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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 CONSCIENCE AND FUTURE JUDGMENT.

I SAT alone with my conscience,
In a place where time had ceased,
And we talked of my former living
In the land where the years increased.
And I felt I should have to answer
The question it put to me,
And to face the answer and question
Throughout an eternity.
The ghosts of forgotten actions
Came floating before my sight,
And things that I thought were dead things
Were alive with a terrible might.
And the vision of all my life
Was an awful thing to face—
Alone with my conscience sitting
In that solemnly silent place.
And I thought of a far-away warning
Of a sorrow that was to be mine,
In a land that then was the future,
But now is the present time.
And I thought of my former thinking
Of the Judgment day to be,
But sitting alone with my conscience
Seemed judgment enough for me.
And I wondered if there was a future
To this land beyond the grave;
But none gave me an answer,
And no one came to save.
Then I felt that the future was present,
And the present would never go by,
For it was but the thought of my past life
Grown into eternity.
Then I woke from my timely dreaming,
And the vision passed away,
And I knew the far-away warning
Was a warning of yesterday.
And I pray that I may not forget it,
In this land before the grave,
That I may not cry in the future,
And no one come to save.
And so I have learned a lesson
Which I ought to have known before,
And which, though I learned it dreaming,
I hope to forget no more.
So I sit alone with my conscience
In the place where the years increase,
And I try to remember the future
In the land where time will cease.

—London Spectator.

Our Contributors.

THE LORD'S DAY; OR STRONG PROOF IN FAVOR OF THE SABBATH.

BY ELD. D. T. BOURDEAU.

IN A. D. 96, the beloved apostle, while giving the circumstances under which he received the Revelation, wrote, "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day." Rev. 1:9, 10.

All believers in the Bible must admit that John wrote these words by inspiration. He was "in the Spirit," wrapped in heavenly vision, when the truths of the book of Revelation were communicated to him, and it was with the aid of the Holy Spirit that he

penned these truths. He therefore used the very words designed to convey the mind of God, who was giving instructions for the church, till the end of the Christian dispensation. It is also a fact worthy of notice that the truths he was communicating are the "Revelation of Jesus Christ, which God gave unto him." Verse 1. God is speaking to us through his Son. Here we have the united authority of God and his Son. There is not a word that is superfluous, nor a thought that we can dispense with.

It was, therefore, necessary for us to know that John was in the Spirit in the isle of Patmos, that he was in the Spirit on the Lord's day, and that there is a day that belongs to the Lord in this dispensation. John was in the Spirit in a particular place and on a particular, definite day, the Lord's day. And the fact that there is a Lord's day in this dispensation involves an obligation to consecrate a day unto the Lord. For we cannot show that a day is the Lord's without refraining from our own secular work upon it, and employing it in the nobler work of the Lord. This scripture is a complete refutation of the doctrine which teaches that there is no Sabbath for the Christian age. It is also a refutation of the idea that the Lord claims every day; for if every day was the Lord's day, then John would mean that he was in the Spirit and had his vision every day! Upon the same principle we might say that he had his vision in every place. No; there is definiteness in this matter. The very place and the very time are mentioned.

But which day is the Lord's day? John does not say, "I was in the Spirit on one of the Lord's days," as though there were at least two different Sabbaths, but, "I was in the Spirit on the Lord's day." Now, the Bible, being a sufficient rule of faith and practice, must give us light as to what day is the Lord's day, and if we find a day that the Lord claims as his own, we will necessarily have to conclude that it is the Lord's day mentioned in our text. God, speaking through his immutable law, says, "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. He reserved it by sanctifying it in Eden before the fall. Gen. 2:2, 3; Matt. 5:17-19; Rom. 3:31; James 2:8-12. This is the Lord's holy day (Isa. 58:12), the day of which Christ styles himself the Lord. Mark 2:28. And there is no other day that God or Christ claims under this dispensation. It was, therefore, on the holy Sabbath that John was in the Spirit. And if the Sabbath was the Lord's day at the close of the first century, it is the Lord's day in 1880.

If, as some claim, the first day was made the Lord's day by our Lord Jesus Christ, would he not have said so either in his lifetime or through his followers who wrote by inspiration after his death? But even in this case we would be in a dilemma; for several scriptures show that there is but one weekly Sabbath or Lord's day (Acts 13:42, 44:18:4; Rev. 1:10), and establishing the first day as a Lord's day would give us a second Lord's day or weekly Sabbath. And to represent that the day that the Lord reserved and commanded to be kept by us as a memorial of creation, has, by divine authority, been replaced by one to be kept in memory of the resurrection, would be to represent that divine authority clashes with numerous declarations of Scripture which show the

unchangeable nature of that law of which the Sabbath is a part. Deut. 5:29; Ps. 111:7, 8; 119:152, 160; Isa. 51:6, 7; Matt. 5:17-19; Rom. 3:31; 7:7-12; James 2:8-12; Rev. 12:17; 14:12; 22:14.

Christ was very careful to institute all the ordinances of the new covenant, and to give them special force by his own example, as in the case of baptism and the Lord's supper. But so far as the record of inspired writers is concerned, Christ did not so much as mention the first day in his teachings. Much less do we find that he ever claimed it as his own, and that he and his disciples kept it as the Lord's day.

Nor did the apostles have the audacity to attempt to make of the first day the Lord's day. Had they tried to do this, they might have been justly branded as apostates. A testament is of force when the testator is dead. The New Testament, or will, was sealed and confirmed by the death of Christ; and Paul says that when a covenant is confirmed "no man disannulleth, or addeth thereto." Gal. 3:15. How, then, can men teach that the apostles instituted a new Lord's day after the resurrection of Christ? This would be breaking Christ's will after his death, to insert in it a new clause. A similar act in human affairs would be regarded as a heinous crime, and its author would have to pay a heavy penalty. It would be considered a sacrilege for an heir to selfishly change the just and merciful will of his father after his death, and he would have to suffer for doing so.

Under a false show of erudition in the Greek, some will seize the fact that the Greek word rendered "Lord's" and applied to day in Rev. 1:10, is also used in 1 Cor. 11:20, and is there applied to the supper of our Lord Jesus Christ, and they hastily conclude from this fact that a special day of the Lord Jesus, and not the day of the Lord Jehovah, is intended in Rev. 1:10. This is strange reasoning, and does violence to the principles of language and common sense; it is a miserable deception played upon a people under the pretense of scholarship!

Let us for a moment imagine ourselves in the Old World, where "there are lords many." We pass the residence of a man of wealth and influence, and, observing his fine carriage, say, "This is the lord's carriage." We go on a little farther, and on the estate of another rich man we notice a valuable horse, and say, "This is the lord's horse;" and thereafter one who had heard both these remarks says, "Now you were mistaken as to the ownership of the horse. It is the lord's horse and the carriage is the lord's carriage, and we know the carriage belongs to the first man you visited; therefore the horse does not belong to the second man, but to the first!" This would be no greater abuse of language than to say that because the word "Lord's" is used in reference to the Lord's supper, it must, when used in Rev. 1:10, mean a new day belonging especially to the Lord Jesus, and not at all the day of the Lord Jehovah, the only Lord's day under the Christian economy.

But does the genius of the Greek language really require that we apply the term κυριακή, in Rev. 1:10, to Christ? By no means. In Greek, as well as in English, Lord's or lordly may be applied to other things than to those which belong to Christ. But there is a principle which is true in all languages, and

which permits us to apply the term in question to Jehovah; namely, that the tense of an adjective or qualifying word which is derived from a substantive, must be determined by the aid of that substantive. Take, for example, the words office and official. The official duties of a person are the duties which grow out of his office. Let us apply this principle to the case before us. We have *κυριος*, lordly, which is derived from *κυριος*, Lord, and *κυριος* is applied in the original to God the Father as well as to Christ. David, speaking of Jehovah and of Christ, says, "The Lord [*κυριος*, the Father] said unto my Lord [*κυριος*, the Son]; it is the same noun as the first, only it is in a different case, Sit thou on my right hand, till I make thine enemies thy footstool." Matt. 22:44. Other texts could be quoted in support of this point.

(Concluded next week.)

WHAT ROMANISM IS DOING.

BY WILLIAM PENNIMAN.

How to prevent the encroachments of the religious power of the papacy on the secular domain, is a question which has agitated modern Christendom for ages. The question whether the governments of Catholic countries and the Romanists of Protestant ones shall be under the power of the civil arm of the respective countries, or under the control of a hierarchy deriving its existence and receiving infallible direction from a priest living at Rome, may yet be decided by the wager of battle. The flames of civil war, and the fires of the inquisition were kindled by the agitation of this question in former times. It is estimated that from fifty to one hundred millions were slain during the papal supremacy.

The root of the evil is not yet exterminated. The embers of those awful conflagrations are slumbering, and the winds of strife may yet fan them into a fresh conflagration. According to prophecy, the papacy is not destined to regain its former power. The word of God says, "But the Judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan. 7:26. Although it cannot regain its former power, yet it is determined to make trouble, and in a certain sense is already making it. While this power seems to be waning in Europe or in the East, it is evidently, as facts show, wonderfully increasing in the United States. It is no doubt the policy of this hierarchy to keep Protestants ignorant, as far as possible, of the official positions which are held by Catholics in this country. It has been stated that fifty per cent of State, including army, officers are Catholics. But this percentage is no longer too high. It will be safe to say that a large Gen. cent are.

Some may inquire, How shall we combat this widespread and growing evil? The only answer is, Not by carnal weapons,—for Paul says, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds,"—but by the "sword of the Spirit," which is the word of God. This word, which is sharper than any two-edged sword, and which, in the days of Luther, gave the papal beast a severe wound, can in the hands of God's servants wound it again. In fact, the papal power is every day receiving wounds by the same sword, and its influence is thus held in check till the work of God's people is accomplished in the earth. This sword, which is a "discerner of the thoughts and intents of the heart," and which opens and exposes the corruptions of the papal system to the very core, Romanists have long tried to destroy; but—

"Truth crushed to earth will rise again;
The eternal years of God are hers."

The Bible is the foundation of civil and religious liberty. If this obstacle could be removed, priestcraft would reign triumphant. The Roman clergy know that *intelligence is the life-blood of liberty*. Political parties are mere tools in their hands, by which they manipulate legislation in their favor. They will form an alliance with any party which will enable

them to accomplish their sectarian purposes. The great object of the Roman Catholic secret oath-bound societies is to hold the ignorant dupes of popery where the Roman clergy can most easily control them.

"'Tis ignorance mainly binds the people in chains,
'Tis this the empire of folly maintains;
Vice shrinks from instruction like darkness from light,
And despots shun noontide, and covet the night."

We will next give a few specimens of Romanish intolerance, quoting first from a Catholic paper published at St. Louis. *The Shepherd of the Valley* has not forgotten the cardinal and long-cherished doctrines of Romanism, as the following extract shows: "Protestantism of every kind, Catholicity inserts in her catalogue of mortal sins; she endures it when and where she must; but she hates it, and directs all her energies to effect its destruction. If the Catholics ever gain—which they surely will do—an immense numerical majority, religious freedom in this country is at an end."

The *Shepherd* subsequently, as proof of the approval of its sentiments, added: "Amongst our Catholic cotemporaries, the *Catholic Herald* was almost alone in its strictures; others, as the *Pilot*, copied our article and indorsed what we said. The character of our journal was not called in question, and no editor, we think, has ever ventured to make our own character the subject of debate. We told the truth, and nothing but the truth; and it is not fair to sacrifice us to the prejudices of ill-instructed and timid Catholics, or of heretics whose delicate nerves a bold statement of Catholic doctrine may happen to shock."

This was published in the *Shepherd*, and fully indorsed by the archbishop, in the following words: "*The Shepherd of the Valley* is published with my approbation, and I recommend it to the support of the Catholics of this diocese.

"† PETER RICHARD,
Archbishop of St. Louis."
"July 7, 1853.

The bishop says again, "Heresy and unbelief are crimes; that is the whole of the matter. And in Christian countries, as in Italy and Spain, for instance, where all the people are Catholic, and where the Catholic religion is an essential part of the law of the land, they will be punished as other crimes."

A few years ago the Protestant chapel in Rome was suppressed, and the worshipers were threatened with the tortures of the Inquisition. The *Pittsburg Catholic Visitor*, referring to its suppression, gives us another specimen of its intolerance, as follows: "For our own part, we take this opportunity of explaining our hearty delight at the suppression of the Protestant chapel in Rome. This may be thought intolerant, but when, we would ask, did we ever profess to be tolerant to Protestantism, or to favor the doctrine that Protestantism ought to be tolerated? On the contrary, we hate Protestantism, we detest it with our whole heart and soul, and we pray that our aversion to it may never decrease. We hold it meet that in the Eternal City no worship repugnant to God should be tolerated, and we are sincerely glad the enemies of truth are no longer allowed to meet together in the capital of the Christian world."

How long would it be before Protestant chapels would be suppressed in this country, had popery the power? Brownson, the great apostle of American popery, who had the indorsement of twenty-five bishops and Pope Pius IX., said: "The liberty of heresy and unbelief is not a natural right. . . . All the rights the sects have, or can have, are derived from the State, and rest on expediency. As they have in their character of sects hostile to true religion [popery], no rights under the law of nature or the law of God, they are neither wronged nor deprived of liberty if the State refuses to grant them any rights at all."—*Brownson's Review*, October, 1852, p. 456.

Then intolerant sentiments are taught on both continents. We give these specimens to show what the papacy is about to do, or, at least, what it is trying to do.

HE CAME TO SAVE SINNERS.

I WAS once far away from the Saviour,
And as vile as a sinner could be;
I wondered if Christ, the Redeemer,
Would save a poor sinner like me.

I wandered on in the darkness,
Not a ray of light could I see;
And the thought filled my bosom with sadness:
There's no hope for a sinner like me.

But there, in that dark, lonely hour,
A voice sweetly whispered to me,
Saying, "Christ the Redeemer hath power
To save a poor sinner like thee."

I listened, and lo 'twas the Saviour,
That was speaking so kindly to me;
I cried, "I'm the chiefest of sinners;
Canst thou save a poor sinner like me?"

I then fully trusted in Jesus;
And oh, what a joy came to me;
My heart was o'erflowing with praises,
For he saved a poor sinner like me.

No longer in darkness I'm walking,
For the light is now shining on me;
And now unto others I'm telling
How he saved a poor sinner like me.

And when life's journey is over,
And I the dear Saviour shall see;
I'll praise him forever and ever,
For saving a sinner like me.

—Chas. J. Butler.

SACRIFICE AND REWARD.

BY J. Q. FOY.

The prospect before the remnant people of God is most cheering, most glorious. We talk of overcoming, of gaining eternal life; we cherish the hope of being among that redeemed company that shall "return and come to Zion, with songs and everlasting joy upon their heads," but how little we realize what will be the emotions of the finally saved. What will they be but joy unspeakable and full of glory? Freed at last from all the terrible effects of the curse, they may range the glorified plains of the earth renewed, with none to molest or make them afraid; they may explore the vast, almost boundless universe of God, and this throughout a never-ending eternity. Oh, ravishing thought! Oh, glorious prospect! Truly, "eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

"Behold," says the beloved John, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God;" and says the apostle Paul, "If children, then heirs; heirs of God, and joint heirs with Jesus Christ;" and Peter continues: "To an inheritance incorruptible, and undefiled, and that fadeth not away." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is."

"Oh, glorious hope! Oh, blest abode!
Shall I be there, and like my Lord?"

Soon the bright realities of the heavenly world will burst upon our astonished vision. Soon

"Hope shall change to glad fruition,
Faith to sight, and prayer to praise."

Soon all the woes and miseries of earth will be in the past, and

"God's own soft hand shall wipe the tears
From every weeping eye."

Can we reasonably cherish such a hope as this? Let the apostle answer: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

But between us and the realization of this hope is a work to be accomplished,—the work of warning a world shrouded in darkness, and of rescuing souls from the terrible bondage of sin. This work God has graciously committed to us. From the commencement of the carrying out of the grand scheme of human redemption, the spirit of sacrifice has been its most prominent feature, if not its very foundation stone. We may dwell with admiration and profit upon the love of God as manifested in the gift of his only Son to die for a ruined race, but language fails to express, our minds can form no adequate conception of the in-

finite sacrifice then made. This same spirit of sacrifice must and will continue to be a characteristic of the work, and must be possessed in some degree by every one who successfully engages in it. Is it not reasonable to conclude that, other things being equal, they will be most successful who have most of this spirit?

The privilege of making sacrifices to help forward the work of God in the earth, is among the most precious vouchsafed to mortals; for "every sacrifice made for Christ enriches the giver, and every suffering and privation endured for his dear sake, increases the overcomer's final joy in Heaven."—*Testimony No. 29.*

Selfishness, of which every other sin is the legitimate offspring, if allowed to exist in the heart, works like leaven, overpowering and subduing every good trait. Like a moral cancer, it eats out the spiritual life, and must ultimately result in ruin and eternal death. Viewed in this light, every law of our being, not excepting that of self-preservation, must cry out against it as against an intruder and usurper.

As this evil is the source of every sin, so from its opposite,—noble, disinterested benevolence,—spring the rarest virtues and the most worthy deeds. Every means that shall assist in subduing and expelling the one, and in cultivating and strengthening the other, whether agreeable or the reverse, should be regarded as a choice blessing. Among these, that of sacrificing to sustain the precious cause of God, and thus to benefit and save souls for whom Christ died, is the most effectual. Hence the conclusion is justified that it is one of the most precious gifts of God to mankind, and thus the great apostle seems to regard it. Shall we cultivate this grace? Shall we improve this privilege?

That the great God should condescend to notice us, and at a sacrifice so great, to devise a plan whereby our lost race can obtain pardon and salvation, calls for deepest self-abasement on our part, and for that gratitude which can be expressed only by an entire surrender of all to God. Says the apostle Paul, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. Reasonable indeed! and why? Let the apostle answer: "For of him, and through him, and to him, are all things." Chap. 11:36. "In him we live, and move, and have our being." Acts 17:28. "Ye are not your own; ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." 1 Cor. 6:19, 20. Every one must concede that not only are we under everlasting obligations to serve God, but all considerations—our best present and eternal interests—demand that we should serve him.

"And who, then, is willing to consecrate his service this day unto the Lord?" This question, asked by David of ancient Israel, seems hardly appropriate for us who are blessed with so much greater light. That *any* should hesitate to answer it, is evidence of the terrible depravity of the human heart, and shows how effectually mortals can be blinded to their best interests; but what shall we say when those who have been called out of darkness into the clear and marvelous light of present truth, murmur at the trials by the way, and add insult to base ingratitude by regarding anything short of the whole heart as a suitable offering to present to God? Alas for poor human nature! trammled by sin, blinded by Satan, deceived by a wicked heart, too often is it thus. Who are prepared, like Joshua of old, to answer this question unqualifiedly? Those who have been half-hearted in that service? those who have tried to serve God and mammon? those who have been afraid of burdens and sacrifices? No, no; but those who, having tried, know from happy experience that it is not "vain to serve God;" that the yoke of Christ is easy and his burden light. Such, with Paul, "glory in the cross of Christ," and are glad that "unto us it is given in behalf of Christ, not only to believe on him, but also to suf-

fer for his sake," assured that if they "suffer with him, they shall also reign with him."

