others to transgress. But some are not content with this. They defend the sin of breaking the fourth commandment, and pervert the word of God to justify the transgressor. Such persons shall be of no esteem in the reign of Heaven,—shall have no part there. But the greatest guilt rests upon the professed watchmen, and they will receive the severest punishment. They are in the highest sense enemies of Christ, as they put on, over corrupt hearts, the livery of Heaven to serve the devil in. They do not hesitate to speak evil of the law, and even make those who do not study the Bible for themselves, believe that the curse of God is upon them if they keep it. All we have to do, say they, is to believe in Christ,—come to Christ. The most fatal delusion of the Christian world in this generation is, that in pouring contempt on the law of God they think they are exalting Christ. What a position! In so doing, they array Christ against Christ. It was Christ who spoke the law from Sinai. It was Christ who gave the law to Moses, engraven on tables of stone. It was his Father's law; and Christ says, “I and my Father are one.” The Pharisees held the reverse of the modern position, but were in just as great an error. They rejected Christ, but exalted the law. And it makes little difference which position we take, so long as we ignore the true one,—that faith in Christ must be accompanied by obedience to the law of God.

Now, while we point the sinner to Jesus Christ as the one who can take away sin, we must explain to him what sin is, and show him the necessity of being saved from his sins, not in them. He must be made to feel that he must cease to transgress the law of God, which is to cease to sin. Paul makes the inquiry many years after the death of Christ, “Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet.” Thus say-

ing, Paul exalts the moral law. When this law is practically carried out in every-day life, it is found indeed to be the wisdom of God. It serves to detect sin. It discovers the defects in the moral character, and in the light of the law sin becomes exceeding sinful, revealing its true character in all its hideousness.

The law of God given from Sinai is a copy of the mind and will of the Infinite God. It is sacredly revered by the holy angels. Obedience to its requirements will perfect Christian character, and restore man, through Christ, to his condition before the fall.

The sins forbidden in the law could never find place in Heaven. It was the love of God to man that prompted him to express his will in the ten precepts of the decalogue. And when, through sin, man's understanding became darkened, God came down upon Mount Sinai and spoke his law with an audible voice, and wrote it on tables of stone. Afterward he showed his love for man by sending prophets and teachers to declare his law.

God has given man a complete rule of life in his law. Obeyed, he shall live by it, through the merits of Christ. Transgressed, it has power to condemn. The law sends men to Christ, and Christ points them back to the law.

GOD'S LEADING HAND.

If the movement which we denominate the third angel's message be not the special work of God, it is a great delusion; and this fact makes it objectionable to many. If we were content to claim that this people is but one of the great family of churches, all equally recognized by the Lord as his own, and doing his work, then would the offense of the cross cease. Then we could quietly take our place as one of the lesser members of the great family of churches, and the other members would not feel hostile to us, but treat us with some degree of consideration. But when we claim, as we assuredly do, that this is a special movement, ordained by the God of Heaven to bring out neglected truths, and to prepare a people for the coming of Christ,—a message bringing condemnation and the displeasure of God upon any who reject it, this stirs the ire of the dragon.

We claim that this work, like that of Noah, warning the Antediluvians of the coming flood; like that of Moses, bringing out a special people from ungodly influences and from bondage to a position where they could worship God and preserve the remembrance of his name in the earth; like that of the Baptist, who was to prepare the way for Christ's first advent; yes, like that of Christ and his apostles, who brought a flood of light into a world of darkness,—is a work of great importance which God acknowledges in a special sense. If this be not so, we are a most deluded people.

Take from our movement this vital point, and it would lose all its aggressiveness, and soon become one of the most insipid affairs ever seen. Our enemies realize this, and hence are provoked that we cling to our belief with such tenacity. But with us it is simply a life-and-death question. Is God in this movement in an especial sense? Every true believer heartily responds in the affirmative. Our ministers who feel this truth deeply are the ones who have success. When they doubt or disbelieve it, they are shorn of their strength, as surely as Sampson was when deprived of those locks which were a token of God's favor. His strength was not in his hair, but in the fact that while he retained it, supernatural strength was bestowed. So our strength is not in the simple fact that we believe this doctrine; but God bestows his blessing upon those who in their hearts accept that which he has given as the last special work in the scheme of salvation.

How many instances we have seen illustrating the truthfulness of this point. Here and there men have been a power in the work, and success has followed their efforts. Then trials have come, and they have lost confidence and become as weak as water. There have been no excep-

tions to this rule. Faith in this as the special work of God gives us the ability to accomplish good. None acquainted with the facts can deny this. It makes a great difference whether we hold that Seventh-day Adventists have some truths, enough to save a man if he should die, the same as other religious denominations around us claim, or whether we believe this is a movement foretold by the Lord ages ago, as one to come up at a particular time to prepare a people for Christ's second coming. The former position virtually makes the latter false, and all of us who teach it, false teachers. The Bible teaches that in the last days a proclamation is to be given, and that those who reject it shall "drink of the wine of the wrath of God, which is poured out without mixture" of mercy; and that it will bring to view a reformation upon the commandments, some of which are not kept. If this movement with which we are identified is not the one referred to, our claim that it is, is false, and another movement is yet future, which will contain these very truths. Hence, as yet, the time has not come in the providence of God for the giving of this message, and hence the last days are not reached. If this is so, we are indeed teaching a doctrine stupendously false. Possibly, some may accept such conclusions, and thus go over to the position of our enemies; but no thorough believer in this work can for a moment think of doing so. Oh, no! with all our hearts we believe this is the work of God for the last days.

If, then, it be accepted that this movement is a fulfillment of prophecy, and is thus a work for the last days, it must have connected with it special agencies to give light from the Lord for its guidance. This has been true of every special movement which God has ordained in the past. It was so in the time of Noah, of Moses, of the return from Babylonish captivity, John the Baptist, and of the special proclamation of the gospel by the apostles. These movements were outside of the ordinary plan of salvation, or the common course of events in connection with it, were brought in to accomplish a special purpose, and were foretold by prophecy. Will the work of preparation for the closing up of probation be a matter of less importance than salvation from a temporal death in the flood, a change of residence from Egypt to Palestine, or the short work of John the Baptist? How could there be a more important event than Christ's second coming, the utter destruction of the wicked from our globe, the redemption of the one lost world from rebellion, and the chaining of the arch-fiend who has filled the world with woe? The closing up of man's probation will be the most stupendous event in human history. If, then, God connected more than ordinary light with past movements of a special character, of far less importance than this one, we may reasonably expect he will with this. We firmly believe he has done so.

It has been a matter of some surprise to intelligent people not of our faith, who think this movement a fanatical offshoot of Miller's folly, to see its institutions and organizations laid with so many evidences of wisdom, sound judgment, and permanency, as if to perform an important work. If it is a mad exhibition of fanatical folly, as some hold, it must be admitted that there is considerable method in it. Certainly, preparations are made adequate to do a great work, even if it be admitted that the people are few and foolish. To a considerable extent, preparations are already made for publishing these doctrines to the world. With perhaps the best publishing house in the State of Michigan, centrally located in the rich Northern States; another large office, the best on the Pacific slope; and others in Northern and Central Europe, which have cost large sums of money, and still others in contemplation in the immediate future in England and perhaps other places, it must be admitted that the measures taken are adapted to carry important ends in a not altogether fanatical way.

So of educational interests. All intelligent people can see the advantages of education; that it is worthy of much consideration; and that means expended for this purpose are well spent.

But on the supposition that this is the special work which is to prepare a people for Christ's coming, it is doubly important that those who believe it provide educational facilities where these truths can be inculcated, and their children instructed in them; where they can be kept from the influences calculated to lead them astray, and where young people can be prepared to go forth and labor for the spread of the doctrines we hold. In every sense, such a people should value education of the right stamp. Hence, upward of \$60,000 has been invested in an attractive site and commodious buildings, and three or four hundred pupils from all parts of the country annually share these educational advantages. This is not the way fanaticism usually manifests itself.

Then on the great subjects of health and temperance we see perceptible advancement. No other subjects are to-day receiving more attention from intelligent people who have a regard for the well-being of the race. The best journals are calling attention to them, and give great space to their discussion. Much distress and want are relieved by this means. All intelligent Christians regard these subjects as a part of true religion. It should awaken great gratitude in our hearts that we have received light on this subject, and that we have a health institution supplied with the best facilities for the treatment of disease and the alleviation of suffering, where rich and poor alike are treated. From this center, light on these subjects goes forth to all parts of the world. This institution is second in importance to none in America. Hundreds are annually benefited here, and many have been led to see the truths taught by this people. It is, to say the least, a matter of some surprise to those who regard this movement as one of the latest and most insignificant manifestations of fanaticism, that a people so small and so young should succeed in taking such advanced steps on these most important subjects.

The same is true in reference to the organization of our Conferences and tract societies. From the disorganized elements of Adventism after the passing of the time in 1844, this movement started. Perhaps a more chaotic condition could not be imagined, so far as organization was concerned. The different branches of first-day Adventists have never yet been able to get out of it. But this movement, though the weakest and most insignificant when it started, soon perfected one of the simplest, yet most efficient church organizations in existence, and we have never had occasion to change during the twenty years of our experience.

Our tract and missionary society has been in existence for eleven years; and whatever our people may think of it, leading papers entirely opposed to our religious views speak of it as one of the most thorough and perfect to be found anywhere. It is capable of indefinite expansion, so as to meet the wants of the cause as it shall extend to all parts of the earth. These institutions and organizations are parts of one great movement; and if kept within the bounds designed by their founders, and if their managers are actuated by the same spirit that actuated their originators, they are admirably calculated to do just such a work as would be expected of a world-wide message.

The means necessary to bring about the end in view are already wisely devised, our enemies themselves being judges. Never was seen any fanatical movement of such a character as this. Our opponents are surprised at these things, and are not able to account for them. How do they attempt to explain these facts?—On the supposition that some of our leading men were persons of great ambition and breadth of mind, and by their superior ability saw the necessity for these instrumentalities, and had the good sense to provide them. But of course, they infer that when these men die, the work will soon collapse. In saying this, they give too much credit to the talent of our leading men. The honor belongs to God, whose hand has led in this work in every important movement from the first. It is an undeniable fact that most of these movements were initiated by the testimonies of the

Spirit of God, which have been connected with this work from its commencement. These different enterprises were not only spoken of as necessary, and their importance urged upon our people, but constant instruction has been given for their guidance, for the proper means by which they should be consummated, and in many cases the persons selected for their management were pointed out beforehand. There are many facts in connection with these different enterprises, showing the important influence of this agency, which are known only to those familiar with all the circumstances.

As a people, we are despised by many because of our belief in the visions; but in almost everything connected with our work which our opponents are forced to admit is creditable, showing wise forethought and good sense, the testimonies have had by far the most important influence in originating. If we have escaped the chaos of disorder into which other Adventist bodies have floundered, we may attribute it largely to this cause. If we have institutions which are creditable, and are doing a great and good work, we are indebted, in a good degree, to the same cause. Those of us who know the facts, know this to be so.

In saying this, we do not depreciate the services of our leading men. We have been blessed with faithful, God-fearing men, who have nobly toiled and wisely planned to carry forward the message in all its departments. Every one of these has acknowledged the truthfulness of what I say, and has ascribed his success largely to the cause I have mentioned. They have all felt that their wisdom consisted in following the suggestions of the testimonies when they pointed out moves to be made and faults to be corrected. They found that prosperity followed this course, and adversity the opposite. In the history of this work we have had forcible illustrations of both. If the visions were, as our opponents claim, a manifestation of fanaticism or deception, would this not be strange? The truth is, we have never, as a people, appreciated this light from the Lord nearly as much as we ought. There is scarcely one of the enterprises and organizations of which I have spoken which could ever have been made a success, but for the influence exerted by them. Our people were very loth to undertake them. In many cases the course suggested was entirely contrary to their ideas and former education. None of our leading men could have changed their minds, but the influence of the testimonies did. But afterward it was seen that the course marked out was just the one which should have been pursued.

God's leading hand has thus been with his work from its commencement. Oh how many times have we received special light when in distressing perplexity! And when we have followed it, we have never been brought to shame by so doing, but have been greatly benefited. So while we should be thankful that God has given us faithful men who have toiled and worn themselves out in his cause,—men who should be honored for their work's sake,—we should be still more grateful for the light he has bestowed upon us. The hearts of our people are made sad when any of these faithful laborers fall or seem about to fall. No doubt some will be greatly discouraged by this affliction. But while God is still instructing us, and we have evidence that his hand still leads, we should never falter. In every special movement connected with the work of God, such things may occur. But his cause is greater than any one man—yes, than all the men who labor in it. God can supply laborers in his work. Never has his cause stopped because men have died. While his hand can be seen in the work we should be of good courage.

We can learn a lesson from the afflictive providence through which we are called to pass, by studying what it was that gave our brethren power to accomplish so much. We shall find it was because they were men of faith and energy, and above all, because they walked in the light of the Lord. We can have power by imitating these qualities. Let us then prize the testimonies the Lord is giving us. One great sin of

our people is in neglecting them. God lives and reigns to-day. His arm is not shortened that it cannot save. His voice is still saying to us, "This is the way; walk ye in it." Let us thank God for the light, walk in it with courage and faith, and victory will be ours.

GEO. I. BUTLER.
S. N. HASKELL.

EVOLUTION'S GENEALOGICAL TREE.

Oh! can it be, great Scientist,
That you have found "the link" long missed,
And on this startling fact insist,
That from an ape
Of horrid shape
Your sires of bygone ages came?
Can you inherit such a name,
Without an honest blush of shame?

And is it true, you all agree
That traces of the chimpanzee
With scientific eyes you see
As now you pass
Before your glass?
Or, are you, like a droll buffoon,
Who sings a mirth-provoking tune,
Pretending you're a wise baboon?

Are none of us what now we seem?
Is Eden's beauty but a dream,
And all its light a blinding gleam
We cannot trust?
Say you, "We must
Give up our origin divine;
We came, by methods we define
Development from toads and swine?"

Of all that's Godlike we are void,
Our nature base and all alloyed;
Since we are but an anthropoid,
Or tailless beast,
Somewhat increased
In wisdom o'er our ancient sires,
With aspirations and desires
No monkey's breast to-day inspires.

The man is but a brute complete;
The maiden, laughing, loving, sweet,
Should with a cousin's welcome greet
Each kindred thing
With beak and wing,
And ne'er, with pride of form or shape,
Forget she's but a lovely ape,
Bound down to earth beyond escape.

Must we accept this pedigree,
This stunted, scrubby family tree,
This beastly genealogy?
We can but think
"The missing link"
The scientist will never find,
That soulless beasts of any kind
Can join to man of Godlike mind.

—James S. Macdonald.

LETTER TO A METHODIST MINISTER.

PLAINFIELD, N. J. AUG. 28, 1881.

DEAR SIR: I listened with deep interest to your sermon at the Seventh-day Baptist church yesterday, from the text: "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." John 20:29. The subject was well handled. I agree with you that notwithstanding his apparent obstinacy, Thomas was an honest seeker after truth. With his understanding of the events that had transpired three days previous, he could not believe it possible that his Saviour was alive, though the fact was declared to him by his brethren. On so important a subject, he desired something positive and tangible from his own observation. He must see the Saviour himself, see the prints of the nails, and place his finger thereon, and thrust his hand into the wounded side, before he could be convinced. This was right; for how could he, with his knowledge of the death and burial of his Lord, go before a doubting world to promulgate the doctrine of a risen Saviour, without all doubts being removed? So it should be with every one before attempting to promulgate any doctrine. Let every doubt be removed by reliable facts, that you can put your finger on, that you may be able to give a reason of the hope that is within you, and of the doctrine taught.

And now I come to the point of my criticism, trusting you will believe, as in the case of Thomas, that I am an honest seeker after truth. You clearly set forth, in the first part of your discourse, that at evening of the same day, the first day of the week, the disciples were assembled

for fear of the Jews, when Christ appeared unto them, etc., referring to the language of verse 19, which is decisive on this subject. This was their first positive knowledge of his resurrection. Thomas was not with them at this time, and when the disciples told him what they had seen, Thomas made the statement recorded in verse 25: "Except I shall see in his hands the prints of the nails, . . . I will not believe." You then repeated verse 26: "And after eight days again his disciples were within, and Thomas with them; then came Jesus, the door being shut, and stood in the midst, and said, Peace be unto you." This was the second meeting. Here all doubt was removed from the mind of Thomas, and he acknowledged his risen Lord.

Your sermon is as clear as the noon-day sun up to this point. But when you went on to assert that the first meeting of the disciples was on the Sabbath, and their second meeting was on the next Sabbath, doubts rushed in upon my mind as to whether these things were really so, and whether they could be proved by reliable evidence. Thus I was led to inquire, Can you not give us more tangible proof than your mere statement? Except I shall see in the Bible the chapter and verse wherein the word Sabbath is applied to the first day of the week, and place my finger thereon, and a distinct text that I can lay my hand upon, representing that Christ or his disciples enjoined its observance as a Sabbath, I cannot believe.

And further: unless it is shown from reliable facts in mathematics that "after eight days" would bring their next meeting on the Sunday-Sabbath, as you represent, I cannot believe. I desire the removal of every doubt before I accept and promulgate the doctrine. Will you refer me to chapter and verse giving precept or example on the part of the Saviour or his apostles to prove the sanctity of the first day of the week? Will you tell me where the title Sabbath or Lord's day is applied to the Sunday? Will you give me the rule of mathematics whereby you can make the second meeting of the disciples, after eight days, come on the next first day, that I may believe?

