

Adventist 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.

VOLUME 57.

BATTLE CREEK, MICH., TUESDAY, MAY 17, 1881.

NUMBER 20.

The Review and Herald

IS ISSUED WEEKLY BY THE

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

ELDER JAMES WHITE, *President.*

M. J. CHAPMAN, *Secretary.* | G. W. AMADON, *Treasurer.*

TWO DOLLARS A YEAR IN ADVANCE, or One Dollar a Volume of 25 numbers.

Address REVIEW & HERALD, Battle Creek, Mich.

THY WILL BE DONE.

BY MRS. L. D. A. STUTTLE.

Tune, "Nearer, my God, to Thee."

WHEN all is dark and drear,
I'll trust in Thee,
Though through the misty shades
I cannot see.
Lord, what am I but dust?
Thy ways are ever just;
In thee I put my trust;
Thou lovest me.

I'll count the joys of earth
Wormwood and gall,
And at thy blessed feet
Humbly I'll fall.
Lord, take me to thy side,
Subdue my stubborn pride,
And in my heart abide;
Thou art mine all.

Then welcome grief and pain,
When thou art near;
Angels from glory note
Each falling tear.
Though dearest friends forsake,
Gladly will I partake
Of grief for thy dear sake,
And will not fear.

Thy will be done, dear Lord;
Thou knowest best.
Oh, take me in thine arms,
There let me rest;
Thou art my hiding place;
Oh, fill me with thy grace,
Hide not thy loving face,
Then am I blest.

And in that fearful day
When thou shalt come,
Free from this world I'll be,
No more to roam;
Removed from sin and care,
I'll meet thee in the air,
And dwell forever there,
Safely at home.

Vernon, Mich., May 4, 1881.

Our Contributors.

THE ORGANIC UNITY OF THE BIBLE.

AN organism is something which holds within it a principle of distinctive life. This principle, whatever it may be, eludes all human search. Its power is known only from and through its subtle yet energetic processes of development.

Organisms are original germs. Man, animals, and vegetables—in short, all the parts and portions of sensate and insensate nature—are in possession of organisms which may be transmitted, or evolved under suitable conditions. All these underlie external nature, and compose its insoluble mystery. Whence came they? How were they divided into genera and species? What is the interior law of their growth and perpetuity? To these questions which relate to the origin of all life, the sphynx of Agnosticism answers, "I

do not know;" materialistic science replies, "Protoplasm;" and the Bible with supreme intelligence and with sublime simplicity utters one word, "God."

In the beginning, God created the heavens and the earth and all things that are therein. He made man also. Whatever conceptions we may try to form of creation, we are shut up at last to the conclusion that it was the putting forth of some unitary force, which force has been at work from the start, never losing its original character, but manifesting itself in ever-enlarging diversities of manifestation, so that now the primordial forms, or organisms, or germs, according to the vital law within them, have been carried forward into a vast series, of which human science is laboring to take account.

If we look into the stellar spheres, we find this unitary force controlling all the elements of matter, thus making the hosts of the firmament members of one vast and closely related family. Next, the economy of our earth discloses, so far as it has been studied, a harmony of connections,—connections of laws, of suitability and of adaptation, between great and small, of whatsoever can be found or known to enter into its composition.

There is, however, no single science capable of interpreting this harmony. Astronomy cannot do it, for it concerns itself with systems and constellations and galaxies that crowd the populous empyrean. Chemistry, so powerful in resolving the component elements of matter, stays on earth, and does not climb to the pinnacle on which the astronomer stands. The botanist may classify and arrange in order the flora of every zone, and still know but little of the geological strata from which they draw their nutriment. The comparative anatomist may show and does show that all organized structures have their close correspondences, but he cannot discover the organic law that predetermined these correspondences. The physiologist tells us of the various functions of the several organs composing the human body, but he cannot inform us in the least of the way in which the organic vitality behind the organs and behind their functions, works to one single end, *viz.*, the sustentation of the brain, which is in turn the organ of thought.

And thus when we have passed from vapor to nebulous clouds, from star dust to nascent systems, and over these to the several parts composing them, *viz.*, suns with their dependent planets, we find a unitary thought, or idea, or plan, or purpose, branching out into countless diversities, but no variation whatever in the all-pervading law which, as we believe, is the expression and the energy of one Supreme Mind. Whether, therefore, we begin our inquiries with the character of effects, or the nature of causation itself, we are driven by an irresistible logic to the conclusion that design implies a designer, a plan, a planner, and law both a lawgiver and a competent administrator of law wherever law is found to exist. If we search, therefore, for an adequate cause, we cannot find it in matter nor in chance, nor in the blind workings of elemental chaos. And when we ask to what end or purpose the mighty structure of the universe has been reared, we find that the glory of the temple is not so much in the magnificence of its architecture, as in the character, dignity, and capability of its worshiper. Thus we adopt the couplet of the poet as the basis of our scientific creed:—

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

* * * * *

I have long felt that some statement could, would, or should be made whereby the integrity of the Bible, as a *supernatural* revelation of God in the world and to the world, might be vindicated upon the basis of its organic unity.

There is, indeed, a *natural* revelation, of which the Bible speaks, and from which are derived the firm foundations to which the supernatural in inspired revelation constantly appeals as the self-evidencing proof of its authenticity. "First that which is natural, afterward that which is spiritual."

The phrase "organic unity," as applied to the Bible, is one implying far more than mere harmony of its parts. Conceding the harmony, what is its source? If the Old Testament and the New mutually interpret each other, on what principle is the interpretation in either case to be made? If we believe that all Scripture was given by inspiration, can we for a moment believe that such inspiration was in every case miraculous verbal dictation? Did the Almighty speak to Adam, or Moses, or the prophets in an audible voice? And if inspiration was subjective in and through the individual consciousness of the several authors of the canon, then how shall we account for utterances that transcended their knowledge and their experience? The simple fact is that we know nothing at all of the psychological mysteries of divine inspiration. What our Lord said to Nicodemus about regeneration applies with equal force to the doctrine of the inspiration of the Bible. We believe that holy men of old spoke as they were moved by the Holy Ghost. But there were many neither holy, nor wise, nor good, whose lives and words and deeds furnish a most important part of divine revelation. An accurate report of the sayings and doings of such men is not enough, unless we are made to see that men of this class were placed, in the order of Providence, in attitudes related very closely to the due exposition of the divine character and government. Was Jezebel a misfortune? the priests of Baal accidental visitors on a tragic stage? and Elijah a special miracle? Was Judas simply a marplot mistakenly thrust into the apostolic college? But I am anticipating.

The Holy Bible differs from all other books in the world. The reason or cause of this difference is found in the fact that it gives a perfect representation of the character of a perfect God, while it shows forth all the characteristics of human nature. But in what way is this grand resultant reached? by little formal statements, apart from acts done? It is not a treatise on the Divine Being. It is not a philosophy, mental or ethical. It is the record of the growth of a faith. The Bible is a history, at once pregnant with prophecy and animated from first to last with one mind or will or person, *viz.*, the Holy Spirit. But this Holy Spirit works through all the various facts and experiences of men of every grade and condition to make the wisdom which is from above ascendantly finally over that which is from beneath, and thus to bring out very clearly that the supernatural is constantly penetrating with its luminous rays through the natural, and thus revealing something of the infinite to the finite mind.

This cannot be done in a moment. It can be done by slow degrees and by a variety of processes. Soon after the waters of the deluge had

dried from the earth, the descendants of Noah began to lapse into idolatry. At length Abram, led of God, went forth from country and kindred to become the father of all the faithful. He embodied then, in his own person, both the visible and the invisible church. In his heart was the organic germ divinely placed there, the germ of faith in an invisible God. The promises which that faith apprehended and appropriated became the germs of the great harvests which, with ever-increasing fullness, have been heaping the garnered stores of religious truth for the nations waiting to be blessed therein.

I shall be pardoned for calling attention to a most regnant fact in this discussion, that at the date of Abram's exile from Chaldea, idolatry was the prevalent religion. Yet, in virtue of some communication from above, the primitive founder of the visible church went off into a strange land, to become also the great forefather of a nation which was and still is the standing miracle of history. We find in this grave and thoughtful and devout man of the East the simple, rudimental faith of the Christian cultus of to-day. From that time on, the Bible began to be composed through the actual, real, and historical experiences, first of individuals and afterward of a theocratic nation. We find here, then, the tap-root of a written revelation. About five hundred years intervened between the calling of Abram and the divine legation of Moses. The once pilgrim and sojourner has become a nation, to whom is given what we style the Mosaic economy. The organic qualities of Abram's faith became embodied in this economy,—faith in one living God, priestly offerings, paying tithes to Christ in Melchisedek, intercessions and offering sacrifice, obedience, and worship. The human and imperfect side of Abram's life may be seen distinctly enough, but here also in him is something supernatural and divine. He carries in his bosom the rich treasures which are to be distributed in the processes of the years to all kindreds and peoples. Call it what you please, inspiration, grace, enlightenment, but here is a man thousands of years ahead of his age, unspeakably above his age, and exhibiting Christian virtues which, though alloyed it is true with imperfections, are yet held in admiration. Whence his eminence? How did he come to be leader in the vast movement against idolatry and superstition? Shall we answer, Genius, the inspiration of innate intellect, or the supernatural power illustrated in him as the founder of the visible church? But the visibility of the organized church out of these organic germs of faith waits to be manifested in the Jewish order. That order follows.

At this point we reach another stage. No doubt the elder nations have had their providential uses, which are not to be overlooked nor disparaged. But the children of Abraham were separated, beyond dispute, from all other nations. Is there any organic force which evidently controls their national history? They were a people among all other people, with a mission and a purpose. They were planted as a protest against idolatry, and as a promise of the great Messiah, whose dominion should be from sea to sea, and from the river to the ends of the earth.

The Old Testament contains the history of this peculiar people. It contains the record of things done, and done through a long series of years. It describes the ways of providential progress, and as a history stands with more than the strength of the old pyramids. The organic unity of the Old Testament, then, centers in the inner life itself of the Jewish theocracy. Now for the sake of illustration let us assume that Mr. Bancroft's History of the United States is correct so far as it goes. What is the basis of its truthfulness? Are we to find it simply or mainly in the conscious intelligence of the writer, his psychological condition when composing, or do the facts he narrates and describes make the realisms of his pages? Did he make, invent, or contrive the history which bears his name, or did the United States furnish him the materials? The point to be urged is this: Do the authenticity, genuineness, and credibility of the Old-Testament canon, depend purely on verbal criticism or the proper interpretation of some difficult parts or passages,

or in the whole life of the Jewish nation as expressed in its institutions, its laws, its customs, and all that it has undeniably transmitted to us in realistic forms? It is the history of one people, who, however ignorant or idolatrous and stubborn, were nevertheless in possession of the only perfect moral code ever given to the world, and all of whose literature bound them to a spiritual worship. Nay more, centered in the bosom of the Jewish life, its very heart indeed, was the never-extinguished hope that a great deliverer should arise to establish a kingdom of righteousness in the earth.

I confess that I value this argument for the credibility of the Old Testament more than I do that which stops with the letter of the text. The inspiration of that text is behind it, beneath it, underlies it, as the river-bed underlies the vessel upon it. The source is divine, but the manifestations of its power are through subordinate instrumentalities which often come short of revealing the full mind of the Spirit.

It is not necessary to carry this line of thought over into the New Testament any further than to say that everything essential, permanent and immutable in the law and in the prophets, became embodied and vocalized in Christ. So that from the calling of Abram to the birth of Christ, there was one mighty omnific soul, working in and with the minds of men in different periods, and causing them to utter a concordant faith which at last burst into the splendor, power, and glory of the Light which lighteneth every man that cometh into the world, and which with daily increasing ascendancy is rising over all mountain tops and spreading over every sea. It is in this organic unity of the Sacred Word that we find the strength of a Gibraltar which all the armies of infidelity have never been able to assault with more than petty, passionate success.

I do not undervalue the external or the internal evidences for the truth of the Bible. They have been multiplied vastly in our time. The more rigorous the investigations they receive, the more their value is discerned.

But we are not to waste our strength in replies to men who cavil, because here or there something may be found in the Old Testament or in the New on which they would force a special and empirical interpretation. Suppose a trenchant philological revision of the text shall result in changing some phrases of a translation or excluding others, how does that affect the sublime integrity of a book which is more than a book, inasmuch as it embodies a vital revelation of the divine character, the nature of man, the principles of the divine government, and the way of life, and these each and all embodied in turn in the lives of many millions who live by faith in the Son of God. The theanthropic kingdom has its organic being and its superhuman energies from the law of an endless life, begun in Abraham and completed in Christ.

Any one organic unity, however, must be in, concord with all others. If it does not fit, or match, or coalesce with an entire system, it must be thrown out. This statement opens the way to an exposition of the relations of the Bible to religion, to science, to philosophy, to ethics, to law, to literature, to political progress, to human culture in all its phases, in short, to human well-being and progress the wide world around. It could be shown that it is the organic and organizing force from which the human mind receives its propulsion to advance in every possible or conceivable manner in its search for all kinds of truth. But on excursion we have no time to enter. It can be said, nevertheless, in conclusion, that a book consistent with itself in all its parts and in agreement with all true science, sound philosophy, and true philanthropy, has an organic and forceful integrity that proves itself by its grand and manifold results.—*R. S. Porter, D. D., in Christian Weekly.*

—Surely one of the best rules in conversation is never to say a thing which any of the company can reasonably wish had been left unsaid; nor can anything well be more destructive to the end for which people meet together, than to part unsatisfied with each other or themselves.—*Pacific Christian Advocate.*

THOUGHTS SUGGESTED BY READING PS. 27.

BY MRS. A. F. COATS.

THOUGH tempest-tossed my troubled soul,
And foaming billows round me roll,
And hanging clouds look dark and drear,
I will not fear if Thou art near,
My Light and my Salvation.

Prostrate before thy throne I lie,
And raise to thee my humble cry;
For while on thee my soul is stayed,
I'll joyful sing, "I'm not afraid,
My Strength and my Salvation."

A host of foes encamp around,
But thou wilt cast them to the ground,
While I with trust and confidence
Will cling to thee, my sure defense,
Captain of my salvation.

One thing have I desired of thee,
The beauty of thy face to see,
And in thy temple find a place,
And taste the blessings of thy grace,
My Lord and my Salvation.

O thou, my Light, my Strength, my Tower,
Save me by thine almighty power;
In times of trouble, let me hide
In thy pavilion, safe beside
The Rock of my salvation.

Hide not thy face in anger, Lord,
But grant thy grace, thy help afford,
And offerings of joy I'll bring,
And of thy matchless mercy sing,
O God of my salvation.

A way of plainness teach me, Lord,
A path directed by thy word;
Then will my heart fresh courage take,
And onward press, for thy dear sake,
And wait for thy salvation.

Olmstead Co., Minn., May 1.

RAISING HOGS.

A CORRESPONDENT asks:—

"1. Is it right for those who do not believe in using pork as an article of food, to raise hogs to sell to others?"

"2. If a man's income is derived from a traffic in swine, would a tithe of that increase be accepted in the house of the Lord?" R. N."

These questions we referred to Eld. W. H. Littlejohn, as he has bestowed some thought on these subjects; and his reply, although designed to be simply a private answer by mail, we take the liberty to give thus publicly, as all will be interested, and possibly some others besides our correspondent may be helped upon the same points:—

DEAR BROTHER: As it regards the raising of hogs, etc., for the purpose of making money, let me say that that is a question which is left entirely to the conscience of the individual. Perhaps more injury comes to the cause through efforts on the part of brethren to regulate one another in this matter than there does from the thing itself. The question is one where there is room for a difference of opinion, and each must be left to follow his own judgment.

Pork is sometimes put to uses other than that of food. The oil manufactured therefrom is employed for machinery, lights, etc.

Anciently, the Lord would not allow his people to eat animals which died of themselves; but at the same time he allowed them to sell their bodies to the heathen who did employ them for the purposes of food. See Deut. 14:21. Perhaps the principle which governs in that case would also hold in the matter of selling swine's flesh.

As it regards the tithe, the acceptance of the same on the part of the Lord would depend upon the light in which the individual himself regarded the subject. If he looked upon the sale of pork as criminal before the Lord, it would be improper for him to offer to the Lord a tithe of the increase received therefrom. If, on the other hand, he regarded it as legitimate, I think there would be no harm in putting the money in the S. B. fund.

Yours respectfully,

W. H. LITTLEJOHN,

HASTE.

BY ELD. E. P. DANIELS.

IN the current saying, "Haste makes waste," there is more of truth than poetry." It is impossible to estimate the lives lost, the property destroyed, the homes desolated, the sorrow and misery gendered, by too much haste. It is a simple word, and has a very simple meaning. Webster says, "To hurry; move quickly; to move with rashness, *i. e.*, speak before you think, act before you decide, go before you are sent, answer before you hear, cry before you are hurt; an act, thought, or emotion born out of due time."

It is illustrated by the way little children burn their hands on the lamp chimney, bruise their feet with the stove handle, overturn the water-pail, or pull a plate off the table; an act done without reference to its consequences. Through hasty decisions, kings have lost their crowns; by hasty engagements, generals have lost the battle; by hasty speeches, politicians have lost their influence with the people; virtue and happiness have been sacrificed upon the altar of hasty marriages, and Heaven will be lost to thousands by a hasty spirit. The only excuse any one can have is, that we are living in a fast age, when men are required to think fast, talk fast, move fast. If the lad is sent on an errand, he is admonished to make haste; if the wife makes a garment, she is reminded to hurry, for some one is in pressing need of it. Everybody is in a great hurry; some, for wealth; some, for political honor; others, for literary fame. The pulse of the individual, the family, the State, the nation, the world, bounds with the fever of excitement.

