

# Advent Review

## AND SABBATH HERALD.

"Here is the patience of the Saints: Here are they that keep the Commandments of God and the Faith of Jesus." Rev. 14: 12.

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### The Review and Herald

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#### THE DAY OF THE LORD.

BY ELDER L. D. SANTER.

THE day of the Lord draweth nearer and nearer,  
Through the dews of the morn and the stars of the eve;  
The signs of his coming are plainer and clearer,  
While the world waxes worse, and seducers deceive.

Life-barks are tossing on time's rugged billow,  
Often they founder when swept by the gale;  
Graves still wax greener beneath bending willows;  
Cheeks that are tearful grow haggard and pale.

Partings on earth bring us trouble and sorrow,—  
Like parent-birds grieved o'er a poor, empty nest,—  
Gloom from our sad hearts the night winds might borrow,  
While lurid clouds wrathfully look from the west.

Just as the song-bird, when daylight is over,  
Seeks the home-shelter, 'mid silence so deep,  
So do the dead laid beneath the grave's cover,  
When God in his mercy has given them sleep.

He who notes e'en the fall of a sparrow,  
Clothing the lilies with garments so fair,  
Watches e'er lovingly earth's chambers narrow,  
Where his dear ones are sleeping away from all care.

The graves will be opened at Jesus' coming,  
And dear ones will join in a loving embrace;  
No more separation in wearisome roaming,  
But borne by the angels they see his loved face.

Then shall the righteous ascend up to Heaven,  
Rising with Christ through the bright azure sea;  
Tears wiped away and their errors forgiven,  
Fullness of joy shall their glad portion be.

They sing of redemption, that sweet, thrilling story,  
A song that no white-vestured angel can sing;  
With rapture unbounded, they give all the glory  
To our Father in Heaven, and Jesus our King.

Fanned by the life-giving breezes of Heaven,  
Passed and forgotten their sorrow and woe,  
Clad in their white robes, the starry crowns given,—  
Far, far behind them the darkness below.

Death has been vanquished; his bars have been riven,  
Broken his scepter, his crown in the dust.  
Sad was their earth-life, but sweet is their Heaven;  
Glory to Jesus in whom is their trust.

### Our Contributors.

#### A LIVING CHURCH.

BY MRS. E. G. WHITE.

A LIVING church will be a working church. Practical Christianity will develop earnest workers for the advancement of the cause of truth. There is a great lack of this practical religion among us as a people. Worldliness and pride, love of dress and display, are steadily increasing among those who profess to be keeping God's commandments, and to be waiting for their Lord.

The great sin of ancient Israel was in turning from God to idols. This is also the great sin of modern Israel. The apostle Paul said to the Gentile churches that he had raised up, "Ye turned from idols to serve the living and true God, and to wait for his Son from Heaven." He could truly say to many of them, "In Christ Jesus I have begotten you through the gospel." When he saw them becoming indifferent, the ardor of their faith chilled by backslidings, he ex-

claimed, "I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." He entreats them to be followers of God as dear children, and to walk worthy of the vocation wherewith they are called, being fruitful in every good work, and increasing in the knowledge of God. Again, he exhorts them to walk in Christ Jesus, even as they had received him, that they might be rooted and built up in him, and established in the faith. He reminds them, "Ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory." To the Thessalonians he writes, "We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us [the ministers of Christ] how ye ought to walk and to please God, so ye would abound more and more."

We long to see the true Christian character manifested in the church; we long to see its members free from a light, irreverent spirit; and we earnestly desire that they may realize their high calling in Christ Jesus. Some who profess Christ are exerting themselves to the utmost to so live and act that their religious faith may commend itself to people of moral worth, that they may be induced to accept the truth. But there are many who feel no responsibility, even to keep their own souls in the love of God, and who, instead of blessing others by their influence, are a burden to those who would work and watch and pray. These careless, indifferent ones are a dead weight upon our churches everywhere. Their principal study is not how they can let their light so shine that others will be drawn to God and the truth, but how they will manage, by affectation and display, to attract attention to themselves. Those who are seeking in humbleness of mind to exalt the truth of Christ by their exemplary course, are represented in the word of God as fine gold; while the class whose chief thought and study is to exhibit themselves, are as sounding brass and a tinkling cymbal.

The latter class are far more numerous in our churches than the former. These idle, frivolous persons will never be anything better than driftwood unless there is a decided change in their life and character. They are Christians only in profession; their life, their deportment, is a constant testimony to the world that they know nothing of experimental godliness, of a self-denying life of cross-bearing for Christ's sake. They are ever studying their convenience, ever planning for their own comfort, their amusement or gratification. They are as salt without the savor. In the day when the Judge of all the earth shall balance the accounts of men, this class will be pronounced wanting.

What the church needs is to be cleansed of those who defile it. The spirit of reformation must be kindled among us, and this class must be converted or be separated from the church. We entreat those who have a connection with God to pray earnestly and in faith, and not to stop here, but to work as well as pray, for the purification of the church. The present time calls for men and women who have a moral fixedness of purpose, men and women who will not be molded or subdued by any unsanctified influences. Such persons will make a success in the work of perfecting Christian character through the grace of

Christ so freely given. For those who are ready to be discouraged at every unfavorable circumstance, the great enemy of souls will so shape circumstances as to give them abundant reason to be always discouraged.

Oh that I could speak in language so plain and convincing as to move souls from their position of careless ease and worldly conformity! A genuine experience alone will qualify us to join the throng who come up out of great tribulation, having washed our robes of character, and made them white in the blood of the Lamb. I am alarmed because of the indifference and inactivity of those who profess the truth. Satan is untiring in his efforts; he is on the alert continually, to delude and ensnare. How are the watchmen on the walls of Zion doing their work? Are they watching for souls as they that must give account? Are they awake? Are they in earnest? and do they show that they are in full faith of the doctrines they hold?

No man can succeed in the service of God unless his whole soul is in the work, and he counts all things but loss for the excellency of the knowledge of Christ. Whoever makes any reserve, whoever refuses to give all that he has, cannot be the disciple of Christ; much less can he be his co-laborer. The consecration must be complete. Father, mother, wife and children, houses and lands, everything which the servant of Christ possesses, must be held subject to God's call,—bound upon the sacred altar. He must be earnest, he must be willing to deny self and lift the cross, to do and suffer cheerfully and with fortitude whatever may be required of him to push forward the great work of reform. The glory of God and the salvation of souls will be his grand aim and purpose of life. He will not go here and there to please himself; but, when duty calls, he will be found, if need be, in the thickest of the fight, and will suffer without reluctance, without repining, irrespective of worldly interest or personal consequences. All this we pledge ourselves to do when we accept the name of Christian, and more especially when we consent to take upon ourselves the work of Christ's ambassadors.

I think of the many cities and towns, even in our own country, that have never heard a discourse upon present truth, and have no knowledge of our faith, or of us as a people. The solemn warnings for this time have never fallen upon their ears or convicted their consciences. My burdened heart goes up to God in the wakeful hours of the night that he would work by whom he will, to warn the world of their coming doom. Who are living out their faith? Who, with singleness of purpose, are lifting up to the view of the impenitent, Jesus Christ and his matchless love? Where is the living zeal that will make the impression upon minds paralyzed with sin, that we believe what we profess, that the end of all things is at hand, and that what is done in the work of preparation must be done quickly?

The people of God should awaken to a keen perception of the grievous character of transgression. Sin is disguised, and many are deceived in regard to its nature. Satan has planned it thus, that the understanding may be clouded, the spiritual vision obscured, the perceptive faculties of the soul blunted. But God would not have one of us to be ensnared, therefore the nature of sin is faithfully portrayed in the inspired pages,—its offensive character before God, its corruption, its shame, and its results. Everything has been done that God could do to

save man from the power of sin, which defaces the divine image, frustrates God's purpose in man's existence, degrades his God-given powers, narrows his capacity, leads to unholy imaginations, and gives loose rein to unsanctified passions. Sin! how hateful in the sight of God! Holy angels look upon it with abhorrence.

What is sin? The transgression of God's law. God wants all connected with him to loathe sin, to hate anything that approaches to it. Transgression is a serpent with a deadly sting. Grant it no indulgence, for it will imperil the soul. Rather choose privation, suffering, hunger, reproach, imprisonment, and death, than the indulgence of sin.

Will the professed followers of Christ cleanse the soul-temple of its defilement? Will those who profess to be his representatives sacrifice anything and everything rather than offend God? A deep-settled conviction is needed in every soul to strengthen the abhorrence of sin. Meditation should be encouraged. We should view ourselves as ever in the presence of God, whose eye searches the soul and reads the most secret thoughts. Since we know this to be true, why is there such a careless disregard of God's claims? Why such thoughtlessness in regard to the solemn realities of life?

I call upon you, my dear brethren and sisters, to cultivate spirituality, to put away your idols, and in the fear of God, to work for time and for eternity. Again and again have our sisters been warned against indulging pride of dress, which is idolatry; yet they pass on, making no change, and their example is leading others away from Christ, instead of leading to him. Why is it so hard to arouse the conscience upon this subject, when the inspired apostle has spoken so explicitly upon this point? Will my sisters dress plainly for Christ's sake? for the love of souls for whom he died? Will they remember that they must meet their life-record at the bar of God, and must answer for the money and the time squandered in needless adornment?

Those who seek by earnest study of God's word and fervent prayer the guidance of his Spirit, will be led by him. The pillar of cloud will guide them by day, the pillar of fire by night; and with an abiding sense of God's presence it will not be possible to disregard his holy law. The reason why there is so much transgression is that little time is devoted to meditation and prayer. Dress and display and sinful gratification put God out of the thoughts, and sin does not appear exceeding sinful. Satan's angels are at hand to gloss it over with a semblance of righteousness. If the light from the burning glory of the throne of God should shine forth upon the sinful practices of professors of religion, how terrible would sin appear, how perilous would seem its indulgence. Oh, how soon the desire for sinful gratifications would perish in the withering light of the glory from the Divine Presence!

We are in great danger of looking upon sin as a small matter, unworthy of notice. Sins of unkindness, of impatience, of fault-finding, of unthankfulness, of pride in imitating the fashions of a doomed world, should not be lightly regarded. The channels of thought and action are worn deep and broad by repetition. The longer one pursues a given course of conduct, the greater is the probability that he will continue the same course during life. Evil habits are like chains, to hold one to a wrong course. Then how earnestly should we begin the work of reformation.

Let the habits be formed in a safe line of conduct. And for the very reason that religious habits are not so easily established as are those of an opposite character, the more earnest efforts should be put forth to form habits of devotion, of studying the Scriptures, of strict integrity. This will require deliberate purpose, and persistent effort; for the natural heart is opposed to such an education. These habits must be acquired by performing Christian duties with faithfulness and regularity. Make it a habit to attend the prayer-meeting, to be willing and earnest in doing good to others. Let it become a habit to engage in profitable conversation, instead of indulging in idle talk upon temporal concerns, upon

dress, or upon the faults of others. "Our conversation is in Heaven," says the apostle, "from whence also we look for the Saviour." God has given us our talents, and requires that they be used to glorify him and not ourselves.

What grief to the Saviour who bought us with his own blood, that multitudes who profess his name have formed habits which bring them directly under the control of the Prince of darkness! These habits are formed gradually, and almost imperceptibly. Little duties have been neglected. The professed followers of Christ have shunned his cross. Worldly influences have corrupted their purity of soul. They feel no burden for those who are out of Christ, but leave them to go down to death unrebuked and unwarned. Selfish indulgence has hardened the heart and weakened the moral faculties. The Christian course of this class is uncertain. They are looked upon as the representatives of Christ; but they have no living experience, and they are constantly doubting the Saviour's love. They have a spasmodic religion, and walk in the light of others. They have not a strong, firm, earnest hope of Heaven. Their faith is so feeble that they cannot claim and urge the promises of God. Trials crush them, and make them disconsolate and despairing.

I lift my warning voice against such a life, and beseech my brethren and sisters to diligently search their own hearts, and see if they have a living faith, which works, yes, *works* by love, and purifies the soul. May God impress our ministers to teach the young converts by precept and example, that they must start right on the Christian course, and continue right, if they would end right. True conversion of soul is essential; theoretical religion will not take the place of heart-work. We all need to connect more closely with God, and then we may teach others the art of believing. The true, humble, earnest Christian will be receiving the mold of a perfect character, and his heart will ever be conforming to the image of Christ. His life will flow out in channels of beneficence and love. Such will be established in God. The work which grace began, if combined with earnest effort to press close to Jesus, glory shall finish in the kingdom of God.

How can I impress upon our dear people, whom God has made the depositaries of his law, a sense of how much is at stake with them. If they sin in words or deportment, they bring dishonor upon the cause they profess to love, and by their example many will be encouraged to turn away from the mirror which discovers the defects of their moral character. What an account will the professed followers of Christ have to render in the day when the Lord will make inquiry for the souls lost in consequence of their unrighteous course. Let us, as the peculiar people of God, elevate the standard of Christian character, lest we come short of the reward that will be given to the good and the faithful. Our probation will soon be ended. We must work out our own salvation with fear and trembling. It is those who hold fast the beginning of their confidence steadfast unto the end, that will receive the crown of immortal glory. Those who make so exalted a profession of truth must answer for the intrusted capital. Simplicity, purity, forbearance, benevolence, and love should characterize our Christian experience. We must labor continually, by study of the Scriptures and earnest prayer, to keep ourselves unspotted from the world.

Jesus has gone to prepare mansions for those who are waiting and watching for his appearing. There they will meet the pure angels and the redeemed host, and will join their songs of praise and triumph. There the Saviour's love surrounds his people, and the city of God is irradiated with the light of his countenance,—a city whose walls, great and high, are garnished with all manner of precious stones, whose gates are pearls, and whose streets are pure gold, as it were transparent glass. "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." The shadows of night never fall

on that city; it has no need of the sun, neither of the moon; its inhabitants rejoice in the undimmed glory of the Lamb of God.

### BE FREE.

BY MRS. A. P. LAWTON.

"REJOICE evermore. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you." Of course it is not to be expected that we shall be continually upon our knees; but it is the will of God that we should be fully consecrated to him, that our confidence in his word should be implicit, and our hearts should ever be filled with the Spirit. We may then "ride upon the high places of the earth," and by faith feed upon the heritage of Jacob our father; "for the mouth of the Lord hath spoken it." The people of God have become so afraid of the spirit of fanaticism, and the Holy Spirit has so long been grieved, that but little joy and sweet hope is left. A sense of a free pardon of all our sins brings with it a spirit of praise and thanksgiving which is pleasing to God. He says this is his will; without this we have the shadow without the substance.

I would not be an accuser of the brethren, but I am anxious to see God's people forgetting their feebleness, clothed with the whole armor, speaking forth the word of God with power, living epistles, known and read of all men. God is waiting for us to come up to this standard. We ask, and then go our way, not expecting to receive an answer to our requests. As a matter of course we receive nothing; we should be disappointed if our prayers were answered. This is why so many are weak and sickly among us. God is the same as formerly. It is our sins that separate us from him; our unbelief hinders. "But," says my brother, "we must serve God from principle, whether we have feeling or not." This is true; but God seeks such to worship him as worship him in spirit and in truth, and this we cannot do without feeling. If we thus serve him, our peace will be like a river, and God will be first and last in everything.

### WHAT ROMANISM IS DOING.

BY WM. PENNIMAN.

ROMAN CATHOLICS are wide awake to every scheme by which they can accomplish their objects. In former times, in the days of papal supremacy, they accomplished their plans by wielding the sword of persecution. Now they intend to work on the educational and political levers, till they can raise the church to its former power. But the kind of education they seek to impose upon the people, is not such a mental and moral training as will develop in them a love for the theory and practice of freedom and truth, but one that will lead them to the acceptance of superstition and error.

The Nashville *Gazette* contains the following on "Father Schacht and the Free Schools of Nashville," showing the attitude of the church on the subject of education:—

"On the first Sabbath of this month, this Catholic Father commenced his assaults upon the free-school system of this city, to be continued, we suppose, to the end. We have long expected to hear the first note of the Catholic anti-American war in this city sounded. What has been done in every other city, we have expected would be done here. The priesthood and Catholicism in Nashville are imbued with the same spirit here as elsewhere—everywhere at open war with the religion of Christ, the avowed and implacable enemy of republicanism, of civil and religious liberty, and the foster-parent of ignorance, superstition, and intolerance. Our reporter furnishes us with the following extracts from Father Schacht's charge to the Catholics of Nashville: 'The Sisters' school commences in the morning, and I hope every Catholic will send his children. If Protestants ask if they may send their children to the Sisters' school, tell them, NO! unless they wish their children to become Catholics. It is a Catholic school, and none but Catholics, and those intended to become Catholics, will be admitted. The free school of the city will also be in operation,

and I hope no Catholic child will ever be found in that school. We have a right to send them; you will have to help pay the school tax, but it is better to lose your money than your child's soul. The honorably begotten and the ill begotten will all meet and mingle at that school, and I hope no Catholic will be found there!"

This "Father" had the honesty to speak plainly as to their aim in the matter of education. Others, more crafty, keep their object in the back-ground, thus alluring Protestants to send their children to Catholic schools, not thinking they will be educated Catholics. Protestants should remember that "just as the twig is bent, the tree is inclined."

The New York *Freeman's Journal* of November 13, 1877, says: "Education is not the work of the State at all. It belongs to families, and should be left to families and to voluntary associations. The school tax, in itself, is an unjust imposition."

On the 20th of November the same paper said: "First, we will not subject our Catholic children to your teachers! You ought to know why, in a multitude of cases. Secondly, we will not expose our Catholic children to association with all the children who have a right to attend the public schools. Do you not know why?" This would certainly be a plausible pretext, if it could be shown that the average morality of Catholic children is greater than that of Protestant children. The truth of the matter is, they do not want a ray of Protestant Bible light to shine upon them.

Again, in December 11, 1869, this paper said:—

"The Catholic solution of this muddle about Bible or no Bible in schools, is, hands off! No State taxation or any donation for any schools. You look to your children, and we will look to ours. We do not want to be taxed for Catholic schools; we do not want to be taxed for Protestant or godless schools. Let the public-school system go where it came from,—the devil. We want Christian schools, and the State cannot tell us what Christianity is."

The following is from another Catholic paper, the New York *Tablet* of Dec 4, 1874: "We are not opposed to public schools supported by the State, if the State provides schools for us in which we can teach our own religion; but we are opposed to infidel, godless, or purely secular schools."

Again, the same paper, in its issue of the 25th of December, said:—

"We demand of the State as our right, either such schools as our church will accept, or exemption from school tax. If it will support schools by a general tax, we demand that it provide or give us our portion of the public funds, and leave us to provide schools in our own religion, under the supervision of our own church. We hold education to be a function of the church, and not of the State; and in our own case we do not and will not accept the State as an educator."

The *Catholic Telegraph*, a paper published in Cincinnati, Ohio, of large circulation and wide influence, and regarded as the official organ of Bishop Purcell, said: "It will be a glorious day in this country, when, under the laws of justice and morality, our school system shall be shivered to pieces. Until then, modern paganism will triumph."

