

Advent Review

AND SABBATH HERALD.

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

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"THE SAME JESUS."

BY ALFRED STEVENS.

"This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven." Acts 1:11.

When the bright angel hosts shall come,
In countless myriads from the skies,
To gather God's elect ones home;
When all the sleeping dead shall rise,—
The Judge that sits upon the jasper throne
Will be that Jesus sinners scorned to own.

That babe that in the manger lay,
When seraphs, stooping down to earth,
Upon the first bright Christmas day,
Proclaimed a mighty Saviour's birth;
Yes, it will be that meek and lowly child,
Once so obedient, gentle, meek, and mild.

That teacher from whose lips ne'er fell
Harsh words; who only spake to bless,
Or of the Father's love to tell,
His goodness, and his righteousness;
Who bade the blind Bartimeus look and see,
And calmed the angry waves of Galilee.

Ah, yes; 't will be that sorrowing One
Who prayed in dark Gethsemane:
"My Father, let thy will be done,
If so this cup pass not from me,"
While drops of dark and bloody sweat that fell,
Told agonies no mortal tongue could tell.

The mocked, the scourged, the crucified,
That with his latest fainting breath
Forgave his enemies, and died
A malefactor's shameful death,
Then burst the ponderous prison bars, and rose,
A conqueror o'er the last of all our foes.

Oh, yes, my soul, 't will be the same,
Who in a cloud of glory bright,
Beyond the cross, beyond the shame,
Ascended from Mount Olive's height;
He'll come again on his all-conquering throne,
And to himself receive and crown his own.

The Sermon.

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

SANCTIFICATION.

THE CHRISTIAN'S PRIVILEGE.

BY MRS. E. G. WHITE.

TEXT: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

MANY who are sincerely seeking for holiness of heart and purity of life seem perplexed and discouraged. They are constantly looking to themselves, and lamenting their lack of faith; and because they have no faith, they feel that they cannot claim the blessing of God. These persons mistake faith for feeling. They look above the simplicity of true faith, and thus bring great

darkness upon their souls. They should turn the mind from self, to dwell upon the mercy and goodness of God and to recount his promises, and then simply believe that he will fulfill his word. We are not to trust in our faith, but in the promises of God. When we repent of our past transgressions of his law, and resolve to render obedience in the future, we should believe that God for Christ's sake accepts us, and forgives our sins.

Darkness and discouragement will sometimes come upon the soul, and threaten to overwhelm us; but we should not cast away our confidence. We must keep the eye fixed on Jesus, feeling or no feeling. We should seek to faithfully perform every known duty, and then calmly rest in the promises of God.

At times a deep sense of our unworthiness will send a thrill of terror through the soul; but this is no evidence that God has changed toward us, or we toward God. No effort should be made to rein the mind up to a certain intensity of emotion. We may not feel to-day the peace and joy which we felt yesterday; but we should by faith grasp the hand of Christ, and trust him as fully in the darkness as in the light.

Satan may whisper, "You are too great a sinner for Christ to save." While you acknowledge that you are indeed sinful and unworthy, you may meet the tempter with the cry, "By virtue of the atonement, I claim Christ as my Saviour. I trust not to my own merits, but to the precious blood of Jesus, which cleanses me. This moment I hang my helpless soul on Christ." The Christian life must be a life of constant, living faith. An unyielding trust, a firm reliance upon Christ, will bring peace and assurance to the soul.

Be not discouraged because your heart seems hard. Every obstacle, every internal foe, only increases your need of Christ. He came to take away the heart of stone, and give you a heart of flesh. Look to him for special grace to overcome your peculiar faults. When assailed by temptation, steadfastly resist the evil promptings; say to your soul, "How can I dishonor my Redeemer? I have given myself to Christ; I cannot do the works of Satan." Cry to the dear Saviour for help to sacrifice every idol, and to put away every darling sin. Let the eye of faith see Jesus standing before the Father's throne, presenting his wounded hands as he pleads for you. Believe that strength comes to you through your precious Saviour.

By faith look upon the crowns laid up for those who shall overcome; listen to the exultant song of the redeemed, Worthy, worthy is the Lamb that was slain and hast redeemed us to God! Endeavor to make these scenes a reality. Stephen, the first Christian martyr, in his terrible conflict with principalities and powers, and spiritual wickedness in high places, exclaimed, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." The Saviour of the world was revealed to him as looking down from Heaven upon him with the deepest interest; and the glorious light of Christ's countenance shone upon Stephen with such brightness that even his enemies saw his face shine like the face of an angel.

If we would permit our minds to dwell more upon Christ and the heavenly world, we should find a powerful stimulus and support in fighting the battles of the Lord. Pride and love of the world will lose their power as we contemplate the glories of that better land so soon to be our home.

Beside the loveliness of Christ, all earthly attractions will seem of little worth.

Let none imagine that without earnest effort on their part they can obtain the assurance of God's love. When the mind has been long permitted to dwell only on earthly things, it is a difficult matter to change the habits of thought. That which the eye sees and the ear hears, too often attracts the attention and absorbs the interest. But if we would ever enter the city of God, and look upon Jesus in his glory, we must become accustomed to beholding him with the eye of faith here. The words and the character of Christ should be often the subject of our thoughts and of our conversation; and each day some time should be especially devoted to prayerful meditation upon these sacred themes.

Sanctification is a daily work. Let none deceive themselves with the belief that God will pardon and bless them while they are trampling upon one of his requirements. The willful commission of one known sin silences the witnessing voice of the Spirit, and separates the soul from God. Whatever may be the ecstasies of religious feeling, Jesus cannot abide in the heart that disregards the divine law. God will honor those only who honor him.

"His servants ye are to whom ye yield yourselves servants to obey." If we indulge anger, lust, covetousness, hatred, selfishness, or any other sin, we become servants of sin. "No man can serve two masters." If we serve sin, we cannot serve Christ. The Christian will feel the promptings of sin, for the flesh lusteth against the Spirit; but the Spirit striveth against the flesh, keeping up a constant warfare. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ!"

If we would develop a character which God can accept, we must form correct habits in our religious life. Daily prayer is as essential to growth in grace, and even to spiritual life itself, as is temporal food to physical well-being. We should accustom ourselves to often lift the thoughts to God in prayer. If the mind wanders, we must bring it back; by persevering effort, habit will finally make it easy. We cannot for one moment separate ourselves from Christ with safety. We may have his presence to attend us at every step, but only by observing the conditions which he has himself laid down.

Religion must be made the great business of life. Everything else should be held subordinate to this. All our powers of soul, body, and spirit, must be engaged in the Christian warfare. We must look to Christ for strength and grace, and we shall gain the victory as surely as Jesus died for us.

We must come nearer to the cross of Christ. Penitence at the foot of the cross is the first lesson of peace we have to learn. The love of Jesus—who can comprehend it? Infinitely more tender and self-denying than a mother's love! If we would know the value of a human soul, we must look in living faith upon the cross, and thus begin the study which shall be the science and the song of the redeemed through all eternity. The value of our time and our talents can be estimated only by the greatness of the ransom paid for our redemption. What ingratitude do we manifest toward God when we rob him of his own by withholding from him our affections and our service,

Is it too much to give ourselves to Him who has sacrificed all for us? Can we choose the friendship of the world before the immortal honors which Christ proffers,—“to sit with me in my throne, even as I also overcame and am set down with my Father on his throne”?

Sanctification is a progressive work. The successive steps are set before us in the words of Peter: “Giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity;” “for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

Here is a course by which we may be assured that we shall never fall. Those who are thus working upon the plan of addition in obtaining the Christian graces, have the assurance that God will work upon the plan of multiplication in granting them the gifts of his Spirit. Peter addresses those who have obtained like precious faith with us: “Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.” By divine grace, all who will may climb the shining steps from earth to Heaven, and at last, “with songs and everlasting joy,” enter through the gates into the city of God.

Our Saviour claims all there is of us; he asks our first and holiest thoughts, our purest and most intense affection. If we are indeed partakers of the divine nature, his praise will be continually in our hearts and upon our lips. Our only safety is to surrender our all to him, and to be constantly growing in grace and in the knowledge of the truth.

The apostle Paul was highly honored of God, being taken in holy vision to the third heaven, where he looked upon scenes whose glories might not be revealed to mortals. Yet all this did not lead him to boastfulness or self-confidence. He realized the importance of constant watchfulness and self-denial, and plainly declares, “I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway.”

Paul suffered for the truth's sake, and yet we hear no complaints from his lips. As he reviews his life of toil and care and sacrifice he says, “I reckon the sufferings of this time are not worthy to be compared with the glory that shall be revealed in us.” The shout of victory from God's faithful servant comes down the line to our time,—“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors, through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.”

Though Paul was at last confined in a Roman prison,—shut away from the light and air of heaven, cut off from his active labors in the gospel, and momentarily expecting to be condemned to death,—yet he did not yield to doubt or despondency. From that gloomy dungeon came his dying testimony, full of a sublime faith and courage that has inspired the hearts of saints and martyrs in all succeeding ages. His words fitly describe the result of that sanctification which we have in these articles endeavored to set forth. “I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.”

—However early in the morning you seek the gate of access, you find it already open; and however deep the midnight moment when you find yourself in the sudden arms of death, the winged prayer can bring an instant Saviour near.

Our Contributors.

HEART YEARNINGS.

BY ELIZA H. MORTON.

Oh, weary world! Oh, weary life!
Oh, dull, cold weight of gloom!
Oh, aching void! Oh, vague unrest!
Oh, shudderings o'er the tomb!

Oh, what is life? and what is God?
Oh, why these days of woe?
Oh, is there life beyond the grave?
Oh, is there peace below?

'Tis thus the sinner ponders oft,
And, pondering, longs for rest,
And dreams of brighter, fairer skies,
And mansions of the blest.

He wakes to find the vision past,
The glory but a shade;
For buds that bloom in bowers of earth
Bloom but to droop and fade.

The Christian, too, oft yearns for home
With ever-swelling sigh;
But in his heart he sings the song,
“His coming draweth nigh.”

This hope and faith is living, strong;
For God reveals his love
To those who humbly seek his face,
And wisdom from above.

O needy life of mortal man!
How strangely thou art wrought!
How fleeting, brief, eventful, vague!
How full of earnest thought!

In heart of sinner and of saint
There is a yearning wild
For something noble, true, and pure,—
For something undefiled.

Battle Creek, Mich.

DEATH AND SUNSET.

BY N. J. BOWERS.

I ONCE listened to a certain preacher who, when speaking of death, said substantially: “Though the Bible represents that man really dies, as in the expression ‘Abraham is dead,’ yet we are to no more take the statement literally than we are the oft-repeated declarations about the sun's rising and setting. It, as a matter of fact, does not really rise and set, but only *appears* to. So man does not really die; the Bible only speaks of appearances when it says, ‘Man dieth.’ We only *appear* to die as the sun *appears* to set. We also hear people continually talking about sunrise and sunset, and we talk about it, and so do astronomers even, who know better; yet we all speak of merely what seems to be, and not of reality.”

1. The Bible does not set out to teach astronomy. If it did, it certainly would not teach that the sun rises and sets when it does not. It is not a text-book of natural science. Man is its subject, and not the sun, moon, and stars. It tells of his creation,—how he came to be, of the place he occupies in creation, of his capabilities and powers, of his nature, of his condition in death, and of his ultimate destiny. It instructs in regard to all this, because it is this that lies in the field of its design, and we must take what we find as a rigid reality. This is not the place for “appearances,” but for realities. The Bible as a revelation has to do with man, and its declarations are to be taken as they stand, without any gloss. The preacher's idea was that only the body died, the man himself living right on as before; so when the Bible says, “Abraham is dead,” “Moses my servant is dead,” “Your fathers did eat manna, and are dead,” and the like, it means that only their bodies died, but their souls did not.

2. We can but regard this as a piece of thorough, theological quackery, the smallest and most shameful kind of trifling with sacred things. It is taking the whole question for granted. How does he know that only the body dies, and the soul or spirit does not? Not from anything the Bible says, but simply because he thinks so, and is going to have it so anyway, if he does have to ride rough-shod over Scripture, reason, and common sense. The Bible tells us that “man dieth

and wasteth away; yea, man giveth up the ghost, and where is he?” In Heaven? No. In hell? No. “Man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep;” Job 14:10-12; the same man “that liveth,” “dieth,” and “lieth down” in death, not the *body of man* as distinguished from the intelligence, but *man*. The difference is he is *dead*. “Devout men carried Stephen to his burial.” Acts 8:2. Stephen was dead, and they went and buried him. Some say a man cannot be buried, but his body can be. The real man goes into another state of existence; but the Bible tells us that the first Christian martyr was buried—somewhat of a difference.

3. The Bible informs us that “the dead know not anything;” Eccl. 9:5; that their love and hatred and envy is now perished; verse 6; that “they are extinct;” Isa. 43:17; that those that have been long dead are in darkness; Ps. 143:3; Lam. 3:6; that in the day of death the “thoughts perish;” Ps. 146:4; that “the dead praise not the Lord, neither any that go down into silence;” Ps. 115:17; and that the dead in Christ shall come forth from their graves when the Lord comes to judgment; 1 Thess. 4:14-16. Then no part of man remains alive from death to the resurrection. In order for man to live *again*, he must die. Job 14:14; Rev. 20:5. So when the Bible says “Abraham died,” Gen. 25:8; we believe it wholly, not in part.

4. “Men say that the sun rises and sets, yet they know that really it does not. So we say men die, but we know they do not really.” Now do we know as precisely that men do not literally die as we know that the sun does not literally rise? No. Science demonstrates that the sun, as related to the earth, is stationary. Every school-boy knows that. But does science demonstrate that a part of man remains alive after a part of him dies? No. On the contrary, facts strongly indicate that consciousness is destroyed in death. Men can demonstrate that the sun does not rise and set, but they cannot show that a man is alive when he is dead.

ONE OF HIS DEVICES.

BY A. J. CUDNEY.

It has ever been the object of Satan, the enemy of all righteousness, to hinder the work of God. As the successful trapper uses different kinds of traps and bait to catch different kinds of game, so this wicked and wily foe uses different means and instrumentalities to accomplish his end. Among the devices he has employed in leading astray men who claim to be the followers of Christ, is fanaticism. They become extravagant in their views, and thus bring reproach on the cause of God. I think we can see at the present time one of the grandest schemes in this direction, that he has indulged in at any time during his six-thousand years' experience.

It is a fact, according to the teaching of God's word, that we are living in the last days; and the “watchmen on the walls of Zion” should be heralding to the world the glad tidings that Jesus is soon coming. Those whom Satan cannot get to “scoff” at this doctrine, he tries to get to go too far. The so-called prophecy of Mother Shipton is made available here, and by it the minds of many of a certain class are greatly agitated. Another class point to the four great planets which are in perihelion this year, and by telling of the disastrous effects of this perihelion excite the fears of many. And a third class have gone with their measuring lines to the pyramids of Egypt, and claim that they have learned that the Lord is coming in 1881.

We see that the three parties agree with reference to the time and the nature of the event to transpire. There are many of the ignorant and superstitious who *fear* that these theories are correct, and that the end of all things will come this year; and the extraordinary winter through which we have been passing seems to confirm the view. The student of prophecy *knows* this cannot be, as there are some prophecies yet to be fulfilled. These unfulfilled prophecies may be

accomplished in a *very short* time, but it is hardly possible that they should be this year. So when 1881 passes, it will be seen that Mother Shipton and others were false prophets.

What effect will this have on the minds of the people? Any one can see at a glance that a great reaction will follow, and that those who wish to fulfill the prophecy of Peter, "There shall come in the last days scoffers, saying, Where is the promise of his coming?" will have plenty of opportunity of doing so.

I am thankful that we are not obliged to base our faith upon the spurious prophecy of Mother Shipton, the moons of Jupiter, or the size of the pyramids. I am glad that we have access to a volume that is "given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Yes; though we are commanded, at this time, to "know that it [the second coming of Christ] is near, even at the doors," yet the same One who gave this command also said, "Of that day and hour knoweth no man." Let us cling more closely to the "sure word of prophecy."

RELIGIOUS LIBERTY.

An address delivered in Assembly Hall at Harrisburg, Pa., March 17, 1881, by D. E. Maxson, D. D., Seventh-day Baptist.

Gentlemen, Legislators of Pennsylvania: We have not asked this audience that we may parade our virtues, as a religious denomination, for we lay claim to no especial excellences of Christian character, such as to distinguish us from our brethren of other denominations, and such as we do not cheerfully concede to them. We have not asked you to hear us that we may proselyte you to our doctrines; for while we hold to the tenets of our order with conscientious conviction that they are based in the immutable word of God, and while we fearlessly submit them to the closest scrutiny and to the severest tests of honest investigation, and while we do not

"Spurn the badges our fathers have worn,
Nor beg the world's pardon for having been born,"

we do not the less accord to all who may differ with us, the same honesty of convictions that we claim for ourselves, and the same right to hold them and crystallize them into *their* life, as we claim for ourselves. "With charity for all, and malice toward none," we accept the open field of religious belief and Christian culture our country offers us, and claim so much of it for ourselves as we can occupy and improve without infringement of the equal rights of our neighbors. Most cheerfully do we concede that other Christians have as good right to differ with us as we with them. Neither we nor they may honorably hold religious dogmas by the feeble tenure of prejudice or precedent in a country like ours, nor by whatever tenure one man or sect of men may hold their religious belief, may they honorably force them upon others by pains and penalties, or in the least infringe the equal rights of other men and sects of men to their opinions and practices. It is because this equal right on the field of religious belief and Christian culture has been denied us, and we have been and still are suffering pains and penalties for the exercise of our rights of conscience and religion, in the proud old Commonwealth of Pennsylvania, the Keystone State of our Republic, that we have asked to be heard.