If we go to church, we find the social meeting conducted on a plan compatible with the times. "Hurry" is its watchword, brevity its motto, one-minute speeches, two tears, amen, arise and be dismissed. Go into the family in time of morning worship. A short hymn is sung, a short psalm is read, a short prayer is offered; and in less time than it takes to tell it, all are busily at work, some in the field, some in the house, with a chirp, a whistle, or a song, that clearly indicates the spiritual apathy and half-heartedness characteristic of this withered form through which they have just passed. There is no time for secret prayer, no time to converse about God, the truth, or the world to come.

Never seek an interview with a person who is in a great hurry, unless you have business of the most urgent character, and have been for a number of days praying to God for an increase of patience and Christian fortitude; for if you should chance to be just a little slow of speech or dull of comprehension, you will be sorry you came.

See the man or woman in the railroad car nestle, and hitch, and move about, because the train stops for a moment. I verily believe, if it were possible to convey people from place to place by telegraph, so that they could beat time and reach their destination two hours before they were sent, some one would be mean enough to complain bitterly of the ill-luck that prevented them from starting sooner, and others would go around trying to invent a more rapid means of transit.

Haste is the all-bewitching impulse of the day. It leads in every direction but the wood-box, the water-pail, and the place of divine service; it stimulates every motive but the one to give, every desire but the one to pray, every feeling but the one of tenderness, and every attribute but the one of love.

In conclusion, hear Solomon: "The race is not to the swift, nor the battle to the strong; . . . but time and chance happeneth to them all." There is time enough to do all that needs to be done, and do it well. Jesus found time to pray to his Father after the day had passed in weary toil; he found time to go to the house of Lazarus, and sit down and converse with Mary and Martha about the kingdom of Heaven; and after his resurrection, he found time to fold the wrappings of his body and lay them away, and to remain

forty days with his brethren before ascending to his Father's house in the Heavens. Jesus was never known to be in haste.

"KNOW THYSELF."

BY ELD. E. H. GATES

VERY few persons are acquainted with themselves. They may be well acquainted with the sciences, thoroughly conversant with the languages, be able to make a sharp bargain, and understand all the faults and short-comings of their fellow-men, yet know but little about themselves. To know ourselves perfectly, and understand all our weak points, is a great achievement.

We have little difficulty in advising others, and in seeing where they need to make reformation; but to see and acknowledge our own failings, is a task which but few undertake. An apology for an injury, or a confession of wrongs, is nearly always accepted by the injured person; for, to see one who has injured another nobly admit that he is in error and is to blame, is so uncommon, and so humiliating to the one making the acknowledgment, that it is accepted as evidence of his sincerity, and seldom fails to reach the heart.

The Saviour understood our lack of self-knowledge. He said, "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt. 7:4, 6. A mote is a small splinter, and is placed in contrast with a great beam of wood. This shows that we may have great and grievous faults about us which we are unable to see; but at the same time may correct another for some trivial offense or some lack of judgment. Before reprimanding others, we should be very sure we are not guilty of the same, or of a greater, offense. Just as soon as we get above fault, we shall be translated from this world to a better one.

Self-knowledge is of the greatest importance in the Christian life, and a lack of it will cause many to lose their souls. Christ says that many in the Judgment will be undeceived in regard to their true condition. They have flattered themselves that they were pretty good Christians, when they were "workers of iniquity."

They pleaded, "Have we not prophesied in thy name, and in thy name have cast out devils, and in thy name have done many wonderful works?" But it is of no avail. They have deceived themselves by not obtaining a knowledge of self. The "faithful and true Witness" speaks of the Laodicean church as under the same delusion. They say, "I am rich and increased with goods." Christ adds, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. 3:17. He counsels them to anoint their eyes with eye-salve that they may see.

To obtain a knowledge of self requires a daily study of self; and right here comes in the importance of taking time each day for meditation. Paul says, "Examine yourselves whether ye be in the faith; prove your own selves." 2 Cor. 13:5. To examine ourselves requires time. All great achievements in this life require time for their accomplishment. The greater the work, the more time is required. So, in the work of fitting up Christian characters, time is required for self-examination. Right here is where many will fail. They cannot, they think, afford time for self-examination and prayer, but consider time thus spent as lost. Christianity is made secondary, though Christ says, "Seek first the kingdom of God." In the parable of the sower we read that some of the seed fell among thorns. Christ interprets this part of the parable thus: "He also that received seed among thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." Matt. 13:22.

Christian growth does not come of a few minutes of hasty prayer. Self-knowledge comes from a daily examination of self by the light of

God's word, to ascertain if all our motives are true. We may think that our sacrifices for God's cause, our missionary labors, our prayers and exhortations, are actuated by pure love to God, when close scrutiny may show that they were actuated by selfish motives. We may wish to appear liberal, or to show our zeal for God's cause, desiring the praise of men. Many prayers and exhortations in public may proceed from a desire to display our powers of oratory.

There is no safety for Christians but in daily self-examination. A lack in this may result in our being given over to strong delusion, to believe a lie.

North Madison, Ohio.

SELF-RIGHTEOUSNESS.

BY MRS. C. F. PHELPS.

PERHAPS there is no temptation to which the people of God are subject in these last days that is more specious in its pretensions and subtle in its influence than that of Pharisaism. It presents itself as "an angel clothed in white," singing a siren song so flattering to self-love, and withal so deceptive, that we need to be especially watchful, or ere we are aware the demon will take possession of our hearts, and bring forth its withering fruit in our lives.

The words of Christ are, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." The "righteousness" here so strongly condemned, consisted in a precise outward conformity to the requirements of the law, while the heart was corrupt, and the real principles of life were selfish and base. But Christ teaches that there must be harmony between the heart and the outward life, and that both must conform to the divine rules if we would possess the true righteousness; and this harmony can only be obtained through the transforming and renewing power of the Holy Spirit.

The light of the third angel's message has shown the necessity of "temperance," and of keeping the body under "subjection," that at the last we may not be a "cast-away;" hence a reform in the use of tea and coffee and other hurtful articles has been developed. Here the unwary may find an open door through which much injury may be wrought to the cause, and that which was intended for the highest good may be made a fruitful source of evil to ourselves as well as others. "Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him." Rom. 14:3. Those who through the training of years have gained sufficient strength and grace to free themselves from the thralldom of appetite, should carefully watch lest they show a contemptuous spirit toward those who are less advanced in the truth, and are not yet able to see all the deleterious effects of their ordinary habits. Our own superiority measures largely when compared with others' weaknesses, and we may be tempted, by these exalted views of our attainments, to indulge in expressions of judgment concerning another's conscience which will grieve and "offend" these "little ones" of Christ, and so hinder them in the great work of overcoming. If they are truly sincere in pressing "toward the mark for the prize of the high calling of God in Christ Jesus," they will not cease striving to become "perfect;" and if in anything they be otherwise minded, Paul says, "God shall reveal even this unto them." Phil. 3:15. It is our duty and privilege to set a pure example in a constant spirit of love, and then trust the Lord to do his work in leading them forward into the higher walks of Christian experience.

When Christ really enters and takes possession of our hearts, sneers and all other expressions savoring of a self-righteous spirit will flee from us in our deportment toward our brethren and sisters. The presence of this spirit in the heart, by whatever cause it may be developed, is the death of all true spirituality, and is fatal to all progress in the divine life. The charity that

"suffereth long and is kind," is a rare exotic that needs careful culture in these gardens of our hearts, that its gracious perfume may not only permeate our own lives, but, flowing outward over earth's desert places, by its delicious fragrance win precious souls to join in the songs of the redeemed, who will shine as star-gems in the crowns of our rejoicing in Christ in his glorious kingdom forever.

THE LAST SIGN.

BY A. J. DENNIS.

VERY little prominence is generally given to the fact that, after the signs of the darkening of the sun and moon and the falling of the stars, so frequently referred to, and so familiar to all, there was to be another sign of equal importance, and of as distinctive a character as any of the other three. We refer to the powers of the heavens being shaken.

Whatever may be said of the specific application of this prophecy to any particular time or any class of events, it cannot be denied that it is entitled to such an application. To deny this would be to affirm that Deity had blundered; for whatever the powers of the heavens are, it is certain that their shaking forms no unimportant link in the chain of prophecy now being fulfilled. It is all the more important, as it is the last one of the series, and one that is immediately to precede the coming of the Son of man "in the clouds of heaven, with power and great glory."

The powers of the heavens were not shaken at the time of the falling of the stars; for that was only what is called a meteoric shower, and did not affect the heavenly bodies in the least. But we are passing through a peculiar crisis at the present time, wherein all the heavenly planets are sensibly affected. It is called the perihelion of the planets, and is of such a character as to cause much apprehension in the minds of some as to the final results. Sun storms of an electric character have been observed of late, so violent in their nature, it is said, as to have resulted in the destruction of this world had they taken place here. And the earth is sharing in a measure in the general disturbance. Political commotions are on the increase; crime is rampant; while nature seems convulsed with pain, and almost seems to warrant the terrible forebodings indulged in by some. Earthquakes are common, and in some cases direful in their effects; while flood and famine, fire and sword, all conspire to cause men's hearts to fail them "for fear, and for looking after those things which are coming on the earth."

And amid it all they are "marrying and giving in marriage." As it was in the days of Noah, so it is now. "Therefore, be ye also ready; for in such an hour as ye think not, the Son of man cometh."

STRAINING AT A GNAT AND SWALLOWING A CAMEL.

BY ELD. M. H. BROWN.

THE language of the Saviour recorded in Matt. 23:24, contains an important lesson for every follower of Christ. It is not our design in this article, to give an exposition of this passage, but simply to call attention to some of the ways we take, and things we do, which are as unwise and inconsistent as the course of the blind guides spoken of by the Saviour in the passage above referred to. He did not reprove the scribes and Pharisees because they were zealous, exact, and particular, in "the little things" ("straining at [out] a gnat"), but because they neglected, or utterly disregarded, the weightier matters of the law ("swallowed the camel").

Some have such a burden for their brethren, and seem to be so afraid that they shall not obey Lev. 19:17, that they proceed to administer a public rebuke, or speak of certain ones to others, by way of condemnation, because it would be very wrong indeed, in their judgment, to suffer sin upon a neighbor or brother; and sometimes it is the case, that they are led out to re-

buke them sharply, in order to obey Titus 2:13. Persons who dwell upon the faults of others, and who have such an anxiety and burden for their brethren, to keep them straight, are being deceived. They should carefully read and carry out Matt. 7:1-5.

God has set in the church "helps, governments," etc. (1 Cor. 12:28), whose duty it is to reprove, rebuke, rule over, admonish, and oversee. 2 Tim. 4:1, 2; Heb. 13:17; 1 Thess. 5:12, 13; 1 Pet. 5:1-3; Titus 1:5-13. These scriptures also show in what spirit this work is to be done.

Those churches which are afflicted with such members as we have spoken of, are almost always in difficulty, especially if any others can be found in the church who will give any sanction to their work in getting the Achans (as they term them) out of the camp. Those who have the chronic habit of finding fault, criticising, and getting into trial with others, are taking a course which will surely end in ruin. The idea of making a man an offender for a word, of refusing to speak to another, perhaps for months or years, on account of some trivial matter or grievance, real or imaginary, is a violation of common decency, good manners, and true courtesy, to say nothing of Christian politeness and brotherly kindness. It is straining at a gnat and swallowing a camel.

Let such persons move away, and become members of other churches that are in perfect harmony and peace; and however prosperous the church may be, and however earnest and devoted its membership, they will soon find some one that ought to be reprov'd, and brought up to their idea of things. This shows that the trouble is in themselves, and not in others.

Some are very exact and particular in their deal, always careful to pay their honest debts, and deal fairly and justly with their fellow-men; they also hold others very closely to the same principle, yet they will rob God in tithes and offerings, and then flatter themselves that they are honest and love the Lord. Are our debts to the Lord less sacred and obligatory than those we owe our fellow-men?

Some will be greatly tried at the lack of neatness and taste in dress that is peculiar to some, while they will dress richly and fashionably, with tucks and ruffles, and feathers or flowers, and perhaps jewelry also. The influence and example of such persons are pernicious, and destructive to devotion and spirituality. Lack of taste and neatness in dress is a fault which should be corrected, and those who have it should be very careful not to be grieved with those who naturally gravitate to the other extreme.

Some will not sign the temperance pledge, because it will sign away their liberties, or their rights. Perhaps these same persons have already signed the church covenant, to keep the commandments of God and the faith of Jesus. Did they not then sign away their right to murder, steal, swear, and break the Sabbath? Did they ever have a right to do such things?—Certainly not. They simply signed a solemn covenant to do what they are in duty bound to do, and to refrain from doing what they have no right to do. If any right was signed away, it was simply the right to do wrong. Such rights are better relinquished at once; and if signing them away will help us or any one else to cease their exercise, it is a very laudable and excellent plan. Just so in signing the temperance pledge. Are we signing away our rights or privileges when we pledge ourselves to abstain from certain unhealthful, deleterious substances? We ought not to sin. We ought not to be intemperate, but we will not promise to abstain from these things. Do you wish to reserve the privilege of doing wrong, my brother? "Oh, no!" is the usual reply, "but I am afraid I might break my pledge, and that would be a grievous wrong surely, for I always consider my word or promise sacred."

My brother, hasten, then, to promise to do right, and sign the temperance pledge, and thus place your sacred word as a mighty barrier be-

tween you and every evil way. If you naturally yield to temptation, it is your solemn duty to covenant with the Lord, and with your brethren to abstain from that which is wrong, and hold fast to that which is good. By so doing you will also exert an influence which will benefit others; whereas, while you refuse to sign the pledge, and do not move in harmony with the work of God, you are losing ground yourself, and placing obstacles in the pathway of others.

Let us all be very careful, dear brethren and sisters, not to be blind guides, which "strain at a gnat and swallow a camel."

LET THEM DEFEAT THEMSELVES.

BY G. H. ROGERS.

THOSE who think to utterly demolish the Sabbath of the Lord our God by their fierce attacks, frequently suffer themselves to become so incensed as to defeat the very object they seek so furiously. A United Brethren minister at Alta, Kan., seeing that many were turning from darkness to the light of truth, gave out that on a certain day he would "knock out the fourth commandment." The friends here who had become interested in the truth, and particularly those who had signed the covenant, were notified to appear. Becoming anxious, they wished me to be present. The day came. Col. 2:14-17 was the text. The whole law was utterly wiped out in the effort to knock out one clause, and we were left free from its requirements. Then "presto change." The speaker outstripped magic by the assurance that every one of the ten commandments is immutable, and to violate the least particular is as bad as if the whole were broken.

Next we were told that if the seventh day is the Sabbath, we ought to keep it; then that the first day of the week is the original seventh day and Eden Sabbath. This was proved by the following reasoning: Adam, created on the sixth day, and placed in the garden of Eden, with instructions how to dress and to keep it, intrusted also with the naming of the new creation, was at length aroused from his deep sleep to woo and wed his wife,—all this occurring upon his birthday. On the seventh day he rested, which, being his first day, was enjoined upon him ever after, and upon all his posterity, as a Sabbath. We were then informed that this day has been regularly kept from that time to the present, but that from the exode to the time of Christ, the fourth commandment enjoined the observance of the seventh day, and Jews observed it. It was then shown that all the great events of the Bible had occurred on the first day of the week, Pentecost being the greatest.

The usual first-day argument from the New Testament was then given, after which Adventists were shown to be supremely ignorant and bigoted, being led by that "visionist, old Miss White, that has visions." All good Christians were then warned against them, and told to resist their advances, reject their tracts, and "hite them to their native hell!"

Meeting being dismissed, one of the sisters, who had but just signed the covenant, and feared what effect the discourse might have upon her trust in the word, told me she had been almost afraid there might be some argument for first-day observance in the Bible, now she knew there was none. The brethren returned to their homes, rejoicing in the enemy's defeat from his own argument. It will be difficult now for Satan to deceive them upon the Sabbath question. Five more have since joined with us in the everlasting covenant.

—In order to enjoy religion we must have it. To become a church-member and then live an unchristian life is wretched. There is no possible enjoyment in it. Do you keep your old habits, and enjoy your old associations, and shirk your Christian duties, and dishonor Christ in your conversation? If so, pray do not call your life a religious one, when you do not enjoy religion.

THE MINISTER'S DAUGHTER.

In the minister's morning sermon
He had told of the primal fall,
And how henceforth the wrath of God
Rested on each and all.

And how, of his will and pleasure,
All souls, save a chosen few,
Were doomed to the quenchless burning,
And held in the way thereto.

Yet never by faith's unreason
A saintlier soul was tried,
And never the harsh old lesson
A tenderer heart belied.

And, after the painful service
On that pleasant Sabbath day,
He walked with his little daughter
Through the apple-bloom of May.

Sweet in the fresh green meadows
Sparrow and blackbird sung;
Above him their tinted petals
The blossoming orchards hung.

Around on the wonderful glory
The minister looked, and smiled;
"How good is the Lord, who gives us
These gifts from his hand, my child!"

"Behold in the bloom of apples,
And the violets in the sward,
A hint of the old, lost beauty
Of the garden of the Lord!"

Then up spake the little maiden,
Treading on snow and pink:
"O father! these pretty blossoms
Are very wicked, I think.

"Had there been no garden of Eden,
There never had been a fall;
And if never a tree had blossomed,
God would have loved us all."

"Hush, child!" the father answered;
"By his decree man fell;
His ways are in clouds and darkness,
But he doeth all things well.

"And whether, by his ordaining,
To us cometh good or ill,
Joy or pain, or light or shadow,
We must fear and love him still."

"Oh, I fear him!" said the daughter,
"And I try to love him, too;
But I wish he were good and gentle,
Kind and loving as you."

The minister groaned in spirit
As the tremulous lips of pain,
And wide, wet eyes uplifted,
Questioned his own in vain.