In the preceding quotations we can see the workings of a power which, in its papal form, has been in existence about 1342 years. We trace it from its rise in A. D. 538 to 1798, when Berthier, a French general, entered Rome and took the pope prisoner. Then the temporal power was taken away. During the 1260 years of papal supremacy, it was a persecuting power. It has the same disposition yet, and according to prophecy, will continue to possess it till the end.

#### CAUSES OF CRIME.

THE chaplain of the Auburn State-prison, Rev. William Searles, says: "There are in the United States forty-four prisons with an average of one thousand prisoners, making forty-four thousand criminals, with an average of ten relatives afflicted by each. This makes four hundred and forty thousand who suffer from this source. The long line of sorrow could be traced to one of three causes; viz., idleness, licentiousness, or intemperance."

#### IF A MAN DIE, SHALL HE LIVE AGAIN?

I stood beside the tomb  
Of buried love, to weep,  
Within my soul a gloom  
Impenetrably deep;  
My heart was buried with my dead,  
And bitter were the tears I shed.

"Tell me, if a man die,  
Oh, shall he live again?"  
I asked; but no reply  
Came to my heart and brain.  
"Speak! for this hope I crave;"  
But all was "silent as the grave."

To Nature then I turned:  
"Oh, tell me, I implore,  
Have we no lessons learned  
From out thy bounteous store?  
Do not the butterfly and flower  
Proclaim a resurrection power?"

"Nay, mourner, not in me  
Doth this rare wisdom dwell;  
For of the mystery  
Nor leaves nor flowers can tell.  
These give the faintest simile,  
But prove not immortality."

To Science next I spoke:  
"Say, shall the dead arise?"  
A voice the silence broke;  
I raised my tear-dimmed eyes,  
But Science said, "'Tis not in me  
To fathom immortality."

With sages wise I wrought  
Earth's secrets to unlock;  
Amid the depths I sought  
Replies in ancient rock;  
The hieroglyphics graven there  
Brought no relief to my despair.

Then upward to the sky  
Through realms of endless space,  
From sun to sun, my eye  
Sought a reply to trace.  
Alas, no answer came to me  
From out the vast infinity.

Vain search for hope or cheer,  
O Christ, away from thee!  
"Come, troubled soul, draw near,  
And thou shalt find in me  
The resurrection and the life;  
Mourner, believe, and cease thy strife."  
—Selected.

#### WHY SLANDER THE DEAD?

BY ELD. M. E. CORNELL.

WHERE should we expect to find the exact truth plainly stated, if not in obituary notices and on tomb-stone inscriptions? Of the patriarchs and prophets it was plainly written, He died, and was buried. But never a hint is given that these men were in any sense still alive.

Several young men were walking in a cemetery and reading the inscriptions placed over the dead, when they were astonished by one that read, "I still live." One of the company, who seemed to be in deep study, was asked what he was thinking. "Well," said he, "I was thinking of the absurdity of that inscription. I will admit that death is a disgrace, and that it ought to be held in abhorrence as a shame and a curse, yet if I was really dead, I believe I would own it."

Again, how often it is said of the dead, "The Lord has taken them away," when there can be no doubt that their death was occasioned by their own neglect—their want of attention to the laws of life and health.

Not many years ago, nor very far away, there was a great feast, on the occasion of a popular donation party. It was held in the State-house, and after hours of excitement, near midnight, over three hundred sat down to partake of the rich dainties prepared for the occasion. The sisters had vied with one another in the preparation of almost endless varieties of the richest kinds of food. They had twenty-two kinds of cake, sixteen kinds of pie, thirteen sorts of preserves, and all else in proportion. Now it so happened that a wealthy and influential brother of that company was in such favor that the sisters actually killed him with kindness! As the tables were furnished by voluntary contributions of the sisters, they were all anxious to get this brother's opinion of their particular kinds, and, being susceptible to flattery, they wanted his praise, and so urged him until he ate of all their delicacies, and the result was that he died in

twenty-four hours. At the funeral, the cause of his death was said to be a "mysterious and wonderful dispensation of providence," while in fact it was the direct result of a wonderful dispensation of cake and pie.

What an awful record would appear to an astonished world, if the exact truth was stated in all cases. In a country graveyard in New Jersey, there is a plain stone erected over the grave of a beautiful young lady, with only this inscription upon it: "Julia Adams, died of thin shoes, April 17, 1837, aged 18 years." This is a rare specimen, because not one of a thousand would be willing to own that disease and death, in their particular case, was caused by fashion, pride, or appetite. But let the plain truth be stated, and we should read multiplied thousands, like the following: "Died of tight lacing;" "Died of impure air;" "Died of overeating;" etc., etc.

The general cause of premature deaths is comprehended in two Scripture expressions; namely, "My people doth not consider;" "My people are destroyed for lack of knowledge." These declarations will apply to things temporal as well as spiritual. If people would calmly consider and investigate, they would know the real facts in the case, both as to the living and the dead. Thus many evils would be averted, and many foolish and even heathenish statements would be avoided, both as pertaining to the dead and the causes of death.

#### THE TESTIMONIES.

BY MRS. S. M. SWAN.

IN these days of skepticism and unbelief in the gifts which God has bestowed upon his church, when we are so often accused of undervaluing the Bible because we believe in the gifts of the Spirit also, it is pleasant to meet with such testimony as the following from Mrs. Phebe Palmer, as published in the *Way of Holiness*:—

"There is no subject relative to which I have more ardently desired to be a living epistle, than in reference to the infinite importance, excellency, and comprehensiveness of the word of God. I do indeed regard it as a sufficient rule of faith and practice. I wonder why the absolute importance of searching the Scriptures, in order, by a careful study, to show ourselves approved in the sight of God, is not more urged from the pulpit and the press. We have no right to think that we shall be thoroughly furnished unto every good work, to conceive ourselves otherwise than liable to be carried about by every wind of doctrine, without careful searching, and comparing of scripture with scripture, which surely implies something more than mere reading. And I most conscientiously believe that there is no subject relative to which the world of professing Christians, on waking up in the resurrection morning, will find themselves to have been more mistaken than in reference to this. The ever-unalterable principles regulating the government of God, as laid down in his word, are so distinct, compact, and comprehensive, that I have never yet, in all my experience, found one case but that has been touched, neither do I ever expect to find one; and were I expecting my pilgrimage to be lengthened out to the age of Methuselah, and temptations from the world, the flesh, and Satan to increase continually in poignancy and subtlety of invention, and spirits of darkness to thicken in numbers for the mighty conflict, I think I should not need any other shield or weapon than the word of God, the sword of the Spirit. But are we to reject all manifestations from God, or answers to prayer, that may be given in dreams or visions of the night? The spirit of the word settles this matter. From the earliest down to the latest period, God has spoken to his people in this manner. As well might we deny any other part of divine revelation as to deny this."

After mentioning numerous instances in which the Lord spoke to the patriarchs and prophets in dreams and visions, she says:—

"But why enumerate? Most explicit declarations from God place the matter beyond doubt. 'For God speaketh once, yea, twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man.' Job 33:14-17. Early under the Christian dispensation, God invested the



subject with still higher claims, if possible, upon the attention of man, by the declaration, 'And 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, and your young men shall see visions, and your old men shall dream dreams.' And yet the subject, though standing in such a commanding attitude, is seemingly liable to so much abuse, that it has become disreputable for God's servants to say, in the present day, 'God spoke to me in a dream or a vision.' And why thus? Is it not because the Scripture (the plain, naked word of God) is not brought to the ordeal of a personal, diligent, careful investigation? Books of every diversity of sentiment and men of every manner of opinion are consulted, and then the precious, neglected, insulted Word is too often submitted to the ordeal thus erroneously begotten."

Dear brethren and sisters, while we love the "blessed Bible," while it is a lamp to our feet and a light unto our path, let us not undervalue those gifts which have been vouchsafed as helps on our journey from this dark world of sin to the heavenly Canaan. If the apostles and primitive Christians needed these helps, how much more do we, amid the perils of these last days, when Satan has come down in great wrath, knowing that his time is short. Our kind Heavenly Father pities our weakness, and has given us the Testimonies, not to lie idle upon our bookshelves, but that we may study them, and thus be better prepared to resist our wily foe. I can testify from experience that they are profitable. I never read them without feeling an increasing desire for a closer walk with God. In reading testimonies of reproof to others, I often find much that I can take home to my own heart, and feel that I, too, need the reproof. If we who profess to believe that they are admonitions sent to us from Heaven, would conform our lives to their teachings, we should indeed be a "peculiar people, zealous of good works." Thank God for the Testimonies.

#### THE IMPEACHMENT OF TOBACCO.

BY H. WREN.

TOBACCO may be impeached of the following "high crimes and misdemeanors," all of which it can be proved to have often committed, and to be still committing:—

It poisons the body. It renders the body unclean. It makes the breath foul. It destroys the clearness and brightness of the countenance. It makes the teeth black. It pollutes the mouth. It pollutes the clothes. It poisons the air and renders it unfit to breathe. It makes the air offensive to the smell. It weakens the intellect. It causes imbecility. It causes insanity.

It causes intemperance. It kills more than alcohol. It lessens muscular power. It excites unholy passions. It leads to sin and crime. It ruins the voice. It destroys the fineness of the sense of taste. It destroys the acuteness of the sense of hearing. It impairs and often entirely destroys the eye-sight.

It deadens all the finer feelings, whether physical, intellectual, social, or moral. It renders people more liable to contagious diseases. It transmits infectious diseases from those who have handled it to those who use it.

It causes premature decay of the whole nature. It causes premature death. It causes many serious maladies, and some that cannot be cured. It causes cancer of the stomach, of the lips, of the tongue, of the cheeks, of the pancreas. It causes apoplexy. It causes paralysis. It causes dyspepsia. It causes consumption. It causes impotency. It causes torpid liver. It causes diarrhea. It causes constipation.

It causes asthma. It causes delirium tremens. It causes incurable ulcers of the mouth, throat, lips, and tongue. It causes congestion of the brain. It causes palsy. It causes piles. It causes heart disease. It causes nervousness. It causes vertigo. It causes sore throat. It causes epilepsy. It causes loss of memory. It causes sleeplessness. It causes decay of the "jaw-bone." It causes neuralgia. It causes something which the doctors call "locomotor ataxia." It causes rheumatism. It causes something which the doctors call "angina pectoris." It destroys manliness and res-

olution. It causes laziness and idleness. It injures the blood. It weakens the stomach.

It injures the brain. It prevents the right action of the nerves. It injuriously affects the mucous membrane of the mouth. It causes enlargement of the tonsils. It lessens vitality. It enervates the offspring of those who use it. Its effects are often worse in the children than in the parents. It makes sallow skin and sickly countenances. It stunts the growth of boys and youth. It dwarfs all their powers, physical, intellectual, and moral. It makes them very sick when they begin to use it. It makes boys, and sometimes men, impudent. It causes catarrh. It causes disease of the kidneys. It causes disease of the gums and teeth.

It makes men cross and irritable (and some women too). It makes the hands tremble. It curtails the power of endurance. It causes untold pains and suffering. It causes one billion dollars to be worse than thrown away, every year. It costs more than bread in England. It costs eight times as much as bread in the city of Boston, and in many other cities, no doubt. It fills the world with paupers. It causes little children and women to go poorly clad and hungry. It gives Holland one million sallow, sickly people who are there engaged in its manufacture.

It exhausts the soil. It diminishes national vigor. It impedes civilization. It impedes Christianity. It undermines the valuable resources of nations. It renders armies susceptible to the diseases of camp-life. It renders them vincible on the field of battle. It disqualifies kings, emperors, presidents, councilors, judges, legislators, ministers, teachers, and parents for the finest comprehension and discharge of the responsibilities resting upon them. It takes from ministers of the gospel that sacred influence that should always radiate from them. It prevents them from attaining the ends for which the ministry was created. It renders them (and others) unfit to be received into the houses of refined families. It renders men unfit to ride in the same car with other people; and lays upon railroad companies the necessity of furnishing them a separate car called the smoker's car. It does no good. It imparts no real happiness. It does incalculable evil. It causes untold misery, want and wretchedness. It is one of those mighty chains with which Satan enslaves this world and binds it to his chariot.

Thank God for the health reform, which saves some from its scourge. But the poor old world loves its chains, and curses those who would set it free.

#### TWO POWERS.

BY J. M. GALLEMORE.

THERE are two great powers in the world, and they are at war with each other. There are good angels, and there are evil ones; and both classes are active in their work,—one trying to lift up fallen man, and lead him in the way of eternal life; the other to debase him, and lead him down to eternal death. These bands are led, one by the Saviour of mankind, the other by man's greatest adversary,—Satan. Satan, with his evil angels, is powerful; the Son of God, with his good angels, is all-powerful.

That Satan and his hosts have great power, witness their miracles performed in the presence of Moses, in turning the rods into serpents, water into blood, etc. We see, also, from Matt. 12:24; Mark 3:22; and Luke 11:15, that Satan is recognized as having great power. For further proof on this point, note the wonders he is performing in our own day, through the agency of so-called spirit mediums. He is certainly powerful, and as his time grows shorter, he will work with still greater power. If we would resist his influence, we must look in faith to one who is mightier than he,—the Saviour, whose appearing we hope soon to behold, as he comes escorted by all the heavenly angels, to reward every man according as his work shall be. Rev. 22:12.

The great question for us to decide, is, Who will we have to rule over us? "His servants ye are, to whom ye obey; whether of sin unto death, or of obe-

dience unto righteousness." Rom. 6:16. Which, then, of these rival powers will we serve? We cannot serve the Lord and the devil; we cannot divide the affections between them. The great mystery is, that men should try to do this. Why should they desire to give the least service to such a cruel master, whose wages is only death,—eternal death? Why should they choose his yoke of bondage in preference to the easy yoke and light burden of our Lord and Saviour? Why will men, of their own free-will and accord, choose sin and its wages, death, in preference to obedience and an eternal life of happiness in the kingdom of God? Is it not because men are corrupt at heart, and love sin; so that, instead of going to the Fountain that cleanses from all uncleanness, making them new creatures in Christ Jesus, they are led on by the great enemy, and listen to his siren song, unconscious of the power he has over them?

We have seen men mesmerized, their wills controlled by the will of another; and thus it seems to be with the unguarded and deluded millions who are led captive by Satan at his will; and so it will continue to be until it is too late, and they are called upon to receive the wages of sin. Men are slaves, in bondage to sin and death, when they might be heirs with the Saviour, and servants of the Most High God, thus enjoying the greatest honor to which man can ever attain.

Sad it is to think that such folly exists in the minds of men. Let us who profess to be of the day, be watchful and prayerful, lest the evil one weave his web about us; and when the Son of man comes he find us sleeping, and unprepared to meet him. The times are evil; we are on the enchanted ground, and there is great need of wakefulness, watchfulness, and prayerfulness.

#### SPECIAL MENTION.

##### LABOR TROUBLES IN EUROPE.

ON the 23d of May, 1,000 workmen in Christiana, Norway, engaged in a riot. The soldiery were called out to restore order, and nine soldiers and several of the mob were injured. An abortive attempt at a Communist demonstration was made at Paris on the same day; but the police, after making several arrests dispersed the crowd. A riot at Barcelona, in Spain proved more serious. Some of the strikers were incensed with their fellow-laborers who had resumed work at decreased wages; and they gathered 1,000 strong before the works, and ordered their fellow-workmen to leave and join the strike. Their demand being refused, they went into the factory, drove the men out, destroyed machinery, and finally set fire to the building in several places. They were preparing to carry out a similar programme in other places, when the civil authorities interfered, but they were powerless to suppress the disorder. "The crowd constantly increased, until finally it assumed the most formidable proportions. Alarm speedily spread to all the other shops, which were immediately closed. The operatives all left their benches, and the military and mounted gendarmes were called out. As soon as they appeared, the operatives dispersed into angry and hostile groups, but no resistance was offered. Upward of fifty of the ring-leaders in the riots were arrested. Meanwhile the fire engines were hard at work, endeavoring to arrest the progress of the flames in the burning factory. The striking workmen were so threatening in their demonstrations that it was found necessary to protect the firemen and to station the military in the streets, avenues, and roads, so as to prevent the operatives in the suburbs from joining those in the city. The Governor of Barcelona and the military authorities report that all is now quiet. Numerous arrests have been made. It has been learned that the workmen were excited by revolutionary agents and Socialist propagandists. By order of the government the unions and workmen's associations have been dissolved."

**THE RELIGIOUS CONFLICT IN FRANCE.**

THE conflict between the French government and the "unauthorized religious confraternities" is progressing. A late paper states that the government is privately imparting instructions to provincial prefects regarding their expulsion. These orders contemplate a strict compliance with the law, but permit no unnecessary harshness. "It is proposed," says the Paris correspondent of the *Methodist*, "to force the Roman Catholic bishops, priests, and other church officials, to obey the regulations of the 'Concordat,' drawn up by and between Napoleon I. and Pope Pius VII., in 1801, which agreement, or 'Concordat,' they have been accustomed to observe as far as it pleased them to do so, and otherwise *not*. The "confraternities," indorsed by the bishops, are preparing to test the validity of the act.

The *Methodist's* Paris correspondent gives the following details upon this subject:—

"As far as the Jesuits are concerned, the decree orders the dissolution of their corporation throughout all France and Algeria, according to the terms of the 'decree of Messidor, Year XII,' within three months from to-day. The first decree reads in part, thus: 'A delay of three months is accorded to the aggregation or association, not authorized, called "of Jesus," in order to dissolve itself in execution of the laws above cited, and to evacuate the establishments which it occupies upon the surface of the territory of the Republic. This delay will be prolonged until August 31, 1880, for the establishments in which literary or scientific education is given, by the care of this association, to youth. The Ministers of the Interior and Public Worship, and the Keeper of the Seals, and Minister of Justice, are charged with the execution of the present decree,' etc. The second decree invites the other non-authorized congregations to see to it that they submit to the existing laws, and become authorized. That is the sense of the decree. No attempt will be made by the government (so it is announced) to expel Jesuits of foreign birth. The small number of them—only about 100—and other considerations, have caused the authorities to let them remain.

"According to the official census of 1878, prepared under the direction of the Ministers of Public Worship and the Interior and of Justice, there are in France 7,444 males ('*religieuses*') and 14,003 females ('*religieuses*') belonging to these unauthorized associations. There are, of these 7,444 *religieuses* and 1,480 Jesuits, living in 56 establishments situated in 41 departments. At Paris there are 123 Jesuits, the largest number in any one city." \* \* \*

"Only a short time since, one of the highest officers of the French episcopacy said at a public ceremonial: 'Quand on touche aux Jesuites, on touche à l'Eglise toute entière: nous sommes tous Jesuites?' (When one touches the Jesuits, he strikes at the whole church: we are all Jesuits!) That is very true, indeed; and any people who wish to preserve their liberties, and any government which wishes its power respected, must see to it that the priesthood does not acquire political power among that people, nor have within its control the education of those who are to administer that government.