The facts, furnished through the post-office or otherwise, will be gratefully received.

Most respectfully, E. LANPHEAR.

P. S. To this letter no answer has as yet been received.

A SCARCITY.

BY ELD. WM. COVERT.

WHEN God would warn the Antediluvians of a coming flood, only Noah was found to preach the message. When Israel were to be delivered from Egyptian bondage, Moses alone was ready to carry forward the work. Although seven thousand had refused to worship Baal in the days of Elijah, yet Elijah was the only teacher among them all who stood up publicly for the truth of God, while eight hundred and fifty prophets of Baal and the groves stood up against him. I believe that Satan has usually had about eight hundred and fifty false teachers to array against each one of the Lord's ministers. Even the professed church of Christ has heaps of itching-eared teachers in these last days, while the people of God are obliged to exhort one another because of a scarcity of ministers to prepare the church for the last conflict.

Were it not that the prophets have foretold these things, I should be greatly astonished at the lack and the laxity upon this point at the present time. The Lord is soon coming, and the close of probation, before that event, will end all earthly opportunities; and in our ranks there are hundreds of young people who profess to believe these things, who, if they would consecrate themselves to God as they should, could labor acceptably in this cause; yet they choose to follow some other calling. Accordingly, we see them knocking at the doors of the different departments of trade and labor, where there is such a throng of applicants that we may literally call them "legion." The weak are trodden down, and the unfortunate made miserable by their

failures, while the successful become proud of their own abilities, and careless of their salvation because of business obligations. So they are led by their occupations and associations away from God and down to ruin.

I know of some who have resisted impressions to teach the truth, and are now on ship, with a through ticket to Tarshish. But the good Spirit of the Lord is still following them, and I hope that they may yet return to duty. Dear friends, remember that although the Lord may not have any whales prepared to swallow you on your voyage, yet there are many sharks infesting the waters over which you will have to paddle your own canoe on your return trip; and should you, through carelessness or want of skill, permit some wave to throw you overboard, you will certainly be devoured by them.

Our schools can find an abundant supply of teachers. The popular pulpit can secure plenty of preachers. Thousands are ready to become farmers and mechanics, merchants and mariners, soldiers and officers. Miners are plenty, and lawyers and drummers in endless variety can be found. Brethren and sisters, why will you who have the ability to help carry forward the last message, and feel that God wants you to work in it, run away from duty when there is such a scarcity of help, and try to crowd in somewhere else where you are not especially needed? If you have not gone to sleep in the side of the ship, as Jonah did, I hope that you will prayerfully consider these things.

MEETING OF REVOLUTIONARY DELEGATES.

A PUBLIC meeting convened by the delegates of the Revolutionary Congress, held in London, took place recently at Cleveland Hall, Cleveland St., Fitzroy Square. Mr. Edwin Dunn, an English delegate, presided. Several nationalities were represented, including Germany, Italy, France, Spain, and Austria. At the beginning of the proceedings, the red flag was unfurled, and Mlle. Michel entering at the same moment, much cheering ensued. Among the speakers was Prince Krapotkine, the Nihilist leader. French, German, and English were the languages used in the several addresses.

The chairman, in opening the proceedings, denounced capital and government in every form, and urged union among all nationalities for the destruction of these enemies of Democracy.

Miss Lecointe, an American delegate, then proposed the following resolution:—

"Resolved, That this meeting is of the opinion that the hour has come when hopes and expectations must give place to decisive action, and is convinced that agitation through speaking and writing is now at an end. Further, considering that all governments—imperial, royal, or republican—use all the means in their power to check the efforts of working-men who strive to obtain their liberty, this meeting declares its firm adhesion to the principles of the International Association of Working-men."

The speaker said she was told that the eyes of working-men were directed toward America; but she did not think they had any reason to praise the present system prevailing there. Capital was the curse of America, as of Europe. What had been gained in the United States during the last few years had been obtained by violence, and violence was the weapon they must use at present.

Mlle. Louise Michel thanked the meeting for its support of revolutionary principles. For ten years she had dreamed of the coming storm which will destroy the last throne and the last altar. That revolution would be the end of the people's misery, and they could not endure too much to gain it. She announced a second golden age, and urged her hearers not to spare their blood in bringing it about.

A Parisian deputy announced that the Congress had primarily decided to substitute action for speech, and declared that the society of the present day should be utterly destroyed. The Republic of France was only another species of tyranny, and he unhesitatingly urged the destruc-

tion of all governments. The English had many liberties unknown on the continent, among others that of free assembly, and until lately a free press.

Herr Schaub, the representative of the German Socialists in America, described the situation of capital in that country, and condemned the maintenance of a presidential establishment in Washington. He discussed the advisability of strikes. The following resolution was then read in three languages:—

"Resolved, That in consideration of the fact that the English government, acting under the influence of foreign despotisms, has been guilty of a gross outrage against the rights of individuals and the liberty of the press, and regarding the sentence of sixteen months' hard labor passed upon Herr Most, editor of the *Freiheit*, as cowardly and unjust, this meeting hereby protests against such conduct, and viewing in the policy of the English government an attempt to still further enslave the people, calls upon working-men everywhere to combine and resist such tyranny and gain their independence."

Mr. Kitts condemned in strong language the imprisonment of Herr Most for a justifiable expression of opinion, and declared that if any one were to be hanged for inciting to murder, it should be the editors of those English journals which called for the murder of the people. He quoted the words of St. Just against half revolutions, deprecating peaceful agitation. He hoped that before sixteen months had passed, the aristocrats of the country would have to beg the mercy of the working-man.

Prince Krapotkine, who represented the Socialists of Geneva, related several incidents tending to throw discredit upon the Russian government, and applauded the assassination of many Russian generals. The Russian peasant had only one course before him, and that was to follow the example of the French peasants, who in 1789 destroyed the goods and took the lives of their tyrants.

Other speakers followed, the resolutions were unanimously passed, and the proceedings terminated.

It transpired during the proceedings that the Socialist and Revolutionary Congress, announced some months ago, and prohibited by the authorities of Zurich, in which town it was at first proposed to be held, is now sitting "in secrecy" in London. The deliberations commenced on Wednesday last, and will finish to-night, the hours of session being from 10 A. M. to 1 A. M., or an average of fifteen hours daily. The place of meeting is known only to the delegates, and those who attend its sittings are designated by numbers, no names being employed. There are one hundred and forty-four members in all, drawn from every class of society. The decisions of the Congress are to be kept secret.—*London Paper.*

CREATION'S DAY-BREAK.

BY ELIZA H. MORTON.

"In the beginning God created the heavens and the earth." And a fair world it was that the sun's beams fell upon; a pure earth, unpolluted by sin; a glorious world, pronounced good by its Designer. The garden of Eden, the fairest of the fair, added its fresh charms to the lovely universe, and a spotless humanity dwelt below. But a change came; a wily tempter tempted man; sin entered his heart, and earth's glory grew dim, to be brightened by a promise, which, like a rainbow, spans the arch from creation to redemption. Blessed promise!—"The seed of the woman shall bruise the serpent's head."

The beauty of earth is broken; the sunlight of Heaven is hidden by clouds: the heart-joy is quenched by the "hot tear's heavy fall," and the life-current of the world is poisoned with the seeds of death; but the promise remains, "The seed of the woman shall bruise the serpent's head." The complete fulfillment of that promise is soon to be realized. Earth will yet be Joy-land, and its inhabitants immortal beings. The

perfect and the pure will come at last. The sun will rise some morning nevermore to look upon a sin-polluted world; and from the ruins of a marred and blackened globe will spring bewildering beauty nevermore to fade.

Frail mortals, cling to the promise, and wait "till the day break, and the shadows flee away." Even now, uplifted eyes discern gleams of light streaming up the horizon, and listening ears catch the far-off sound of "harpers harping with their harps."

Jean Ingelow gives the following beautiful description of the new-earth state, in a poem entitled, "Dreams that Came True."

Thy kingdom come.
I heard a seer cry: "The wilderness,
The solitary place,
Shall yet be glad for Him, and He shall bless
(Thy kingdom come) with his revealed face
The forests; they shall drop their precious gum,
And shed for Him their balm; and He shall yield
The grandeur of His speech to charm the field.
When all the soothed winds shall drop to listen,
(Thy kingdom come.)
Comforted waters waxen calm shall glisten
With bashful trembling beneath His smile.
And Echo ever the while
Shall take, and in her awful joy repeat,
The laughter of His lips (Thy kingdom come);
And hills that set apart shall be no longer dumb;
No, they shall shout and shout,
Raining their lovely loyalty along the dewy plains.
And valleys round about,—

"And all the well-contented Land, made sweet
With flowers she opened at His feet,
Shall answer, shout, and make the welkin ring,
And tell it to the stars; shout, shout, and sing;
Her cup being full to the brim,
Her poverty made rich in Him.
Her yearning satisfied to its utmost sum—
Lift up thy voice, O Earth, prepare thy song.
It shall not yet be long.
Lift up, O Earth, for He shall come again,
Thy Lord; and He shall reign, and He shall reign—
Thy kingdom come."

Battle Creek, Mich.

SCRIPTURE THOUGHTS.—No. 9.

BY MRS. M. E. STEWARD.

THE ANNUAL JEWISH FEASTS. LEV. 23.

(Continued.)

3. *The feast of Pentecost.* This festival was kept seven Sabbaths, or fifty days, after the Passover. It commemorated the giving of the law on Mount Sinai fifty days after the children of Israel left Egypt. It was the type of the pouring out of the Holy Spirit fifty days after the resurrection of Christ. As Christ was the first-fruits of the early harvest, presented the day after the eating of the Passover, so the three thousand souls, converted as the result of the outpouring of the Holy Ghost on the day of Pentecost, was the first-fruits of Christ's church, presented to God—a sample of the universal church to be saved through his mediation.

Pentecost celebrated or sanctified the wheat harvest, which was now represented in two loaves of the new wheat, being "of somewhat more than ten pounds' weight" (*Brown*), and "containing five pints of meal each."—*Bible Dictionary.*

The first-fruits, offered the day after the Passover, were "out of the field," unleavened, in remembrance of their hasty departure from Egypt. The first-fruits of the general harvest on the Pentecost were "out of your habitations," and they were "leavened as for food, not for sacrifice."—*Scott.* With the first, they offered only one lamb for a burnt-offering; but "with these loaves, seven lambs, two rams, and one bullock, so giving glory to God as the Lord of their land, and of their harvest." They also offered sin and peace offerings; an acknowledgment of sin in union with thanksgiving being always appropriate. Pentecost was to be observed as a sabbath, but not as sacredly as the weekly Sabbath.

In connection with the institution of the feast of Pentecost and directions regarding the harvest, the Lord shows a special regard for the poor,—the destitute,—either spiritually or temporally. Those who most need his care, always have his tenderest sympathy and help. See Lev. 23: 22. "When ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest; thou shalt

leave them unto the poor, and to the stranger." "Fields in the East instead of hedges have ridges. In the corners they cannot easily work with a plough, and therefore prepare that part with a *man-vetty*, i. e., an earth-cutter, or large kind of hoe. The corn in these corners is seldom very productive, as the ridge for some time conceals it from the sun and other sources of nourishment, and the rice also in the vicinity soon springing up injures it by the shade. Under these circumstances the people think but little of the corners, and were a person to be very particular, he would have the name of a stingy fellow. No farmer will allow any of his family to glean in the fields. The pittance left is always considered the property of the poor. In carrying the sheaves, all that falls is taken up by the gleaners."—*Roberts*. The truly thankful will be charitable.

We come down from the institution of the Pentecost nearly fifteen hundred years. (Lightfoot makes it 1447 from the giving of the law on Mt. Sinai.) The paschal lamb had met its antitype. Jesus had suffered. The disciples were devoting themselves to religious service after having witnessed his ascension into Heaven, thereby receiving a confirmation of their belief in his Messiahship. Acts 1:9. They "all continued with one accord in prayer and supplication." Verse 14. There was no longer any strife among them as to who should be accounted greatest (Luke 22:24), but their hearts were in sweet "accord." They had first forgotten self in a great common sorrow and sympathy, and now for many days they had been praying together. What can promote harmony among brethren so much at any time as sympathy with one another and praying with and for one another? These are the objects of the prayer and social meetings among us, and how much they lose who neglect them.

The disciples were in expectation of a peculiar blessing from Heaven. The Saviour had commissioned them to witness for him "unto the uttermost part of the earth" (Acts 1:8); but he had bidden them; "Tarry ye in the city of Jerusalem, until ye be imbued with power from on high." Luke 24:49. For ten days they waited and watched, not in idleness, but "in prayer and supplication," drawing nearer Heaven and one another. (Supplication is defined by Webster to be humble and earnest prayer.) "The day of Pentecost was fully come." Acts 2:1. "The solemnity of the day perhaps unconsciously raised their expectations."—*Brown*.

How appropriate that the anniversary of the day on which the great moral law was given should also be the day in which the Holy Spirit should come with power. The *law* and the *Spirit*: one to point out our duties, the other to enable us to perform them. God's two great gifts: one at the organization of the Jewish church; the other added at the beginning of the Christian church as the first pledge to his followers of the intercession of Christ "at the right hand of God exalted." John 14:16. Precious gift of the Holy Spirit,—worthy of our own adorable Creator and dear, blessed Saviour! God forbid that we shall willfully or carelessly grieve it by sin!

While "they were all with one accord in one place, suddenly there came a sound from Heaven [probably this sound was heard through the city (verse 6, margin) to call the attention of the people] as of a rushing, mighty wind and it filled all the house where they were sitting." "The suddenness, strength, and diffuseness of the sound strike with deepest awe the entire company, and thus complete their preparation for the heavenly gift."—*Brown*.

Wind, in the Scriptures, is often used to represent the Holy Spirit, because it probably more nearly resembles spirit than anything else in nature. This "rushing, mighty wind" was to show the power of the Spirit as it moves on our minds. "Tongues like as of fire,"—"tongue-shaped, flame-like appearances; beautiful visible symbol of the burning energy of the Spirit, now descending in all its plenitude upon the church, and about to pour itself through every tongue and over every tribe of men under heaven."—*Brown*.

"As of fire." As fire purges away the dross, so the Spirit cleanses and sanctifies the heart of

the receiver. Peter, in explaining this wonderful spectacle to the great multitude who had come to Jerusalem from every quarter to keep the feast of Pentecost, refers to Joel 2:28. "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy," etc. Acts 2:17. Peter called that one of the last days, because it was a day of the last dispensation of God's kingdom of grace. Referring to Joel, we find he intimately connects the pouring out of the Spirit with the signs of the second coming of Christ, when the "remnant" (Joel 2:32) of God's people should be living. The remnant is always the very last, or includes it. Then we may safely infer that the Christian dispensation not only began with a remarkable outpouring of the Holy Spirit, but that it will end with another pentecostal season, in which the peculiar gifts of the Spirit will be manifest. "The early rain" (Joel 2:23) preparatory to the sowing of the crop, was given on the day of Pentecost, the Spirit powerfully opening the way for the gospel work. The latter rain will soon come to mature the harvest, when it will be immediately garnered in. But as the earlier Christians received the precious gift only after a faithful preparation for it, so it will be now.

(To be continued.)

HUMAN FRIENDSHIP.

FEW things are harder to bear than the failure of a friend whom you have cherished in your heart, and whose good you have sought in many a toil and self-sacrifice, but whom you discover at last to be untrue to you, with a fair profession in your presence and with secret treachery in your absence. Such experiences are by no means rare in this world. But what should you do in this case? What is the *Christian* way of behaving when you learn this of one to whom you have faithfully tried to be a helpful friend? The answer to this question we find in our Lord's treatment of the traitor in his chosen circle of friends. He knew all about his treachery, saw it in its first germ, and watched it in its gradual and ghastly unfolding. Yet he never changed his bearing toward the false one. He did not withdraw his love, nor cease to show him the old accustomed kindness. He did not deny him the kiss at meeting and parting. All his treachery he met with love's holiest gentleness and truth. To the very last he continued to treat him with the most generous affectionateness, even meeting him, when in the garden he proffered the kiss of betrayal, with the salutation, "Friend!" This is the Christly way of behaving toward one who has proven false to us, and given treachery for faithful love and costly service.

WHAT HISTORY TEACHES.

WE have found in the most ancient records of the Aryan language proof that the indications of religious thought are higher, simpler, and purer as we go back in time, until at last, in the very oldest compositions of human speech which have come down to us, we find the Divine Being spoken of in the sublime language which forms the opening of the Lord's Prayer. The date in absolute chronology of the oldest Vedic literature does not seem to be known. Prof. Max Müller, however, considers that it may possibly take us back five thousand years. Prof. Monier Williams seems to refer the most ancient Vedic hymns to a period not much more remote than fifteen hundred years B. C. But whatever that date may be, or the corresponding date of any other very ancient literature, such as the Chinese, or that of the oldest Egyptian papyri, when we go beyond these dates we enter upon a period when we are absolutely without any historical evidence whatever, not only as to the history of religion, but as to the history and condition of mankind. Aside from the Bible record, we do not know even approximately, the time during which man has existed. We do not know the place or the surroundings of his birth. We do not know the steps by which his knowledge "grew from more

to more." All we can see with certainty is that the earliest inventions of mankind are the most wonderful that the race has ever made. The first beginnings of human speech must have had their origin in powers of the highest order. The first use of fire and the discovery of the methods by which it can be kindled; the domestication of wild animals; and, above all, the processes by which the various cereals were first developed out of some wild grasses,—these are all discoveries with which in ingenuity and in importance no subsequent discoveries may compare. They are all unknown to history,—all lost in the light of an effulgent dawn.