Bowing his head, he pondered
The words of the little one;
Had he erred in his life-long teaching?
Had he wrong to his Master done?

To what grim and dreadful idol
Had he lent the holiest name?
Did his own heart, loving and human,
The God of his worship shame?

And lo! from the bloom and greenness,
From the tender skies above,
And the face of his little daughter,
He read a lesson of love.

And as when, in the clefts of Horeb,
Of old was God's presence known,
The dread Ineffable Glory
Was Infinite Goodness alone.

Thereafter his hearers noted
In his prayers a tenderer strain,
And never the gospel of hatred
Burned on his lips again.

And the scoffing tongue was prayerful,
And the blinded eyes found sight,
And hearts, as flint aforetime,
Grew soft in his warmth and light.

—John Greenleaf Whittier, in *Atlantic*.

THE CHOOSING-PLACE.

"I have chosen thee in the furnace of affliction." Isa. 48:10.

THE furnace of affliction! It is God's meeting-place with his people. "I have chosen thee there," says he, "I will keep thee there till the purifying process is complete; and if need be, in a 'chariot of fire' I will carry thee to Heaven." Some fires are for destruction, but this is for purification. He, the Refiner, is sitting by the furnace, regulating the flames, tempering the heat; not the least filing of the gold but that is precious to him! The bush is burning with fire,

but he is in the midst of it; a living God in the bush, a living Saviour in the furnace!

And has not this been the method of his dealing with his faithful people in every age? First trial, then blessings; first straits, then deliverances. Egypt, plagues, darkness, brickkilns, the Red Sea, forty years' desert privations, then Canaan! First the burning fiery furnace; then the vision of "One like the Son of God"! Or as with Elijah on Carmel, the answer is first by fire and then by rain. First the fiery trial, then the gentle descent of the Spirit's influences, coming down "like rain upon the mown grass, and as showers that water the earth."

Believer, be it yours to ask, Are my trials sacrifices? Are they making me holier, purer, better, more meek, more gentle, more heavenly-minded, more Saviour-like? Seek to "glorify God in the fires." Patience is a grace which the angels cannot manifest. It is a flower of earth; it blooms not in Paradise; it requires tribulation for its existence. It is nurtured only amid wind, and hail, and storm. By patient, uncomplaining submission, remember, you, a poor sinner, can magnify your God in a way the loftiest angelic natures cannot do! He is taking you to the inner chamber of his covenant faithfulness. His design is to purge away your dross, to bring you away from the furnace reflecting his own image, and fitted for glory! Those intended for great usefulness are much in the fining-pot. "His children," says Romaine, "have found suffering times happy times. They never have such nearness to the Father, such holy freedom with him, and such heavenly refreshment with him, as under the cross."

"Beloved, think it not strange concerning the fiery trial which is to try you," but rejoice.

"And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud."—*John R. Macduff*.

THE WORST INFIDELITY.

FROM the days of Celsus to those of Strauss and Renan the Christian church has concerned itself greatly with the attacks of infidelity. Every age has produced its apologies more or less forcible and convincing, and all inspired by the conviction that Christianity was in some strait of deadly peril, and in sore need of human eloquence and learning. Tertullian's fiery energy led the assault ages ago in Northern Africa; Chateaubriand sounded a musical charge in modern France; and between the two a host of valiant leaders have made themselves conspicuous at the points of conflict. Men's thoughts and hopes and fears have been with the outposts, and as from time to time one and another of these has been driven in, here and there a redoubt blown up and captured, a tremor of fear has paralyzed the great army, as if some vast and final disaster were impending. Hearts have grown faint, hands weak, souls fearful, because some false move has exposed a weak point to the enemy, some untenable position has been lost.

Such fears always have been idle, and never more than to-day. The divine truth taught by Jesus Christ is indestructible from the attack of the open foe, invincible whenever held in pureness of heart and righteousness of life. That which is eternally true needs no defense of human mind or hand to insure its immortality. When it breathes out through trustful and earnest lives, books are powerless to disprove it. Science may have no scales to weigh it, no plummet to sound it, but the declaration that therefore it does not exist is helpless against its silent, persistent advance. Forms of worship may become obsolete, special phrases in which the mind formulates its belief may be made untenable by increasing knowledge and a larger outlook upon life, churches may rise and fall, but the fate of Christianity is bound up in none of these; they are forms, it is life.

There never was and there never will be any danger from without; the peril is all from within. If every sentinel were withdrawn, every outpost deserted, the army would be invincible; if every apology were destroyed, if no volume of evidences

were ever again written, the cause of Christ would suffer no harm. If the church only understood this, and would put into faithful service the thought and strength it now gives to defending itself against supposed foes, the world would gain immensely in the vigor and impressiveness with which the truth would reveal itself in human lives. The unfaithful Christian is a far more dangerous foe than Celsus, or Strauss, or Herbert Spencer. The traitor who delivered Christ into the hands of his enemies was no unbelieving Jew, no scoffing Roman, but one of the twelve; and Christian history is forever repeating the typical treachery. To the doubting Thomas the Master showed the wounds in his hands and his side; but upon the scrupulous Pharisee, whose lips declared him a believer in God while his life proclaimed him an infidel, his words of denunciation fell like lightning.

The infidelity of the mind, which is the denial of the person of Christ, is far less fruitful of danger than the infidelity of the heart, which is the denial of the spirit of Christ. The worst infidelity is not among the scientists, but among the churches; and if Christ should come again to walk these city streets as once he trod the thoroughfares of Jerusalem, is there any doubt that, as before, his most awful denunciations would find utterance within the walls of churches and fall upon many who sit in the uppermost seats? The famous argument of Hume, the skillful sophistry of Strauss, the vigorous and aggressive reasoning of present Agnosticism, are of little moment in the onward march of truth; but the unfaithful soldier, the traitor in the camp, weakens the cause and the host, and changes the victorious advance into an irregular and broken movement. The church which alienates a whole community from God by the unchristian spirit which reigns among its members, which repeats the name of Christ in its prayer-meetings and Sabbath services, and denies his spirit in the daily fellowship of its members, is an arsenal stored full of weapons with which to crucify the Lord afresh; the church-member who omits no service and neglects no religious office, but who goes about belittling the work of his brother church-member, stabbing his influence with more deadly thrusts than ever the dagger of Brutus gave the falling Cæsar, is the modern Judas betraying his Lord into the hands of his enemies. To profess Christ and not to show forth his spirit is more base than to deny him openly; the avowed foe has the respect of his enemies, but the traitor is justly despised in both camps. He only whose life is rich in love, compassion, kindness of word and deed, is a Christian, and whoever lacks this spirit of Christ, though he subscribe to the strictest creed and sit in the high places of the church, is nevertheless an infidel.—*Christian Union*.

TO YOUNG MEN ONLY.

THIS is intended for the eyes of none but young men. Older persons need not read it, if they do not want to. It might not be amiss to some young women if they would read it.

Dr. Lawson, late surgeon-general in the United States army, has often observed that when the wolves and buzzards came upon the battlefield to devour the slain, they would not disturb the bodies of those who smoked or chewed tobacco till they had consumed all others among them. And yet there are thousands of presumptuous young chewers and smokers who expect that refined young ladies will be willing to love and cherish all their lives what even buzzards will reject as nauseating and unwholesome.

—Think twice before you believe every evil story you hear, and think twenty times before you repeat it. Say to yourself, "This may not be true, or it may be exaggerated," unless you have proof of the veracity of your informant. Persons sometimes tell falsehoods, they often make mistakes, and they sometimes "hear wrong."

—Who has not mastered himself, by whom can he not be overcome?—*Bossuet*.

The Family Circle.

THE SCULPTOR AND HIS CHILD.

"Come in, my little girl," the sculptor said,
Opening his studio door at early morn.
The sunrise glow was on her curly head,
As eagerly she crossed the flower-decked lawn.

Holding the corners of her apron tight
In dimpled fingers, with a sunny smile
She showed it full of buds and blossoms bright,
Rose, jessamine, lily, in one fragrant pile.

"Enter, my child," he said. Her little feet
Paused on the threshold, and her earnest eyes
Gazed on his secret work of love complete,
With childish pleasure and most sweet surprise.

It was a mild, majestic, gracious form,
With outspread hands. The rosy sunrise light
Flushed the pure cheek with life-like tints and warm,
And crowned the forehead with a halo bright.

With reverent mien the little one drew near,
And looked up in the face so calm and sweet;
Quick to her eyes there sprang the sudden tear,
Her blossoms dropped upon the statue's feet.

A deeper feeling than that glad surprise,
Bent low and reverently that fair young head;
At last she raised those tearful, earnest eyes,
"Our dear Lord Jesus Christ!" she softly said.

Her father pressed her to his raptured heart!
"Master," he cried, "no other praise I ask;
My child hath known and named Thee who Thou art;
Thus thou dost own and crown my humble task!"

A thousand hearts that face divine hath thrilled
With its serene and most majestic grace;
Unnumbered thoughts with loving reverence filled,
Since child and father saw Christ face to face.

In the cathedral's hushed and solemn gloom,
That sculptured form shines still divinely sweet;
And when the lilies and the roses bloom,
The children strew them at its marble feet.

—Hours at Home.

NELLIE ALTON'S MOTHER.

"MAMMA, O mamma!" cried an eager young voice; and Nellie Alton, a plump, rosy school-girl of twelve summers, rushed into her mother's room, and flinging her text-books on the sofa, she seated herself on an ottoman at her mother's feet. Mrs. Alton looked up from her sewing with a quiet smile, and said, as she pushed back the tangled curls from Nellie's uplifted forehead,—

"What is the matter with my daughter? Has anything serious occurred at the institute?"

"O mamma," said Nellie, half reproachfully, "you can't have forgotten that it is just a week to-day since I received that invitation to Minnie Shelburne's party. You said at the time, that you didn't know whether I might accept, and I think I've been very patient not to tease you about it. Almost all the girls are going. Mrs. Doane has bought the loveliest silk for Carrie and Jessie; and Mrs. Hilton has three women sewing on Emma's dress. Here I am not knowing whether I can go. Cousin Sue said she thought my 'mother a woman of great deliberation.'"

"In years to come you will rejoice over the truth of that remark, my darling."

"But, mamma, please decide now, won't you?"

"I have decided, my dear. Last night your father and I had a long talk about the matter, and we agreed—"

"To let me go!" cried eager Nellie.

"No, dear. Anxious for your truest good, we were sorry we should have to disappoint you. But we cannot grant you a harmful pleasure." Nellie bit her lip, while her eyes filled with tears.

"May I ask your reasons, mamma?"

"Yes, dear; and I feel that my sensible little daughter cannot but be satisfied with them. All the advantages you are now having tend to make you, at some future time, a useful woman in society. To obtain their full benefit, your mind must remain undiverted from your studies, and yourself kept free from everything that will detract from your health and strength. Parties will excite you, deprive you of sleep, fill your mind with foolish fancies, retard you in your school work, and make you thin, pale, and irritable. We would sadly miss our bright, blooming Nellie. Do you wonder we refuse to let you attend the party?"

"But just once cannot hurt me," pleaded Nellie.

"The one party, my child, will be followed by a score of them. If you go to Miss Shelburne's, the other girls will wonder why you cannot attend theirs, and ill feeling will arise. We will talk no more about

it now. Sometime you will thank me for my course. Are you satisfied?"

"I'll try to be, mamma," said Nellie; but there were a few suspicious drops on her eye-lashes.

The night of the party arrived. Nellie had had a very trying week at school, for the girls thought of nothing else besides their fine preparations. She bore it bravely, and after tea sat resolutely down to her lessons, which were unusually difficult. Half-past eight found her closing her books with the air of a conqueror, while she exclaimed,—

"Now, mamma, they're all done, every one. May I run over and see Cousin Sue off?"

Consent was given, and Nellie entered her uncle's vestibule just as Sue was descending the stairs, in a cloud of lace and pink silk. She felt a little choking in her throat, but said, quietly, "Sue, you look lovely; but to-morrow's French exercise is terribly hard."

"And Miss Propriety Stay-at-Home has prepared for it, I infer. Aren't you sorry you can't go?" said Sue, settling her flounces with a satisfied air.

"Mother knows best," said Nellie, decidedly; then she went home. While her sixth hour of sleep, sweet and restful, was passing by, poor, tired, cross Sue returned home, and wearily climbed the stairs to her room.

Next day Nellie came home, saying, "I am at the head of all my classes. Some of the girls were late, others had headaches, all of them were disagreeable, and none of them had half prepared their lessons. Professor Marshly was very angry, but he thanked me for my good example to others. You dearest mother! y'll trust you as long as I live." And grateful Nellie sealed the compact with a kiss.

Years afterward, two ladies were seated in a pleasant room engaged in conversation. One of them reclined on a sofa, and her shallow features and restless, dissatisfied manner marked her an invalid. The face of the other was bright with health and vivacity. Her sunny smile and cheery voice showed her a stranger to sickness and pain.

"Nellie, my dear," sighed the former, "you can have no idea of the dreadful condition of my nervous system. I spend the greater part of the day on the sofa. The children are a perfect worriment, everything about the house goes wrong, Ralph looks so discontented. I cannot enjoy society at all. In fact, the doctor says I had too much dissipation when young, and ruined my constitution with parties and late suppers. I would give my fortune for your good health and cheerful spirits."

"Cousin Sue, I remember when you used to drive off to parties, and think scornfully of my quiet home evenings."

"I remember, Nellie. Do hand me the hartshorn and another cushion, and please lower that shade a little. There, thank you. Now will you inform me to what you owe your healthy, happy life?"

At this moment the door opened, and a silver-haired, sweet-faced lady entered. Nellie rose to meet her, and twining one arm about the lady's waist, "Cousin Sue," she said, "my perfect health, my calm, happy mind, the good I am enabled to do for God and humanity, the comfort I succeed in giving to my husband and children, the knowledge I have of my Heavenly Father, and the love I bear him, I owe to the judicious care, the wise counsel, and the tender love and prayers of my mother."

HOW TO GET THE BEST PLACES.

THERE are, in society, a great many good places; but the best places are few, and not easily reached. Who shall have the best places? Let any boy look about his school-room and ask which of these boys are to have the best places, and he will find it hard to decide. In all the schools there are many thousands of boys, and some of them will get the best places. Who are they? that is the question.

I wish to speak to the boys of one trait which often decides which of two boys who want the same place gets it. I refer to accuracy in scholarship and practice. I do not refer to absolute accuracy, but to that habit which strives to think the thoughts and do the acts as nearly accurate as possible. Some boys use the word "about" too often. "The area of a certain field is about so much;" or a certain city is "about on such a line of latitude;" or "the sum of certain quantities is about so much;" or a certain sentence in a translation or composition is about thus and so. If they spell a word, or solve a problem, or keep an engagement, that little word pushes itself into notice. The second class of boys cultivate the habit of accuracy. They try to "hit the nail on the head," and do it every time. If they add up a column, or mul-

tiply, or spell, or make a promise, they aim to do the thing precisely right.

Let two boys of these two classes apply for a position as book-keeper, or superintendent's clerk, or for any other office of trust. The one is about right, the other is right; the one does his work about right, the other does his right; the one may be about accurate in his business, the other is accurate. The accurate boy, other things being equal, will surely get the place, while the other one will about not get it.

I saw a young man in the office of a western railway superintendent. He was occupying a position that four hundred boys in that city would have wished to get. It was honorable, and "it paid well," besides being in the line of promotion. How did he get it? Not by having a rich father, for he was the son of a laborer. The secret was his accuracy. He began as an errand boy, and did his work accurately. His leisure time he used in perfecting his writing and arithmetic. After a while he learned to telegraph. At each step his employer commended his accuracy, and relied on what he did, because it was found to be just right.

And it is thus with every occupation. The accurate boy is the favored one. Those who employ men do not wish to be on a constant lookout, as though they were rogues or fools. If a carpenter must stand at his journeyman's elbow, to be sure his work is right, or if a cashier must run over his book-keeper's columns, he might as well do the work himself as to employ another to do it in that way; and it is certain that the employer will get rid of such an inaccurate workman as soon as possible.

I knew such a young man. He had a good chance to do well; but he was so inaccurate and unreliable that people were afraid to trust him. If he wrote a deed, a mortgage, or a contract, he was sure either to leave out something, or to put in something that would make it an imperfect paper. He was a lawyer without business, because he lacked the quality of accuracy. Just across the street from him was another young lawyer, who was proverbial for accuracy. He was famous for searching titles, and when he wrote out the history of the title to a piece of property, it was taken for granted that it was right. His aim was absolute accuracy in everything. If he copied a conveyance, or cited legal authority, or made a statement, he aimed to do it exactly. The consequence is, he is having a valuable practice at the bar, and is universally esteemed.

"But," says some boy, "when I become a man, that is the way I shall do. I mean to be very accurate." Perhaps so. I could tell better if I knew just how you did your work now. There are several ways of getting a lesson. One is to get it "tolerably well," which does not cost much labor. The other way is to get it faultlessly well, which costs a great deal of labor. A boy can get a general idea of his lesson with very little labor, but to get it with accuracy is very hard, and requires both time and industry. If you, my boy, to-day are getting your lessons in the slipshod way, you will be likely to grow up a slipshod man; but if to-day your habit is to get every lesson with perfect accuracy, you will do that when you become a man.

"THINK A MINUTE FIRST."

APPROPOS of the sayings of the little ones, I am reminded of an incident which touched me very much at the time, and may find a responsive chord in the hearts of those who are parents. I was sitting on my porch on a pleasant summer morning, when up runs my little five-year-old Belle, intent on a visit to a playmate across the way. "Papa," he asks, "may I go over and play with Carrie awhile?" and when she seemed to discern a dissent in my face, she put her little rosebud lips to mine, and quickly added: "Please don't say no; think a minu'e first." Was there ever a more charming protest against a hasty and inconsiderate answer? Of course the little girl had her wish. We are, perhaps, all too ready thoughtlessly to deny many of the requests of the little ones,—things that seem trifling to us, but are everything to them. And when their little appeals come, before letting the "no" rise too quickly to our lips, let us think a minute.—*Harper's Magazine.*

—If a bee sting you, will you go to the hive and destroy it? Would not a thousand come upon you? If you receive a trifling injury, do not be anxious to avenge it; let it drop. It is wisdom to say little of the injuries you have received.