There is upon the statute books of this State, an ordinance, passed in 1794, making it a penal offense to engage in certain kinds of manual labor upon the first day of the week, commonly called Sunday. Under the provisions of this ordinance, action has been had against Daniel C. Waldo, a member of the Seventh-day Baptist church of Cussewago, in Crawford county, this State, and we have humbly petitioned you, honorable legislature, to so amend this act as to exempt from its penal provisions all persons who observe the seventh day of the week for the Sabbath. We ask this exemption for reasons following:—

1. The act is in contravention of time honored and well-established principles of jurisprudence and precepts of law.

2. The act is in palpable contradiction to the genius and spirit of our American institutions.

3. The act is opposed to both the spirit and letter of the Constitution of the United States; and,

4. The act is opposed to the spirit and the genius upon which the Commonwealth of Pennsylvania was founded.

In defense of these several propositions, I shall indulge in no far-fetched inferences, but shall rely upon authorities old as jurisprudence itself, and accepted wherever law is intelligently made and administered. If I shall establish these propositions, the inevitable conclusion will be that the act we complain of and suffer under is so far out of the character of law as not to be entitled to a place on the calendar of any Christian State or civilized nation, and, therefore, shall ask you to amend it as already indicated.

Our first proposition denies to the act of 1794 the character of law, such as may be rightfully enacted and executed by civil authority. What, then, is law, its source, its prerogative, and its limits? In this body, representative of the Christian culture and high intelligence of the State of Wm. Penn, I shall not have to *prove*, but only need *state* in passing to my argument, that "The powers that be are ordained of God." There is no power but of God, therefore, let every soul be subject unto the higher powers. "For rulers are not a terror to good works, but to evil." "For he is the minister of God; to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Such is the character and function of civil government as stated in the clear and masterly style of that magnificent scholar and divinely inspired lawyer, the disciple of Gamaliel and of Jesus Christ.

With this masterly statement of the nature and functions of civil law, the great masters of jurisprudence have agreed, from Justinian till now. Justinian: "The precepts of law are, to live honestly, to hurt no one, and to give every man his due." "Jurisprudence is the science of what is just and unjust." Cicero: "Lex est sanctio justa, jubeus honesta et prohibeus contraria." So the expounders of Roman law held.

The expounders of English law are still more explicit. Bracton and Blackstone both quote these Roman authorities approvingly, and add: "The primary and principal objects of law are rights and wrongs." Jacob's Law Dictionary gives the following definitions of law: "A rule for the well governing of civil society, to give to every man that which doth belong to him. The law of nature is that which God at man's creation infused into him for his preservation and direction, and this is an eternal law, and may not be changed. All laws derive their force from the law of nature, and those which do not are accounted no laws." Hooker: "Of law no less can be acknowledged than that her seat is the bosom of God, and her voice the harmony of worlds. All things in heaven and earth do her homage; the least, as feeling her care, and the greatest, as not exempt from her power." Blackstone: "Law, the science which distinguishes the criteria of right and wrong, which teaches to establish the one and prevent, punish, or redress the other. The law of nature being co-eval with mankind and dictated by God himself, is, of course, superior in obligation to any other. It is binding over all the globe, in all countries, at all times, and no human laws are of any validity, if contrary to this; and such human laws as are valid derive all their force, and all their authority, mediately or immediately, from this original law of nature enacted by God." Lord Chief Justice Hobart, in elucidation of this fundamental principle of law, says, "Even an act of Parliament made against natural justice is void in itself;" for, says he, "jura natura, sunt immutabilia, et legis legum." Blackstone applies this principle with equal clearness. He says, "If Parliament enact a thing to be

done which is unreasonable, I know of no power that is vested with authority to control [execute] it." He goes on to say, "If any human law should allow or enjoin to commit crime, we are bound to transgress that law, or else we must offend both the natural and the divine laws. The law of nations depends entirely on the rules of natural law, and in the construction of leagues and compacts of communities, we have no other rule to resort to but the law of nature. Those rights which God and nature have established, such as life and liberty, need not the aid of human laws to be more effectually invested in every man than they are, neither do they receive any additional strength when declared by municipal law to be inviolable. On the contrary, no human legislature has the power to abridge or destroy them, unless the owner of these rights shall himself commit some act that amounts to a forfeiture." Our own immortal statesman, J. Q. Adams, has put this doctrine of the higher law of nature in these terse and vigorous words: "The law of nature is antecedent and paramount to all human governments. Every individual of the human race comes into the world with rights which, if the whole aggregate of human power were concentrated in one arm, it could not take away. The Declaration of Independence recognizes no despotism. It declares that individual man is possessed of rights of which no government can deprive him." Our own Spooner, after a careful study of this whole question of law, lays down the following lucid definition and conclusion: "Law," he says, "is the rule, principle, and requirement of natural justice. Law is a fixed principle resulting from men's natural rights; and, therefore, the acknowledgment and security of the natural rights of individuals constitute the whole basis of law as a science and a *sine qua non* of government as a legitimate institution."

Now, without further reference to authorities, we plant ourselves on these immutable and indisputable principles of law, and in the light and behest of them we arraign the law of 1794, of Pennsylvania, as illegitimate and void, and the penalties its execution has inflicted as unjust and despotic. God in both nature and revelation has given all men the indefeasible right to work at honest, industrial pursuits six days in every week and rest the seventh day. Yea, more; he has made it the duty of every man to do so, by first doing it himself, and then enacting it into eternal, immutable law, binding on all the race in all time, in words following: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

Now this order of the six days' labor and the seventh day's rest, is the order of High Heaven, and based in the natural rights and natural needs of men, and therefore we deny all governments and authority to interfere with it, and hold all such interference to be, without the nature and authority of law, simple impertinence and violation of natural justice. The law of labor and the law of rest are natural laws of human life, put in it by the Creator of it, as the *sine qua non* of its coming to its best estate; and the Author of that life and of the law under which he set it a going, has very kindly designated the right proportion of rest to labor. Six days shalt thou labor, but the seventh day is the Sabbath; in it thou shalt not do any work. With this order of High Heaven's appointment mid the thunders and lightnings of Sinai, there is no authority this side the throne of God that may rightfully interfere. It is deeply set in the nature of things, and therefore "*immutabilia et lex legum.*"

If it be claimed that while the legislature may not interfere to disturb the proportion of labor to rest, it may determine the order of their recurrence, and ordain which of the seven days of the week shall be the day of rest, it is answered, that the beneficent Author of life and its law of labor

and of rest, has left no discretion with men, nor any open field for human legislation in that matter, but has himself adjusted it, and made it the indispensable feature of the law, that the rest-day of the seven shall be the seventh, and no other. The Sabbath day was a memorial of God's rest-day, after a finished creation, and as the creative work was not finished till the close of the sixth day, then "*in necessitati rei*," the rest from the finished work could not begin till the dawning of the seventh day, and no memorial of that day could be any other than the recurring seventh day of each hebdomadal period. The Mosaic history of the creative work and the rest therefrom, is too clear to be mistaken: "And God saw everything that he had made, and behold it was very good, and the evening and the morning were the sixth day. Thus, the heavens and the earth were finished, and all the host of them; and on the seventh day God had ended his work, and he rested on the seventh day from all the work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made." Thus it was ordained in the beginning, and upon this ordinance the Sabbath law of the decalogue was based. Thus, as clearly as statutory provision can make it, has the Author of the law of laws fixed not only the proportion of the working and the resting days, but also the order of their recurrence, and based it all in the immutable nature of things. No other day but the seventh could be the memorial day of God's rest from his finished creation, for the reason that until the dawn of that day there was no finished creation, and no divine resting from creative work. With this divine order no human legislature has any authority to interfere by enacting statutory restrictions. If the governments of the world combined should enact that all men should rest on the seventh day of the week and work on all the other six, it would add no obligation not now existing, to do the same; should the same combination, on the other hand, enact that this man or that should not work on any one of the first six days of the week, and should not rest on the seventh, it would not by one whit change the already existing facts and obligations in the premises. They are settled by authority above and beyond the sphere of human legislation.

The fact is, gentlemen, this matter of Sabbath-keeping is between man and his Maker, and there is not an inch of ground in it all where human law has any prerogative whatever. The first table of the decalogue, comprising the first four commandments, sets forth the duties that grow out of the relations of man to God; and human governments have no prerogatives whatever concerning these relations and duties. The second table of the decalogue, comprising the last six commandments, sets forth the duties that grow out of the relation of man to man. To see to the application of the principles of this table of the decalogue to human affairs, is the one sole function of government. Government may rightfully see to it—ought to see to it—that I do not kill my neighbor, do not slander him, nor steal from him. It is for just such functions God has ordained "the powers that be."

But let it be granted that all do not accept the order God has fixed, and for some reason, sound or unsound, some think they should rest on the first, or sixth day of the week, and work the other six, by what authority may they enact their notion or belief into law that shall be binding upon those of the other opinion? I think God worked on the first six days of the week and rested on the seventh, and put that example into statutory provision for the whole human race. My Brother Jones, here, thinks God has somehow changed that order and obligation, so that he ought to rest on the first day of the week, and work on all the others. According to my best ability to study facts, apprehend principles, and deduce conclusions, I have reached my belief; according to his best ability he has reached his; and we live neighbors. Now what shall we do? I honestly think he is wrong in his belief and practice; and it rather worries me, as Sabbath comes on, to have him plowing in the

field right over against my study window, or driving his noisy wagon by my church during service. Bro. Jones honestly thinks he is right, and my work over against his window, and driving by his church on his Sabbath, annoys him. What shall we do? I will candidly admit that he is as astute a thinker, as good a reasoner, and as honest a seeker after the divine will, the law of laws, the infallible guide, as I am, and he admits that I am his equal in all these respects. We meet and kindly reason the case with each other, but remain of the same opinions still. I get petulant, and scold him; then I get foolish, and threaten him; but he keeps right on. In a moment of weakness I wish I had power to compel him, to impose some penalty on him, for working on the seventh day of the week—the Sabbath, as I think it; and if the truth must be told, my good-natured neighbor, once in a while, almost wishes he had some authority to stop my working on Sunday. But then we are equal in strength. He cannot coerce me; I cannot coerce him.

A thought strikes me. Here are neighbors settling all around us, some Germans, some Irish, some Swedes, and all sorts. Now if I can win enough of these to my religious views of the Sabbath, we will overrun neighbor Jones, and by-and-by have power to compel him to stop his work on the seventh day, whether we can make him change his opinion or not. A few fines, and, if need be, a good term of imprisonment, may be, will tone his earnestness, and possibly convert him to our views; at any rate, we will be rid of his annoyance. Day by day my retainers increase, and, full of my spirit, begin to clamor for the fray. But somehow it transpires that my quiet neighbor Jones is pursuing the same course, and has gathered a clan of swordsmen, all anxious to measure arms with mine. The fray goes on, and many a trusty lance is broken before the shout of victory decides whose pennon floats last over the bloody field. It is mine; and over the prostrate form of the man who has persisted in working on the seventh and resting on the first day of the week, I stand by the proven strength of my right arm. I command him, with pains and penalties, to desist his practice so annoying to me. But he expostulates: "I think I am right, and feel, deeply feel, that by the power of your might you have trampled on sacred, God-given rights." If he had proven the stronger, he would have crushed me as I have him, and by just the same authority.

What have we done but roll the wheels of progress away back into the Dark Ages, when feudal arrogance and priestly proscription held high carnival in the midnight of that eclipse which well-nigh quenched the sun in the heavens? My right to my opinion and practice was just as good as his, and his just as good as mine; and neither had the shadow of right to proscribe and coerce the other, nor would a million adherents to one increase by one iota his right to compel the other. If, instead of coercing my neighbor by the use of the sword, I had done it by the ballot, and put the act into the form of law, the despotism would have been none the less. There remains above all my authority over him or his over me, our equal rights to determine for ourselves what is the divine law and order of working and resting,—what are our respective relations and duties to God, our Maker. A million men have no more right of coercive interference in the matter than one man has; and putting it into legal form does not make it into law, nor clothe it with any of the authority of law. I am sure, beyond a doubt, that God, law, and order justify me in my work on the first day and rest on the seventh. It is a sacred religious conviction I am following. My conscience approves my course, and would severely condemn me were I to abandon it. I would burn at the stake rather than give it up. My Brother Jones would die in defense of his position—it is a matter of principle and of conscience with him. Now I deny to myself any right to dictate to him that he shall not follow his conviction by putting pains and penalties across his path. And with equal emphasis do I deny his right to interfere with me. We stand co-equal before

God and nature in the right to follow our own convictions and satisfy our own consciences in the premises; and if it be not pleasant for him to see or hear me at work on his day of rest, no more is it pleasant for me to see and hear him at work on my day of rest. And if I may not compel him to make my pleasure the criterion of his duty, no more may he compel me to make his pleasure the criterion of my duty. My pleasure and convenience must be just as sacred in his regard as his in mine, and none the less if he have a host of adherents and I but a handful. While civil law has no prerogative whatever in the case to determine which shall yield to the other and how much, there is a high, divine law of Christian courtesy and kindly regard for each other's comfort which will make us vie with each other in efforts to make our own views and ways as little offensive as possible.

To this high law of Christian courtesy we, as Seventh-day Baptists, hold ourselves strictly amenable; by God's help we will always try to conform to the Golden Rule of doing as we would be done by. We like our ways because we do conscientiously believe them to be the ways of obedience to God's high behests.

"The good round about us we do not eschew,
Nor think of ourselves with egotist view;
But the old paths we keep until better are shown,
Credit good where we find it, abroad or our own;
And while, 'Lo here and lo there,' the multitudes call,
Be true to ourselves, and do justice to all."

Thus, in the name and behest of law, humbly, but earnestly, and, if need be, heroically, we shall keep claiming our place and our equal rights with all other religious sects to understand for ourselves what is God's will, and therefore our duty, in this matter of working and resting, and all else that God, by nature, makes the common and equal rights of religious beings. We ask no exclusive privileges, nor such as we would not grant to others were our numbers ten to one of theirs. The eternal God gives us the right to find out truths for our own guidance, and enjoins us to live them with the kindest regards to what others may find who differ with us. This we are doing, and we only ask to be let alone in it, and solemnly pledge ourselves not to infringe the equal rights of others.

"We do not pray over the Pharisee's prayer,
Nor claim that our wisdom is Benjamin's share;
Truth to us and to others is equal and one;
Who shall bottle the free air or hoard up the sun?
So a man be a man, let him worship at will,
In Jerusalem's court or on Gerizim's hill."

And let all others keep hands off. A man before his God, in solemn service, has rights which not all other men may touch with so much as the tip of the finger but with audacious sacrilege.—*Sabbath Recorder*.

(Concluded next week.)

THE TRANSFIGURATION.

BY BLD. I. D. VAN HORN.

Matt. 17: 1-5.

EVERY scene in the life of Christ while he was here in our world, teaches a lesson of infinite value. These lessons, when learned, give force to the words of our Saviour so beautifully expressed: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

The transfiguration scene was given to show the disciples and the world the manner of Christ's second coming, that they should not be deceived. Peter was a witness, and he says, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." 2 Peter 1: 16-18. "His face did shine as the sun, and his raiment was white as the light." The disciples saw in this scene a picture of the kingdom of God. There was the King himself, clothed in the majesty and glory of Heaven. Two men "appeared in glory," and were seen talking with him. Their faces also shone, and their raiment was white and glistening. Moses represented the righteous dead, and Elijah the living who will be translated at the second coming of the Lord,

In the future kingdom, the saints will shine with the same glory,—the glory of God. Paul says, "Our conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3:20, 21. And the Saviour himself has said, "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:43.

Think of the city of God, the New Jerusalem, which, as John saw it, had "no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it." Think of God upon his throne, whose blazing splendor is far above the brightness of the sun; and remember that "the pure in heart shall see God." Think of the new earth, covered with the glory of God as the waters cover the sea. Can you, dear reader, in view of all this glory that is in store for the people of God, be so careless as to lose eternal life? Do not serve Satan longer, nor let him cheat you out of so glorious a home. Do not allow him to deceive you, so that you will think more of the vanities of this world than of the heavenly glory. Remember it is possible for you to gain the future reward. You can gain it through Christ. He wants you to have it. Be not afraid to trust him; he can save you. It is self-denial, the cross, the Saviour, on earth; the crown, the glory, and eternal life, in Heaven.

LETTER TO A FRIEND.

BY PAUL E. GROSS.

(Continued.)

Now let us examine the fourth word, to see if it is easy to harmonize it with the above reasoning.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work." (Here read Heb. 9:6; Num. 28:3, 4; Matt. 12:4-12; Heb. 7:27; 10:11.) From these passages we conclude that it is lawful to perform acts of mercy and of worship. The expression "thy work" indicates the deeds not permitted on that day. "Wherefore it is lawful to do well on the Sabbath day," says Jesus.

The world seems to think, from the scornful appellation so commonly given to the holy day of God, that it was a Jewish institution, and is now "the old Jewish Sabbath;" but such language is highly reprehensible. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them," says the word of God. (Isa. 8:20.) What, then, says the law? "But the seventh day is the Sabbath of the Lord thy God." It originated with him. He still claims it, by the teachings of the dear Saviour (Matt. 12; Mark 2),—an infallible proof that no change as to the day can be thought of. How men could ever be so deceived on this important subject, can only be accounted for by the greatness of Satan's deceptions and the subtlety of his devices, as indicated in 2 Thess. 2:9, 10; Dan. 7:25.

But perhaps on further investigation we shall find a transient feature in this fourth precept. We read: "In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." We have New-Testament evidence on these points, and pass on. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Here, in plain language, we find *God's reason for commanding man to keep his rest-day.* I said, For commanding man; am I right? What does it say? "For [or because] in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." I am right; surely I can take my Maker's word for it; you can safely do so. Is this reason any more applicable to an Israelite than to any other member of the human family? Was Adam a Jew when God rested on the seventh day nearly twenty-five hundred years before the law commanding the observance of that day was re-enacted amid the most sublime scenes of divine power the world has ever witnessed, and when he blessed the Sabbath day and hallowed it?

To us who believe in the restitution of all things to their Eden beauty and excellence (Acts 3:21, 25) is the Sabbath a source of joy (Isa. 58:14, last clause), bringing afresh each week the memory of the divinely sweet and holy Eden rest, and also calling to mind the gladsome, hope-inspiring promise of a restitution to us, if faithful to the end, of even more than Satan wrenched from our race. (See Heb. 4:9, margin.)