The work of God is moving forward in the earth, and all who will, are permitted to have a part in it. The rich may give of their abundance, and thus transfer their treasures to the heavenly world. The poor are not denied the privilege, but may make sacrifices proportionately great, and become "rich in faith, and heirs of the kingdom." We are dealing with a just God, one who estimates the gift according to the sacrifice of the giver; and the same Saviour who regarded with approval the gift of the poor widow, will accept, as a token of love, a similar sacrifice on the part of his followers to-day. As anciently, so now, even our deep poverty may abound unto the riches of our liberality. All may prove the sincerity of their love; all may make to themselves friends with the mammon of unrighteousness by laying up treasure in Heaven. O inestimable privilege! O enduring treasure! God has intrusted to us talents, and if we are unfaithful in that which is another man's, who shall give us that which is our own? After we have given ourselves and all that we have to the service of God, then can we in truth adopt the words of David: "For all things come of thee, and of thine own have we given thee." In close connection with these words occurs this expression: "I know also, my God, that thou triest the heart." Ah! this is the point that we do well to consider. God is trying us. He says to us, "Every beast of the forest is mine, and the cattle upon a thousand hills." "The earth is the Lord's, and the fullness thereof." The gold and the silver are his. Are not we his people by right of creation, by redemption, by adoption? God grant that it may be so. With these temporal things our Heavenly Father is trying us, and with these very things he invites us to prove him. By the use we make of them we are developing character, deciding our destinies.

Little need be said here of the fearful consequences of appropriating these things to our selfish gratification. The clear light from the word of God is shining upon this point. Again and again we have been instructed and admonished in relation to our duty, and though many of us are slow to heed these counsels, and seem only partially aroused to the sinfulness and sad results of our course, yet the Lord waits. Nor does he wait in silence, allowing us to follow unchecked the bent of our depraved nature, but his chastening hand is often upon us; and though we have the comforting assurance that "whom the Lord loveth he chasteneth," yet may we not expect that if we fail to learn the lesson these chastenings are designed to teach, more severe will be the chastening, thicker and faster will fall the blows, until, because of our stubbornness, forbearance shall cease to be a virtue, and of us it shall be said, "He is joined to his idols; let him alone." Thank God, this is not now our condition. Still the Lord waits, and to us the gracious invitation is extended, "Return unto me." Need we ask wherein, when the cause of God is languishing, and the work intrusted to us is crippled even in our midst, and for want of the very means lent us of God for carrying it forward? "Be not deceived; God is not mocked."

Dear brethren and sisters, we do not wish to disguise the fact that the way to Heaven is straight and narrow, rough and thorny. It is true that "self-denial and the cross stand all along the way." But are we called to bear the cross? it is that we may wear the crown. Does our Heavenly Father invite us to prove him with temporal things? it is that he may open the windows of heaven, and pour us out a blessing that there shall not be room enough to receive it. Does the Saviour counsel us to sell that we have, and give alms? it is that we may provide for ourselves bags that wax not old, a treasure in the Heavens. In a word, it is to prepare to change worlds. Would you know who will inherit all the rich promises found in the word of God, and who will be gathered when to the heavenly messengers is given the commission, "Gather my saints together"? It will be those who

have made a covenant with God by sacrifice. Certain it is, that did we look at this matter as we ought, we should talk less of duty, more of privilege,—less of sacrifice, more of the glory beyond. Does Satan suggest that the sacrifice is too great? Are you tempted to turn your back on the suffering, bleeding cause of Christ? "Consider Him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

"Oh! think of the Master, worn and faint,
Whose meek lips uttered no complaint!
Who toiled for thee, 'mid the noontide heat,
And sought no rest for his weary feet."

"Work with thy might, ere the day of grace
Is spent, and the night comes on apace.
The Master has given his pledge divine,
Who winneth souls like the stars shall shine."

ETERNITY.

BY MRS. L. D. A. STUTTLE.

I HAVE often wondered how a person in full possession of his reason could turn his back upon all that is good and desirable in this life, and give up all hope of a life which is eternal, for a few days, or years at most, of reckless folly. I can never cease to wonder that one should barter away, for so small a consideration, a whole eternity of happiness!

Eternity! what a thought! Volumes might be written upon it, and yet the mind be unable to fathom its full import. How much would we give to live ten thousand years in a land where there was nothing to annoy us, and where our noblest aspirations would be realized? Yes; how much would we give? Ten thousand years is a long time, longer than old earth has existed. We would be willing to sacrifice very much to enjoy the bliss of Heaven as long as this. But what is promised to the overcomer? Ten thousand years of life? twenty thousand? a million? No; "He that believeth on me," says Christ, "shall never die."

Can we, will we, turn our backs upon all this, and calmly, deliberately, choose death rather than life? Oh, that these feeble words of mine might arrest the attention of some poor souls, before they make the fearful choice of the road which leads only to misery and death. The promise is only to the overcomer. "He that shall endure unto the end, the same shall be saved." Saved, eternally saved! Glorious prospect! blessed hope! God grant that the glad words be said unto us at last, "Enter thou into the joy of thy Lord."

Vernon, Mich.

NOW.

"A vessel had been thrown upon a rocky coast, and the captain and his wife found themselves on a ledge, scarcely raised above the waves which dashed around them. They were not far from shore, but rugged rocks and boiling surges intervened. Ropes were thrown to them by the people on shore, but unless they took the opportunity of a wave going in, which would carry them over the rocks, they were sure to be dashed in pieces. The captain, of course, wished his wife saved first, and put the rope securely around her, the people on shore standing ready to draw her out. He anxiously watched the waves till he saw a great one rushing in, and he called out to his wife, 'jump!' But she hesitated. It was only a moment, but that moment was fatal. She jumped, but it was to meet the returning wave, which dashed her against the sharp rocks, and she was drawn out a corpse."

The waves of opportunity have come to us hour by hour, day by day, year by year, till by their constant occurrence we seem to think they will always be ours. One of these glorious, saving waves is just now passing us; but we linger, falter, shrink, and still remain in our perilous condition. Another comes, and still we hesitate; another, and still another, till the last has passed; and, dashed upon the rocks of procrastination and unbelief, we sink to a hopeless grave. How many with dying breath have gasped, "Too late, too late!"

Once the weary feet of the Saviour trod the cities, villages, plains, and mountains of Judea. At night the mountains echoed with his prayers; by day he taught in their streets the way of life and peace. Golden opportunity, choicest of centuries—yet not improved. They remained in ignorance and in sin, and

Divinity wept over them, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes." Too late! Their doom is sealed, and the desolate city and nation speak to us to-day to beware of neglecting present opportunity. There were things which *belonged* to their peace. They could not possibly have peace without. They sought them not. There are things which belong to *our* peace. We may learn what they are. Every day brings such an opportunity, and still of many of us it is said, "The way of peace they have not known;" and shortly humanity and Divinity may weep over us, vainly lamenting that in *our* day, the time we might have known, we knew not.

Say not, "To-morrow shall be as this day, and more abundant." Think not a more convenient season will ever come. "Boast not thyself of to-morrow, whereas thou knowest not what the morrow may bring forth." Think not with any degree of certainty it is yours. There are millions upon millions of slumberers in the dust for whom we may mourn without hope, who have as strongly hoped for the morrow as you. While you plunge deeper and deeper into sin, you are lessening the probabilities of repentance. You are sowing seed that will yield a bitter harvest, and if, through his infinite mercy, you are saved at last, yet you cannot gather with Christ that which while in sin you separate from him. "He that gathereth not with me, scattereth abroad." There are some even now, it may be, who through your influence and example have delayed repentance, who have already passed beyond pleadings, prayers, or mercies.

In a Southern hospital lay a soldier in the agonies of death. A kind friend lingering near, kindly and repeatedly asked, "Is there anything I can do for you?" thinking he might wish some parting word sent to loved ones absent. At first no answer; but at last, fixing his glazed eyes upon her in their agony, he asked, "Can you undo?" Then he told how a praying lad came from a praying mother to the army; how he taught him to swear, and in battle he saw him fall with an oath upon his lips. "Can you undo?" Ah! no; not the loving Father himself could do this. But he can *forgive* the repentant, the thief, the murderer, she that bathed his feet with tears in the depths of her sorrow; whosoever, any, all may come, if they come now, ere life has fled.

Are you teaching others to swear, to cheat, lie, drink, gamble, join in the pleasures of sin? or by word or example are you teaching them to neglect salvation to-day? While it is called to-day, harden not your heart, but let it soften under the rays of His Spirit, that through its holy influence you may be led safe beyond the wrecks of time to the safety of eternity.—*Domestic Journal.*

"LIKE MEN THAT WAIT."

THE waiting attitude has been the posture of the church during well-nigh nineteen centuries of her widowhood. We, in the end of these days, are watching and waiting still; or, at least, we profess to be waiting, looking for, and hasting unto that moment of untold glory and blessing, when, not as now through a glass darkly, but face to face, it will be wondrously true, "We see Jesus."

But the practical thought which has been impressed on my own mind, and which I would pass on to others, is the great force which seems conveyed in that little word *like*—"like men that wait."

How much solemn, practical teaching is suggested by that one little word, *like*. How it touches every relationship, every duty, every engagement, every association! How very often the testimony, if expressed, of those around us, would be—that God's children are very *unlike* "those that wait!"

We profess to believe that these are the last days, that the time is short, very short; and yet, whilst we see multitudes around us in darkness, we are hoarding up wealth which God would have us use for the winning of precious jewels, for his crown in the day of his royal espousals. Is this "LIKE MEN THAT WAIT?"

We make a profession of love to Christ, we come before God as his people, we sing "Jesus has satisfied," and yet practically we manifest that Jesus has *not* satisfied; for we must needs have recourse to the same broken cisterns as the world; we cannot do without our evening at the oratorio, or in the concert-hall, or the ball-room! And the world makes its comments, and utters its surprise that we should be there! And young Christians, in whose heart the Spirit of God is whispering, "Come out from among them, and be ye separate," are tempted to stifle the divine monition and reply, "But good Mrs. So-and-so was there, and the Rev. So-and-so, and therefore, what harm can there be?"

Is this "LIKE MEN THAT WAIT?"

We know that the Master has bidden us watch, and at any moment be ready for his coming again; but our tongues are not guarded; we give way to words and looks and tempers far different from those in which we should indulge if we REALLY believed that the Master was at the very door.

Is this "LIKE MEN THAT WAIT?"

The world around are watching God's people with keen eyes (would that we saw ourselves as others see us!) nor is it unreasonable that they should observe those who make a profession of being no longer of this world, but "other-worldly"—of living no longer to themselves, but for Christ—of having now fresh motives, fresh aims, fresh principles of action—of having received a new, even a divine life, and of being in living union with the Son of God! Surely such high doctrine should be accompanied with a corresponding high and holy life. Surely the world has a right to expect from such a root, lovely and beautiful fruit! And when we TALK of living in heavenly places with Christ, and yet lose our tempers; when we TALK of living resurrection lives, yet fail to manifest the ordinary transparency and integrity which characterize even men of the world, is it any marvel if they should call us hypocrites? Alas! there has been ample grounds for the charges brought against professing Christians.

Surely, therefore, it becomes us as God's saints to humble ourselves before him in this matter, and solemnly ask, "Am I, in my temper, in my conversation, in my walk before those outside, before my family, in the ordering of my household, in the impress stamped day by day on all around me, am I *like* or *unlike* those who wait for their Lord?"

Ah! how many things there are which, if we certainly knew that the Lord Jesus would return to-morrow, we should at once begin to alter. If he were here, should we invite his blessed, holy companionship at the forthcoming opera or concert, at our whist parties or the billiard-table? You recoil at the very thought! But surely, if our Master could find no place there, how should his servants, during his absence? If his place and his presence are to be our exceeding great reward ere long, surely, surely, *his* path and *his* place here should be our joy and our privilege now.

"LIKE UNTO MEN THAT WAIT."

As waiting *children*, walking in obedience to the Father's commands, heeding every little word, and walking in love to all the members of the Father's family. Alas! too often we regard that future life beyond as a totally different and entirely new existence, instead of the continuance and consummation of life in Christ, and for Christ, and with Christ, begun already here. Christ is our life here; Christ will be our life there. Christ is our joy here; Christ will be our joy there. Christ is the center of every aim and effort and motive here; Christ will be the center yonder.

"In the midst"—'tis his own place. In the midst of the furnace through which tried saints passed of old; "in the midst" of his gathered, worshiping people here; "in the midst" of his glorified church hereafter. And the more perfectly our life here is assimilated to his life, so will the gulf between the present and the future be proportionably less.

"LIKE UNTO MEN THAT WAIT."

Like waiting *servants*, left for a little while to *occupy* for our absent Master, to carry on his work; "when he went and sat on the right hand of God," on his little band of disciples devolved his own mission, "and they went forth and preached."

And have we answered his expectation? Are we holding forth the word of life so clearly that many are by it being led into the way of peace? Is the light never dimmed by the inconsistencies of the lamp-bearer? Are we clean, consecrated vessels—vessels never used otherwise than for the Master's service and for the Master's glory? Alas! do we not too often divide off a portion of the day, when the sacred vessel of the sanctuary may be carried down into the world, to grace and adorn a scene where Christ is not, and where the presiding spirit is the god of this world? Is it any marvel that (as is often the case) the world wonders and stands aghast at such a spectacle? Is it any marvel that we hear God's people bemoaning their barrenness, "My leanness! My leanness!" Is it any marvel that their testimony should be powerless, and that their work should tell so feebly?

O fellow-servants of Christ! shall we not flee to our closets and to our knees, and ask that he whose eyes are as a flame of fire would search us through and through, and cleanse every corner of his temple, if need be, with a whip of small cords.

"LIKE UNTO MEN THAT WAIT."

His waiting church ready, eagerly longing for her Lord's return. Ah! is it thus with his church, or

has she become unequally yoked with those who have despised and scorned the One who should be so infinitely precious to her? or if not this, has she become stupid and slothful, her affections slumbering, her expectations dulled, and her waiting attitude well-nigh forsaken?

We are on the threshold of another year. May it be a proving season to each one of us, and may we seek such a fresh anointing with the Holy Ghost and with power, that whether the waiting days be few or many, we may, in heart, in life, in service, unmistakably manifest to the world, to Christ, and to our fellow-believers, that we ARE "LIKE *men that wait*;" and being thus like men that *wait*, we shall ere long enter upon the blessedness of those whom, when he cometh, he shall so find.—*Mrs. Stephen Menzies, in Word and Work.*

THE REST AND THE YOKE.

BEFORE the soul can enter into the Christian rest it must take up the Christian yoke. The rest which Christianity promises is not magical, but experimental; it is the fruit of experience, and therefore the fruit of struggle; we must learn of Christ before we can rest in him. The Christian religion is never represented as a transition from bondage into license. It is, indeed, represented as a transition from bondage into liberty; but liberty is the opposite of license, freedom the opposite of freedom from law. To be free is not to be emancipated from law, but to be translated from a lower law into a higher. The highest freedom is subjection to the highest law; and the more subject we are, the more entirely are we free.

There is a yoke inseparable from the life of humanity. The only question is how it will affect humanity. There are three possible ways in which men may be affected by the yoke of life: they may struggle against it; they may be resigned to it; or they may acquiesce in it. The first state is slavery; the second is service; the third is perfect freedom. When a man reaches the stage of acquiescence, he has taken Christ's yoke, has voluntarily made it his own. There are two ways of saying, "Thy will be done." We may say it with that resigned apathy which is nearly allied to despair, or we may say it with that conviction of the divine love which represents the prayer of the angels in Heaven. This last alone is freedom.

No man has it in his power to choose whether God's will shall or shall not be done; the will of God is inevitable. But every man has it in his power to choose whether God's will shall be his will, whether he shall take, or simply bear, the yoke of Christ. When a man is able to take the yoke, he has ceased to view God's will as a foreign power; he is no longer under the dominion of law, but law is under his dominion. The will of God has become the expression of his nature; the law of God is the order of his life.—*Expositor.*

A VOICE FROM BABYLON.

IN Nebuchadnezzar's "Standard Inscription," he says: "With bricks made as hard as stones, I made a way for the branch of the Shimat to the waters of the Yapur Shapu, the great reservoir of Babylon. With two long embankments of brick and mortar, I built the side of the ditch. Across the river, to the west, I built the walls of Babylon with brick. The reservoir I filled completely with water. Besides the outer wall, I constructed inside of Babylon a fortification such as no king had ever made before me, namely, a long rampart five miles square, as an extra defense against presumptuous enemies. Great waters I made use of continually. I did not allow the waters to overflow, but the fullness of the floods I caused to flow on, restraining them with a brick embankment. Thus I completely made strong the defenses of Babylon. May it stand forever."

GOOD FOR EVIL.

AN old man by the name of Guyot lived and died in the town of Marseilles; he amassed a large fortune by the most laborious industry and the severest habits of abstinence and privation. The populace pursued him, whenever he appeared, with hooting and execrations. In his will were found the following words: "Having observed, from my infancy, that the poor of Marseilles are ill supplied with water, which can only be purchased at a great price, I have cheerfully labored the whole of my life to procure for them this great blessing; and I direct that the whole of my property shall be laid out in building an aqueduct for their use."—*Selected.*

THE SABBATH.

BY H. WOODRUFF.

A FEW words said to have been written by Pulsford have suggested the following thoughts in regard to the Sabbath:—

When traveling, we often stop for rest and refreshment. These stoppings are not the end of our journey, but each one brings us nearer. Such are our Sabbath days.

A haven is not home, but a place of rest and quiet, where rough waves and stormy winds cease to trouble. Such are our Sabbath days.

A bud is not a flower, but it is the promise of one that may, by its fragrance and beauty, comfort and cheer us. Such are our Sabbath days.

An acorn is not a tree, but when we see it, the mind is carried back to the tree whence it came, and also pointed forward to the one it may produce. Such is the Sabbath day. As a memorial, it carries the mind back to the great work of creation, the Creator's rest, and the blessing of the seventh day in which he rested. As a type, it points us forward to the eternal rest which all may enjoy who keep the commandments of God and the faith of Jesus, and are thus permitted to enter in through the gates into the city.

WHAT ARE "CHRISTIAN NATIONS" ?

"ANYTHING to make money," seems to be the motto of the nations. Christian countries have no hesitation in doing things that must, if continued, inevitably utterly wipe out of existence the aboriginal inhabitants of the islands of the sea, if they can only make a little money thereby. "Take," says the *Independent*, "the case of Madagascar, where rum merchants, aided by the English and American governments, are trying to undo the work of our missionaries. Both the English and American governments levy a tax of some two dollars a gallon on distilled liquors; but the English government forced on Madagascar a treaty which made that people receive rum at an import duty of only 33 per cent, which was, in 1867, reduced to 10 per cent or about two cents a gallon. There are imported annually from Mauritius over 400,000 gallons of rum, which sells at about eighteen cents a gallon, and which, with native liquors, made from stills imported from Mauritius, is inflicting an injury which the missionaries find it hard to resist. A correspondent of a Mauritius paper, the *Commercial Gazette*, says that "the whole population have become inveterate drunkards, women and children as well as men;" "that the women are becoming sterile throughout the country; "and that, if something is not done to stop this unlimited consumption of spirits, the bulk of the race will have disappeared from the face of the earth before the beginning of the next century, and those who remain will have just cause to curse the day upon which the white man invaded their country, under the pretext of showing them the way to Heaven." In a little while we shall be hearing that "civilization" has destroyed the Hova race. It is the civilization of rum and gunpowder, not of Christianity.