"It may interest you to read a portion of the report of M. Jules Cazot, the *Ministre de Justice*, and M. Charles Lepère *Ministre de l'Intérieur et des Cultes*, presented to the president on this subject: 'Monsieur le President, it is a principle of our public right (common law) that no religious congregation, either of men or of women, may establish itself in France without a previous authorization. In opposition to these regulations, so clearly stated, a large number of congregations, both male and female, have been formed in France, especially under the second empire, and since the events of 1870. A census taken in 1877 proved the existence of 500 congregations not authorized, comprising nearly 22,000 *religieux* of both sexes.' After alluding to the fact that, in 1845, M. Thiers addressed this celebrated 'interpellation' to the Guizot Cabinet, which ended in the Chamber of Deputies, almost unanimously, asking the government to apply the existing laws to the congregations not authorized, the report goes on to say that 'among these congregations non-authorized there is one, much the most important of all, of which it is impossible to misconstrue the individual situation. We speak of the Society of Jesus, which has been interdicted at various epochs, and against which the national sentiment has always been pronounced,' etc."

The following is from the *Interior* of May 20, 1880:—

"The conflict in France between the government and the organized political conspiracy which calls itself the church, brings out the purpose and animus of the parties. The church has amassed great wealth since the backset which it received from the revolution of '98 and the first empire; and this it is employing with great shrewdness in its conspiracy for the overthrow of republican institutions. The lines of action are two: 1. To push its creatures into places of responsibility and trust in the government, who are expected to use the civil power thus acquired in the directions both of weakening the government, and of increasing the prerogatives of the clergy; 2. To secure the control of education, and indoctrinate the rising generation with their ecclesiastico-political heresies. They lay especial stress in France on the doctrine that popular government is both impious and absurd; impious, because God has committed his power as governor of the world to the pope; and absurd, because all wisdom, political and religious, comes from above, not from the people. The converse of these doctrines—that is, the principle of private judgment and popular rights—is 'rebellion' against God and the rejection of the only true church, and will therefore be punished with eternal torment.

"It was abundantly demonstrated years ago that this system was not in any true sense a religious organization—much less Christian—but a political power, having chiefly political and mercenary ends in view. Where it is in close alliance with a despotic government, over a superstitious and ignorant people, it monopolizes nearly all the civil authority. Where it is found among a free people, it is always in conspiracy against their liberties. Religion is to them only a means to an end, a cloak to cover their machinery and purposes. Their success in securing recognition as a true Christian church, from those whose modest claims to be disciples of Christ they scornfully contemn, and whose religious and civil liberties they seek to subvert, is only another line in the strong portrait of the anti-Christ, drawn by Christ himself."

**GEN. GARFIELD'S OPINION.**

IN conversation with a fellow-traveler upon the cars, the other day, Gen. Garfield is reported to have said:—

"The future of our country is a great problem, and, for that matter, so is the future of Europe, and of the whole world. This reminds me of a conversation I had with a very intelligent gentleman in New York City a few days ago. He had just returned from Europe, where he had been traveling for two years, and he was in a despondent state of mind over the impressions he had received while abroad. He detailed these impressions at length to me, and in a way that was well calculated to make a systematic impression. It was the prevailing impression among very many of the thinking men of Europe that society there was being undermined by certain irresistible influences. In the first place, it is honey-combed by wide-spread and still wider spreading infidelity. The Christian religion is no longer a supreme influence over the minds and consciences of the masses. The leaders of thought, the scholars of England, France, and Germany, have popularized unbelief, and in France it has passed into a current remark that only women and children are any longer seen at church.

"In the second place, there is great restlessness among the masses in regard to the inequalities of society. Why should the few be so very rich, and the many so very poor? is the burden of their inquiry, and also of conversation one with another. This under-tone of discontent is visibly growing, and is finding expression through channels that are unsettling the foundation stones of the whole social fabric in Europe. Socialism in Germany, Nihilism in Russia, Communism in France, and Chartism in England, were all at work, and the masses were being leavened with these principles. Their aversion to kingcraft and priestcraft borders upon revolution. The whole of Europe is volcanic at this time. Immense standing armies are all that repress the outburst. But while they repress it they afford the grievance on which revolution grows and spreads, and becomes more and more irresistible for the final reckoning. It is believed by many of the most sagacious minds that the day of upheaval is not far off.

"But this is not all," said Gen. Garfield, "that my New York traveler said to me. It is believed in Europe that one of these great historic movements of the Mongolian race, that in the remote past have dispersed their peoples into less densely populated countries than their own, is now preparing. For instance, the Russians, in pressing recently upon the Asiatic borders of their empire, developed by actual reconnois-

sance a Chinese army, of which they were totally ignorant, two hundred and fifty thousand strong, and armed, too, with all the effective enginery of modern war, including the Krupp guns. These guns had been made by their own skilled workmen, who had been sent to Europe and secretly taught the art, and Prussian officers had drilled their armies in the use of them.

"No man knows to-day the strength of the Chinese military establishment. All we see or know of what is going on in China is on the shore edges. It is believed that the skeleton for an army of twenty millions already exists. It is believed, further, that the idea of conquest has once again taken hold of the Chinese mind, and that the great Buddhistic family of Asiatic races can be leagued for not only a wholesale raid upon Europe, but also for a descent upon the Pacific coast of the United States. Such a movement means the possible wiping out of Caucasian civilization. England has mobilized these Asiatics as a defense against Russia's ambition in the East, but, as Count Schouvaloff said in the Berlin conference, what if the Asiatics, taught the art of war, should, like the irresistible Turks, once again look down upon the plains of Europe, bearing upon their banners the legend, 'We come, we see, we conquer'?"

"Modern war is now a matter of effective arms, and of a simple and reliable commissariat system. The Mongolian race is capable of great personal prowess. Being fatalists, they dare everything for the end they have in view. Their food is simple, easily supplied, and easily transported. Their endurance of fatigue is proverbial. Once organized and in motion, they could swarm into Russia as irresistibly as the locusts of Egypt, and upon the Pacific coast of this continent as numerous and destructive as the grasshoppers. Once started, where would they stop? Civilization would retire before them as from a plague."

**THE DRAMA IN CHURCH.**

A CHICAGO paper announces, as a novel method of raising money for church purposes, the following: "The great moral French drama entitled 'Married Life' will come off Friday evening of this week at the Baptist church. The dramatic company have made arrangements whereby the net proceeds will be given to the Baptist building fund, and it is hoped that all who feel an interest in the upbuilding of public improvements will be present to give in their mite. The popularity of this play is too well known to give greater praise. At the conclusion of this play one of the most laughable and moral farces ever played will follow, entitled 'A Regular Fix.' The whole exercises to be interspersed with some choice instrumental music. At the close of the concert exercises the friends of the pastor are invited to tarry and have an oyster supper and a general good time. The elder and lady will be there to make it pleasant for you."

—It seems that spiritualism has even invaded Bombay. *The Christian at Work* of May 20, 1880, gives the following account of one of its vagaries: "Spiritual pilgrimages to departed saints have been instituted by Baboo Keshub Chunder Sen and his followers in Bombay. Last month Moses was the chosen saint, and the faithful who wished to converse with the spirit of the prophet were bidden to undergo a week's preparation, and on the following Sunday to meet 'on the spiritual Sinai to hold communion with the prophet of the Jewish dispensation.'"

—Under the new organization, the German army will be incomparably the strongest military force the world has ever seen. The grand total of effective men will reach two millions. To grasp the idea of such a force it would be best to imagine it in detail—say forty armies of 50,000 men each, or one hundred armies of 20,000 men each. These vast hosts will be armed with weapons many times more effective than those in use twenty years ago. Bismarck is the autocrat of Europe,—of all the world except America. It must distress him to think that now, just as he has reached the pinnacle of almost universal power, the long fingers of death are reaching out for him, and his resignation will be tendered by an authority which will give no heed to the protest of the emperor.—*Interior*, May 20.

—The *Catholic Telegraph* thinks that "perhaps our Protestant friends will some day see the advantage of placing their state charities under the holy and loving care of the Catholic religious orders." The *Christian at Work* thinks that it will probably be about the same time that American mothers will see the advantage of placing their children in the arms of a loving, affectionate bear to be hugged, thus saving them the time and trouble of bestowing their own caresses.

## The Family Circle.

### ONE DAY AT ONCE.

ONLY one day to bear the strain  
Of living, and to battle with the pain.

Only one day to satisfy  
With food and covering, as the hours slip by.

Only one day; to-morrow's care,  
To-morrow, if it come, itself shall bear.

Only one day! then waste it not  
In futile plannings where the Lord is not.

Only one day God gives to me  
At once; oh, may I use it faithfully!

Only one day to serve my King,  
And to his feet some wandering soul to bring.

Only one day to fight the fight  
Of faith, and vindicate my Saviour's might.

Only one day, maybe, to sing  
On earth the praises of my Saviour King.

Earth's day dies down; Lord, lift my eyes  
Unto the glories of the heavenlies.

One perfect day awaits me there,  
Nightless and shadowless beyond compare.

The golden day thyself hast won;  
Thy voice its music, and thy face its sun.

Spring to thy dawn, O day to be!  
That I may see my Lord who loveth me.  
—Word and Work.

### A TALK WITH GIRLS AND THEIR MOTHERS.

"But there are girls, too, in the cities and the towns. Do not they deserve to be talked with in a friendly way, as well as the boys? Haven't you something to say to them?" Thus a chorus of girls and their mothers. That I might have something worth saying, I determined to seek instruction by sending a circular letter to a large number of those who once were girls, but who now are women of experience and reputation, asking them to tell me—

"1. What are the most common defects in the training of our girls?"

"2. What principles of conduct are most important, and what habits most essential, to the development of a useful and noble womanhood?"

This circular brought me more than forty letters, and it is upon the truths contained in these letters that this talk will be founded. I only undertake to reflect, in an orderly way, some of the advice of these wise women. I shall give you their words sometimes, and sometimes my own.

In the first place, then, girls make a great mistake in being careless about their health. I do not know that they are any more careless than boys; but their habits of life, and especially their habits of dress, are generally more injurious to health than those of boys. The great majority of our girls take much less vigorous exercise in the open air than is good for them; those who can walk three or four miles without exhaustion are exceptions.

"It seems to me a mistake," says one of my correspondents, "that boys and girls should be trained so differently, particularly in regard to out-of-door sports. With a strong love for everything in nature, I remember as a child what a torture it was to be kept always in-doors, in some feminine employment, while my strong brothers (strong on this very account, perhaps) could spend all their leisure time in the open air. I was much interested, years ago, in reading a sketch of Harriet Hosmer's girlhood. Her father, having lost all his other children by consumption, and finding her delicate, resolved to bring her up as a boy, teaching her all sorts of athletic sports, and thus making her a strong, healthy woman."

The lack of exercise on the part of girls is due, no doubt, in part, to the foolish styles of dress, in which it is impossible for them to be out in rough weather, or to make any considerable muscular exertion. "The lack of warmth in clothing, and the foolish adjustment of what is worn," is said in one of these letters to be one of the chief causes that produce "the peculiar nervous diseases to which women are subject."

I wish I could make you all understand how great a mistake you make when you sacrifice health, or the physical comfort on which health depends, to appearance or to any other earthly good; when you neglect to provide, by regular exercise and wise care, a good stock of physical vigor for the labors and the burdens of the coming years. Without this foundation, all that you can learn in school, and all that wealth can

buy for you, will be worthless. "Intellect in an enfeebled body," says some one whom I quote from memory, "is like gold in a spent swimmer's pocket,—it only makes him sink the sooner."

Another great mistake that many of our girls are making, and that their mothers are either encouraging or allowing them to make, is that of spending their time out of school in idleness, or in frivolous amusements, doing no work to speak of, and learning nothing about the practical duties and the serious cares of life. It is not only in the wealthier families that the girls are growing up indolent and unpracticed in household work; indeed, I think that more attention is paid to the industrial training of girls in the wealthiest families, than in the families of mechanics and of people in moderate circumstances, where the mothers are compelled to work hard all the while.

"Within the last week," says one of my correspondents, "I have heard two mothers, worthy women in most respects, say, the first, that her daughter never did any sweeping. 'Why, if she wants to say to her companions, 'I never swept a room in my life,' and takes any comfort in it, let her say it; and yet that mother is sorrowing much over the short-comings of that very daughter. The other said she would not let her daughter do anything in the kitchen. Poor, deluded woman! She did it all herself, instead."

The habits of indolence and of helplessness that are thus formed are not the greatest evils resulting from this bad practice; the selfishness that it fosters is the worst thing about it. How devoid of conscience, how lacking in all true sense of tenderness, or even of justice, a girl must be, who will thus consent to devote all her time out of school to pleasuring, while her mother is bearing all the heavy burdens of the household! And the foolish way in which mothers themselves sometimes talk about this, even in the presence of their children, is mischievous in the extreme. "Oh, Hattie is so absorbed with her books, or her crayons, or her embroidery, that she takes no interest in household matters, and I do not like to call upon her." As if the daughter belonged to a superior order of beings, and must not soil her hands or ruffle her temper with necessary house-work! The mother is the drudge; the daughter is the fine lady for whom she toils. No mother who suffers such a state of things as this can preserve the respect of her daughter; and the respect of her daughter no mother can afford to lose.

The result of all this is to form in the minds of many girls not only a distaste for labor, but a contempt for it, and a purpose to avoid it as long as they live, by some means or other.

There is scarcely one of these forty letters which does not mention this as one of the chief errors in the training of our girls at the present day. It is not universal, but it is altogether too prevalent. And I want to say to you, girls, that if you are allowing yourselves to grow up with such habits of indolence and such notions about work, you are preparing for yourselves a miserable future.

"Work," says one of my letters,—and it is written by a woman who does not need to labor for her own support, and who does enjoy with a keen relish the refinements of life,—"work, which you so plainly showed to be good for our boys, is quite as necessary for our girls."

Closely connected with what has just been said, is the mistake of many girls in making dress the main business of life. I quote now from one of my letters, whose writer has had unusual opportunities for observing the things she describes:—

"From the time when the little one can totter to the mirror to see how sweetly she looks in her new hat, to the hour when the bride at the altar gives more thought to the arrangement of her train and veil than to the vows she is taking upon herself, too large a share of time and thought is devoted by mothers and daughters to dress."

"I have heard," writes one of my correspondents, "a vain mother say of her beautiful baby, 'I am so glad it's a girl; I can dress her so much finer than I could a boy.' O woman! woman! to what depths of degradation you have sunk when you can look into the face of a baby lying in your lap,—the face of a child that God has given you to train for the service of earth and the glory of Heaven,—and have such a thought as that find a moment's lodgment in your mind! The pity of it, the pity of it, that children should ever be given to such women! It is one of the inscrutable things of providence. What can such a woman do but destroy the souls of her children?"

Listen to these strong words of another correspondent:—

"From the cradle to the casket, and including them both, the important question is not of the spirit and its destiny, but of the frail house of the soul,—

how much money it can be made to represent,—what becomes it, and is it all in the latest fashion? The occasional sight of a young girl simply and girlishly dressed is like a sight of a white rose after a bewildering walk through lines of hollyhocks and sunflowers. It is generally conceded that early tastes leave indelible results in character. What may be prophesied for the future of our girls with their banged, befrizzed hair, jingling ornaments and other fashions, which some one has well characterized as 'screaming fashions'?"

It is not that there is any harm in thinking about dress, or in wishing to be tastefully attired; it is only that personal appearance comes to be in the minds of so many of you the one subject, to which everything else is subordinate. This weakness, if indulged, must belittle and degrade you.

I do not think that the girls, or their mothers, are wholly to blame for this absorbing devotion to dress. The vanity of women is stimulated by the foolishness of men. A young woman who is modestly and plainly clad is much less likely to attract the notice of young men than one who is gorgeously arrayed. From bright, intelligent, finely cultured, sensible girls, whose chief adorning is not the adorning of braided hair, or golden ornaments, or of gay clothing, the young men often turn away in quest of some creature glittering in silks and jewelry, with a dull mind and a selfish heart. But I beseech you to remember, girls, that a young man who cares for nothing but "style" in a woman is a young man whose admiration you can well afford to do without. If that is all he cares for in you, you cannot trust his fidelity; when you and your finery have faded, some bird in gayer feathers than you are wearing will easily entice him away from you, and the sacred ties of marriage and parentage will prove no barrier to his wayward fancies. The girl who catches a husband by fine dress, too often finds that the prize she has won is a broken heart.

Another mistake that many of our girls are making is in devoting too much of their time to novel-reading. It is mental dissipation of a very dangerous sort; its influence is more insidious than, but I am not sure that it is not quite as fatal to character as, the habitual use of strong drink. Certainly the mental dissipation of novel-reading is vastly more prevalent than the other sort of dissipation, not only in "the best society," but in the second-best, as well; and five women's lives are ruined by the one where one life is wrecked by the other. "Ruined," do I say? Yes; no weaker word tells the whole truth. This intemperate craving for sensational fiction weakens the mental grasp, destroys the love of good reading, and the power of sober and rational thinking, takes away all relish from the realities of life, breeds discontent, and indolence, and selfishness, and makes the one who is addicted to it a weak, frivolous, petulant, miserable being. I see girls all around me in whom these results are working themselves out steadily and fatally.—*Washington Gladden, in St. Nicholas.*

(To be concluded next week.)

### HOW MARTIN LUTHER WAS CURED.

ORDINARILY the great reformer Luther was less liable to doubts and gloom than his friend Melancthon. But he was a man of terrible impetuosity; and when he did fall into a fit of darkness he drove all before him. At one time, when danger threatened, and nothing seemed to prosper in the mighty work he was doing, he became so despondent that his friends were alarmed. He did not sit and mope as other men do when they are melancholy; for Luther was not one of the silent kind. It was this fact that made his mood dreadful. He was like a strong steed running with a broken rein. His strange actions and bitter words led some to fear that his great labors and burdens had shaken his reason.

His fellow-reformers and his best friends (some of them rich and powerful ones) shook their heads and said, "We must get Doctor Martin out of the way. He needs rest. Who knows but he'll say or do something to wreck the whole cause?" This time, however, they were puzzled to know how to manage it. Once they had shut him up a year in Wartburg Castle to save his own life. It seemed absurd enough to think of shutting up Luther to save the reformation; but they must do something. It was hardly safe now, as it usually had been, to let him alone till his grand faith worked itself out of its eclipse.

Finally they concluded to try a method common among the old prophets, who often taught and rebuked great men by enigmas and parables. Luther's wife, the good and gentle Catherine Bora, was taken into confidence, and her love and solicitude for him made her, no doubt, the best person who could have been chosen to administer medicine to the gloomy man's mind.

The next time Luther went to his house, he found



it silent. To miss his welcome at the door was a surprise to him, and changed the current of his thoughts a little. Men in sour humors will say there is nothing bright, but they never like to be taken at their word. He went through the rooms seeing no one, till he reached the parlor, and there his wife sat dressed in deep mourning, and weeping as if her heart would break.