Deut. 5:15 involves no difficulty in the way of the deductions already obtained. I will illustrate: The fact that you are your children's father is sufficient reason for their owing you obedience; but if you take a special and extraordinary interest in their welfare, it is an additional cause for their regarding your will, yet it changes in no wise the fundamental obligation. So of the children of Israel: they were God's creatures, and as such, because "in six days the Lord created heaven and earth, the sea, and all that in them is, and rested the seventh day," they were to observe his rest-day. That is the all-important proof of God's right to man's obedience, but an additional one, though in a subordinate degree, is found in the scripture above mentioned.

The first text in Gen. 2, those recording the words of our dear Lord in Mark 2:1; John 5:2; 3:2, 3; Rev. 14:12; 12:17; 22:14; 1 Cor. 7:19; John 12:50; 14:24; Matt. 5:17-20, and especially the last, whether interpreted according to your understanding or mine, surely apply to the decalogue, and contain some of the fundamental principles which the apostles were to preach to *every creature.* (Mark 16:15.) The law engraven upon enduring stone, and which, according to inspired writers, is in this dispensation transferred by the Holy Spirit to the fleshy tables of the human heart, is the best witness that can be produced in the case. Neither you, dear brother, nor any one else who has full faith in the Bible, will deny that it is our duty to acknowledge the one true God, and to worship him only, as enjoined in the first commandment; to neither make nor worship any graven image, as enjoined in the second; to refrain from profaning the sacred name of God, as enjoined by the third; to honor our parents, as enjoined by the fifth; to regard the life of our fellow-men, as enjoined by the sixth; to commit no offense against their chastity, as enjoined by the seventh; to refrain from stealing, as enjoined by the eighth; to bear no false witness against our neighbor, as enjoined by the ninth; and not to desire the unlawful possession of our neighbor's property, as required by the tenth. To these let us add the fourth commandment, which requires us to remember the Creator's rest-day to keep it holy. Is not the observance of each of these precepts a mark by which the people of Jehovah are known of all men?

The undisputed fact that the laws of Israel were broad enough to embrace all living men under their beneficent rule, and contained clauses admitting strangers to the right of citizenship, is sufficient answer to your request to be directed to some scripture requiring any but the Jewish people to obey the law of ten commandments. (See Ex. 12:48, 49; Num. 15:15, 16; 9:14.) But if possible, the following scripture, containing choice promises to the strangers who will observe faithfully the Sabbath of the Lord, is more to the point: "Neither let the son of the stranger that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people; neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; . . . also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain." Isa. 56:3-7.

You must acknowledge, my dear friend, that the foregoing shows that all who would have the favor of the only true God, could obtain it by observing his law, particularly by a faithful obedience to the fourth commandment. It matters not

to our purpose whether the Gentiles as nations were required to observe the decalogue; for if as individuals they would share in Israel's privileges, they must obey it; and this is more to the point.

Let us now consider the Sabbath as a sign between God and his people. We have proved that not Israel only, but all strangers as well, were required to keep the memorial of creation in recognition of the Creator and of his works, and therefore of his right to rule. Those who do this will not give their allegiance to false gods. The explanations given on this subject in Ex. 31, are so plain, that any candid, persevering truth-seeker can understand them. (It is interesting to note here, the recent discovery of Babylonish records mentioning the observance of the Sabbath in that empire, probably after the restoration of Nebuchadnezzar.)

This sign, or mark, is mentioned in connection with our Lord's return. (See chapters 7, 13, 14, 16 of the book of Revelation.) It is of the utmost importance to know what constitutes the sign of God, and what is the mark of the beast; for the unmingled wrath of God is threatened upon all who do not have the first in their forehead (mind), but have the second instead. This subject is made plain and harmonious by the light given those who "who keep the commandments of God and the faith of Jesus," who in Rev. 15 are shown to be glorified overcomers, having the right "to enter in through the gates into the city." Chap. 22:14. In the Revelation and in Ex. 31:12-18, this sign is shown to be identical with God's own autograph, placed on the tablets of stone, a document which in this dispensation is written by his Spirit upon human hearts. (2 Cor. 3:2; Rev. 12:17; 14:12.)

It is only in the fourth precept of the decalogue that we find the sign, mark, or seal of the true God. A law is of no force until approved and signed by the law-maker; and the decalogue would have been of no effect without such signature. That commandment reveals to us the Law-giver, and describes the extent of his dominion; it also gives the evidence of his authority. The Lord, the Creator of heaven and earth, has placed his kingly seal there, and no one but the King eternal has the right to take it away. Hence if you take the Sabbath away from man, you deprive him of his connection with God.

(Concluded next week.)

AN ILLUSTRATION.

A DEBT cannot be paid before the law is made that makes it possible for that debt to come into existence. The temperance law of Kansas goes into effect the first of May. Can I pay a fine in April for a transgression of that law in June? Certainly not. How, then, can the debt paid on the cross by Christ have any effect toward obtaining forgiveness for the sin of transgressing the Sunday-Sabbath law, seeing that that law was not enacted till after Christ paid the debt for sin on the cross? J. D. R.

—Why should we insist on bearing our own cares when He is ready to bear them for us? Why do we magnify them, and multiply them, and brood over them, as if in so doing we could relieve ourselves or make them seem fewer and lighter? Let us go with them at once to him, knowing that it is as self-righteous to keep our cares as our sins from him. Let us go to him with thanksgiving as well as prayer. Oh, how thanksgiving lightens all burdens and scatters all shadows! How quickly care leaves us when we rebuke it with "Bless the Lord, O my soul!"—H. Bonar.

—Let your actions be to those who have not found Christ, as a physician's prescription for physical suffering. He should care for the body, and you for the soul. God will require an account of your life. Do not be content with those virtues which consist merely in not doing evil. It is your duty to enter the list, to love your brethren, to enlighten and console them, to lead them from vice and error, and to bring them to God. That is life, and that is man.

The Family Circle.

LABOR.

LABOR is life! 't is the still water falleth;
Idleness ever despaireth, bewalleth;
Keep the watch wound, or the dark rust assaileth;
Flowers droop and die in the stillness of noon.
Labor is glory! the flying cloud lightens,
Only the waving wing changes and brightens,
Idle hearts only the dark future frightens,
Play the sweet keys, wouldst thou keep them in tune!

Labor is health! Lo, the husbandman reaping,
How through his veins goes the life-current leaping!
How his strong arm in its stalwart pride sweeping,
True as a sunbeam the swift sickle guides!
Labor is wealth,—in the sea the pearl groweth;
Rich the queen's robe from the frail cocoon floweth;
From the small acorn the strong forest bloweth;
Temple and statue the marble block hides.

Droop not, though shame, sin, and anguish are round thee!
Bravely fling off the cold chain that hath bound thee!
Look to the pure Heaven smiling beyond thee!
Rest not content in thy darkness,—a clod!
Work for some good, be it ever so slowly!
Cherish some flower, be it ever so lowly!
Labor, all labor is noble and holy;
Let thy great deed be thy prayer to thy God.

HARD TIMES CONQUERED.

ABOUT seventy years ago, a physician with a young family springing up around him, consulting his wife, as all good husbands find it prudent to do, bought a large farm in one of our New England States, where every farmer truly earns his living by the sweat of his brow. Both felt that nowhere could their children be trained to industry and frugality so thoroughly as on a good farm.

The doctor was obliged to "run in debt" for this property, and he gave a mortgage on the place. The payments were to be made quarterly, and promptly, or the whole would be forfeited and revert to the original owner. In those days physicians were not likely to become millionaires, and though Dr. Mason's practice was large, the pay was small and not always sure. He therefore looked to the farm for the means to release him from the bondage of debt; and the children, even to the youngest, were taught to labor for, and look forward eagerly to, the time "when we have paid for the farm!"

The creditor was the doctor's father-in-law, through his first wife, and while the good old gentleman lived, if by any mishap or overpress of business the quarterly payment had been delayed, it would have been kindly excused. But for the ten or fifteen years that he lived after the sale of the farm, there had not been one delay in payment, though now and then there would come a time when it was very hard to secure the needed sum in time, for even in the olden days "hard times" were often experienced, to the terror of our hard-working New England farmers. But little by little, the heavy debt was diminishing, and the doctor's family were looking forward hopefully to the year of jubilee, when they could sit under their own vine and fig-tree with none to molest or make them afraid.

At this period the father-in-law died. He had but two children,—daughters. The younger, the doctor's wife, died childless. The elder married a hard, close, scheming man who lost no opportunity of remarking that he would, no doubt, soon come in possession of Dr. Mason's farm, as the latter, with his large family, must fail by-and-by.

The financial troubles which the war of 1812 had caused, as all wars are sure to do, were not yet adjusted. Money was scarce, and payments very difficult. Ten children now filled the old house with merriment and gladness; but they were to be clothed and educated.

Let us see how successfully they had been taught to make their high spirits and resolute wills cheerful auxiliaries in lifting the burden, which, since their grandfather's death, was pressing upon their parents.

At the time of which we write, among other crops, rye was extensively raised. It was used for food among the farmers quite as much as wheat, and was also valuable for other purposes. When full-grown, but still in the milk, large quantities were cut to be used for "braiding." The heads were used for "fodder;" the stalks, after being soaked in strong hot soap-suds, were spread on the grass for the sun to whiten. When sufficiently bleached and ready for use, they were cut at each joint, and the husk stripped off, and the straw thus prepared was then tied in pound bundles for sale.

Bonnets, then, meant something more than a small

bit of silk or velvet with a flower or feather attached, and the "straw braid" for making them was in great demand. Boys and girls were alike taught to braid, and the long winter evenings were not spent idly. Dr. Mason raised large crops of rye, and each child, almost as soon as he could walk, was taught to braid, and was soon able to do much by it toward clothing himself. At six years of age a dollar a week was easily earned; at eight, three dollars; and in something of that proportion up to the eldest.

Does any one think that such a life, with such an object in view, was hard or cruel? Never was there a greater mistake. It was of great value to those young spirits. They had something real, that they could understand, to labor for. There was life and courage and true heroism in it. It was an education—with here and there, to be sure, some rough places to pass over—which was worth more to them than all the money millionaires bequeath their sons and daughters; an education which prepared them in after-life to be courageous and self-helpful.

It is this kind of training that has made New England's sons and daughters strong and self-reliant, and the lack of it which makes these hard times such a horror that we hear of many who seek death by their own hands as preferable to the struggle for better times.

In the long winter evenings, when the labor of the day was over, the children home from school, and the "chores" all finished, the candles were lighted and the evening work began. The mother in her corner was busy making and mending for her large family. The doctor, if not with the sick, read and studied opposite her. The children gathered around the long table in the middle of the room, where lay the school-books and straw previously prepared for braiding, while the old fire-place, heaped with blazing logs of hickory, oak, and fragrant birch, made the room warm and cheerful. Here, with their books before them and fastened open to the next day's lessons, the children with nimble fingers plaited the straw and studied at the same time. For children taught to be industrious, usually carry into the school-room the principles thus developed, and are ambitious to keep as near the head of the class as possible.

Such a family as this was well equipped to meet and conquer adversity. For several days Dr. Mason had been unusually grave and silent. All noticed it, but no remarks were made until evening, when he came to supper, so unmistakably worried and despondent that his wife inquired if he were not well.

"Yes, well enough. But, Lucy, I have so far been unable to collect money for our quarterly payment. So much is due me that I had no fears but that enough would be promptly paid to save me any trouble."

"How much is lacking?"

"Not quite a hundred dollars; but it might as well be thousands for any chance I now see of getting it in season. There is now so much sickness about, that, as you know, I have had no rest, and little time to collect money. If not ready before midnight to-morrow, we are ruined. I have kept it from you as long as I dared, still hoping that those who ought to pay me would do so."

"Have you told them how very important it is that you should have the money?"

"No; I did not wish to speak of it. Mr. H. is watching greedily for a 'slip,' and we need expect no mercy at his hands. Under our hard labor and good care, this farm has risen greatly in value—too much so for him to spare us an hour, if he can once get hold of it. I am about discouraged. It is the darkest time we have seen yet. But I must be off, and will probably be kept out all night. To think there are not forty-eight hours between us and ruin! And my hands are so tied by several severe cases, that I may not find one hour to make up the little that is needed." For a few minutes after the doctor left, the children stood silent and sad, watching their mother. At last she said,—

"Children, we can help father through this, and save our home, if you are willing to submit to some little self-denial. No; I should have said to *great* self-denial. Each of you has worked diligently to buy new garments for winter. You need them and deserve them, and I should be happy and proud to see you all neat and comfortable. But to help father, are you willing to let me try to clean, mend, or make over your old clothes, and use what you have earned to help brighten this dark day? The braid you have on hand, and what is now due at the store, is all your own, or to be expended for your own clothes, and if each one of you is not *perfectly willing*, I don't wish you to give it up."

It was a beautiful sight to see those eager faces watching their mother, ready to answer the moment

she had finished; for in the olden time children were taught that it was disrespectful to interrupt any one when speaking, even when, as in this case, it was difficult to keep silent. But the reply, when given, was prompt, enthusiastic, as she had confidently looked for it.

"Thanks, dear children! Now, then, hasten. First bring me all your braid, and let us see how much it will come to."

The braid, in ten-yard rolls, was brought, and its value estimated.

"With that which is now due us at the store, we have nearly sixty dollars! Well done, for all these little fingers! But now we must devise a way to make up the remainder. Your father spoke last night of a large quantity of straw, which, if cut, would bring in something. He will be away all night. If you work well, we can cut many pounds before midnight. Now, girls, help me wash the dishes, while your brothers bring, before dark, the straw we can cut to-night."

By the time the candles were lighted, all was ready to begin.

The younger children were excused at their usual bedtime, but the others worked with their mother till the tall clock in the corner struck one. Then all retired for a few hours' rest.

Dr. Mason returned home in season for breakfast, and his wife inquired if the eldest son could drive her over to the neighboring town to dispose of some braid for the children. He replied that he must be gone again all day, and neither son nor team could well be spared from important work at home. But a strange thing followed this implied refusal. Mrs. Mason, who never allowed her plans or wishes to interfere with her husband's, now repeated her request, and urged it till he yielded, apparently from sheer surprise that his wife could be so persistent.

The doctor went his usual round, and the mother and her son departed on their mysterious errand. Their business accomplished, they returned well satisfied and ready for supper when the father arrived.

A deeper gloom was on his face when he entered; but no word was spoken till all were seated at the table. Then in a slightly agitated voice his wife inquired,—

"Have you been successful in obtaining the money?"

He shook his head, but remained silent. Each young quivering face was turned first toward him, then with earnest, questioning glance to the mother.

"Do not be discouraged, dear, even at this late hour."

"Are you wild, Lucy? There are but six hours between us and ruin. Can you talk of hope now? I have none."

With a warning gesture to the children, she rose, stepped to her husband's chair, and passing her arm round his neck, said, gently,—*"Yet still hope on, my husband; God will not forsake us."*

He moved impatiently from under her arm; but as he did so, she dropped a roll into his bosom and turned toward her chair.

"Lucy! Lucy! what is this? Where did you get it?"

All was wild excitement. Each child laughed, sobbing, shouting, but one glance from that strong but gentle mother quelled the confusion, and she replied,—

"It is our children's offering, and sufficient to make up the needed sum. I persisted in going away this morning against your wish, because I saw no other escape. We cut the straw last night—many willing hands made quick work; I sold it, and their braid added to it, with what was already due them, completed the sum."

Those who witnessed that scene will never forget it; Dr. Mason with his arm around his wife, and both in tears, calling her all happy names; the children clinging about their parents, so joyful that home was saved and they had helped to save it.

"Put Charlie into the wagon, quick. If he fails me not, the six miles between here and M— will be the shortest I ever rode. I shall be home before bedtime to thank you all. I cannot now. I hope we shall never come so near ruin again."

And they never did. In two years the last dollar was paid, and then Dr. Mason resolved he would never again owe any one a cent. He kept his resolution.

—*"When my mother says no, there's no yes in it."* Here is a sermon in a nutshell. Multitudes of parents say "no," but after a good deal of teasing and debate, it finally becomes yes. Love and kindness are essential elements in the successful management of children, but firmness, decision, inflexibility, and uniformity of treatment, are no less important.

COMFORT ONE ANOTHER.

Comfort one another;
For the way is growing dreary,
The feet are often weary,
And the heart is very sad.
There is heavy burden-bearing,
When it seems that none are caring,
And we half forget that ever we were glad.

Comfort one another;
With the hand-clasp close and tender,
With the sweetness love can render,
And the looks of friendly eyes.
Do not wait with grace unspoken,
While life's daily bread is broken,
Gentle speech is oft like manna from the skies.

Comfort one another;
There are words of music ringing
Down the ages, sweet as singing
Of the happy choirs above.
Ransomed saint and mighty angel
Lift the grand, deep-voiced evangel,
Where forever they are praising the Eternal Love.

Comfort one another;
By the hope of Him who sought us
In our peril,—Him who bought us,
Paying with His precious blood;
By the faith that will not alter,
Trusting strength that shall not falter,
Leaning on the One divinely good.

Comfort one another;
Let the grave-gloom lie behind you,
While the Spirit's words remind you
Of the home beyond the tomb,
Where no more is pain or parting,
Fever's flush or tear-drop starting,
But the presence of the Lord, and for all his
people room.
—Margaret B. Sangster, in *Independent*.

THE WANTS OF THE CHILDREN.

BY MRS. L. D. A. STUTTLE.

THE wise man says, "Train up a child in the way he should go; and when he is old, he will not depart from it." If this language be true, as we all must admit, what fearful responsibilities rest upon us as teachers and parents! God has kindly given us the little ones, that by judicious training we may prepare them for a life that is eternal. Oh, how carefully ought we to live before them! How quickly their little faces reflect the ill-tempered frown or the pleasant smile! It is my serious opinion that a child should never be addressed in any other than a pleasant tone of voice. Jesus says it were better that we were cast into the depth of the sea, than that we should offend (or discourage) one of the children.

Parents, some of our own dear little ones have lately evinced a love for their Saviour. Shall we, by our coldness and inattention, chill all the love and tenderness of their young hearts? This may be done much more easily than we perhaps imagine. A frown may do it. A harsh word may do it. A neglect of duty on our part may crush and wound the spirit beyond hope of recovery. If the mother daily permits the petty cares of life to worry and annoy her till she becomes peevish and irritable, the sensitive little ones very soon wonder if "mother is really a Christian." And they add: "If she is, I do n't want to be one. I guess the angels do n't come very near people that scold."