—True souls are made brighter by sorrow. The ocean is most phosphorescent after a storm.

THE SENSE OF BEING APPRECIATED.

It is not those who are ever talking about misappreciation, and complaining thereof, who are its real victims. Their very talk is proof of traits of character too coarse to suffer pain from such a cause; and usually not less also of a lack of appreciable good and nobility in their life. "Merited failure" or "ungratified vanity" is too often the term that should be used, where "want of appreciation" is employed. He who feels it most keenly speaks of it least. He suffers, indeed, is disappointed and discouraged perchance, but still goes on with his life-work, upheld by God's grace, till it all be done.

And yet, among all the many proper aids to right living,—the cheering, fragrant flowers, and refreshing, rippling springs by the wayside on the journey of life,—there is none more helpful and encouraging, nor purer in its influence, than the sense of being appreciated by those we love and esteem. Never itself the prime motive of our highest actions, these yet become wearisome and a burden if it be wanting. It was the absence of all appreciation by men that so painfully weighed on the human spirit of Him who lived on earth as a "Man of sorrows, and acquainted with grief." It could not keep him, indeed, from doing his work, and doing all of it well; but oh, how heavy it often made it! And how each sign of even but imperfect appreciation on the part of his disciples lit up his soul and cheered his heart, as a warm and genial ray of sunshine breaking through the clouds that darkened his life! It was the realization that he was not understood and was totally unappreciated, that martyred the soul of John Huss, far more than the flames that burned his poor body alone. It was this that galled Wycliffe and Luther, Kepler and Galileo, far more cruelly than their chains and dungeon-walls could ever have done. And it is this that to-day, in less degree, perhaps, but the same in kind, makes heavy and sad the heart of many a humbler saint and patiently suffering lover of Christ.

Says an old poet,—

"Who would ever care to do brave deed,
Or strive in virtue others to excel,
If none should yield him his deserved meed,—
Due praise,—that is the spur of doing well?
For if good were not praised more than ill,
None would choose goodness of his own free will."

And while we do not believe his conclusion to be true, it yet remains a fact, borne out in every one's experience, that we are not satisfied with the mere knowledge that we are appreciated. We want to be told so. It is the expression of appreciation, rather than its mere possession, that helps and encourages; and, explain it as we may, it still is true that—

"The love of praise, how'er concealed by art,
Reigns more or less, and glows in every heart."

And although its presence there may sometimes tempt the flatterer and sycophant to ply his soul-assassinating trade, and though if allowed to grow morbid it will destroy sense and character, it yet, in its normal state, is a wise and beneficent provision of our Maker, and opens a wide field for true Christian helpfulness and activity. A field, too, it is where every one can work; not only the wise and wealthy, the great and gifted, but all alike, without a single exception in all the race. There is none who by means of it cannot make some heart brighter, some one's faith stronger, some disposition sweeter and better. The rich man's benevolence is strengthened by the humblest beggar's tear of gratitude and heartfelt, "God bless you!" The shabbiest little gamin is given an uplifting impulse by the passing lady's smile and "How nice you look to-day!" after he has taken the unusual pains to wash himself clean and comb his hair.

Endless, indeed, are the opportunities for blessing that by it are afforded us. When worn out and tired, you come home from your business, and find your wife fresh and tidy, waiting to welcome you, the table set daintily and inviting, for you to enjoy, and your slippers standing ready by the great arm-chair in your favorite corner, do not simply take it for granted as a natural thing, because you find them always thus. There is a loving heart longing, hungering for a look and word of praise and appreciation. You know not the pains that were taken at the toilet, the solicitous care with which everything was arranged,—all for a smile of recognition, and a tender caress of gratitude. You know not the bitterness of the disappointment, the keenness of the pang, that your cool, matter-of-fact silence will cause that yearning heart.

"Papa did not look at it!" burst from a little five-year-old darling, as with choking sobs and streaming eyes she buried her head in the mother's bosom, and cried as though her heart would break. She had placed a little bouquet by his plate at the table; she had worked for hours in its arrangement, and waited,

so impatiently, for hours more, until he should come and admire it. He had come; and oh, how those little eyes had watched him, how that little heart had throbbed with glad expectation for him to notice those flowers! But his brain was occupied with matters of business. He saw them indeed, even pushed them to one side, but never gave them a farther thought, nor said a word about them. Had he but known the crushing cruelty of that neglect, he would rather, far rather have lost all his business than be guilty of it. Yet just such cruelties are daily committed in almost every family. Who can tell how much domestic unfaithfulness, how much ruin to bodies and souls of young men and women who have strayed from their homes, could be traced, in the first instance, just to this one cause?

"One good deed, dying tongueless,
Slaughters a thousand waiting upon that;"

for discouraged affection, and unappreciated deeds of goodness and love, soon harden the heart, and turn its impulses into different, perhaps fatal, channels of activity.

It should be remembered, too, that proper praise is but common justice, and fruitful of nothing but beneficial results. The minister will preach better and be a more faithful pastor for being shown that his labors are appreciated. The Sabbath-school superintendent will not be spoiled, but improved, by a proper recognition of his services. The teacher, humbly striving to lead her class forward in the narrow way, will be cheered and strengthened by a word of acknowledgment from a parent, and even a smile only of approval from superintendent and pastor. The scholar may be hardened indeed by constant fault-finding and scolding, but will study his lessons more carefully than ever before if his first crude attempt thereat be affectionately noticed and commended. The workman will be the more diligent and thorough for a look of praise and cheer from his employer. The servant will sweep cleaner for a week after, under the mats and in the corners, and with a bright face withal, and a heart made light, if the mistress but utter an appreciative word, and smile her approbation as she passes by.

Even if all this were not the case, yet better by far would it be for the world, if even though less were accomplished in deeds, that little were done with a light spirit and sunny face, with a feeling of sympathy among men, and a willingness to bear one another's burdens, as observing the Master's Golden Rule, and letting all our things be done with charity, we all should strive to win his favor, and hear his saving words of praise: "Well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord!"—*J. Mac Hark, in S. S. Times.*

SELF-CONTROL IN SOCIETY.

Good breeding gives us certain definite rules, and while these are observed, society is possible, else it disintegrates. But we may, without losing self-respect, exercise a vast self-control, and not show that we distrust people, nor that we vastly like them; we need not wear our hearts on our sleeves for daws to peck at. Members of the same family should never quarrel in public. This is often done by two sisters of uncertain tempers, and the crowd laughs. The French have a proverb about this perhaps too well known to be quoted.

Never show that you feel a slight. This is worldly wise as well as Christian; for no one but a mean person will put a slight on another, and such a person always profoundly respects the person who is unconscious of his feeble spite. Never resent publicly a lack of courtesy; it is in the worst taste. What you do privately about dropping such an acquaintance must be left to yourself.

To a person of noble mind the contests of society must ever seem poor and furious as they think of these narrow enmities and low political manoeuvres, but we know that they exist and that we must meet them. Temper, detraction, and small spite are as vulgar on a Turkey carpet and in a palace as they could be in a tenement house; nay, worse, for the educated contestants know better. But that they exist, we know as well as we know that the diphtheria rages. We must only reflect philosophically that it takes all sorts of people to make a world; that there are good people, rank and file; that there is a valiant army and a noble navy; that there are also pirates who will board the best ships, and traitors in every army, and that we must be ready for them all; and that if we live in a crowd we must propitiate that crowd.

Never show a factious or peremptory irritability in small things. Be patient if a friend keeps you waiting. Bear, as long as you can, heat or a draught,

rather than make others uncomfortable. Do not be fussy about your supposed rights; yield a disputed point of precedence. All society has to be made up of these concessions; they are your unnumbered friends in the long run.

We are not always wrong when we quarrel; but if we meet our deadliest foe at a friend's house we are bound to treat him with perfect civility. That is neutral ground. Never, by word or look, disturb your hostess; this is an occasional duplicity which is ordered by the laws of society. And, in all honesty, cultivate a graceful salutation, not too familiar, in a crowd. Be grave and decorous always. Burke said that manners were more important than laws. "Manners are what vex or soothe, comfort or purify, exalt or debase, barbarize or refine us by a constant, steady, uniform, insensible operation, like the air we breathe."

A salutation may have a great deal of meaning in it. It may say, "I respect you, and I wish you well." It may say, "I love you." It may say, "I hate you." In a crowd it should simply say the first. The bow of a young lady should be maidenly, quiet, not too demonstrative; yet not cold or forbidding. The salutation of a man to a woman cannot be too respectful. It is to be feared that "old-fashioned courtesy" has no place in our fashionable society. There is either coldness or too great familiarity.

The manners of young women are apt to be too careless. They emulate the manners of men of the age too much, not remembering that they should carry in their gentle ways the good manners of all ages. A woman should remember that when her salutation ceases to be delicate, elegant, and finished, she steps down from her throne and throws away her scepter. There is no salutation, however, more displeasing than that of a too efflorescent and flattering subserviency. "He bows too low," should never be said. Avoid being a snob, in private as in a crowd.—*American Queen.*

THE REST NEEDED BY BRAIN-WORKERS.

BRAIN-WORKERS need more rest than hand-workers. The old saw precisely inverted the proprieties of the case, so far as it involved them, declaring that "seven hours' sleep suffice the student, eight the laboring man, and nine the fool." Three hours of hard brain work destroy more nervous tissue, and cause a greater abstraction of phosphates from the system, than an ordinary day's work at mere mechanical labor, the proportion in grains (of weight) being as 86:77. Above everything else, brain-workers need sleep, early sleep and late sleep, and enough in the middle to feel "real stupid" at the end of it. Stupidity is precisely the condition into which this class of toilers should manage and devise and strive to get themselves for a time longer or shorter in each twenty-four hours. Nothing rests the brain and the whole working system like it. Narcotic stupidity is not the thing referred to—though in emergencies this may perhaps be had recourse to as a medicine—but the quiet, reposeful readjustment of the nervous conditions and the recharging with vital force of the nerve batteries, the contacts not yet closed, the galvanic currents not yet set in motion, but only filling up the system with a blind, diffused feeling of healthy sensations and reserved efficiency.

In particular, it is believed that all workers, both men and women, in all departments of labor, and especially in the department now in debate, will find it greatly to their advantage to lie down, for a time longer or shorter, during the day, preference being given to the hour after dinner, and to lie long enough, if possible, to just fall asleep. Every other working animal than man, if left free, will, after having eaten at noon, lie down for a nap, or if from any cause it fails to get it, there is a decided abatement of efficiency for the rest of the day.

In a recumbent posture the pulse is slower by eight or ten beats a minute than in standing, and four or five slower than in sitting; the breathing is also less rapid, and deeper; digestion begins sooner and progresses more rapidly. Accordingly, the worker can recuperate faster in the recumbent than in any other position; and if in a quiet place, his nerves get composed more speedily and thoroughly in a given time. Working-people understand this well enough, but "not feeling tired," they hate to camp down on a bed or settee, it is such dull business. Dull enough truly when the head is swarming with plans, work is ready to go on, and the worker feels ready to go on with it. But it pays well—this is our argument—it pays well by the day, month, year, or lifetime, and for the great majority of workers.—*Lippincott's Magazine.*

—It is as easy to draw back a stone thrown with force from the hand as to recall a word once spoken.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 17, 1881.

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

THE TREE OF LIFE.

THE great God is a lover of the beautiful. In beautifying the Eden home of our first parents, his hand planted trees for ornament, for food, and to perpetuate life. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden." Gen. 2:9.

Trees abound in almost every country. Trees are of great value to man. We speak of trees as lofty, and when clothed with green foliage, as beautiful. Trees are used as a figure of noble and upright characters. "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God." Ps. 92:12, 13.

Trees that border the lakes, and line the river banks, and spread out upon the green fields, seem to possess especial beauty. As Balaam looks forth upon the tents of Israel, he exclaims, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters." Num. 24:5, 6.

Wisdom, righteousness, and that which is wholesome is represented by the goodly tree. Speaking of wisdom, Solomon says: "She is a tree of life to them that lay hold upon her." Prov. 3:18. "The fruit of the righteous is a tree of life; and he that winneth souls is wise." Prov. 11:30. "A wholesome tongue is a tree of life." Prov. 15:4. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit." Jer. 17:7, 8.

But the tree of life, that specific tree, is the subject of this article. The Lord planted this tree. "And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden." Gen. 2:8, 9.

There is but one tree of life. The brief record of its first existence, before the fall, is in the first book of the Bible. The same tree is seen in the city of our God in the restitution, in the last book of the Bible, and it is by the river of water of life. God, the lover of the beautiful, has so arranged the tree of life, and the river of the water of life in the eternal city, as to gladden the eyes of immortal saints. Oh, to stand beneath the wide-spread branches of the tree of life, and gaze into the ever-flowing water of life, clear as crystal! And with immortal hands to pluck the fruit from the tree of life, and drink of the water of life! Dear reader, strive, by the grace of God, to be there, and participate in the beauty, plenty, and glory of Heaven.

THE PUBLISHING ASSOCIATION.

THE Seventh-day Adventist Publishing Association located at Battle Creek, Michigan, is the oldest, strongest, and most efficient of our institutions. In its strength and prosperity it has been a support to all of our other institutions. It has nourished them in their infancy as the tender mother nourishes her children. And it is for the good of all our other insti-

tutions, and for the general good of the cause, that this publishing house be immediately freed from all embarrassment.

The amount of stock taken in the Publishing Association up to the present time is \$23,370. The amount of donations to the association, from first to last, is \$8,652.17. The amount received in legacies is \$2,410. Total, \$34,432.17, a sum less than one-third the value of the property of the association after all debts shall be paid.

We are happy to repeat this triumphant report of the real condition of this institution. The present debt of \$65,000 has not been created by any want of foresight or careful management on the part of its conductors. The rapid increase of business has demanded a continual outlay for buildings and machinery. These investments have been wisely made, and the property is just what is needed. Take the amount of the debts from a careful invoice of the property, and there is left in real and personal property not less than \$105,000. Of this, all our people have given, in shares, donations, and legacies, the sum of \$34,432.17. And a few faithful men and women, who have devoted their lives to this work, have added \$70,567.83.

With these facts before our readers, we appeal to all the friends of the cause in behalf of the S. D. A. P. Association located at Battle Creek. There are no reasons why all our brethren and sisters who are able to take stock in the association, should not come up to the help of the Lord in this good work without delay. Shares are only \$10 each. A share in the stock entitles the holder to one vote in person, or by proxy, in all the business meetings of the association.

We appeal to our ministers to help in the work of raising \$100,000 for the association before April, 1883. The camp-meetings will afford a good opportunity to obtain pledges. When this shall be accomplished, the association will offer our ministers as large discounts as any other publishing houses in the country. We shall issue a circular to all our ministers on this subject very soon. May God speed on the good work.

J. W.

THE DIFFERENCE.

CERTAIN first-day Adventists have of late fallen into the habit of uttering doleful lamentations over the course of S. D. Adventists, because the latter will cling to "the old law of Moses and the Jewish Sabbath." What makes this appear the more silly on their part is, that it comes in as the climax of some of the most ludicrous gyrations through a series of the most absurd arguments in behalf of no-lawism ever presented to the world. "Oh that the observers of the seventh-day," they exclaim, "would give up Moses, cease to keep the old law, and leave the old Jewish Sabbath!"

Before this kind of cant can have much weight, it must be shown to rest upon some degree of reason. Why do they wish us to give up Moses? In what are we jeopardizing our eternal interests by keeping what they call "the old Jewish Sabbath?" and in what should we improve our prospects for everlasting life by giving it up? Do we not look to Christ for pardon? Do we not obey the teachings of the gospel? Are we any the less Christians? Is our preparation for the great day of Christ's coming any the less thorough and complete? Are our characters in any way corrupted by this practice? Are we any the less prepared for the final Judgment? Then why this anxiety, this apparently earnest solicitude, that we give up this practice?

On the other hand, we have some strong reasons to urge why our friends, the first-day Adventists, should abandon the traditions of men, and return to the keeping of the commandments of God.

1. Because that law the integrity and honor of which must be vindicated even at the expense of the death of the Son of God, cannot be set aside nor be trampled upon with impunity.

2. Because in the last days a work of reform upon the fourth commandment of this law is pointed out in the prophecies, as an essential work of preparation for the second coming of the Son of man.

3. Because by rejecting one of the commandments of God, they are failing to secure that development of character which is necessary to stand the test of the coming Judgment.

4. Because with the present light which is shining upon this subject, they cannot plead the excuse of ignorance, and are preparing themselves for the most fearful of all disappointments in the coming day. "Not every one," says Christ, "that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." Matt. 7:21. And what he means by "doing the will of his Father in Heaven," he more than intimates in verse 23. For after they plead that they have prophesied in his name, and in his name done many wonderful works, he replies that he does not know them; for they are the workers of the "violation of the law." To do the will of the Father in Heaven is therefore to cease violating his law. And in harmony with this the apostles ever taught. "Sin," says John, "is the transgression of the law."

The truth is plain and clear enough. The possessor of "the carnal mind, which is not subject to the law of God," may deceive himself; but that does not make his course any the less a violation of the will of Heaven. And it is with no small degree of pain that we hear those who are fighting blindly and bitterly against the law, expressing their joyful anticipations at the thought of Christ's soon coming. For unless they change their course, and come into harmony with God's will, they are certainly destined to find themselves at last with the class described in Matt. 7:23: "Depart from me, ye breakers of the law."