In speculating, therefore, on the origin of these things, we must make one or other of two assumptions, either that man always had the same mental faculties and the same fundamental intellectual constitution that he has now, or that there was a time when these faculties had not yet risen to the level of humanity, and when his mental constitution was essentially inferior.—*The Duke of Argyll, in the Contemporary Review*.

THE TEST OF LOYALTY.

THE daily life of every one of us teems with occasions which will try the temper of our courage as searchingly, though not as terribly, as battle-field, or fire, or wreck. For we are born into a state of war, with falsehood and disease and wrong and misery, in a thousand forms, lying all around us, and the voice within calling on us to take our stand as men in the eternal battle against these. And in this life-long fight, to be waged by every one of us single-handed, against a host of foes, the last requisite for a good fight, the last test and proof of our courage and manfulness, must be loyalty to truth—the most difficult and rare of all human qualities. For such loyalty, as it grows in perfection, asks ever more and more of us, and sets before us a standard of manliness always rising higher and higher. And this great lesson we learn from Christ's life, the more earnestly and faithfully we study it.—*Hughes's Manliness of Christ*.

THE IMPOTENCE OF HUMAN AID.

THERE is a limit to giving and receiving help. There are times when even the strongest, richest love, which is ready to offer itself in complete sacrifice, can do nothing but stand by in silent, yearning sympathy. The help one human life can give another is really only external. We may aid others in modifying or adjusting the conditions of living, but they must live out their own lives in these conditions, without any real help from us. We may secure a place for a young man, in which he shall have the opportunity of successfully starting in life, but he must then fill the place himself. We cannot make him successful, however earnestly we may desire to do so. We may give a child the best possible opportunities of education, in the way of schools, teachers, books, and leisure, but we can do nothing more; he must be responsible for the use and improvement of these opportunities.

When we think deeply of this matter, there is something really startling in the necessary solitariness of every individual life. Each of us must pass through all the inner experiences of life alone and unaccompanied. Companionship, even at the closest, is only at a few surface-points. We may have the truest friends, friends that fully understand us and sympathize with us; yet they stand only in the outer court of our life, while beyond there is a holy of holies into which they may not enter, whose sacred mysteries their eyes may never behold. Keble, in one of his poems, has put this truth in these words:—

"Not even the tenderest heart and next our own,
Knows half the reasons why we smile and sigh;
Each in his hidden sphere of joy or woe
Our hermit spirits dwell, and rangé apart."

—*The Westminster Teacher*.

—As every thread of gold is valuable, so is every minute of time.

The Family Circle.

THE OTHER SIDE.

"The words are good," I said; "I cannot doubt."
I took my scissors then to cut them out;
My darling seized my hand. "Take care," she cried;
"There is a picture on the other side."

I fell to musing. We are too intent
On gaining that to which our minds are bent;
We choose, then fling the fragments far and wide,
But spoil the picture on the other side!

A prize is offered; others seek it too,
But on we press, with only self in view.
We gain our point, and pause, well satisfied—
But ah! the picture on the other side!

On this, a sound of revelry we hear;
On that, a wail of mourning strikes the ear;
On this, a carriage stands with groom and bride,
A hearse is waiting on the other side.

We call it trash—we tread it roughly down,
The things which others might have deemed a crown;
An infant's eye, anointed, sees the gold,
Where we, world-blinded, only brass behold.

We pluck a weed and fling it to the breeze;
A flower of fairest hue another sees.
We strike a chord with careless smile and jest,
And break a heart-string in another's breast.

Tread soft and softer still as on you go,
With eyes washed clear in Love's anointed glow;
Life's page well finished, turn it, satisfied,
And lo! Heaven's picture on the other side.

A FAULTY LINK.

"I CAN'T see it so, and it can't be so," said the blacksmith. He was leaning at his ease against his forge chimney, for it was past six o'clock, and he had stopped work for the day. He was strong of limb and voice, and the words he had just uttered had rolled out in firm, deep tones. Parsons, the blacksmith, was not by any means an ill-tempered man, but he was positive in a slight degree; perhaps his consciousness of superior power made him peremptory.

"But it is so, Parsons," said carpenter Wicks, who also had finished his work, and had looked in at the blacksmith's shop about a job he wanted done on the morrow; "you can't go against Scripture anyhow."

"I should think not," interposed Mr. Rands, the village shoemaker. "It would be as bad as being an infidel at once to contradict what the Bible says."

Everest, the tailor, seeing his neighbors entering the blacksmith's shop, had stepped across the road in time to join in the good-natured argument. The carpenter had set it on foot, and it took its rise from a sermon they had all heard on the previous Sunday. It may be premised that the tailor liked to side with the blacksmith, if possible, in all disputes, as if he had a feeling of security in going with the stout and firm Tom Parsons. "Ah, but," said Everest, "there are different ways of looking at a thing, and various interpretations of Scripture."

"I don't know," rejoined Mr. Wicks, doubtfully; "we are told, you remember, that no Scripture is of private interpretation."

"Which does not mean that we are to have no thoughts about the Bible for ourselves, I suppose, neighbor Wicks; and that we are to leave it all to ministers to put what interpretation they like upon different parts of it, and we to have ne'er a voice of our own in the matter."

"Well, well, I don't hold with that either," said Mr. Rands, hurriedly. "Free inquiry is every man's birthright—every Englishman's, at any rate."

"And so it brings me back to what I said," continued the blacksmith; "I can't see it in the light that Mr. Gresham does. Why, he made out, or tried to make out, that a man might be next to an angel."

"Stop, Parsons; he didn't say that a man might be, exactly; he said, if it were possible for a man to be so and so," interposed the carpenter.

"It comes to the same thing, Wicks; but put it your own way, if you will, that if it were pos-

sible for a man to be perfect in everything, and yet he should commit one sin in all his life, he would be on the same level with the worst sinner that ever lived. Wasn't that it?"

"Yes, pretty near it, Parsons. On the same level, he said, as wanting salvation by grace, and not earning Heaven by works. I think these are pretty nearly Mr. Gresham's own words," replied Wicks.

"Uncommon hard lines, though," cried the tailor; "and so, because a man makes a slip or two as he goes along, he is to be put down with the biggest rogues. This may suit Mr. Gresham, but—"

"But what does the Bible say, Everest?" demanded the shoemaker, in some haste. "You know Mr. Gresham is not the preacher to say anything at random, without having Scripture for it; and you remember the texts he brought to prove his words, such as, 'Cursed is every one that continueth not in all things which are written in the book of the law to do them;' and 'Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.' You can't say that Mr. Gresham said more than this."

"That's all very well, Rands. I know the Bible says that, and I don't mean to go against the Bible; but to my way of thinking, those texts must have a different sort of meaning than he puts upon them. It does not stand to reason that—" and then the blacksmith repeated the objection he had before urged, in nearly the same words.

"I do n't see, however," said the carpenter, in reply, "that it makes much difference to us, Parsons; because I fancy we are not among the almost perfect ones who do n't need salvation by grace, as you seem to think. Maybe the whole don't need a physician, but only such as are sick, as the Lord Jesus Christ said; but then we are n't whole, you know."

"That's neither here nor there, Wicks. I am standing up for the principle of the thing, and according to my views, there's a hitch somewhere."

"And what is the hitch, friend Parsons?" The voice was a grave, pleasant voice; and when the disputant looked round, Mr. Gresham himself was at the open door. The men appeared rather confused at first; they did not know, while engrossed with their dispute, that the living subject of it was so near them.

"Maybe you have heard what we were talking about, sir," said the blacksmith, rather suspiciously. "Not a word of it, my friend, till you said, 'There's a hitch.' I should not have heard that but for your strong voice, Parsons."

"I beg your pardon, sir," returned the blacksmith, apologetically; "I did not suppose you had been intentionally listening."

"Thank you for your good opinion of me. I certainly was not listening; I came to inquire about my well chain. Shall you be able to make a job of it?"

"Yes, sir, there is very little the matter of it; there's only one link defective. It will be ready to-morrow, sir."

"And quite safe, then, you think, for the man going down the well to venture his life upon it?"

"I'll warrant it to bear the weight of three men when that link is set right," replied the blacksmith. "But about this hitch, sir; if you would not mind spending five minutes," added Parsons, who was, after all, partial to his minister.

So Mr. Gresham stepped freely into the blacksmith's shed, and heard all about the "hitch" plainly and manfully stated by the doubter.

"You have done me great honor and kindness by speaking so freely to me about my sermon," said Mr. Gresham, when the explanation was finished. "If hearers would do that oftener, and in the kind spirit you have shown, ministers would often be the better for it, and they would very likely preach better sermons. Well, now, about this 'hitch.' But first of all, I want a few more words with you respecting my well chain.

Business first, you know," and he smiled pleasantly.

The blacksmith was all attention.

"You say you have examined it, Parsons?"

"Yes, sir, link by link."

"You see, it is necessary for Diver to go down the well to clean it out; and being a reckless sort of man, I determined to have the chain well examined before he ventures his life upon it."

"A good thing you thought of it, sir; for the faulty link was almost asunder, and the weight of such a man as Diver would have finished it."

"And only one link in the whole chain is faulty you say, Mr. Parsons?"

"Only one, sir; I'll warrant all the rest to be sound."

"Is it not singular, though?"

"There's no accounting for such things, sir," said the blacksmith, speaking confidently on a matter connected with his daily calling; "it is seldom that a chain like this—" and he put his foot on a huge coil on the floor—"is of the same quality throughout. There are mostly some links weaker than others, and that wear out first, or maybe break when there is too much stress. The wonder is that in a chain of this length there are not more faulty links than one."

"True, it is a long chain; and my well is a deep well."

"Two hundred feet or more, sir. I ought to know, for I have plumbed it, and been down to the bottom of it before now, sir."

"And how many links to a foot, Parsons?" Mr. Gresham asked quickly.

The blacksmith took out his foot rule and measured. "Eight, sir," said he.

"There will be sixteen hundred links in the chain, then," rejoined Mr. Gresham, who seemed absorbed by this matter of business with the blacksmith, while the other three men stood looking on.

"Over sixteen hundred, sir; nearer eighteen, reckoning the overplus."

"True, I had forgotten. Well, and every one of those sixteen or eighteen hundred links is perfect, Mr. Parsons? You are quite sure?"

"All but one, sir, as I said before. Yes, sir, as sure as can be."

"You will be kind enough, then, to send the chain back to-morrow."

"Yes, sir, as soon as I have taken out the faulty link, and made the chain safe."

"Oh, never mind about one link being faulty, Parsons," said Mr. Gresham.

"Sir!"

"What is one link? What can it signify that one link in sixteen or eighteen hundred is wrong, if all the rest are right?"

The blacksmith rubbed his head. He saw the drift of Mr. Gresham's question, but he did not like to own it. "I should think it would make all difference, sir, if I were in Diver's place, and had to trust my life to the chain."

"Do you mean that you would not go down my well at the end of a chain that had, let us say, seventeen hundred and ninety-nine strong, sound, and trustworthy links in it, capable, as you said just now, of bearing the weight of three such men as you in perfect safety?"

"Not if there was one weak link in it, sir, that I felt sure would not bear half my own weight; as well all be faulty as one, every bit as well, sir, for any safety there would be in the chain."

"If you really think so—"

"I certainly do, sir; I am sure of it."

"Well, being sure of it, perhaps you may as well set the chain to rights after all. And now, to change the subject, we will go back to this hitch of yours, my friend, if you please."

The men smiled, and the blacksmith said in a subdued tone, "You have beat me, sir. I see what you mean; and looking at it in the light you put it in, there's not any hitch, sir, that I can see."

"Ah, I fancied you would say so," replied Mr. Gresham, kindly; "and I think you can understand how it must be that, though we may keep the whole law of God—the good and perfect law—seventeen hundred and ninety-nine times, or

seventeen million times, and fail only once, we can no longer depend on our uniform obedience for eternal safety; but if we are saved, must be saved by grace alone as much as though every link in the chain of obedience were rotten throughout."

"I see it sir—I see it now," said the blacksmith, frankly.

"And yet," said Mr. Gresham, after a moment's thought, "the two cases do not agree in all points, as generally happens when people try to illustrate great truths in figurative language. Do you see where the difference is, any of you?"

"I think I do partly, sir; but I would rather you should say where it is," said the carpenter.

"Well, our friend Parsons can repair the defect in my well-chain, and make it as good and serviceable as ever; but one single transgression of the Divine law cannot be repaired. The link is broken, and the poor soul, depending on that faithless chain, is already falling—falling."

"I see, sir, I see," said the blacksmith, almost with a shudder, as the idea presented itself to his mind of a man falling down a well. He had been down a well, and could realize the horror of such a situation.

"But then the almighty arm of Divine mercy plunges down, reaches to the lowest depths of human misery and hopelessness, and—But perhaps you would not lay hold on the gracious hand, my friend, seeing that only one link had broken, while all the rest were sound?"

"Wouldn't I, sir? wouldn't I grip it? Yes, sir; and you have beat me out and out," said the honest, hearty blacksmith; "and I see now that salvation must be of grace."

"And 'not of works, lest any man should boast,'" added Mr. Gresham; and then the little group thoughtfully dispersed.—*British Workman.*

FATHER'S WAY.

"WELL, boys and girls," said Mr. Williams, after tea, "we are all tired together this Monday evening, but no one so tired as mother, I know by her looks. But many hands make light labor. Let us all turn in and help clear the table things away, and see how quickly we can get through and settle down for our evening rest. I will see to the wood-box, and Harry and Ed, you help the girls clear the table and take things into the cellar that go there, so mother need not take an extra step."

So father went out to the wood-shed and split the kindlings, and the four children stepped quickly about from cellar to store-room until all the dishes were piled evenly on the kitchen table, and mother had the big pan filled with warm, soapy water, ready to begin the business of washing the cups and spoons. These were quickly done and put into another pan, and the plates and larger dishes speedily followed. Eddie and Lucy each took a towel, and when the dishes were scalded, dried them in five minutes' time. Harry had arranged the dining-room in its usual order, and placed the good, shaded lamp in the center of the table, and all were "ready to begin" in fifteen minutes after they had left the table. If mother's feet had taken all those steps and her hands had done all that work, how much later it would have been, and how much those children would have lost! Such lessons in helpfulness and tender thoughtfulness are better than money or ease or any self-indulgence. I wish every husband and father was as thoughtful. We have too often seen great, hulking boys sitting with muddy boots around the stove, cracking nuts and rough jokes, while a weary, feeble mother toiled on and walked around them to get at the stove, bringing in wood and water through storm and snow, and these lads never stirred a finger to help her. It was "like father, like son," in that household. Children will care for mother with a chivalrous devotion, if they are only trained that way from early years.

A devoted Christian minister was wont to speak most feelingly of the unconscious influence exerted upon him by his father in the forming years of childhood. He never forgot his unceas-

ing devotion to a feeble wife, his morning assiduity and his evening attentions on returning from the field, or his manly concern to provide from his scanty means the best possible medical attention. All these every-day incidents impressed themselves deeply on the mind of the little boy, and were acted over again in his own manhood. Happy indeed are such home circles, and a blessing to the world when they are scattered to homes of their own.—*Farm and Fireside.*

OLD AUNT PEGGY.

A GOOD Kentucky lady, upon her return to the home of her youth, after an absence of many months, heard of the distressed condition of "Old Aunt Peggy," a negro who had belonged to her family. In the kindness of her heart, she immediately made arrangements for her comfort, and started out in the rain to find her. When Mrs. B. entered the wretched hovel, Aunt Peggy was hovering over a little fire in an old rusty, broken stove, and exclaimed, "Dar, now! if dar ain't Mis' Mary!" After an exchange of hearty greetings, Mrs. B. said, "O dear! how have you lived in this condition?"

"Oh, de good Lord mi'ty min'ful 'bout me. Sometimes I has nothin' to eat, but den he takes my appetite 'way from me, so I does n't crave nothin'; den I gets sleepy, an' I dreams mi'ty pleas'nt. O child! I takes it friendly!"

"Well, but, Aunt Peggy, you have not a dry spot in your shanty."

"Well, honey, I knows dat; but it don't seem to gin me no cold; den, bless you! it does n't rain eb'ry day."

Mrs. B., who by this time was very much impressed that "godliness with contentment" is truly "great gain," said,—

"Well, Aunt Peggy, I will send for you this afternoon. We have a nice little room fitted up, and your wants shall be supplied as long as you live."

Clasping her hands together, she fell down upon her knees, and with tears of joy streaming down her poor old black cheeks, she praised the Lord; then quieting down said,—

"Dar, now! didn't I tell you I takes it all friendly? S'pose Aunt Peggy had n't been in sich a fix, whar'd Mis' Mary got a chance to put another star in her crown? An' I knows it's gwine to be sot full on 'em kase you was always good to us."

AN AFFECTING INCIDENT.

A BOSTON merchant, dying, left among his papers a parcel of unpaid bills against poor debtors, with a written suggestion to his sons that, perhaps the claims might as well be destroyed, as collecting them would undoubtedly cause distress. The young men made a careful schedule of the claims, and placed a large proportion of the debtors' names on the "forgiven list"—never intending to collect them.