Parents, do not forget to pray with your children, often and earnestly. In after years, when temptation comes, as it surely will, mother's prayers will be to your child what the pole-star is to the storm-tossed mariner. Teach them to believe that the great God hears their little prayers, and that the answer to the prayer of faith is *sure to come*.

A child is easily encouraged, but *as easily discouraged*. Parents may think they have done their duty by their children; but just so sure as they depart from the good way when they become older, there is a serious fault somewhere. Had nothing essential been omitted by the parent, the child which is now the shame and reproach of their declining years, might have been a crown of glory to their head. Then, do not neglect the children now. Pray with them, talk with them, sympathize with them, appreciate and prize them tenderly, that should the hand of death rudely snatch them from your arms, you may not feel the keen pangs of remorse added to those of sorrow.

Many changes have taken place since I was a child; but neither time nor trouble can ever efface from my memory the many times my own mother has taken me by the hand and led me to a quiet place, and there has knelt down before God and earnestly commended her child to him. I believe God heard those prayers, and answered them. There is much to encourage us

to faithfulness in this matter. Shall we not feel well repaid for our labor, if, by-and-by, we may with the dear little ones by our side, sit down in the kingdom of glory? God grant that there be an awakening on *this subject*,—of all others the most important,—that at last we, with the children whom God has given us, may shine as the sun and the stars forever, even forever and ever, in our Father's kingdom.
Vernon, Mich., April 18.

THE SERMON OF "DICK" THE CANARY BIRD.

A LITTLE STORY WITH A BIG MORAL.

WHEN I was settled in Cleveland, I had a pet canary whose name was "Dick." He and I were on the most intimate terms. We roomed together; *his* cage was inside *my* cage, for he knew no home but my study. I always gave brother "Dick" the largest liberty, even granting him an "open door," when once in my room with *my* cage door closed. How often he used to sit on my slipper and eat his seed supper, and sing "grace" in his own bird way. In the midst of the preparation of my sermon I would hear a sort of an interrogatory chirp, and "Dick" would be right at my elbow on the desk, those little bead eyes on me, and the chirp evidently saying, "Hyatt, how are you getting along?" He was a bird of Baptist habits with that little bath-tub of his, and sure I am that he and I enjoyed much "close communion."

However, as a faithful chronicler of my departed friend—for a "Dick" has long since died—I must say that he had one prominent, and to me cruel failing. Although we were on terms of all possible intimacy, and never exchanged an unkind chirp or word, there was one point of positive disagreement which no manifestation of love on my part could remove. So often as I would put my hand into his cage to fill his seed cup, simple "Dick" would hop down from his perch and pick my fingers. All my acts of love could not convince him that the taking out of that seed cup was right. The cup filled and restored to its place, then all was right again, and "Dick" would feed his fill, and repay his master with a song of praise.

Preacher "Dick"! Dear feathered brother! How often I think of your seed-cup sermon! It is daily repeated by my featherless brethren. When the Heavenly Master sends "the snow and the rain upon the earth to give seed to the sower and bread to the eater," what murmurings and complaints do I hear. "Isn't this abominable weather!" "What is the use of all this snow and rain?" And in the autumn, when the harvests come in, and barns are filled to bursting, how loudly my featherless brethren sing the harvest hymn!

It is a rare exercise of faith to sing the song when the hand of infinite love appears in life's strange cage to fill our seed cup. Foolish Dicks that men are to pick the fingers that come only to "give us this day our daily bread." Oh for a faith that can trust the hand, anticipate the gift, and sing when the seed cup *seems to go away!*—*J. Hyatt Smith.*

TAKE TIME TO REST.

THE busiest man who ever lived took time to rest. His work was the highest and most pressing that ever engaged human hearts and hands. His time was short, and the fields were white to harvest. But the Son of man took time to rest. He took his wearied disciples away from the clamor of the crowds, saying, "Come ye yourselves apart into a desert, and rest awhile."

But the Lord rested not selfishly, not in self-indulgence. He rested for the sake of his work,—in the interests of the people whom he served. He rested that he might labor more abundantly, and more effectively.

Herein is an example for us all. Labor earns repose. Rest reinforces the power to labor. Rest is true economy. Intemperate zeal breaks the sickle before the harvest is reaped. Rest sharpens it. Happy the man who has earned the right to rest, and happy is he who knows when and where, how and why, to rest. For every true laborer there remaineth yet another rest, where weariness shall forever cease, and the fruits of labor shall abide.—*Selected.*

MARRIED PEOPLE WOULD BE HAPPIER.

If home trials were never told to neighbors.
If household expenses were proportioned to receipts.
If both tried to be as agreeable as in courtship days.
If each would try to be a support and a comfort to the other.

If each remembered the other was a human being, not an angel.

If women were as kind to their husbands as they were to their lovers.

If fuel and provisions were laid in during the high tide of summer work.

If both parties remembered that they married for worse as well as for better.

If men were as thoughtful for their wives as they were for their sweet-hearts.

If there were fewer silk and velvet street costumes and more plain, tidy house-dresses.

If there were fewer "please darlings" in public, and more common manners in private.

If husbands and wives would take some pleasure as they go along, and not degenerate into mere toiling machines. Recreation is necessary to keep the heart in its place, and to get along without it is a big mistake.

If men would remember that a woman can't be always smiling who has to cook the dinner, answer the door-bell half a dozen times, and get rid of a neighbor who has dropped in, tend to a sick baby, tie up the cut finger of a two-year-old, gather up the playthings of a four-year-old, tie up the head of a six-year-old on skates, and get an eight-year-old ready for school, to say nothing of sweeping, cleaning, etc. A woman with all this to contend with may claim it as a privilege to look and feel a little tired sometimes, and a word of sympathy would not be too much to expect from the man who during the honeymoon wouldn't let her carry as much as a sunshade.—*Saturday Evening Mail.*

Our Basket.

"A little balm, and a little honey, spices and myrrh, nuts and almonds."
Gen. 43:11.

—I have lived to thank God that all my prayers have not been answered.—*Jean Ingelow.*

—Modesty is a shining light; it prepares the mind to receive knowledge, and the heart for truth.—*Guizot.*

—Faith is letting down our nets into the un-transparent deeps at the divine command, not knowing what we shall take.—*Faber.*

—While Christ represents us in Heaven, it is our duty to endeavor to represent him on earth; and thus to be "living epistles of Christ,—known and read of all men."

—A soil which produces nothing can rarely be found: if it is not embellished by flowers, fruit, or grain, its surface is covered by rocks and thorns. Thus it is with man: if he is not virtuous, he becomes full of vice.—*Bossuet.*

—The spirit of liberty is not merely, as multitudes imagine, a jealousy of our own particular rights, but a respect for the rights of others, and an unwillingness that any man, whether high or low, should be wronged and trampled under foot.

—"Calumny," says Archbishop Leighton, "would soon starve of itself if nobody took it up and gave it lodging." "There would not," says Bishop Hall, "be so many open mouths if there were not so many open ears." The hearer is as bad as the tattler.

—No men deserve the title of infidels so little as those to whom it has usually been applied; let any of those who renounce Christianity write fairly down in a book, all the absurdities that they believe instead of it, and they will find that it requires more faith to reject Christianity than to receive it.—*Lacon.*

—Christ is the great central fact in this world's history. To him everything looks forward or backward. All the lines of history converge upon him. All the march of providence is guided by him. All the great purposes of God culminate in him. The greatest and most momentous fact which history records, is the fact of his birth.

—In a valiant suffering for others, not in a slothful making others suffer for us, does nobleness ever lie. The chief of men is he who stands in the van of men, fronting the peril which frightens back all others; which, if it be not vanquished, will devour the others. Every noble crown is, and on earth will forever be, a crown of thorns.—*Carlyle.*

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 3, 1881.

JAMES WHITE, Editor.
J. N. ANDREWS, Associate Editor.
U. SMITH, Resident Editor.

THAT WONDERFUL NAME.

LAST week we spoke of the name of Christ as precious, lovely, and powerful. His name is exalted. The apostle speaks of Christ and of his name in these words: "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow." Phil. 2:8-10.

The prophet of God speaks of Christ as the child born, the ruling Governor, the reigning Prince: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder. And his name shall be called, Wonderful, Counselor, the mighty God, The everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." Isa. 9:6-8.

"His name shall be called Wonderful; he is wonderful in his person, as Immanuel, God and man, 'God manifest in the flesh;' in his love and mercy; in his hatred of sin, and righteous regard to the holy law; in his compassion to the vilest and worst of sinners; in his majesty and humiliation; in his perfect righteousness, and willing sufferings; and in the method which he took to baffle Satan, overcome death, reconcile divine justice and mercy, and establish his kingdom by dying on the cross. In every part of his character and work, he may justly 'be called Wonderful.'"—Scott.

"He is Wonderful, Counselor. Justly he is called Wonderful, for he is both God and man. His love is the wonder of angels and glorified saints; in his birth, life, death, resurrection, and ascension, he was wonderful. A constant series of wonders attended him; and without controversy, great was the mystery of godliness concerning him."

"It is by him that God has given us counsel. Ps. 16:7; Rev. 3:18. He is the Wisdom of the Father, and is made of God to us wisdom. Some join these together; he is the Wonderful Counselor, a wonder or miracle of a counselor; in this, as in other things, he has the pre-eminence; none teaches like him."—Matthew Henry.

The mighty God. Christ is God, the mighty God; but not the eternal God. "In the beginning was the Word [Christ], and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. God the Father said to God the Son, "Let us make man in our image." Gen. 1:26. The Son was mighty to create. "All things were made by him, and without him was not anything made that was made." John 1:3. He is mighty to save. "All power is given unto me in Heaven and in earth." Matt. 28:18. Christ is the everlasting Father of his people. In the great family of Heaven, he is head. In certain scriptures, Christ is represented as the bridegroom. Matt. 9:15; 25:1-10; John 3:29. He is represented as being married. "Come hither," says the angel; "I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven." Rev. 21:9, 10.

The apostle speaks of the two Jerusalems, the Old and her children, and the New with her children. He contrasts "Jerusalem which now is, and is in bondage with her children," with the Jerusalem above, which

is "free," and adds, "Which is the mother of us all." Gal. 4:25, 26.

Now we have the family complete. Christ the everlasting Father of his people, the New Jerusalem the mother, and the church of all ages the children. It is true that the union of Christ and his people in all ages is represented by marriage, and that this union has existed for six thousand years; but the marriage of the Lamb is an event in the future. In that marriage the New Jerusalem is the bride of Christ, and those saved by his blood are represented as guests at the marriage supper.

And as Prince of Peace, Christ will reign in his kingdom when sin and sinners shall be destroyed.

"Our glad hosannas, Prince of Peace,
Thine advent shall proclaim;
And Heaven's eternal arches ring
With thy beloved name."

J. W.

RESPONSE TO TWO CORRESPONDENTS ON THE SUBJECT OF WINE.

[From *Les Signes des Temps*.]

We insert the following letter, in order to respond to the question which it presents:—

"VERY DEAR SIR,—

"I have read with pleasure the last number of *Les Signes des Temps*; but I confess frankly that I do not very well understand your article treating upon alcoholic wine. I do not see how you can harmonize the use of sweet wine, which, you say, is not alcoholic, and is consequently harmless, with Acts 2:13: 'Others mocking said, These men are full of new wine.' The new wine, then, as well as the fermented, had the power to intoxicate, as Peter said in verse 15: 'For these are not drunken, as ye suppose, seeing it is but the third hour of the day.'

"If you judge it proper to give some explanation of these passages, you will please send me the number of *Les Signes des Temps* which contains it. Awaiting your response, accept, dear sir, the assurance of my profound respect.
PAUL COURTOIS."

In a former article we spoke against the use of fermented wine because it has power to intoxicate. We also spoke in favor of unfermented wine because it contains no alcohol, and because it possesses all the excellent qualities of the grape with no evil thing added to them. We called this new, or sweet, wine, and said that it is the kind commended in the Bible. Our correspondent calls attention to Acts 2:13, 15, in which sweet wine is spoken of that has power to intoxicate. But this power to intoxicate is the result of fermentation; for without the alcohol which fermentation produces, the wine would be harmless and salutary. We did not affirm that the term "sweet wine" is used in the Bible whenever unfermented wine is intended, nor did we even say that whenever the term "sweet wine" is used it signifies wine that has not been fermented. The Bible employs the terms for wine that were in common use among men; and we must judge of the kind of wine intended by what is said in each case of the nature, or of the effect, of the kind mentioned.

In the article to which our correspondent refers (voyez le numero pour Decembre), we spoke of the wine mentioned in Isa. 65:8 as sweet wine, because it was certainly unfermented. We said that this is the kind of wine that God commends, because it possesses only good qualities, and none that are evil. In another part of the article, we spoke of the possibility of preserving this kind of sweet wine from fermentation by heating it to the boiling point and sealing it from the air. This is all that we said by way of using the term "sweet wine." Our correspondent will not deny that such wine merits the name of sweet. And we, on our part, freely admit that the term "new wine," or "sweet wine," is used in several places in the Bible to signify wine that has fermented sufficiently to become possessed of intoxicating qualities. We must judge of the nature of the wine which the Bible condemns, and of the nature of that which it approves, by carefully noting the reasons given in each case. It is always alcoholic or intoxicating wine which God disapproves;

and it is always that which is free from this destructive element which he commends.

But our correspondent may deny that the juice of the grape before fermentation has commenced, is recognized as wine in the Bible. We refer him, then, to Isa. 16:10; Jer. 48:13; Joel 2:24, where the juice of the grape as it comes from the press is called wine. Also to Isa. 65:8, where it is still called wine, even in the cluster. It is true that in Prov. 3:10, the word *mout* is used in the French translation for the juice of the grape as it comes from the press. But the Hebrew word here translated *mout* is used many times in the Bible, and is almost always translated wine. For examples, see Gen. 27:28; Deut. 11:14; Judges 9:13; Ps. 4:8; Isa. 24:7. The Bible does therefore recognize unfermented wine, and we believe that this is the only kind which it commends.

The Spirit of God cannot contradict itself by approving at one time in the Bible what it condemns at another. But it certainly does condemn everything which causes intoxication. Here are some examples: The fifth chapter of Isaiah pronounces two remarkable woes upon those who use intoxicating liquors. The first is upon those who get intoxicated, and is thus expressed: "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them." Verse 11. The second woe is upon those who are able to drink much without becoming intoxicated. It is thus given: "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink." Verse 22. It is alcoholic wine that is the subject of this prophecy.

In Isa. 28:1, a woe is pronounced upon the drunkards of Ephraim who are overcome of wine. In verse 7, God says that "they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink." This wine is certainly alcoholic, and God is not well pleased with the use of it.

We advocate no extreme measures. We say that no alcoholic wine should be used as a beverage by Christians, and especially by ministers of the gospel. We have said nothing against the use of such liquor on some occasions in small quantities, when prescribed as a medicine. But the terrible prevalence of drunkenness ought to admonish every friend of humanity that he has no right, for the mere gratification of his appetite, to cast his influence in favor of even the moderate use of any intoxicating liquor. Every man who uses such liquor thinks that he does it with moderation. So we have a graduated scale of moderate drinkers, beginning with those who use comparatively little and ending with those who use it to intoxication. The self-styled moderate drinkers at the foot of the scale justify their evil course by the teaching and example of Christians and ministers of the gospel, who stand at the head of this scale of moderation. We see many persons on their way to the grave of the drunkard, and we know that no drunkard shall inherit the kingdom of God. 1 Cor. 6:9, 10. Shall our example cause others to stumble to their final ruin?

A correspondent in the canton of Vaud writes as follows:—

"I do not approve of the person who calls it a good thing to destroy all the vines, which form the sole culture of the country watered by the tributaries of Lake Lemman. It is true that I am myself something of a husbandman, but I think that if God has created the vine, it is that man may enjoy its fruit without abusing it."

Our friend misapprehends our journal, or he would not write as he does. We have said nothing against the cultivation of the grape, but have spoken against the manufacture of alcoholic wine, and against its use as a beverage, because of its deadly effect in creating drunkards. In the article to which we suppose our correspondent refers, we spoke of the drunkenness that has resulted from the cultivation of the grape in California. This has been so fearful that some

of the wisest citizens of that State have said publicly that it would be far better for their people if every vineyard in California were permanently destroyed. This was given, not as the judgment of our journal, but as the opinion of eminent men in California. We have never spoken thus strongly concerning the vineyards of Europe. The vine is one of the best fruits that God has made. Wine without alcohol is in the highest degree salutary and beneficial. But when it becomes capable of biting like a serpent and stinging like an adder, then it is a mocker, of which the Bible bids us beware. Our friend says that God gave this fruit to man for him to enjoy, and not to abuse. We agree with this remark, for it is just. But if the cultivation of the vine must result largely in the ruin of our young men by making them drunkards, then we say frankly, and all just men will agree in the declaration, that it would be better for humanity and more for the honor of God if every vineyard were changed to a field of wheat.

J. N. A.

A DAY OF FASTING AND PRAYER.

"AND Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast." Matt. 9:15. Fasting is an expression of sorrow. It would not have been fitting while the Lord of light and glory was with his own. It is specially fitting in times of moral declension, backsliding, and when the cause of God is in deep affliction. All through the Bible we have such instances. When Israel fled before their enemies, they fasted. Josh. 7:7; Judges 20:26; 1 Sam. 7:6. Moses, Elijah, and Christ fasted forty days. Ex. 34:28; 1 Kings 19:8; Matt. 4:2. When God's people fell into sin, and he could not consistently bless them because of this, fasting was one special means of grace to bring them into his favor. Ezra 8:23; Neh. 1:4; 9:1. The most devoted servants of God, in times of anguish and spiritual darkness, have fasted and prayed for the outpouring of the Spirit. Dan. 9:3; 10:2; Acts 27:33; 2 Cor. 6:5; 11:27.

We have reached an age of great spiritual declension. The possession of the form of godliness with little of the power, is that which marks the age in which we live as the "last days" of earth's history in its present state. In spite of all the light we have had as a people, we are deeply affected with this spiritual apathy. We are very near the day of God, and do not realize it. We greatly need to humble our hearts before him with fasting, weeping, and earnest prayer. While others are rushing on carelessly, giving themselves to surfeiting and pleasure, we ought to feel our need of God, and to seek him with all the heart.