500 DOLLARS FOR NOTHING.

S. D. ADVENTISTS have often offered \$500 for a single text showing that the first day of the week is, or ever has been, a divine rest-day, or that there is either law or example for its observance as such in the New Testament. The reward has never been claimed. But the same prize is now offered by the other side, with another end in view, as the following advertisement, clipped from the *Sunday-School Times*, plainly shows:—

"THE FLETCHER PRIZE OF \$500. The Trustees of Dartmouth College offer the above prize for the best essay calculated to counteract 'the fatal conformity with the world,' by setting forth *The Perpetual Obligation of the Lord's Day*, in a clear, complete, compact, and cogent argument. Essay not to exceed 250 or at most 300 pages of 270 words each, and to be forwarded by March 1, 1882."

By the "Lord's Day" in the foregoing offer is of course meant the first day of the week. But the "fatal conformity to the world" will never be remedied by trying to urge upon the people the observance of any institution as divine which has nothing in the Scriptures in its favor. The more promising course would be to set forth the evidence that the seventh day is the true Lord's day, the only one recognized in the Bible, and so bring some pressure to bear upon the consciences of the people, by giving them strong, because Scriptural, ground for both their faith and practice.

THE PASSAGE OF THE RED SEA.

[From *Les Signes des Temps*.]

A PASTOR of the Swiss National church asserts that the Bible cannot be true, because the statement concerning the passage of the Red Sea by the children of Israel is manifestly false. He says that the vast host of Israel, numbering more than 2,000,000 persons, with all their flocks and herds, could not have traversed the Red Sea in one night, by the narrow channel which God is said to have opened for them through its waters. And the difficulty is still further augmented by the fact that there must also be found sufficient time for the whole Egyptian army to enter the sea in pursuit of them. This history he pronounces a

falsehood, and thereupon proceeds to assert that the Bible itself is not inspired.

If our friend is correct in asserting that the miracle at the Red Sea is fabulous, we should be constrained to agree with him that the Bible itself is unworthy of our confidence, for the truth of this miracle is many times indorsed in different parts of the Bible. But let us examine the ground of difficulty proposed by this pastor. He assumes that the passage which is said to have been opened before the Israelites through the Red Sea was so narrow that comparatively few could walk abreast. Now, there is nothing in the narrative to give such an idea. The children of Israel encamped by the Red Sea at the time that God divided it before them that they might escape from the army of Pharaoh. (Ex. 14.) Instead of opening before them a narrow passage, sufficient perhaps for thirty or fifty persons to walk abreast, the sea was divided before the host of Israel in such manner that the whole army was bidden to advance. The most natural construction of the language implies that the waters of the Red Sea were so divided that the whole front of the camp of Israel was able to advance at once. And this being the case, there remains no ground of difficulty with respect to the credibility of the narrative. The breadth of the sea at the place where Israel was encamped was about four leagues, and if the host of Israel was able to enter the sea 50,000 or 100,000 persons abreast, then there was ample time in the space of one night for the occurrence of all that Moses records.

But now let us suppose that no such event ever took place, and that Israel never crossed the Red Sea, nor were the Egyptians ever swallowed up in its waters. By what means did Moses make the Israelites believe that such an event had taken place? He asserts the passage of the Red Sea and the destruction of the Egyptian host, in the song which he and the children of Israel sang the following day (Ex. 15), and the truth of this song is indorsed in Rev. 15:3. Thenceforward through the books of Moses there are continual references to this great miracle as something that had taken place in the sight of all Israel. Joshua also makes reference to this at a time when many thousands were living who knew personally whether such an event had taken place or not. (Josh. 4:22-24.) The number of references to this miracle in the book of Psalms and in the prophets is very great. The truth of this miracle is also attested in Num. 33:8; Deut. 11:4; Josh. 2:10; 24:7; Neh. 9:11; Job. 26:12; Ps. 74:13; 77:19, 20; 78:13, 53; 106:9-11; 114:3; 136:13-15; Isa. 43:16; 50:2; 51:10, 15; 63:11-13; Jer. 31:35; Hab. 3:8, 15; 1 Cor. 10:1, 2; Heb. 11:29.

It is plain, then, that the children of Israel believed in the truth of this miracle. It is certain that Moses and Joshua appealed to them as eye-witnesses of this great event. Now suppose it never took place. In what manner was Moses able to appeal to such a miracle in the presence of many bitter enemies when no such thing had ever taken place, and when friends and foes alike knew that this pretended miracle was without the least foundation in fact? Will our friend, the pastor, explain this point? Infidelity leads men to believe the most incredible things. Which is the greater difficulty,—to believe that God opened the passage through the Red Sea sufficiently wide to enable all Israel to pass in one night, or to believe that Moses was able to make friends and foes alike believe in the truth of this miracle, when every one of them knew that no such thing ever took place?

J. N. A.

THE IOWA CAMP-MEETING.

THIS meeting will be held at Des Moines, Iowa, June 9-14; and we hope it will be the largest meeting ever held in the State. It will be seen that it has been postponed one week. This is because of the extreme lateness of the season. In many places the corn was not all husked as late as May 5. The winter came on so early, the snow was so deep and hung on so long, and the spring was so late, that it was nearly impossible to do it. The papers state that

thousands of acres of grain land were yet to be sown as late as May 8, and the corn land mostly to be plowed. One week's postponement will enable many more to come.

The camp-ground used last year was for weeks under water, because of the height of the spring floods; and this made it necessary to secure other grounds. This week we secured the use of the new fair-grounds two or three miles west of the center of the city. It is a beautiful place. We have the use of several large buildings, and all the stables we need, and shall not need to put up any buildings, but simply to pitch our tents. There is a sidewalk all the way from the city, and the railroad runs special trains to the grounds when there are crowds sufficient to justify them in doing so.

Des Moines is a railroad center, and the most central place for our meetings in the State. We appeal to our people to make a general rally this year to our camp-meeting. We have tried to arrange the time so as to have it the most favorable possible to accommodate all. We need the spiritual benefits of this meeting. Let this be the largest meeting of Sabbath-keepers ever held in the State of Iowa. We advise all who can do so without considerable extra expense to come by railroad. Hay is very high, and quite scarce. Still, provision will be made for all who may come with teams. But it may cost so high for feed, on account of the uncommon scarcity, that on the whole, railroad fare would be cheaper. But let all who can, be sure to come in one way or the other.

GEO. I. BUTLER.

FROM BATTLE CREEK TO CHRISTIANA.

WE arrived at New York March 31, in the evening, and sailed from Hoboken in the steamer Neckar, of Bremen, April 2. In ten days we reached Southampton. We had one day of severe storm. Otherwise the weather was favorable. Brn. Loughborough and Ings came on board. Our interview was short; but I felt very thankful and glad for an opportunity once more to meet these dear servants of the Lord, after such a long separation. We feel encouraged to toil on in our different fields of labor.

April 14, we landed in Bremerhafen. It took nearly five days to reach home from this place. A train of cars ran off the track on the road to Bremen, and caused a delay of twenty-four hours. Then again, in passing through Denmark, the express train was fifteen minutes late, which caused another delay of twenty-four hours. Otherwise I should have reached home two days earlier.

In Germany we found spring weather, and in Denmark and the southern part of Sweden the snow was gone, and the fields had commenced to turn green. But as we ascended farther to the north, we again encountered old winter. There stood the green pines on the towering mountains, still surrounded with the white cover of snow, while the lakes and rivers were fettered with ice thick enough yet to carry loaded wagons. Nevertheless, we are waiting for spring in these northern regions, also. We are already favored with long days. The daylight appears at two o'clock in the morning. The first morning I thought it must be the moon, but was soon convinced that it was really day.

Easter is a great bundle of holidays in this country. It commences on Thursday, and embraces Friday, Sunday, and Monday, as most holy days, in which no work is suffered to be done. Thus Sabbath-keepers have five rest-days in succession. The brethren had nine meetings in our hall during these days, and I arrived to attend the last. About three hundred people were assembled, and Bro. Rosqvist addressed them. After the sermon I presented myself to the friends, alive, and enjoying a good degree of health. I related to them what the Lord had done for us, and our meeting was one of mutual joy and thankfulness.

The Lord has been very good to me and to my family, wherefore I will praise his name. May he ever guide us, and at last receive us into glory with all his faithful children.

J. G. MATESON.

April 22.

SYNOPSIS.—No. 4.

THE WISEST HEATHEN PHILOSOPHERS IN THE DARK.

1. THEFT was permitted in Egypt and Sparta.
 2. Plato taught the expediency and lawfulness of exposing children in particular cases.
 3. Aristotle taught abortion.
 4. Lycurgus, in Sparta, allowed weak and imperfect children to be put to death.
 5. At Athens, the great seat and nursery of philosophers, it was enacted that infants that appeared to be maimed, should be either killed or exposed.
 6. "A lie is better than a hurtful truth."—*Menander*.
 7. "Good is better than truth."—*Proclus*.
 8. "When telling a lie will be profitable, let it be told."—*Darius, in Herodotus*.
 9. "He may lie who knows how to do it in suitable time."—*Plato*.
 10. "Sometimes truth is hurtful and lying is profitable to men."—*Maximus Tyrius*.
- These sayings are from "Horne's Introduction," Vol. 1, pp. 13-16.

IMMORALITY AND CORRUPTION OF MODERN INFIDELS.

1. "The indulgence of lust and anger is not to be blamed."—*Lord Herbert*.
2. "The civil law is the only rule of right and wrong."—*Mr. Hobbes*.
3. "Lust of power, sensuality, and avarice, may be lawfully gratified; modesty is only feigned; polygamy is not wrong."—*Lord Bowlingbroke*.
4. "Pride is not wrong; adultery must be practiced, if men would obtain all the advantages of life."—*David Hume*.
5. "Feelings are the only standard of right."—*Rousseau*.
6. "The unlimited gratification of the sensual passions is right."—*Voltaire*.
7. "Ere long, man will come to see that all sin is for his spiritual good."—*Dr. Child*.
8. Modern spiritualism teaches the same doctrine of lawlessness.
9. "Where there is no vision, the people perish; but he that keepeth the law, happy is he." Prov. 29:18.

THE BIBLE COMPARED WITH OTHER SYSTEMS OF RELIGION.

1. The existence of counterfeits proves a genuine.
2. "By their fruits ye shall know them."
3. All infidels admit that the Bible is much the best of all books claiming to be sacred.
4. For hundreds of years the Egyptians had their gods, temples, and priests. Where are they now?—Blotted out of existence.
5. But the God of Israel and his holy book still live.
6. Dagon of the Philistines—where is he?
7. Baal had four hundred and fifty prophets; Elijah was alone. Where now is Baal?
8. Where is Moloch of the Phenicians and Carthaginians?
9. Where is Diana of the Ephesians, with all Asia bowed at her shrine? Kings paid her homage; princes brought her offerings.
10. Where are the thirty thousand gods of the Athenians?
11. Where are the gods of Rome, that grand metropolis of all the gods? Each was protected by law, and had an honorable place assigned to it.
12. Elijah's God still lives, and his word is revered.
13. Beginning in Eden, there has been an unbroken succession of faithful worshipers of Jehovah through all the generations of men.
14. The Bible is by hundreds of years the oldest writing in the world. On it rolls, gathering impetus and volume with each succeeding generation. The religion of the Bible spreads among all people. The sun never sets where it is not. How different from all other sacred books!
15. Civilization, refinement, education, the sciences,—everything that is good and great,—have gone where the Bible has gone, and stopped where it has stopped. Did it happen so?—No, indeed! Let us fear and tremble at the word of the Lord.

H. A. ST. JOHN.

THE WATER-MILL.

LISTEN to the water-mill,
All the livelong day,
How the creaking of the wheel
Wears the hours away.
Languidly the water glides
Ceaseless on, and still,
Never coming back again
To that water-mill;
And the proverb haunts my mind,
As the spell is cast,
The mill will never grind again
With the water that has passed.

Take a lesson to yourselves,
Loving hearts and true;
Golden years are passing by,
Youth is passing, too;
Try to make the most of life,
Lose no honest way;
All that you can call your own
Lies in this—to-day.
Power, intellect, and strength
May not, cannot last—
The mill will never grind again
With the water that has passed.

Oh! the wasted hours of life
That have fitted by;
Oh! the good we might have done,
Lost without a sigh.
Love that once we might have saved
With but a single word,
Thoughts conceived, but not expressed,
Perishing unheard.
Take the lesson to your heart,
Take, oh, hold it fast,
The mill will never grind again
With the water that has passed.

—Selected.

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.

OHIO.

Troy, May 8.—April 28 to May 6, I labored with the Norwalk church. The meetings were well attended. One more has commenced the observance of the Sabbath. I have hopes that several more will obey soon. The church is in a prosperous condition.

G. G. RUPERT.

NEBRASKA.

Fremont and Valparaiso.—The last Sabbath in April I spent with the friends at Fremont. On Monday evening we organized a Sabbath-school, which will consist of about twenty members. Their superintendent, who is teaching school in the country, five miles from here, will meet with them each Sabbath.

The past ten days I have been with the church at Valparaiso. In many things the example of this church is worthy of imitation. I was pleased to see all work suspended in season to greet the Sabbath at its commencement with prayer and praise. Some stumbling-blocks were cast aside. May this church prosper.

CHAS. L. BOYD.

Valparaiso, May 5.

MICHIGAN.

Hazelton, May 10.—Was with the brethren at Hartford, Sabbath, April 23. They have regular Sabbath meetings at the house of Bro. Vancamp. They also have an interesting Sabbath-school, though their numbers are few. May 7, 8, held meetings at Hazelton. The attendance was good. The efforts of Eld. John Levington to destroy our work here have been no disadvantage to us, but have tended to strengthen our brethren in the faith. Fourteen were baptized and united with the church. They have their house of worship up and partially enclosed.

H. M. KENYON.

West Liberty and Mason.—For the past two weeks we have devoted our time to trying to strengthen and encourage our brethren in West Liberty and Mason. How well we have succeeded will be better known in the world to come than at present. Judging from appearances, each one seems deeply concerned about the future; judging from the conversation, all are anxious to be saved. To judge of the condition of the heart lies not within the province of mortals; yet it is to be hoped that in the sight of our God, who sees every thought, and hears every word, the summary of life's work will show more of spiritual life than of worldly love. May the tender love of God keep them good, pure, and faithful, and save them with all Israel in the world beyond.

E. P. DANIELS.

Alma.—We have just closed the dedication of the new church here. About three hundred Sabbath-keepers were present on Sabbath and Sunday. We enjoyed some freedom preaching, had good social meetings, and quite a number came forward to seek the Lord. There was a fair attendance from without on Sunday. Eight were baptized. Brn. Fargo, Burrill, Kellogg, and Soule were present and assisted in the meetings.

The brethren have built a very neat, substantial house, which is said to be the best one in the county. It is 28x51 feet, with eighteen-foot posts, and cost about \$2,100, nearly all of which is paid. There is no echo, but the lowest tones can be heard with equal clearness in all parts of the building.

Seventeen years ago, Eld. Van Horn, Eld. Lawrence, and myself first brought the present truth to Gratiot county. Our labors were very successful for those of beginners. This church and the one at Ithaca were then raised up. Since that time, through the labors of others, churches have been raised up all over the county and around it, till now, in this immediate vicinity, we have more Sabbath-keepers than some whole Conferences. For this we thank God. Bro. Burrill has labored here faithfully. Two more church buildings are now going up near here.

For several reasons it is thought best to hold the northern camp-meeting here, June 16-20, when we expect to be here again.

D. M. CANRIGHT.

IOWA.

Odebolt, May 8.—Since my last report, March 1, there have been more than two weeks in which bad roads and stormy weather made traveling impracticable. Besides delivering about thirty copies of the Home Hand-Book, I have had the opportunity of visiting 229 families. Three of the trial subscribers mentioned in my last report became interested, and subscribed for the year on the second visit. Among families visited, there have been obtained yearly subscribers as follows: *Advent Harbors*, 6; *Advent Tidende*, 1; *Stem der Wahrheid*, 8; *Good Health*, 4; *Signs of the Times*, 8; *Signs on trial*, 6; *Youth's Instructor*, 4.

Three of the Swedish papers are to go to Sweden, and two of the other Swedish subscribers had been trial subscribers. Besides the above, one who took the *Signs* last year renewed his subscription, declaring that it advocates the truth.

"O, what shall the harvest be!" My daily prayer is, that there may be fruit for the kingdom of God among some of these readers. Dear brethren, pray for me and my family.

JAMES SAWYER.

TENNESSEE AND KENTUCKY.

APRIL 15, I came to Cross Plains, Tenn. Peach trees are in full bloom, and the spring is here, though it is unusually late this season. Gave eight discourses, attended the ordinances, and baptized three. One more decided to keep the Sabbath. This little church is in good working condition.

Tuesday, the 19th, I came to Bowling Green. I spoke at night in the court-house on the subject of Spiritualism. The attendance was good.

The 21st, came to Bro. Catrous's, near Edmonton. Found them anxious for a continuance of the meetings which I had begun three weeks before. Spoke nine times in a school house near by. The "rowdies" tried to break up the meeting by throwing stones at the house. One night they threw a cat in at a window, and they would shoot off pistols near the church after meeting commenced. But the sheriff was sent for, and soon quieted them. There were six or seven in the gang. The authorities and citizens have taken them in hand and treated me well. Four came out on the Sabbath and all the points of our faith.

The 29th, I came to Bro. Branstetter's, to attend the quarterly meeting for Dist. No. 2. Our meeting was a success, though there were not so many out as we expected. The different societies show a commendable zeal. The preaching was mostly practical. Our ordinance meeting was one of the best that I ever attended.

In every place that I have been, the outside interest is good. I reached home May 4, after an absence of nine weeks. I intend to rest a few days, as I am much worn. Pray for us.