In the month of August, 1879, Messrs. Dunville & Co., distillers, of Belfast, shipped about a thousand cases of whisky, *via* Larne and Liverpool, to Cyprus. This island has but just escaped from Mohammedan misrule, impoverished and almost depopulated; and now Irish whisky, sent out by "Christian distillers," comes to the front, under the British flag, to complete the desolation.

Yet with these facts in view,—with India, where English example has made a thousand drunkards while it has made one Christian; with China, where more than a thousand natives die each day the most horrible of deaths, murdered by British opium, forced on them at the cannon's mouth; with the South Sea Island races rotting out from immoral diseases which the sailors of Christendom have left behind; them (the only exceptions being islands that have no harbors where ships can lie); with the liquor traffic driving the plowshare of destruction not only through all Christendom, but through the virgin soil just opened in Asia and Africa for the reception of the good seed of the kingdom;—with all these horrible exhibitions of Satanic power and craft, backed up by the force of evil habit, and the covetous greed of gain which rules the so-called Christian world,—with all these facts before them, dainty divines, dealing in a gospel of lavender and rose-water, draw glowing pictures of a good time coming, and tell us that the world's conversion is just at hand. Do such men know much about the world, or much about conversion? Or are they saying peace and safety when sudden destruction cometh upon them?—*The Christian*.

Educational.

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

TRUSTING AND WAITING.

"Trust His sure promise, and learn to wait."

LIKE the sweet refrain of an angel's song
These words, through my night-dream, flowed along;
And their holy meaning and music fell
Like cooling drops from the life-giving well,
On my sorrowing heart and throbbing brain,
And my lips repeating them over again;

A swift answer to prayer,
And reprieve from my care,
Seemed the restful words floating down through the air;
And the Spirit whispered, "My peace I create
In souls that receive me and trust and wait."

"Tis the night of Time, and the hour is late,"
(I musing said as I helplessly lay
On my couch till the glimmering dawn of day);
And "the foe comes in" like a swelling flood,
To engulf the guilty and harass the good;—
But the Spirit the "standard" of Truth has given
To watchers, who long for the Day-star of Heaven;
On the tide-wave of sin
Unbelief surges in,—

"Contend for the faith," and the victory win;
"Be vigilant—steadfast," whatever the strait,—
"Hold fast" to the promise, "pray always," and wait.

"Those who sow in tears," with zeal emulate;
Let the weak and the weary be comforted
By words of true wisdom in season said;
Admonish the straying, entreat, and win
Them back from the smooth quicksands of sin;
"Fight the good fight"—"overcome" each day,
Girt with the "whole armor of God" always;
"They shall shine as the sun,"
When their labor is done,
Who souls for the Master have sought and won.
His precepts, well suited to every estate,
Light the path to the promise,—so work and wait.

What even though love is returned by hate?
Be gentle, long-suffering, meek, saith the Word;
Enough for the servant to be as his Lord;
Examine thyself; thy actions and heart
Compare with Heaven's rule, the infallible chart;
And pray that the gold may be purified,
Let me be "chastened, made white, and tried."

The good Master must see
His own image in thee;
'Till this he discerns, "fiery trials" must be;—
Though red with his wrath seems the furnace-plate,
'Tis the glow of his love,—"be patient," and wait.

Refuse not thy task, whether small or great;
In the school of Christ, unmeaning and vain
Some lessons may seem, but all will be plain,
And the fruit of each study be rich and new,
In the higher class and grand review;
So with eye on the mark, haste on in the race,
Ever cheered by the smile of the Teacher's face.

In his wisdom confide,
In his counsels abide;
To such his assistance is never denied.
The rewards he has proffered, the wise stimulate;
There's a prize for all learners who work and wait.

"What has he promised, my hope to elate?"
"Lo, I am with you, even unto the end,"
In labors and conflicts, to aid and defend;
"My grace is sufficient," "I'll never forsake,"
"Not with my chosen my covenant break;"
"To Zion with joy, my ransomed shall come;"
"With songs and with gladness I'll gather them home."
Made a glorious bride,
Called to reign at my side,
"Transformed," "crowned with glory," "with peace satisfied,"
"They shall walk in white" through the palace-gate,
"They shall go no more out," nor in tears watch and wait.

—M. T. D. C., in *Messiah's Herald*.

THE GRAPPLE WITH BAD BOOKS.

EVERYBODY is agreed that there are few greater evils, so far as the rising generation is concerned, than the tendency to read bad books. And by "bad books" we mean, not merely books that are positively corrupt, but books that are mentally and spiritually debilitating—books, for example, that present an unreal view of life, and lead to an idle expectancy of great opportunities, instead of a manly performance of daily duties.

What shall be done to save our children from these bad books? We answer:—

1. We must realize the vast importance of doing something—the magnitude of the evil we are called to encounter—the severity of the death-grapple in which we are involved.

2. We must resort to the freezing-out process. It is not enough to take bad books away from our children. We may take them away; but we cannot keep them away, unless we fill their place with something better. The youthful mind is active. It demands food. Our children will read; and if we do not supply them with reading, somebody else will. The di-

vinely appointed antidote for bad reading is good reading.

3. We must exercise a sanctified common sense in this matter. We must realize that a fairly good book that will be read is better than the very best book that won't be read. It should be our aim gradually to educate our children to a taste for the very purest and noblest type of literature. The Bible, doubtless, is the best of books. But if a boy will not read the Bible, give him something harmless and nutritious that he will read. Do not let it be understood that Satan has a monopoly of all the books that are naturally attractive to the childish mind.

4. Parents must exercise a careful supervision over their children's reading. No book or paper should be read by any child without the parent's approval. That approval should not be lightly withheld; but it should be sought in every instance, and withheld upon reasonable occasion. Meanwhile, the parent, while forbidding the perusal of a bad book, must be prepared to recommend a good book in its place. There are hosts of such books, in the varied departments of history, biography, travel and adventure, and popular science—books of intensest interest, but books that are something better than merely harmless. The judicious parent will spare no pains to find out what those books are; and (do you really feel that bad books are a terrible evil, Christian parent?) spend money freely to procure them for his children.

5. Pastors, superintendents, and religious editors, must be on the watch for suitable books for home reading; must clearly and emphatically recommend them; must freely lend them, when they own them; must devise means for getting not merely religious books, but thoroughly good books that make no pretense to being religious, into the hands of the people. There is a grave duty—a magnificent field of usefulness—a terrible responsibility here.—*The Baptist Teacher*.

FATHER AND SONS.

"If you wish to train up your child in the way he should go, just skirmish ahead on that line yourself," said wise Josh Billings, and if he was not addressing fathers or thinking of boys, he ought to have been. The writer was present once at a social religious meeting, when a very large man with a very large nose, and no doubt a very large heart, also, arose and used his space of time to tell what a good mother he had, and how her influence had guided him, and finished with an exhortation to all mothers to make good men of their boys.

The divines followed in a similar strain, and ended with the same exhortation, and all the brethren settled themselves more comfortably into their seats, and all the sisters bowed their heads with meek faces, as if sweetly taking up the heavy burden thus flatteringly laid upon their frail shoulders. No, not all; for one sat bolt upright, too indignant for speech, to see those great broad-shouldered men thus calmly shirking the greatest responsibility God ever called them to bear.

Because some mothers, blessed with mighty faith and powerful will, have borne their sons triumphantly over the quicksands of youthful temptations, and planted their feet firmly on the pleasant upland of righteous manhood, shall it be demanded of every frail woman to whom God has given a son, that she do the same? No; with equal justice it might be demanded of every woman that she write books like Mrs. Stowe, entrance large audiences like Miss Willard and Anna Dickinson, or be a brilliant newspaper correspondent like Mary Clemmer.

What weight has a mother's word when weighed against a father's example? The mother says, "My son, do not smoke; it is bad for your health, bad for the purse, bad for the morals, and the pleasure it affords is trifling compared to the evil it works."

"What does mother know about smoking?" reasons the boy; "she never smokes; father smokes, and I am going to, too."

"Do n't spend your evenings about the bar-room and village store," pleads the troubled mother; "the conversation there is not such as I wish you to listen to."

"What does mother know about bar-room talk?" questions the boy; "she is at home rocking the baby, or darning stockings; father is there, and I'm going."

One out-spoken, ten-year-old boy said, "I like my mother well enough; but I think father is a great deal smarter;" and he expressed the feeling of the average boy when he enters his teens. Now, which parent is likely to have most influence in forming the character of that son?

"I'll take what father takes," said the boy at the hotel dinner-table; and boys are taking what their fathers take all the world over.

A father and son were clambering up the rough, steep sides of a mountain, when the father paused to decide which of many paths to take; the boy said, "Be sure to choose a good path, father, for I am coming right behind you."

Fathers, upon the hillside of life, be sure you choose a "good path," for your sons are just behind, and almost certain to follow in your footsteps. If the bewitching voice of pleasure entices you into by-paths of self-indulgence and sin, remember that where you trip he will stumble, and the same foul mire that soils your raiment, will engulf him. But if you choose to walk the pleasant highways of temperance, virtue, and Christian manliness, he will keep even step with you, and at last dwell in peace at your side.

"The just man walketh in his integrity; his children are blessed after him."

The Family Circle.

"JUST AS I AM."

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee;
O Lamb of God, I come."

'Twas thus a drunkard tried to pray
While bending o'er his baby's clay;
His trembling fingers, anguished, grasped
The little hand that death had clasped,
But failed to change the sunny smile
That rested on the face the while.

"Just as I am"—I yield the strife—
The record of my ruined life;
The curse that made my mind a wreck;
That neither prayer nor pride could check;
No other place have I to flee—
Oh! let me hide myself in thee.

"Just as I am"—weak, weary, worn,
The relic of a hope forlorn;
A thing whose worthless actions tend
To every weak and wicked end;
Whose faltering footsteps daily trace
The path of pain and deep disgrace.

"Just as I am"—a weary soul
O'er which temptation's billows roll;
The demon forms that round me creep,
The horrid dreams that banish sleep,
The craving fiends that o'er me ride,
With calls that will not be denied.

"Just as I am"—remembering well
The wife that by my fury fell;
The little lips that daily cried
For bread their father's curse denied,
And daily begged—with weary feet
That marked with blood the frozen street.

"Just as I am"—O Saviour! come
And save me from the rage of rum;
By memories of this little form,
That thou hast taken from the storm,
By all the hope thy Scriptures give,
Support my vows and let me live."

The clouds were rent, the darkness fled;
And fell upon the burdened bed
A ray of sunshine, soft and warm,
That glorified the little form,
And shone in promise fondly there,
As if in answer to his prayer.

And ever since his feet have trod
In light and life and love of God,
Devoting ceaseless work to win
The wandering ones from ways of sin.

"Just as I am, without one plea,
But that thy blood was shed for me"—
These the grand words with which he came,
Go, weary one, do thou the same.

—I. Edgar Jones.

FIFTEEN YEARS AGO.

I REMEMBER so well the wedding; a fair, girlish bride with winsome manners, well educated, reared in the best society, and a member of the church; the husband somewhat older, dignified and manly in bearing, a college graduate, but with no Christian principle. Some doubted the wisdom of marrying a man who was not rooted and grounded in the faith, but they said, He is fond of her, and who knows but she may win him to a different life? They were glad when the young man came with her to the old church Sunday after Sunday, and they put aside their prejudice about being unequally yoked together with unbelievers.

By-and-by the seat at church was vacant. Were the young people ill? When visited, it was found that Mr. Harvey thought he should like a church broader in doctrine than ours, and thither both had gone. Children came to the home. They were taught to pray and go to Sunday-school, but finally,

as Sunday was the only day the father had to visit with his family, and take a drive, it was deemed wise to take the children out of school. It was confining enough to be in the day-school for a week, and they need the bracing air.

After a time Mr. Harvey said the family attended services so little that it hardly seemed worth while to pay for a seat in a fashionable church, so the pew was given up. Very few in their circle were Christians, so their social power was not greatly lessened.

Fifteen years have come and gone. I was in the home a short time ago, a beautiful home, that wealth, and travel, and taste have made very attractive, but the Christianity seems to have departed. No one of the family ever goes to church. Some of the children are openly infidel. A blessing, or prayer, or hymn is never heard. The lines have gathered in the face that was girlish and sunny fifteen years ago; gathered somehow in such a way that the sweet, indescribable look that the gospel of Christ gives has faded out. There are faces that never become old, eyes that never grow dim, hearts that never get weary, because they have drunk at the spring of eternal life.

Whose fault was it that this home was not a Christian home? Should the wife have gone contrary to the will of her husband and brought discord into the family? Did Mr. Harvey love his wife better for yielding to him in matters of conscience? Assuredly not. Men believe in, and admire, Christian womanhood. I shall never forget what a prominent lawyer in this city, now dead, said to me once, speaking of a lady whom he loved in youth: "I would have married her gladly, but I wanted a Christian woman for a wife!" and he not a Christian man himself.

Love gives dominion, and wise is she who holds and uses it prayerfully. If woman be weaker than man physically, she holds a power the greatness of which she usually but half comprehends. There are compensations in life which equalize great differences.

I remember another young couple married about the same time. The bride was a graduate of a Western college, as gentle and refined as the one above mentioned. She wedded the man of her choice, agreeable, interesting, fine-looking, but unchristian. She hoped, as thousands more have hoped, to see him change his course in life. The years went by, but no change came. She was always in her place in church, always at the prayer-meeting. Sometimes she came miles in storm and darkness, alone. She always knelt by the bedside and prayed in his presence, and he could not help knowing that she prayed for him. She would never consent to have wine upon her table, though her husband used it elsewhere. There were no cards, though he played at other places. Somehow he respected consistent living, and made no opposition to her wishes.

Five or six years ago, in one of those mysterious ways in which the Holy Spirit works, the heart of the profane, irreligious husband was touched, broken in contrition, and saved. Then the heroic wife was the strong tower on which, next to God, he leaned. Her life had corresponded with her prayers, and her counsel was sure.

I have known them intimately for years. A more earnest, active Christian, one who speaks for Christ, and judiciously too, in horse cars or railroad trains, from the platform, anywhere, to redeem the years he has lost, I think I have never met.

The wife stood by her principles and saw her husband saved. It is a mistake to suppose that a gentle woman can have no strength, or a strong woman no gentleness. The world needs both combined in its best and truest womanhood. The doing of one's duty has no sex limitation.—*Congregationalist*.

INTEREST THE CHILDREN.

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

Other mothers, who are troubled by the frequent requests of their children to go on the street or to the store, as soon as it is dark, may like to hear it repeated.

She said: "I remember that children are children, and must have amusements. I fear that the abhorrence with which some good parents regard any play for children, is the reason why their children go away from home for pleasure. Husband and I used to read history, and at the end of each chapter ask some questions, requiring the answer to be looked up if not given correctly.

"We follow a similar plan with the children; sometimes we play one game, and sometimes another, always planning with books, stories, plays, or treats of some kind to make the evenings at home more attract-

ive than they can be made abroad. I should dislike to think any one could make my children happier than I can, so I always try to be at leisure in the evening, and to arrange something entertaining.

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

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

A GOOD EXAMPLE.

A LADY writes to the *Independent* the following pleasant note, which the editor thinks "worth printing":—

"As so much is said and written about the temperance principles of our President's wife, I would like to present another phase of her character, as an example for the women of our land to follow.

"During an acquaintance with her for the last twenty-five years, I have never heard her speak ill of any one. I once asked her how this came about, that she was so guarded in this respect, when I knew she was tempted as much as any one to use her tongue to the detriment of others. She said, in reply, that at night, before going to sleep, her husband would say to her: 'Now, have we said anything against any one to-day?'

"I know this is entering the privacy of the home-circle of long ago; but, as she is now in such a conspicuous place, I cannot forbear to use my knowledge for the general good. She herself may never think of possessing this trait, and may not remember this remark of hers to me; but years have not effaced it from my mind.

"As one of the great evils of our day, among the women, at least, is gossip and scandal, such an example from the first lady in the land cannot be too highly extolled."

The *Independent* adds: "All of which we commend, not only to the next President's wife, but to all our readers."

Sabbath School Department.

"Feed my Lambs." John 21:15.

SUNDAY-SCHOOL CONVENTION.

BY EVANGELINE BELL.

THE twentieth annual session of the Michigan Sunday-school Convention was held at Lansing, June 8-10. It was attended by many of the most earnest workers in the State; for all were made welcome, without regard to denomination. The President said in his opening address, The Sabbath-school is the hope of the church and the world; on this we can all unite. The growing condition of the work creates a demand for increased efficiency on the part of our workers; and to consider this matter of mutual improvement is the object of our meeting.

Addresses were made and papers read on subjects both interesting and practical; and after each, a little time was usually given for remarks by other members of the Convention. The meeting commenced on the evening of June 8, and the time was occupied by opening exercises and an address on the Centennial of Sabbath-schools. In the Wednesday morning meeting the subject of organization was considered. District presidents and delegates were called on to give reports of the condition of the work and the degree of organization in the different parts of the State. Some very interesting experiences and reports were given. A free discussion on organization was opened by an address by Rev. Wm. Dawe.

An excellent paper by the Rev. Mr. Ford of Bay City was read in his absence, which was caused by sickness. His subject was, The Aim of the Sabbath-

school Teacher's Work. We can give only a few of the many good thoughts. Said he,—

The Sunday-school teacher's work is that of training and instructing. He must become deeply convinced of the importance of his work and of the worth of souls. Nothing else can lift the work of the teacher from mere drudgery, and make it a blessed, glad work. No amount of training will make a teacher of one who has not the teacher's spirit. He must have the spirit which Christ had, and a burning love for those for whom Christ died. The scholar will partake of the spirit of the teacher. If you have not a heart in the work, and a real love for the truths you teach, your pupils will not have. They will be quick to discern between an affected interest and a real one. You must teach as if you were teaching *the word of God*,—precious indeed!

The teacher must take pains to illustrate and make the lesson seem real. These things are facts, not idle tales; and you must teach as if you believed what you teach.

Finally, the question of the teacher's success resolves itself into the question of the teacher's character. True Christian teaching must come from character. The teacher must be in himself an enforcement of the truth taught. It is not culture, nor organization, nor excitement, nor stimulation of pride, but Christian character and earnestness that will make the teacher's work a success. With such a character, success is sure, without the modern appliances of awakening the interest by concerts, rides, etc.

In the afternoon Rev. A. S. Badger considered the question, How shall the Sabbath-school be rendered attractive without impairing its spiritual aim? He thinks that the common idea of considering ordinary Sabbath-school work as dull and unattractive,—something which must by some foreign means be rendered endurable, if not pleasant, a very poisonous one. The Sabbath-school should be in itself attractive,—a place where the children will love to go. While outside methods of awakening an interest may sometimes be allowable to a certain extent, the main dependence should be put upon the solid, earnest work of the school. The demand for some foreign means of rendering the school *attractive* is frequently created more by the parents than by the children.