One day, shortly afterward, says one of the brothers, an aged man entered the office, saying he had come to pay an old debt. He was from Cape Cod, and his bowed form, humble dress, and hard hands indicated that his life had been one of struggles and sorrows. My brother, said the narrator, turned to his desk, and found the old man's name on the "forgiven list."

"Your note is outlawed," said he; "it was dated twelve years ago, payable in two years. No interest has ever been paid; you are not bound to pay this note. We can never recover the amount."

"Sir," said the old man, "I wish to pay it. It is the only debt I have in the world. It may be outlawed here, but I have no child, and my wife and I hope we have made our peace with God, and wish to do so with man. I should like to pay it." And he laid his bank notes before my brother, requesting him to count them over.

"I cannot take this money," said my brother.

The old man became alarmed. "I have cast the simple interest for twelve years, and a little over," said he, "and will pay you compound interest, if you require it. The debt ought to have

been paid long ago; but your father, sir, was very indulgent. He knew I'd been unlucky, and told me not to worry about it."

My brother then set the whole matter plainly before him, and taking the bank-bills, returned them to the old man's pocket-book, telling him that although our father left no formal will, he had recommended his children to destroy certain notes, due-bills, and other evidences of debt, and release those who might be legally bound to pay them.

For a moment the old man appeared to be stupefied. After he had collected himself, and wiped the tears from his eyes, he said,—

"From the time I heard of your father's death, I have raked, and scraped, and pinched, and spared, to get the money together to pay the debt. About ten days ago I made up the sum within twenty dollars. My wife knew how much the payment of the debt lay on my spirits, and advised me to sell a cow and make up the difference, and get the heavy burden off my mind. I did so; and now, what will she say? I must get back to the Cape, and tell her this good news. She will probably repeat the very words she used when she put her hand on my shoulder, as we parted, 'I have never seen the righteous forsaken, nor his seed begging bread.'"

Giving each of us a hearty shake of the hand, and a blessing upon our dead father's memory, he went on his way rejoicing.—*S. S. Visitor.*

GENTLE MOTHERS.

"My mother dear, my mother dear,
My gentle, gentle mother."

I THOUGHT I was singing my boy to sleep with the little ballad of which the above is the chorus; but the blue eyes opened, and a quiet voice said, "Mamma, you ain't always gentle." In self-justification I replied, "But, you know, darling, mamma *has* to scold you when you're naughty." "Yes'm." The argument dropped; so did the little head upon my bosom. I did not finish the song, nor have I sung it since. Tenderly tucking in the little truth-teller, I reproached myself for deserving his remark, and greatly questioned the truth of my answer. Do mothers ever *have* to scold? Has scolding any legitimate place in the family government? How is the word defined?—"Railing with clamor; uttering rebuke in rude and boisterous language." Is this a helpful adjunct to parental authority? Why do Christian parents sometimes scold? For two reasons, as it seems to us. First, from lack of self-control; secondly, from habit. Children are often terribly trying, and loud and angry tones seem a safety-valve for our stirred tempers. Besides, we feel that gentleness alone can never safely steer the family bark over life's troublous sea. Force, firmness, decision, sternness, even severity, are often necessary. A suitable degree of these is not incompatible with gentleness. It is not a synonym for weakness. The gentleness that makes one great comes from subdued strength. This lovely fruit of the Spirit proves an element of power. The "soft answer" often costs the answerer dearly. Sweetness of spirit is the outgrowth of self-control. Serenity of soul, whatever be the constitutional characteristics, comes most frequently from long self-discipline and prayerful struggle.—*Good Words.*

—Dr. Emmonds, the able New England divine, met a Pantheistical physician at the house of a sick parishioner. It was no place for a dispute; but the abrupt question of the Pantheist was, "Mr. Emmonds, how old are you?" "Sixty, sir; and how old are you?" "As old as creation," was the triumphant response. "Then you are of the same age with Adam and Eve?" "Certainly. I was in the garden when they were." "I have always heard that there was a third party in the garden with them, but I never before knew that it was you," rejoined the divine.

—This is the modern rendering of a well-known text, as found in a recent issue of a leading religious journal: "Charity covereth a multitude of church lotteries."

The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 27, 1881.

U. SMITH,
J. N. ANDREWS,

Resident Editor.
Associate Editor.

HAVE WE THE RIGHT OF FREE SPEECH?

OUR readers will remember seeing in the Tract Society Department of No. 6, present volume, a letter from a young Christian soldier in Walla Walla, W. T. This letter contained a candid and well-designed exposure of some of the corrupt practices to be found in the army. For the expression of these sentiments, this young man has been imprisoned, and is to be tried by court-martial.

The substance of the same letter was published in the N. Y. *Weekly Witness*, and the commander at that post having written the *Witness* for a copy of the letter, the editor, remarking upon the case, says:—

"The adjutant asks who the writer of the letter is two days after having arrested a man for writing it. Our correspondent who warned respectable young men not to join the army as at present constituted, on account of its vices, is for this offense imprisoned in a rigorous manner. We shall be glad to receive and publish a report of the court-martial, which undertakes to interfere with the freedom of correspondence or of publishing private opinions of public matters. Have we the inquisition in another shape in our army?"

This query is, under these circumstances, exceedingly well taken. The *Witness* then gives another communication from the writer of the obnoxious letter, in which he says that he is the only Christian private soldier amongst five companies, to which the *Witness* adds:—

"This exemplary young man and only earnest Christian in five companies is thrown into prison for divulging the low moral condition of the army as he has personally seen it. This imprisonment confirms the worst that he said. May he realize the truth of these words: 'If, when ye do well and suffer for it, ye shall take it patiently, this is acceptable with God.'"

Among its "Editorial Notes," the *Witness* has this additional paragraph touching this matter:—

"We ask the attention of Mr. Lincoln, Secretary of War, to the letter published elsewhere, entitled 'A Correspondent of the *Witness* Imprisoned.' During the war it was said that there were one hundred rules governing the private soldier, and only one of them favorable to him, viz., 'Submission to all who outranked him.' We hope that during profound peace the humble soldier has another, viz., the right to express his opinion of abuses when he believes truth is on his side. Will Mr. Lincoln see that our young Christian correspondent gets fair play? We feel greatly interested in the matter."

We heartily join with the *Witness* in commending this case to the attention of the Secretary of War.

THE DEATH OF ELDER JAMES WHITE.

[From *Les Signes des Temps*.]

In the September number of our journal, we informed our readers that a dispatch had been received from America, announcing the death of our esteemed brother in Christ, Elder James White. We have now received by mail the particulars of this sad event, and we lay them before our readers.

He was attacked with malarial fever July 31, and, though he received the most skillful attention and the most tender care, each day witnessed a steady augmentation of the malady, until it assumed the form of that terrible disease known as congestive chills. He was a man of remarkable strength of constitution, but in consequence of his great labors in the cause of God he had a severe attack of apoplexy some fifteen years since. This was followed at intervals by other attacks of a similar character, so that when he came to his last sickness, his constitution was in an enfeebled condition, and it was not possible for him to sustain the shock of the terrible malady unless by direct miraculous interposition.

It was his conviction from the commencement of this sickness that he should die, and he was able with perfect calmness to converse with reference to his death, and to dictate such messages as a dying Christian would wish to address to his friends. His sickness lasted but a single week, during the last three days of which he was wholly free from pain. A few hours before his death he became wholly unconscious, and about five o'clock, Aug. 6, he calmly fell asleep. He was but sixty years of age, yet he had accomplished the work of a long lifetime. At his funeral more than 2,500 persons were assembled. Elder Uriah Smith preached an able and appropriate discourse, after which our brother was followed to the cemetery by a procession of ninety-five carriages, and by a multitude of others on foot.

Elder White was converted in early life, and during a period of nearly forty years he was an active, devoted minister of Christ. From the commencement of his Christian ministry, he was deeply interested in the doctrine of the speedy advent of our Lord Jesus Christ. About thirty-six years ago he became convinced that the Sabbath of the fourth commandment, the day on which God rested from the work of creation, ought still to be observed as a divine institution, by every member of the human family. He devoted his life to the great work of warning men that the day of Judgment is at hand, and of exhorting them to repent of their sins, to believe on the Lord Jesus Christ, and to keep the commandments of God. He was in an eminent sense a minister of Christ. He did not shrink from toil, from sacrifice, nor from reproach. It fell to his lot to act a leading part in the cause of truth, and he was eminently fitted to fill such a place.

During the period of more than thirty years, we have been intimately associated with him in the cause of Christ, and we bear testimony to his excellence as a man, a Christian, and a minister of the word of God. In the general management of business, connected with the cause of God, he possessed ability of a high order; and in the work accomplished in America under his general supervision, he has left a monument which can never be overthrown.

He has taken a deep interest in the mission of the Seventh-day Adventists in Europe, not only in the French language, but also in the English, Danish, Swedish, German, and Italian. He has rendered important assistance in the establishment of our journal *Les Signes des Temps*, and many of its most valuable articles have proceeded from his pen. His labors are ended. He sleeps in Jesus, soon to awake at the resurrection of the just to receive that infinite reward which will be the recompense of his faithful labors in the cause of Christ.

Our readers will unite with us in the expression of deep sympathy for our afflicted sister White; for her articles in every number of our paper have caused many to feel that they had almost a personal acquaintance with her. May God sustain her and her children by the consolations of his grace, until the hour when death shall be swallowed up in victory.

J. N. A.

THE HORNELLSVILLE, N. Y., CAMP-MEETING.

This meeting was held Sept. 9-19, at Belknap's Park, about two miles east of the above-named place, close to the line of the Erie Railroad. Four hundred or more of our brethren were in attendance. Probably more than this number came to the meeting; but some came at the beginning, and returned home to give others an opportunity to come in their place before the close. Elder Canright and myself were present all the time. Elder Haskell came about the middle of the meeting, also Elder Hutchins, of the Vermont Conference.

The business of the New York and Pennsylvania Conferences was transacted, as it was a sort of a company meeting. This fact made it necessary that the meeting should occupy more than the usual time.

One feature out of the usual order was a course of

lectures on the leading points of our faith, delivered every evening and on Sundays. Elder Canright gave most of these. A handbill was extensively circulated in the adjacent city and country, containing a list of the subjects, and telling when each would be presented. A train ran between the city and the ground for nearly all the regular services, and quite a number from the city besides our own people attended much of the time.

On Sundays we had large congregations, the last day, probably four or five thousand. Many gave good attention, though many others were pleasure-seekers. We heard of some who took their stand upon the truth. Whether the lectures constituted a profitable feature, we are hardly prepared to say. Of course, they would be much more appropriate in a long meeting than one of ordinary length. In the day time, excepting Sundays, the preaching was practical, and these services were attended mainly by our brethren, who gave good attention. Many seemed stirred up and affected. Good testimonies were given, and souls felt the need of a greater growth in grace. There are many excellent people among those who attended, though there was not all that fervency and warmth we could wish to see. God helped to present a pointed testimony to arouse the people from formality, which affected many.

The last Sabbath of our meeting was a very solemn day. I felt greatly burdened for the people, and it seemed to me we must have a special blessing from the Lord. Elder Haskell gave an excellent discourse in the forenoon, which reached the hearts of many. Nearly one hundred came forward for prayers after the discourse in the afternoon, and many tender, touching testimonies were given. During the season of prayer for those who came forward, the blessing of God came down with power, and many in the congregation were in tears, and the hearts of the people were greatly moved. The meetings in the tents during the remaining part of the day were excellent seasons, and the Lord came very near. On Sunday morning, sixteen were baptized by Elder Fero.

The last Sunday of the meeting was a busy day. A large number were present from the city. During the day, four discourses were given on theoretical subjects, besides one in the morning on our institutions, and one at night. The camp broke Monday morning.

The noise of passing trains was a serious drawback to the interest of the meeting, as the camp was so close to the railroad track that the speaker could hardly be heard when they passed. Our brethren should consider this when locating their camp-ground. The noise at times was very disagreeable.

Efforts were made to raise money to increase the pay of the ministers of the Conferences, as the S. B. is not sufficient to pay them properly. This lack will seriously interfere with the prosperity of the work in these Conferences, if not guarded against. Considerable attention was given to the subject of tithing, to enable all to see its importance. We trust our brethren in the Empire and Keystone States will look after this matter, and see that the ministers are not crippled for lack of funds. But above all, we trust they will see the importance of more spirituality, devotion, and love to God. GEO. I. BUTLER.

DEATH OF BRO. WHITE.

A WHOLE people mourn. Every believer in the third angel's message as present truth, must feel the loss of one who has taken so active a part in the cause from its rise. The wisdom given him from God to plan and counsel to carry forward the cause, has been such that we could not see how it could be dispensed with. However, it was all of God, and God has seen fit to permit his labor to cease; and we must submit to the will of God. The cause will move on by God's providence; but we shall listen to his counseling and encouraging voice no more.

But, though dead, he yet speaketh. The words he has left on record can still be read. And the counsel

he has given can be acted upon. Shall his last advice in regard to our Publishing Association be carried out? I hope there will be an increasing desire to have stock in this institution. The work will be carried forward. The cause will soon triumph gloriously. All that have stock in the work and are faithful to the end will be glad then. And we shall be glad to see our dear faithful brother crowned in glory, and to stand by his side then.

R. F. COTTRELL.

A LESSON FROM MR. RAREY, THE HORSE-TAMER.

In his work on "The Great Events of our Past Century," Mr. Devens classes Mr. Rarey's feats of horse-taming as among the most remarkable. It was indeed astonishing how readily he would subdue and tame the most vicious horse. In many cases a wild, ferocious, and unbroken horse, which would bite and kick at all within its reach, would be let loose in the yard with Mr. Rarey. In a few minutes he would have the horse as tame as a kitten. He would go all over him, and under him, and between his feet, without the least harm. He used no drugs, mesmerism, nor harsh treatment. The key to his success is thus stated: "The courage and self-possession exhibited by him were extraordinary,—a patience, too, that nothing could wear out, and a temper that nothing could ruffle. Never in a hurry, he went through his work in a way that showed it to be, to him, a labor of love."

The secret of his wonderful influence, then, was his mild, firm, and patient temper. He never allowed himself to become angry, nor to be betrayed into impatience. Calm as an unruffled lake, but as firm as a rock, he had a mighty strength which even the dumb brute felt. So it always is with grand characters in every department of life. This, as is well known, was the marked character of Washington. Herein lay his success. But above all others were these qualities prominent in the life of Jesus. We never find him in a hurry, never impatient, never rough and boisterous, but mild, calm, and self-possessed. All who entered his presence instinctively recognized this nobility of his character.

It is only weakness and littleness that become impatient, angry, and harsh. The moment this is seen in any one, we immediately lose respect for him. Such a course tends to break down his dignity and self-respect, and his influence over others. Parents, in governing and correcting their children, should never forget this. To control their children, they must first control themselves. So must a teacher in school, an officer, or an elder in the church; but especially is this required of a minister, who sustains such a tender relation to his people. When any of these lose their temper and their patience, they always suffer defeat, and lose their control over the people. The really strong man is shown, not in anger, high words, and rough ways, but in a calm, firm, self-controlled manner. This requires more strength of character, more firmness of purpose, and more discipline of the spirit, than any other course of conduct. This, indeed, is Godlike. All love and commend such a spirit. Let us therefore endeavor to possess it.

D. M. CANRIGHT.

THE PROMISES ARE TO THE OVERCOMERS ONLY.

THERE are messages on record to the seven churches, or the seven stages of the universal church. This comprises the entire church from the days of the apostle to the end. There are seven promises to the overcomer, one to those of each of these stages of the church, which, as I suppose, will be given to all the overcomers, in all the seven in combination, as a full and perfect reward to each; so that in the seven promises is summed up the perfection of bliss.

But what I wish particularly to say is, that these are not wholesale promises to the church at any period in its existence. The church is addressed as a whole;

the qualities, dangers, and duties of each period are pointed out; but when it comes to the promises, they are offered to individuals—only to those who shall overcome. Each individual who has been enrolled as a candidate for eternal life is on probation for the prize. The promises are conditional. Overcoming and perseverance to the end, are the conditions. "He that overcometh, and keepeth my works unto the end," is the language of the promises.

Brethren, the great and all-important question with each of us is, Shall I as an individual, overcome? We each must answer for ourselves. Let us make sure of the reward.

R. F. COTTRELL.

THE CAMP-MEETING IN WESTERN IOWA.

THIS meeting is to be held Oct. 6-11, in Woodbine, Harrison Co. We greatly desire that it may be an important meeting, and be largely attended. Eld. O. A. Olsen of Wisconsin promises to attend. Quite a number of the ministers of the Iowa Conference will be present, and we hope others will be there from Nebraska and other States. I expect to be present also. We want a general rally of our Scandinavian brethren from every church in the State. We have been very anxious for Bro. Olsen to labor among those of his nationality since Bro. Hanson has been sick. We know he can help them. Meetings in that language can be held on the camp-ground, and will be every day if there is a sufficient number present to make it profitable. We urge our Scandinavian brethren to make earnest exertions to come themselves, and get all their brethren and sisters to come out. We should be glad to see some from other States also.

We want to see a general rally of our American brethren. We hope as many as possible of our ministers and licentiates will attend. Should be glad to see the directors and officers of our tract society present. We hope to have a supply of publications on hand. We want this meeting to be the occasion of a great reviving among us. We have heard from all our tent companies but one, and they all report encouraging success,—more so than for several years in the past. They report that seventy-five or eighty souls have embraced the truth this season already, with other encouraging interests on their hands. This is better, certainly, than last year, but it is nothing to what we may expect when the Lord works with power for us. Let us thank God and take courage, and seek for greater power with him. Come, brethren, leave your cares behind, and come out as one man to enter anew into the work of God. I want to meet you at the camp-ground, and seek God with you.