"Why, Kate, what is the matter?" asked Luther, now thoroughly startled.

No answer but sobs and tears.

"Is the baby dead?"—thinking of his youngest child, who had been ailing.

"No; worse than that, a great deal worse—I thought you knew;" and then a fresh burst of tears.

"Kate—wife! what in the world can you mean? Tell me quick!" exclaimed the astonished reformer.

"O husband, has n't the awful news reached you? Have n't you heard that our Heavenly Father is dead, and his cause in the world has all gone to ruin?"

The horrified expression on Luther's face changed at once. He stood a moment looking at his wife, and then he began to shake with laughter. He laughed as loud, and as long, and as heartily, as he had ever laughed in his life—and that is saying much, for naturally Martin was a very merry-hearted man.

"Ah, Kate, Kate, my good wife," he said presently, "I read your riddle. God is not dead, but I have acted as though he were. You have taught me a good lesson."

And Martin Luther never forgot the lesson his wife taught him when she showed him his black fancies in their own absurd funeral dress.—*Selected.*

A TRUE LADY.

WILDNESS is a thing which girls cannot afford. Delicacy is a thing which cannot be lost or found. No art can restore to the grape its bloom. Familiarity, without confidence, without regard, is destructive to all that makes woman exalting and ennobling.

The world is wide, these things are small;  
They may be nothing, but they are all.

Nothing? It is the first duty of a woman to be a lady. Good breeding is good sense. Bad manners in a woman is immorality. Awkwardness may be ineradicable. Bashfulness is constitutional. Ignorance of etiquette is the result of circumstances. All can be condoned, and not banish men or women from the amenities of their kind. But self-possessed, unshrinking and aggressive coarseness of demeanor may be reckoned as a State-prison offense, and certainly merits that mild sort of restraint called imprisonment for life. It is a shame for women to be lectured on their manners. It is a bitter shame that they need it. Women are the umpires of society. It is they to whom all mooted points should be referred. To be a lady is more than to be a prince. A lady is always in her right inalienably worthy of respect. To a lady, prince or peasant alike bow. Do not be restrained. Do not have impulses that need restraint. Do not wish to dance with the prince unsought; feel differently. Be sure you confer honor. Carry yourself so loftily that men will look up to you for reward, not at you in rebuke. The natural sentiment of man toward woman is reverence. He loses a large means of grace when he is obliged to account her a being to be trained in propriety. A man's ideal is not wounded when a woman fails in worldly wisdom; but if in grace, in tact, in sentiment, in delicacy, in kindness, she be found wanting, he receives an inward hurt.—*Gail Hamilton.*

PROCRASTINATION.

MRS. WHITNEY says, in one of her books, that "the things that are crowded out of a life are the test of that life," and we believe that the saying is true in its widest sense. Examine our lives closely, and we shall find that we constantly delude ourselves with the idea that we could accomplish certain things if we had time, when in truth we have no real desire for those things. One person will say that reading is out of the question, another will bewail the impossibility of maintaining social relations, a third will avow that charitable or benevolent enterprises would delight her if she might only engage in them; and all the time the good people are comforting themselves with a fallacy. The things for which they do find time are the things they prefer. The things which are crowded out are the things they would not choose, if life lay unemployed before them.

Scores of wives and mothers are busied constantly with their family cares, but not one in every score loves music enough to steal time for practice. Hundreds of young men are forced by stress of circumstances to work hard for daily subsistence, but only one in a

thousand, perhaps, conquers the difficulties of his position, and makes for himself a name. This one might not have found his way easier or its upward steps less toilsome, but he wanted to succeed, and so wanting, he let nothing needful be crowded out.

And what is true of things mental or moral, is true of things spiritual. If we neglect the duties that bring peace to our souls,—prayer and reading God's holy word,—we need not excuse ourselves by saying or thinking that we have "so little time." We must find time. Hours and opportunities must yield their fruit to us; conscience must not be soothed by evasions too flimsy to bear the test of serious thought.—*Christian Intelligencer.*

Educational.

"The Fear of the Lord is the beginning of Knowledge." Prov. 1:7.

THE TURNED LESSON.

"I thought I knew it!" she said;  
"I thought I had learned it quite!"  
But the gentle teacher shook her head,  
With a grave, yet loving light  
In the eyes that fell on the upturned face,  
As she gave the book  
With the mark still set in the self-same place.

"I thought I knew it!" she said,  
And a heavy tear fell down,  
As she turned away with bending head;  
Yet not for reproof or frown,  
And not for the lesson to learn again,  
Or the play-hour lost;  
It was something else that gave the pain.

She could not have put it in words,  
But the teacher understood,  
As God understands the chirp of the birds  
In the depths of an autumn wood;  
And a quiet touch on the reddening cheek  
Was quite enough;  
No need to question, no need to speak.

Then the gentle voice was heard,  
"Now, I will try you again,"  
And the lesson was mastered, every word.  
Was it not worth the pain?  
Was it not kinder the task to turn  
Than to let it pass  
As a lost, lost leaf that she did not learn?

Is it not often so,  
That we only learn in part,  
And the Master's testing time may show  
That it was not quite "by heart"?  
Then he gives, in his wise and patient grace,  
The lesson again,  
With the mark still set in the self-same place.

Only stay by his side  
Till the page is really known;  
It may be we failed because we tried  
To learn it all alone;  
And now that he would not let us lose  
One lesson of love  
(For he knows the loss), can we refuse?

Then let our hearts be still,  
Though our task be turned to-day.  
Oh! let him teach us what he will,  
In his most gracious way,  
Till, sitting only at Jesus' feet,  
As we learn each line,  
The hardest is found all clear and sweet.

—Good Words.

THE ACQUISITION OF KNOWLEDGE.

BY ELIZA H. MORTON.

DEVELOPMENT is the great object for which man was created. Whatever strengthens the mind or educates the heart, ennobles, refines, exalts, and elevates the entire being. Pleasurable emotions always accompany true culture. All manly and womanly joy has its origin in earnest labor.

Youth looks forward with eager eyes and high ambitions, and longs for an honored place in society; but the desire brings not the position. Yonder are "golden mountains" with "crowns of golden clouds," but those summits cannot be reached at a bound. A steady purpose, an unflinching will, and a bold heart, are needed in the march of life. Beauty, music, balm, and flowers may at times brighten the way; but ever and anon dark shadows, gloomy clouds, and dangerous pitfalls will terrify the soul. High possibilities lie before us all, and unwise are they that flinch, turn backward, and lose the culture which otherwise might be secured.

What if stern discipline be required, the result will repay the effort. A well-drilled mind, a strong,

healthy body, and a sweet, loving disposition, make life a great and wonderful thing.

The idea of separate individuality is a pleasing thought. Robertson says: "There is a sacredness in individuality of character; each one born into this world is a fresh, new soul, intended by its Maker to develop itself in a new, fresh way. We are what we are; we cannot be truly other than ourselves. We reach perfection not by copying, much less by aiming at originality; but by consistently and steadily working out the life which is common to all of us, according to the character which God has given us."

Mind and heart may be dwarfed until life becomes a miserable failure, or they may be expanded to the true glory of a noble existence. It is useless to be an idle "dreamer among shadows." We may rise above the wearisome level of dull mediocrity. Positive worth and noble action will bring a reward richer than the fabled treasures of the Orient.

Let us, then, aim high, and put forth that energy of mind that will at length lead us to all goodness, beauty, knowledge, and truth.

THE ART OF SILENCE.

A CONTEMPORARY says that the art of all others which most needs cultivation is the art of good speaking. We differ. The art of all others which most needs cultivation is the art of silence. There is nothing like the man—or woman—that can keep the mouth shut. Not that people should always keep the tongue still (it is made for use), but there are times when silence is the best and most effective reply. When a boor speaks roughly or uncivilly to you, when you are asked an impertinent question, when a sneer is conveyed under cover of an inquiry for information, or when, having appealed to you on a question of taste, your opinion is met with ridicule,—the best answer in these or like exigencies is a masterful silence.

Silence bespeaks reserve power, conscious strength, dignity, self-command; and nothing is at times so effective as the silence which springs from contempt. We could wish some artist would make a statue of Silence, when Milton tells us she "was pleased," and we should like to see copies in plaster placed in every home in the land. Ulysses was the most eloquent and most silent of men, and when he made his submission to Ajax in the nether world, he was received with such a silence as, the poet tells us, had more greatness in it than anything he could have uttered. The man or woman who can endure reproach silently, or can keep silent when occasion calls for it, possesses something of that quality we call greatness. So the Master was silent before inquisitive Pilate: "He opened not his mouth;" and amid scoffing, and jeers, and taunts, he kept silence, only broken on the cross to bestow benediction and blessing. There is a time to be silent, as well as to talk, and he does well who keeps closed lips before the babbling of the empty soul. Cultivate the habit of silence, and do not defer it till the time comes when the lips shall nevermore speak, and the busy tongue shall be stilled forever.—*The Christian at Work.*

TEACHING.

TEACHING is developing, exercising, stimulating, inciting and exciting, fostering,—blowing a spark until it develops a flame. Teaching develops strength of brain, as exercise develops muscle; teaching is kind, gentle, not puffed up with self-importance, but full of that charity that suffereth long. Nay, teaching is an exemplification of that charity so highly commended as greater than all and above all. The grandest vocation of the human race is that of teaching, and the grandest man on earth is he who comes nearest to this ideal type of a perfect manhood, as exemplified in a true teacher.—*The Teacher.*

PUBLIC SPEAKING.

THESE four simple but essential rules for effective speaking were advanced by Prof. Northrup: 1. The speaker must fix in his mind some definite end as the object of each discourse; 2. He must strongly desire the accomplishment of that end; 3. He must assure his mind that the line of treatment is related and adapted to the securement of that object; 4. He must himself profoundly feel upon the subject presented.

—In many colleges which are called religious, the process of secularization, though not yet complete, has gone too far for either the present or the future interests of the students.—*Watchman.*

# The Review and Herald.

Battle Creek, Mich., Thursday, June 3, 1880.

J. N. WHITE, }  
J. N. ANDREWS, } Corresponding Editors.  
U. SMITH, } Resident Editor.

## THE SANITARIUM.

THE changes that have taken place in this institution during the past six years are highly gratifying. We have repeated it a hundred times, that it is a discredit to S. D. Adventists to do a second-class job at anything. Our publishing house, from a very small and humble beginning, has grown to great completeness and efficiency. Our College has arisen from a private school to an institution of learning of great importance to our people everywhere. The subject of Christian temperance at an early date worked its way into the minds and hearts of our people, until we became a denomination of health reformers. The need of an institution was felt, where the sick among us could be treated without being brought under the irreligious influences of existing health institutions, and where our feeble and worn ministers could find rest and relief from their arduous toils.

The greatest difficulty under which we have labored, has been to secure men and women of devotion to the work, and of sufficient breadth of character to act as physicians. Those who had charge of the work at the early and unfortunate period of our Health Institute, did better than could really be expected of them, judging by their failures since they have been superseded by those of efficiency and influence. Under their management, the institution suffered in its reputation, consequently it suffered financially.

We soon became satisfied that without thoroughly educated physicians, and men of superior financial ability, to stand at the head of our health institution, it could not arise to a position to meet the mind of God. But in our efforts to bring about these changes, we had to work against the narrow prejudices of those who held positions, and the discouragements of the stockholders and friends of the institution.

With but little sympathy and co-operation from others, we have labored to bring about changes which are very gratifying. J. H. Kellogg, M. D., who now stands at the head of an able, refined and devoted faculty, has proved himself as true as steel, worthy of the confidence and respect of the medical and scientific men of our country, with whom he holds high rank. He has well earned the unwavering confidence and love of all our people.

The future of the Sanitarium is most hopeful. God has blessed the imperfect work of our health institution in the past to the physical and spiritual good of hundreds, and its mission and important work have only begun. If there were good reasons why brethren and sisters should take stock in it in the past, the reasons why all our people should now share in the work are doubly good. The debt should be lifted by our people. When this shall be accomplished, our feeble and weary ministers can share its benefits free of charge.

God has given us, as a people, the great subject of health reform, not that we should treat it in a manner to disgust the people, but that it may be a sort of John the Baptist to prepare the way for the greater light of the last message.

Among the inferior benefits of change from the common habits of life to those conducive to health and happiness, is money saved. The health journal makes its monthly visits to five thousand families. And we safely conclude that four thousand of these, at least, are true reformers. These four thousand families have left the use of tobacco, tea, and coffee, the annual expense of which, in cash paid out, would be from ten to fifty dollars a family. But we will put the average cost at twenty-five dollars to each family. The money saved, then, by four thousand families of

reformers, in abstaining from tobacco, tea, and coffee, alone, would be the sum of \$100,000 a year.

But this is not all the money saved by those who carry out the principles of health reform. The amount annually paid out to the doctors by those who adhere to old habits, is nearly as large as that paid out for tobacco, tea, and coffee. Then add to this the sum paid out for patent medicines, and the total would not be less than twenty-five dollars to a family. This, too, is saved by true health reformers, amounting, in four thousand families, to not less than a second \$100,000 annually.

And, again, this is not all that is saved by the reform. The vegetarian diet, consisting of the grains, vegetables, and fruits, which are indeed the *fat of the land*, is far less expensive than the food usually eaten, of flesh, butter, sweet-cake, and pies, lard, saleratus, pepper, vinegar, pickles, allspice, cinnamon, ginger, and nutmeg. When we first discarded these, and purchased for our family only such articles as flour, meal, vegetables, and fruits, we were surprised to see how little it cost to live. The change was so great that we really felt embarrassed over the fact that our grocery bills were almost next to nothing. In our own family, ranging from ten to fifteen persons, we have saved annually, by adopting the reform diet, not less than one hundred dollars. But we will put the average saving in the four thousand families of health reformers, in consequence of changing to a more healthful diet, at twenty-five dollars to each family, making the third sum of \$100,000. The total amount saved, in money alone, by those who have fully adopted the reform among our people, is the very handsome sum of \$300,000 a year. But suppose the annual amount saved by discarding hurtful indulgences, and adopting healthful habits of living, is only one-half this sum. What a glorious offering to the Lord \$150,000 would be to present before him each year for the benefit of the Battle Creek Sanitarium, which has been established by his hand.

But the money saved by the health reform is not worthy to be compared with the physical, mental, moral, and spiritual benefits derived from correct habits of life. Health is man's capital, the value of which cannot be computed in dollars and cents. And self-denial of hurtful indulgences strengthens and elevates the moral powers, while the mental and spiritual become clearer, with an improved physical condition.

The real health reformer, who is true to the principles he adopts, enjoys a comparative freedom from pain, a clearness of thought, a calmness of nerve and temper, a release from dark forebodings and the horrors of a diseased conscience, which freedom constitutes, in a very great degree, the pleasure of existence. His senses are clear and keen, and he enjoys the glories of nature wherever his eye meets them, and the delights of a restored taste in a proper use of healthful food. Such a one finds himself, as it were, in a second Eden, almost in the enjoyment of the blessings of the first, when "out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food."

True, we are not really in Paradise restored to its Eden glory; but having it in full prospect, soon to be given to the pure, we really do not see the need of passing an imaginary and self-made purgatory in reaching the heavenly plains. Thousands of health reformers know, by happy experience, the things of which we speak. To those who do not, we would say, Change from your gross habits of life, wash up, and cheer up. God lives and reigns, and wills that you be well and happy, and make the best of the ills of this mortal life; and, if true to God and yourselves, he will, ere long, give you life eternal.

Health reform, with the money saved, and all its inestimable blessings, is a godsend. We appeal especially to our friends who rejoice in the reform: What shall we render to the Lord for these benefits? Shall we covetously invest the money saved, in lands, houses, horses, carriages, furniture, fine clothing, and

the like? Or, shall we consecrate it to the cause of health reform, as a thank-offering to God for the good we have received? Those who love self supremely will do the former. Those who love God and humanity will sacredly consecrate to the Battle Creek Sanitarium the money saved to them by adopting the health reform. J. W.

## BIBLE FORE-ORDINATION.

A VERY apt illustration of the Bible idea of election seems to be furnished us in the experience of Gideon and his army. In Judges 7:4 we read: "And the Lord said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there; and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go."

It would be very easy to infer from this that the Lord was about to take the decision of individual cases into his own hand, and designate the persons by name who were to go with Gideon, and who were not. But when the time for the decision came, it was accomplished in this way, as the next verse records: "So he brought down the people unto the water: and the Lord said unto Gideon, Every one that lapped of the water with his tongue, as a dog lapped, him shalt thou set by himself, likewise every one that boweth down upon his knees to drink."

These men that lapped were to go with Gideon; so the words in the preceding verse, "Of whom I say unto thee, This shall go with thee," did not refer to any particular individuals, but only to a class who should comply with certain conditions. It was not, Here Asa, and Joel, and Asaph, and Ethan, I have decreed and decided that you shall go with Gideon, but simply whosoever, whether Asa, or Joel, or Ben, or Jeiel, or Eliab, lapped water like a dog.

Just so of the final salvation. Of whom God has said that he shall be saved, he shall be saved. But of whom has he said this? Not (omitting the exceptions) of any individuals, but of a certain class; that is, whosoever believeth in the Lord Jesus Christ. He does not say to James, John, Thomas, and Ezra, I decree and elect that you shall be saved; but he does say to all men, without distinction, I decree and elect that if you will believe on the Lord Jesus Christ, you shall be saved; just as the Lord said to Gideon, "Every one that lapped of the water with his tongue like a dog."

We know of no expression in all the Bible which gives to the doctrine of election a more individual or personal application than Judges 7:4 gives to the decision to be rendered in the case of Gideon's men. Yet in this case the decision was not rendered concerning individuals as such, but concerning a class who would perform a certain act. So in the other case, no man is predestined or elected to be saved as an individual, but it is the immutable decree of God from the beginning of the plan of salvation, that a certain class, namely, whosoever will believe in the Lord Jesus, shall be saved. This, and this only, is the election which the Scriptures teach, as we understand them.

## HAVE SNAKES IMMORTAL SOULS?

WE herewith present from the *Forest and Stream* a remarkable account, by an eye-witness, of the fishing exploits of the water moccasin, which implies not only a knowledge on the part of the snake of the operations of nature, time, and locality, but a regular process of philosophical reasoning based thereon. We do not argue from this that snakes have immortal souls, but only present it to our friends who hold the heretofore popular view of the immortality of the soul, as a problem for them to solve according to the premises which they maintain. If such evident operations of mind prove an immortal soul for man, what do they prove for the snake? The narrative says:—

For a number of years past it has been my custom,



because unable to find any better way to dispose of my summer leisure, to do a good deal of fishing in the Potomac River, sometimes in the immediate front of the city, sometimes at the Little and Big Falls above, and sometimes at the Four Mile Run below. I have generally used live bait, there being minnows in any quantity along the edges of the river. Three summers ago I went to catch minnows at the mouth of a small run called Gravelly Creek, situated on the west bank of the river, just at the foot of the Arlington estate. A short distance north of the run is the once quite celebrated Arlington Springs, which is still a place of resort for large numbers of Sunday visitors from the city. To reach the springs, except by boat, it is necessary to cross Gravelly Creek near its mouth, or go quite a long distance around the creek. To enable parties to cross the creek at the mouth, a passage-way has been made by a kind of loose dam of stones. At low water the creek here is some forty feet wide, but at full tide it is fully sixty feet, and four or five feet deep. The loose stones form quite an impediment to the tide, so that, when the tide is rising, the water on the river side of the dam is several inches higher than the water on the other side, and flows through and over the loose stones quite rapidly, and the reverse is the case when the tide is falling. Vast numbers of minnows are to be found at all times in the marsh along the river banks, and as the tide rises they seek the runs to be found here and there to avoid the white and yellow perch, which prey upon them, and it is while they are making up the creek that I catch the quantity I want.