S. OSBORN.

MAINE.

Labor among the Churches.—I left home April 26, to visit isolated brethren and sisters in Eddington, Passadumkeag, Bradford, East Dover, and Sebec. Have obtained six subscriptions for our periodicals, sold \$4.65 worth of books, and received donations to

the amount of \$4.45 for the tract society, and eight have signed the teetotal pledge.

At North Bradford, I spoke four times. I hope that in the providence of God the way may open there for future meetings. Left the brethren and sisters feeling much encouraged to breast the storm, overcome, and have a home in the kingdom of God. May the blessing of the Lord rest upon them.

When I think of these isolated ones, who are deprived of the privilege of meetings which many of our people enjoy, and for six or seven long years have not heard a discourse on present truth, and yet stand firm as an anvil continually struck, my heart yearns over them. Truly God is good to Israel, and his angels must often visit these lonely ones to sustain them in the midst of all the bitter opposition which they encounter; but Heaven and the society of angels and saints will seem sweet to them when they arrive at home.

After an absence of nearly three months, I was favored with the privilege of meeting with the brethren and sisters at Clinton, May 7 and 8. Our meetings were good. The Lord came near to us by his Holy Spirit, and we all felt to thank God and take courage. Two were baptized, and still we hope for others.

In union there is strength. Some have met with bitter opposition here, but still they are firm. Their testimony is like that of others,—the more the truth is opposed, the brighter it shines. In the language of David I can exclaim, "Oh, how love I thy law! it is my meditation all the day." The minister who stands before a congregation and proclaims God's divine law abolished in this degenerate and wicked age, when murder, theft, adultery, and false swearing are the order of the day, is to be pitied. May the Lord save us from unreasonable and unjust men.

"Commands of God and Jesus' faith
Will shield us in the day of wrath."

May 9.

J. B. GOODRICH.

PENNSYLVANIA CONFERENCE.

Potter and Tioga Counties.—In company with Bro. D. B. Oviatt, I visited the brethren in Potter and Tioga counties, Penn., April 9 to 17.

We spent Sabbath and first-day, April 9, 10 and 16, 17, with the church at Raymond's Corners, and during the interval, visited the brethren at Sunderlinville and West Pike, and the scattered brethren in Tioga county. At these latter places we found nearly all holding on steadfast to the truth, and endeavoring to live according to the light of the third angel's message. These churches have been quite free from trial, though in some instances the enemy has gained advantage of them in this way.

At Ulysses we found quite an unfavorable state of things. This is one of the oldest churches in the Conference, and many influences have operated to mar the work here, and bring reproach upon the cause. The greatest difficulty at the present seems to be from the influence of unsanctified tongues, and the lack of proper discipline in the church in removing those things that have been a reproach to the cause. We endeavored faithfully and plainly to set before them the simple principles of religion, as found in the word of God, and to set things in order the best we could. We were gratified by seeing some renounce evil habits, and by the general expression of determination on the part of all to reform in these things which had been a hindrance to their progress in the past. If these resolutions are faithfully carried out, there are better days before this church. It is most earnestly to be hoped that this will be the case, as there is a prospect of public effort in this vicinity during the coming tent season; and under such circumstances, the influence of those who profess the truth has much to do in molding the success of the work.

Our State quarterly meeting at Ellicottville, N. Y., the 22d to the 25th of April, was an excellent meeting. Harmony and union and the best state of feeling prevailed in the deliberations, and the arrangements for labor the coming season. Five tents will be run in the Pennsylvania Conference this summer, and we hope that with the blessing of God, this will add much to the interest of the work in this Conference.

It was decided that all the churches in the Conference should be visited during the interval between this meeting and the commencement of tent season, with the special object in view of setting before our brethren the importance of maintaining the work in all its departments.

On account of sickness, I was compelled to return home from this meeting, instead of visiting the scattered friends at Pittsburg and vicinity, as I designed

to do. I hope, after a few days, to be able to be in the field again, when, no providence preventing, I shall visit these brethren. B. L. WHITNEY.
Rome, N. Y.

AN INTERESTING MEETING.

As Eld. H. Woodruff and family were passing through St. Clair Co., Mo., on their way to their new home in Lawrence county, they stopped over Sabbath with Bro. Peyton, of Chalk Level. On Sunday, March 27, Eld. Woodruff listened to a discourse by Eld. Pingry of the Christian Church. Eld. P. invited Eld. Woodruff to preach in the evening. At the appointed hour the house was filled to overflowing, and an interested congregation listened to a discourse from 1 Cor. 11:26. Eld. Woodruff proved that the expression, "Till he come," points forward to the second coming of Christ, and spans the whole period from his death to his second advent. By a careful and clear explanation of the 2300 days of Dan. 8:14, he showed that as we are living in the time of the end, it is now the privilege and duty of Christians to look for the second coming of Christ; and that Paul's caution in 2 Thess. 2:1-4 does not apply now, since the man of sin has been developed in all his deformity.

The first of May Eld. Woodruff commenced lectures here. He has explained most of the prophetic portions of Daniel; and last evening (Sunday) he took up Matt. 24, and clearly proved the nearness of the advent, and many doctrines connected with it. He closed with a strong appeal to his audience to make a thorough preparation for that event. To-night he is to speak on the millennium, and the Sabbath question comes next in order. The interest is very good, and the attendance is generally of the best class of citizens; and though the time of year is not favorable, as it is corn-planting time, and the people are very busy, yet many come out to hear.

Eld. Woodruff enjoys freedom in the Lord, and is very clear in proclaiming the truth. We ask the prayers of all the people of God for the success of this work. May the Lord help all those who go out to battle in this good and noble cause. Ministers need much courage, to meet the frowns of hypocrites, the jeers of open scoffers, and the opposition of those who cry, "Peace and safety." JOSEPH CLARKE.

OUR TABERNACLE, OR PORTABLE MEETING-HOUSE.

HAVING become weary, some weeks since, with being subjected to the whims and caprices of those who usually have the charge of school-houses, we set about devising a plan which should enable us to attain the end of getting the truth before the people in some more satisfactory manner than that of employing buildings erected purely for educational purposes.

We saw at once that had we a building of sufficient size to accommodate our congregations, which could be transported from place to place at slight cost, we should not only be released from the danger of being turned out of school-houses,—as our brethren have been many times,—but we should also be able to place it in communities from which we are now excluded altogether, from the fact that many districts will not allow their school-houses to be used for any religious meetings whatever.

At last we determined to try the experiment of putting up a structure with canvas roof and gables and board sides. This we have finally done, and last evening we occupied it for the first time. Notwithstanding the fact that the weather was very unpropitious,—the rain falling very fast, and the wind blowing very hard,—we had a good congregation, and found the building to be a very easy one in which to speak. The nature of the weather was such, also, as to render it quite certain that our tabernacle was capable of withstanding a heavy wind, and shedding a copious fall of rain so perfectly that all inside were able to keep as dry as though they had been in their own houses.

Believing, therefore, that we are justified in concluding that our experiment is successful, and anxious that the cause may reap the benefits of the same, I give below an approximate statement of the size and cost of our building, and an idea of its general plan:—

1. It is 20x36 feet from outside to outside of the boards on the walls.
2. The board walls are nine feet high.
3. The roof is made of twelve oz. duck, and it and the gables are united in one piece.
4. There are four center poles, one standing at each end close to the inside of the wall, and the remaining two equally distant from each other and the end ones.
5. The top ends of these center poles are rounded

and smooth, so as not to wear the canvas, and an inch and a half pin is inserted therein to project up through eyelets, which are placed at proper distances in the ridge of the roof.

6. These poles are six or eight inches in diameter at the butt end, the lower end being sunk about four feet into the ground and the dirt firmly stamped around them, so as to enable them to support the strain of a heavy gale. They are not nailed to the board sides, but stand independent of them, the outer ones being held in position by guy-ropes attached to stakes which are driven firmly into the ground.

7. On the top of the two side walls a planed board about one foot wide is placed on an angle agreeing with that of the pitch of the roof, and projecting outward as far as the outside of the board wall. These boards are designed to prevent unnecessary wear on the canvas, which otherwise would have to be drawn over the sharp edges of the boards and studding on the sides. The upper corners of the building are also rounded and smoothed with a draw-shave, so as to prevent wear of the canvas.

8. The canvas on the sides is fastened to stakes by guy-ropes, and to the sides of the building by cords passing through eyelets and tying into screw-eyes placed in the side of the building; the gables also being fastened to screw-eyes in the same way.

9. The roof has a pitch of a little more than one-third, or about seven feet.

10. The outside boards are planed on the outside. (It would be well to have them jointed also.)

11. The studding is set into the ground about three feet, at proper distances. Those at the corners are about 4x6 inches. (It would be well to have the remainder also about the same size, in order to make the building sufficiently strong.)

12. There are two doors in the front end, and two windows on each side.

13. The windows and doors are painted and gotten up in as good shape as though designed for a private dwelling. The casings are screwed on to the studding, so as to be taken off without injury. The windows are separated from each other on the side by two lengths of boards twelve feet long.

14. The corners of the building, and the ends of the boards, as they come together on the sides, are capped with boards about six inches wide.

15. The desk is in the front end, between the two doors.

16. There is an aisle on each side of the house, running from end to end, and a narrow one in front of the desk intersects the two.

17. The body seats are twelve in number, and fourteen feet long, having backs four inches wide supported by castings such as are usually employed in our tents. Along each side of the building there is a seat about ten inches wide, running from end to end of the same. The tabernacle will seat quite comfortably one hundred and seventy-five persons.

The roof was made by Wm. Armstrong, 241 South Water St., Chicago, and could be duplicated for about \$60. Full particulars could be obtained from him. The amount of lumber used will be not far from two thousand feet. This we have obtained in convenient lengths, so as to avoid the necessity of sawing a great deal. The planing of the lumber on one side costs one dollar per M.

We do not propose to take with us to another place anything but the roof, the doors, and the windows. The lumber we expect to sell at reduced prices, for roof boards, sheeting boards, etc. That which we have employed has knots in it, but they are sound. The windows and doors will cost about twenty dollars; but they are indispensable.

The general appearance of the building might be much improved by painting or whitewashing the boards on the outside. It will pay to do this, since such a building can be occupied for meeting purposes not only during the spring, summer, and fall months, but—when supplied with two stoves—can be used during the milder weather of winter, if battened.

Ten men will put the whole thing together in a single day. Care should be taken to have everything square and plumb.

W. H. LITTLEJOHN.
Allegan, Mich., May 9.

—The springs at the base of the Alpine mountains are fullest and freshest when the summer sun has dried the springs and parched the verdure in the valleys below. The heat that has burned the arid plains has melted mountain glacier and snow, and increased the volume of the mountain streams. Thus, when adversity has dried the springs of earthly comfort and hope, God's great springs of salvation and love flow freshest and fullest to gladden the heart.

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 HEAVENLY SOWING.

Sower divine!
Sow the good seed in me,
Seed for eternity.
'Tis a rough, barren soil,
Yet by thy care and toil,
Make it a fruitful field,
An hundred-fold to yield.
Sower divine,
Plow up this heart of mine!

Sower divine!
Quit not this wretched field
Till thou hast made it yield;
Sow thou by day and night,
In darkness and in light,
Stay not thy hand, but sow;
Then shall the harvest grow.

Sower divine,
Sow deep this heart of mine!

Sower divine!
Let not this barren clay
Lead thee to turn away;
Let not my fruitlessness
Provoke thee not to bless;
Let not this field be dry,
Refresh it from on high.

Sower divine,
Water this heart of mine!

—Bonar.

GOD'S PROVIDENCES.

BY ELDER S. N. HASKELL.

NOTHING is more true than that God's providence is over his work. He who is the "Author and finisher of our faith" never slumbers nor sleeps. "The eyes of the Lord," says the prophet, "run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." That cause to which he gave the life of his beloved Son is under his watchcare, and his plans for carrying it forward are beyond the comprehension of finite wisdom. In a most wonderful manner he brings about circumstances that work together for its advancement in the earth. He even makes the wicked his servants to carry out his purposes. "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." The apostle was confident that his imprisonment at Rome, and the things which happened unto him, had fallen out unto the furtherance of the gospel. (Phil. 1.) As far as the work of God is concerned, it will succeed, and souls will be saved. "For we can do nothing against the truth, but for the truth;" but it makes a great difference with individuals what part they act in this matter. "It must needs be that offenses come; but woe to that man by whom the offense cometh!"

As the private soldier does not know all of the plans of the wise general, so we may have but a faint idea, or no idea at all, of the influence which our acts of obedience have upon the cause of Christ; yet they are all of importance in God's plan. In proportion as we are prompt, and unselfishly devoted to doing his bidding, we become direct agents for bringing about circumstances which build up the cause of God. Thus we are co-workers with the angels of God and with our Lord Jesus Christ in the salvation of mankind. Said Joseph to his brethren, "God did send me before you to preserve life." Little did they anticipate that God would thus overrule matters, when they unfeelingly sold him to the Ishmaelites. Joseph's experience when in affliction fitted him to be governor of Egypt.

A volume might be written illustrating the wonderful coincidence of events which have attended and greatly accelerated the advancement of the Sabbath reform, especially in our missionary work. I will here mention a remarkable combination of circumstances which have just come to light in this branch of the work in California. Notice has been made in the *Signs of the Times* and Supplement of the case of an educated Swiss who embraced the truth on a vessel, from reading our publications. This man has translated some of our works into the Spanish language, and we are now printing them. A few weeks since, Eld. Healey pitched his tent in Los Angeles, where an extensive interest is now being awakened, not only among the Americans, but also among the Protestant Spaniards, some of whom are desirous of learning the truth. One gentleman, who has lived in the city of Mexico twenty-nine years, had previously embraced the Protestant faith; and although contending with

many difficulties, he successfully, and in a systematic manner, engaged in missionary work as a minister and otherwise in that city and elsewhere. This gentleman became interested in the truth, as did also a physician who was formerly a Catholic priest.

About the time the tent missionaries were visiting and laboring with him, he received the *Signs of the Times* from some one in the Eastern States, of whom he knew nothing. The receiving of the papers in this manner, the visits from the tent company, and the preaching in the tent, all acting in harmony, made upon his mind a deep impression that God was calling him. His former experience had given him some knowledge of God's dealings with men. He had seen too many remarkable instances of his providence in rescuing souls from Catholicism, to lightly regard these influences, all pointing toward the truth. In the midst of this interest, there came from the sister who had sent him the papers, a letter breathing such a spirit of Christian sympathy and devotion to the cause of Christ, that his heart yielded, and he fully embraced the truth. The sister was the president of a V. M. society in New England. Eld. Israel, who visited this gentleman, was acquainted with this society and the sister, which added no little interest to the case. Another feature which made it remarkable was that a gentleman living sixty miles from Los Angeles, who knew nothing of any religion but the Roman Catholic religion, hearing that there was a man in that city who was preaching God without the Virgin Mary, was anxious to hear him, as he had searched the Scriptures in vain to find any precept enforcing the worship of the Virgin. He therefore walked to the city, and Sunday morning visited the church of the brother above mentioned. The congregation consisted of Protestant Spaniards who had embraced the Protestant faith under his labors. It so happened that this day he preached his first advent sermon, reading the ten commandments and the second chapter of Daniel for a lesson. Suffice it to say that the stranger received our faith in full, and after a stay of three days in the city, returned home rejoicing in the truth. Most certainly God's hand is in this work, and his providence is over it.

Since writing the above, a letter has been placed in my hands giving particulars of another case in this State, some five hundred miles from Los Angeles, in which, although different, the combination of circumstances is no less remarkable.

Many such instances are becoming known. We have become deeply interested in a French captain, who, with his friends, became acquainted with our work by reading *Les Signes des Temps* in Paris. Who can withhold their sympathy, their means, themselves, from a work like this? Truly it is an honor to be connected with such a cause. My heart is melted to tenderness while I pen these lines, by the thought that God will permit such fallen beings as we are to cooperate with him in a cause so precious that it cost the blood of his beloved Son.

FROM EGYPT.

THE following letter recently received from Bro. Ribton, of Alexandria, Egypt, although not designed by him for publication, will be of interest to the readers of the REVIEW:—

"I hope you will not think that our interest in the work of the last message is at all diminished, because I have not written to you as often as I formerly did. I have often desired to write, but my health has been so feeble since my illness one year and a half ago, that when the necessary labor of the day is over, I have been unable to write even a line. We still do what we can for the dissemination of present truth. The little company here meet regularly once a week at our house; and if some have fallen away, we have been consoled by the growth which others have made in spiritual grace. Most especially has the Spirit of the Lord rested on our dear Bro. Rupp, whose preaching is a blessing and whose life is a bright example to others. Bro. Bertola is a commercial traveler, employed by a large publishing house to visit all the chief towns of Europe. He thus has an opportunity of announcing the Sabbath in many places, but cannot remain anywhere long enough to obtain much fruit.

"Our brethren in Naples not only continue faithful and zealous in the midst of many trials, but their light has shone with good effect. I have just received from them a most affectionate address, bearing the signature of two brethren recently added to their number. We have also had some increase here, and hope that the Lord will give us more shortly.

"We have a very large port here, visited by ves-

sels from all parts of the world, and as I have received quite a large number of *Signs of the Times* which have been sent me by different brethren, we endeavor to go among the ships every Sunday and distribute them, with tracts.

"It has pleased God to make me pass through much sickness and suffering and many trials and disappointments; but in all I have seen that he is a loving Father, and that he has made good come to myself and to others from all that has taken place. I believe that he is able to guide me much better than I can guide myself, and so I am seeking to follow as he leads. Although my way has lain through difficult paths, he has led me most mercifully from day to day. I have often regretted that I was not able to do many things in his name which I have wanted to do, but have seen in the end that his way was the best. I hope now that our battle is nearly finished. Our Lord taught us to pray for the coming of his kingdom as the very first thing to be asked for; and I sometimes think that if the church would agree on a day of general prayer for his coming, the Lord would speedily reply. 'Even so come, Lord Jesus.'