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

MR. MOODY'S IDEA OF GOD AND HEAVEN.

I BELIEVE all will acknowledge that Mr. Moody is an honest and earnest worker for what he believes to be right. That he is an outspoken Adventist in many of his views, is well known, though he still clings to the old idea of the immortality of the soul. Notwithstanding this, he believes and teaches that God is a real person and Heaven is a material place. But just how an immaterial, bodiless spirit would get along in a material place he probably has not stopped to consider. In his little book entitled "Heaven," he says: "There are some people who go so much upon their reason that they reason away God. They say God is not a person we can ever see. They say God is a spirit. So he is, but he is a person, too, and became a man and walked the earth once. Scripture tells us very plainly that God has a dwelling-place. There is no doubt whatever about that. A dwelling-place indicates personality. God's dwelling-place is in Heaven. He has a dwelling-place, and we are going to be inmates of it. Therefore we shall see him."

"In the 8th chapter and 30th verse of the first Book of Kings we read: 'And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place; and hear

thou in Heaven thy dwelling-place; and when thou hearest, forgive.'

"This idea that Heaven is everywhere and nowhere is not according to Scripture. Heaven is God's habitation, and when Christ came to earth he taught us to pray: 'Our Father which art in Heaven.' This habitation is called 'the city of eternal life.' Think of a city without a cemetery—they have no dying there. If such a city as that were to be found on this earth, what a rush there would be to it! How men would seek to get into that city! You can't find one on the face of this earth. A city without tears—God wipes away all the tears, up yonder. This is a time of weeping, but by-and-by there is a time coming when God shall call us where there shall be no tears. A city without pain, a city without sorrow, without sickness, without death. There is no darkness there. The Lamb is the light thereof. It needs no sun, it needs no moon. The paradise of Eden was as nothing compared with this one. The tempter came into Eden and triumphed, but in that city nothing that defiles shall ever enter. There will be no tempter there. Think of a place where temptation cannot come. Think of a place where we will be free from sin, where pollution cannot enter, and where the righteous shall reign forever. Think of a city that is not built with hands, where the buildings do not grow old with time; a city whose inhabitants no census has numbered except the Book of Life, which is the heavenly directory. Think of a city through whose streets runs no tide of business, where no nodding hearses creep slowly with their burdens to the tomb; a city without griefs or graves, without sins or sorrows, without marriages or mournings, without births or burials; a city which glories in having Jesus for its king, angels for its guards, and whose citizens are saints!

"We believe this is just as much a place and just as much a city as New York is, or London, or Paris. We believe in it a good deal more, because earthly cities will pass away, but this city will remain forever. It has foundations whose builder and maker is God. Some of the grandest cities the world has ever known did not have foundations strong enough to last." pp. 57, 58.

Yes, indeed, this is a real city, with real houses, real trees, a real river, and with real people in the city. How much more beautiful this is than the immaterial Heaven of popular theology!

D. M. CANRIGHT.

THE MEMORIAL.

THINKING that all our brethren and sisters in Vermont would want the pamphlet just issued from the REVIEW Office, giving an account of the last sickness and of the death of Bro. White, with the remarks of the editor of the *Battle Creek Journal*, the funeral sermon, the address of sister White, and letters of sympathy, I have sent some into every T. and M. district to be sold at ten cents per copy, and the money paid into their respective districts.

These, doubtless, will be in time for the quarterly meeting in October. Those who cannot obtain them without sending for them by mail, should at once send for them to the office of publication, and send the pay with the order. This pamphlet will be read with great interest by many of our friends not of our faith. Please see that such have the reading of it.

A. S. HUTCHINS.

NOTICE TO BRETHREN IN VERMONT.

To all of the church clerks in our State, I have sent blanks for their reports, to be filled early in October. It is hoped that each clerk will promptly attend to his duty by filling the blank agreeably to the questions raised, and immediately forwarding the same to the State Secretary, M. E. Kellogg, East Richford, Vt.

A failure on the part of any one of the clerks in this duty will make it impossible for the secretary to report fully to the General Conference secretary. So please bear this in mind.

A. S. HUTCHINS.

THE PROPHETS.

BY N. W. VINCENT.

"Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and patience." Jas. 5:10.

O God, in whom we live,
For sake of Christ, thy Son,
To us the virtues give
That in thy saints have shone.
The Holy Spirit, Lord, impart,
To sanctify and keep our heart.

With perfect constancy
Our spirits deign to bless,—
That changeless love to thee
Which Enoch did possess;
Help us to follow where he trod
Who walked three hundred years with God.

The mighty faith bestow
In thee, the blest I Am,
Which dwelt so long ago
In faithful Abraham;
He offered up his only son;
Faith shines through works, God's word was done.

Help us to meekly bear
Abuse from foe and friend,
To plead for them in prayer,
Like Moses, to the end;
Long years a shepherd, till fourscore,
He kept thy flock yet forty more.

And make us patient too,
Like Job, the upright man,
To suffer, wait, or do,
According to thy plan.
Sore pained with boils, his treasures gone,
Job trusts his God, and suffers on.

Give zeal for thy command,
To do with all our might,
And like Elijah stand
Alone for truth and right.
Refusing ease, and wealth, and fame,
His zeal for God burned like a flame.

We would be temperate
Like Daniel, man of prayer;
An officer of state,
He chose most simple fare.
He thought of Zion, fasted, prayed;
Of men nor lions aught afraid.

These gifts shone all in One,
In Him of lowly heart;
Lord, make us like thy Son;
O perfect love impart.
Jesus denied, nailed to the tree,
Had love divine for man and thee.

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.

WISCONSIN.

Clintonville, Sept. 20.—Since our camp-meeting I have labored in Fort Howard, working on the church during the week, and holding meetings on the Sabbath. I have also labored with the friends at Hutchins, and visited churches at Clay Banks, Sturgeon Bay, and Fish Creek. I also visited the friends who have lately embraced the truth at Sinderville. At all these places we enjoyed much of the blessing of God, and left the friends of good courage.

I expect now to hold a series of meetings in Belle Plains, Shawano Co., which will be my address for the present. E. G. OLSEN.

VIRGINIA.

Middletown.—I came to this place Aug. 22, and held meetings, with good interest, till Sept. 12. Our congregations averaged about one hundred. Fourteen attended our Sabbath meeting. Seven are keeping the Sabbath, one of whom has been a Sabbath-keeper four years, having, with her father, embraced the truth under the labors of Eld. J. O. Corliss. Her father, Bro. Marshall, fell asleep two years ago, and from that time till the commencement of our meetings, sister Cox was a lonely Sabbath-keeper. There are still others here who are convinced, and intend to keep the Sabbath soon.

We ask an interest in the prayers of God's people. GEO. A. STILLWELL.

MINNESOTA.

Minneapolis, Sept. 16.—Since our camp-meeting in June, I have been in this city. Brethren from different parts of the State and from the East have been gathering in, until we now number about sixty Sabbath-keepers, all in harmony except one family.

Some are becoming interested in the truth. We have as yet no permanent organization, but we have an excellent Sabbath-school, ably conducted by Eld. J. E. Norstrom. We also have preaching and social worship on the Sabbath.

We regard this as one of the most promising fields of labor in our Conference. Bro. Norstrom and myself have received calls to labor in different parts of the city. We expect to make this place our home.

We desire the prayers of the people of God.

JOHN W. MOORE.

NEW YORK.

Tent No. 3, Russell, St. Lawrence Co.—The interest in this place has been good, and the people for miles around are stirred upon present truth.

One Methodist brother and his family, hearing of the meeting, came twelve miles to attend on Sabbath afternoon, and said he would come again the next Sabbath, if we would present the Sabbath question, and show how the change came about. He came and expressed himself fully convinced of the claims of God's law.

Several substantial persons have already taken their stand for the truth, and quite a number of others have acknowledged duty, and we trust they will give their hearts to the Lord.

Sept. 5, we closed our labors here, so as to attend the Conference at Hornellsville. Brn. Wilcox and Plumb will follow up the interest.

Sept. 15.

J. E. ROBINSON.

MAINE.

Eddington and North Bradford.—I met with the scattered Sabbath-keepers in Eddington, Sept. 6 and 7, and held two evening meetings, with a very good outside interest.

Sabbath evening I commenced meetings at North Bradford, where I spoke five times. One was baptized. A good outside interest was manifested, and we hope much prejudice was removed. May God bless those in this place who are trying to live out his truth, and add to their numbers daily such as shall be saved.

Bro. Crosby Horn and family leave in a few weeks for El Paso, Sedgwick Co., Kan. If there are those of like precious faith in the vicinity where they are going, they would be happy to make their acquaintance.

I returned to Eddington Sept. 12, and on the 13th held two meetings and one was baptized. There is a good interest here.

Sept. 14.

J. B. GOODRICH.

MICHIGAN.

Brookfield.—The interest here continues good. More were out last evening than on any previous occasion, all the seats being well filled. There is a very strong and wide-spread infidel tendency in the community. Two have decided to keep the Sabbath since the meetings began here, and we hope for more. As each tent is now furnished with a large stove, we are perfectly comfortable during the cool evenings.

Last Sabbath, Eld. Fargo preached an interesting sermon from Amos 4:12. In the afternoon we had one of the best social meetings we ever enjoyed.

Sept. 19.

A. O. BURRILL.

FRANK STARR.

Grand Junction and Allendale.—Sept. 2-4 I met with the Grand Junction church, and enjoyed some excellent meetings with them. A delegate was appointed to represent the church at the camp-meeting.

Sept. 9-14, I was with the church at Allendale, and gave seven discourses. It was an occasion of much encouragement to myself as well as to the church; for all seemed alive to the work of the Lord, and the meetings were exceedingly interesting. This church, though small, is doing nobly. All seemed hopeful. They are trying to let their light shine before their neighbors and friends, and the prospect now is that there will soon be some valuable additions to their number. They have Sabbath meetings, and an excellent Sabbath-school and Tuesday evening prayer-meetings. We think this church will be well represented at the camp-meeting.

Sept. 16.

R. C. HORTON.

Allegan Co.—At the time of my last report, I was holding a series of meetings in our portable tabernacle, which was pitched in Mill Grove. Subsequently, I was compelled to give up my meetings on account of the departure of my assistant. My experience there was a stormy one. Opposition raged around us from the start. Eld. W. A. Hunsburgher, who is known to

some of our ministers as a bitter opposer of the truth, preached against us both in Allegan and Mill Grove. We reviewed his discourses, and challenged him to debate the Sabbath and Sunday question. That challenge he had not the moral courage to accept, declining to do so, as he claimed, in the *interest of peace*, and from a desire to devote himself to the preaching of Christ, etc. In the meantime, he published in the papers a most scurrilous article, containing an unjustifiable attack upon our people and upon myself; thus demonstrating that his plea of a desire for peace was a mere pretext to enable him to escape exposure to shame in public debate; and that his conception of what the preaching of Christ consists in is very imperfect; as otherwise he would not have lent himself to the disreputable work of misrepresenting those who are conscientiously seeking to get the truth before the people.

It was never our fortune before to be pitted against an antagonist so unscrupulous. Here is a specimen of his recklessness in statement. In an effort to prove that I had falsified respecting the number of times that I had spoken on the Sabbath question, he put the following in print: "I beg pardon of the brother; but according to his own statement in the public congregation at Mill Grove, he had preached three times upon the Sabbath question, besides reviewing one of my discourses in part, making four times in all up to the time of my last discourse. *Now he says but twice.*" (The italics are ours.)

Now the above is false in two particulars, as follows: 1. I never made in the tabernacle the statement which he attributed to me; 2. In my printed article I did not say that I had spoken but twice on the Sabbath question before his *first sermon in review*. My statement was that I spoke but twice upon that subject before his *second sermon*. Here are my words: "It is intimated that we have been three months discussing the Sabbath question at Mill Grove; whereas the fact is that we had spoken on it just twice before Eld. H. commenced his review." Now, when the reader is informed that Eld. H.'s two sermons were delivered one week apart, and that I reviewed him on the Sabbath question between the two sermons, he will see how Eld. H.'s misrepresentations of my printed statement affected the question of my veracity. It is passing strange that a minister of the gospel could have written what Eld. H. wrote with my printed words before him. The statement, as I made it in the paper, was exactly correct, as I find by referring to my diary. Eld. H.'s first sermon was on June 26. Previous to that time I had spoken just twice on the Sabbath question, on May 15 and June 12. We make this statement here for the benefit of the readers in Allegan county. Had we the space, we would like to say much more. W. H. LITTLEJOHN.

Camden.—The tent-meeting at this place closed Sunday evening, Sept. 11, with an immense audience that listened to the word spoken with the deepest interest. Several thousand different persons have attended this meeting, and its influence has extended many miles in every direction. We have not had a single small congregation, and the average attendance, from first to last, would not fall short of three hundred. The meetings began in the tent June 29; at a school-house near by, April 10; so the services have been continuous in this vicinity for five months. A great many have not missed a meeting.

Over two hundred attended at the tent Sabbath, Sept. 10. Nearly all of these were Sabbath-keepers, though we had delegations from Hillsdale, Jefferson, and Ransom. Ten were baptized at the close of the meeting. The whole multitude followed to Long Lake, nearly three miles from the tent. It was a very impressive scene. Eight were baptized at Jefferson Sunday, Sept. 4, the most of whom were members of the Sabbath-school at that place. We expect to have baptism each week for some time to come. Between fifty and sixty have accepted the truth. The work has moved slowly here, as it has taken some time for the people to decide. Our faith was entirely new to nearly all; but a multitude have listened to the truth and have learned to love it, many of whom we trust will yet obey. We have engaged a hall for one year, in which to hold our services. We have the exclusive control of it at a rent of fifty dollars. It will hold, if well seated, three hundred persons. Shall organize a Sabbath-school next Sabbath.

The work here is but just begun. All the neighborhoods about are calling for meetings, and deep feeling pervades many hearts. The harvest is indeed great, and the fields are white. We shall endeavor to hold meetings in the various school-houses about us, and thus strengthen the work, calling all we can to our Sabbath exercises at Camden. We hope for a church of at least a hundred members in the near future. The

Lord has certainly given us the ears of the people, and to a great degree the hearts also, for which we praise his name. About \$1600 has been pledged to build a house of worship. It is proposed to get material together this fall and winter, and build in the spring. This we think will be done. The cost of the house is fixed at \$3000. The people have a mind to work. We shall build only according to the means obtained, and be free from debt when done. And now, having the help and influence of so many, we hope to see the work progress and prosper.

We are trying to get the dear friends here to throw their whole weight into the work, and to labor with burdened hearts, and tears it may be, for others around them. These meetings have been an inconceivable blessing to us. The work has appeared to us in its magnitude and in its sacred purity, and we have prayed most earnestly for a fitting up for the closing work of the third angel's message. The coming of our Lord cannot be far away, when joy unspeakable shall fill the heart. Only the pure in heart will see him as he is.

May God, in his infinite love, and with his tender compassion, touch all our hearts, and mold us according to his will.

D. H. LAMSON.
M. S. BURNHAM.

TENNESSEE.

Labor among the Churches.—Came to Cross Plains the 12th of August. Found that church free from trials, but needing ministerial aid. The outside interest was good, and I staid over two Sabbaths. The Conference will be held here, and some will unite with the church at that time.

The 23d, in company with Bro. and Sr. White of Cross Plains, I visited the Ridge Church. They were anxious for meetings. The deep trials this church has passed through during the past two years have had a sanctifying influence upon them. We had some melting seasons there. One was disfellowshipped, and one reclaimed. There is the best outside interest here now that there ever has been, and at other points around here also. May God send some efficient laborer into poor Tennessee.

The 30th we went from Nashville to Springville, Henry Co. This little church of eleven members was very much discouraged. They held meetings only every other Sabbath, and had almost given up family prayer. I staid here eight days, laboring for the church in the daytime, and for others in the evening. Quite an interest was aroused, which should have been followed up, but I could spend no more time here. We had some good meetings. The Lord blessed much. Many good resolutions were expressed, and if they are carried out, they will make this little church a light that cannot be hid. I baptized one, and others are almost ready for baptism. These dear brethren and sisters were anxious to throw off their shackles of discouragement, and how it delighted me to help them, by the aid of the good Spirit of God. My stay with them was very pleasant, and I hope profitable to them.

Sept. 9, came to Nashville, and visited the few Sabbath-keepers in that city. On the Sabbath I spoke to a few assembled at the house of Bro. John Longs, where I rested a few days.

Monday, the 12th, I came to Edgefield Junction. Found this little church in deep trial. Here I met with Bro. W. A. Richardson, from Ohio, who aided much in settling these difficulties. We hope and pray that this church (like the Ridge church) may profit by trials. I see more than ever the importance and the necessity of feeding the sheep and lambs. They must be taken care of. It is not good generalship to press our work into the enemy's camp, and leave the rear unprotected. While we may take some prisoners, we lose our tried soldiers. I will be at Cross Plains Sabbath and Sunday, the 24th and 25th. From there I go to Kentucky to get ready for our Conference. Pray for the South.

S. OSBORN.

Edgefield Junction, Sept. 21.

THE ALABAMA CAMP-MEETING.