One day, while catching minnows as usual, I noticed a number of snakes, the common water moccasin, approaching the dam or footway of stones. The water yet lacked several inches of reaching the top of the stoneway, although it was rushing in quite rapidly and carrying with it many bull-minnows and small white perch that were unable to resist it. Watching the snakes, I saw one after another reach the dam and take their station upon it, submerging themselves all but their heads, which were raised about an inch above the water and pointed in the direction of the incoming tide. In this position I counted seventeen snakes, arranged at uneven intervals, in a space of less than sixty feet. I came to the conclusion at once that they were fishing, and watched them with a good deal of interest. Pretty soon I saw one head strike forward, going under the water, reappearing in a moment with a very large bull-minnow in its mouth. The snake immediately loosened its hold upon the rocks and swam for the shore, reaching which it disappeared in the bushes; and this was repeated at intervals by each of the seventeen snakes. When they returned from the bushes, having made short work of their "catch," each snake sought his own particular location on the rocks, there being no clashing of interests there.

Now, how is this for reason or instinct? How do these snakes know where to locate themselves, and the particular stage of the tide at which to start on their fishing excursion? How do they know that a number of minnows will be swept over the miniature falls made by the rocks? These are questions that go beyond my comprehension, and I leave them for others to answer. But the facts remain, and any one who will take the trouble may verify them at any time during the summer by a visit to Gravelly Creek.

#### PAUL'S ALLEGORY.

A CORRESPONDENT desires an explanation of the bond-woman and the free of Gal. 4:21-31. The apostle uses facts of the history of Abraham and his family in an allegorical manner; that is, he applies them to another subject, to which those facts bear a resemblance. He says, "Which things are an allegory," "are allegorized," or "are used as an allegory," as given by different translators.

The apostle had fear concerning some of the brethren in Galatia, because they desired to be under the law. It is evident that this has no reference to their desire to keep the commandments of the moral code. No apostle or prophet, nor any other good man, ever had any fear of evil consequences resulting from having no God but Jehovah, making and bowing down to no images, refraining from taking the name of God in vain, honoring one's parents, refraining from murder, adultery, theft, false witness, and covetousness. And as for the Sabbath day, which I have omitted in this enumeration, it is not named nor alluded to in the whole book of Galatians. But circumcision is repeatedly mentioned and its further use condemned,

and the conclusion directly drawn from the subject allegorically illustrated is, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law." Chap. 5:1-3. Circumcision was the badge of the Hebrew people and of the system of worship which God delivered to them. Therefore those who were circumcised were held as a consequence to perform all the rites of the ceremonial law—all things that were "written in the book of the law." See Gal. 3:10. The book of the law was written by Moses. The "law of Moses" was something besides the ten commandments which God wrote in tables of stone, namely, all that system of the service of the sanctuary which typified the offering of Christ and his service in the priesthood in the sanctuary in Heaven. Indeed, the writings of Moses in general were designated as "the law." This is evident from the apostle's introduction of the subject, "Tell me," says he, "ye that desire to be under the law, do ye not hear the law? For it is written [in the law], that Abraham had two sons." Where is this written? Not in the tables of stone, but in the historical part of the book of Genesis.

The two women, Hagar and Sarah, allegorized, represent the two covenants. The "first covenant" was made at Mount Sinai, where God spoke his law from Heaven, and also instructed Moses concerning the sanctuary and all the ritual of its service. Says Paul, "The first covenant had also ordinances of divine service and a worldly sanctuary." Heb. 9:1. It was by being circumcised and practicing the rites of the ceremonial law that the Jews, who did not believe in Christ as the "mediator of a better covenant," hoped to be "justified by the law of Moses," that is, obtain remission of sins by obeying those rites. This service could not justify the sinner—could not take away sin. See Heb. 9:9, 10. Hence those who sought justification by the law were fallen from grace. But by Christ "all that believe are justified from all things [all their past sins], from which they could not be justified by the law of Moses." Acts 13:39. This justification signifies the forgiveness of sins. The law of ten commandments was not given as a means of procuring pardon; and no sane man ever obeyed any one of its precepts with the hope that future obedience would insure pardon for past transgressions.

"The word Hagar is Mount Sinai in Arabia."—*American Bible Union*. "The name Hagar denotes Mount Sinai in Arabia, and she answers to the present Jerusalem."—*Campbell*. In the application of the figure Mount Sinai, where the system of the sanctuary service was ordained, represents Jerusalem, the central place of that form of worship; and her children are all those who still adhere to circumcision and expect justification, pardon, salvation from sin, by the means of those rites, instead of accepting of the new covenant by faith in Christ its sacrifice and mediator, and thus becoming children of the heavenly Jerusalem, the free woman, the mother of all that believe in Christ. The Son having made them free, they are "free indeed." And therefore Paul exhorts them to stand fast in that liberty, and not be entangled again in the yoke of bondage, a yoke which, in the language of another apostle, "neither our fathers nor we were able to bear." Acts 15:10. This language was called forth by the fact that some of the Pharisees who believed had said of the believing Gentiles, "That it was needful to circumcise them, and to command them to keep the law of Moses." Some from Judea had taught the brethren, "Except ye be circumcised after the manner of Moses, ye cannot be saved." This shows how the apostles harmonize on this subject. Acts 15:1, 10.

Trusting for remission of past sins through faith in Jesus Christ, while yielding obedience to the moral law, the transgression of which made an offering for sin necessary, is one thing; and being circumcised and

trusting for remission in those typical rites which only pointed the faith of the people forward to Christ, and were taken out of the way, being nailed to the cross, is quite another. These two positions cannot harmonize. To hold to the old covenant with its ordinances and sacrifices is to reject the new. The blood of those sacrifices could not take away sin; the blood of Christ can. Hence the "better promises" of the new covenant are, 1. The writing of the moral law in the heart; 2. The taking away of sins, the transgressions of that law, so that they shall be remembered no more; and, 3. The giving of an "eternal inheritance" to all who are truly its subjects. Jer. 31:31-34; Heb. 8:6-12; 9:15; and 10:1-4, 14-18. These promises compared with those of the covenant at Sinai, namely, making the Hebrew people a peculiar treasure above all people, giving them an inheritance in one of the best portions of the earth, and making them a kingdom of priests, a holy nation, are indeed better promises.

Casting out the bond-woman and her son, refers to the rejection of Jerusalem and her children, who cling to the old covenant with its ritual, and reject or ignore the new. They are in the bondage of their sins; for sins can only be remitted through Jesus, the mediator of the better covenant

R. F. C.

#### THE KANSAS CAMP-MEETING.

BY ELD. GEO. I. BUTLER.

THIS meeting was held at a small country station on the Atchison and Santa Fe Railroad, about fourteen miles from Topeka. The grounds were more pleasant than those of any previous camp-meeting that I have attended in this State. The weather was mostly very favorable. About two hundred of our people were in attendance, just about half as many as at the Emporia camp-meeting last summer. Services commenced promptly Wednesday night. Through the efficiency of the President, the business of the State Conference, and of our various societies was dispatched quite rapidly, so that it was not in the way of the closing meetings. Friday afternoon, Eld. Corliss came from Colorado, and took hold with earnestness to help make the meeting profitable. His labors were acceptable to those in attendance.

On the Sabbath our meetings were quite interesting and profitable. A solemn feeling pervaded the grounds. About forty came forward for prayers in the afternoon. Good confessions were made, and we trust much good was done. Our social meeting, about the close of the Sabbath, was a very precious occasion, and there was evidence that the good Spirit of the Lord was present in power. On Sunday we had a tent full of interested listeners, who paid the best of attention. Everything seemed favorable for a most profitable meeting Monday; but when morning came, quite a number left for home, and this affected the interest very unfavorably. However, we did the best we could; and about as many came forward for prayers as on the Sabbath. Six were baptized. Our meeting closed Tuesday morning, with the ordination of Bro. W. E. Dawson to the work of the ministry. It was one of the most precious seasons of the kind I ever enjoyed. The Lord came very near, and witnessed by his Spirit to the act which was being performed. It was good to be there. The people left for home in good spirits.

This Conference is making a steady growth. It numbers seven or eight hundred in its membership, and is in a better condition financially than ever before. It is able to pay its laborers better than it has previously done, and has money left in its treasury after paying all claims and the tithe to the General Conference. Kansas is a good field for labor, and persons are more easily brought into the truth here than in many of the older Conferences. Many Sabbath-keepers have moved to the State, and there is no good reason why it should not become a strong Conference.

The brethren seem to be of good courage. The wants of the College and Sanitarium were presented, and pledges were made to the amount of several hundred dollars, and partly paid. This meeting left a good impression upon the minds of the brethren concerning the importance of our institutions, and the relation our people should sustain to them. Many who stayed at home suffered a great loss in not being present at this good meeting.

Salisbury, Mo., May 27, 1880.

### TO THE MEMBERS OF THE HEALTH AND TEMPERANCE ASSOCIATION.

NOTWITHSTANDING little has been said on the subject of late, the work of the health and temperance cause has been steadily advancing in nearly all parts of the field. New clubs are being formed in almost every State, and new names added to the ranks, so that the Association now numbers more than twelve thousand members. This has been done, too, with a comparatively small amount of labor. Several years of earnest effort were required to effect as much in any other department of our cause. This is undoubtedly to be attributed to the fact that the way was so well prepared by the interest in health and temperance reform which has for years characterized S. D. Adventists more than any other organization. We may well feel encouraged when we look upon the work which has already been done in a few short months. One year ago there were scarcely five hundred names enrolled as signers of the teetotal pledge. Now there are *ten thousand*. Where else in the wide world can there be found ten thousand men and women who are wholly free from the taint of alcohol and tobacco, and even abstain entirely from tea and coffee? If nothing more were accomplished than has already been done, we should feel profoundly grateful for the amount of good that has been done. Ten thousand persons have signed a solemn pledge from which they cannot withdraw. No matter if every temperance club, State society, and even the General Association, were disorganized, the pledge would still exist, with all its obligations, and thus the good work done would be perpetuated, at least during the lifetime of its members. But we do not look forward to such a result as this. The same love of truth and of the principles of true reform which made possible the accomplishment of so much in so short a time will insure the continued existence and energetic pushing forward of the same work. Really we have only made a beginning. A small foundation has been laid. We must enlarge our borders and build up a noble structure the proportions of which we may now hardly dare to estimate. Let every friend of truth and genuine reform enlist his energies and engage his most earnest efforts in this work.

A wonderful work was accomplished last year at our camp-meetings, through the earnest labors of Bro. and Sr. White and others upon whom the chief burden of the meetings rested, and it is to be hoped that the temperance cause will not be forgotten this season. Little permanent good will be accomplished unless the work is followed up, not only this year, but in years to come. State presidents and secretaries should be on hand at each camp-meeting in their respective States, and should take care to secure at least one meeting entirely devoted to the interests of the H. and T. work. A supply of pledge papers should be secured, together with certificates for each meeting, and all arrangements made for a successful and interesting campaign. The few persons who hesitated about signing the pledge last year, will, it is to be hoped, have made up their minds to give their names and influence to the work, and they should be given a chance. There will be many interesting experiences to relate. These should be saved and reported, as far as possible, for the encouragement of others. The next six months ought to witness the addition of several thousand members; and this good work may be accomplished, if all take hold together. Ten thousand enthusiastic workers can accomplish an almost unlimited amount of good by united effort.

#### HEALTH AND TEMPERANCE MEETINGS.

So much difficulty has been experienced in keeping up an interest in local societies for want of experienced leaders it has been decided to publish monthly or quarterly a *Health and Temperance Budget*, which will contain a programme for a meeting and interesting articles to be read, some good music, etc. A few copies only will be printed, and these will be sent to the officers of State societies for distribution to the

several clubs. If a sufficient number are interested in the matter, the cost to each club can be reduced to a very small sum, perhaps five or ten cents a month. It will be nothing but the actual cost of printing, at any rate. Let all who desire to receive the Budget write immediately to their State secretaries, so that it can be known in time to have a sufficient number printed to supply all who may require them.

#### A GENERAL RALLY.

After consultation with members of the General Conference Committee, Eld. Whitney, and others interested in the tract and missionary work, it has been decided to ask that arrangements shall be made to hold a health and temperance meeting in connection with the next T. and M. district quarterly meetings, wherever such meetings are held. Where there is no club existing in the district, let a club be formed at these meetings. Let arrangements be made for a successful meeting in every district. The temperance organization can be made a powerful auxiliary of the T. and M. work, and all who are interested in both are agreed that there ought to be the closest harmony between the two. State presidents should see that some proper person is appointed to look after the matter at each district meeting, and that copies of the Budget are ordered and furnished.

J. H. KELLOGG, *Pres.*

#### CHRISTIANA, NORWAY.

BY ELDER J. G. MATTHESON.

WE are still laboring to spread the truth in this city and country, and not without some success. Quite a number of believers in the truth are longing to keep the Sabbath, but do not yet have courage to take this step, because it will throw them out of employment. There is truly a hard struggle for many souls on this point. The interest on the immortality question has not abated. When a lecture on this subject is announced, our hall is better filled than usual, and among the hearers we see preachers and students.

There is a good interest in our Sabbath-school. One of our brethren has now the second time been summoned before the magistrate for keeping his children from school on the Sabbath. The superintendent of the school insists that he must be fined. Our brother presented the catechism of the Lutheran church, which teaches that the ten commandments are perpetual, and that God will severely punish those who transgress them, but greatly bless all who obey them. He asked the judge to say himself whether he did not act according to this teaching, in keeping holy the seventh day. The judge answered that he could not see but he did. He then inquired about our church and faith, and the system of teaching in our Sabbath-school; whereupon our brother was again dismissed without any fine.

Bro. Jaspersen leaves Skien next week. He is having a good hearing at present. The Lord willing, I commence a series of meetings in Denmark next week. Bro. J. will then labor in Sjælland, Denmark. Bro. Rosqvist is having a very good hearing in Aamot, Sweden. A few more have embraced the truth there. Bro. Töckzelius is also preaching the truth quite diligently. Bro. Olsen has to labor at his trade in Söderhamn this summer, to get a living, but will preach again in the winter. Bro. Klungland is gathering subscribers, selling tracts, and holding meetings now and then in Arendal, Norway. All these brethren are single. It seems to be difficult for them to sustain themselves by the means that can be obtained from friends. Bro. Brorson is most successful in this respect, but he had also a better start, since more than one year's labor had been bestowed by me on his field before he commenced.

We have a colporter here in Christiana who employs all his time in selling tracts, bringing around the paper, collecting dues, and getting new subscribers. It is much more difficult here than in America to find men who can present the truth intelligently to others,

even after they have had some chance for instruction; and it is far *more* difficult to find a man that unites a little financial ability with his other powers. Still we do not doubt but that the Lord will help us, if we do all we can. He always blesses earnest and faithful efforts, if well directed.

Our American brethren can realize few of the difficulties we have to encounter here,—hard times, unreasonably low wages for labor, high taxes, tithes and offerings to be paid to the priests and state church, etc. A low state of education and civilization prevails in the farming districts, and in whole towns it is frequently the case that there is not enough interest to secure a single subscriber for a paper. We feel thankful to God that under these circumstances so many thousand papers and tracts have gone out in Denmark and Norway.

In this city we are peculiarly situated. That the battles for the truth have been fought so successfully against, and in the presence of, the ablest theologians of the country, gives a general interest to the work, and is a great help in all its branches. But our spiritual as well as our financial condition is such that this place cannot be left alone very long at a time. Our friends here have not been idle in trying to help the work. Besides laboring in the tract society and helping in the Sabbath-school, and also donating some to my expenses, they have during the past year given more than \$1,000 into my hands to meet payments and taxes on the property we have bought, and running expense for the meetings; and lent to the building society nearly \$200 more to fit up the house. To urge these friends to do more, or to withdraw much-needed labor from them at present, when their religious prosperity is so much dependent on this labor, is not wise.

The American Methodists and the Mormons have planted successful missions in this country; the American Baptists have been very much prospered in Sweden. They still sustain several missionaries, and have also helped to build meeting-houses here and there. The work cannot move so fast in Europe as in America. It will take a longer time to become self-sustaining, and the whole mission here is not yet very old. When a good interest has been started, and a good foothold obtained in a few places, it does not pay to leave such interests to go down, while going hither and thither in new places to labor for that which is more uncertain. We shall advance as fast as our forces allow, but we shall also try, by the help of God, to hold what we have gained. Our paper is sent to nearly nine hundred subscribers, and we send to no others; but we solicit the help of our brethren to increase our list. The tract societies help us here, and our brethren in America are also ordering for their friends in Europe. One brother in Texas has just sent us one hundred and four addresses for Norway, and pays for sending the paper three months. He also corresponds with these persons. Please notice that we send *Tidernes Tegn* for three months to any subscriber in Denmark or Norway for eight and three-fourths cents. Thus one hundred copies cost only \$8.75. Now we pay only one and three-fourths cents postage, in all, for the three months; and in Norway we can send letters back and forth free to each subscriber during those three months for the same one and three-fourths cents, if they contain only such matter as concerns the continued subscription of the paper. And when the subscriber wants to renew his subscription, he sends his money in a letter free of postage.

Those brethren in America who have friends in Denmark and Norway, or can obtain addresses of people in these countries, can, for a small sum of money, send out many copies of a paper which proclaims the truth in a manner peculiarly adapted to the Scandinavian people. Our subscriptions all begin with January, April, July, or October. Orders can be sent to *Advent Tidende* or directly to us. Address only *Tidernes Tegn*, Christiana, Norway.

With humble thanks to God and to all my brethren for past favors, I still ask an interest in your prayers.  
*Christiana, May 12, 1880.*

## Our Tract Societies.

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

### IS IT PRACTICABLE?

BY ELD. S. N. HASKELL.  
FACTS AND FIGURES.