Mr. Hyndeburg, though the oldest man present, is still enthusiastic in the Sabbath-school work, in which he has been actively engaged for sixty years. It was enough to put to shame those who are younger to hear his earnest words, and his declaration that "this is a *good* work; I want to labor in it as long as I live." He had prepared a paper, but said his voice was too weak to make the people hear, so he asked another to read it. His subject was, Sunday-schools now and Fifty Years ago. He spoke of the changes that had taken place during that time, and followed the work through all its successive steps. Though the way has been mainly one of progress, yet there are some things in which we may look to the S. S. workers of fifty years ago for example.

A chance was given for those who wished, to pass in questions, and the opening of the question-boxes Wednesday afternoon was one of the most interesting features of the meeting. Hon. W. H. Boyd, an elderly gentleman of long experience in the Sunday-school work, answered most of the general questions, and by his concise yet comprehensive answers showed that he understood that of which he spoke. We will give a few of the questions and answers.

What should be the qualifications of a teacher? Ans. Study, love for the work, earnestness, courage.

Should we have reviews? and how?—Yes! How?—Prepare for them; have a plan, secure attention, put soul and life into them.

What is the design of reviews?—To deepen the impression of the lesson.

Should tableaux and charades be used in presenting Scripture truths?—Positively never. They are oftentimes a mockery. The truth is obscured in the manner of presentation. There is enough in the truth itself to render it agreeable.

What is the design of blackboard exercises?—They reach the heart and mind through the eye; they are good when properly used, but do not make a hobby of them.

There were many other practical questions, some of which called forth considerable discussion from the members of the Convention.

Mrs. Geo. M. Lane of Detroit answered questions on primary work, and by her apt and ready answers showed herself to have had not only experience with the children, but a real love for them. Among other good things, she said,—

Endeavor to teach the child something definite every Sabbath. If the children go to Sabbath-school, and are there only amused for an hour, by music, stories, pictures, etc., it seems to me that the time is almost lost.

Some one asked, How shall we interest the children in singing? She replied that one of the first and most important things was that the children understand the words they sing. The words should be such as the childish mind can comprehend, then take pains to explain the words before you undertake to teach the tune. In this way the children may be able to sing with the spirit, and also with the understanding. Have them feel that everything done for God should be done in the very best manner possible. Teach them that singing is a part of their worship,—something they are doing for God,—and they should try to do it just as nicely as they know how. God will not be pleased with their song, nor accept it, if they are careless and gaze idly about while they sing.

Another asks, How shall we interest the children in Bible history?—One good way is to draw a map of the country in which the scene of the lesson may lie. Let them see you draw it; no matter if the drawing is rude, they will not mind; for are they not helping you make it? Go with them from place to place, and tell them about the country along the way; describe the place and the events which occurred there. Make them feel that these were real places, and real persons who lived on this same earth on which we live. If we can make these seem like *real* things to the children, we shall have accomplished no small good.

Prof. W. L. Smith of Lansing, who conducted the Song Service during the Convention, read an eloquent and interesting essay on Sabbath-school music. By his singing he showed himself skilled in the art of music, and by his writing a man of true Christian culture,—a lover of the good, the true, and the beautiful, wherever it is found. The few notes at hand would not do him justice. We would be glad to give his article in full, and perhaps may be able to do so ere long.

Mrs. C. E. Fox considered the question, How shall we secure the study of the lesson by the scholars? Said she,—

The teacher must lead the way in this. We must be what we would have our scholars become. In this we have the example of the Saviour, who said, "Follow thou me." The teacher should spare no pains in preparation of the lesson; he should be ahead of the class at least a week, more, if may be. Talk with your scholars about the lesson when you meet them, study with them, try to awaken independent study on their part.

Make the lesson interesting in recitation. It is sometimes a pleasant change to have the scholar recite the lesson topically, without questions. Let one give the connection between that lesson and the preceding one, and another take up the lesson of the day and tell a part of the story, and then another take it, and so on. Thorough and systematic reviews and examinations are all-important. If the scholar understands that his knowledge is to be called for, he will usually try harder to remember from one week to another. If your class is not accustomed to reviews, make them very simple at first, supplying any lack yourself; and then by degrees they may grow more difficult.

But all this is hard work! Of course it is; there is no such thing as a successful teacher who is not willing to devote *much* hard, earnest work.

Wednesday evening, Rev. John C. Hill, in an address on the Spirit's Power in Teaching, said,—

We as teachers must feel that we can do nothing without the aid of the Holy Spirit. All outward appliances,—music, books, lessons,—helps of all kinds; capable officers, conventions, etc., will accomplish little real good, without the influence of the Holy Spirit to set home the truths taught. The Holy Spirit can

qualify the teacher to do his work as he could never do it otherwise.

In the closing meeting on Thursday morning the Rev. Dr. Hough gave an earnest and able consideration of the perplexing question, How shall adult classes be sustained? Said he,—

1. Create a demand for such classes; for although there is a great *need*, there is, I am sorry to say, but little demand. The pastors have a work to do in this. Talk the necessity of systematic Bible study among adults. Keep the necessity before the people. Create a taste for Bible study. Fathers and mothers also have a work to do. Let them act as if they believed the Bible true and of the highest possible value. It is a sad fact that in these days the newspaper crowds out the Bible in too many of our homes.

2. Provide competent instruction. Intelligent young men and women will not come and sit for an hour under a teacher who has given little if any thought or study to the lesson, but simply comes there and talks the rambling thoughts that happen to come through his mind. The teacher need not be learned, but he should be studious and faithful at least. If you want your class to come, you must bring them something worth coming for. The teacher should have that earnestness and love for the truths he teaches which will shine out of his eyes, and thrill in his voice. Such a teacher can hardly fail to exercise some drawing influence upon his pupils.

But many times there will come into such classes young men who pride themselves on being advanced thinkers,—wiser than their fathers and mothers, wiser than their pastors and teachers. They are ever ready with their specious arguments to take up the time and perplex the teacher. It is seldom advisable to use the time of the class in endeavoring to satisfy them. Yet as an answer to all the conflicting views and cavils of skeptics, scientists, and free-thinkers, we have, coming to us clear and strong through the din of the centuries, these precious words, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

Speaking of other difficulties which are liable to arise in the way of every teacher of such classes, he said,—

There is no royal road over or around these difficulties; eternal vigilance, earnestness—hard work—is the price of success. We need to magnify the value of the word of God, to encourage study,—persistent and systematic study.

At this closing meeting, Mr. James Gallup was to have considered the question, How shall teachers' meetings be made successful? but it was crowded out by other matters till he was obliged to leave. However, the Rev. Mr. Spencer, pastor of the First Presbyterian church at Lansing, made a few general remarks on the subject. Said he,—

The first thing in regard to the teachers' meeting is to *have* one. Have a meeting, if there is only one person present. Some may regard me as an enthusiast, and perhaps it is true; but I hold that, as a rule, no teacher should be allowed to retain his position who will not attend teachers' meetings.

The leader, properly the superintendent, should make such preparation for his work that he may be able to make the meeting profitable as well as interesting. One great object of the meeting should be to consider the lesson of the coming week. All should learn the lesson before coming. Let the superintendent teach the teachers how to teach the lesson. Time should also be given for consultation and arrangement of plans for the school. The meeting should be opened and closed with prayer.

I say, *have* a teacher's meeting at all events. Make it such a meeting that it shall become a necessity to your teachers.

Business matters occupied the remainder of the time, and the Convention closed at 12 M., Thursday. All seemed to feel that in the main the meeting had been a success, and that they had been well paid for coming.

—Preaching or lecturing is most excellent in its place. The preacher's office and functions are divinely appointed. But preaching in its ordinary exercise is not always teaching in its best sense. The two are entirely distinct and dissimilar. The preacher's distinctive office, according to modern usage, is to move men's hearts by the presentation of the living word in the popular assembly. The teacher's special mission is to bring the truth into personal, familiar contact with the class, so that it may be seen and felt by each individual soul.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 24, 1880.

JAMES WHITE,
J. N. ANDREWS,
U. SMITH,

Corresponding Editors.
Resident Editor.

MICHIGAN CAMP-MEETINGS.

IN counsel with Elders Jones, Miller, and Burrell, members of the Conference Committee, the opinion has prevailed that there should be two camp-meetings in the State of Michigan the present season, one at Alma, Gratiot County, the first of August, for the especial accommodation of those churches located in the northern part of the State, and a general or national camp-meeting to be held at Battle Creek during the first two weeks of October.

In connection with the Battle Creek camp-meeting will be held the General Conference, and the annual meetings of the Publishing Association, College, Sanitarium, Tract and Missionary Societies, and Sabbath-school and Temperance Organizations. The time of this great camp-meeting is put when the tent and camp-meeting work shall be past, in order that there may be a gathering of all our preachers, and a general meeting of our people as far as possible, from the entire State of Michigan and the surrounding States, as may be deemed practicable. This meeting is located at Battle Creek near the southern boundary of the State, with reference to the accommodation of our people in Northern Indiana and Northern Ohio. And we make this early mention of this important meeting, that the friends of the cause who may wish to attend may be apprized of it, and make their calculations and preparations in season.

It is now expected that Mrs. W. will return from the Pacific coast to attend these camp-meetings, and several others in those States where camp-meetings have not been held during the present season. Camp-meetings are very important gatherings for our people, and our interest in them, and our efforts to make them of service to the cause, should be put forth with increased energy.

J. W.

ORGANIZATION.

THE S. D. Adventists are said to be the most thoroughly organized Christian people known. The General Conference is acknowledged by them as their highest church authority. The General Conference Committee is supposed to have the general supervision of all our work, embracing our local institutions and our missions at home and abroad.

The work has become very extensive, and the members of the General Conference Board are all active laborers in the several branches of the work, burdened with labor and borne down with care to an extent which we have no language to express. It is evident that we are laboring to occupy more ground than our comparatively feeble forces can occupy well. We have too many printing houses and too many missions. These all call for our best men and a large amount of means, and we find ourselves not only overwhelmed with work, but standing under an accumulating weight of debts demanding an amount of interest on hired capital which we dare not name.

For several years we have seen the crisis coming, and have protested against the ruinously low prices of our publications. We have seen that it was unavoidable that our leading missionaries, Elders Andrews, Matteson, and Loughborough, should be well supported, if absolutely necessary, from our American treasuries. And if other help should be sent to Europe, it should be single young men, who, rather than to draw from our American treasuries, could, by strictest industry and economy, sustain themselves in the European field. We had this in mind when we recommended the brothers Brorson to go to their native country. In all such important matters too much haste in the effort to keep pace with the ap-

parent urgency results badly. The Brorsons should have waited to attend our General Conference before going to Europe. They were the very men for that field—young, single, and strong to endure any hardships and privations for the truth's sake. But when these matters are taken out of the hands of the General Conference Committee, that Committee should not be held responsible for the results. As chairman of that Committee, we resolve to give our first attention to these general matters of first importance, and take time to look after these things with a mind not wearied and distracted with a hundred other matters of less importance. And if not sustained in our efforts, we shall appeal to those who have, by their vote, called us to this work.

Our dear missionaries should bear this in mind, that the Lord of the harvest never gets in a hurry; therefore never gets matters confused. If men are to be employed for any field under the sanction of the General Conference; if the Executive Board is to become responsible for these matters, that Board should be allowed ample time to consider all important matters pertaining to the cause, and freedom to make its decisions in the fear of God.

And if our system for raising means for the cause, to pass through the general treasury under the supervision of the Committee, be the right system, all the friends of the cause should act to the point of maintaining the system.

We are grieved to learn that there is dissatisfaction on the part of some of our Scandinavian brethren in Wisconsin in reference to the support of Elders Matteson and Jaspersen, now in Norway and Denmark. Eld. Matteson has charge of that mission under the supervision of the General Conference. All communications relative to that mission should be between Eld. Matteson and the chairman of the American Board. Whatever may be his wishes and requests on the subject of means, they shall be granted until matters shall be investigated, either by a delegate from this country to that, or at the next session of the General Conference. May God pity the cause, and help his servants who are standing under the responsibilities of too much work, and the pressure of financial embarrassments. He will help us out of present difficulties when all are willing to patiently toil and manifest that industry and economy which characterized those who first led out in this great work.

J. W.

WISCONSIN.

THE annual Conference and camp-meeting for the State of Wisconsin is now past, and we are sorry to learn that but little interest was awakened at that meeting for our institutions at Battle Creek. The General Conference Committee had sent one of the ministers of the Michigan State Conference to labor at that camp-meeting, not only as a preacher of the word, but to act in a special sense in behalf of our College and Sanitarium located in the very heart of Michigan. Why our good brethren in Wisconsin did not liberally respond to the appeals made on the Portage camp-ground in behalf of our institutions, the future may unfold. We are certain of this, that when all these matters, which may be a source of trial at the present time, are fully understood, our brethren in Wisconsin of the several nationalities will not be behind those of other States in the work of sustaining our institutions.

But, right here, comes an appeal from the president of the Wisconsin Conference to the chairman of the General Conference Committee that the same Michigan minister who has been appointed to the specific work of soliciting means for our institutions at Battle Creek, should hold a tent-meeting at the capital of the State of Wisconsin. Here comes the rub. A new tent is waiting for said Michigan minister to use in the good State of Michigan, which he does not use from the simple fact that he is torn away from the work in Michigan to labor in the several States in the interest of our institutions. And it does not look con-

sistent that he should take upon his hands so great a work as a tent-meeting at the capital of Wisconsin when he has another work to do of very great importance.

Elder Butler, who is one of the General Conference Committee, has been on the ground and knows the situation of things. If he and said Michigan minister will take the responsibility of robbing destitute and neglected Michigan of labor and bestowing it upon Wisconsin, we shall not object. Michigan, where our institutions are located, taking all things into the account, is the most destitute and suffering field of labor of which we have knowledge. May the Lord of the harvest raise up laborers for the abundant harvest.

J. W.

POTTERVILLE AND ONEIDA.

IN company with Profs. Brownsberger, Ramsey, and Kunz, we enjoyed a pleasant ride through the country to Potterville on Friday, June 18, and put up at the hospitable home of Bro. J. F. Carman and family. Sabbath morning we spoke in the house of worship in that place to a good congregation of attentive hearers. A few days' notice of our coming would have filled the house.

It had been suggested that several desired baptism. These lived in the Oneida branch of the church, who hold their meeting at 3 P. M. In consequence of the heavy rains, which have kept farmers out of their fields, it was thought best not to hold services on the first day of the week, but give the brethren a chance to pursue their farming, which was very much behind the time; hence we decided to go to Oneida in the afternoon. Most of the morning congregation followed to Oneida in the afternoon, and the large school-house was filled. We spoke for an hour on the subject of Christian baptism, then went two miles to the river, where seven young people were baptized. We have never led people into the water who moved forward with greater composure than these youths and children. First-day we returned to Battle Creek feeling refreshed in body, mind and spirits by the pleasant journey, good meetings, and congenial associates on that flying trip to Potterville and Oneida.

J. W.

BATTLE CREEK COLLEGE

COMMENCEMENT EXERCISES.

THE exercises of the second annual commencement of Battle Creek College were held June 15. The baccalaureate sermon, which we hope to give soon in the REVIEW, was delivered by Eld. White, at the Tabernacle, Sabbath, June 12. The entire day, Tuesday, the 15th, commencing at about half past ten, was occupied in the exercises of the junior and graduating classes. First came an entertainment given by the junior class to the graduates. This it was designed to hold on the College grounds, but the weather in the morning threatening to be unfavorable, it was adjourned to the Tabernacle. The exercises commenced with an anthem by the College Glee Club, and invocation by Eld. White. Then followed an oration, "The Demands of the Times," by C. H. Giles; the reading of Part First of a paper called "Lutte d'Esprit," by Edith Donaldson; Poem, "Thomas Jones," by Eugene Leland; Essay, "Flowers and Fruits," by Mrs. S. J. Hall; "History of the class of '80," by Emma Boyd; reading of Part Second of "Lutte d'Esprit," by Ella R. King; Congratulatory, by Geo. R. Avery, class of '81, and Reply by Leroy T. Nicola, class of '80. These exercises were interspersed with songs from the Glee Club.

The seats having been removed from the vestries surrounding the auditorium, tables were spread, from which the Trustees of the College, the Faculty, the classes, members of the church, and invited guests, numbering in all about eight hundred, partook of refreshments during the dinner hour.

Assembling again in the auditorium, the following sentiments were presented and responded to by the persons named:—

1. "The College—Its present and future." Responded to by Eld. James White. 2. "The Occasion—The beginning of a series; may each annual recurrence excel its predecessor in interest, as years shall add importance to the event." Eld. D. M. Canright. 3. "The class of '80—May its honorable record in College life be but the opening pages of a history of useful deeds in behalf of God and humanity." W. C. Wales; followed by the class song, words composed by the class, music by J. E. White, and sung by all the members. 4. "The class of '81—The Juniors of to-day. May its members walk worthily in the yet unexplored paths of the future year, and graduate with honor to themselves and their *Alma Mater*." C. H. Giles. 5. "The Class of '79 and the Absentees—Although their places may be occupied, no others can ever completely fill them." E. B. Miller, of the class of '79. 6. "Our sister Colleges—Kindred in purpose, may we ever cultivate fraternity of feeling." Prof. Kunz, of Kalamazoo College. 7. "The Press, the Archimedean lever that moves the world; indispensable to the cause of education, and itself an educator." U. Smith. 8. "Our city—May she ever maintain her position in the front ranks of progress in education, business enterprise, and public spirit." W. C. Gage. A chorus of trained voices under the direction of J. E. White, sung two beautiful pieces from his forth-coming temperance song book, "Pure Water," and a "Tobacco Song."

The junior class did themselves great credit in their literary program, and in all the exercises of which thus far in the day they had charge. Not the least of their entertaining acts was the presentation to the class of '80 of a large, finely mounted eagle, which will be left as a souvenir in the College museum. Throughout the day the impression steadily grew that the Seniors would be obliged to put forth no small effort if they expected, in their exercises in the evening, to surpass the doings of the day.

The graduating exercises commenced at 7:30 p. m. The class of '79 was composed of four persons, the present class of ten, as follows: Fred H. Atwood, Laura J. Ginley, L. B. Losey, and Eva Perkins, graduated in the Teachers' Course; Richard Conradi, Isaac Morrison, Harry T. Nichols, D. W. Reavis, and W. C. Gage, graduated in the College Course; and Alph. H. Wood, in the Law Course, all of the degree of A. B.

The exercises were commenced with excellent singing by two quartettes of male and mixed voices, was as follows: Salutatory and Essay, The Crowning Work of Creation, Eva Perkins. Oration, When Will It Triumph? W. C. Wales. Oration, Inventions, Fred H. Atwood. Oration, Nature's Crucible, D. W. Reavis. Oration, Self-Made or Never Made, Isaac Morrison. Oration, Human Activity, Richard Conradi. Oration, The Love of Country, Leroy T. Nicola. Essay, Word Power, Laura J. Ginley. Oration, The Quest of Life, L. B. Losey. Oration with Valedictory, Alph. H. Wood. Presentation of Diplomas, Conferring of Degrees, and Address to the Graduates, Eld. James White.