This meeting commenced and closed at the dates specified in the notice. The people here were not familiar with camp-meetings, and came up to it with some timidity, yet with a willingness to do. Nearly all were on the ground the first day; but "all" was a small number compared with other meetings of the kind among us. I knew it could not be large, but was confident we wanted the meeting. We needed it for the spiritual good to be obtained. We wanted it to get a better opportunity of presenting our views to

those not of us. People will always come out on such occasions.

With the exception of one or two, all the members of the churches in this county were present each day. Some came from Washington county and a few from the State of Mississippi.

When we first spoke of having this meeting, our people thought they could not spend the time from their farming interest to build the shelter for the congregation, prepare tents for themselves, and attend the meeting. In view of this, we concluded to have the shelter put up, and to hold meetings for several days, with no camp about it. But when the time for the meeting came, all in the county living over two miles from the ground were there with their tents; and those living less than two miles were wishing they had put up tents, and they will probably do so another year. They expressed what is very true, that those who do not have the benefits of the social meetings, sustain a great loss.

The preaching was nearly all practical, except on Sabbath and first-day. Sunday the shelter was well filled, and the very best of attention given in the forenoon to the reasons of our faith in the soon coming of the Lord. We are satisfied that truth gained a victory with the candid. In the afternoon, when the claims of the seventh day were examined, the majority gave good attention, and some acknowledged the truth. A few were restless and uneasy; but this is not strange where the carnal mind exists.

The social meetings were not marked with all that spiritual life I could wish. Our people have much to learn. They are anxious to learn. Generally, they were quite prompt. There was a good spirit of confession among us at times, which brought light and freedom. A marked growth in getting near the Lord was manifest on the part of some. All that took such a part in the meeting as they should, expressed themselves as well satisfied, "were glad we had the meeting," "should go to their homes to live out the truth better," etc.

On the Sabbath we had our usual Sabbath-school. Though we had plenty of room under our shelter (25 by 40 feet), it was the largest of the kind ever held east of the Mississippi river in the extreme Southern States. All took part, and seemed to enjoy it. The children were not forgotten. Remarks were made encouraging our good Sabbath-school.

A meeting of the Health and Temperance Society was called, and remarks made. Many good testimonies were given in favor of it. Some confessed having broken their pledge, and while they were sorry, they were not discouraged. Nearly all seemed to have made advancement in this branch of the work, and it was very encouraging, considering how much it was needed.

The tract and missionary work received some attention, but more time should have been given to it. The South is a great and good missionary field. The wheat is here, though there may be only now and then a stalk among tall weeds.

There was very good order during the meeting. Our people submitted to the strict discipline of our camp-meeting, retiring and rising at the usual time, and not talking during rest hours. There were fears at first on the part of some that we could not maintain order; that we should be disturbed, and perhaps broken up, by the *low-down spirit*. We were disturbed but once, and that was by a person somewhat under the influence of strong drink, who disregarded the regulations of the ground by talking one night. We were as quiet as we would have been at our own homes. There was no confusion or loud noise in leaving the ground nights. No damage was done to mules or wagons,—a thing rather uncommon at other meetings of the kind. It was evident that the angels of God were around the camp.

It so happened that I had all the speaking to do. I preached three times each day, led in all the social meetings, and took the general oversight of the ground. At the close of the meeting I did not feel as worn as I had done while preaching one discourse at other times. I had endurance given me, and could say as David once said of what God did for him (2 Sam. 22:40): "For thou hast girded me with strength to battle." My brethren helped me by their prayers. God heard and strengthened. Bro. P. H. Clark was detained, so that he did not reach the ground till after the Sabbath. All were glad to see him at that late hour. Monday morning, at 5:30, we closed with a prayer and conference meeting. A good measure of God's Spirit rested on all. We parted, hoping to meet there next year if our lives are spared; if not, to meet in the soon-coming kingdom. We are willing to labor and toil on till God's rest for his people shall come.

C. O. TAYLOR.

THE NEW ENGLAND CONFERENCE.

The eleventh annual session of the New England Conference of S. D. Adventists was held on the campground at South Lancaster, Mass. The first meeting convened Aug. 30, 1881, at 5 p. m., the President, Eld. S. N. Haskell, in the chair. The meeting was opened with singing, "How long, O Lord, our Saviour," and prayer by D. A. Robinson.

Twenty-seven delegates were present, representing twenty-two churches and companies. The churches at South Vineland, N. J., and Berlin, Conn., were not represented. All S. D. Adventists in good standing were invited to participate in the deliberations of the Conference. Report of the last session read and approved. The President then gave a brief history of the Conference since its organization, referring to the time when he knew every family, and to the fact that the new faces present at our annual gatherings indicate progress in the work here.

On motion, the Chair was empowered to appoint the several committees, which were announced at a subsequent preaching service as follows: On Nominations, J. C. Tucker, C. K. Farnsworth, and Josiah Webber; on Resolutions, D. M. Canright, Jas. B. Mason, and D. A. Robinson; on Credentials and Licenses, E. G. Bolter, Joel Crandall, and F. W. Mace; on Auditing, C. K. Farnsworth, J. Webber, E. G. Bolter, J. C. Tucker, F. W. Mace, and Samuel W. Smith.

Adjourned to call of Chair.

SECOND MEETING, FRIDAY, SEPT. 2, AT 9 A. M.—Prayer by Eld. Canright. Minutes of last meeting read and approved. The following report was presented by the Committee on Resolutions:—

1. *Whereas*, in the providence of God our dear Bro. White, who has just fallen in death, has from the first occupied a leading position in starting, building up, and carrying forward, the work which we so dearly love as the truth of God, devoting to it all the energies of his being; therefore—

Resolved, That we do hereby express our appreciation of the value of his great talents, his extraordinary labors, his fatherly care, which we have often experienced, and the great loss which the cause has sustained in his early death. And further—

Resolved, that we hereby express to sister White and the other members of his bereaved family, our tenderest sympathy in their affliction, and that we earnestly desire sister White still to labor among us as her strength and duties will allow.

2. *Whereas*, The spirit of conformity to the world is so powerful, especially in the matter of dress; therefore—

Resolved, That we urge upon our people the importance of closely adhering to the teachings of God's word, which deprecates the wearing of gold or pearls or costly array, and counsels the adorning of the person with modest apparel. And further—

Resolved, That it is the duty of our ministers and the elders of our churches to set the matter plainly before our people, and labor with those who fail to comply with this plain requirement of God's word.

3. *Resolved*, That we hereby express our thanks to the officials of the Worcester and Nashua railroad for the many and large favors which they have so kindly shown us during this meeting; and that our Secretary be hereby instructed to forward the same to them.

Touching remarks were made by Elds. Haskell and Canright and Bro. Hastings and Farnsworth upon Resolution No. 1, which was then adopted by a rising vote of all present, embracing a number outside of our people. Resolution No. 2 was spoken to by Elds. Haskell and Canright and Bro. Nichols and Crandall, and was then adopted by vote of nearly all present. The third resolution was passed near the close of the session.

Adjourned to call of Chair.

THIRD MEETING, SUNDAY, SEPT. 4, AT 5 P. M.—Prayer by Eld. Butler. Minutes of previous meeting read.

The Committee on Credentials and Licenses recommended that credentials be renewed to Elds. Haskell, Orcutt, and Robinson, and that E. T. Bedee's license be renewed. This report was adopted. It was also voted to grant a license to J. B. Mason and Orville Farnsworth, and a colporter's license to F. A. Buzzell and H. D. Madsfield.

The Committee on Nominations presented the following as its report: For President, Eld. S. N. Haskell; Secretary, D. A. Robinson; Treasurer, Miss Eliza Thayer; Executive Committee, S. N. Haskell, C. W. Comings, and J. C. Tucker; Camp-meeting Committee, H. P. Wakefield, D. W. Johnson, and Elgin Farnsworth. This report was adopted, and it was also voted that the last named committee select such help from the Conference to assist them next year as may be deemed necessary.

Elds. Butler and Haskell made stirring remarks on the subject of proper persons connecting themselves with the work of God as ministers, colporters, and missionary workers, showing that our work is the

most solemn one this world has ever seen, and hence calls for greater sacrifices, deeper devotion, and more earnest and untiring efforts on the part of its friends, than any work hitherto undertaken.

The Treasurer reported as follows:—

Cash on hand September, 1880,	\$1020.15
“ received during the year,	4800.00
	\$5820.15
Paid out and loaned during year,	\$3444.25
Balance on hand September, 1881,	2375 90
	\$5820.15

Adjourned *sine die*.

S. N. HASKELL, Pres.

D. A. ROBINSON, Sec.

CONFERENCE DIRECTORY.

President, Eld. S. N. Haskell, South Lancaster, Mass.

Secretary, Eld. D. A. Robinson, South Lancaster, Mass.

Treasurer, Miss Eliza Thayer, South Lancaster, Mass.

Exc. Com. { S. N. Haskell, South Lancaster, Mass.
C. W. Comings, Cornish Center, N. H.
J. C. Tucker, Kingston, R. I.

Camp-Meeting Com. { Howard P. Wakefield, N. Newport, N. H.
D. W. Johnson, South Lancaster, Mass.
Elgin G. Farnsworth, Washington, N. H.

ILLINOIS CONFERENCE.

The eleventh annual session of this Conference convened at Bloomington, Ill., Aug. 31, 1881, at 4 p. m., the President, Eld. R. F. Andrews, in the chair. Prayer was offered by Eld. T. M. Steward. The Secretary being absent, F. A. Lawrence was appointed Secretary *pro tem*.

The minutes of the last annual meeting were read and approved. Credentials of delegates were called for, and eleven churches were found to be represented. Eight churches were represented by brethren present. All Seventh-day Adventists in good standing were invited to participate in the deliberations of the Conference.

The President declining to nominate the Auditing and Nominating Committees, the following brethren were appointed by the Conference to nominate the same: A. A. John, C. H. Bliss, W. Pottinger, H. P. Ritchey, and D. Hildreth. On motion, the following committees were appointed by the President: On Resolutions, Elds. T. M. Steward, C. H. Bliss, and A. A. John; on Credentials, Wm. La Barr, M. A. Hicks, and D. Hildreth; Auditor, L. S. Campbell.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 1, AT 9 A. M.—Prayer by C. H. Foster. Minutes of previous meeting read and approved.

Other delegates having arrived, ten additional churches were represented in the Conference.

The Committee on Nominations reported as follows: On Auditing, A. K. Atteberry, A. L. Bliss, G. Bernard, O. M. Alden, W. Pottinger, and J. Newlan; on Nominations, C. M. Clay, W. H. Sloan, and H. P. Ritchey. The report was unanimously accepted.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 1, AT 4 P. M.—Prayer by Eld. C. H. Bliss. Minutes of last meeting read and approved.

The committees not being prepared to report, an invitation was given for those desiring labor in their respective localities to make their wishes known, which was responded to by a number of the brethren and sisters.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 2, AT 11 A. M.—Prayer by Eld. A. A. John. Minutes of last meeting read and approved.

The Committee on Resolutions reported as follows:—

Resolved, That we recommend that all our ministers faithfully set before our people everywhere the importance of spiritual gifts and the necessity of reading the Testimonies to the Church.

Resolved, That our ministers be requested to report at least once a month through the REVIEW, while laboring in the field.

Resolved, That this Conference request the President to visit personally all the churches in the Conference, as far as possible, during the year.

Resolved, That each minister placed in charge of a church or churches be requested to visit said church or churches at least once in six months.

Whereas, It has pleased our Heavenly Father to remove our beloved brother, Eld. James White, from us, and our hearts are deeply grieved by the loss; therefore—

Resolved, That we earnestly desire that this affliction may serve to draw us nearer together and nearer to God,

and we humbly beseech our Heavenly Father that he will graciously spare to us the life and health of our dear sister White.

Resolved, That we as a Conference pledge our sympathies and influence to sustain those we place in office.

Resolved, That this Conference hold a camp-meeting in 1882, time and place to be decided by the Executive Committee.

Resolved, That Eld. R. F. Andrews be our delegate to the General Conference.

Whereas, The evidence comes to us that Eld. Dennis Morrison has apostatized from the faith; therefore—

Resolved, That we do hereby withdraw our fellowship from him.

Each resolution was separately discussed, and all were unanimously adopted.

Adjourned to call of Chair.

FIFTH MEETING, SEPT. 2, AT 4 P. M.—Prayer by Eld. R. F. Andrews. Minutes of last meeting read and approved.

The Nominating Committee reported as follows:—For President, Eld. R. F. Andrews, Gilman, Iroquois Co., Ill.; Secretary, A. K. Atteberry, Fairfield, Wayne Co.; Treasurer, J. J. Carlock, Watseka, Iroquois Co.; Executive Committee, G. Foreman, Sheridan, La Salle Co.; A. Craw, Sadorus, Champaign Co. Each nominee was voted upon separately, and all were elected to their respective offices.

The report of the Treasurer, as approved by the Auditor, was given as follows:—

Cash received during the year,	\$5001 67
“ paid out “ “ “	3028 30

Balance in treasury Sept. 1, 1881, \$1973.37

The Committee on Credentials and Licenses submitted the following recommendations, which were unanimously adopted: For credentials, Elds. R. F. Andrews, T. M. Steward, J. F. Ballenger, B. F. Merritt, C. H. Bliss, A. A. John, E. O. Hammond, and G. F. Shonk; for licenses, C. H. Foster, Paul E. Gros, Geo. Hobbs, James Dickson, Wm. C. Hirte, A. H. Cleaves, W. H. Sloan, Ida W. Ballenger, Helen L. Morse, D. Hildreth, M. A. Hicks, Wm. La Barr; also that Bro. and Sr. Pottinger receive colporters' license.

Moved, that the delegate to the General Conference be instructed to use his influence to have that body prepare, as soon as practicable, in pamphlet form, a Constitution to govern our Conferences.

Adjourned to call of Chair.

SIXTH MEETING, SEPT. 4, AT 8:30 A. M.—Prayer by Eld. B. F. Merritt. Minutes of last meeting read and approved.

Moved, that our people, especially our lay brethren, be recommended to study Robert's Rules of Order.

On motion, the following resolutions were unanimously adopted:—

Whereas, The Scriptures give instruction on the subject of dress, showing that it has an important bearing on the question of practical godliness, and condemn all exhibitions of pride and display as inconsistent with the spirit of true religion; and—

Whereas, In the providence of God, each succeeding year brings accessions to our ranks, and with increase of numbers has come increase of pride and worldliness, which threatens, if this course continues, to separate our people from God, and result in the eternal ruin of many precious souls; therefore—

Resolved, That we as a Conference consider it high time for us to take our stand against this great and growing evil; and we recommend to our ministers and our people greater strictness in the reception and discipline of members who are violating the teaching of Scripture upon this subject.

Resolved, That we consider no one worthy of church-fellowship who will persistently refuse to obey the instructions of Scripture on this subject, which teaches us to avoid the wearing of gold, pearls, and costly array, and prohibits outward adorning, or ornamentation of the person, hair or apparel.

Resolved, That we urge our people to return to simplicity and plainness of dress, and seek for the ornament of a meek and quiet spirit, which is of great price in the sight of God; and to give no countenance to ridiculous fashions, which are inconsistent with the instructions of Holy Writ; and we recommend that those who will not do this be considered fit subjects for church discipline.

Resolved, That we believe a slovenly and untidy person displeasing in the sight of God, and disgusting to those with whom he may associate; and the foregoing resolutions in no wise encourage an untidy dress or neglect of personal neatness.

Voted, That our brethren who know of good openings for our next camp-meeting are requested to report the same to their directors at the quarterly meeting the first Sunday in April, 1882, stating the most convenient time for holding said meeting, and the directors to report the same to the Executive Committee of the Conference.

Adjourned *sine die*.

R. F. ANDREWS, Pres.

F. A. LAWRENCE, Sec. *pro tem*.

NEW ENGLAND H. AND T. SOCIETY.

The second annual session of this Society was held on the camp-ground at South Lancaster, Mass. The first meeting was on Wednesday, Aug. 31, 1881, at 5 p. m., and was opened with singing “Sound the Battle Cry.” After prayer by Eld. Haskell, a solo, “The Song of the Fountain,” was rendered by sister Smith. The report of the last meeting was read and approved.

The President spoke of the temperance work as being a part of the work of God, and urged that every S. D. Adventist should take a lively interest in it, and each do all in his power to aid in sustaining and carrying it forward.

The report showed the total number of full members at the present time to be 376. Of these, 346 have signed pledge No. 1; 24, pledge No. 2; and 6, pledge No. 3. Whole number of pledge members, 364. Of these, 189 have signed pledge No. 1; 148, pledge No. 2; and 27, pledge No. 3, making the entire number of members 740. This is an increase of 161 during the past year.

The receipts of the Society by donations and annual dues have amounted to \$21.62; expenditures for postage, stationery, etc., \$28.58, leaving an excess of expenses over receipts of \$6.96.

The Society has distributed about 25,000 pages of temperance tracts, besides about 400 copies of *Good Health*. This reading matter has been sent to other temperance societies in New England, and a friendly correspondence has been opened with many of them.

On motion, the Chair appointed as the Committee on Nominations E. G. Bolter, J. Webber, and J. C. Tucker.

Adjourned to call of Chair.

SECOND MEETING, SUNDAY, SEPT. 4, AT 9 A. M.—Prayer by Eld. S. N. Haskell.

The Secretary being absent, Eld. Canright was chosen Secretary, *pro tem*. Reading of minutes waived. The Chairman made some remarks upon the object of the Society.