A QUESTION has arisen of late in reference to the advisability of having vigilant missionary societies where there are local tract societies. It is recommended by some that a committee be appointed in each church to look after the *Signs*, and that there be no organized society. The original plan has been to have such a committee appointed only in those churches which were so small that no regular meetings could be held; but where five, six, or more could attend to have an organization effected and regular meetings appointed, so that the business could be conducted properly and without confusion. We do not propose to here give all the arguments that might be given in favor of such organizations, but simply to call the attention of the friends of the cause to a few facts. The advantages of having such societies, and the proper manner of organizing and conducting them, are set forth in the back part of the "Constitution of the Tract and Missionary Society," which can be obtained at either the REVIEW or *Signs* Office for ten cents.

To show the utility of the vigilant missionary work, we will take three of the best disciplined V. M. societies in the country; viz., Battle Creek, Mich.; South Lancaster, Mass.; and Oakland, Cal. These three societies take one thousand copies of the twelve-page *Signs* weekly, and could they pay for them they would make use of another thousand. Six thousand copies of the paper are sent out each week from the *Signs* Office to clubs, and one-sixth of this entire number is taken by these three societies. Then, again, we might select about four other V. M. societies which take one thousand copies more. So we see that one-third of all the *Signs* sent out to clubs are used by seven successful vigilant missionary societies. Why is this?

There are more than a hundred of our churches which could do as much or more than the societies above named. To be sure, Battle Creek and Oakland may have some advantages over other churches, being connected with the publishing work. But neither of them does an amount of work nor takes a number of papers as large in proportion to its means and numbers as does St. Helena, Cal., or South Lancaster, Mass.

It may be said that those States which do so much vigilant missionary work make the remailing of the *Signs* their principal work. If this were so, it would only show that they were taking the most successful method of spreading the truth. But by an examination of statements made in REVIEW No. 17, present volume, it will appear that New England ranked third in business with the REVIEW Office on other periodicals during the last three months, while in numbers it ranks only sixth in the scale.

Take another view of the matter. Michigan takes sixteen hundred copies of the *Signs*. Of these the Battle Creek V. M. Society takes five hundred, besides seven hundred and seventy-five other periodicals for missionary purposes. Again, as we look over the *Signs* list we find that the States which have the best disciplined V. M. societies, take the lead in the work of remailing the *Signs* and in general missionary work. These are Michigan, California, and New England; Minnesota, which has of late been organizing V. M. societies, ranks next. Some other societies have distributed more tracts, but not in proportion to their members. This shows the utility of regularly organized vigilant societies. Nearly all the other States have appointed V. M. committees instead of forming societies.

We are more and more convinced that as a people we are not more than half awake to the importance of distributing reading matter, especially the *Signs of the Times*. If God's providence has given us a pioneer sheet, what is it for? If these few churches with their disciplined societies can send out two or three thousand copies of the *Signs* weekly, what ought our hundreds of churches to do in this respect? There should be ten copies of the *Signs* taken in clubs where there is only one now. With a proper effort on the part of ministers and tract officers, we might, within six months time, print an edition of fifty thousand instead of ten thousand. There are hundreds of neighborhoods, towns, and cities where the truth has never entered, and if we wait for the living

preacher, we might wait till the Judgment is over. We want colporters and agents to sell our publications. Yes; we want ten thousand copies of our pioneer sheet to fall like the leaves of autumn in the many dark corners of the earth where there are as precious souls as any on the face of the earth.

### WHAT NEXT?

BY ELD. S. N. HASKELL.

THE cause of present truth is aggressive. From its commencement its course has been steadily onward. A battle and a march is the order of the day. First, a few, believing that the prophecy of Rev. 14:9-12; Rev. 7, and other parallel texts, applied to their time, began to observe and teach the seventh-day Sabbath, trusting that God would add his blessing, and the work would prosper. In this they were not disappointed. Soon the publishing work was commenced; then came organization, and systematic benevolence for the support of the ministry. The health reform and educational interests next demanded attention; and over each of these advance moves there was a battle to be fought. They required means. The covetous cried out, "You are too fast; you are becoming like the world;" "It is money, money you are after." Thus it has ever been. It was so in the days of Luther; it was so in the time of the Wesleys; it is so now. The Jews said that John the Baptist had a devil, and that Jesus was a friend of publicans and sinners, a glutton and a wine-bibber. Satan is ever dissatisfied when the cloud arises, and the people move forward.

Some drop off at one point and some at another. Some continue for a time much as the ox goes in the sling to be shod; but finally they lose their hold on the truth, and the truth loses its hold on them, and they are carried away by the customs of society and the ways of the world. But notwithstanding all this, the work of God has gathered strength at every advance step, until to-day there is no civilized nation but that has witnesses to present truth. This truth is published in five of the principal languages of the world, in periodicals having an aggregate monthly circulation of over one hundred thousand copies.

About ten years ago our brethren felt the necessity of more thorough organization, so that each individual's influence might be more directly brought to bear in the work of extending the light of present truth. Accordingly our tract and missionary societies were organized; and they have accomplished much in the way of placing the truth before others. The *Signs of the Times*, our pioneer sheet, has during the last two months increased its circulation nearly three thousand copies; so that the first of May, 1880, its issue was the largest ever sent out to regular subscribers. Its circulation was then fully ten thousand copies. Now, it is more. We expect before the year 1880 closes it will exceed 20,000 copies. God is giving us the field. We look to our tract societies, with the co-operation of our ministers, for the accomplishment of a far greater work in a short time than we have yet witnessed. There is

#### ANOTHER STEP

which our tract societies should take immediately; namely, placing the *Signs of the Times* and *Good Health* in every respectable reading room in the country. "Spirit of Prophecy" and our leading denominational works should also be placed in all the public libraries. Our reading matter must come before the people. The interest taken by ministers and agents to sell our publications is right, and should increase more and more, until the eleven power presses now in active service will be run night and day to furnish our missionary workers with the printed truth for the people.

Steps should immediately be taken by our tract-society officers to ascertain the number of libraries in their respective Conferences that will receive our leading denominational works, also the reading rooms that will accept the periodicals above alluded to. This can be done by the directors, and persons whom the President of each tract society may appoint. Then at the camp-meetings, when the annual meetings of the various tract societies are usually held, the necessary arrangements can be made; so that when the long evenings come, and people begin to go to these places for reading matter, our publications will be awaiting them.

Pledges can be taken at the camp-meetings to carry out this work. The reserve fund raised by most of our societies should not be used up for this purpose. This fund simply furnishes capital until the pledges can be paid after harvest.

Ten thousand volumes should be thus used during the next six months. We have brethren in every Conference who will willingly furnish one hundred dollars each to do this. We are living in momentous times; the work is fast closing. Instead of diminishing our sacri-

fices, we should increase them. Instead of our efforts being weaker, they should be put forth with greater energy than ever before.

### MISSIONARY WORK ON SHIP-BOARD.

DURING the last quarter considerable attention has been given to this branch of the work. In Southampton, England, the ships visited were as follows: 18 sailing to the East Indies, 16 to the West Indies, 28 to different points in England, 18 to America, 10 to France, 7 to Norway, 8 to the Cape of Good Hope, 5 to Scotland, 4 to Ireland, 4 to Brazil, 3 to Sweden, 3 to Finland, 2 to Denmark, 2 to Italy, 1 each to Wales, Russia, and the Black Sea; total number, 131. On these vessels were placed 1,644 periodicals, and 40,412 pages of books and tracts. Of this amount 144 periodicals and 10,336 pages of tracts were sold. The total number of ships visited since the work was first commenced in England is 395.

The following from Bro. Ings will be of interest:—

"I visited a steamer this week direct from San Francisco, Cal., and handed one of the men a copy of the *Signs*. He recognized it immediately. 'Yes,' said he, 'it is the same paper; for here is Mrs. White's article.' They seemed to be well acquainted with our papers and to like them, also the tracts which they received in San Francisco. I have learned that the captain of one of the West India steamers reads our publications to the passengers and crew on Sundays. A steward on one of the Brazil steamers was so much pleased with a copy of the *Signs* which he obtained from another boat that he desired to help us in our work, and gave me fifty cents. He promised to scatter the publications which I gave him to the best advantage at the different ports where they were to stop.

"The officers of the ships which I visit manifest a surprising willingness to circulate our publications. They say to me, 'Have you more of the *Signs of the Times*?' and talk as though they were well acquainted with the papers, which is a proof that they have read them. We place four packages on boats going on long voyages,—one for the crew, one for the saloon, and two to be left at ports or with passing vessels.

"It does seem to me that those Conferences having a sea-board should be alive to the importance of this branch of the work, and not let such golden opportunities for spreading the truth pass by unimproved. The message must go by sea and land, and sea-faring men are ready and willing to help in the work of spreading it. I wish that many more ships would call at this port, so that I could give the truth a wider circulation in this way.

"Our missionary work on land is encouraging. I went yesterday to a small town where I had left packages of tracts two weeks ago. I sold thirty-two packages, besides other books. Since yesterday morning I have received six good missionary letters. Two persons wished to subscribe for the *Signs*. We are of good courage."

The following is from the Secretary of the California T. and M. Society, respecting missionary work on ships in that State:—

"Owing partly to the financial standing of this branch of the work, but more particularly to the lack of proper persons who were willing to engage in it, the work on ship-board has not for a few months in the past received that attention which its importance demands. At the camp-meeting held in the southern part of the State this spring, the wants of this mission were considered, and pledges taken for a fund of \$1,000 with which to carry it forward, and also for a T. and M. reserve fund of \$2,000. The brethren present, not representing over one-fourth of our strength in the State, pledged over \$1,700. It is designed to place libraries of our works, worth from ten to fifteen dollars, on steamers leaving San Francisco, besides furnishing them the *Signs*, *Good Health*, and such other periodicals as may be thought best. The mission is again provided with efficient laborers.

"Those engaging in the work have received letters from several captains who express much gratitude for the light received and the benefit derived from our publications. One acknowledged the weight of evidence to be entirely upon the side of the seventh-day Sabbath. Our missionaries have received several donations from officers of ships, to be used to help on the good work; and captains appear willing, not only to have reading matter placed on board their ships for the crew and passengers, but to take our publications free of charge to almost any port in the civilized world.

"Considerable interest has been shown by the inhabitants of one of the islands of the Pacific, to whom some of our papers were given. This was reported by the captain who furnished them with reading matter, and more has been sent. Many addresses have been obtained from officers and sailors for our V. M. societies, and thus interested readers have been secured in various parts of the world through the instrumentality of this mission.

"The number of ships visited during the quarter is 91, upon which were left 14,118 pages of tracts, 1,783 periodicals, and 405 Annuals."

Bro. Wm. J. Dunscomb, of Portland, Maine, also sends a short but interesting report. Comparatively few vessels visit that port, but all of sufficient note are supplied with reading matter. He inclosed one dollar received from the captain of a vessel on its way to Buenos Ayres, in return for publications which he was to take to a friend of his who was a Sunday-school superintendent in that place. From other points where this work is carried forward, no report has been received this quarter.



## THE SERMON ON THE MOUNT.

A style most simple, clear, concise,  
A language choice, unique, refined,  
With vivid pictures interwrought,  
And striking figures intertwined;  
The whole, a comprehensive work  
Of unity and strength combined,—  
A model from a skillful pen,  
The product of a master mind,—  
A treatise on each phase of life  
Of man with self, with God, with man;  
A logical discourse, well-meant  
The motives of that life to scan,—  
A casket, filled with choicest gems,—  
A texture with this grand impress  
Distinctly traced in warp and woof,  
God's kingdom and his righteousness,—  
A code of ethics, searching, just,—  
A hand-book filled with maxims rare,  
With words of counsel, warning, hope,  
To guide us here, to lead us there.  
What useful lessons to be learned,  
What pure incentives found therein,  
How lovely goodness doth appear,  
How heinous every form of sin!  
An exposition of God's will,  
His patient love and thoughtfulness,  
His tender, providential care  
The creatures he hath made to bless.  
Ah! where in all the world of thought,  
Ye wondrous wise ones of the earth,  
Can such a masterpiece be found,  
So fraught with truth, with matchless worth,  
So fitted to life's work and way?  
Let all who think to test its strength,  
Live out its precepts day by day.  
Live out its precepts, all mankind!  
O earth! what would thy glories be!  
Thy realm would be a paradise,  
The home of peace and purity.

—S. S. World.

## 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.

## NEBRASKA.

*Hebron, Thayer Co., May 17.*—I have just commenced meetings eight miles northwest of Hebron. An interest has been awakened by missionary labor. There is a good class of citizens here, and I trust some will be benefited by the preaching of present truth. Pray for us.  
CHAS. L. BOYD.

*Riverton, Franklin Co., May 24.*—The interest here was good, all things considered, until Monday last, when a wind storm suddenly cut short our work in the tent, by overturning and badly tearing it. For the past two weeks the wind has blown almost incessantly, and has been the hardest the people here ever saw. Held two meetings in the city hall, but deciding it would be too great an expense, moved the meetings two and one-half miles north of town, where the main interest was, and am having a good attendance. I am yet alone. Remember me in your prayers.  
Geo. B. STARR.

## DAKOTA.

*Allentown, May 16.*—Two weeks ago, a Methodist minister came here to give "his reasons for keeping the first day." His arguments were weak, consisting of the usual no-lawism; in fact, not over half of his discourse was on the subject. The spirit of Rev. 12:17 was plainly manifest, all through the discourse. We had liberty in reviewing him, and think that good was done and the truth gained a victory, as the friends were strengthened, and one more has commenced to observe the Sabbath. We organized a Sabbath-school.  
D. T. BIGGS.

## WISCONSIN.

*Maple Works, May 26.*—Was with the church at this place last Sabbath and first-day. The Sabbath-school is prosperous, and there is a good degree of interest in the church. Sunday morning we had business meeting and public preaching; the afternoon till four o'clock was spent in giving instruction in the T. and M. work. We then repaired to the water, where ten were baptized, eight of whom were youth in the Sabbath-school, five of them being members of one class. Surely such fruits should encourage us in our Sabbath-school work.  
S. S. SMITH.

*Labor among the Churches.*—Since the Tract and Missionary Institute was held in this State, I have visited the churches at Hillsborough, Debello, Kickapoo Center, Liberty Pole, and Victory. We had some good meetings at these places: At Debello one was baptized, and two united with the church. At Kickapoo Center, the brethren talk of building a meeting-house. Two

united with the church at Liberty Pole, and one member was disfellowshipped. At Victory there is some outside interest, and the prospects are that some would receive the truth, if a series of meetings could be held there. This we hope to do next winter.

The church at Leon was challenged by Mrs. A. C. Sedgwick to discuss the law, sanctuary, and Sabbath questions. Being near Leon at this time, I was called upon to defend the truth. After the discussion of the law and the sanctuary, Mrs. Sedgwick refused to discuss the Sabbath question unless I would agree to confine myself to the Bible this side of Pentecost. This was contrary to the rules of agreement that we had signed; and it would also prevent me from using the Old Testament and the four gospels. To this request I would not yield, and therefore our discussion closed. The disinterested and candid considered her attempt to overthrow the truth, or even to sustain her views, a total failure. However, she remained and spoke in the Methodist church a few times. We trust good will result from the discussion.

May 13, I went to White Hall and held a few meetings with the brethren there. I also visited Bro. C. Holmes, and spoke twice to a few that had come out under his labors. To-day (May 20) I came to Avalanche, and found the church all trying to hold on to the truth. May God bless these churches, and help them to come up on higher and holier ground.  
O. A. JOHNSON.

## NEW YORK.

*Syracuse, May 27.*—Having business with the State Secretary of the Sabbath-school Association, we visited the friends in this place, and held meeting with them Sabbath, the 22d.

During the past six months, some of our leading brethren from other churches have been moving in here, with a view to securing a foothold, and preparing the way by tract and missionary labor, for a tent-meeting as soon as the situation would warrant it.

Weekly meetings on the Sabbath are held, a Sabbath-school has been organized, and the work is fast assuming permanency. Already there is an interest manifested in our work, and many omens of good might be mentioned. Eld. Whitney, the President of the Conference, will hold a general meeting there next Sabbath and first-day (the 29th and 30th).

We hope the brethren everywhere will remember the cause in Syracuse in their prayers.  
M. H. BROWN.

## IOWA.

*Douds, May 18.*—Met with the church at Douds May 14-16, in company with Eld. Washburn, and held five meetings. They were all holding on to the truth, and nearly all were making some progress in the Christian course. A few are advancing rather slowly, if at all, because of an unwillingness to take up plain Christian duties. We fear for these, unless they very soon cheerfully submit to the requirements of God's word. Three were baptized by Bro. W., and we hope for several others to unite with the church soon. Considering the outside influence, which has been trying for more than eighteen months to ruin the cause in this place, the friends have acted nobly. Regular Sabbath meetings are sustained; also an interesting Sabbath-school of nearly forty members. A little more faith and courage, brethren and sisters. May God bless and strengthen you each for the conflict, and make you channels of light.  
IRA J. HANKINS.

## KENTUCKY.

*Knob Lick, Metcalfe Co., May 23.*—Our general quarterly meeting, held at Bro. J. B. Forrest's, was quite a success. There was a good representation from the different churches. The Sabbath-school was interesting and profitable. On Sunday there were about three hundred outsiders out, most of whom gave good attention to the word spoken. Pledges were taken to the amount of \$44, to defray tent expenses. On Sunday evening, after a discourse on Christian temperance, the pledges were circulated, and fourteen signers were obtained. Ten of these were not of our faith; they signed only the anti-tobacco and whisky pledge, but we think this is doing well for Kentucky, where tobacco is in better demand than bread. Money is so scarce on account of failure of crops last year, that we could not do much in the line of selling books or obtaining subscribers for our periodicals. It will be hard times for our people until we raise another crop.  
S. OSBORN.

## MICHIGAN.

*Clyde, Allegan Co.*—Have just closed a ten-days' discussion at this place with Eld. Scott, on the Sabbath and law, and the state of the dead. The weakness of the positions taken by Eld. S. have greatly strengthened those who have recently embraced the truth here.

The blessing of the Lord was with us Sabbath, the 22d. A church was organized with sixteen members; others will unite with them soon. On Sunday, twelve persons, all heads of families, were baptized in a beauti-

ful lake six miles from the place of meeting. The baptismal scene was an impressive one. The concourse of people was large, and the best of order prevailed. At the close of the baptism we knelt at the water's edge, and an elder and a deacon were ordained. A Sabbath-school was fully organized, with a membership of forty. They have the record and class books, and twenty copies of the weekly *Instructor* are taken.

Eld. R. C. Horton was with me on the Sabbath, and rendered efficient aid. Bro. H. is with us on all points of faith, and it is now expected that we will unite in tent labor the coming season.  
H. M. KENYON.

May 27.

*Greenbush, Duplain, and Ovid.*—May 14-18, we were with the church at Greenbush and Duplain. They had had no ministerial help for about a year and a half, yet nearly all were in good spirits. We made a special effort to have every family who had not already done so, supply themselves with the three volumes of Spirit of Prophecy. We met with good success in this work, also in soliciting renewals for the *Review*, *Good Health*, and the *College Record*; and we obtained some new subscribers. All promised to pay the tithe, and all but two add the one-third. They renewed for a club of the *Signs*. Book sales amounted to over \$30. In the vicinity of this church there is a promising opening for a course of lectures, which we hope to see filled soon. Bro. D. Sevy, who had sent \$25 to the Office toward the \$10,000 to be used in circulating Sister White's works, handed me \$75 more to be added to this fund. On the whole, our hearts were much cheered by this visit.