The graduates surpassed themselves and surprised the audience by the excellence of their efforts. There was neither hesitation nor embarrassment, on the part of any, but a high order of thought upon the interesting themes chosen, a pleasing style of delivery, and an evident thoroughness of preparation, which reflected great credit upon themselves, and the institution with which they had been connected. All were greeted with hearty applause, and bouquets were presented to each in profusion. The Tabernacle was tastefully adorned with flowers, and the mottoes of the two classes were suspended over the rostrum, that of the class of '81, being "Remuneratus ad Labores," Rewarded according to our Labors; and that of '80, being "Cogita et Age," Think and Act.

This commencement day marks a memorable point in the history of the College. Nothing occurred during the day or evening to mar the real pleasure of the occasion, and one of the most satisfactory remembrances

of the event will be that all levity and trifling were conspicuously absent.

Many were present who had attended one or more terms at the College, and who, by the inspiring exercises of this commencement, were moved to a determination to return and complete some one of its courses of study. The class of next year will, no providence preventing, number sixteen. And at no time has there been a greater or a more well-founded enthusiasm on the part of students and friends, in regard to the school and its work.

DUTIES AND QUALIFICATIONS OF ELDERS.

BY ELD. A. S. HUTCHINS.

IN Paul's first letter to Timothy, are mentioned sixteen qualifications which a bishop should possess. In writing to Titus, he says, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every church." Then, in substance, he mentions the qualifications of a bishop, the same as when he wrote to Timothy.

That the office and duties of bishops and elders at this time were the same, is manifest from this scripture, as may be seen also by comparing Acts 20:17, 28. They were overseers of the church of God. To the elders of the church of Ephesus, Paul said: "Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God."

This man of God saw the dangers lying before the church, hence the solemn admonition to its overseers: 1. To take heed unto themselves, and 2. Unto all the flock, to feed the church of God.

Without organization there can be no order in the church, nor can there be systematic labor. "Good order is the foundation of all good things." As with every other organized body, the church must have her officers. These are to vindicate her honor, uphold and promote her interests. The sentiment of the heart of those called to positions thus responsible and dignified, should be, with respect to the church of God, as was that of the psalmist to Jerusalem: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Ps. 137:5, 6.

Peter joins in the solemn admonition to the elders: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage; but being examples to the flock," and adds a promise to such, of transcendent value: "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

O ye heavenly-minded, cross-bearing, self-denying men, laboring to build up the church, feeding the flock, take courage, toil on, and be not weary in well-doing; the glittering crown, "a crown of glory that fadeth not away," will be yours.

But Peter speaks to the church also: "Likewise, ye younger, submit yourselves unto the elder, yea, all of you be subject one to another, and be ye clothed with humility; for God resisteth the proud, and giveth grace to the humble." Here, as elsewhere in the word of God, humility stands as the opposite of pride. The former, God approves, and it is consonant to the Scripture: the latter he resisteth, and it is inharmonious with the religion of the Bible. "Before honor is humility." Prov. 15:33. "Pride goeth before destruction, and a haughty spirit before a fall." Prov. 16:18. Pride manifests itself in inordinate and unreasonable self-esteem. Humility consists in lowliness of mind, a deep sense of one's own unworthiness in the sight of God, self-abasement, penitence for sin, and submission to divine will.

"And be ye clothed with humility." This exhortation comes home to all. My dear brethren, we must heed it. Insidiously the devil watches the rem-

nant church, enticing her to apostasy, pride, and rebellion. Others have fallen before us. "Be not high-minded, but fear." "Let him that thinketh he standeth, take heed lest he fall."

We need a revival of the work of God in our hearts and in the church. Overseers of the church need the especial help and presence of the Lord; and he has been very definite in marking out and enjoining the qualifications of these officers.

In the golden chain of attainments uniting the faithful elder to the great Head of the church, and to the people, are the following links: "For a bishop must be blameless, as a steward of God; not self-willed; not soon angry." Webster defines blameless: "without fault, innocent, guiltless; not meriting censure." Self-willed: "governed by one's own will; not yielding to the will or wishes of others; not accommodating or compliant; obstinate." "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers." Like the clear silvery streams of the fountain, his influence extends beyond the church. A blameless man holding fast to the faithful word, bearing sound doctrine, must and will have an influence. "For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men."

The earth is yet to be lighted with the glory and power of the last message. Oh! who will stand the purifying, testing process of making ready a people for the coming of the Lord? Who will have a place in the church when she "looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

AN INTERESTING OCCASION.

It was my privilege to attend the commencement exercises held at Battle Creek, June 15. I should not have gone far out of my way to attend them; but when they were over, I felt that this had indeed been an interesting occasion, one that I could not afford to lose. I only regretted that many more of our brethren and sisters with whom I am acquainted, could not have been present also. I am certain that it would have given them a more favorable idea of the school generally, a deeper interest in it, and a greater anxiety to have their children attend.

The exercises throughout were highly creditable, both to the professors and the students. The sentiment expressed by all was, that the exercises far surpassed their expectations.

It was an inspiring sight to see ten young men and women thus starting in life with so fair prospects. As I listened to the exercises of the occasion, I felt that the course of training which they had enjoyed was worth many hundred dollars to any young person.

Evidently our College is growing in efficiency as each year adds to its experience. It is now expected that a still larger class will graduate next year. We hope that our brethren generally will take a deep interest in the closing exercises of the College year, and that many will arrange to enjoy the happy and profitable occasion with the professors and students.

D. M. CANRIGHT.

THE KIND OF REVIVAL NEEDED.

THE revival which we need is a revival of the religion which keeps God's commandments; which tells the truth and sticks to its promises; which cares more for a good character than a fine coat; which lives in the same direction that it prays; which denies ungodly lusts, and which can be trusted in every stress of temptation. A revival which will sweeten our homes, and chasten our press and commerce from roguery and rottenness, would be a boon from Heaven. A revival which will bring not only a Bible knowledge, but a Bible conscience to all, is what the land is dying for. The world's sorest want to-day is more Christ-like men and women. The preaching it needs is more sermons in shoes.—Cruyler.

Our Tract Societies.

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

MISSIONARY WORK AT CAMP-MEETINGS.

BY ELI. S. N. HASKELL.

OUR camp-meetings have a twofold object. First, to promote the spiritual interests of our brethren and sisters; and second, to properly represent the truth and our work to those unacquainted with them. To accomplish the first, much of the preaching is usually close, practical, setting forth the nature of the work and the wants of the cause, and giving such general information as will instruct all in its different branches. The condition of the several missions, plans laid for the advancement of the cause, and the manner in which means are expended, are laid before the brethren and sisters. To accomplish the second object, tracts calculated to fasten conviction on the minds of those who have heard are frequently given away at the close of a discourse.

Subscriptions are also taken for our various periodicals by canvassers appointed for this purpose. At our camp-meetings held this year, this branch of the missionary work has been a grand success, and it should never be neglected. Thousands of subscribers for all of our periodicals were thus obtained last year, and at the two camp-meetings already held on this coast, about two hundred subscribers, largely for the REVIEW, *Signs*, and *Instructor*, were secured. At the close of a discourse, which has riveted the attention of the crowd, some proper person should call attention to these periodicals, stating that canvassers are on the ground who will take subscriptions for them. Attention should also be called to publications for sale.

This year another feature has been introduced, which has thus far proved very beneficial to our brethren and sisters; namely, a Bible-class. In some respects this class answers the purpose of a Biblical Institute. It awakens an interest to study the Scriptures, and serves to unite our brethren more fully on some of the vital points of our faith. The proper observance of the Sabbath is a subject that cannot be made too prominent among our people. After it has been considered in a Bible-class, we frequently hear remarks like the following: "I never saw it so clearly before; I shall do differently in the future." Such truths, which have a practical bearing upon our lives, are of vital importance.

An organized effort should also be made to learn the spiritual condition of each company on the ground. Ministers and leading brethren can take charge of a certain number of tents, and all the brethren and sisters should co-operate with them. In this way much good can be accomplished.

At our camp-meetings there should be, and generally is, a full attendance of our brethren. Unconsecrated children, neighbors, and friends should be encouraged to attend, and practical missionary effort should be put forth to save souls. The time should all be occupied, and everything should be made to tend toward instructing and establishing people in the truths of the Bible; and all should be encouraged to take advance steps in the divine life.

A WORD TO THE INTERESTED.

BY MRS. H. T. H. SANBORN.

LAST December I was suddenly called from the South on account of sickness at home. As many of the readers of the REVIEW have manifested a substantial interest in the V. M. work for Virginia, I have felt many times that they ought to know that, although duty still requires my presence at home, the writer's share of the work receives attention, and I feel thankful that there is work for isolated lovers of the third angel's message. My strength fails at times, and the pen lies silent, when a heart full of desire to work aches to see the work accumulating beyond power to perform. But the prayer still arises for help that the work may not be done negligently.

Soon after I came North my club of *Signs* was raised to fifty-seven copies. Will the REVIEW please bear my heartiest thanks to the unknown friend? Missionaries, whose field of labor can hardly as yet be considered self-sustaining, appreciate such helps, and are melted in gratitude to God. I will gladly use all the *Signs* the Lord sends, and I believe the way will always be open to pay postage on the large correspondence. Of the fifty-seven to whom I send reading matter, a goodly number are in-

terested readers. A lady in Parkersburg, West Virginia, writes:—

"I have received the *Signs of the Times* for some time. Am very well pleased with it. I carefully read each number, and lend it to others. Would like to still have the pleasure of reading it. Many thanks for your kindness."

A minister writes:—

"Your paper has been received, and I have welcomed it cordially, perusing it each week with interest. I will cheerfully do so as long as it is sent to me."

A lady in Baltimore says:—

"I am very much obliged to you for the trouble you have taken in sending me the *Signs of the Times*, and I wish to have it continued if it is convenient for you to do so. Have received the papers regularly since you have been sending, and I read them diligently. The more I read, the better I like them; and after I have read, I loan them to others. We all think it a beautiful paper, and unite in thanking you for your kindness in sending it to us."

A postmaster in Roane Co., W. Va., replies:—

"I received yours, inquiring if I receive the *Signs of the Times* and wish it continued. I would say, I am grateful to you for sending the paper. I like it very much, and wish it continued. The day I received yours I had just loaned all the papers that I had (put together in a book). I intend them to go all around to my neighbors. I think that God had them directed to me. I should like to hear from you again."

The same person writes later:—

"In reply to your question I would say, Although I never heard the Sabbath question discussed, I always thought that, as far as I could see, the seventh day should be the day to keep. But as there are no seventh-day people here, the subject never comes up. I believe I have heard more said about it since I have been reading the *Signs* than I ever heard before."

He writes a long letter, giving his views, and making an urgent request for the living preacher. Also sends names for the *Signs*.

From a third letter, received last evening, I give the following extract:—

"Was pleased to hear from you, and that Eld. ——— expects to come to Roane county. I see the papers passing through my post-office, sent to the persons whose names I sent you. I have seen Mrs. ——— since. She is highly pleased with the *Signs*. She is an Adventist, and a good scholar. Was brought up in Lowell, Mass. Her husband is a Universalist. Have not seen Eld. ——— since, but I understand he has become a seventh-day Sabbath-keeper. Since the *Signs* has been read here it has set the people to talking and consulting with each other a great deal. The *Signs* is liked by all that read it. I was glad to hear you wished me to send you more names. I will freely do so, and the people would be pleased to read the paper. I hope to hear from you often."

Why should V. M. workers become discouraged when such results can be realized in a few weeks? True, many do not accept our periodicals, but all must be warned. We are in the gleaner's time. The few must be gathered. Let us toil on.

A Seventh-day Baptist minister in West Virginia says:—

"We read the *Signs* with interest, and hand to others, who speak favorably of the truths contained in them. I have been hindered some in the investigation of the doctrines set forth in your tracts, by being pressed with other labors. A few days ago a United Brethren minister came to visit me, and we investigated a tract you sent me concerning the end of the wicked, by Eld. D. M. Canright. The minister admitted that Eld. C. was a clear writer, and brought strong evidence in favor of his position, and he so penned me up that I could not escape. I am searching the Bible for information on this subject. I think I have come to the point where I am willing to be sanctified by the truth. To be honest about it, it seems to me that the soul will sleep till the resurrection, when the righteous shall go into eternal enjoyment, and the wicked shall be consumed as the fat of lambs. I do not wish to be carried about by every wind of doctrine, for it is a good thing that the heart be established with grace. I wish by the light of God's word and Spirit to examine these doctrines more thoroughly before taking a decided stand, or teaching them extensively. A member of our church reads and is thoroughly convinced on the tithing system. He believes it to be his duty to pay the tenth of his income to the Lord, and has been trying hard to convince his brethren that this is their duty also."

Thus the heaven is working, and noble, intelligent minds are exercised on these great truths. Other extracts might be given; but time flies apace, and other duties press. May our hearts be inspired anew with the spirit of this great work, and our hands be busily engaged in sowing the good seed, leaving results with the Lord of the harvest. Thus employed, we shall find no time to listen to the tempter's allurement, and each day's record will be more satisfactory. Oh! who shall stand the test?

Letters are still occasionally forwarded from Mt. Jackson, Va. Correspondents will please remember that my address is now North Scituate, R. I., Box 26.

SKETCHES FROM THE LIVES OF MR. AND THE MRS. JUDSONS.

THE missionary spirit exhibits the same characteristics wherever it exists; and, although it may manifest itself in various ways and by different means, it has one source and one object. S. D. Adventists are professedly a missionary people, yet in other denominations noble men and women have possessed this spirit in an eminent degree. Even at the present time we read of persons whose minds have never been enlightened by the rays of present truth, and whose souls have never been stirred with the thrilling and important truths designed for this time, whose efforts in the cause of Christ exceed ours.

We are in danger of making the missionary work too narrow, of associating it with some particular branch, to the exclusion of others equally important. It is the salvation of souls which we seek, and the means within our reach for the accomplishment of this, are many and varied.

We do not consider it necessary to go to foreign lands or heathen nations in order to become missionaries, but many who have thus done have left us noble examples of devotion, self-denial, and sacrifice. If we read their lives carefully, we shall be impressed with the fact that with the same earnestness, activity, and undying love for souls which they possessed, great results can more easily be achieved in our own land of freedom, where are so many facilities for missionary labor, than in heathen countries.

Prominent among those who have in the past given themselves to the missionary cause in other countries are Mr. and the three Mrs. Judsons. We have thought that brief sketches from their lives might be of interest, and therefore will present from time to time some of the most interesting incidents connected with their missionary experiences, as found in the printed memoirs of their lives and labors.

Adoniram Judson was born in Malden, Mass., August 9, 1788. He was the eldest son of Adoniram and Abigail Judson. His father was a man of vigorous mind, resolute will, strong common sense, and inflexible integrity. His system of domestic government probably belonged more to the patriarchal than to the present dispensation.

His son Adoniram at an early age gave promise of unusual ability. His intellect was acute, his power of acquisition great, and his perseverance in acquiring, who these elements of character he had a large degree of eminence which seems to have been earned somewhat to excess. His temper was somewhat irascible, and he was prone to quarrel with his own family.

When about fourteen years of age, his studies were interrupted by a serious attack of illness, and for a long time his recovery was doubtful. As soon as the violence of the disease subsided, he spent many long days and nights in reflecting on his future course. His plans were of the most extravagantly ambitious character. First as an orator, then as a poet, and then as a statesman, he was sure, in his castle-building, to attain to the highest eminence. After a time one thought crept into his mind and embittered all his musings. Suppose he should attain to the very highest pinnacle of which human nature is capable; what then? Could he hold his honors forever? His favorites of other ages had long since been turned to dust, and what was it to them that the world still praised them? What would it be to him, when a hundred years had gone by, that America had never known his equal? He did not wonder that Alexander wept when at the summit of his ambition; he felt sure that he should have wept too. At length his mind reverted to religious pursuits, and gradually instituted a comparison between the great worldly divine, toiling for the same perishable objects as his favorites, and the humble minister of the gospel, laboring only to please God and benefit his fellow-men. Here, he thought, is sublimity after all. Here is fame which reaches into the other world, and is the only one worth possessing, because it is the only fame that triumphs over the grave. But here his reverie was broken by these words which flashed across his mind, "Not unto us, not unto us, but to Thy name be the glory." He desired to be truly religious, yet religion seemed entirely opposed to all his ambitious plans. In this state of mind he entered the Providence College, now Brown University, at the age of sixteen. A class mate, speaking of him, says that he has no recollection of his ever failing, or even hesitating

in recitation. At the close of his term he received the highest appointment in the commencement exercises.

It was at this time that French infidelity was sweeping over the land like a flood, and young Judson did not escape the contamination. In the class above him was a young man by the name of E——, who was amiable, talented, witty, exceedingly agreeable in person and manners, but a confirmed deist. A very strong friendship sprang up between the two young men, and Judson soon became, at least professedly, as great an unbeliever as his friend. Upon unfolding his infidel sentiments to his father, he was treated with the severity natural to a masculine mind that has never doubted, and to a parent who after making innumerable sacrifices for the son of his pride and love, sees him rushing recklessly on to his own destruction. His mother was none the less distressed, but she wept, prayed, and expostulated. His father's arguments had no effect upon his mind, but he had nothing to oppose to his mother's tears and warnings, and they followed him wherever he went. About this time he visited New York and other States, and it so happened that he fell in company with a young man of deep piety, whose conversation was characterized by a godly sincerity, a solemn but gentle earnestness, which addressed itself to the heart; and Judson left him deeply impressed. The next night he stopped at a country inn. The landlord mentioned to him that he had been obliged to place him next door to a young man who was exceedingly ill, probably in a dying state, and hoped it would cause him no uneasiness. Judson assured him it would not, beyond pity for the sick man. But he passed, nevertheless, a very restless night. Sounds came from the sick chamber; but it was not these which disturbed him. He thought of what the landlord had said—the stranger was probably in a dying state; and was he prepared? Alone, and in the dead of night, he felt a blush of shame steal over him at the question; for it proved the shallowness of his philosophy. The clear-minded, intellectual, witty E——, what would he say to his weakness? But still his thoughts would revert to the sick man. Was he a Christian, calm and strong in the hope of a glorious immortality? or was he shuddering upon the brink of a dark, unknown future? Perhaps he was a "free-thinker," educated by Christian parents and prayed over by a Christian mother; and in imagination he was forced to place himself upon the dying bed, though he strove with all his might against it. As soon as he had risen in the morning, he inquired for his fellow-lodger. "He is dead," was the reply. "Do you know who he was?" "Oh, yes; he was a young man from Providence College; his name was E——." Judson was completely stunned. Not until hours had passed did he attempt to pursue his journey. One single thought occupied his mind, and the words, Dead! lost! lost! were continually ringing in his ears. He knew the religion of the Bible to be true, and felt its truth.

M. L. H.

PRACTICAL MISSIONARY LABOR.

BY MRS. F. H. FISLEY.