Our camp-meeting season is just before us. How exceedingly important it is that these meetings should be spiritual seasons of great encouragement. Satan's power to harden the heart and make people unfeeling, seems to be stronger and stronger, so that our lecturers do not have the success of former years. We must have at least a proportionate increase of God's blessing, to do the work committed to our hands. Our faithful missionaries are struggling hard to break through the barriers of long-entrenched error, and let in the precious light of truth to gladden honest souls. They have a hard battle to fight. They need the prayers and sympathy of all who love God. Especially let us remember our beloved Bro. Andrews, one of the faithful pioneers in this work. He is struggling with a disease which human power can never cure. Consumption seems to have marked him for the grave. But our God is a mighty God. He greatly blessed and strengthened him at the time of fasting last appointed, and we will continue to hope that he will hear the united prayers of our people in his behalf, and spare him to help in the great work before us. Just at this juncture, when he has learned the French language, and become familiar with the situation, and

is having encouraging success, his loss would be very great. God is blessing him spiritually with great peace and courage. His articles were never clearer or more weighty. Shall not our united prayers as a people ascend to God in his behalf for restoration to health? Shall we not fast before God and humble our hearts before him, that we may not lose the valuable labors of this faithful man?

In accordance with these suggestions, we hereby appoint Sabbath, May 21, as a day of fasting and prayer. We recommend that our people, where they can, assemble in their places of worship, and read such portions of Scripture as relate to fasting and special answers to prayer, and that all humble themselves before God, and seek him with all the heart. Pray that he may forgive our sins as a people, and bless our camp-meetings; that he may encourage our ministers to labor faithfully in the work, and give us an outpouring of his Spirit; and that he may bless our missionaries, especially our beloved Bro. Andrews, if still living, and raise him to health again. May God greatly bless this appointed fast to the good of our people everywhere.

GENERAL CONFERENCE COMMITTEE.

A SYNOPSIS.—NO. 3.

WE NEED A REVELATION FROM GOD.

1. "WHEREWITH shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" Micah 6:6, 7.
2. Who can answer these important questions?
3. God alone must speak.

A UNIVERSAL THIRST FOR A REVELATION.

1. See mankind running after all sorts of omens, auguries, and oracles, consulting witches, treasuring sibylline leaves, employing writing mediums, and listening to spirit rappers.
2. Is the religious desire the only one for which God has provided no supply?
3. The desire for a revelation from God, which has been so universally felt among all classes and nations of our race, has ever been gratified by its Creator.
4. The Holy Bible is that revelation.
5. It fully meets man's spiritual necessities.

CONVINCING PROOF THAT WE NEED A REVELATION.

1. Bulls, dogs, cats, rats, reptiles, beetles, etc., etc., were devoutly adored by the learned Egyptians.
2. The Romans had temples erected to all the passions, fears, and diseases to which humanity is subject. Their supreme god, Jupiter, was an adulterer; Mars, a murderer; Mercury, a thief; Bacchus, a drunkard; and Venus, a harlot,—all worshiped with appropriate ceremonies.
3. Boys were whipped on the altar of Diana, sometimes till they died.
4. How many lovely infants did the Carthaginians sacrifice to their implacable god, Moloch!
5. The Egyptians, Athenians, Lacedæmonians, Greeks, Romans, Carthaginians, Germans, Gauls, and Britons,—in short, all the heathen nations throughout the world, offered human sacrifices upon their altars, and in some instances these sacrifices were offered daily.
6. Our sense of piety and virtue is outraged by the recital of such vile abominations; yet this is just what has been done by the wisest nations that have not had the light of the Bible.
7. Why do we not see the like abominations in the cities of America?
8. We are taught better by the Holy Scriptures.

MODERN HEATHEN NO BETTER.

1. Look at India, and behold 150,000,000 rational beings worshiping 330,000,000 gods, in the form of hills, trees, rivers, rocks, elephants, tigers, monkeys,

rats, crocodiles, beetles, serpents, ants, etc., and monsters like to nothing in heaven or earth, or under the earth.

2. Juggernaut, "lord of the world," Moloch of the East. Countless multitudes, hundreds of thousands, annually congregate at his temples, many measuring the whole distance of their weary pilgrimage with their own bodies. They cause the very earth to shake with their shouts, loud yells, hissing applause, and filthy, blasphemous songs. See the enthusiastic devotees throwing themselves beneath the ponderous wheels, being instantly crushed to death!

Overwhelming evidence that we need a revelation from the Creator!
H. A. ST. JOHN.

OUR ANNUAL CAMP-MEETING.

I WANT once more to call the attention of our people to the important meeting that has been appointed to be held at Wakarusa, Kansas, May 19-24. When you read this, that meeting will be very close at hand, and there will be but little time to prepare to attend it; so do not delay. Although the season has been somewhat backward, yet the past month has been very favorable for putting in crops, and that work will be mainly out of the way. Brethren, come to the meeting. You are needed there, for the good of the meeting, for your own good, and for that of your family and of the church where you reside. I have watched closely, and I do not hesitate to say that those who take time to attend these annual meetings, prosper as well in the things of this world as those who remain away. Just a few more such meetings as these, and then the Judgment will show who have made wise use of the time allotted to them.

Come, brethren, you that know we are not expecting you, surprise us by being early on the ground. And you that know we are expecting you, be sure to see that we are not disappointed. And you that do not know whether we are expecting you or not, just decide that you have as much right and duty there as any one, and decide to come, and then be in good season. But if any cannot possibly attend during the whole of the meeting, come as early as you can, and remain until the close.

We are anxious to see this the best meeting ever held in this State. Brethren, if this meeting is a failure, whose fault will it be? This is an important question. I am seriously considering it. Are you?

We mean to do all we can to secure proper help, and have all arrangements completed in good time, so that that will not stand in the way. Will you by your absence help to hinder the success of the meeting? Sickness and other unavoidable hindrances are good excuses; but what shall we say of those that simply had too much work to do, or too many cattle to look after? Will they be excused? They may be at the final gathering of the saints.

The usual accommodations on the railroad and in the way of entertainment for man and beast may be expected. Let church officers remember our request concerning raising means to defray the expenses of the meeting. If you have not attended to it, please do so at once. Bring the matter before the church. Any church can raise \$1.00; some should raise \$3.00. Then no call need be made for means at the meeting.

So far as I have heard, the tithe for the present quarter is falling far below what it was last quarter. Let the treasurers of the different churches collect all they can, and send it in to the meeting if they cannot send it to Bro. Miller-sooner. Let the ministers be prepared to pass in their reports to the auditing committee early Thursday morning. And, finally, let us individually seek God for his blessing; and may God in his mercy meet with us, and make it the best meeting we have ever had in Kansas.

I am not informed what speakers will attend the spring camp-meeting. It will probably be announced in the REVIEW, so that you will know as soon as I do. The General Conference Committee will send us help. Come and see who it will be.
SMITH SHARP.

"HEPHZIBAH."

BY D. H. LAMSON.

Isa. 62:4.

Ah, thou glorious land of promise and of song!
Each day my thoughts of thee
Bring gladness to my heart;
And oh, I wish to be
Where thy pure joys shall quickly into being start;
The "little while" I wait seems long—so very long.

I have heard somewhere, in ancient fabled story,
Of brighter skies than these
Which now my path surround;
E'en this my sense doth please;
Yet well I know 't is but an empty, joyless sound,
And ends far short of thine own promised glory.

The real would I know of all my soul's desiring;
Naught less than this can quell
The flame of passion glowing,
Nor break the rapturing spell;
For like the river, deep, e'er onward flowing,
And restless as the sea, is my soul's inquiring.

Thy fields are ever green, and know of no decay;
Thy mountains tow'ring high;
Thy plains with beauty decked,
Entrancing every eye;
Thy vales, with seeming conscious pleasure flecked;
And all thy darkest night is one rejoicing day.

Ah, land! Hephzibah! married land! no sorrow
Shall bring thine eyes to tears;
Thou art a glorious bride;
Thy God's eternal years
Shall ever o'er thee watch, that there no woe betide;
And ne'er shall come to thee a dark and sad to-morrow.

O "Crown of Glory!" No ruthless hand can sever
Thy Bridegroom, love, from thee;
No sigh is heard, no pain;
In that land, soon to be,
No aching, throbbing heart will e'er be felt again.
"Royal Diadem!" Thy joys will be forever.

Camden, Mich

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.

We are happy to learn from the last quarterly report of the secretary of the North Pacific Conference, that some success has attended the work there during the quarter just ended. The church in Salem, Oregon, has been revived, and good news is reported from other parts of the Conference. A better State of things is confidently expected for the future. The tent will early be put into the field, where the work was suspended last fall, and where a church is about ready to be organized.

MINNESOTA.

Eagle Lake.—Bro. Ells has just closed a series of meetings at this place. Our brethren were greatly benefited, and the outside interest was good. A decided testimony was borne in favor of plainness of dress, and a determination to heed it is manifested. We hope for better days. W. B. HILL.

Wilson (Wisconsin Corner of Minnesota Conference).—I met with this church, Sabbath, April 9; at the time of their quarterly meeting. On first-day two united with the church by baptism. The ordinances were celebrated, and the tract society and vigilant missionary society each held a quarterly meeting. All these exercises were interesting and profitable. Eighteen copies of the *Signs* are taken by the V. M. society. Maps were ordered for the Sabbath-school.

Brotherly love prevails, and there is a growth in grace and an increasing love for the cause of the Master,—the sure results of missionary labor.

A. MEAD.

MAINE.

Norridgewock.—On account of bad roads, our meeting at Norridgewock, April 16, 17, was thinly attended; but the meeting was good and encouraging. Two united with the church, and we hope for others. We praise God for what has been done here of late, and may the Lord still work for his people in this State. J. B. GOODRICH.

April 21.

Milton, April 25.—Left home for this place April 7. Have held twenty meetings. As the result, six have commenced to serve the Lord. One of these had

previously kept the Sabbath. I shall be here next Sabbath and Sunday, when we expect to have baptism. The church here feel encouraged. We need the prayers of the people of God that we may be directed by his Spirit. SAMUEL J. HERSUM.

WISCONSIN.

Sturgeon Bay, April 25.—I have been laboring in this vicinity about five weeks. Six have decided to obey God, and others respect the Lord's day by not working on it. Three subscribers have been obtained for the *Instructor*, two for the *Signs*, one for the *REVIEW*, six for the *Advent Tidende*, one for the *Svensk Harolden*, and one for the German paper. Four copies of Vol. 1 of *Advent Tidende* have been sold. Others would be glad to take our papers, but are not able; such we try to supply with what reading matter they want. May God bless the work here to the salvation of souls. Pray for me. H. R. JOHNSON.

MICHIGAN.

Labor among the Churches.—Closed my meetings at Columbia Feb. 16, leaving the little band of Sabbath-keepers in a growing and prosperous condition. Sabbath meetings having been established, and a Sabbath-school has been organized, though their ranks have been weakened by some of the members' moving away. Have since spoken by request in several different localities in this section. Gave thirteen discourses in Geneva, seven miles southwest of Columbia. Here we met with some opposition. But as the result, five obedient souls, all heads of families, have taken their stand upon the side of truth.

Have also met with the churches at Clyde, Douglas, and Allendale, and enjoyed some excellent seasons with them. All seem of good courage in the Lord. I expect to spend a little time this spring in Olive, Ottawa Co., trusting in God for success, and hoping for the prayers of his people. R. C. HORTON.

Lawrence, April 20.

KANSAS.

Alta, April 18.—God's blessing has been rich to this people. Twenty-one are now keeping his holy law. At a prayer-meeting Sabbath evening, the good Spirit of God was near. Deep penitence and trust in the faith were expressed by earnest prayers and short and humble testimonies. Following the prayer and conference meeting, a missionary society, just organized, subscribed for fifteen copies of the *Signs*, ten of the *Instructor*, and one of *Good Health*. A good church can be organized here. Nearly all have signed the teetotal pledge, laid aside tobacco, swine's flesh, tea, and coffee. I think a good prospect is before them. Pray for this company of believers.

G. H. ROGERS.

Burrton, Harvey Co., Kansas.

Big Timber.—Held meetings with the Big Timber church April 5-14. The meetings took the form of a revival; and at each the Spirit of God was present in a large measure. At nearly every meeting, an opportunity was given for those who desired to seek the Lord to come forward, and the brethren and sisters and many non-professors availed themselves of the privilege. The call was responded to by from five to fifteen each evening. The church was far on the back-ground; but as they poured forth their earnest, agonizing cries to God, and tried as far as possible to make wrongs right, the Spirit of God came in, and crowned their efforts. Six started for the first time to serve the Lord. Eight were added to the church. Nearly all pledged faithfully to return the tithe to the Lord.

The last day of the meeting was most precious of all. After the morning service, the congregation repaired to the water, where eight willing souls were buried with their Lord in baptism. While at the water's edge, the Spirit of the Lord came down with power, and Christian and sinner were melted to tears, while some who had just found the Lord were filled with rejoicing. In the afternoon the ordinances were administered, and the meetings closed.

J. H. COOK.

Salem, April 18.

M. AND H. ENOCH.

Labor among the Churches.—After leaving Topeka, I spent one Sabbath at home. We organized a Sabbath-school, and arranged for regular Sabbath meetings; and all of our brethren living near enough to Ottawa to attend are requested to come as often as practicable.

April 9, 10, I attended the district quarterly meeting at Parsons. The attendance from all the

churches in Dist. No. 12 was good, and some were present that lived outside of this district. Our meetings were held in the United Brethren meeting-house, and the attendance of those not of our faith was excellent. We had a profitable T. and M. meeting. The members quite generally pledged their word that they would make special efforts to each secure a new member to the society during the next quarter.

The district quarterly meeting of Dist. No. 10 was postponed until April 16, 17, when it was held with the Moline church. Here we had an excellent meeting. The financial condition of the district is all that we could ask; they are out of debt, have books on hand, and a credit in their favor. The spiritual condition of the church has greatly improved since I was here last. We had some excellent social meetings. Eight were baptized on Sunday, and in the evening we celebrated the ordinances.

On Monday I went to Grenola, and remained until Tuesday night, holding five meetings with them. Although it was in the midst of corn-planting, our week-day meetings were well attended, and were very profitable occasions. Yesterday (Thursday) I baptized five. Am now on my way to Ward. SMITH SHARP.

April 22.

QUEBEC.

Dixville and Compton.—Some months ago, my brother, Eld. D. T. Bourdeau, moved to Dixville, P. Q. All felt that it was a good move. The church there have a convenient meeting-house, with sheds for teams, and they enjoy it much to have preaching there occasionally; and what is better still, they feel a great desire to have the truth presented in towns and villages around them, where they have already done some missionary work. Myself and wife spent a few days with my brother and family, visiting other families in the vicinity, and holding very interesting meetings in Compton, where he was giving a course of lectures. The Lord came very near us by his Spirit. Three Sabbaths in succession the brethren from Dixville attended the meetings, with their Sabbath schools complete,—superintendent, teachers, and scholars,—having good lessons, good singing, etc. On one occasion we were favored with an organ and musician, and several brought the "Song Anchor" and the temperance song-book. The social meetings were some of the best I ever enjoyed. There were some interesting cases of persons who committed themselves in favor of the Bible Sabbath. For this we feel very thankful to the Lord. A. C. BOURDEAU.

MISSOURI.

Northeastern Missouri.—I recently visited the brethren in Schuyler and Macon counties, where Bro. Wren has labored.

At Green Top I labored ten days, setting forth some of the practical truths of the third angel's message. Bro. Butler and Wren were there part of the time. There are thirteen here who have signed the covenant. A few have moved away. Some others are keeping the Sabbath, and trying to overcome injurious habits, so as to be in full harmony with us. Obtained one new subscriber for the *REVIEW*. Two were baptized, and a tract society of twelve members was organized.

In Macon county we visited two small companies of Seventh-day Adventists. The first consisted of two families of moral worth that came out mostly by reading. The four persons who constitute the heads of these families followed their Lord in baptism, and were encouraged in the truth.

Near Macon City is a company of eight, four of whom were absent from home; so we could not accomplish all we desired here. However, our visit was well received by those present, and we trust the result will be good. Here we baptized one person, and preached several discourses in a new place. These discourses were calculated to remove existing prejudice, and to create a desire to hear more.

Most of the brethren in this corner of the State are commencing to give a tithe for the support of the gospel, and desire to fully engage in all parts of the work.

J. G. WOOD.

Appleton City, April 22.

OHIO S. S. ASSOCIATION.

THE State quarterly meeting of the Ohio Sabbath-school Association was held at Clyde, April 18, 1881, at 9 o'clock P. M.

The report of the last quarter and that of the preceding one were read, and the different items mentioned in the reports were compared. The result showed an encouraging increase in nearly every respect. Some very interesting remarks were made by the different directors on the subject of maps, teachers'

meetings, reference books, etc. These were listened to with deep interest, and all would do well to practice the instruction given. The importance of using maps was shown, and all the schools were advised to have these first, after which, if possible, Bible dictionaries, concordance, etc., should be obtained. The subject of map-drawing was also presented. The meeting was interesting throughout.

Adjourned *sine die*. E. H. GATES, Pres.
MRS. E. H. GATES, Sec.

OHIO QUARTERLY CONFERENCE.

This meeting, which convened in Clyde, April 16-18, passed off pleasantly. Preaching each evening, twice on the Sabbath, and once on Sunday. The T. and M. work, temperance work, and Sabbath school work were each considered, and will be reported by others. The officers of the Conference were all present, also all our ordained ministers. In our counsels, several things were considered. We mention the following:—

1. *Tent Labor*.—It was decided to run three tents in the State this season, each to start early in June. A fourth may be run a part of the time. One tent will be run in Dist. No. 3, Northeastern Ohio, probably in Ashtabula county. This tent will be in charge of Elds. Underwood and Guilford. Tent-master not yet provided. A second tent will be run in Dist. No. 1, in Springfield or vicinity. This tent will be in charge of Elds. Gates and Rupert, with Bro. E. J. Van Horn as tent-master. A third tent will be run, probably on the line of the B. & O. R. R. It may start at Shelby. This tent will be in charge of Eld. Mann and myself, with Bro. Frank Dunlap as tent-master. Bro. Bigelow may use a fourth tent some in Fulton county.