Tuesday, May 18, we came to Ovid, where we remained only two days. This church has had very little help since the truth was first preached here. They have lately been visited by one who may properly be called a wolf in sheep's clothing, as he professes to be a S. D. Adventist, while he opposes the Testimonies and the health reform. I advised them not to countenance him. Some have given up the truth, but the majority have remained faithful. All the families but one supplied themselves with Spirit of Prophecy, and are to have daily readings. They have been faithful in paying the tithe and the added one-third. They have a club of ten *Signs*, and maintain Wednesday evening prayer-meetings. Although this church is composed of sisters who are poor, yet the spirit of sacrifice and do-something manifested by them ought to shame some of our brethren who have from seventy to one hundred acres of land, and yet put into the Lord's treasury \$2.00 or \$3.00 per year. As might be expected, we found no church trials among them. On the whole, we left them much refreshed in spirit. May they all continue to walk in love.  
A. O. BURRELL.

*Bay Co.*—April 26, I began meetings in the meeting-house controlled by the Methodists, though built by the people for a union house. I gave six discourses, with a good and rising interest. But on Sunday, the Methodist preacher and his wife came from an adjoining town, armed with smut and blacking from books written against our people and the truth. For over two hours the people who remained were compelled to listen to the meanest kind of slander. I gave notice that I would reply in the evening at my regular appointment. Before the hour the preacher and his wife went into the desk, having brought with them a regular self-appointed police force to prevent my occupying the desk on that Sunday night. On arriving at the house I found it crowded, and I was told that my life was in danger, as an armed mob were stationed through the house! The preacher's wife was in the desk speaking, so I was compelled to go on to the platform and raise my voice above that of the woman, the threats of the mob, etc. I succeeded, at last, in gaining a hearing, and pleaded for the right to fill my appointment without molestation. But it was soon manifest that there would be trouble. The preacher had demanded the keys of the church, saying, "I am chairman of the board of trustees, and I decide that the general doctrines of the Adventists are heterodox, and as pastor of this church I demand the keys."

After reviewing the circumstances, the conduct of the preacher, his wife and the mob, as I had freedom to do, I said, "Now if the trustees and citizens will not take the responsibility of saying that I shall speak here, I shall quietly retire." Mr. Root then offered the use of his new and commodious hall. We then cried out, "All who are for free speech and fair play, and are not afraid to hear both sides, come over to Mr. Root's Hall." There was a rush for seats, and about 150 listened to our defense. The result has proved that "they can do nothing against the truth, but for the truth." The reaction in our favor, for miles around, has been tremendous, and many have been led to inquire after our belief who had no interest before. In school-houses and private houses, people would hear, and take books to read. Several have already decided for the truth, and we are now arranging for regular Sabbath meetings. The truth which is to gather the remnant still enrages the dragon, and our experience here shows how the Lord can make the wrath of man to praise him, and restrain the remainder. To God be the praise; for the truth shines brighter than ever. We thank God, and take courage.  
M. E. CORNELL.

INDIANA.

*Grant City, May 23.*—Eld. J. M. Rees arrived here on Friday, the 7th inst. He remained ten days, and preached twelve excellent sermons. After his long absence, his appearance among us was a source of great rejoicing, and he received many warm greetings. On the 16th inst., a church was organized at the Union school-house, two miles south-east of this place, which will be known as the Grant City church of S. D. Adventists. We are few in numbers, but none the less firm in our convictions. Aided by the wise counsel and kind, encouraging words of Bro. Rees, which we hope to share occasionally, we trust that we shall grow in purity, goodness, and the knowledge of the truth.

JAMES A. HAMILTON.

MEETINGS IN VERMONT AND MASSACHUSETTS.

SINCE leaving Battle Creek, I have spent a Sabbath at South Troy, Vt., with the company of Sabbath-keepers who received the truth a little over a year ago. I found a goodly number firm in the truth and growing strong, while some need encouraging. Met Eld. A. S. Hutchins there, and had a good meeting. The next Sabbath I spoke at Eden Mills, meeting with my father and others who have long loved the third angel's message. I dwelt with freedom upon these thoughts: Christ as creator and the author of law with the Father. Christ as mediator between God and man, the leader of his people as they journeyed from Egypt, and with them "always, even unto the end of the world." Christ as the revelator of the prophecies of the Old Testament and of the New; and the evidence connected herewith,—that the same angel who bore the testimony of Jesus Christ to the prophets anciently and to John on Patmos did state to John that he should visit God's people in the last days with a like commission.

The thoughts were many of them new to all present, and in the good testimonies that followed nearly all expressed their joy in receiving new light which beautifies the office of Christ, exhibits a new and intensely interesting view of the majesty of the law of God, and gives another sure promise of the perpetuity of spiritual gifts.

I have spent three Sabbaths in Danvers, holding meetings also on two Sundays. It was a great pleasure to meet with these dear friends after an absence of two years, as I had seen nearly all of them accept the truth, while assisting Eld. Canright in holding meetings there in 1877. They are all very anxious to see Eld. Canright again. Some have fallen out of the ranks, but others have stepped in. Our meetings have been very good. One dear sister who had given up the Sabbath, decided to commence anew to serve the Lord.

Last Sunday evening, at their monthly temperance meeting, I spoke to a full house. Two more signed the full pledge, and several the other pledges. They have now over fifty full-pledge members. C. W. STONE.

MINNESOTA.

*Labor among the Churches.*—May 1-10, was with the church at Monticello. The company is small, and widely scattered, but, with one exception, they are "steadfast in the faith." Visited all the families within reach. Preached at the Moore school-house on both Sabbaths. Preached two evenings among the Swedish brethren. They have Sabbath-school in both the American and Swedish branches, generally uniting at quarterly meetings. On the last Sabbath, we celebrated the ordinances, with twelve members present. All seemed to feel encouraged.

May 12-16, was with the Oak Springs church. The leader had moved away the first of March, leaving only six members, in three families, from six to thirteen miles apart. They had not met since. Five of them came together on Sabbath, and I spoke to them twice. All gave good testimonies, and seemed strengthened. Selected a new leader, and arranged to meet the first Sabbath in each month. Held two evening meetings, and one on Sunday, at which there was a good outside attendance. An aged Methodist brother and his wife who had lately embraced the Sabbath, not being able to come to meeting, I preached to them at their home, to their apparent encouragement.

At Maple Plain, May 21-23. Two families had moved away, and two had abandoned the truth, leaving only one family remaining firm. Held one meeting on Sabbath afternoon with them. On Sabbath morning attended a quarterly meeting of the Christian Advent church, where I found a family of our brethren, lately from Vermont, who are temporarily living with friends who belong to that church. By invitation, visited them on Sunday while the family were at meeting, in company with a sister. The man of the house learned, in some way, that we were there, and left his meeting and came home, some two miles I think, in the rain, and gave us orders to leave his house immediately. Of course we obeyed. Acts 5:41.

Have sold \$4.35 worth of books, and obtained one new subscriber and one renewal to REVIEW.

D. P. CURTIS.

TEXAS.

*Turner's Point, April 24, 25.*—From Rockwall I went to Turner's Point, where I remained two days, preaching six times. Five were added to the church, three were baptized, and one was disfellowshipped. Steps were taken to bring about more perfect discipline and order in the church. Members who have so far lost sight of that mutual obligation which should exist between them and the body, that no reports can be obtained from them, are in danger of being cut off. Those who have not life enough to report their standing at least once a quarter, either in person or by letter, give us grounds to believe that they are not bearing good fruit where they are, but are dead branches. We have hope that the Terrell church will yet rise above its enfeebled condition, caused by the removal of the large majority of its membership. The brethren here are working well in the Sabbath-school and meetings, and now their T. and M. society stands free from debt.

SAVOY, FANNIN Co.—Here I spent the following Sabbath and Sunday. We had hoped that an organization could be brought about during this visit. But while the brethren and sisters here have maintained the Sabbath-school, working well in it, other means of grace have not received that attention that their importance demands. When prayer and social meetings are neglected, and true devotion and piety at home are not carefully nourished and cherished, religion is powerless. Where all are active and faithful, prompt to do duty, and will rise above their natural timidity and pride of heart, a rapid growth in grace and a healthy spiritual development is a certain result. I believe the Savoy company will arise and shine. May God help them. I enjoyed this visit much. Preached six times, and left them strengthened and encouraged to go forward.

SHERMAN.—Here I found the friends all holding on, and three others added to their number. On the Sabbath we had the pleasure of meeting good delegations from Denison and Fairview, the friends remaining with us till Sunday. A large hall was secured for this meeting, and this called for labor to some extent for those without the church. The social meetings were encouraging. The list of s. b. pledges was increased, also the membership of the T. and M. society. Organization and baptism were deferred till a future time, there being no suitable water in the vicinity.

DENISON.—Began meetings here Wednesday night, and continued them till Sunday night. The friends show a commendable zeal in their worship, and a growth in grace and in the knowledge of the truth is visible. One was added to the church, and three were baptized. A vigilant missionary society was organized; and steps were taken toward erecting a meeting-house. Pledges were made to the amount of \$270. The ordinances were celebrated.

A majority of the brethren and sisters were present from Sherman, and some from Fairview; and to afford opportunity for baptism, the Sherman church was organized with nine members, six of whom were baptized. We were glad to welcome among us a wagon-load from Savoy, among whom were two young ladies just commencing to keep God's holy day.

This was the largest gathering of Sabbath-keepers ever held in this part of the State. All were strengthened and encouraged. It was a profitable meeting.

FAIRVIEW.—I came here on Monday, May 24. Have preached nine times. A Sabbath-school of thirteen members has been organized. Regular prayer and social meetings have been established, and a leader elected. Since the tent was here, some have given up the Sabbath, but others have taken hold. Much prejudice exists, and the outside attendance was very limited. May the Lord help our brethren to seek the true spirit of humility, and walk carefully before the Lord.

R. M. KILGORE.

Sherman, May 25.

General Selections.

FAMILY PRAYER.

COMPASS the roof with the balustrade of Family Prayer. This is an important battlement. God hath set the solitary in families. He has instituted the family relation; and the relation carries with it the duty of instruction and worship. This is the oldest organization; and family worship is of ancient and divine origin. Behold the family altar built by Noah! Remember that when Abraham built a tent for himself he built an altar for his God. We never read that Lot built an altar; no wonder that he looks toward Sodom, and then is soon found in Sodom. When Isaac and his servants pitch their tent and dig a well, they build their altar. Listen to the grand resolution of Joshua, "As for me and my house, we will serve the Lord!" Oh, for more Joshuas and Hannahs as heads of families! The New Testament and the early history of the church contain many similar examples. I cannot in this connection go at length into the duty and advantages of family prayer and religion; many of these advantages suggest themselves at once. You have observed that family life

is often the best test of genuine piety. Bunyan's Christian makes Talkative a saint abroad and a devil at home. It is on record that when Mr. Whitefield was asked whether some one was a Christian, his reply was, "How can I tell? I have never lived with him."

It is to be feared that in the rush and bustle of our modern life the old-fashioned methods of family instruction and prayer, when all the family and servants were called together, are now much neglected. The Jewish law made the father a prophet and priest in his own family; at the paschal feast he slew the lamb, he sprinkled the blood on the lintels of the door; he also taught the statutes of the Lord to his children and servants. Philip Henry, in his family circle expounding to them the word of God, reminds us of one of those grand men of olden time. Much to be pitied is that home where the voice of prayer is never heard. It is a roof without a battlement, exposed to danger and death; it is a house without a roof, into which the storms of temptation shall fall, and on which the sun of trial will beat with scorching ray. John Randolph said that men charged him with being a French infidel; he denied the charge, but confessed that he would have been one if he had not been taught to bow at his mother's knee and say, "Our Father."

Every day should begin with prayer. Let us talk to God before we talk much to men. Begin every duty, decide every question, with prayer. It is said that Pericles, the great Athenian statesman, would not address an audience until he had prayed to the gods; and that Scipio, the Roman General, would not undertake any affair of importance until he had passed some time alone in the temple of Jupiter Capitolinus. The examples of Paul and Christ are still more in point. Remember how earnestly Jesus prayed before entering on his great undertakings! Read the gospels with that thought in mind. Where will you find such an example of prolonged, fervent, and trusting prayer? Remember Paul's requests for prayer; remember also his own references to his habits of prayer. Do you say you have no time? Excuse me, you have. What is time for, but to serve God here and to enjoy him hereafter? David found time amid his manifold cares and great responsibilities; Daniel found time when he was prime minister in Babylon; Luther used to say, when his gigantic toils pressed upon him, that he could not get on with less than three hours of prayer; Gen. Havelock rose, it is said, at four, when the hour of marching was six, rather than lose the period of prayer and communion with God. No time! Do not say that. You know you have.

Do you say you cannot pray? Stop a little; you can. What is prayer? Eloquence is not needed; the publican's prayer sent him down to his house justified. It is the pastor's duty to press home this neglected privilege. I have read that when Richard Baxter went to Kidderminster, there were whole streets in which there were only two or three praying families; and that when he left, there were whole streets in which there were only two or three families that were not praying families. His influence pervaded the town; he canvassed its houses; family altars were built, and the voice of prayer and praise girdled the town and went up acceptably into the ear of God. The papers have reported that President Hayes, in the White House, meets his family morning by morning for family worship; together they read a portion of Scripture, and then kneeling together they repeat the Lord's Prayer. I am glad he does this much; I wish he did more. Who can tell what an advantage this is to him and the nation? Amid all the excitements of the times, he has gone with clearness of head and cleanness of hand; and when the passions of the hour have subsided, he will take his place in history as one of the best of men and ablest of Presidents. God be thanked for the influence of his Christian wife! May the voice of prayer never be silenced in the White House!

Make the hour of family worship the most joyous of the day. Regard it not so much a duty as a privilege. Husbands and fathers, let nothing rob you of the privilege and glory of being the high-priests in your own families. The children will never forget this hour, even if they are scattered to the ends of the earth. When the great Dr. Nott lay dying they bent over him to catch his whispers, and they heard him murmur, "Now I lay me down to sleep." The only thing that we can never forget is what is learned in childhood. When you are building the soul-houses of your children, put around them the battlement of prayer. Is there a family represented here in whose home the family altar has been torn down? Go home and rebuild it. Is there one in which it never has been erected? Go home to establish it, I beseech you. Ask a blessing at your table; gather your children

about you, and around them and you throw the balustrade of family prayer.—*Extract from a sermon by Robert S. MacArthur.*

### THE PREDICTED FATE OF THE EARTH.

THE apostle Peter, in his second epistle, announced the approach of the time when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth, also, and the works that are therein shall be burned up." What has modern science to say to the possibility of a catastrophe such as that shadowed forth in a comparatively unscientific age, eighteen centuries ago? Mr. R. A. Proctor, writing in his latest volume, "The Flowers of the Sky," remarks: "It is no longer a mere fancy that each star is a sun; science has made this an assured fact, which no astronomer thinks of doubting. We know that in certain general respects each star resembles our sun. Each is glowing like our sun with an intense heat. We know that in each star processes resembling in violence those taking place in our own sun must be continually in progress, and that such processes must be accompanied by a noise and tumult, compared with which all the forms of uproar known upon our earth are as absolute silence. The crash of the thunder-bolt, the bellowing of the volcano, the awful groaning of the earthquake, the roar of the hurricane, the reverberating peals of loudest thunder, any of these, and all combined, are as nothing compared with the tumult raging over every square mile, every square yard, of the surface of each one among the stars."

He proceeds to describe, with considerable circumstantiality, two appearances witnessed in the heavens within the last few years—in 1866, when the tenth magnitude star (that is, four magnitudes below the lowest limit of the naked-eye vision) in the constellation of the Northern Crown, suddenly shone as a second magnitude star, afterward rapidly diminishing in luster, and in 1876, when a new star became visible in constellation Cygnus, subsequently fading again so as to be only perceptible by means of a telescope.

After noting the conclusions deduced from the application of the most approved instruments to these observations, Mr. Proctor remarks: "A change in our own sun, such as affected the star in Cygnus, or that other star in the Northern Crown, would unquestionably destroy every living creature on the face of this earth; nor could any even escape which may exist on the other planets of the solar system. The star in the Northern Crown shone out with more than eight hundred times its former luster; the star in Cygnus, with from five hundred to many thousand times its former luster, according as we take the highest possible estimate of its brightness before the catastrophe, or consider that it may have been very much brighter. Now if our sun were to increase tenfold in brightness, all the higher forms of animal life, and nearly all vegetable life, would inevitably be destroyed on this earth. A few stubborn animalcules might survive, and possibly, a few of the lowest forms of vegetation, but naught else. If the sun increased a hundred-fold in luster, this heat would doubtless sterilize the whole earth. The same would happen in other planets."—*Sunday Magazine.*

### MODERN BELIEF.

THE New York *World*, noticing the changes in modern belief, furnishes the following records of the wanderings of a modern member of civilized society in his search for a religion:—

- Nine years of age—An attentive Sunday-school scholar.
- Ten—Has committed to memory 2,000 verses of Scripture.
- Eleven—Joins a church.
- Twelve—Model boy.
- Thirteen—Sent away to a boarding-school.
- Fourteen—Not so model. Learns to smoke.
- Seventeen—Begins to be "liberal."
- Twenty—More liberal.
- Twenty-one—Slightly skeptical as to the Bible.
- Twenty-two—Doubts Noah's flood, Joshua's sun, and Jonah's whale.
- Twenty-three—Renews Bible belief and becomes Episcopal Low Church.
- Twenty-four—Becomes Episcopal and High-church, and drinks lager.
- Twenty-six—Joins a scientific debating society, and becomes a close student of geology.
- Twenty-seven—Orthodox belief wrecked on the "testimony of the rocks."
- Twenty-eight—Becomes Unitarian.
- Twenty-nine—Becomes a Universalist.
- Thirty—Attends a course of parlor lectures. Radical on all subjects. Starts a community of congenial

spirits, who quarrel, bark, bite and scratch each other like cats and dogs. After six-weeks' communion, leaves. Lawsuits and scandal.

Thirty-one—Throws the whole Bible overboard, and laughs it to scorn. Is enraged at the least mention of Moses, Aaron, and the apostles. Slanders Abraham, David, and Solomon. Very proud of speaking out, and announcing his "principles" in public. Declares his scorn of people who dare not.

Thirty-two—Is turned head and crop out of the Universalist Church. Falls through everlasting moral space into nowhere. Begins to think it does not pay to speak out so openly in meeting.

Thirty-three—Becomes a secret rapping-tapping spiritualist.

Thirty-four—Becomes a piano-lifting, flower-growing, invisible-voiced and body-lifting spiritualist; and hunts for Kidd's money under spirit direction.

Thirty-five—Becomes an apparitional materializing spiritualist. Communes with Captain Kidd and Shakespeare.