IN our last vigilant missionary meeting at Battle Creek, some points were brought out with so much apparent interest to those present, that we have thought it might be well to share them with our missionary workers elsewhere. Several, in verbal reports of their past week's labor, spoke of interest which seemed to be awakened in some whom they had relieved in a temporal manner. Others gave instances in their experience where through kind acts good had resulted.

One brother said that years ago a relative of his died, leaving a widow and several children in straitened circumstances. He visited this lady, and tried to assist in relieving her wants. He went with a friend to a store, and there purchased clothing for each of the children. He overheard this lady say to the clerk that he (this brother) would pay for them, and further, referring to our denomination, of which he was a member, she said, "That is the kind of religion they believe in." She was interested to know more of such a people, and did; "and now," said the narrator, "she is a firm believer with us."

A sister also related an experience showing the effect of kindness. While canvassing in a city, she made several visits to a lady who, though poor, was very neat in her home. Each time she noticed a pile of children's garments all ready for the making, lying on the stand. The lady apologized for the worn garments upon the little ones, but said that pressure of cares had prevented her from making the needful new ones. The sister kindly asked the privilege of taking them home with her to make. At first this seemed too much for the lady to ac-

cept, but the next week she consented, and they were done. Now what was the result of this small act? We cannot tell; but the lady was evidently much encouraged to continue her investigations of the truth, and she is now with us in the faith. This kind act so impressed the mind of her unbelieving husband, that he said if ever he became a professor of religion he should be a Seventh-day Adventist.

Our leader remarked that the giving of bread to the hungry often does as much good as the giving of a tract. This brought to mind the following familiar words, which, in themselves, preach quite a sermon:—

"An old lady sat in her old arm-chair,
With wrinkled visage and disheveled hair,
And hunger-worn features;
For days and for weeks her only fare,
As she sat and sat in her old arm-chair,
Had been potatoes.

"But now they were gone; of bad or good,
Not one was left for the old lady's food,
Of those potatoes.
And she sighed, and said: 'What shall I do?
Where shall I send, and to whom shall I go
For more potatoes?'

"And she thought of the deacon over the way,
The deacon so ready to worship and pray,
Whose cellar was full of potatoes.
She said: 'I will send for the deacon to come;
He'll not much mind to give me some
Of such a store of potatoes.'

"And the deacon came over as fast as he could,
Thinking to do the old lady some good,
But never once thought of potatoes.
He asked her at once what was her chief want;
And she, simple soul, expecting a grant,
Immediately answered, 'Potatoes.'

"But the deacon's religion did n't lie that way;
He was more accustomed to preach and pray
Than to give his hoarded potatoes.
So, not hearing, of course, what the old lady said,
He arose to pray with uncovered head;
But she only thought of potatoes.

"He prayed for patience, goodness, and grace;
But when he prayed, 'Lord, give her peace,'
She audibly sighed, 'Give potatoes;'
And at the end of each prayer that he said,
He heard, or thought he heard, in its stead,
That same request for potatoes.

"The deacon was troubled, did n't know what to do;
'Twas very embarrassing to have her act so,
And about those carnal potatoes.
So ending his prayers, he started for home.
The door closed behind; he heard a deep groan,
'Oh, give to the hungry, potatoes.'

"And the groan followed him all the way home;
In the midst of the night it haunted his room,—
'Oh, give to the hungry, potatoes.'
He could bear it no longer; arose and dressed,
From his well-filled cellar taking in haste
A bag of his best potatoes.

"Again he went to the widow's lone hut;
Her sleepless eyes she had not yet shut,
But there she sat in the old arm-chair,
With the same wan features, same wan air;
And, entering in, he poured on the floor
A bushel or more from his goodly store
Of choicest potatoes.

"The widow's heart leaped up for joy,
Her face was pale and haggard no more.
'Now,' said the deacon, 'shall we pray?'
'Yes,' said the widow, 'now you may.'
And he knelt him down on the sanded floor,
Where he had poured out his goodly store,
And such a prayer the deacon prayed
As never before his lips essayed.
No longer embarrassed, but free and full,
He poured out the voice of a liberal soul;
And the widow responded aloud, 'Amen,'
But said no more of potatoes.

"And would you who hear this simple tale,
Pray for the poor, and praying prevail?
Then preface your prayers with alms and good deeds;
Search out the poor, their wants and needs;
Pray for their peace and grace,—spiritual food,—
For wisdom and guidance,—all these are good;
But do n't forget the potatoes."

Truly, there are hungry souls all around us; not only those suffering from natural hunger, but honest souls longing for a sure and tangible faith to build their hopes upon. If we can help to satisfy either, it is a good work, and eternity will tell the result of unselfish interest in behalf of others.

We read that in olden time the children of Israel were taught, through Moses, their duty to the poor; that when they reaped their harvest they should not make clean the corners of the fields, neither gather the gleanings. By this we see that it was a duty to relieve the wants of the needy, independent of any other consideration. By kindness we may have more influence to inter-

est persons in the truths we cherish; yet we must not withhold our hand from the suffering and afflicted around us, even when we cannot hope to benefit them spiritually.

In Prov. 28:27 we read, "He that giveth unto the poor shall not lack, but he that hideth his eyes shall have many a curse." Again, "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble."

As this branch of the missionary work was so fully canvassed, it made us realize that the Christian platform is indeed a broad one, and that we must watch carefully at every step that we offend not. Solomon says, "He that winneth souls is wise." Oh, for wisdom!

ITEMS OF INTEREST.

BY H. E. SAWYER.

THE following is an extract from a letter received from a gentleman on Long Island. May it arouse others to do what they can in circulating *Good Health* and our temperance tracts. He says:—

"I received your letter, also a copy of *Good Health*, with temperance tracts, all of which were highly appreciated, by me and others; for I have sent them over the place where they will do good, and I trust prove a blessing. I do not know as there was ever a copy of *Good Health* in this place before. I would like to become a subscriber. It is just what we need.

"In this village we are saturated with tobacco. No rum is sold here in public, but nearly all are slaves to tobacco. I believe it is doing more evil than rum in this country, because so many professing Christians are using it and leading the young into the snare. Please send me the strongest arguments you have in opposition to tobacco.

"I have but few with me in this work. It makes one unpopular oftentimes to stand alone and oppose popular sins, especially in the church, but I must do it.

"I am about to start an anti-tobacco society. I have always been opposed to such an institution, because it seems like taking the work out of the hands of the church. The church ought to be free from such pollutions; but if they will continue to live in a backslidden state, then members who know their duty must come 'to the help of the Lord against the mighty.' I do not believe the Lord looks with approbation on a dead church; for he has said in his word, 'Whatsoever thy hand findeth to do, do it with thy might.'

"About the time you sent me a copy of *Good Health*, I received one from M. E. Cook, containing an article which opened with this expression, 'Tobacco is one of the feet on which drunkenness rests.' Now, if this statement is true (and I believe it is), ought not every Christian to see it, and do all he can to remove anything that fosters intemperance?"

A little later I received another letter from the same gentleman. I had sent him some anti-tobacco tracts, and this is the way he speaks of them:—

"Those tracts are grand. I have handed them to numbers in this place, and they have been read. The 'Arguments on Tobacco' are good. Please send me about twenty copies, and any others you please, all on tobacco. There is not much need of any on alcohol at present. Of course some drink it, but they are very sly about it. I find the leaflets very handy for distribution. Send me as many as you can for one dollar, and I will endeavor to place them where they will do good.

"It is hard for the people to see that tea is an evil, but the time will come when Christians will not use it. I ask them, 'Why do you spend money for that which is not bread?'

"Find inclosed \$2.00, one for *Good Health* and the other for tracts on tobacco."

Last summer, while looking over a paper for names, I found in the children's department an interesting letter from a little girl who mentioned the name of an excellent teacher. I took it, and began sending specimen copies of the *Signs*. I introduced myself by letter, and found her to be a Christian lady. I have received many letters from her, and will take extracts from them for the benefit of the readers of the *Review*. In reference to the *Signs*, she says:—

"I thank you kindly for the papers. I am much interested in all that pertains to Christ and his kingdom,—its advancement here and its glory beyond. I highly appreciate your kindness in sending me the *Annual*. I would be glad of any reading matter on such an important subject as that of temperance."

Still later, she writes:—

"The last paper [the *Signs*] I found exceedingly interesting. Nothing would please me more than to subscribe for that excellent paper and *Good Health*. As I give oral lessons every Sabbath on different subjects, I will inclose an analysis of one taken from Mrs. E. G. White's article in the *Signs*, entitled, 'Joseph in Egypt.'

"I consider the *College Record* a beautiful index of the College. That its liberal ideas and refining influence may rapidly extend over the whole country, is the desire of your humble friend. Please send me a circular of your College, as I wish to know what is required of those who wish to attend."

Thus far, I have tried to avoid writing much on the subject of our faith. I expressed a few thoughts on the

Sabbath question, and in her next she requested me to be free in giving my views in reference to it. She gave a few of her own ideas, and added:—

"If I am wrong, I hope our Heavenly Father will enlighten me. If I have displeased you, forgive me; you know how much early training and habit can do in shaping creeds, etc. What I want, is truth; what I desire, is to do God's will; what I desire to attain, is Heaven."

An extract from her last letter has the right ring to it. She says:—

"Concerning the Sabbath question, I would say that your arguments are strong, forcible, and to the point. I confess that I have never viewed the subject in that light, and while I acknowledge all you say to be true, I would that you bear with me when I tell you that as regards the observance of the seventh day, I see as through a glass darkly. Ever since my conversion, about seven years ago, I have been in the habit of confiding my most trifling cares and sorrows to Him who is able to keep that which we commit to him; and as it is impossible for me to go astray under the 'Guide of the universe,' I feel that my doctrinal views, as well as my daily path, will be directed aright. Do you not think so? Pray for me, dear friend, that I may be led into all truth."

"Good Health is a first-class journal. I shall send you the subscription price for the year as soon as I get to C—. I hope, if it is God's will, to be able to attend your College. I have a great thirst for knowledge, and I trust that the way may open for me to satisfy it."

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.

DENMARK.

THURSDAY, May 20, I started from Christiana for Denmark. At the same time an ocean steamer started with about one thousand emigrants bound for the United States. The weather is fair, and the bay presents a beautiful view. On the way I met and greeted Bro. Jaspersen; he was coming up the bay, and I going down.

The next day I landed in Frederickshavn, Denmark. In Norway we have a constant view of rocks and mountains reaching to the clouds. Denmark presents a flat and sandy coast. The Danes sustain themselves principally by agriculture. Here we see cattle and sheep in the meadows and on a thousand hills. The sons of Norway seek their bread principally on the sea, plowing the great waters from the cold polar seas to the hot coasts of India. And America complains of the many Norwegian ships in her harbors, because they bring down the prices on freight.

Our forefathers were pirates only eight or nine hundred years ago, and they were a terror and torment to the nations of Europe. It is no wonder that their descendants are a hard and stiff-necked people.

ALSTRUP.—Sabbath and Sunday, May 22 and 23, we held four meetings in Alstrup. Bro. Brorson joined me here. The weather was cold and stormy, yet the meetings were well attended. It was edifying to meet with these friends after so long an absence, and many willing hearts received the word joyfully. Monday we walked through the rain and storm two miles to Renbak and preached; there were sixteen present. Tuesday we went ten miles back and forth to Stenum where thirty met. Wednesday, seven miles to Farup. Here the house was filled with hearers, and the word was received with much feeling. These meetings were held soon after dinner, so that people could attend them instead of sleeping; for here all sleep a couple of hours after dinner during the summer time; then they work till nine in the evening.

Thursday night the brethren met, and this meeting closed half an hour after midnight. They pledged about \$3.00 s. b. for the quarter, and ordered twelve copies of *Tidernes Tegn* for the tract society. It was decided to take an hour every Sabbath afternoon for Sabbath-school, and to use the Bible lessons.

Friday forenoon we walked eight miles to Bronderslev, where we met two brethren who came by rail from a distance to attend the Conference. Then Bro. Madsen took us to his home in Høllum.

HØLLUM.—Here we had a good meeting Sabbath forenoon. Seven brethren and sisters came on foot from Alstrup, seventeen miles. Others came from other places. In the afternoon we celebrated the ordinances; forty-one persons were present, thirty-three of whom took part. It was a very precious season to us. It was good to meet with old friends of the truth, and to see new ones who had learned to love and obey the Lord and his truth.

Sunday we preached twice in Høllum and Jerslev to interested congregations. Monday forenoon the Conference held its last session. The brethren have manifested a good degree of union and interest in the cause according to their ability, and the Lord has blessed us in this our first yearly gathering. In the afternoon we met with the members of the church. They pledged \$4.36 s. b. per quarter. The tract society, consisting of seven members, ordered thirteen copies of *Tidernes Tegn*. The brethren decided to begin a Sabbath-school. Tuesday Bro. Brorson went into another town further north to encourage and help souls there, while I held a meeting four miles from here. Neighbors came in, and were interested to hear. Wages are low in these parts

(about 13½ cents per day), and the sources of income small. People live very economically and are very close in their deal. And the whole commonwealth is so arranged that the capitalists receive the income, and leave very little for the poorer class. The greatest satisfaction our American brethren have of this mission at present is, that the gospel of the kingdom is preached to the poor. My address is Christiana, Norway.

Høllum, Denmark, June 2.

GRYHTTEHED, SWEDEN.

The interest in this place is good. We have had meetings every evening during the past week, and there have been many hearers. I try as gently as possible to remove prejudice from the people, and I am greatly rejoiced to learn that many understand the word preached. Yesterday I spoke on the two-horned beast in the forenoon, and on the mark of the beast in the evening. All present gave close attention, and tears flowed freely. The people said that this was a solemn day to them. The Lord be praised for this.

There is a Baptist church here, and the elder and his family have commenced to keep the Sabbath. He is respected as a Christian man of good understanding, and our brethren have confidence in him. Others are interested, and in the way of receiving the truth. Pray for me that the Lord may give me strength and patience.

JOHN P. ROSQVIST.

INDIANA.

Mt. Summit, Tent No. 2.—We began meetings in the tent at this place June 4. The interest is quite good; the congregations have ranged from one hundred to four hundred. We have given one discourse on the Sabbath question, which was well received.

June 15.

J. M. REES.
WM. COVERT.

Milford, Kosciusko Co., Tent No. 1.—The meetings here have been in progress some two weeks, but it has rained so much that we have been able to hold meetings but little more than half of the time; on this account the interest and turnout have not been as good as they would have been had the weather been pleasant. There is, however, some interest to hear on the part of those who can come. We are now in the midst of the Sabbath question. We cannot state what the result will be. We are selling some books. Eld. Bartlett is improving in health, but is not able to labor as yet. We have hopes that some good may be done here.

S. H. LANE.

OHIO.

Hamler, Henry Co., June 10.—We have pitched our tent here, and held the first meeting June 1, with an encouraging congregation. There is a good interest in the community, and they give us a favorable hearing. The brethren are active, and take a great interest in the meetings. Our prayers are that much good may be accomplished here.

O. F. GUILFORD.
H. H. BURKHOLDER.

Litchfield, Medina Co., June 15.—We have our tent pitched at this place. Have held three meetings, with increasing interest. Brn. James and Kinney and their families have done all that we could ask in the way of helping us to pitch the tent and providing for our wants. May they be rewarded by seeing precious souls brought to a saving knowledge of the truth.

R. A. UNDERWOOD.
J. C. BARTLETT.

Mendon, June 11.—Two weeks ago to-day I pitched the tent in this place and commenced meetings. The weather has been so wet and cold that the interest is small. There are some families on the point of deciding for the truth. Steps were taken to-day to build a meeting-house; \$600.00 in money and a lot were pledged. I think the brethren here are being greatly benefited by the meeting. The Sabbath-school is very good, numbering thirty-six. Bro. W. H. Saxby, of Battle Creek, has been with me, and is good help in the meetings. Eld. E. H. Gates joined us to-day. Our tent company is now complete, and we hope by the help of the Lord to accomplish some good in preparing the harvest for the final reaping. We now expect to leave this place next week and pitch the tent in Bluffton.

G. G. RUFERT.

DAKOTA.

Yankton, June 14.—Since our last report our interest has been entirely destroyed by storms. Twice we have circulated bills, and succeeded in getting out respectable audiences, but both times the storms have broken us up; and last week they were so severe and continuous that for several days we had no meeting. Late Friday afternoon the wind broke the chains to our guys, and the center pole, which of course prostrated our tent. Yesterday morning, although it was wet from an early

rain, we succeeded in getting it up in time for our class services, which had been announced for the afternoon and evening; but before the hour had fully arrived another severe storm set in, which raged the greater part of the night. We consider ourselves fortunate, however, for cyclones have occurred on all sides of us, resulting in considerable loss of life, as well as great destruction of property. Expect to move as soon as we can get tent dry.

S. B. WHITNEY.

NEW YORK.

Norwich Corners, June 14.—We pitched our tent here June 8. Three meetings have been held, with an average attendance of one hundred, our last being the largest. We already have invitations to visit, and provisions have been furnished us.

We desire and pray that the Lord will prosper his work in our hands.

Our post-office address is Sauquoit, Oneida Co., N. Y.
T. M. LANE
J. Q. FOSTER.

Lisbon Center, St. Lawrence Co., June 11.—We have pitched our tent at the little village of Lisbon Center in the midst of a densely populated farming country, and held our first meeting last evening. One hundred were present, and gave excellent attention. We have found kind friends here, who have assisted us in preparing for the meetings. We desire the earnest prayers of the brethren that the blessing of God may attend this effort. Our post-office address will be as above until further notice. Will the church librarians of Decatur No. 4 please notice this change, and direct all T. and business to Chas. C. Lewis.

M. H. BROWN,
CHAS. C. LEWIS.

MAINE.

Hartland.—Our meeting here the 12th and 13th was very well attended. Norridgewock, Somerset Mills, Canaan, Burnham, Cornville, and Cambridge were represented. The social meetings were free; the Spirit of the Lord was with us. Six young converts who have recently commenced to serve the Lord under the labor of Bro. R. S. Webber, went forward in baptism and union with the church. A vigilant missionary society has been organized here, and the youth are becoming interested in this branch of the work.

Eld. R. S. Webber joins Eld. S. J. Hersum in labor in Aroostook county, and our fifty-foot tent will run in this part of the State.

We request the prayers of the brethren and sisters for the success of the cause in Maine.

June 14.

J. B. GOODRICH.

TEXAS.

Sherman and Marystown.—From Fairview I went to Sherman, May 24, to complete the organization of the church. Four more were added to the church, three were baptized, and the proper officers were elected. On private conveyance I reached Cleburne, a distance of one hundred and twenty miles, where I spent the Sabbath and on Sunday attended the funeral of Sister Rosa Chapman at Peoria, thirty miles farther south. Spoke also night to the church.

Began tent-meetings at Marystown, Johnston Co. Friday night, June 4, with about forty hearers. This is a small village in a thickly settled country, ten miles north of Cleburne. Our audiences have greatly increased, and we shall labor and hope for good. My family is with me, and Bro. T. T. Stevenson is tent-master.

June 8.

R. M. KILGORE.

IOWA.