2. *Reporting*.—It was deemed advisable for ministers to report briefly through the REVIEW about once in two weeks.

3. *Camp-meeting*.—It was decided to hold our camp-meeting this year on the fair-ground in the city of Springfield. We were governed in making this location partly by the favorable opening at Springfield, and partly by the earnest solicitation of our brethren in the southern part of the State. It is hoped they will make arrangements to turn out as a body. The fair-ground is every way desirable for such a meeting. We hope the General Conference Committee will give us either August 10 or September 14 as the beginning of this meeting. The first date is our preference. The Springfield fair will stand in the way of such meeting in the latter part of August.

4. *License*.—It was decided to grant a license to Bro. W. H. Saxby. Bro. Saxby and Bro. R. A. Boardman are now expected to begin work together Friday evening, May 13. Pray for them, brethren.

5. *Elders' Reports*.—We were highly gratified with the reports from local elders. These reports were more full, and presented a better showing, than we had anticipated. The elders of the following churches failed to report: Wakeman, Troy, Hauler, Clyde, North Bloomfield, Lyons, and Toledo. Next quarter we hope to get a report from each elder. These reports give us ground for good words to these elders in the future. An elder is the most responsible man in any church, and we want to see an improvement in the devotion and efficiency of these men. May God bless them with a clear view of their responsibility and work. More upon this subject, perhaps, at some future time.

Our meeting closed with good feeling, and our brethren returned to their homes, or to their fields of labor, with good courage in the Lord.

H. A. ST. JOHN.

PREPARE FOR CAMP-MEETING.

It is to be feared that many attend camp-meeting who do not receive the benefit which they ought to and might obtain. We have thought of this much. Probably but few stop to realize the amount of time, effort, and money required to hold and attend a camp-meeting. Such an outlay is not justifiable unless we receive large returns spiritually, and the cause is correspondingly benefited.

The question is, how to obtain these results. We think we know reasons why some fail. One is, they do not realize their individual responsibility. They attend more like spectators than they are aware. They want a good meeting, and expect to have it; but at the same time they expect somebody else to kindle the fire, and then they will warm by it; or they allow their minds to become so occupied by other things that they come on the ground unprepared to enter into the spirit of the meeting. Such an experience does not always spring from willful indifference, but sometimes from a lack of knowledge.

The way to have a successful meeting is for every individual to feel a personal responsibility in the matter. Each one must go prepared to take hold of the work at the commencement, and carry it on. If he fails to do this, those who have charge of the meeting are overburdened, and the meeting is in a degree a failure.

We should not defer a preparation until we reach the ground. We must commence before we leave home to seek the Lord, not only with a view of receiving a blessing ourselves, but the burden of our prayer should be, Lord, what can I do toward making the meeting a success, so that others may be benefited and the cause advanced? Brethren and sisters of the Pennsylvania Conference, our camp-meeting is close at hand. We stand in need of help, just such as we can get there, if we take hold aright. Will we commence to seek the Lord now? May we have his help.

D. T. FERO.

Our Tract Societies.

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

THE CHRISTIAN.

In the strife with sin and error
Going on in many hearts,
Who shall win if not the Christian,
By the grace that God imparts?
In the Rock, the "Rock of Ages,"
Seen by faith, and ever near,
Who can trust if not the Christian,
When the storms of life appear?

In this world of many blessings
Blended oft with happy days,
Who has joy if not the Christian,
Shunning all forbidden ways?
When the hand of stern affliction
Overtakes the stricken one,
Who can say, if not the Christian,
"Father, let thy will be done"?

From the care, the toil, the sorrow,
That to all will surely come,
Who shall rest if not the Christian,
In the Father's blessed home?
To the perfect life in Heaven,
When the storms of life are o'er,
Who will come, if not the Christian,
When this transient life is o'er?
—E. A. BARNES.

TRACTS IN OUR MISSIONARY WORK.

BY ELD. S. N. HASKELL.

EVERY means by which souls can be saved is a part of God's arrangement or providence, designed by him for the use of his people in laboring for the salvation of others. The various methods devised for carrying forward the work of God are of value to the worker who is able to adapt them to it and to the circumstances that may be connected therewith. Opportunities for doing good are constantly presenting themselves before the Christian, and he should ever be watching for them, and ready to speak a word for the Master. We should study to have every effort well directed, so that it may accomplish the greatest possible good. No lawful means should be left untried. No effort put forth should be wholly discarded because it may not be according to our pet ideas.

We have one faith, one plan of salvation, instituted by our Lord Jesus Christ; but in this great work there are scarcely two minds which have the same cast. We were brought up under different circumstances, which have given a peculiar mold to the mind and an identity to the character. For this reason we see in the Bible marks of the individuality of the writers. Our tracts bear the same characteristics, and this is in God's order. They have been written with the greatest care, so that the arguments brought forward might favorably affect the reader. Many of them have been written under the inspiration of the subject upon which they treat, and they can be used with the greatest confidence that God will bless them to the salvation of precious souls. It should be the study of each one to so acquaint himself with God's work as to be able to use them in the most effectual manner. Our V. M. societies, in their work, can use thousands and tens of thousands of them with profit.

The varied reading of a periodical has been found to be the most effectual means of arresting the attention of the general reader. The *Signs of the Times* has thousands of interested readers who are in correspondence with our V. M. societies. The president of one of these societies, in writing to me, says, "From what I learn, we have over one hundred interested readers with whom our society is corresponding."

These individuals are reading our pioneer sheet every week. It should be remembered that an eight or sixteen-page tract, or even one of twenty-four pages, if the wrapper is not too heavy, can be sent with the *Signs* without extra postage. Experience has proved that tracts sent out in this manner have produced good results, especially when some doctrinal point has been called up by correspondence. Frequently some pamphlet is preferable; this depends upon the circumstances of the case. No one set method, to the exclusion of all others, should ever be followed. We should always seek to adapt ourselves to the individuals for whom we are laboring. Our tracts, as well as our pioneer sheet, should fall like leaves of autumn among those for whom Christ died.

THE REVIEW AND SIGNS IN THE PROVINCE OF QUEBEC.

BY ELD. D. T. BOURDEAU.

WITH the co-operation of a few workers in our part of the field, and of T. and M. societies in the States, the REVIEW has recently been sent to twenty-two new addresses in this province, and the *Signs* to over sixty. Several have already decided to become permanent subscribers, and we shall be disappointed if others do not add their names to the list. Many are deeply interested in these valuable papers, and in the truths they advocate; and why should they not become permanent subscribers? How can any of these interested readers consent to have their papers discontinued, and thus be deprived of so rich an assortment of reading matter? The items in the News Department are worth the price of the papers. Where is the journal that furnishes so many valuable news items in so small a compass? Where is the paper that gives us so good an idea of the striking events of the day in the present attitude of the nations? And who can overestimate the practical truths in which these papers deal so largely? True to their profession in regard to the moral law, they inculcate morals of the highest type, which can but have a salutary influence in family government, in business transactions, and in our relations with earthly governments, that we are taught to honor and obey, so far as they are governed by and enforce righteous laws.

But these journals are not shut up to stern law. They blend mercy with justice. They present to erring mortals a healing balm, the true remedy for sin, in the gospel of Jesus Christ. They discard the practice of setting the day and hour of Christ's coming, and even the year, as being unscriptural, and as tending to prejudice minds against the Bible doctrine of the second advent; yet they dwell largely on the numerous Scriptural evidences which show that Christ "is near, even at the doors." Matt. 24:33. They show (especially in the Progress Department) that in fulfillment of the sure word of prophecy, this doctrine, with its kindred truths, is being proclaimed "to every nation, and kindred, and tongue, and people" (Rev. 14:6), and that many are receiving it with joy, and are preparing for the coming of the Just One. Surely this movement is worthy of the candid attention of all. Even those who simply wish to keep informed on the current events of the day, would do well to investigate this matter, and watch the progress of this movement. If these things are so, how important it is that we spare no pains to obtain all necessary information in relation to them; and taking one or both of these papers will help very much in this direction. What is two dollars a year compared with the benefits derived from reading one of these papers? How many families spend many times more than this yearly to their hurt, or in matters of trivial importance! Nearly all can make up this small amount.

We value and appreciate what costs us something. Look at that neighbor who has by hard efforts and economy gained a handsome property. He will prize and enjoy it, and will not be likely to squander it. Consider that other neighbor who has suddenly, and without any effort or economy on his part, come into possession of a fortune. He will not know its value by experience, and will be in great danger of losing it as easily as he obtained it. "The bread of a laboring man is sweet." So of the truth to him who labors for it; and so of salvation that is brought to us at such an infinite cost. Those who receive it realizing what it has cost, and with a spirit of sacrifice, will be likely to retain it; while those who profess to receive it, and yet do not realize the great sacrifice through which it is brought to them, nor cherish a spirit of self-denial, will shortly backslide, or if they maintain a formal profession, they will ever be babes in Christ, spiritual dwarfs, ever shunning burdens and responsibilities. Such will quail before trials and difficulties,

having no moral bone and sinew to bear their own weight, or to labor for those who need help.

By paying for the papers, we shall help the associations that publish them. Let us "live and let live," and follow the golden rule, "Do unto others as you would that they should do unto you." But let us also discriminate between those who can pay, and those who cannot, and yet are desirous to read the papers. The latter can be encouraged by our telling them that we will help them, and will commence by donating what we have paid on the paper, and do more if necessary.

We have received cheering words from persons in the States who formerly lived in Canada, and are anxious to do what they can to bring the light of present truth to their countrymen. Others, who are not Canadians, have also shown a true interest in the work in this province.

As we are shut away from our brethren by labors in new fields, we would say to them, Let not our history be stained by our suffering one name to be dropped from the list of permanent subscribers. Let every Sabbath-keeping family take the REVIEW, and the Signs if practicable, and look after those to whom they have sent papers on trial, and encourage them to subscribe permanently. If those from the States who have helped to extend the circulation of our papers in this province, and those who have received them on trial, need further information, they can write to J. E. Hool, Compton, P. Q., to Miss Carrie Cushing, Dixville, P. Q., or to the president of the tract society, Eld. A. C. Bourdeau, South Stukely, P. Q.

SHIP LABOR IN ENGLAND.

OWING to the severe winter, vessels could not trade at the North on account of the ice, and therefore a less number have visited our port during the past quarter than usual. But we are expecting a revival of northern trade soon, which will bring many Norwegian and Danish boats to this place. I believe that God has many children in these countries. I take much pleasure in conversing with the sea-faring men of these nationalities. Their habits are much above those of the majority of sailors of other nations. I hardly ever fail of selling one or more volumes of the Tidende on each ship visited. Many of the sailors can speak the English language.

During the past quarter, much has been done to extend the truth to other nations through the officers of the different steamship companies who do business in the East and West Indies and Brazil. The Lord is very good in raising us up friends to assist in the work. French papers have been sent to the French islands in the West Indies, and arrangements are now made to send to every port in these far-off islands. The message is going, and its extent is gradually seen. If we, as a people, would humble ourselves mightily before God, great things would be made manifest, and the message would make greater progress. I believe God is ready to work whenever his people are in the proper condition for him to work through them.

I am happy to report some conversions as the direct result of labor on ships. A captain who has been brought from sin and degradation to be a praying man, by reading our publications, has witnessed the conversion of his wife, who is now respecting the Sabbath of the Lord. The captain is now actively engaged in extending the light to others. Thus "Philip called Nathanael." Labor on ships is different from that on land; for the result cannot be so fully known in this life. Many, to my knowledge, have been benefited by reading, and this has stimulated me to continue in the work. In England, ships are supplied with all manner of story tracts. I find that sensible and intelligent people are disgusted with them, and this makes my labor harder; for unless I bring out some points of Bible truth, they will not read, thinking our productions the same as others.

As an example: I visited a ship two weeks ago, went into the cabin, saw the captain, and told him my business. Supposing my mission to be like that of many others who visited him at the different ports, he treated me rather coolly at first; but after a short conversation, he seemed to feel that he had met a friend, and became so much interested in our views that he bought "Thoughts on Daniel," "Matthew Twenty-Four," "Our Faith and Hope," and "Eleven Sermons," and gave me the address of his friends, in order that the Signs might be sent to them. The sea-faring men are hungering for truth. They are heartily sick of chaff. I find many like the example given.

To all the missionary workers I will say, Be of good courage. May our Heavenly Father let his

blessing rest on all the efforts of his people to advance the cause of truth.

The report of labor done on ship-board in England for the quarter ending April 1, 1881, is as follows:—

GERMAN.	
No. copies <i>Stimme</i> sold,	135
" " " given away,	59
" pages tracts sold,	4586
" " " given away,	752
DANISH.	
No. volumes <i>Tidende</i> sold,	8
" copies " " "	25
" " <i>Tidernes Tegn</i> sold,	169
" " " given away,	10
" pages tracts sold,	557
" " " given away,	682
SWEDISH.	
No. volumes <i>Harold</i> sold,	4
" copies " " "	11
" " " given away,	2
" pages tracts sold,	240
" " " given away,	72
HOLLAND.	
No. copies <i>Stem</i> sold,	9
" " " given away,	3
FRENCH.	
No. copies <i>Les Signes</i> given away,	88
ITALIAN.	
No. pages tracts given away,	128
ENGLISH.	
No. copies REVIEW AND HERALD given away,	389
" " <i>Signs of the Times</i> " " "	306
" " " " " sold,	21
" " <i>Instructor</i> given away,	121
" " <i>True Missionary</i> " " "	86
" " <i>Memorial</i> " " "	8
Pages tracts given away,	4970
TOTALS.	
Total No. periodicals sold,	about 514
" " " given away,	1022
" " pages tracts sold,	5383
" " " given away,	6684

The number of ships visited bound for various ports is as follows:—

For ports in England,	50
" " " Wales,	4
" " " Denmark,	5
" " " Brazil,	4
" " " Batavia,	6
" " " Norway,	5
" " " West Indies,	4
" " " America,	9
" " " East Indies,	10
" " " Scotland,	3
" " " France,	3
" " " Cape of Good Hope,	2
" " " Finland,	1
" " " Ireland,	1
" " " Italy,	1
Total number visited during the quarter,	108
Total number visited up to date,	866

WM. INGS.

"LET GOD BE TRUE."

BY ADA DE YARMOND.

WE have always believed, after a fashion, that God's word is true; but, really, the most believing ones of us are surprised—to find that it is so true. Promises which we had not imagined were for any but those in the time of the apostles, or for ancient Israel, are being verified to commonplace people in 1881.

You know who it was that said, "Let God be true, but every man a liar." And it does seem that not only does this prove true in the sense of God's sticking by us as an omnipotent friend when all others are powerless, and a faithful helper when those we had depended on most prove utterly unreliable; but also in the evidence that God will establish his written word in the prompt and perfect completion of every work foretold, and the development of every means predicted, notwithstanding all the unfaithfulness of those considered his servants.

But this is abstract. Let us have first the evidence, and afterward the application.

A few months ago, waiting at a railroad junction for the train, we distinctly heard several men outside the door indignantly discussing some transaction by a member of one of our churches, which they avowed to be shamefully dishonest. (As to the integrity of the transaction, I do not know; but I do know that not one of the disputants was affected by it, or had any personal knowledge of it.) Their remarks soon began to extend to the denomination as a whole, whom they disparaged most bitterly.

The few persons in the waiting-room were silent

listeners, until, when the comments became general, the ticket-agent, being in the room, spoke out in a very few well-chosen words in behalf of the denomination. The simple, honest dignity of the man's bearing was really in satisfactory contrast to the style of the men outside, and it was evident that what he said had more weight than all their railings. Later, while in conversation with him, he stated that when he was a boy he had worked on a farm for a Seventh-day Adventist, of whom he spoke very respectfully, adding, "And there's no use talking—they can give good proof of what they believe." He remarked that he had some of our papers in his office then, that some one stopping there to change cars had left with him and asked him to distribute. He had distributed them to whatever passengers he had thought would read; and a good opportunity he had for that, for passengers waiting sometimes for hours at the junction, were very glad of some means of whiling away the time. But of the hundreds of papers now carefully handed out from that office, and carried to manifold homes throughout all our country, shall we presume that none ever serve a greater purpose? The Lord of the harvest does not leave his careful servants to unsuspectingly cast all their seed on stony ground; and I have no doubt that, could we trace the course of the gospel as proclaimed by these publications, our hearts would be gladdened, and our distrust and indolence put to shame.

When I remembered that this new light-house on a much frequented coast came to be erected through the slander of irreligious men, I thought, "Truly, the wrath of men shall praise God." Then, too, thinking of how many lamps had been lighted by means of that of the good farmer who, with all his other duties, was not slack in commanding the respect of, and commending his religion to, his non-committal chore-boy, I was practically reminded that none know "whether shall prosper, either this or that, or whether they both shall be alike good."

A card from the ticket-agent, a few days ago, thanked us for the new supply of papers just received, and said he was glad of the chance to do good to the world. And are there not favorably-impressed persons at other railroad stations, in hotel parlors, in business offices, in physicians' offices, in shops and stores, who would willingly do likewise? But shall non-religionists be the light-bearers to the world, while the "children of the kingdom" stay out in outer darkness? Still, let any means that will, hasten men to the salvation soon to be revealed in Christ. And let us not dare to excuse ourselves from this work, thinking to join in sometime before it is finished; it may appear, ere we think the work half done, that agencies we had not thought of have searched whole kingdoms through, and planted the standard of God's truth in every heart consecrated to him. The apostles of Christ found such agencies, and would have denied them (notice Luke 9:49, 50; 19:37-40); but the Lord knew his own, and he once said, "If these should hold their peace, the stones would immediately cry out." The work will not wait for us. Are we ready to give over to others all the advantages the Father has given us? While those with only an inkling of the truth eagerly accept such opportunities as we have for "doing good to the world," shall we neglect this work as distasteful, or as requiring too much of us?—God forbid. Would that we realized more the glory of his service. His promises to those who serve in this last work of warning, are glorious beyond all conception; and every day that hastens by confirms the fact that God's word shall not fail. "Let God be true," and let us not be faithless.