Thirty-six—Detects a fraud. Renounces spiritualism.

Thirty-seven—Joins the Liberal Club and combats everything.

Thirty-eight—Leaves the Liberal Club and becomes a Theosophist. Grants premiums to ancient wisdom and communes with the "elementaries."

Thirty-nine—Believes in total annihilation for a year, and determines to get all the fun possible out of his life.

Forty—Writes a book on "Pure Nothingism."

Forty-one—Renounces Nothingism and joins the Scientists. Worships mathematically and praises in rhomboids, cubes, triangles, and chemical formulas. Reduces emotion and sentiment to vegetable and mineral constituents.

Forty-two—Reads Darwin and ciphers his genealogy down to a clam.

Forty-three—Shakes off Darwin. Talks of Swedenborgianism for a rest. Advertises for some new faith.

Forty-four—Thinks of joining the Catholic Church. Not that he can believe anything at present, but the church, as he remarks, will "save him the trouble of thinking." Temporary *joiner*.

### Notes of News.

—About 12,000 petitions have been presented to Congress this session.

—There are six periodicals published in the capital of Madagascar.

—There is a report that a rebellion is in progress among the natives of Burmah.

—In Greece the New Testament has been made a textbook in the common schools.

—Forest fires north of East Saginaw, Mich., have destroyed about 2,500,000 feet of pine logs.

—The Society of the Army of the Potomac is to hold its next reunion at Burlington, Vt., June 16.

—About 2,000 Bulgarians recently made a raid on Balkan territory, destroying about a dozen villages.

—The Roman Catholic bishop of Toronto has spoken authoritatively and decidedly against trades unions.

—Charles Reade, the novelist, has been converted, and now promises to use his pen in the service of the Lord.

—A wealthy and benevolent New York lady has erected in that city a new home for newsboys, at a cost of \$50,000.

—The Episcopalians are to have a new cathedral at Omaha, Neb. The cost, aside from the windows, is to be \$25,000.

—The losses by fire during the six weeks from April 1 to May 15 are estimated at \$13,000,000, in this country alone.

—The French Chamber of Deputies has passed a bill abolishing teachers' certificates issued by the bishops to monks and nuns.

—By a cave in a colliery near Shenandoah, Pa., on the 18th inst., one man was killed, and six seriously, perhaps fatally, injured.

—News has been received that a severe tornado passed through portions of Iowa on the 23d inst., doing great damage to farm property.

—Leadville, Col., is threatened with labor troubles. The strikers have made some demonstrations, but as yet they have not resulted seriously.

—Bonsilate, a new substance manufactured in Newark, from bone-dust, is said to be harder than celluloid, and an excellent substitute for hard rubber.

—The officers of the Reading Railroad and Coal and Iron Companies state that there will be no interruption of business in consequence of their recent failure.

—Ruby Lake, Nevada, has entirely disappeared. Seven years ago it was a sheet of water 20 miles long, from half a mile to three miles wide, and very deep.

—A desperate fight recently occurred between the settlers of Tulare Co., Cal., and the United States Marshals, in which several men were killed and others wounded.

—Prince Bismarck's eldest son has just made his maiden

speech in the German Parliament. He is said to resemble his father in appearance and manner of speaking.

—The Methodist churches of this country observed May 30 as a special memorial day in honor of Robert Raikes, who a hundred years ago started the first Sunday-school.

—Owing to a strike of the iron puddlers in Pittsburg, Pa., the manufacturers resolved to close every mill in that district on the 1st of June. This will throw 50,000 men out of work.

—Even the French government has been moved to take action against Communists. A resolve has been made to banish foreign Socialists, who are most active in promoting agitation.

—The first temperance meeting ever held in England was held at Bradford, Yorkshire, in 1830. Its semi-centennial is to be celebrated by appropriate services continuing from June 13 to 20.

On the 23d of May an accident occurred on the railroad between San Francisco and Big Trees. Two cars of an excursion train jumped the track, killing 13 persons, and wounding about 40 others.

—At Ancon, Peru, a large torpedo in process of completion exploded accidentally, blowing the manufactory to pieces, killing every inmate and nine others, and leveling a dozen houses to the ground.

—A fight has occurred between detachments of the Chilean and Peruvian armies, in which the Chileans were victorious. England proposes to mediate between the belligerents as soon as an opportunity offers.

—The Italian Parliament was opened May 26, "with the usual pomp," we are told. The King and Queen were each received with enthusiasm; but the royal speech was listened to with marked coldness.

—The surname of the royal family of England is Wettin, or in German Wettiner, as this was the surname of the Prince Consort. The King of Saxony is also a Wettin. Queen Victoria is a Guelph by descent.

—The Maryland Bible Society, in its 44th annual report, states that during the year, 18,535 adults were visited, 3,448 of whom were destitute of Bibles. The sacred volume was offered to 2,600 persons, 1,622 of whom rejected it.

—The Nihilists who were on trial at St. Petersburg have been sentenced. Two of them are condemned to death, five to hard labor in the mines of Siberia, two to banishment to Tobolsk. The terms of imprisonment are eight, ten, and twenty years.

—The Prince of Wales, who is Grand Master Mason of England, recently laid the foundation-stone of Truro Cathedral, the first cathedral erected in England since the Reformation. The ceremony was conducted with the usual Masonic formulas.

—An attempt was recently made to kill the Spanish Consul-General residing in New York City, by means of a case filled with explosive material. The attempt failed. The package was mailed in Philadelphia, but there is no clue to the would-be assassin.

—Nineteen of the prominent ministers of New York City, of all denominations, issued a card requesting the various churches to unite, on May 30, in special prayer that God will guide and direct the national conventions to be held in June for nominating candidates for the Presidency.

—An executor in Australia is so very exact that he refuses to pay a legacy of \$7,000 left by a Catholic merchant to his church, "to deliver his soul from purgatory," until he has proof that the terms of the will have been complied with, and the merchant's soul has actually been delivered.

—A dispatch from Vienna states that immediately upon the arrival at Constantinople of the British Minister Goschen, a collective note will be drawn up, and submitted to the powers before being submitted to the Porte. An understanding on the question has been established between the powers.

—The 88th annual report of the English Baptist Missionary Society is chiefly devoted to the missions in India. "It marks," says the *Independent*, "the rapid growth of European infidelity and rank atheism among the educated natives, and also the fact that the Mohammedans are carrying on a remarkable crusading work."

—Eld. C. L. Boyd writes from Nebraska that the crop of small grains in that State is likely to prove almost or quite a failure, owing to the extreme drouth. Should there be rain soon there may be a corn crop. And he adds: "The hearts of some are beginning to fail them for fear." From other sources we hear the same of Kansas.

—The *Christian at Work* thus notices the centennial anniversary of the "dark day": "Wednesday, May 19, was the 100th anniversary of the 'dark day,' a memorable day in the history of New England. The cause of the phenomenon, although extensively discussed at the time in this country and in Great Britain, has never been satisfactorily explained."

### Obituary Notices.

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

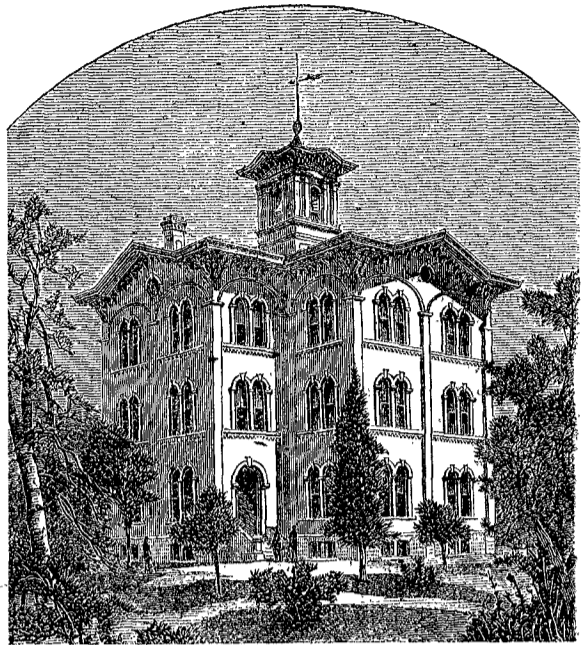
DANSCOMB.—Died of heart disease, in Portland, Maine May 9, 1880, Solomon G. Danscomb, aged 63 years and 9 months. Remarks by the writer, from Isa. 38:1.

J. B. GOODRICH.

HUMPHREY.—Died of heart disease, in the town of Eau Claire, Portage Co., Wis., May 13, 1880, Correl P. Humphrey, aged 34 years and 8 months. Bro. Humphrey kept the Sabbath for three years. He was baptized by Eld. Decker, and was a conscientious follower of Christ. He became blind about a year before his death; but this, instead of disheartening him, served only to make him a more patient and loving disciple of Jesus, leading him to forsake all worldly thoughts, and place all his hopes in Heaven. Funeral discourse by S. E. Vance. \* \* \*



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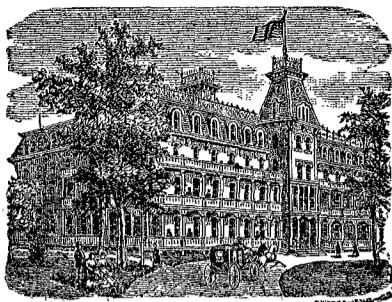
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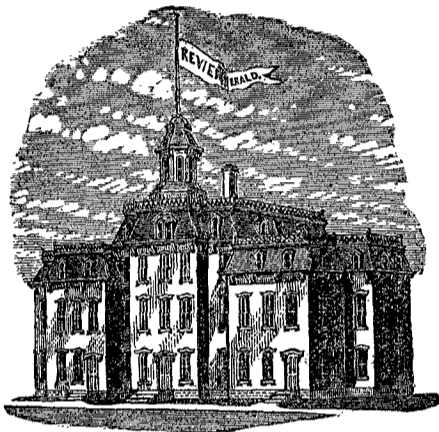
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BATTLE CREEK, MICH., JUNE 3, 1880.

### CAMP-MEETINGS FOR 1880.

OREGON 2, Hillsboro,	June 9-15.
IOWA, Des Moines,	June 3-8.
WISCONSIN, Portage,	June 9-15.
MINNESOTA, Minneapolis,	June 16-21.

We are happy to announce that the engraving entitled, *The Way of Life*, for sale at this Office, can be furnished with Commandments and Title in French, German, Danish, and Swedish. J. W.

### THE CAMP-MEETINGS.

We design to attend the camp-meetings in Iowa Wisconsin and Minnesota. The new work, *Life Sketches*, will be for sale at all our camp-meetings. These meetings will be well supplied with ministerial laborers, so that but little need be expected of us, besides our special work in behalf of our institutions at Battle Creek. J. W.

### TENT-MEETINGS.

The season for tent-meetings has come. Each laborer who goes out with a tent is anxious to accomplish all in his power. He will do what he can in speaking the word, and hopes for much more to be accomplished by our periodicals and publications than he can do from the stand.

We call the especial attention of all our ministers to the importance of the circulation of the REVIEW. Instead of attending all the camp-meetings we shall give particular attention to our periodicals and publications, and our institutions at Battle Creek. We shall write all we can for the REVIEW, and shall do all in our power to extend its circulation. All interested persons should be urged to take it, at \$2.00 a year.

Tent preachers should strike for subscribers for the REVIEW when the interest is the highest among the people. They should be in season, and in earnest. They should obtain all the subscribers possible at full price, then offer the REVIEW to others for six months at a reduced price. For further particulars, tent preachers will please send for circular. J. W.

### OVERCOMING.

We were favored again last Sabbath with a discourse from Bro. White on the subject of overcoming, from Rev. 3:21. The discourse showed the important, and in a certain sense, all-controlling, position occupied in this work by the appetite. Controlled as a servant, it is one of the best gifts to man; but suffered to run with a loose rein and gain the mastery, it is the most merciless of tyrants. It was made forcibly to appear that the lesson taught by God's dealings with the Israelites was that if God could control their appetites, he could control them in everything.

In the social meeting in the afternoon a brother made the following application of the subject. Said he, We who are actively engaged in our various trades, like to have the persons we meet "talk business." So in spiritual things this subject of overcoming is talking business; for this is the Christian's business.

The Health and Temperance Budget will be ready in two weeks. All who desire copies should send in their orders at once. The expense will be small, not to exceed two cents a copy. It will contain several specimen pieces of good music, being prepared for the Temperance Song Book. Address orders to Miss M. L. Huntley, Battle Creek, Mich. J. H. K.

### SEVEN WEEKS AT BATTLE CREEK.

WEAK, and under the weight of depression, I came to Battle Creek seven weeks since. Under the skillful treatment of the physicians, and the care of the helpers at the Sanitarium, my health has improved, and in mingling with the brethren, and receiving the many kind attentions at the hands of Bro. White, I have been made happy and more hopeful.

And as I return to my home I can say that I am deeply impressed that the Lord is with his faithful servants who manage our several institutions in this place, and that they deserve the full sympathy and confidence of all our people. JOHN F. HANSON.

### THE NORTHERN KANSAS TENT-ENTERPRISE.

THE friends in Dist. No. 2 have made urgent calls for help in their territory; and now that the Conference has decided to send Elds. Lamont and Santee to that field with a tent, to remain during the season, I appeal to the brethren there to take hold and help to make the enterprise a success. The meeting they have appointed at Ballard's Falls, June 12, 13, should be attended as far as practicable by the friends from Marshall to Jewell counties. Then wherever they decide to pitch the tent for lectures, let the brethren see that the expense of moving, pitching, and seating the tent, and all other expenses, as far as consistent, are met by the friends there. SMITH SHARP.

### TO THOSE ATTENDING THE WISCONSIN CAMP-MEETING.

THOSE coming to the Portage camp-meeting from the southern part of Wisconsin will secure reduced fare by purchasing tickets over the C. M. & St. P. R. R., via Milton and Madison. Train leaves Jonesville at 8:30 A. M., Milton, 9:30, and Madison, 3:40 P. M. Returning, good connections are made. Those coming from the north would do well to come by the Wisconsin Central. Train leaves Stevens Point about 5:30. From east and west come by main line and Northern Division of C. M. & St. P. R. R. The camp is one mile from the depot. Cheap transportation will be provided. G. C. TENNEY.

## Appointments.

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

### WISCONSIN CAMP-MEETING.

THE annual camp-meeting of Seventh-day Adventists of Wisconsin will be held at Silver Lake, near Portage City, June 9-15. Eld. James White, Eld. J. O. Corliss, and other able speakers are expected. Ample accommodations for the comfort of all who attend. All are invited.

Railroads will return passengers attending this meeting at one-fifth fare. CONFERENCE COMMITTEE.

THE tenth annual session of the Wisconsin Conference will be held in connection with the camp-meeting at Portage, June 9-15. Each church and company should be properly represented by delegate. CONFERENCE COMMITTEE.

THE Wisconsin Sabbath-school Association will hold its annual meeting on the camp-ground at Portage. Every school should be represented by delegate. A general Sabbath-school will be held Sabbath morning, June 12, taking the lessons for that date in the *Instructor* and Lesson Sheet, and No. 20 in "Lessons for Little Ones." There will be a supply of lessons on the ground for those who do not have them. H. W. DECKER, Pres.

### MINNESOTA CAMP-MEETING.

THIS meeting will be held at Calhoun Lake, three miles from the city of Minneapolis, on the grounds occupied last year, and will commence on Wednesday evening, June 16. The location is a pleasant one, and easy of access from all parts of the Conference, and we earnestly request the brethren of all the churches, and the scattered brethren throughout the Conference, to make a vigorous effort to come to the meeting. We hope that our Scandinavian brethren will make a special effort to attend, as there will be able brethren present to give them instruction in their own languages. Brethren, come in season to be all ready to commence work at the first meeting, and come prepared to stay till the meeting closes. Come with a full determination to seek the Lord earnestly, and devote the time of the meeting to the work of drawing near to the Lord, that he may draw near to us, and grant us a refreshing.

Hay and grain will be furnished on the ground at as reasonable rates as they can be afforded, and the stand will be stocked with necessary provisions.

Arrangements have been completed with the following-named railroads, to carry those coming to the camp-meeting at reduced fare; viz., West Wisconsin, St. P., M. & M., St. P. & S. C., & S. C. & St. P., M. St. L.; and negotiations are pending with the C. M. & St. P. Co., which, it is hoped will result in securing the same over its lines. If successful, notice will be given next week. For particulars, see notice given in last week's paper. We hope for competent help from the General Conference. CONFERENCE COMMITTEE.

THE Minnesota S. D. A. Conference will hold its next annual session on the camp-ground at Calhoun Lake, near Minneapolis. All the ministers, and officers of the Conference,

and the delegates from the churches, are earnestly requested to be upon the ground, if possible, on Friday, the 11th of June, that the business of the Conference may be so arranged and forwarded as not to interfere with the religious interests of the camp-meeting. The delegates are requested to pass in their credentials to the Secretary, Eld. D. P. Curtis, immediately on their arrival on the ground. H. GRANT, Pres.

THE Minnesota T. and M. Society will hold its annual session on the camp-ground, near Minneapolis, in connection with the camp-meeting, June 16-21. The directors and secretaries are requested, as far as possible, to be on the ground as early as the 11th, to arrange business, and prepare for the religious exercises of the camp-meeting. H. GRANT, Pres.

THE Minnesota Health and Temperance Association will hold its first annual session on the camp-ground, in connection with the other general meetings of the Minnesota Conference, June 16-21. H. GRANT, Pres.

No providence preventing, I will meet with the churches in Indiana as follows:—

Marion, Grant Co.,	June 5, 6.
Frankton, Madison Co.,	" 12, 13.
Yorktown, Delaware Co.,	" 19, 20.
Grant City, Henry Co.,	" 26, 27.
Wolf Lake, Noble Co.,	July 3, 4.
	S. H. LANE.

PROVIDENCE permitting, I will meet with the church in Bloomington, Vt., Sabbath, June 5. There will be opportunity for baptism, if desired. Meeting at the Center, if so arranged. A. S. HUTCHINS.

THERE will be a two-days' tent-meeting at Ballard's Falls, six miles south of Hanover, Washington Co., Kan., June 12, 13. First meeting at the beginning of the Sabbath. We should be glad to see every Sabbath-keeper in Dist. No. 2 at this meeting. Eld. Santee and I purpose spending the summer in this field. JOSEPH LAMONT.

A HEALTH and temperance meeting will be held in connection with the next district quarterly meeting of the T. and M. society in each district, wherever possible. State presidents and secretaries of H. and T. societies will please see that proper persons are appointed to look after the matter in each district and that all proper arrangements are made to insure a successful meeting. J. H. KELLOGG, Pres. Am. H. and T. A.

EATON RAPIDS, Mich., June 5. There will be opportunity for baptism. Hope to see a good turnout. M. B. MILLER.

ELD. D. H. LAMSON, if his health will permit, will meet with the church at Partello, Mich., June 5, 6. M. B. MILLER.

## Publishers' Department.

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

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