"Believe me, as ever, yours in faith and hope,
"H. P. RIBTON."

MISSIONARY WORK.

BY A. SMITH.

THE third angel's message embraces in its regulations all the plans and instructions necessary to carry forward the enterprise. Among those regulations, as a matter immediately concerning the common people, the tract and missionary society is very conspicuous. If this work is of God, we are compelled, from the very nature of the case, to believe that every one in our ranks is called of him to engage in it. Utterly to refuse the call, or to plead excuses, cannot be pleasing to the Author of the message. Accepting the call, we become pledged to faithfully fulfill all the obligations and duties growing out of our relation to the missionary society. Among these I might mention,—

1. *Our duty to labor faithfully.*—If a brother were to employ a hand to work on his farm, and he should prove to be careless and neglectful of his employer's interests, and while away his time in idleness, he would soon be discharged. If a dressmaker, having accepted a piece of work, should complain that she had so many other cares that she could not attend to it just then, and should allow portions of the cloth to lie around or become entirely lost, would such conduct please her employer? And can God be pleased if we neglect or slight the work he has given us to do?

Some have so much confidence in their own ability that they despise or lightly esteem the aid of our publications, and thus fail to accomplish nearly as much good as they otherwise might. Those who are most verbose do not accomplish most, nor do those who are diffident and reticent perform the least; but it is those whose silent influence is a power for good,—those who, in presenting the claims of the truth, verify the proverb, "A word fitly spoken is like apples of gold in pictures of silver." If we would labor in earnest, we should doubtless be astonished at the magnitude of the work to be wrought by willing hands. Why not by our own?

The proboscis of the elephant was never designed to gather honey from the little flower, nor can man extract in paying quantities a sweet so sparingly secreted; but the united efforts of a colony of little bees gather in large quantities one of the most delicious sweets in the world. The great men of talent and influence may do much for the Master, but they are not all adapted to the work of *gathering honey for God*. But this service may be rendered by the lowly; and its aggregate will be found in the final day of reckoning to have reached vast proportions.

Many a little flower blooms in the shade, never to be seen and admired by man; but the sunlight pierces the gloom in rays of purple sheen and warms its heart, and the little bee extracts its sweet, which, in time, finds its way to the table of the king, and the royal family praise the exquisite sweetness whose particular origin they can never know; but our heavenly King knows whence all the moral sweetness of creation flows.

2. *Our duty to report.*—If the system of reporting among us is wrong, it should be revised and corrected, or abandoned altogether; but if it is right, every member of the tract society is under obligations to carry out its regulations. If any fail to do this, it will be natural to conclude that they have done nothing or are strangely careless, and thus they will hang as dead weights upon the shoulders of those who are trying to do something in the good cause.

By reporting, we afford encouragement to each

other. But some have conscientious scruples about making their good deeds known; generally, however, the truth of the matter is, that they have done so little they are ashamed to mention it. Such persons usually evince satisfaction at receiving adulation when they have really accomplished something worthy of mention. But is there really anything small in connection with the cause of God, when not even a sparrow falls without his notice, nor the gift of a cup of water in his name fails of a reward?

3. *A consistent, godly example.*—This principle carries with it a force that is almost irresistible; but how often we fail here also, and are obliged to point to the Son of God in his humiliation as the only perfect example.

There are no works of supererogation in connection with the cause of God. When we shall have done all that we can do, we shall not have exceeded the obligations that duty imposes, and must accept salvation at last as the free gift of God.

DO NOT BE DISCOURAGED.

BY J. H. DURLAND.

WE sometimes hear our T. and M. members say, "It is no use for me to try; for I never hear from those to whom I send reading matter." To such I want to speak a word of encouragement. I have furnished names for quite a number of our T. and M. workers the past winter, and have met the parties who were receiving the *Signs*, and I have not met a person who was not pleased with the paper.

Last week I met several persons who have received copies of the *Signs*. One of them said to me, "Do you know anything about the *Signs of the Times*?" I told him I had seen it. The reply was, "I think it is an excellent paper." One man who had received a few copies said to me, "I am getting a paper from California; I do not know how they got my name there." I asked him what he thought of the paper. He said, "I think it is a good paper, and teaches good doctrines." Another man who had received a few copies of the paper and a card from a sister in New Hampshire, showed me the card, and said, "I wonder how that lady got my name? I must answer her card, because I am thankful for the paper, and shall subscribe for it as soon as I can get the money."

I might add other testimonies from good and reliable persons, but the above show that good impressions are made by our T. and M. workers. Although but few may accept the truth by reading, prejudices will be removed, and the way opened, so that when these persons have an opportunity of hearing the truth presented by the living preacher, they will attend, and the seed sown by our T. and M. workers will spring up and bear fruit. There are some, who are interested, and would like to read our papers, but neglect to answer letters written to them on the subject. They are thinking of these things, and their hearts are growing tender, and are preparing to receive the light in the future.

I hope the members of our tract societies will not cease their efforts in trying to spread the truth. Take your Bible, and read of Noah's efforts to warn the world. He labored one hundred and twenty years, and only eight souls accepted the truth, and they were of his own household. We cannot expect to labor as long as he did. But we can look back over our work, and count scores of souls that have received the light through the efforts of the tract society.

The Lord is working for us. Let us keep pace with the message, and go forward to battle, having on the whole armor of God. Let us be awake, and make efforts to procure the names of those who have not heard the third angel's message, and send them a copy of the *Signs* or a tract. I know some think it hard work to procure names; but I find that if we are *determined to have them*, we can get them. I have succeeded in obtaining a good list of names from Montana Territory, where the truth has never found its way. If any of our friends want to be instrumental in sending light in that direction, I can furnish you some names.

Forest City, Ia.

MEN WANTED.

WE need live men to carry the cross of Jesus Christ and plant it on every hill-top, where the eyes of dying men may catch its saving light. Away with the heresy that "any kind of a man can do the work of the church." Drones don't make God's honey yet. When a man talks for God, his thoughts should be the strongest, his words the sweetest, and his tones the most persuasive. His speech should burn as with "a live coal from God's altar." When a man works

for God, let him do it with all his might. God's work needs the clearest brain, the fleetest foot, the readiest hand, the quickest eye. The true Christian is not a fossil, or a trilobite, or a mummy, but a living creature, with activities and sympathies born of God's Spirit.

We need enlightened men, not as the world counts wisdom, but enlightened with God's wisdom. God indeed chooses weak and foolish agencies, but he makes them strong and wise. He has a wondrous process in his divine discipline by which the base metals of human life turn, in his crucible, into pure gold. Oh, for the wisdom which is from above!

We need brave men. God's church has no use for cowards. She does not recruit for camp service. She cannot accomplish her warfare by the aid of men who "turn back in the day of battle." She needs men who can "endure hardness as good soldiers." Men who have learned the art of war from God. "He teacheth my hands to war, and my fingers to fight." Men who have "put on the whole armor of God." Men who, like the Gadites, can "handle shield and buckler, whose faces are like the faces of lions, who are swift as roes upon the mountains, and who can swim the Jordan when it overflows all its banks." Men who can say yes to right, and mean it; who can say no to wrong, and stand by it. Men brave enough to be poor, to be self-denying, to be honest.—Selected.

KENTUCKY TRACT SOCIETY.

REPORT FOR QUARTER ENDING MARCH 31, 1881.

Table with 10 columns: 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, Annuals sold and given away, Cash rec'd on Tract Fund and Periodicals.

* Membership and donations, \$12.52; sales, \$25.44; periodicals, \$16.75; also collected on other funds, \$86.00.

NOTE.—The local society at Custer failed to report.

BETTIE COOMBS, Sec.

WISCONSIN TRACT SOCIETY.

REPORT FOR QUARTER ENDING APRIL 1, 1881.

Table with 10 columns: 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, Annuals sold and given away, Cash rec'd on Tract Fund and Periodicals.

* Memberships and donations, \$89.25; sales, \$5.48; periodicals, \$170.11; reserve fund, \$51.00; also collected on other funds, \$68.00.

MRS. MATTIE A. KERR, Sec.

MINNESOTA TRACT SOCIETY.

REPORT FOR QUARTER ENDING APRIL 1, 1881.

Table with 10 columns: 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, Annuals sold and given away, Cash rec'd on Tract Fund and Periodicals.

* Agents. † REVIEW, 61; SIGNS, 45; GOOD HEALTH, 17; INSTRUCTOR, 184; other periodicals, 56.

‡ Membership and donations, \$90.99; sales, \$275.38; periodicals, \$288.92; also collected on other funds, \$47.77.

MRS. NETTIE G. WHITE, Sec.

—"May you organize a woman's missionary society in my church?" The pastor repeated the lady's question. "Yes, I suppose you may if you can. But I do not believe in these women's societies; their offerings all come out of their husbands' purses."

"Mine do not," quietly answered the lady; and the argument proved unanswerable, for the speaker happened to be a maiden of somewhat uncertain age, but not far from the meridian of life, who had always been dependent upon her own exertions for support, and who was well known as a cheerful giver. There are hundreds of such women in the church of Christ. Let brethren hold their peace.

SPECIAL MENTION.

SOURCE OF CIVILIZATION.

THE contributions are very important which American missionaries make to religious learning. This has been repeatedly acknowledged by foreign scholars. We are now led to speak of it by reading a pamphlet from the hand of the Rev. Dr. A. P. Happer, of the Presbyterian mission in Canton, China. He takes up the question which concerns the amount of correct knowledge had by the antediluvians, and its transmission to those who lived after the flood. He makes a minute examination into the full meaning of the brief hints we have in Genesis as to the revelations of God to our first parents, works these into a system, and shows how by Noah and his sons they were preserved and taught to their posterity. He supposes that Noah himself went into China, and there more clear views of divine truth were received and handed down, than were enjoyed elsewhere.

It is not speculation in which Dr. Happer indulges. Accepting the Biblical narrative as literal truth, he draws no inferences that are not fairly to be deduced from the words of the record, and by so doing he makes a lucid and satisfactory argument to show that the civilization of the nations has had its origin in the religion of the Bible.—N. Y. Observer.

EFFECT OF PUBLIC SCHOOLS.

BISHOP A. C. COXE says: "It is the misfortune of the present generation of American Romanists that their foreign oracle has compelled them to choose between being good citizens or good Papists. If we teach their children the American Constitution and that of our State, in our public schools, they are spoiled as Romanists.

"For example, we teach them (1) the liberty of the press; (2) liberty of conscience and of worship; (3) liberty of speech; (4) the power of the State to define the civil rights of ecclesiastics; (5) that the church may not employ force; (6) that the civil law must prevail over Papal laws; (7) that the free exercise of religions ought to be allowed in all countries; (8) that civil marriages are valid; (9) that the domain of morals may be treated apart from the decrees of pontiffs, and (10) that civil duty and allegiance may be taught and treated with a similar freedom. We teach all these things directly, or indirectly, in expounding the American Constitution and the principles on which it rests. Should any American complain? Yet, in the creed of the Papist, every one of these principles is condemned by 'infallible' authority, and nobody can maintain them without peril of salvation. Is it just what we should be called upon to turn the Constitution out of our public schools in deference to our Romish fellow-citizens and their scruples? Why not? If every reading-book must be purged of the parables of our Lord, and if, because such citizens object, no pupil may be allowed to know anything about the Book on which he may be called to swear in a court of justice, where are we to stop? Where shall we draw the line? For a hundred years of American freedom, the Bible and its maxims have been honored and, in some degree, taught in our public schools. Who is the worse for it? Certainly not the Romanists, who have derived from our State laws unbounded franchises, and from our State treasury immense endowments. They teach us that no Romish State ought even to tolerate us, in a reverse of circumstances. Obviously, as soon as they become the majority, we shall not even be tolerated. May it not be wise for us to hold by our civil rights as heretofore understood? They are a better means of self-preservation than such as would be our sole resource should Rome obtain the majority, and begin to act upon the principles of the syllabus.

"In short, we take our stand upon this rule: that no good citizen can object to our schools on the ground of a simple and elementary use of the Scripture, and the inculcation of Scriptural morality, which has always been a feature of public-school instruction in this State. The citizen who objects must furnish a better system to prepare the young for their moral duties and their civil rights, under a free constitution. When this better system is accepted by a majority of our people, it will doubtless be introduced. Till then —nolumus mutari: we see no reason for changing our institutions to suit the views and scruples of those who accept a foreign despot as master of their consciences." —North American Review.

—The Council Bluffs (Iowa) Nonpareil gives the following picture of the recent flood, as seen from a bridge of platform cars which offered the only means of access to the great transfer depot of the Union Pacific Railroad:—

"The sight presented to the eye is something simply wonderful, awful, and grand. A vast expanse of water is all that can be seen in any direction, east, west, north, or south, and the roar and tumbling of waters give the sound and appearance of a mighty river as deep as it is wide. The water is filled with floating debris, consisting of huge logs, sections of railroad track, sidewalks, and pieces of small buildings. Several small frame telegraph offices and other U. P. buildings were to be seen lying on their sides or ready to topple over, while telegraph poles assumed a weakened and falling appearance. As the madly rushing waters roared and pitched, one could easily imagine himself in the midst of the ocean watching the action of the angry waves from the ship's deck."

—The New York Observer says that the Catholic Protectory in that city demands an appropriation from the State Legislature of \$50,000, and will probably get it. It characterizes this appropriation as an annual outrage, and says that it would be punished, and never repeated, if legislators were not afraid of losing the votes of Romanists. The Observer adds:—

"There is no more propriety in voting money to this Protectory, than in voting the same sum to a Presbyterian or Jewish Home for women or children. It is a grievous wrong to take the public money and apply it to sectarian purposes. This is a naked, indefensible abuse of power, which ought to be rebuked by the people. We hope that the governor will have the firmness, when this bill comes into his hands, to veto this appropriation."

—It is time that church gambling should come to the end of its rope. Instead of that wholesome result, there is an attempt in New York to legalize church lotteries, and a bill for this purpose has been introduced into the legislature of that State. The Methodist "supposes that the Romanists are more directly behind the measure." We trust it may be so, but it is a sure index of its character for any church to seek "the power to do a thing, which on grounds of public morality, and for the protection of the young and the poor from a ruinous habit, is forbidden as a business enterprise." We are convinced from observation that there are too many Protestant churches as ready as Catholics to increase their revenue in this disgraceful manner. If the leaders in such churches have no compunction of conscience on their own account, they should remember that "when the Abbot throws the dice the whole convent will play."

—How things do turn out! There was that North Carolina boy, Gatling, who set out to invent a corn planter, and he kept improving, no, not improving, but changing it until it came to be one of the most destructive implements of modern warfare, the Gatling gun. Then, there were those two brothers who were studying for the ministry at Phillips Academy, one of them shot dead in an attempt at burglary, the other, his companion in crime, confessing to a long course of robbery. Yes, when a corn planter grows into an engine of destruction, and ministerial students turn burglars, we must believe in evolution—evolution of some kind.

—Of the making of books there is no end, even if "finis" is put at the last of each of them. Within the past fifteen years the Congressional Library has doubled itself three times. It is expected that the library will soon contain 1,000,000 volumes,

DARK DAYS.

DEAR Lord, I do remember thou hast said
That I may cast my every care on thee;
But see, this deep oppression will not go,
But with its leaden hands holds fast to me;

Holds fast, and drags me down, and shuts my mouth,
Strangles the cry that fain would pierce the skies;
Helpless I lie before thee, with no words
Upon my lips, with sad yet tearless eyes.

So be it, Lord; my joyous soul has need
Of its dark days, and in this dreary night
Roots shall strike downward, that anon shall shoot
In rich and living branches to the light.

Oh, may these branches bear some fruit for thee,
In grateful memory of the loving hand
That cast me in this gloomy, cheerless spot,
And all its dreariness and darkness planned.

—Mrs. Elizabeth Prentiss.

THE EXPERIENCE OF A TEA-DRINKER.

THE reckless and extravagant use of tea came upon me gradually and unawares. Its stimulating effects afforded me all I could desire in the way of ambition and strength to carry that ambition out; and, false though that ambition might have been, it impelled me on to strive to accomplish more each day than ever should have been required of one brain or one pair of hands. I must sit awhile at my easel; dictate a letter; I must take a few stitches, and, like a faithful wife, keep the buttons on pater-familias' shirts; must look after the dear little ones, to see that the nurse did not take it upon herself to administer chastisement, or by improper means bring them under subjection. I must carefully supervise, early and late, and all day long, my servants, and domestic matters generally, and keep all the wheels of the home machinery well oiled and in motion. All this, and more, I was eager to do, and for my own credit and to deserve my husband's approbation, to do it well.

No half work with me, tea-drinking or anything else. I felt able to accomplish anything, when, having imbibed the luscious draught, all my nerves were strong for action and duty. Did excitement lag, I ordered another cup, the stronger the better; weak tea had no charms for me, but a perfectly heroic decoction of the very herb itself, with all its delicious aroma,—just that, and nothing more or less.

For four successive years this was my daily programme: Rising at seven in the morning, I repaired to the "family room" and ordered at once a good cup of tea. Breakfast at nine, and two more strong cups, to make my chops and muffins relish. At eleven the waiter brought me another cup; at lunch two more. The waiter appeared regularly at three P. M. with one more cup, and at the six o'clock dinner, at least one cup more, to make the various viands better digest. There it was, six or eight cups a day, and each one so bitter with its own strength as to make me shiver. From day to day I went through this same routine; with health apparently perfect, with my strength and endurance of care and duty to all appearances unlimited. I was really a "slave to the cup," and that the *cup of tea!* How long can this state of things continue? I often asked myself, while yet there was no visible sign of the slow, sure poison undermining my health and using up my nerves. I lived upon my tea. I loved it, and must have it, and the tempting draught being swallowed, "Richard was himself again." When I felt the least weariness stealing upon me, another cup was ordered. Did my head ache a little, I took another cup to ward off a serious attack. Did I notice the least indigestion, an extra cup was brought in. It was my sovereign remedy for all ills poor flesh is heir to. I felt the thralldom,—the chains which I forged for myself,—but then I enjoyed the vim and vigor it bestowed. I felt that I had much to accomplish in many directions, and that I was able to achieve success in any undertaking, under its stimulating influence. But the time was close at hand, after several years of this kind of dissipation, when the grand shattering of the temple, supported by frail and precarious pillars, must surely come.