RENO, NEV., T. AND M. SOCIETY.

THE tract society at Reno, Nev., at its last quarterly meeting (April 12), voted to send to the REVIEW a total report of our missionary labor for the past five quarters, up to March 31, 1881. Our labor for the five quarters preceding those included in this report, which reaches back to about the time our society was organized, Nov. 17, 1878, was not quite so large.

Our club of Signs has been increased from eight copies of the eight-page edition to thirty copies of the twelve-page edition. Feb. 9, 1880, our society donated to the Reform Club Public Library of Reno, Nev., fourteen volumes of our bound books; No. of pages, 4,937; value \$13.40. We also donated two volumes on temperance: "Bible Rule of Temperance," 206 pp., value, 60c.; "Scripture Testimony against Wine," 213 pp., value 60c. Total No. of volumes 16; No. of pages, 5,356; value, \$14.60. These books include nearly all of our religious publications, except the Testimonies to the Church.

A colored teacher in Richmond, Va., has accepted the

truth as the result of receiving the *Signs* from our society with correspondence, and others are interested. No doubt many have read the paper from whom no response has been received. In many of these cases our labor is like the casting of bread upon the waters to be gathered after many days. May the Lord bless the efforts of all tract and missionary workers; for this is one of the means by which the truth for this age must be brought "before many peoples, and nations, and tongues, and kings." Let us be more zealous in this work, more willing to spend and be spent in order to advance the truth in which the humblest and poorest of us may take some part, not forgetting the promise of reward that "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."

The report of labor for the five quarters ending March 31, 1881, is as follows:—

No. of members,	5
" that reported each quarter, respectively, 7, 7, 6, 6	
" of families visited " " " 4, 13, 7, 0, 2	
" " letters written, (total)	154
" " postals " " " 2	
" " letters received, " " " 56	
" " postals " " " 11	
" " copies <i>Signs</i> distributed,	1,554
" " " REVIEW " " " 78	
" " " Instructor " " " 380	
" " " Good Health " " " 3	
" " " College Record " " " 11	
" " " Voice of Truth " " " 7	
Total number of periodicals distributed,	2,000
No. of new subscribers obtained for <i>Good Health</i> ,	1
" " " " " <i>Signs</i> ,	2
Pamphlets and books loaned and distributed, pp,	5,211
Tracts distributed, pp,	1,160
Amount of money received by donations,	\$56.00

We intend to be more diligent in the future, and shall endeavor to report every quarter.

CHARLES M. KINNY, Librarian.

OHIO T. AND M. SOCIETY.

The state quarterly meeting of the Ohio Tract and Missionary Society was held at Clyde, April 17, 1881, at 5 P. M. After singing, prayer was offered by Eld. G. G. Rupert.

The minutes of the previous quarterly meeting were read, after which the report of labor for the quarter ending Jan. 2 was read, and compared with the report for the past quarter, the comparison showing an increase of missionary work through the whole report. The report for the last quarter is as follows:—

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	61	26	10	135	15	34	29866	670	96	\$ 59 14	
2	73	38	1	44	39	49	20073	492	288	171 81	
3	41	16	1	68	94	20	5693	338	395	43 50	
4	101	51	...	117	179	41	7795	420	144	81 32	
5	118	48	...	141	40	40	40444	1259	22	88 00	
6	42	15	...	86	10	20	3248	432	31	68 99	
	436	204	15	591	371	204	107329	3611	976	\$ 512 26	

* REVIEW, 78; *Signs*, 25; *Good Health*, 21; other periodicals, 58.
 † Membership and donation, \$98.04; sales, \$155.66; periodicals, \$258.56.

NOTE.—The local societies at Wheelersburg and Appleton failed to report.

The subject of the *Signs* to England was taken up, and pointed remarks were made. A number donated to this enterprise, and the directors decided to take it in hand. The subject of canvassing for the *Signs* with "Galkie's Life of Christ" as a premium, was considered, and all showed their willingness to do what they could. It was remarked that the amount of good the *Signs* is doing will not be revealed until Christ shall come, to reward every man according as his work shall be.

Bro. St. John made some very interesting remarks concerning vigilant missionary societies, speaking of the good results he had seen from their workings. Others spoke of the good results of these meetings and of the many souls that were accepting the truth through the silent messengers sent out by the members of these different societies. It was encouraging to all present to know that their labor was not in vain.

After the subject had been freely talked upon, the following resolutions were offered and adopted:—

Whereas, We are receiving reports nearly every week of persons accepting the truth through reading our periodicals; and

Whereas, The efficiency of the T. and M. workers

may be greatly increased by the organization of V. M. societies; and

Whereas, We are informed by the Testimonies to the Church that not one-twentieth is being done in the missionary work that should be done; therefore,

Resolved, That in our judgment, as far as practicable, V. M. societies should be organized in all our churches.

Resolved, That we request the district directors to work to this end in their respective districts.

It was voted that the the ministers cease to report their labor through the tract societies.

Adjourned to call of Chair. E. H. GATES, Pres. MRS. E. H. GATES, Sec.

MICHIGAN TRACT SOCIETY.

REPORT FOR QUARTER ENDING APRIL 1, 1881.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	81	34	5	13	17	51	12	9852	720	...	\$ 47 00
2	96	49	3	26	32	22	39	13601	595	257	75 39
3	233	126	4	176	500	450	26	19244	2793	46	151 30
4	120	47	...	28	14	6	...	10622	679	...	107 48
5	90	40	3	40	75	44	48	7116	775	187	63 62
6	126	59	6	41	29	39	20	11900	1707	272	103 53
7	63	51	1	168	46	82	48	18386	1035	143	164 61
8	74	38	...	52	50	33	33	5837	992	409	82 29
9	53	33	...	7	89	33	6	8883	456	85	38 23
10	102	56	7	6	19	87	41	10985	1523	260	60 01
11	89	36	...	4	27	62	1	30614	751	132	14 53
12	9	7	...	...	...	...	...	1145	167	14	10 62
13	64	32	4	115	20	37	1	6254	712	401	52 52
14	95	57	8	23	38	41	12	12868	1042	170	46 03
15	26	17	...	...	...	...	...	1333	282	123	13 19
16	35	16	...	14	7	19	2	3133	552	320	23 55
*	...	...	...	...	...	...	...	...	...	...	59 89
	1346	638	41	713	974	1042	239	171903	14786	2820	\$1112 79

* Ministers.
 NOTE.—Received for membership and on donations, \$211.61; sales, \$206.55; periodicals, \$694.63.

JENNIE THAYER, Sec.

NEW ENGLAND TRACT SOCIETY.

REPORT FOR QUARTER ENDING APRIL 1, 1881.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	53	18	...	15	52	33	2	7318	327	14	\$ 55 84
2	39	39	...	99	897	456	25	14858	4917	79	126 17
3	48	48	...	33	89	23	6	9540	518	36	28 36
4	45	35	...	33	126	83	...	4943	1114	49	40 31
5	23	...	...	65	40	52	34	19403	568	16	24 40
6	23	18	...	2	43	12	...	3453	205	6	24 00
7	90	44	...	45	274	243	...	22203	2997	42	199 83
8	21	17	...	3	20	55	...	7079	382	...	38 43
	399	214	...	290	1478	979	67	93195	11022	242	\$537 28

NOTE.—Membership and donations, \$97.27; sales, \$67.33; periodicals, \$372.68; collected on other funds, \$112 20.

ELIZA THAYER, Sec.

MORE FRUIT APPEARING.

Two Swedish ladies living in Brooklyn, N. Y., not long from Sweden, have just begun to keep the Sabbath of the Lord. They fell in with some copies of our good Swedish paper, and were thus led to receive the truth. And what seems especially interesting in their case is, that they partake at once of the true missionary spirit, and are much interested in sending our Swedish tracts and papers to their friends in Sweden. And so the work increases. * * *

A VOICE FROM MARYLAND.

A BROTHER residing in Easton, Md., has been lending tracts and papers to his neighbors, and he now calls for a preacher to come there, and expound the way of life more perfectly. He says:—

"There is a work commenced here that, if followed up by a tent-meeting, will, we trust, result in gathering many sheaves into the garner of the Master. We need to hear the last message of mercy, and will give Bro. S. H. Lane or any other of the ministers a home with us while preaching the precious truth. May the Lord bless our preachers, and the papers and the tracts which are used as instruments in bringing souls to the knowledge of the truth."

SPECIAL MENTION.

DESTROYED BY AN EARTHQUAKE.

A TOWN laid low by an earthquake shock. Such is Casamicciola, on the island of Ischia. At one o'clock on the afternoon of Friday, March 4, 1881, Casamicciola was a bright and populous town on one of the largest and most beautiful of the islands that lie just outside the Bay of Naples. At five minutes past one, it was a pile of ruins, whence clouds of dust and tongues of flame arose into the air, mingled with the shrieks of its dying and tortured inhabitants. A single convulsion of the treacherous earth beneath its foundations had produced, in the space of a hundred seconds, a scene of desolation impossible to describe.

Our visit to the scene of this awful catastrophe was made within a few days of the occurrence of the calamity, travelers having been in the beginning forbidden to approach the island. In the sunny glow of an Italian morning we sailed under the shadow of Vesuvius, and passing by Posilipo and Procida, approached the vine-clad slopes of Ischia. This island is the Inarime of antiquity, and the mediæval Iscla. It is about nineteen miles in circumference, without taking the numerous indentations into account, and has a population of 25,800 inhabitants. These are principally engaged in fishing and in the cultivation of the vine, the fig, and the orange. The climate is the far-famed one of soft and sunny Southern Italy, and the scenery in almost every part singularly beautiful, this being the work of the terrible volcanic forces that heaped the island together. Ischia stands with its exalted head wrapped in the clouds, its rocky base lapped by the blue waves of the Mediterranean, and its terraced slopes clothed with rich and magnificent foliage, produced by subterranean fires in conjunction with the ardent kisses of the sun. So beautiful is it that even the coldest and most cautious visitor from the North can understand why its children cling to it in spite of the terrible forces that are so slightly chained within its bosom, and which may at any moment be loosed for their destruction.

The loftiest summit of Ischia is Epomeo. This was an active volcano at a much earlier period than Vesuvius, and in consequence of its eruptions the island was deserted in B. C. 474 by the greater number of the Greek inhabitants. Eruptions also took place B. C. 94, and in the reigns of Titus, Antoninus Pius, and Diocletian.

Casamicciola was but the third town in importance upon Ischia. Two larger ones, Ischia, the capital, and Forio, lie upon her slopes, and neither of these sustained more than slight injury from the convulsion that laid Casamicciola nearly level with the earth. As our gallant little excursion steamer—charging three times the usual rates, for the benefit of the sufferers from the earthquake, and carrying a cargo of clothing and provisions for them—approached the landing-place, we were greeted by a scene that would have awakened sympathy in the most unfeeling breast. Most of the population seemed to have gathered on the wharf and in the long sloping street that approached the town. There was about them a look of utter bewilderment and desolation. Men, women, and children wore that stunned and hopeless air that will come over faces where a blow has been felt with which the mind is utterly unable to contend. This simple Italian people had lost in a moment every material possession they had ever known. Every household utensil, money, members of their families, and friends, lay buried under the masses of what was once their homes. Dazed and motionless, the women sat upon broken walls, with their children clinging to them, waiting to be fed by strangers. Old and helpless men crawled about, too despairing to beg, as was their wont, while such as could work seemed unable to master their faculties sufficiently to do so.

The scattered dwellings near the Marina, or landing-place of the town, were but slightly injured. Cracks and fissures appear, but most are still intact in appearance, and habitable. Only after a few minutes' walk does the traveler find himself in the center of the ruined district. The town of Casamicciola consisted of several large groups of houses, and a number of scattered dwellings, extending from the sea up the north slope of Epomeo, along whose sides stretch acres and acres of grape-producing land. The work of the earthquake was comprised within a diameter of a half to three-quarters of a mile, but this in the very thickest part of the town. As we passed up the hill toward the Piazza, or public square, we came upon the Gran Sentinella, a large hotel, where foreigners found a pleasant home during their visits to the island. Its wide corridors and sunny platforms were deserted; great seams showed themselves in its

walls, and the shaken front was propped with huge timbers. Everywhere that a wall could be made to stand, hasty supports of all kinds had been improvised, to save, if possible, further accumulation of debris. Beyond the hotel we came upon a mass of complete ruins. As in the prophecy of the destruction of the temple of Jerusalem, not one stone stood upon another. All had been hurled down in the terrific convulsion, that seemed in places not only to have shaken, but to have torn and twisted the buildings it destroyed.

The houses and other buildings of Casamicciola, like those everywhere throughout this district, are constructed of the soft volcanic substance that can only by courtesy be called stone. It is a sort of pumice mingled with sand and ashes, and crumbling almost under the touch. Everywhere the constituents differ, and in the Casamicciola buildings the material seems to have been of the softest and frailest kind. Walls several feet in thickness are built of this stone, over which plaster is profusely laid, and the outside painted in brilliant colors. An appearance of great solidity is given to what in reality is but a sponge-like crumbling structure. Mass upon mass of this debris, reduced seemingly to almost powder, lay before our eyes as we stood in what had once been a principal street of the town. Occasionally a portion of a wall had resisted the shock, while another part had yielded completely. In some buildings the work of destruction had cut a dwelling in two perpendicularly. Three stories would be exposed to view, the wall-paper still clinging to the walls, the furniture still remaining in its place. Amid all this desolation were groups of people living and performing their daily tasks, the sky or some improvised covering for a roof, and a mass of ashes for their beds. Sometimes a family would be seen sitting in a sort of silent despair, guarding a few articles saved from the general destruction. Occasionally a hand would be held out for money, and an appeal be made for help; but the audacious and persistent begging natural to the lower class of Italians was not noticeable in this island people, stunned by their awful calamity. Systematic charity, arranged by persons at the head of affairs, was going on, and in their helplessness they relied upon the care that they knew was at work.

The principal church of Casamicciola is in Maddalena, standing in the Piazza, opposite the street by which the visitor approaches from the Marina. Even the tower of this church stands, though the moment the shock was felt the clock ceased its motion, leaving the hand to point to that awful hour when the earth was moved, and the habitations of men perished.

The proprietress of the Piccola Sentinella, a hotel near the shore, which escaped the fate of the larger caravansary further up the hill, told us the story of that terrible moment indicated by the motionless clock of the Piazza. The family and one or two guests were seated at breakfast in their private room, when, as if struck by some powerful force from beneath, the floor seemed to bound suddenly upward, and all small articles flew from the table; then a wrench or twist followed, which moved the furniture from its position to an angle of about forty-five degrees from where it stood. All was done in a moment. The party rushed to the door of the hotel, but were driven back by a servant in time to escape a falling wall. Great seams appeared in the walls around them, which shivered and rocked, but the hotel, solidly built, stood, while slighter buildings fell on each side. The house of the Signora's daughter, situated upon a terrace near by, fell upon the one below it, crushing the latter completely. In a moment clouds of dust arose, filling the air to suffocation, while through the blinding mass stones and particles of falling wall were hurled in every direction.

The scenes that followed seem to have approached the limits of human agony. Men and women rushed shrieking like maniacs among the falling masses of their homes. No one knew where he might be safe for a moment, or which of his friends and family had perished. Not for days could this be ascertained. In their fright, those who were in safety even fled from their posts. When some one bethought himself of the telegraph to send to Naples for succor, the operator could not be found. Only after hours of tumult and distraction could arrangements be made for helping in any way the victims of the catastrophe.

The clearing of the debris and the recovery of the bodies of those that had perished, was the work of many, many weary days. During the first, so plentiful were the victims that carts were laden with the bodies of men, women, and children piled promiscuously together, and driven through the streets to burial without a moment's care bestowed upon them. Spectators described the scene as so horrible that they could not look upon it, for round these death-carts

hung surviving relatives, their tears and groans rending the air, and clinging with desperate arms to the maimed corpses that they had not the means to array for decent burial. Then, as one by one new victims were brought to light, the terrible anxiety on the part of the living to recognize the remains, and see to whom they belonged, produced scene after scene of agony and despair, such as made the island an abode of the deepest misery that can be known. The dead were, in many instances, better off than the living, who had neither shelter nor food nor clothing left them, and many of whom were old people and children, without the power to provide for their own wants, and to whom their small possessions had been everything.—*Harper's Weekly*.

PROHIBITION IN KANSAS.

FEARS have been entertained, and to quite an extent have found public expression, that the new prohibitory law of Kansas, which goes into effect May 1, would drive many citizens from that State, and hence would be destructive to the best interests of the State. But Governor St. John has no fears on this point. He thinks no bad effects can come from the law. He said to a correspondent of the *Inter-Ocean*, who asked his opinion on this point:—

"It may, and no doubt will, have the effect of causing many saloon-keepers to transfer their business and residences to Missouri and other States, where they license dram-shops; but for every saloon-keeper that leaves Kansas on account of prohibition, that measure will bring to Kansas a sufficient number of sober, moral, and industrious men and women to build a school-house; and Kansas can afford to trade saloons for school-houses. Our prospects for immigration were never better than they are at present."

And the *Independent*, in closing an article on "The Temperance Issue in Kansas," uses these significant words: "Execute a thousand dram-shops; enter ten thousand sober settlers." All honor to Kansas!

INCREASING IMMIGRATION.

ON this subject the *Christian Weekly* of April 30 says:—

That our country is becoming more and more the center of attraction for the eager and the ambitious, as well as the oppressed of the old nations, despairing of securing position or competence for themselves and their children in their native land, is shown by the crowds that are daily flocking to our shores. On Tuesday of last week 6,891 immigrants landed at Castle Garden, and since Jan. 1, nearly 80,000 have there been registered and forwarded to their destination, mostly in the great West. The Commissioners of Emigration anticipate that half a million permanent settlers will be added to our population this year. They are not idlers or paupers, but come largely with settled plans for making homes in the New World, and with means with which to begin the new life. As an illustration of this, one German-American banking-house last week paid out over \$100,000 in bills of exchange to the steerage immigrants on three German steamers. Are American Christians fully awake to the importance of welcoming these coming citizens with provision for their mental and spiritual weal, as well as for their physical?

Notes of News.