Labor among the Churches.—May 18, I was with the friends of the cause at Garden Grove, Decatur Co. Trials and removals threaten the existence of this church. It was small at first, and now one-half of their number have moved away. I understand that the free use of a large hall in town is now offered to us for meetings. It is desired that Eld. E. W. Farnsworth should arrange to hold meetings in this place next fall. We think it would be safe counsel to advise the especial study in the near time of such scriptures as Jas. 1:26, also the entire chapter of James, not only for this church but for all our churches everywhere.

May 19, 20, I held meetings with the church in Davison City, Decatur Co. Though our meetings were held on week days, at a busy time of the year, our people were nearly all in attendance. This was encouraging to me, and I hope a benefit to them. Two (children of Sabbath keepers) were baptized. May the Great Shepherd bless and protect the precious lambs of the flock.

May 22, 23, I was in Grant township, Ringgold Co. where I had the pleasure of meeting my former "yoke fellow," Eld. J. H. Morrison. We organized a church here of fifteen members. Four were baptized. A leader, deacon, and clerk were elected. All the members of the church, except one, are persons in middle life, and heads of families. Four or five are keeping the Sabbath, wh

We hope, will unite with us soon. These dear friends seemed desirous to know and practice all the truth. May 29, 30, I held meetings with the Sabbath-keepers Taylor Co., near Conway. There are about a dozen in this part who fear God and are trying to keep his commandments. I hope they may "let their light so shine" that others may be led to obey God.
Mt. Pleasant, June 11, 1880. C. A. WASHBURN.

MICHIGAN.

Smith's Creek.—We closed up the work at this place for the present, May 30. Have organized a church of twenty-five members, with a full corps of officers. Thirteen more have joined as class-members. Eleven were baptized Sabbath, May 29. A Sabbath-school of forty-four members is also in full working order, with secretary's book, class-records, contribution box, etc. Have also organized an H. and T. club of forty-nine members. A leader has been appointed, and they will have regular meetings. A large share of the members have signed the teetotal pledge.

This church now has most excellent Sabbath meetings, an interesting Sabbath-school, and a weekly prayer-meeting on Wednesday evening. They are a happy and united people.

Twenty copies of the *Instructor* are taken, six of the *College Record*, and six of the *Review*. Every family will soon have the *Review*, and some *Good Health*. About fifty dollars' worth of books were sold.

Bro. Lawrence has been a most efficient helper in these meetings. His prayers and exhortations have touched many hearts. He has now gone home. On returning to Armada from Smith's Creek I was very severely injured, and both our lives were in extreme jeopardy, by the terrible storm, which partially destroyed a barn in which we had taken shelter. Am now nearly recovered, and expect to join Bro. M. B. Miller in tent labor next week.
Armada, June 11. D. H. LAMSON.

Alma.—Monday and Tuesday evenings, the 14th and 15th, we were with the few remaining members of this once large church, which was raised up some fifteen years ago. They were very anxious that a strong effort should be made with the tent to enlist new recruits, and offered to do all that we could ask or expect. After consulting with Bro. Squires and earnestly seeking the Lord for wisdom, it was decided to begin the work on the 22d.

ITHACA.—Wednesday we reached this place, and spent the remainder of the week in assisting the Secretary in the arrangement of his books on the new plan. On the Sabbath our brethren and sisters came in from Carson, Estella, and Alma. There has been a marked improvement in the Sabbath-school work, and the social meetings show that there are many here who are making progress in the divine life. Sunday we spoke on the importance of sacrificing in this cause, and all but two expressed their intention, not only to pay the Lord his tithe, but to add the one-third for the T. and M. work. Between fifty and sixty dollars' worth of books were sold, and eight subscriptions were taken for our periodicals.

Thus closed my labor among the churches in Dist. No. 7. Everywhere I have been received kindly. Quite a number have started in the new life, and connected themselves with the visible church on earth. "Spirit of Prophecy" has been placed in nearly every family, and a promise to have family readings obtained. Our book sales have amounted to not far from \$400. All through this district are promising fields of labor, and the saddest thing to me is that so few of them can be filled. Bro. Squires and Reynolds have been faithful and untiring in their work.

On account of the many other burdens upon Bro. Reynolds, he has resigned his secretaryship, and Bro. L. Squires is his successor, to whom all librarians in Dist. No. 7 should address their communications.

Last evening, on my way to Battle Creek, I called at Fowler, where Bro. Wilbur has a good hearing in the tent.
A. O. BURRELL.

VERMONT.

Fayston, May 20.—Met with the few Sabbath-keepers and friends here, at the house of friend Porter, and had a refreshing meeting. The *Signs* and other reading matter are circulated by anxious, praying ones. Their labors are crowned with some success. One sister has recently embraced the Sabbath. She met with us, and enjoyed the meetings. A good interest is manifested in the Sabbath-school.

GRANVILLE.—May 22, 23, held profitable meetings with the Granville and Warren church. The members of this small church are scattered over a mountainous region of some sixty miles along the Green Mountains. This forbids even a majority of them from often meeting together. We were happy to meet so many at the house of Bro. Cady. The word was preached with freedom, the ordinances of the Lord's house celebrated, and the interests of the Sabbath-school and health and temperance cause were looked after. The secretary of these organizations was present, but feeble in health. Ten subscribed for the *Signs*.

BRISTOL, May 25.—Our meeting here was a laborious one, but crowned, we trust, with good fruits. If the hope of eternal life were not sufficient to inspire courage and fortitude in the Christian warfare, the hands of some who are left here might hang down. But "a bet-

ter day is coming." Removals, trials, the infirmities of years and feebleness of health, have combined to reduce the number and weaken the strength of the church and their ability to do missionary work. One member is doing a good work in circulating the *Signs*. May Heaven's blessing rest upon the little company here. And may those who have from a lack of wisdom or experience wounded the cause in any measure, share the priceless blessing flowing into the repentant heart which rectifies past wrongs.

JERICHO, May 27.—Was thankful to meet a goodly number of brethren and sisters here, and learn of their purpose to still press on in the way of life. An increased interest and effort in the tract and missionary work would prove a blessing to these brethren, and would doubtless result in leading precious souls to Christ. The saints who have made a covenant with God by sacrifice will soon be gathered. Who of us will be of the number?

WOLCOTT, May 29.—Enjoyed freedom in speaking and laboring to help the brethren here. Deaths, removals, and other causes have greatly reduced the membership of this church; but a sufficient number remain and meet together for worship to claim the promised presence of Jesus, if union of heart and union in labor characterize them and their labors. "If we walk in the light," says John, "as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."
A. S. HUTCHINS.

June 15.

CONFERENCE IN DENMARK.

OUR first Conference was held in Høllum. The first session commenced May 30, at 8 A. M. After prayer, nine brethren were received as delegates: from Høllum, two; Tylstrup, two; Dronninglund, two; Alstrup, two; Aarhus, one. These, with two preachers,—Matteson and Brorson,—made up the members of the Conference.

All brethren present were invited to partake in the deliberations. Seven churches in Denmark united to form this Conference: Høllum, with thirteen members; Alstrup, seventeen members; Tylstrup, nine; Dronninglund, fourteen; Jested, six; Nortvig, seven; Uhe, ten. The scattered brethren near Aarhus also united with the Conference. No delegates were present from Uhe and Nortvig. Letters were read from Nortvig and Ringsted, Sjælland. The whole number of Sabbath-keepers in Denmark was shown to be one hundred and twenty; members of churches, ninety-one.

Bro. Matteson was unanimously elected chairman, and the following resolutions were adopted:—

Resolved, That each church can send one delegate to the Conference; a church of over ten members can send two; over twenty can send three, etc. Brethren in places where there is no church can unite with the Conference, and send a delegate.

Resolved, That the chairman shall choose a committee of three to present resolutions, three to attend to licenses, and five to decide upon the distribution of means.

These committees were then chosen, and the meeting adjourned till 1 P. M.

SECOND MEETING.—After prayer, the treasurer's report was read. Received, Kr. 280.55 (about \$75.00); paid out, Kr. 135.31; cash on hand, Kr. 145.24.

The following resolution was passed:—

Resolved, That the church in Tylstrup be dissolved, as the members have moved away, and that those members living near Alstrup unite with the Alstrup church, and the rest with the church in Høllum.

Our position in respect to diet was discussed freely, partly for the sake of our members, and partly because our opponents try to injure us by presenting us as extremists and fanatics. The following sentiments were unanimously adopted: The New Testament teaches that it is lawful to eat all kinds of food, but all food is not edifying (Danish translation). That which is not edifying, or suitable to build us up in health and strength, is not good for us. The best food is fruit and grains, which God in the beginning created for man to eat. The next best is the meat of those animals which in the Bible are denominated clean. We recognize, also, that our Saviour did not favor pork-eating, since he allowed two thousand of these animals to be suddenly destroyed, causing an immense loss to their owners, while he on other occasions was very economical, and told his disciples to gather up the fragments of the loaves and fishes. Mark 5:13; John 6:12.

The question of systematic benevolence was considered, and the following points agreed upon: We are situated here in such a manner, many being poor, wages low, taxes to church and State very oppressive, and interest on money only 4 per cent, that paying one-tenth would be no equality at all, and in most cases an impossibility. Some are sustained by the poor fund, and some would make a greater sacrifice in paying one-twentieth of their little income than others would make in paying one-fifth of theirs. The first-named would have much less left to sustain their families (and in many cases not sufficient) after they had paid a twentieth, than the last-named after they had paid one-fifth. If the heavy taxes to the government and State church were removed, the matter would stand differently. At present the laboring classes in cities can better furnish some help, than we can in the country. Yet we will cherish a spirit of benevolence, and try to sustain the mission as we are able.

Meeting adjourned till Monday morning.

THIRD MEETING, MAY 31.—After prayer, Bro. Brorson's report was read. He has labored forty-eight weeks, and held, on an average, four meetings a week. He has traveled principally on foot, and visited families, and scat-

tered books. Distributed and sold about fifty thousand pages of tracts and pamphlets, baptized twelve persons, received nineteen members into the several churches, while sixteen others have commenced to keep the Sabbath and follow the Lord. (In this country the law forbids all colportering.)

The following resolutions were presented:—

Resolved, That Bro. Brorson receive license as preacher, and that Bro. Kristensen be recommended to use his gift in preaching; that churches and scattered brethren send their s. b. to the Conference treasurer at the close of each quarter; that preachers be referred to the committee, when they need means, and that the committee be empowered to give orders on the treasury.

Resolved, That this Conference expresses its heartfelt thanks to our brethren in America for the help which Bro. Matteson has been enabled to bring us, not only at these meetings, but also by his former labors in Denmark, and the more so because we are not yet able to help sustain him, on account of scarcity of means; that, on account of the great need of proclaiming the truth in Denmark when Bro. M. went to Norway, we do hereby express our joy on account of the labors of Bro. Brorson and Jaspersen, and our gratitude to our brethren in America inasmuch as they have sustained them.

Resolved, That the Conference meet again next year about the middle of June.

The following committee was chosen for the coming Conference year: J. G. Matteson, C. C. Hansen, and J. P. Madsen. The two brethren last named were also chosen for secretary and treasurer. Meeting adjourned.
C. C. HANSEN, Sec.

IOWA CONFERENCE.

THE Iowa Conference held its seventeenth annual session at Des Moines, in connection with the camp-meeting, June 3-8.

The first meeting was called June 3, at 5:30 A. M. President in the chair. Prayer was offered by Eld. J. O. Corliss.

The following churches were represented by delegate: Afton, Adel, Brighton, Bentonsport, Bonaparte, Davis City, Emmitsburg, Denison, Altamonth, Indianola, Knoxville, Logan, Lisbon, Monroe, Magnolia, Marshalltown, Nevada, Osceola, Pilot Grove, Panora, Spencer, Sigourney, Smithland, State Center, Woodburn, Waukon, Winterset, West Dayton, West Union, Mt. Pleasant, Elkhorn, Sandyville, Belvidere, Oskaloosa. Three new churches were added to the Conference; viz., Hampton, Lenox, and Douds.

After inviting Eld. Corliss and other brethren from abroad to participate in the proceedings of the Conference, the Chair, being authorized, appointed the following committees: On Nominations, H. Nicola, A. W. H. Millard, Nogh Hodges; on Resolutions, J. O. Corliss, E. W. Farnsworth, C. F. Stevens; on Licenses and Credentials, J. H. Morrison, C. A. Washburn, J. T. Mitchell.

The Committee on Nominations reported as follows: President for the ensuing year, Geo. I. Butler; Secretary, Ira J. Hankins, Mt. Pleasant; Treasurer, A. R. Henry, Indianola; Executive Committee, Geo. I. Butler, J. H. Morrison, and C. A. Washburn; Camp-meeting Committee, Jacob Shively, Ellis Clark, and C. F. Stevens.

On motion, these nominees were elected, each to his respective office.

The Committee on Licenses and Credentials reported, recommending that Geo. I. Butler, J. H. Morrison, E. W. Farnsworth, C. A. Washburn, Henry Nicola, J. T. Mitchell, J. F. Hanson, J. Bartlett, L. McCoy, C. F. Stevens, and D. H. Hollenbeck receive credentials from this Conference; and that Ira J. Hankins, R. A. Hart, J. S. Hart, A. W. H. Millard, J. D. Pegg, A. G. Daniels, J. H. Durland, and L. T. Nicola be granted licenses.

On motion, these were separately granted according to the recommendation of the committee.

The Committee on Resolutions offered the following:

1. *Resolved*, That we express our gratitude to God for his goodness and longsuffering to us, as a Conference, in that he has sent us another timely reproof, pointing out our danger as a people; and that knowing the testimony to be true, we will try to humble our hearts before God and put away our sins.

2. *Whereas*, Our past experience as a people has taught us the importance of heeding the testimonies of the Spirit of God; and,

Whereas, Through a lack on the part of some to read these testimonies, doubts have arisen with regard to the instrument through whom God has seen fit to speak to us, therefore

Resolved, That we recommend to all our ministers and people to study carefully these testimonies, and we especially recommend our ministers to adopt a systematic study of them, in order to be better qualified to instruct the people in the practical duties of the Christian life.

3. *Resolved*, That we recommend the adoption by this Conference of a resolution passed by the General Conference in its last special session, relating to the annual election of local elders and deacons in our churches, with the accompanying appendix:—

"*Resolved*, That the local elders and deacons in our churches should be elected annually, such election to occur in each church at a time set by each State Conference, except in churches where dissatisfaction with the incumbent has been expressed by at least a respectable minority of the church. In such cases it shall be the duty of the church clerk to notify the Conference Committee of such fact; and elections in such churches shall be deferred till proper help is provided by the committee." And should it be found at any annual election when no such dissatisfaction

has been expressed, that the present incumbent would not be re-elected, it shall be the duty of the church clerk to immediately notify the Executive Committee, and no other person should be elected till help is sent by that committee.

4. *Resolved*, That we as a Conference express our firm belief that God's hand was in the establishment of our several institutions located at Battle Creek, Mich., and that it is our duty as a people to sustain them by our influence and our means; and we hereby recommend that our people throughout the Conference take stock as they are able in our College, Sanitarium, and Tabernacle.

5. *Whereas*, The past experience of our people in connection with the tract and missionary work has shown the necessity of thorough instruction in all its branches in order that efficient laborers may be developed, and

Whereas, Tract and Missionary Institutes have been found to be a most efficient agency by which to instruct our people, not only in that work but in many other important branches of the cause, therefore

Resolved, That this Conference recommend the holding of a Tract and Missionary Institute this fall, in camp, at such time and place as the Executive Committee may appoint; and that special effort be made to secure the services of Eld. B. L. Whitney to conduct this Institute; and we further recommend our ministers and T. and M. officers and members to attend it.

After an interesting discussion, these resolutions were separately passed by the Conference.

On motion, Henry Perry, P. E. Ferrin, and F. H. Chapman received license as colporters.

It was voted that the next camp-meeting be held in Des Moines; and that a grove-meeting be held this fall in the northwestern part of the State, the time and place being left to the Conference Committee. On motion, a tithe of the s. b. of the Iowa Conference was voted to the General Conference.

Moved and supported that the minutes of this Conference be furnished the REVIEW for publication.

GEO. I. BUTLER, *Pres.*

IRA J. HANKINS, *Sec.*

TREASURER'S REPORT.

The following is the report of the Conference Treasurer for the year ending June 4, 1880:—

Total receipts,	\$4,762 03
Tithes to General Conference,	\$ 476 20
Loaned to tent fund,	400 00
Paid to ministers,	1,981 77
Balance on hand,	1,924 06
Total,	\$4,762 03
Received on tent fund:—	
Subscriptions and donations,	\$264 74
Borrowed from s. b. fund,	400 00
Total,	\$664 74
Paid out to W. Armstrong	\$400 00
To Conference Committee,	100 00
For printing etc.,	8 80
Balance on hand,	155 94
Total,	\$664 74
Indebtedness of this fund,	\$244 06

This report includes all claims that have been audited to date.

A. R. HENRY, *Treas.*

CHRISTIAN LIFE.

THE Epistle to Diognetus, written soon after those of the apostles, gives the following delineation of the Christian life:—

The Christians are not separate from the rest of mankind by country, or by language, or by customs. They are confined to no particular cities, use no peculiarity of speech, adopt no singularity of life. Their doctrine embraces no tenet built upon the reasoning and subtlety of crafty men; neither do they, like others, uphold the opinions of any man. Dwelling in the cities, whether of Greeks or barbarians, as every man's lot is cast, . . . they dwell in their own country, but as sojourners. They partake of all things as denizens; they endure all things as strangers. Every foreign land is their country; their own country is to each a foreign land. . . . They are in the flesh, but they live not after the flesh. They abide on earth, but they are citizens of Heaven. They obey the laws which are established; and in their own lives are superior to the laws. They love all men, and are persecuted by all. Men know them not, yet condemn them. Being slain they are made alive; being poor, they make many rich; deprived of all things, in all things they abound. Being dishonored, they are thereby glorified. Doing good, they are punished as evil-doers. Being punished, they rejoice. In a word, Christians are in the world what the soul is in the body. The soul is dispersed over all the members of the body; Christians, over all the cities of the world. Christians dwell in the world, but are not of the world.

—The highest point outward things can bring unto is the contentment of the mind, with which no estate can be poor, without which all estates will be miserable.—*Sydney Smith.*

Notes of News.

—The King of Greece has been cordially received in London.

—Dentists assert that they annually use half a ton of pure gold in filling teeth.

—The whole number of Sunday-school scholars in the world is estimated at 12,000,000.

—There is now a direct line of steamers between New York City and Palermo, Italy.

—Congress has passed the Ute bill, providing for the removal of these Indians from their present reservation to Southern Colorado.

—In the last 25 years the number of houses in Jerusalem has more than doubled. Bethlehem and Nazareth have the appearance of newly built towns.

—Philadelphia has discovered that she has five fraudulent medical colleges, which have sold 3,000 false diplomas. Some of the Faculty have been arrested.

—In a dispatch to Earl Granville, Minister Layard says that Turkish opinion is weary of European interference and reforms, and longs for a government by Mussulman laws and ideas.

—The present prospect is that crops will be excellent this year, though they are injured in localities. In New Jersey and on Long Island the army worm is causing great destruction.