The Committee on Nominations reported, recommending for President Eld. D. A. Robinson; Secretary, Eld. T. Bedee, both of whom were elected.

Eld. Butler spoke half an hour, giving sound arguments in favor of the Society and its work. Eld. Haskell thought that God's people should occupy higher ground than the world on all questions of reform. Victory over one sin gives strength to resist another. Eld. Canright argued that the agitation of the temperance question would settle our children in its principles.

Adjourned.

D. A. ROBINSON, Pres.

D. M. CANRIGHT, Sec. *pro tem*.

Our Tract Societies.

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

ILLINOIS T. AND M. SOCIETY.

The ninth annual session of this society was held at Bloomington, in connection with the camp-meeting. The first meeting was called at 9 a. m., Sept. 1, 1881, the President in the chair. The minutes of the last annual session were read and approved.

On motion, the Chair appointed the following committees: On Nominations, C. H. Foster, J. F. Ballenger, and L. S. Campbell, on Resolutions, B. F. Merritt, C. H. Bliss, and A. K. Atteberry.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 1, AT 4 P. M.—The Secretary's report was given as follows:—

No. of members,	407
“ “ reports returned,	658
“ “ members added,	21
“ “ missionary visits,	2,089
“ “ letters written,	3,110
“ “ Signs taken in clubs,	175
“ “ subscribers obtained for REVIEW,	93
“ “ “ “ Signs,	227
“ “ “ “ Good Health,	75
“ “ “ “ Instructor,	157
“ “ “ “ other periodicals,	64
Pages tracts and pamphlets distributed,	280,069
Periodicals distributed,	14,457

TREASURER'S REPORT.

Cash on hand, Sept. 1, 1880,	\$ 4.45
Rec'd from districts and individuals,	1055.61
“ on English mission,	125.50
“ “ T. and M. pledges,	114.50
“ for Publishing Association,	15 00
“ “ Dime Tabernacle,	3.90
“ “ Ed. Relief Fund,	1.00
Cash to balance,	14.50

Total,

\$1334.46

Paid to REVIEW Office,	\$651.74
“ “ Signs “	350.64
“ for <i>Les Signes</i> to J. N. Andrews,	75.00
“ to General T. M. Society (tithes),	12.91
“ “ “ “ (for Signs),	12.60
“ “ English Mission,	125.50
“ “ Dime Tabernacle,	3.90
“ “ Ed. Relief Fund,	1.00
“ “ Publishing Association,	15.00
“ for French paper to G. Bernard,	5.65
“ “ Secretary’s services, postage, freight, etc.,	80.52
Total,	\$1,334.46
FINANCIAL STANDING.	
Due from districts and individuals,	\$416.56
“ “ Illinois S. S. Association,	5.20
Value of publications on hand,	528.51
Total,	\$950.27
Due REVIEW Office,	\$406.75
“ Signs “	22.56
“ individuals,	14.50
Total,	442.81
Balance in favor of the Society,	\$507.46

The report was accepted.

The Committee on Nominations presented a partial report, as follows: For Director of Dist. No. 1, John H. Bates, Greenvale, Jo Daviess Co.; No. 2, Robert Vickery, Belvidere, Boone Co.; No. 4, Cary Dryden, Aledo, Mercer Co.; No. 5, Albert L. Bliss, Eugene, Knox Co.; No. 6, H. Smith, Woodburn, Macoupin Co.; No. 7, Matthias M. Taggart, Martinsville, Clark Co.; No. 8, L. A. Logan, Opdyke, Jefferson Co.; No. 9, A. O. Tait, Onarga, Iroquois Co.; No. 10, H. L. Morse, Oakland, Coles Co.; No. 11, S. Glascock, Morrison, Whiteside Co. These nominees were elected.

On motion, Wm. T. Hibben, B. F. Merritt, and D. Hildreth were appointed a committee to consider the propriety of dividing Dist. No. 3.

Adjourned to call of Chair.

THIRD MEETING, AT 10 A. M. SEPT. 4.—The Committee on the Division of Dist. No. 3 presented the following report:—

1. That Dist. No. 3 should retain the counties of McLean, Marshall, and Livingston; and that DeKalb, Du Page, Grundy, Kendall, La Salle, and Putnam counties compose Dist. No. 12.
 2. That Dist. No. 12 should assume a due proportion of the indebtedness of Dist. No. 3.
- The report was adopted.
- Adjourned to call of Chair.

FOURTH MEETING, AT 6 P. M., SEPT. 4.—The Committee on Nominations reported as follows: For President, R. F. Andrews, Gilman; Vice-president, B. F. Merritt, Princeville; Secretary, L. S. Campbell, Belvidere; Director Dist. No. 3, C. Turnipseed, Money Creek, McLean Co.; Dist. No. 12, Wm. T. Hibben, Sheridan, La Salle Co. These nominees were elected.

Voted, That Dist. No. 12 assume two-thirds of the apportionment of \$35.00 made to Dist. No. 3.

The Committee on Resolutions reported the following:—

- Resolved, 1. That we have great reason to be thankful to God for the success that has attended our labor in the tract and missionary cause.
2. That our ministers and officers should labor to impress the minds of the brethren with the importance and sacredness of this work, and the exalted privilege of being co-workers with Christ and his people.
3. That we recommend our church societies, where practicable, to hold monthly meetings in localities where good may be accomplished, the exercises to consist of prayer, Scripture readings, essays, recitations, singing, etc.
4. That we urge upon our ministers the importance of organizing vigilant missionary societies in all our churches.
5. That in order to secure a more systematic effort in circulating the *Signs of the Times*, we recommend that each church appoint one or more agents whose special duty shall be to solicit subscriptions for the same.
6. That we consider it the duty of all our people to become active members of the T. and M. society, and co-workers with us.

After remarks by several of the brethren, the above resolutions were unanimously adopted.

On motion, \$50 was voted to the Secretary for services during the past year.

Adjourned *sine die*.

R. F. ANDREWS, Pres.

L. S. CAMPBELL, Sec.

VERMONT T. AND M. SOCIETY.

THE tenth annual session of the Vermont Tract Society was held at Morrisville, in connection with the camp-meeting. The first meeting convened Aug. 18, at 10 A. M. Prayer by the President. Minutes of the last annual session read and approved.

The Chair was empowered to appoint the usual committees, and the following were named: On Nominations, E. P. Farnsworth, H. W. Pierce, and T. H. Purdon; on Resolutions, D. M. Canright, R. S. Owen, and H. W. Pierce.

Adjourned to call of Chair.

SECOND MEETING, AUG. 22, AT 6 P. M.—Prayer by Eld. A. S. Hutchins. Report of Secretary read, as follows:—

No. of members,	235
“ “ reports returned,	311
“ “ members added,	1
“ “ dismissed,	8
“ “ families visited,	170
“ “ letters written,	767
“ “ Signs taken in clubs,	216
“ “ subscribers obtained for REVIEW,	32
“ “ “ “ “ Signs,	8
“ “ “ “ “ Good Health,	5
“ “ “ “ “ Instructor,	17
“ “ “ “ “ College Record,	67
“ “ “ “ “ French paper,	1
Pages pamphlets and tracts distributed,	166,061
No. of periodicals “	6,482
“ “ “ “ “	293
Cash on hand Sept. 2, 1880,	\$281.11
Rec’d on periodicals, donations, and sales,	593.85
“ “ reserve fund (Vt. T. and M.),	64.50
“ for Dime Tabernacle,	46.70
“ “ S. D. A. Publishing Association,	20.00
“ “ European mission,	2.00
	\$1008.16
Paid out during year,	\$860.60
Cash on hand,	147.56
Aug. 7, balance against REVIEW Office,	\$57.09
“ “ “ in favor of Signs Office,	\$58.24
Amt. paid N. E. Depository reserve fund,	421.40
Unpaid pledges to “	61.25

The Committee on Nominations reported, and the following persons were separately elected to their respective offices: President, Eld. A. S. Hutchins; Vice-president, Eld. R. S. Owen; Secretary, T. H. Purdon; Directors: Dist. No. 1, H. W. Pierce; No. 2, Geo. W. Page; No. 3, Geo. J. Powell; No. 4, Chas. K. Drury; No. 5, Daniel Wilcox; No. 6, Joel Cady.

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

- Whereas, God has committed to us great and precious truths, by which the world is to be warned; and—
- Whereas, Our ministers are few, but our publications many, cheap, and excellent; and—
- Whereas, Our T. and M. society furnishes an effective organized system of reaching the world with these publications; therefore—
- Resolved, That it is the duty of every lover of the truth to support this society with means and labor, so far as ability will allow.

Adjourned *sine die*. A. S. HUTCHINS, Pres.
THOS. A. PURDON, Sec.

TEXAS TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING JULY 1, 1881.

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	18	1	7	38	60	2	5844	238	9	\$ 16.50
2	71	46	5	40	149	71	10	18980	967	45	45.15
3	32	8	1	7	93	25	2	9753	606	23	20.69
* .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	55.00
	153	72	7	54	280	156	14	34577	1811	120	\$ 137.34

* Ministers.

NOTE.—Received on membership and donation, \$21.85; on sales, \$62.24; on periodicals, \$51.45. Total, \$135.54.

The local society at Dallas failed to report.

KITTEE MCKISICK, Sec.

STEPPING TO THE FRONT.—He is a poor Christian who has nothing to tell of the wonder-workings of God in his own experience. The blind man who was healed by Christ said of Jesus, “Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.” What this age pre-eminently needs is affirmation. We are sick and dying of negations. In spiritual matters, what chemists call “analysis by exclusions” is being pushed to an unwarrantable extent. Do we know anything? Is the grace of God in our souls an indisputable experience? Does faith fit us with wings on which we can launch without fear into eternity? There is a pressing demand for testimony in this matter. Christian disciple, do you know anything? Can you tell what

you know? Step to the front, and testify that the world may hear at least one voice that articulates itself in affirmations.—*Golden Rule*.

SPECIAL MENTION.

THE CZAR’S PERIL.

It is generally believed in London that at the late meeting of the Czar and German Emperor at Dantzic, the Czar asked Prince Bismarck’s advice in regard to checking the Nihilistic movement; and it is announced that, acting upon this advice, he will pursue a conservative and peaceful policy. The difficulties that surround the Czar are many and great, and might well make a brave man irresolute, timid, and vacillating. The unpleasant situation in which he finds himself placed was well expressed recently by the Prince of Wales, in conversation with an intimate friend. The Prince said:—

“When I stood in the church of St. Petersburg, on the memorable day when the funeral ceremonies of the late Czar took place, I never felt so uncomfortable in my life. I wondered whether the entire structure might not be blown up, and whether mines were not laid under our feet to blow us all into eternity. In St. Petersburg I first gained a clear idea of the terrible situation in which Alexander found himself. The Czar has no less than 600 aids-de-camp, whereas I and the Queen have only six between us. To begin such reforms as the Nihilists wish, the Czar must dismiss most of these and thousands besides; and every person thus dismissed from the court would become an enemy quite as dangerous as the individual Nihilist. Even the Nihilists themselves do not know the difficulties of the Czar’s position, desirous as he is of promoting the interests of the empire and of the people committed to his care.”

—Richmond, Virginia, is undergoing an experience such as will come to New York within a few years, unless the water supply of this city is greatly increased. The water-famine in Richmond has reached an alarming stage. A stench from the unwashed sewers pervades the city, and many families have been driven to the country. In the houses of the poor the lack of water is most severely felt. Physicians say that the mortality among this class will be very great unless relief in the shape of heavy showers soon comes. So great is the scarcity of water that crowds gather around the springs and fight for opportunity to fill their buckets, rendering the presence of policemen at such points necessary. Speculative negroes cart water through the streets, and sell it for five cents a bucket. Water brought from the country brings a dollar a barrel. Residents have been requested by the Fire Committee to enroll themselves as volunteer firemen, and the supply of axes at the engine-house has been increased. Already in New York City some of the worst results of a scarcity of water are apparent. There are large sections in which the smell from drying waste pipes through which no clean water runs is almost sickening to persons walking through the streets, and in the upper stories of the tenement-houses throughout the city all the pipes are dry during the greater part of the day. The supply of water cannot be greatly increased so long as the city depends upon the old aqueduct. Where the aqueduct was built on yielding ground, the structure has settled, so that when the other parts are filled with water to the line marking the limit of the strain that may safely be put upon it, the strain in such sections as have settled is far greater than was intended to be borne when the structure was new. Thus, even while furnishing an insufficient supply, the old aqueduct is in great danger of a break that would result in the utmost peril to the health of the city, and would leave the Fire Department almost destitute of means with which to fight flames.—*Harper’s Weekly*, Sept. 17.

—The increasing area of the Arab revolt in Northern Africa, and particularly in Algeria, has suggested to the French a new method of fighting their very lively enemy. Hitherto the difficulty in Arab warfare has lain not so much in whipping the wild riders as in catching them; and in the long chases over the country, far from bases of supplies, the French have always been at a disadvantage. The new method promises to obviate this difficulty by the extension of railway lines to important centers in the disaffected districts, affording means for the rapid concentration of troops, and the establishing of numerous stations. The French

minister of war has concluded a contract with a responsible company for the construction of an extensive network of railroads throughout all Algeria, and especially in the arable tablelands. The construction of the roads is to be carried on with such rapidity that by November the troops now occupying the outposts are to be supplied with commissary stores direct from the coast depots. By March the locomotives are to go as far as the borders of the Sahara, and in the meantime lines trending east and west in all parts of the country are to be finished. While these seem rather large contracts to fill in a country traversed by hostile bands, yet if filled it will doubtless be found the most successful way of fighting Arabs.—*Interior*.

—The national convention of the Irish Land League, which began its sessions in Dublin last week, has passed a series of resolutions which leave nothing to be misunderstood as to the ultimate object of its agitation. Beginning with the remedies for Irish ills, it declares the coercion act to have had its inspiration in "malignant hypocrisy," and its execution "for the gratification of private vindictiveness;" that the land act is so radically insufficient that it cannot be accepted as an equitable or even temporary settlement of the question. It calls upon the convention to adhere to the principles of the League until its aims are fully accomplished, and enunciates those principles in a resolution holding "the detestable system of alien rule" in Ireland responsible for the political and social ills of the country, and declaring that the Irish people will never be prosperous and contented until they enjoy the rights of self-government. It declares that agitation will be continued until the secession of Ireland from the hated British union is an accomplished fact. This pronouncement from the League, coupled with the presence of a large number of Catholic priests at the convention, seems to have created a profound sensation throughout Great Britain.—*Interior, Sept. 20*.

—Though the news concerning the troubles in Egypt is still meager, there is little reason to doubt that an almost complete revolution has been effected. The difficulty began with the army, which has been for some time a practically independent power in the country. Ill-clad, poorly fed, and seldom paid, it has, nevertheless, asserted itself from time to time in a manner that admitted of nothing but a prompt acquiescence in its demands on the part of the government. The granting of each demand, too, was followed by the bolder and more insolent preferment of a new claim. Having secured better pay and rations, it claimed successively the right to elect its own officers, the increase of its numbers, the release of favorite officers from arrest and trial, and the right to regulate its own pay. All these were conceded only to be followed by the last demand, that of the right to make and control civil appointments, in the dismissal of the old ministry, the formation of a new government, and the organization of an Egyptian parliament. The granting of these concessions virtually, if not formally, deposes the Khedive, and makes the army the ruling power in Egypt by virtue of sheer force. Tewfik Pasha, the ostensible ruler, with his complicated system of government machinery, which includes European controllers of the revenue, gives place to Araby Bey, with an ignorant and mutinous army of Egyptians and Bedouins at his back, who threatens an indiscriminate massacre of foreigners if European troops attempt to land to quell the revolt. Of course, such a condition of things cannot be tolerated. Europe has too large interests at stake in the Suez canal and Egyptian bonds to permit the country to pass under the control of a military cabal. The remedy lies in the disbandment of the army and the substitution of a permanent European force. But the difficulty is that the army is stronger than the Khedive's government, and declares its readiness to fight rather than surrender. England and France, who have hitherto assumed a joint oversight over Egypt, distrust each other. England will not consent to a joint occupation, and neither England nor France will permit the other to occupy it alone. Both would prefer that Turkey, whose suzerainty Egypt is, should step in, but for the fear of difficulty in getting her out again. So the situation remains. There is a general demand for something to be done, but nothing feasible is suggested. Meanwhile Cherif Pasha, the army's nominee for premier, has formed a new ministry, the disaffected officers have signed an act of submission to the Khedive, and Cairo has taken on a temporary calm.

Dolce of Dows.

—An exodus of Russian Jews has commenced. On the 17th, 116 embarked for New York.

—By a recent decree, every school child in Paris must learn the national hymn, the Marseillaise.

—A great fire in the woods of California is reported. Sixty thousand acres of valuable wood-land have been burned over.

—The paper-manufacturers of Germany in convention at Nuremberg resolved to discontinue all Sunday labor in their business.

—The schooner Van Valkenberg was wrecked on the lake near Jacksonport, Wis., Friday, Sept. 16. Only one man was saved.

—The French authorities have expended about 100,000 francs in relieving the Spaniards who suffered from the raids of the Arabs at Saïda.

—The National League Convention, Dublin, telegraphed Mrs. Garfield a resolution expressive of the sympathy of the Irish nation.

—The papers state that Supervisor Coates, a prominent and wealthy citizen of Cranston, N. J., dropped dead on reading the news of the President's death.