- Chili proposes to annex Peru.
- A fire in Prescott, Ontario, destroyed property valued at \$40,000.
- The excitement against the Jews has broken out in Argonau, West Prussia.
- A recent fire in Shamokin, Pa., destroyed property to the value of \$100,000.
- It is feared that the peach crop of the South has been ruined by the frost.
- For the week ending April 30, there were 108 failures in the United States and Canada.
- It is said that immigrants are arriving at Castle Garden at the rate of 10,000 a week.
- Sixty thousand Norwegians and Swedes have contracted for a passage to this country.
- Greece has ordered 35,000 rifles and 10,000 carbines in Austria. She has also ordered six ironclads.
- The Grand Duke Nicholas has been sentenced to imprisonment for life, for complicity in Nihilistic plots.

—Dervish Pasha, governor of Albania, is organizing an expedition against the insurgents in his province.

—Extensive forest fires are raging in Rhode Island, along the line of the Providence and Worcester Railroad.

—It is believed that nearly the entire \$195,000,000 of 6 per cent bonds maturing next June will be continued at 3½ per cent.

—The Russian Nihilists are growing bolder. They have decreed the death of the present Czar. His palace is guarded by six cordons of soldiers.

—During the year ending March 31, 1881, the value of the merchandise exported from the United States, exceeded that imported by \$243,445,899.

—Six persons are known to have perished by the upsetting of the ferryboat at Elgin, Ill., on the 28th inst. None of the bodies have been recovered.

—A Constantinople dispatch to the *London Daily News* says that Turkish papers are forbidden to publish reports of the plague at Bagdad, as the accounts continue to be unfavorable.

—Buena Ventura, a town in Panama, has been destroyed by fire. Loss, \$1,000,000. Three persons were burned to death, and fifteen hundred were left homeless and almost starving.

—Two new revolutionary sheets have been issued in St. Petersburg. It is said that the present Czar is disposed to adopt more vigorous repressive measures than have before been known in Russian history. But the fires that are repressed seem to burn all the more fiercely.

—The French garrison at Kef in Tunis has received the submission of the adjacent tribes, and dismissed them to their homes. The Porte proposed to the French government to intervene with the Bey of Tunis, and compel him to make all amends to France, even hinting at a willingness to depose him in favor of his brother; but France declines to entertain the proposal, as she is unwilling to acknowledge the Porte's authority.

—The floods in the West continue. Kansas City, Mo., and vicinity, have suffered wholesale destruction. The dykes and levee broke suddenly, and the water rushed in, flooding the western part of the city to a depth of from six inches to fifteen feet. Fully fifteen hundred houses are flooded, and thousands of families are without shelter of any kind. The breaks were so sudden that few of the people had time to save anything. At latest accounts, the rivers were rising, and the destruction and suffering were growing more appalling. Box-cars, railway depots, tents, and everything that can be used as shelter, has been pressed into service, yet thousands are compelled to sleep in the open air, and depend upon charity for food. The Hannibal Railway bridge, which cost \$1,500,000, is in peril, and may be carried away at any moment. The Chicago and Alton is the only line that can run into the city on its own tracks, and the water is two feet deep in its yards. Relief is asked for the sufferers by the flood at Hamburg, Iowa.

—France is preparing for another enlargement of her borders, this time in the far East. Tonquin, which the dispatches point out as the country to be annexed, is the largest province of the empire of Anam. Hitherto the only important colony under French control in the East has been Cochin China, which was acquired by a war with Anam, begun in 1859 and lasting four years. The ostensible pretext for this war was to punish the Anamese for the murder of French Catholic missionaries; but its real purpose was to gain a prestige similar to that of England in the East. The war proved an exceedingly disastrous one to the French, although resulting in the acquisition of the desired territory. By the terms of the treaty made with Anam, the eastern coast of the Indo-Chinese peninsula, now known as Cochin China, was ceded to France, and the ports of Tonquin on the north opened to French commerce. It is this northern neighbor that France now proposes to annex; and its acquisition indicates a desire on her part to establish a strong military and commercial colony in the far East that shall tend somewhat to neutralize British influence in that region.

Obituary Notices.

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

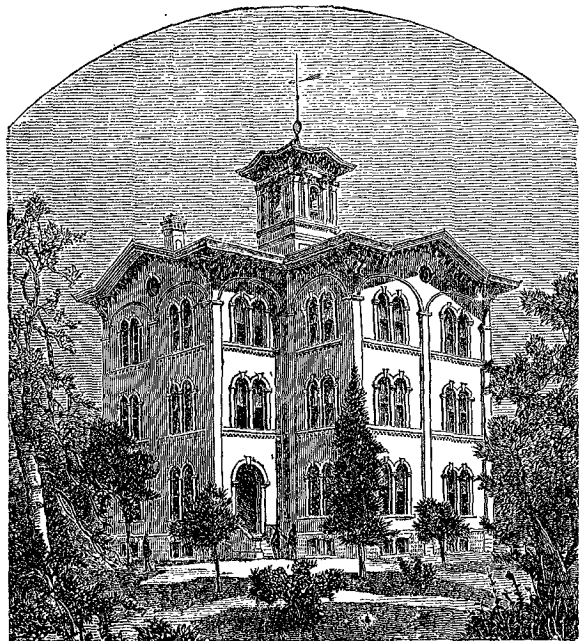
SPAULDING.—Died in Bethel, Vt., April 17, 1881, Charlotte W. Coburn, wife of Zebina Spaulding, aged 51 years.
F. MORGAN.

BLAKE.—John N. Blake was killed by the falling of a tree in Saturn, Whitley Co., Ind., April 4, 1881. The deceased was born in St. Albans, Me., June 14, 1849, and was consequently 31 years, 9 months, and 20 days old at the time of his death. He died as he had lived, a Christian, loving all, and loved by those who knew him. A wife and two small children mourn his loss.
C. H. BLAKE.

ROBERTS.—Died in Bethel, Me., March 23, 1881, Frankie, wife of Lorin Roberts, and only daughter of L. A. and E. P. Bartlett, aged 21 years and 4 months. Sister Frankie had been from her childhood an observer of the Sabbath, and a member of the Woodstock church, where she will be greatly missed. Sermon by Eld. A. Abbott, from Luke 10: 42.

"Drifting away! drifting away!
Flowers that are fairest never stay;
Sometimes the orange-wreath weaves its spell
Sometimes to wear death's asphodel;
Soon come the shadows of the dying day,—
We are drifting, drifting, drifting away."
G. W. WASHBURN.

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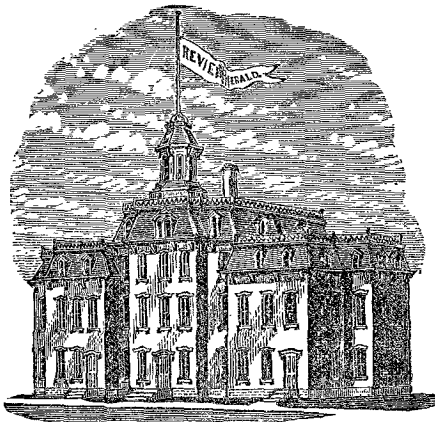
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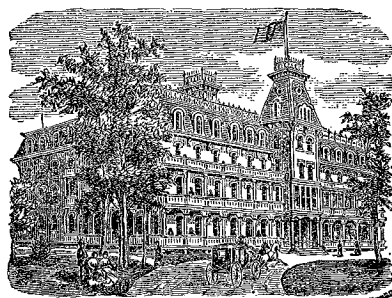
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The Review and Herald.

Battle Creek, Mich., Tuesday, May 3, 1881.

CAMP-MEETINGS.

KANSAS, Wakarusa,	May 19-24
IOWA,	June 2-7
WISCONSIN, Neenah,	" 9-14
MINNESOTA,	" 16-21
DAKOTA,	" 23-28
UPPER COLUMBIA, Dayton, W. T.,	" 1-7

THE CAUSE AT BATTLE CREEK.

It has been our pleasure to spend the last two Sabbaths with the Battle Creek church. Mrs. W. spoke in the morning of both days with a good degree of freedom. The Spirit of the Lord attended the word spoken to the minds and hearts of the people. The social meetings in the afternoon of both days were excellent. The church is comforted and revived.

The influence of these meetings is felt by the professors, teachers, and students of the College. They have been holding revival meetings with great profit. Accompanied by Mrs. W., we met with the College Faculty in the evening of May 1, and were glad to find that a spirit of labor for their own and others' spiritual advancement is with them. We left the place refreshed and encouraged.

We are happy to report a general advance in the way of light and life at Battle Creek. With the opening spring, which revives all nature, there is a general reviving in the work of the Lord in this place.

J. W.

THE FUTURE.

We now design to attend the meeting at Onarga, Ill., the 7th and 8th. Mrs. W. improves slowly, and may not accompany us. We feel assured that we have a testimony for the people, and think of making a tour East the present month. We may hold two days' meetings in the States of New York, Massachusetts, and Maine. Shall be glad to hear from Elder Whitney, the brethren at Danvers, Mass., and Elder Goodrich, upon this subject.

J. W.

The second number of Vol. 1, of *De Stem der Waarheid*, published at this Office, is just issued. We regret to learn that Bro. Velthuysen's paper, *De Boodschapper*, has ceased to be published for lack of support. Hence *De Stem* is now the only periodical issued in the Holland language in defense of the Bible Sabbath. Let it be circulated wherever there are Hollanders who can be benefited by it.

Bro. W. A. Young, secretary of the Indiana Conference, in sending in his quarterly report for the quarter ending March 31, says:—

"The clerk and treasurer of every church in the State, except one, has reported. Even when the treasurers could not report the receipt of any funds, they wrote and said so. I am glad to see the church officers in this Conference coming up to the work so well, and hope that by the next quarter all will report."

A correspondent has sent us a clipping from the Cincinnati *Inquirer*, containing a singular compilation of absurdities in reference to the end of the world, from the pen of J. M. Swormstedt. He has the Judgment last only forty years, places the seven seals all in the future, and fixes Nov. 13, 1881, as the day for Christ to come. Evidence for these views he draws, not from the Scriptures, for there is nothing of the kind there, but from the current perihelion and pyramid vagaries.

Sample pages of the new hymn and tune book, "Better than Gold," compiled by Brn. J. E. White, C. W. Stone, and A. B. Oyen, have been placed upon

our table. The work is designed for tent-meetings, camp-meetings, revivals, social, and praise service. Lovers of sacred song will find some beautiful music in this work. The first 60 pages will be "devoted to gospel songs selected with regard to merit only, from the best authors of the day." The remaining 40 pages will contain over 50 tunes and 175 standard but more familiar hymns. Price, cloth, 35c. per copy; board (the usual style of such works) 25c. per copy; paper, 20c. per copy. Address J. E. White, Battle Creek, Mich.

A correspondent of *The Argus*, of Thorntown, Ind., writing up items of "Shingletown Vicinity," gives the following:—

"We are sorry to note that on Sundays the usually quiet air of our neighborhood is sometimes broken by the sound of an ax in the direction of some neighbor's woodpile. We think there is one of the commandments that would be appropriate, but we have n't time to hunt it up, and we are not going to risk a quotation from memory, for fear it won't read like we think it ought to."

Don't give it up so, friend. Look up the commandment. We will help you. It is in Ex. 20:8-11. To be sure it don't "read like you think it ought to" (shade of Murray!) if you wish to sustain Sunday-keeping; but then it is the only law in all the Bible for any Sabbath, and the only document you have with which to prove, if it can be proved, that it is wrong to chop wood on Sunday.

SENSIBLE: The Rev. Dr. Withrow, of Boston, has no faith in Mother Shipton, bases no calculation on the perihelia of the planets, has no confidence in the dread forebodings of the Jamaica professor, but he does agree with the great students of Scripture prophecy that we are near the end of the world.

SABBATH-SCHOOL LESSONS AT THE KANSAS CAMP-MEETING.

THE LESSONS to be recited in the Sabbath-school at the Wakarusa camp-meeting are as follows:—

"Scenes in the Life of Christ," and "Lessons in New Testament History," the lessons for the second Sabbath in May; "Bible Lessons for Little Ones," lessons 40 and 74.

W. E. DAWSON.

Appointments.

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

UPPER COLUMBIA CAMP-MEETING.

THE Upper Columbia Conference will hold its first annual camp-meeting, the Lord willing, in Jesse Day's Park, at Dayton, Columbia Co., W. T., June 1-7, 1881. Eld. J. H. Waggoner is expected, and others are also invited. We expect God's blessing.

Let there be an earnest effort to attend this annual gathering of the Seventh-day Adventists of this new field.

G. W. COLCORD, } U. C.
WM. GOODWIN, } Conf.
AMBROSE JOHNSON, } Com.

UPPER COLUMBIA CONFERENCE.

THE first annual session of the Upper Columbia Conference of the S. D. Adventists is appointed to be held on the Dayton camp-ground, June 1-7. All our churches should elect their delegates in season, provide them with credentials, and furnish them with reports of the standing and condition of their respective bodies. Let each partially organized company send a representative. CONFERENCE COMMITTEE.

UPPER COLUMBIA T. AND M. SOCIETY.

THE first annual session of the Upper Columbia T. and M. Society will be held at the camp-meeting at Dayton, June 1-7, 1881. All officers and members are requested to make an effort to attend that will be in keeping with the importance of this branch of our work. COMMITTEE.

SOUTH AMHERST, Mass., May 7, 8. Meetings commence Friday evening at 7:30.

Will meet with the Norfolk church May 14, 15, wherever the meetings may be located for that Sabbath.

Hope to see every Sabbath-keeper in the vicinity of these meetings present. There will be opportunity for baptism.

D. A. ROBINSON.

PROVIDENCE permitting, I will hold meetings in Wisconsin as follows:—

Avalanche,	May 14, 15.
Debello,	" 21, 22.
Hillsborough,	" 24-26.
Pine River (at Henrietta),	" 28, 29.
Whitehall,	June 3-6.

Cannot the brethren of the Liberty Pole and Kickapoo Center churches meet with the brethren at Avalanche? Should like to see a good attendance at all these meetings.

O. A. JOHNSON.

I WILL meet with the church at Avon, Wis., May 14, 15; at Darlington, May 21, 22; at Oakland, May 28, 29. We hope that earnest efforts will be made to attend these meetings by those who ought to come.

G. C. TENNEY.

THE Kansas Conference, Tract Society, and H. and T. Society will hold their annual sessions in connection with the camp-meeting to be held at Wakarusa, May 19-24.

KAN. CONF. COM.

NOTHING preventing, I will be with the church at Fish Creek, Wis., May 14, 15. At Sturgeon Bay, May 17, evening, and remain in that vicinity till the 21st.

At Clay Banks, May 19, evening.

O. A. OLSEN.

NOTHING preventing I will meet with churches in Wisconsin as follows:—

Mauston,	May 7, 8,
Excelsior,	" 14, 15
Baraboo,	" 21, 22
Hundred-Mile Grove,	" 28, 29.
Bellefontaine,	June 4, 5.

S. S. SMITH.

THE fourth annual session of the Kansas Sabbath-school Association will be held in connection with the Wakarusa camp-meeting, May 19-24, 1881. W. E. DAWSON, Pres.

EMMITTSBURG, Palo Alto Co., Iowa,	May 7, 8
Spencer, Clay Co.,	" 14, 15
Storm Lake, Buena Vista Co.,	" 21, 22
West Dayton, Webster Co.,	" 28, 29

These meetings will all begin Friday evening, and continue into the next week as long as may seem desirable. I shall have a good assortment of all our books, and shall be prepared to take subscriptions for our periodicals. We hope for the blessing of God to attend us in these meetings.

E. W. FARNSWORTH.

Publishers' Department.

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

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

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

THE post-office address of Eld. E. R. Jones and family is Boulder, Boulder Co., Colorado.

THE P. O. address of Mrs. Ida Gates, secretary of the Ohio T. and M. Society, is North Madison, Lake Co., Ohio.

Geo. R. DREW, St. Helena, Napa Co., Cal., being engaged in the missionary work in several languages, would be glad to receive copies of *Good Health*, *Stimme der Wahrheit*, *Tidende*, *Advent Herald*, *Les Signes des Temps*, also a few copies of the *Review*, from those who would favor him with them, with some postage. These are wanted for foreign missionary work.

Books Sent by Express.

Geo Foreman \$5.00.

Books Sent by Freight.

E R Jones \$232.63.

Cash Rec'd on Account.

Neb T & M Society \$150.00, Wis T & M Society, donation, Mary Jenson 1.00, Ind T & M Society per S H Lane 47.46, Ind T & M Reserve Fund, J M Jones 5.00, Ohio T & M Society per Ida Gates 220.78, Ohio T & M Reserve Fund per Ida Gates 93.27, A C Hudson 15.00, Ill T & M Society per L S C 72.35, Helen L Morse 10.00, Ind Conference 2.00.

Shares in S. D. A. P. Association.

Seth Cushing (donation) \$3.00, L L Cushing (donation) 2.00, D Reynolds 15.00, S W Hastings & wife 20.00.

Mich. Conf. Fund.

Cedar Springs per Mrs L S Kellogg \$11.50, Watrousville per Wm Mc Allister 17.00, Pierson, Christopher Pearce 20.00, Wright per C Buck 63.30, Pontiac, Truman Curtis 10.00, Wyoming, Ont, per Mrs Lydia Brown 20.00, Locke, Albert Avery & wife 14.00, Matherton per A O Burrill 5.00, Seville per A O Burrill 6.83, St Charles per E S Griggs 5.00, Edenville per Mrs Marsh 5.25, Cedar Lake per Charlotte Webster 30.00.

Mich. T & M. Society.

Dist 3 per M B Miller \$1.79, Dist 3 per J Dickey 5.52, Dist 3 per A E Goodrich 2.35.

Gen. Conf. Fund.

J P Hunt \$8.00.

S. D. A. E. Society.

Benn N Berry \$10.00, Mary A Cruzan 10.00, Christiansa Teal 5.00, M D Russell 10.00, Emily C Day 10.00, Eunice Church 5.00.

Gen. T. & M. Society.—Life Members.

J M Little 10.00, Isaac Kraushaar 10.00.

European Mission.

C L Boyd \$20.00, S W Hastings and wife 25.00.

English Mission.

Thomas Brown \$37.60.