—On the 14th, two boilers in a Milwaukee distillery exploded, killing one man and fatally injuring another. The building took fire, and was partially destroyed, the loss amounting to \$25,000.

—The Swiss republic is making progress in the movement for the separation of church and state. After some time not yet determined, the government will grant no more subsidies for religious purposes.

—According to a statement made to Congress by the Secretary of the Treasury, the entire expense to the government of the war of the rebellion up to June 30, 1879, was \$6,796,792,509.

—The Methodists are to hold an Ecumenical Conference. It is to meet in London in 1881, and is to be composed of 400 members, one-half of whom will represent the United States and Canada and their foreign work.

—There is great excitement over the discovery of wholesale forgeries by the president of the first National Bank of Brattleboro, Vt. It is thought that the forgeries will amount to not less than \$250,000.

—On the 30th of May, the American schooner Ethel A. Merritt, engaged in the fruit trade, was fired upon by a Spanish man-of-war. She was only six miles from the coast of Cuba, and had shown her colors when the firing took place.

—The official statistics show that France is enjoying great business prosperity. During the first five months of the year the imports exceeded those of 1879 for the same period by more than 100,000,000 francs, and the exports by 40,000,000.

—Iceland has five newspapers whose editors read English, German, and French, and these languages are understood by the educated classes generally. It is said that no other country reads so many books in proportion to its population.

—There are oleomargarine factories in several of the leading cities of the United States, and their product is sold by a majority of the wholesale grocers and butter-dealers on its merits, for precisely what it is.

—A Robert Raikes monument is to be set up this year near the Cleopatra Needle in London, to celebrate the founding of Sunday-schools a hundred years ago. It is to be nine feet high, of bronze, and to surmount a pedestal eleven feet in height.

—In the House of Commons, Henry Richard, Liberal, has moved an address praying the Queen to direct communications to be made by the Foreign Secretary with other powers, with a view to a mutual and simultaneous reduction of European armaments.

—A dispatch from San Francisco, Cal., dated June 18, gives an account of a terrible accident at the Yellow Jacket mine. A car-load of tools fell from near the surface to the bottom, where eight men were at work. Four of them were killed and the others more or less injured.

—The first week in August there is to be held in Brussels, Belgium, an International Temperance Congress, under the patronage of King Leopold. The Congress will discuss such questions as total abstinence, the adulteration of liquors, the relation of strong drink to crime, etc.

—There are 7,000,000 soldiers in Europe, who are non-producers, and expensive consumers; 2,000,000 or 3,000,000 army horses, all eating, and not working; emperors, kings, princes, and titled persons of all kinds, who are supported in the greatest luxury out of the public revenues; and "the farmer pays for all."

—The revision of the Bible, which is now nearly completed, will cost not far from \$120,000; and yet the revisers are only paid their hotel and traveling expenses—no salary. The university presses of Oxford have become responsible for the expenses, and will sell the first edition at a high price to indemnify themselves.

—France has selected July 14 as its national holiday. This is the anniversary of the capture and destruction of the Bastille in 1789. Louis XVI. had filled this and other prisons with political offenders; and the people, aroused against his tyranny, destroyed this building, which they considered the symbol of despotism, thus signaling their determination to enjoy a constitutional government.

—The conference of the powers to take into consideration measures to promote the execution of the provisions of the Berlin treaty, held its opening session at the German capital, June 16. The conference held little more than an opening session, as it almost immediately agreed to adjourn until engineers shall have elaborated new boundary lines of the Greek frontier, their report to be preliminary to further action.

—In many English towns the market-places and show-grounds are usually crowded on festival and market days. In these crowds are many who will not attend a gospel service, even in a tent or a barn; and evangelists have utilized these gatherings by sending to the market-places the Gospel Bible Carriage, a small omnibus, carrying several evangelists and singers, with their stock of Bibles, Testaments, and religious books and tracts.

—An exchange states that a man by the name of Lamb, a native of Canada, after experimenting 15 years, has invented a water repellent, which, applied to any kind of dress-goods, causes the water to run off as it does from a duck's back, without affecting the colors or the ventilation. He was in part stimulated by the offer of the Goodyear Rubber Company of \$100,000 for a water-repellent substance that would not affect the appearance of fabrics. He has at last succeeded, and a company has been formed. At a recent exhibition, its merits were tested on silks and velvets of delicate shades, also on flowers, feathers, gloves, etc., and the water rolled off, leaving them as bright and beautiful as ever. Ink, lemon juice, and claret were poured on some of them, but a dash of water left them as good as ever.

Obituary Notices.

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

SMITH.—Died of brain fever, April 25, 1880, in Lyons, Kansas, Maudie, infant daughter of Wm. and M. E. Smith, aged 7 months. Funeral sermon from Jer. 31:15-17.

R. F. BARTON.

CULPEPPER.—Died in Brooks Co., Ga., June 9, 1880, after four days' sickness, Mary Alice, only daughter of Sister Culpepper, aged 2 years and ten months. We laid her away to sleep until the Lifegiver comes.

I. T. MERCHANT.

MARSHALL.—Died of consumption, April 17, 1880, in Lyons, Rice Co., Kansas, Julia F. Marshall, aged 32 years, 6 months, and 16 days. In her last days, Sister Marshall earnestly sought the Lord, and we believe she has left evidence that he accepted her. A husband and five children mourn her loss. Funeral services at the Friends' church in Sterling, April 18. Sermon by the writer, from Job 14:14.

R. F. BARTON.

SCHELLHOUTS.—Died at his home in Savannah, Davis Co., Iowa, May 24, 1880, my dear father, Roswell H. Schellhouts, in the eighty-fourth year of his age. The disease, from which he suffered much, and which finally proved fatal, was chronic congestion of the stomach. Six months before, my mother had gone to her rest, so I am now left alone; but I look forward to the time, now not far distant, when we shall meet where there will be no more parting, and Satan's power over us will be at an end. I have no one to read the papers to now, as I have been accustomed to do. Father always read some in the REVIEW, until the last one before his death. He was a firm believer in most of the doctrines it teaches, and had faithfully lived them out for many years. He embraced the second-advent doctrine in 1841, and some years later that of the second and third messages. He held the truth firmly, and died in hope of a part in the first resurrection.

ROXANA R. SCHELLHOUTS.

MARTIN.—Died in West Ridge, N. H., May 25, 1880, Lovilla, wife of Bro. Samuel Martin, aged 60 years, 8 months, and 22 days. By her death the family have lost a loving, self-sacrificing wife and mother, the church a consistent, exemplary, burden-bearing member, while all who were acquainted with her, feel that a dear and much-valued friend has gone from them. Sister Martin has for more than thirty years been a firm believer in all the truths connected with the third angel's message, and we have laid her away in sure and certain hope of a glorious and blessed resurrection, when the Lifegiver comes. Eld. D. A. Robinson spoke at the funeral, from 1 Thess. 6:13.

L. W. HARRISON.

Ashes of roses! O perfumed life
Of daughter, sister, mother, and wife.
Why should we weep when our tears are vain?
But they come unbidden, like summer rain.

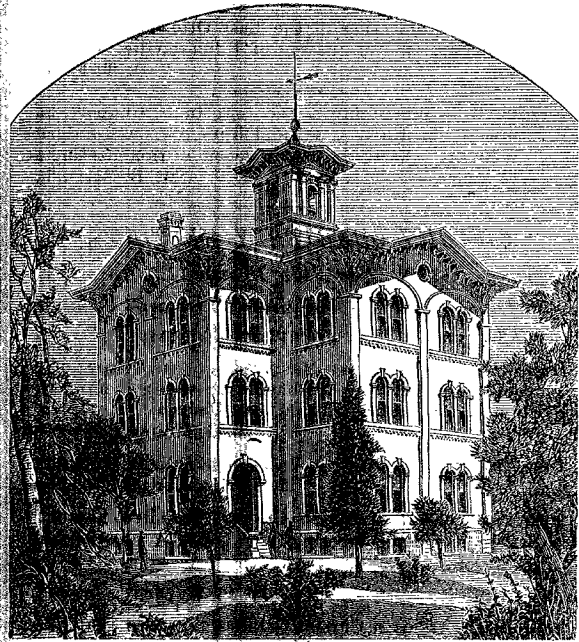
Alas, for the earthly hopes we build!
No sooner the summit the sun-rays gild,
Than the light fades out, and the shadows fall,
"Ashes of roses" will tell it all.

Waiting and praying, our watch we'll keep,
For Him who hath given his loved one sleep.
From the grassy mound where our flowers we lay,
"Beauty for ashes" will come that day.

CHRISMAN.—Died at Peoria, Hill Co., Texas, our dear sister, Rosa Chrisman, in the thirtieth year of her age. Consumption had marked her for its victim; for three years she had wrestled with her foe, and on Sabbath, May 30, 1880 she yielded to its power. At an early age she gave her heart to the Lord, and united with the Baptist church about two years ago she embraced the truths of the third angel's message, by reading, and with greatly increased piety and zeal she has since served the Master. At the organization of the Texas Sabbath-school Association she was elected Secretary, and with ability and energy she has magnified her office. In her death the Association has lost an efficient, devoted officer; the tract and missionary and vigilant societies an earnest, active worker; the Sabbath-school a livelier teacher, a sedulous student; and the church a consistent faithful member. In her last utterances she stated that she wanted to live to labor in the Master's cause. She leaves large family of brothers and sisters, who deeply feel the loss. We sorrow with them, but not as those who have no hope. We laid her away to rest from her labors, with bright hope of again greeting her when the Lifegiver shall come. Words of comfort by the writer, from Rev. 14:13.

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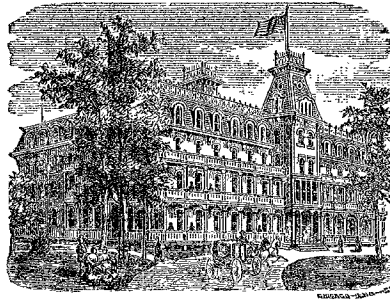
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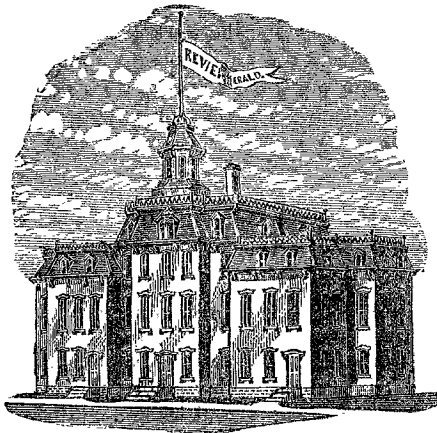
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The Review and Herald.

Battle Creek, Mich., Thursday, June 24, 1880.

SPECIAL NOTICE.

In company with Prof. Brownsberger, we design to attend meeting with the church at Bowling Green, Ohio, Sabbath, June 26. We hope to meet the friends of the cause from the region round about at this meeting.

J. W.

We wish to say to our numerous friends, who have an abundance of fruits, such as cherries, raspberries, peaches, and pears, that a few cans from each would be highly prized by Mrs. W. and the writer, who find no time from important duties in the work of God to secure a supply of canned fruit. Bring your fruit-offerings to the general camp-meeting.

J. W.

The Greeks also are exercised over Sunday-keeping, according to the following item, which we clip from *The Christian at Work*:

Most of the shops in Athens have been kept open on Sunday. Recently a priest of the Greek Church has greatly exercised himself to put this practice down. His sermons against it were attentively listened to by the shopkeepers, who have now agreed to keep their establishments closed on the day of rest. That Greek priest would do well to come to New York and help forward Dr. Crosby's work of closing up the liquor shops. He could be sure of steady employment.

OHIO TITHING FUND.

We now have four tents running, and may pitch the fifth one in a few days, yet our tithing fund is exhausted. We have no money even to buy lumber to seat our tents. Our preachers have received just enough to barely keep them in the field. I am sure that if many of our brethren and sisters could realize our necessities in this direction they would come up more promptly with their tithes. But we only state the facts and leave the matter between their consciences and the Lord as to whether they are doing their duty or not. As quarterly meeting is near at hand, we call your attention to the matter.

D. M. CANRIGHT.

OHIO QUARTERLY MEETINGS.

JULY 3 and 4 is the time for our church quarterly meetings, not only for the church itself, but for the T. and M. society, the tithing, and the Sabbath-school. Certainly no one should neglect these important meetings. No church can prosper that neglects them. Special effort should be made by all individuals to be on hand and fill their places in each of these branches.

July 10 and 11 will be the district quarterly meetings. These should be well attended. Especially should the librarians be prompt to send their reports the Monday previous to the District Secretary. Let none fail to do this. We shall hold no State meeting this quarter, but the district secretaries should send their reports and money to the State Secretary just the same.

D. M. CANRIGHT.

MAINE CAMP-MEETING FUND.

AT a business meeting the 13th, at 8 A. M., the brethren unanimously voted to raise a camp-meeting fund in the same manner that it was raised last year. We wish to have it all paid into the treasury before the camp-meeting. Our scattered brethren and sisters are invited to forward their donations to Geo. W. Barker, South Norridgewock, Somerset Co., Maine.

J. B. GOODRICH.

A CASE OF INTEREST.

SABBATH, June 5, our meeting at St. Anne, Ill., was large and unusually affecting. Brethren were present from Aroma and Kankakee, and Sister Bourdeau and daughter were with us for the last time before leaving

for Canada. But what added most to the interest was the presence of a railroad agent stationed here, who for the first time observed the Lord's own day. The circumstances of this case are so peculiar that I cannot forbear writing them. May he continue steadfast in the way of life.

This brother had for some years entertained the impression that the observance of no day but the seventh is taught in the Bible, but he thought it impossible for him to keep it and retain his position. By reading the *Restitution* and some of our books, his mind was enlightened on the nature of man and to some extent on the coming of the Lord also. Lately the Holy Spirit strove with him, leading him to investigate more and more earnestly. I gave him tracts and lent him an Advent text-book. Soon, in answer to his prayer, the truth was revealed to him, and after receiving light on the relation of the law to redemption and baptism, he decided to obey at all cost, esteeming it an honor to suffer for the Master. In accordance with his new convictions, he handed in his resignation, hardly daring to hope that the company would refuse to accept it. But here His wisdom, love, and power were made to appear "who doeth all things well." The answer came, apprising him of the decision of the company to employ him, with renewed trust, as long as he wished, paying him the same wages and having the work of their office done at their own expense on the Sabbath. Truly, beloved brethren, he who puts his trust in God shall not be confounded. Pray for a special blessing to result from this providential case.

PAUL E. GROS.

—The *Interior* gives the politicians of this country the following good advice. We wish for the honor of the nation, that it might be heeded.

"There will be a sufficiently wide field of difference on economical policy, political doctrine, and other great and grave questions, to make the campaign a means of popular education—to lay before the people the facts and logic of elevated politics and statesmanship, and to make them intelligent voters. The torrents of personal abuse, which are so often the chief characteristics of political campaigns, are positively and fearfully damaging to public morals, and discreditable to us as a nation."

—Some of our religious exchanges are disgusted with the sensational advertising of pulpit themes of which the daily papers are the medium. The *Examiner and Chronicle* sternly rebukes the class of preachers who "substitute eccentricity for earnestness,"—truly saying that "a glance down the special Sunday notices of our daily newspapers is enough to sicken the heart of the average Christian. On a recent Saturday morning a New York minister advertised his sermon subjects as 'Divine Photographs,' and 'Heaven's Special Police.'" Mr. Moody, it appears, has been preaching on "Mr. Lot," using vulgar and common language to make himself understood. Says the *Christian Worker*: "We recently instanced the sensationalist preacher and his theme, 'The Heavenly Suitor,' founded on the text, 'Lydia, whose heart the Lord opened.' Now comes the announcement of a sermon on the subject of 'The Model Walker,' not a go-as-you-please pedestrian, but Enoch, who 'walked with God.' Very clearly, the 'reverend' Harlequins and Pantaloons have not yet perished from off the earth."
—*Ec.*

Appointments.

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

In connection with the district T. and M. quarterly meeting at Lancaster, N. Y., July 10, 11, it is designed to hold a health and temperance meeting, of which Bro. F. A. Baldwin, the leader of the club in that place, will have the charge. Hope there will be a good representation at this meeting, and that the different branches of the work will be considered and advanced.

R. F. COTTRELL.

DIST. No. 1, Vt., at Berkshire, July 10. Let all who have received interesting letters bring them to the meeting. Bro. I. Stanhope and wife are urgently invited to attend. We also hope to meet Bro. Hutchins, Bean, and Kellogg at this meeting. Bro. J. G. Cook and wife from Washington, D. C., will be present. We hope to make this an interesting and profitable occasion to all who may attend.

C. P. WHITFORD, Director.

At Cabot, Vermont, June 26 and 27. Eld. A. S. Hutchins will also be there. C. W. STONE.

At Walpole, New Hampshire, June 26, 27. There will be opportunity for baptism. D. A. ROBINSON.

THE quarterly meeting of the East Otto church will be held at East Otto, N. Y., instead of Ellicottsville, as at first appointed. D. T. FERRO.

THERE will be preaching at the tent in Springport, Sabbath, June 26, at 10:30 A. M., and Bible-class and Sabbath-school at 2 P. M. Brethren within reach of this meeting are invited to attend. M. B. MILLER.

DISTRICT QUARTERLY MEETINGS.

To be held July 10 and 11.

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

DIST. No. 15, Mich., at Hastings, at the house of Sr. Thompson, Sabbath, July 10; business meeting evening after the Sabbath. We expect Eld. E. Van Deusen.

L. G. MOORE, Director.

DIST. No. 1, Neb., with the Valparaiso church, July 11.

E. D. HURLBURT, Director.

DIST. No. 5, Kan., at Marsh Creek. Can Bro. Lamont or Bro. Santee attend this meeting? JAMES A. ASHBAUGH.

DIST. No. 6, Ohio, at Dunkirk.

G. G. RUPERT, Director.

DIST. No. 2, Ohio, at Corsica. Librarians, see that all report, and report early to the District Secretary.

A. M. MANN, Director.

DIST. No. 5, Mich., at Wright. Eld. E. B. Lane is expected to attend. E. H. ROOT.

DIST. No. 3, Ohio, at North Bloomfield. As I am laboring outside of my district this season, I desire to see as many as possible at this meeting. Come to seek God, and work for his cause. R. A. UNDERWOOD.

DIST. No. 5, Ohio, at Hamler. Librarians, send your reports to the Secretary, Mrs. M. E. Guilford, Hamler, O., one week previous to this meeting. O. F. GUILFORD.

DIST. No. 4, Mich., at Monterey. Can a minister be present to assist in the meetings. ALEX CARPENTER, Director.

DIST. No. 1, Ohio, at Springfield.

E. H. GATES, Director.

Publishers' Department.

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

My address is 784 West Madison Street, Chicago, Illinois. F. D. ALLEN.

WANTED.—Two young men—Sabbath-keepers—to work on a farm by the month or year. Applicants please give references and apply at once to Marcus Adams, Half Rock, Mercer Co., Mo.

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Beem Craig \$1.00.

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Eld A T Jones per S N Haskell \$5.00.

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