—The eldest son of the dead President, his father's namesake, is very ill of malarial fever at the house of Mark Hopkins, ex-president of Williams College.

—Another meeting of royal personages is in contemplation. This time it is the Czar of Russia and the Emperor of Austria who are to hold a conference.

—A land bill for Scotland has been drafted by the Chamber of Agriculture, which provides for an adjustment of rents by arbitration, and other land reforms.

—The Emperor William has allowed the descendants of Baron Von Steuben to accept the invitation of the committee to attend the Yorktown centennial celebration.

—District Attorney Corkhill says the trial of Guiteau will take place in Washington, that there will be no difficulty in the matter, and he believes there will be no attempt at lynching.

—The disastrous results of the harvests in Italy have caused the government to hasten forward in some districts plans for affording employment on public works to the impoverished agricultural class.

—A land meeting has just been held in County Cork, Ireland, which was attended by 10,000 men. Resolutions were passed pledging those present to continue the movement till landlords are abolished.

—As an indication of the general attention the Christian religion is attracting in Japan, it is stated that a society has been formed whose members solemnly pledge themselves never to become Christians.

—A day or two before the death of President Garfield, a Latter-day Saint from Boston arrived at Long Branch, acting under what he believed to be a divine commission to heal the President by the laying on of hands.

—The French government has complimented Edison by the choice of his electric light over all others for lighting the grand Opera House in Paris. They have ordered 800 lamps, and, if these give satisfaction, will order 7,000 more.

—More than 3,000 Hindoo girls are now being educated in Christian schools in India,—a state of things which twenty years ago would have been pronounced by the most sanguine as utterly impracticable, unless after years of persistent endeavor.

—The campaign against the hostile Apaches has been initiated by the march of Gen. Carr to Cibicu with 200 United States soldiers and a company of scouts. The Indians are strongly intrenched in one of the naturally fortified portions of Arizona.

—The *Christian Weekly* says that "European nations are evidently not expecting the dawn of the millennium, as Herr Krupp, the great gunmaker, is so pressed with orders that he has had to add 8,000 workmen to his force, which now numbers 13,000."

—Governor St. John, of Kansas, meets the assertion that the prohibitory liquor law is causing a decrease of the population of that State, by saying that the only place where there is a decrease is in the penitentiary, where there are 66 less now than six months ago.

—Another railroad robbery is reported. This time it was committed in Arkansas, between the towns of Prescott and Kensett. On the evening of the 22d, three young desperadoes stopped the train, and robbed the passengers and express car, carrying off about \$18,000.

—Tuesday morning, Sept. 20, Chester A. Arthur took the oath as President of the United States, in his private parlor at New York. On the 22d inst., he again took the oath of office in the capitol building at Washington. Soon after taking the oath, he read a short and appropriate address.

—The Chinese have just opened a hospital at Hankow. It is supported and managed entirely by natives, but is conducted on Christian principles, and religious services are held in it daily. It was organized by the chief native assistant of the hospital, under the care of the London Missionary Society.

—Shanghai, China, has been visited by a destructive typhoon. Trees were uprooted, rows of houses leveled, and over 200 vessels driven ashore. The storm also sunk hundreds of native sampans, or boats, with their

occupants. About \$3,000,000 worth of tea stored for shipment was washed away.

—Owing to a long-continued drought and a plague of locusts, the people of Venezuela, the Goajira Indians especially, are suffering terribly. The government, fearing they may attempt excesses in their depredations, has sent troops to protect the frontier settlements, and meantime has levied a tax for their relief.

—*Harper's Weekly* states that not long since, clouds of flies were seen passing over the town of Windsor, Nova Scotia, in a southerly direction. They flew just above the roofs of the houses, and the insects were so numerous that they obscured the sky. A few of them were captured, and it is said that they looked very much like large mosquitoes.

—The Catholic people of Milwaukee have been surprised by the announcement that the confirmation of youth in that church organization must hereafter be preceded by attendance for a year or more at a school supervised by the church authorities; and it was also stated that the tuition fees in the parish schools had been reduced one-half, in order to lessen the financial difficulties of a change from the public schools. It is stated that this order was made by Archbishop Heiss.

—President Garfield's body lay in state at Washington on the same catafalque that was prepared for President Lincoln. While lying at the Capitol, it was visited by many thousand people, not only residents of Washington, but from other parts of the country also. In some cases, special trains were run. And after the coffin was closed Thursday evening, decomposition having made such inroads on the features that they were no longer presentable, there was no abatement of the crowd anxious to pay their last respects to the honored dead. Among the floral offerings was a large wreath of white rosebuds prepared at the British Legation by order of Queen Victoria.

Obituary Notices.

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

JUDD.—Died of consumption, Aug. 14, 1881, at Juddville, Wis., Samuel Judd, aged nearly 23 years. He leaves a wife and child, relatives and friends, to mourn their loss; but they mourn not as those without hope. Funeral discourse by the writer, from Job 14: 14. E. G. OLSEN.

PARKER.—Died in Waverly, Bremer Co., Iowa, Aug. 17, 1881, my husband, A. Parker, aged 68 years, 2 months, and 17 days. By this stroke I am left a widow, with two little children. I am lonely and afflicted, but trust that we shall meet again in the morning of the resurrection. PRISCILLA J. PARKER.

BURNHAM.—Died of consumption, in the township of Martin, Allegan Co., Mich., Sept. 9, 1881, Henry C. Burnham, in the thirty-seventh year of his age. Mr. Burnham was a son of George W. and Elizabeth Burnham, who have for many years been residents of Otsego. His body was interred in the cemetery of the latter place. The funeral service was conducted by the writer, in the Seventh-day Adventist church. W. H. LITTLEJOHN.

BENTON.—Frank E., son of George and Martha Benton, died in Otisco, Ionia Co., Mich., Sept. 2, 1881, aged 20 years, 10 months, and 2 days. Bro. Benton had kept the Sabbath with his parents nearly all his life. He was baptized, and united with the church at Orleans, Jan. 12, 1876, and since that time he has been a faithful member of the church and Sabbath-school. The bereaved parents are much comforted by the hope of the resurrection that awaits those who die in the Lord. Funeral services by the writer, from Eccl. 12: 1. J. FARGO.

HAYDEN.—Died, Sept. 6, 1881, at his home near Appleton City, Mo., of malarial fever followed by congestion of the brain, Dr. H. C. Hayden, in the forty-seventh year of his age. We learn from the family that Bro. H. has practiced as a physician more than a score of years. His first practice, in Wisconsin, was according to the Thomsonian system, but of late years he has treated disease largely with water, using, also, with good success, some simple medicines, harmless in their nature. Bro. H. embraced the Sabbath of the Lord with its kindred truths about twenty-two years ago, and till the time of his death was a consistent Christian. He was very patient throughout his sickness, and fell asleep without a struggle. We trust he will be called forth and clothed with immortality when the Lifegiver comes. He leaves a companion and two daughters to mourn their loss. Words of consolation by the writer. J. G. WOOD.

MARTIN.—Died in Bennington, N. H., Aug. 6, 1881, Lewis Martin, aged 72 years and 5 months. Bro. Martin received the Advent faith in 1842, and shared largely in the 1844 movement, also in the disappointment of those looking for their Lord at that time. He commenced keeping the Sabbath in 1845, accepting heartily all the truths of the third angel's message as fast as the light came. He was ever ready to testify to the goodness of God to him, and of his faith in the present truth. During the last years of his life, he has seemed more than usually cheerful in looking forward to the life to come. The minister of the place who attended the funeral (Congregationalist) paid a most tender and deserved tribute to his Christian character, alluding very feelingly to his purity of life, integrity, and zeal for Christ. These sentiments are fully indorsed by those best acquainted with him, and we believe that he will wake in the morning of the resurrection, prepared for eternal life. L. W. HASTINGS.

(Signs of the Times, please copy.)

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The Review and Herald.

Battle Creek, Mich., Tuesday, September 27, 1881.

THE LATE SUMMER AND AUTUMN CAMP-MEETINGS.

MICHIGAN, Grand Ledge,	Sept. 27 to Oct. 3
MISSOURI, Warrensburg,	" " " " "
SO. ILLINOIS, West Salem,	Sept. 29 to Oct. 2
KENTUCKY, Elizabethtown,	October 5-11
WESTERN IOWA, Woodbine,	Oct. 6-11
SOUTHERN KANSAS, Parsons,	" 13-18
TENNESSEE, Cross Plains,	" 13-18
CALIFORNIA, Sacramento,	" 13-25
TEXAS, Dallas,	Oct. 27 to Nov. 1

NOTICE!

NO PAPER NEXT WEEK!

ON account of the Michigan camp-meeting, no REVIEW will be published next week.

As our paper is made ready for the press Monday night, the news of President Garfield's death came just too late for notice in our last week's issue.

We ask the reader to notice particularly the article by Elds. Butler and Haskell, entitled "God's Leading Hand," commenced on the second page of this issue of the REVIEW. Its careful perusal will tend to promote an increase of faith in the special work committed to this people.

The Sunday question, it appears, is making a stir in England, as well as in this country. The *Chester Chronicle* of July 9, 1881, publishes this item: "Upwards of 3,000 persons attended the meeting held in St. George's Hall, Liverpool, on Saturday, under the presidency of the Mayor, in favor of the total closing of public houses on Sundays. The motions submitted by the promoters of the meeting were carried by overwhelming majorities."

The Revolutionary Congress, described in another column, in an article taken from a London paper, is one of the significant movements of these times. Such meetings cannot long be held, and such trains of thought indulged in, without producing their legitimate effect; and what that effect will be it is not difficult to foretell. It will be to rouse the spirit of passionate discontent and anarchy to open revolt and to deeds of violence and blood. The congress called emphatically for actions, not words; and actions, in their policy, means an attempt to destroy indiscriminately all the governments of the earth. Such bodies, with such purposes, are dangerous elements to be at large, and statesmen and governments are justly alarmed at what may grow out of these movements. In this we may plainly see moving to the front one of the elements which is to enter into the time of trouble such as never was, when a great whirlwind shall be raised up from the coasts of the earth. Dan. 12:1; Jer. 25:32, 33.

The last quarterly report of the Minnesota Conference to the General Conference, contained, in addition to the usual statistics, the following interesting particulars: Number of members received in new churches, 57; present number of members in the Minnesota Conference, 1,304; number paying tithes the present year, according to the secretary's record, 586; gain in number paying tithes this year, 84; amount of tithes paid last year, \$4,281.75. The following is a summary of the work of the ministers, licentiates, and colporters, as made up from their reports to the secretary: Number of weeks of labor performed, 546; meetings held, 1,758; sermons preached, 1,630; families visited, 2,975; added to the churches, 75; baptized, 44; subscribers for our periodicals, 471; amount of book sales, \$615.51; tract sales, \$36.97. All of which indicates a good degree of interest and activity in the Conference. We should be glad of like reports from every Conference.

J. STRAIN: You will find in the work published at this Office, entitled, "Man's Nature and Destiny," a full explanation of the words of Christ concerning Abraham, Isaac, and Jacob, "God is not the God of the dead, but of the living;" also an explanation of the expression, "Their worm dieth not, and the fire is not quenched," as found in Isaiah and Mark.

J. G. HOLROYD: Roman time was introduced among the different nations, and superseded their methods of reckoning time, as they became subject to the Roman power. Jewish reckoning has not been nationally employed since the destruction of Jerusalem, and the dispersion of the Jews from their own land in A. D. 70.

C. B. BECKLE: An explanation of the passages you name in the Revelation, will be found in the work entitled, *Thoughts on the Revelation*, the new and enlarged edition of which is now ready.

WHAT DOES IT SIGNIFY?

A CIRCULAR just received from the Rochester, (N. Y.) Astronomical Society states the following facts, with the query which stands as the heading of this item:—

Intelligence received from the Warner Observatory, Rochester, N. Y., announces the discovery of a new comet located in the constellation of Virgo. It is a striking coincidence that this new and bright comet appeared at the same hour President Garfield was breathing his last. It was first seen by E. E. Barnard in Nashville, Tenn., who has made claim through Prof. Swift for the Warner prize of \$200 in gold. This makes the fifth comet seen since May 1, and of this number four have appeared from almost the same spot in the heavens.

THE NATION'S DEAD.

THE long and painful suspense as to the result of President Garfield's illness, was ended last Tuesday by the announcement that he fell asleep at 10:35 on the previous evening. The grief of the nation is deep and sincere; and we do not mourn our dead alone. The expressions of sympathy from other nations are particularly gratifying, and especially those coming from our British neighbors, who seem almost to make our bereavement their own. Queen Victoria has ordered the court to go into mourning for a week, a compliment never before paid to a deceased President of the United States by the Court of St. James.

The *Pall Mall Gazette*, published at London, says: "A communion of sorrows unites the ocean-sundered members of the English race to day more closely than it has ever been united since 1776." And the *London Standard* adds: "Since the death of the Prince Consort, the heart of the English nation has not been so moved as to-day." Other testimonials might be given, showing sympathy and respect for the dead, the bereaved family, and the mourning nation.

It is not necessary to speak at length of the President's sickness and death, nor to follow him on his sad journey to Washington, and thence to his last resting-place in Cleveland, Ohio, as these particulars are already familiar to the most of our readers. But we add our word of sympathy for the bereaved wife and children. Mrs. Garfield's hope and courage have won for her the admiration, as her great sorrow calls out the sympathy, of the whole nation.

REDUCED RATES TO THE PARSONS, KAN., MEETING.

THOSE that come to the Parsons camp-meeting over the Kansas City, Ft. Scott, and Gulf, or Kansas City, Lawrence, and Southern, or branch lines of either road, and pay full fare coming, can return at one cent per mile.

SMITH SHARP.

Appointments.

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

DISTRICT QUARTERLY MEETINGS.

To be held Oct. 8, 9.

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

DIST. No. 8, Kan., at Noble. Would be glad to have a general turnout at this meeting. JAS. V. MACK, Director.

DIST. No. 2, Ill., at Belvidere, Oct. 9. R. VICKERY, Director.

DIST. No. 2, Iowa, at Lisbon. J. T. MITCHELL, Director.

DIST. No. 7, Mass., at Newburyport, Oct. 9. GEO. F. FISKE, Director.

DIST. No. 11, Wis., at Poy Sippi. A Sabbath-school convention will be held at the same time, for which we request a general attendance from all surrounding churches. The lessons for Bible classes and youth and children will be the lessons for the first Sabbath in October. Ample preparations will be made for the accommodation of all who will come. Come on Friday, and prepare to stay till Monday. We hope and expect the blessing of God will be with us, and we request a general rally. A. D. OLSEN.

To be held Oct. 1, 2.

DIST. No. 4, Iowa, at Birmingham. We hold our meeting one week earlier than usual on account of the State quarterly meeting being held in connection with the Western Iowa camp-meeting. Eld. Ira J. Hankins will be at these meetings and perhaps Eld. McCoy. Let us have a full attendance. W. W. CONKLIN, Director.

DIST. No. 6, Iowa, at Osceola. Hope the reports will be full. Bro. Millard will be present.

JACOB SHIVERLY, Director.

DIST. No. 10, Iowa with the Marshalltown church. Let there be a general turnout at this meeting, for we wish to perfect arrangements for the winter campaign. We want especially to see all of the S. S. superintendents and teachers at this meeting. Bro. J. S. Hart will be with us, and perhaps Bro. J. D. Pegg. Come, one and all. M. M. KENNY.

THE Kentucky camp meeting will be held at D. W. Barr's, five and one-half miles from Elizabethtown.

S. OSBORN

No providence preventing, I will meet with the friends in Chicago, West Erie St., Sabbath, Oct. 1. Services forenoon and afternoon, and Friday eve, if desirable.

G. C. TENNEY.

BLOOMINGTON, Ill., Oct. 1, 2
Gridley, at Four Corners, " 8, 9.
Texas, " 15, 16.
Lovington, " 22, 23.
Arthur, " 26, 27.
Sadorn, " 29, 30.
Oakland, Nov. 12, 13.
Martinsville, " 19, 20.
Greenup, " 26, 27.
Let us have a general turnout at these meetings, and let all come ready to take hold of every branch of the work.
C. H. BLISS.

GENERAL meetings for Minnesota will be held as follows:—
Wells, at Bro. Kelsey's, Sept. 29 to Oct. 3.
Golden Gate, Oct. 6-10.
Grove Lake, " 13-17.
Hutchinson, " 20-24.
H. GRANT.
L. H. ELLS.

THE next annual session of the Kentucky S. S. Association will be held in connection with the Elizabethtown camp-meeting, Oct. 5-11, 1881. LULU OSBORNE, Sec.

Publishers' Department.

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

ATTENTION, ILLINOIS!—Will the ministers, licentiates, and church clerks please send their post-office addresses to me at Fairfield, Ill., immediately, and much oblige,
A. K. ATTEBERRY, Ill. Conf. Sec.

ATTENTION, IOWA S. S. SECRETARIES.—I wish the address of each Sabbath-school secretary in the State. I wish a full report at the end of the present quarter, and therefore request each school to drop me a card giving the address of your secretary, that I may furnish a blank. J. H. DURLAND, State Secretary.
Forest City, Iowa.

THE P. O. address of Eld. A. S. Hutchins will be Sanitarium, Battle Creek, Mich., till notice to the contrary shall be given.

TO KANSAS SABBATH-SCHOOLS.—Our address for the remaining Conference year will be Lindsey, Ottawa Co., Kan.

T. H. GIBBS, Pres.
CLARA A. GIBBS, Sec.

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