"So tired," just escaped my lips, as I was going to my room for the night, and falling, all unconscious, save of agony, I was borne by kind, familiar arms to my own couch, where I lay with whirling brain and sinking breath, till the "wee sma' hours" of morning, with no feeling save of suffocation, of stifled breath, and general misery. This night of suspense to my anxious, watching friends, dragged slowly by. The family physician plied all his arts to save. The morning found me all weak and exhausted, and what was more alarming, completely benumbed, paralyzed from head to foot, but with brain quite too active not to appreciate the danger of my situation. Walk or stand, of

course I could not, yet I was determined not to be crippled. The will that urged me on in health came to my rescue in sickness. For twelve long weeks I lay between hope and fear, yet resolved to overcome and recover. That will and spirit seemed to save me. I gradually felt the nerves return to their original sensitiveness, and at last I was able to walk again. I was "on my feet" once more.

But there was the tea,—the long-loved luscious cup! Should I again risk such fearful bondage to this accursed tyrant? Should I yield again, and again become a slave? Could I play with fire, and not be burned? My physicians had ascribed to it all my sufferings for three long months, and should I now indulge again? Not unmindful of the self-denial it would cost me, I resolved to give it up, at once, wholly, and forever. I had suffered enough from its power. I would be free. Henceforth, not a drop of tea, I pledged myself. The same will and determination that brought me off a sick bed has carried me safely through all temptations to this hour. More than four years have passed, but not one drop has ever touched my lips.

But I little dreamed of the web I was weaving when I made the decision; the self-sacrifice I was to endure; the perfectly painful efforts I must make before I would be free indeed from a cup of tea,—"to master it or have it master me," as Gough quaintly puts it for the poor inebriate. In the cold winter days I longed for it to warm my blood and invigorate me generally, and in the sultry, summer days, when I felt languid and weary, to drive the dull *ennui* away.

I have lived through the struggle; I desire it no longer. My health and vim are genuine and firm, and if these lines fall under the notice of any who are so foolishly addicted to excessive tea-drinking, I cordially bid and encourage them to go and do likewise, and by taking only the tea of Mother Eve find in it health and strength, and reap a rich reward.—*Free Press.*

—"Well, I must confess that Sister C. is rather rude in her speech and manners, but, after all, I think she is a good woman."

"Good! Do you believe that really good people can be habitually rude?"

What think you, honest reader? I only know that in the word, Christians are exhorted to "*be courteous.*"

—"The Lord hath need," pleaded the minister. "Freely ye have received, freely give." A dainty lace handkerchief wiped a tear from the eye of the richly dressed lady before me, as she dropped into the basket from a white hand on which sparkled a thousand-dollar diamond, a silver ten cent piece. O mammon, mammon!

Notes of News.

—The Mont Cenis tunnel, between France and Italy, is blocked by a landslide.

—Trichinae has been found in a fish in Cincinnati, the first instance of the kind known.

—On Monday, May 9, 6,521 immigrants landed at Castle Garden from six European steamers.

—Slabs and edgings of the lumber-mills are transformed into paper in a paper-mill at Lock Haven, Pa.

—The bill to allow clergymen to sit in the British House of Commons has been defeated by a close vote.

—According to the census returns, the people of this country pay \$26,250,100 annually for their daily newspapers.

—An electric railway has been opened from Berlin to Litchterfeld. The experiment has proved a decided success.

—Reports from eighteen counties in Kansas indicate that the wheat crop this year will be the largest ever known.

—A coal-shaft in Osage Co., Kan., recently caught fire from a furnace in the air-shaft, and ten men perished in the flames.

—The Michigan Legislature has passed a bill which provides for a \$300 tax on spirit retailers, and \$200 on beer sellers.

—The Hon. Stanley Matthews's appointment as Associate Justice of the Supreme Court has been confirmed by the Senate.

—The Marquis of Salisbury has been unanimously elected leader of the conservative party in the British House of Lords.

—The Khedive of Egypt is about to establish at Cairo a school for the education of girls of the higher classes, at his own expense.

—In Ireland there have been more arrests under the coercion act, and one agrarian murder. The victim is Lord Dundale's bailiff.

—The Florida people estimate that 30,000 persons visited their resorts last winter, and that they spent three million dollars while there.

—The Czar of Russia has informed the Senate officers that hereafter his sanction will be required for its laws only when they are of exceptional importance.

—Seventy years ago the first Hindoo convert was received into the church, and now there are 500,000 professed Christians in India, Ceylon, and Burmah.

—Cuba is rejoicing over the promulgation of a constitution, which she regards as a step to other important reforms. Greater liberty of the press has been granted.

—There are about forty expeditions of various kinds,—missionary, commercial, and scientific,—organized to penetrate the continent of Africa from different points.

—The *Christian Weekly* states that during a year and a quarter the enormous sum of \$19,000,000 has been given by private individuals in this country to the cause of education.

—It seems that the late inquiry into the murder of Abdul Aziz was instituted to prevent a similar combination of the implicated men against the present Turkish Sultan.

—A suit for \$10,000 damages has been brought against Henry Ward Beecher by the Agricultural Society of Western Maryland, for failure to lecture according to agreement.

—The strike of the switchmen of Chicago, which has seriously interfered with the running of trains, is breaking up. Several gangs of men have gone to work on the companies' terms.

—In South Africa, hostilities have recommenced between Kaffir chiefs, Europeans and Boers participating. There is also a rumor from Cape Town of fighting between colonists and Basutos.

—The United States Brewers' Association met in Chicago, May 11, for the purpose of holding their annual convention. They propose to test the constitutionality of the Kansas prohibition law.

—In honor of the marriage of the Austrian Crown Prince, which occurred May 10, the Emperor has pardoned a number of prisoners whose offenses were unpremeditated, arising from poverty.

—Strikes have become fashionable, and even the "noble red man" has caught the spirit of them. He demands \$2.50 per day for piloting rafts down the Lachine Rapids, in the Province of Quebec.

—The French have a compulsory-education law, which provides for instruction in the duties of citizenship, the constitution of the country, elementary notions of political economy and law, and gymnastics.

—It now seems that in depriving the Bulgarians of their constitution and usurping unlawful authority, Prince Alexander acted under advice from the Russian government, with the consent of Austria and Germany.

—The French government is attempting to do in Northern Africa what England did in India. The Bey of Tunis objects, and has appealed to the powers. France protests that she is only protecting her Algerian frontier.

—President Lincoln's old house in Springfield, Ill., was recently torn down. An enterprising boy bought all the shingles for a dollar, and with his scroll saw is turning them into ornamental mementoes, which he sells at from fifty cents to a dollar each.

—The losses of the Jews by the recent riot in Elizabethgrad, Russia, are estimated at nearly \$2,000,000. The Jews in another Russian town were attacked by a mob while at the railway station preparing to leave the city; but the military came to their rescue.

—The anti-Jewish riots in Russia continue, and an immense deal of property has been destroyed. Southern Russia is in a state bordering on anarchy. Students as well as Jews are attacked, buildings and railroad trains are destroyed, and laborers are starving.

—The levee known as the Willard's Landing levee, ten miles from Anna, Ill., broke on the 7th inst., and the river came in with a mighty rush. The levee broke in another place also, and a large tract of land is covered with water from one to ten feet deep. The loss is estimated at \$100,000.

—In the British House of Commons, Mr. Gladstone, in moving that an appropriation be made for a monument to Lord Beaconsfield, paid a high tribute to the memory of the deceased statesman. Sir Stafford Northcote replied that Mr. Gladstone had already erected a monument better than one of marble.

—The United States Senate, after spending two months in political wrangling, has commenced business. The Chinese immigration treaty, giving the United States government power to regulate such immigration at its discretion, was ratified by a practically unanimous vote. After this, several other important treaties were successively considered and ratified.

—Bradlaugh, the atheistical member of Parliament, who was fined not long ago for attempting to vote in the House of Commons without taking the customary oath, has been returned by his colleagues. He has abandoned his doctrine that an affirmation is as good as an oath, and has demanded to be sworn. On the last occasion he was removed by the Sergeant-at-Arms, and a resolution, offered by Sir Stafford Northcote, making the removal operative until he should promise not to disturb the proceedings of the House, was adopted.

—*Harper's Weekly* complains that New York city suf-

fers outrages at the hands of unscrupulous corporations that in almost any European city would lead to revolution and bloodshed. It says: "The railroad companies seize upon our streets, obstruct the sidewalks with great iron pillars, shut out the daylight, destroy business, and nearly craze those who cannot get away from the incessant din and roar of passing trains." A similar complaint is made against the telegraph and gas companies. And as these companies have special charters from the State, the city is absolutely at their mercy.

—A pauper in a Pennsylvania almshouse opened his eyes only once in more than seventy days, and he has hence been termed "the sleeping Hungarian." When efforts were made to arouse him, he seemed to be conscious of what was going on. He recently fell from a second-story window, but was not seriously hurt. He has since approached more nearly to the condition of a person awake, and it has been suggested that had he fallen four stories, he might have been fully aroused. The attending physician has received a letter from a spiritualist in Jacksonville, Fla., who states that the Hungarian's spirit is traveling through space, and acquiring information which will be of incalculable value to mankind.

—The *Christian Union*, in its column of religious news, gives the following curious item: "During the last illness of the late Maharajah of Travancore a most touching ceremony was performed, which bears some resemblance to the Jewish institution of the scape-goat. A man was found willing, for a consideration (10,000 rupees), to bear the responsibilities of the Maharajah's sins. He was brought into the royal presence, and after the Brahmins had performed certain ceremonies over him, the sick man tenderly embraced him. He was then led out of the country of Travancore into the Tinnevely district, with a charge never to return."

Obituary Notices.

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

HAWKINS.—Died of paralysis, in Convia, Mich., April 9, 1881, my dear father, Asahel Hawkins, aged nearly 75 years. Mrs. A. O. BURRILL.

BEEMAN.—Died of diphtheria, on Tuesday and Friday of the same week, Mannie and Myron, twin boys of John and Julia Beeman, at Albion, Neb., April 18 and 22, 1881. But the last enemy will soon be destroyed. GEO. B. STARR.

PIERCE.—Died, of hemorrhage of the lungs at the residence of his son Andrew, in Cedar Lake, Mich., H. H. Pierce, aged 68 years, 11 months, and 28 days. Discourse by the writer, from Eccl. 9: 10-12, the importance of earnest labor being the principal theme. O. SOULE.

PENN.—Died of scarlet fever, at Waterford, Ohio, April 17, 1881, Mary C., daughter of E. C. and S. J. Penn, aged 5 years, 1 month, and 28 days. She rests till the Rescuer comes. Parents and brothers hope to meet her then to part no more. Funeral discourse by the writer, to a large and attentive audience. A. M. MANN.

HOOVER.—Died of pneumonia, near Six Lakes, Montcalm Co., Mich., March 28, 1881, Lucrecia, wife of G. W. Hoover, aged 24 years, 9 months, and 28 days. A husband and three small children feel their loss, while a father, mother, brother, and sister feel that a link is broken in the family chain; but they mourn not as those that have no hope. E. VAN DEUSEN.

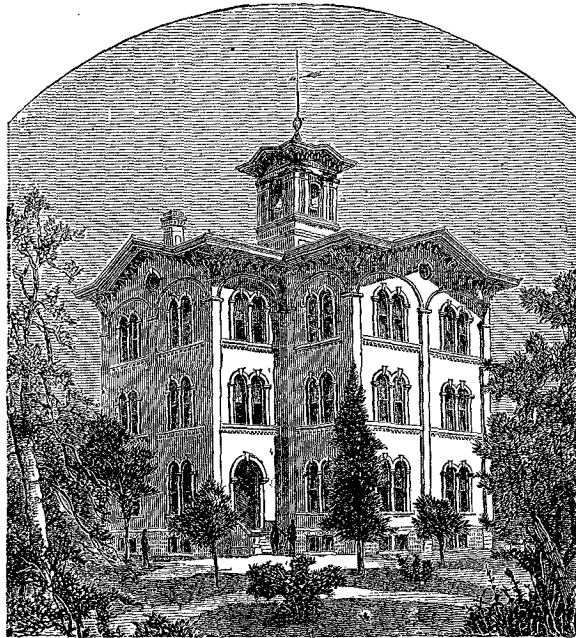
HANER.—Died of consumption, at Saranac, Ionia Co., Mich., May 1, 1881, Mary Haner, aged 53 years, 2 months, and 29 days. Three daughters and an aged husband will miss her. Sister Haner embraced the Sabbath and kindred truths under the labors of Elds. Lawrence and Strong, nearly seven years ago. Shortly before she died, the brethren met at her house, and with her partook of the emblems of our Lord's broken body and shed blood. The church feel that she sleeps in Jesus. E. VAN DEUSEN.

COOK.—Died in Washington, D. C., April 1, 1881, of pleuro-pneumonia, after an illness of nine days, Sister Mary Eliza Cook, aged 42 years, 3 months, and 26 days. She leaves a loving husband, a son of 15 years, and three little daughters younger, to mourn their great loss. Sister Cook had been an observer of the Sabbath of the fourth commandment for quite a number of years, and was a member of the church at South Lancaster, Mass. For more than seven years she has held up the light of truth in our nation's capital, both by her labors as a missionary, and by her faithful example, much of the time all alone.

May her faithful words and works be blessed to the salvation of many, and especially of her dear husband and motherless children. C. W. STONE.

MASTERS.—Died at the residence of her daughter, in Lawton, Mich., April 20, 1881, Mrs. D. B. Masters, aged 74 years, 2 months, and 8 days. At the age of fifteen, Sister M. embraced Christ as her Saviour, and united with the M. E. Church. She remained a member of that church until two years ago, when she commenced to observe the Sabbath of the Lord. She rejoiced in the light of present truth, and often spoke of the increase of faith and joy since seeing the wonders of the law of God. Sermon by Eld. West (Baptist), from Eccl. 8: 2: "I counsel thee to keep the king's commandment, and that in regard to the oath of God." A large number of relatives and friends mourn their loss in the removal of this dear mother in Israel; yet the Spirit says for our comfort, "Blessed are the dead that die in the Lord from henceforth." D. B. RICHARDS.

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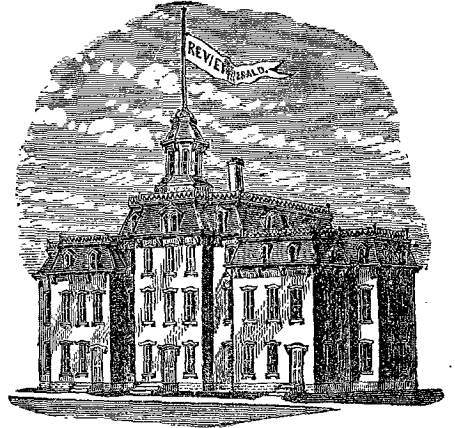
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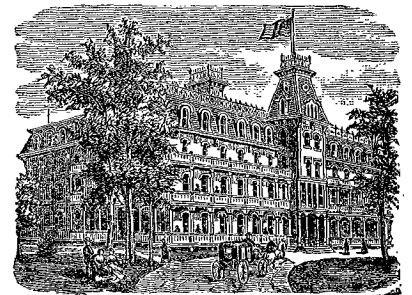
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2.25	10.25	7.41	1.38	12.33		-	Michigan City,	-	12.33	4.23	5.18	5.03	5.28
11.30	7.38	5.30	11.13	9.25		Dep.	Chicago,	Ar.	3.00	6.50	7.40	7.30	8.00
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The Review and Herald.

Battle Creek, Mich., Tuesday, May 17, 1881.

CAMP-MEETINGS.

KANSAS, Wakarusa,	May 19-24
IOWA,	June 9-14
WISCONSIN, Neenah,	" 16-21
MINNESOTA,	" 23-28
DAKOTA,	June 30 to July 5
UPPER COLUMBIA, Dayton, W. T.,	June 1-7

FUTURE LABORS.

The opinion prevails that the backward spring will so crowd the farmers of Michigan during the month of June as to make it necessary to postpone the proposed camp-meetings till after grain harvest. When they were first suggested, an early summer was anticipated, and as we designed to spend July, August, and September in Colorado, on our way to California, we greatly desired to see our people in Michigan during the month of June.

Meanwhile most urgent calls for help have come to us from the New England States. It is under a sense of duty to the old friends of the cause in the Eastern States that we postpone the Michigan meetings to a more convenient season. We shall probably spend the summer months in New England and New York, and hope to be able to serve our brethren in Michigan at a time that will better accommodate them.

Providence permitting, we will hold meetings at Danvers, Mass., May 28, 29. We hope for a general attendance from the N. E. Conference. From that point arrangements can be made for other Eastern States.

JAMES WHITE.
E. G. WHITE.

Remember the fast day, next Sabbath, May 21. Read again the objects, as stated in REVIEW two weeks since, and enter into the spirit of the work.

Bro. Daniels' article on "Haste" in another column is only designed to put the brakes on the fly-aways. He will supplement it shortly by another, telling the sluggards to hurry up.

The secretary of the Upper Columbia Conference in his report for the quarter ending March 31, 1881, states the gratifying intelligence that they now have four meeting-houses in that Conference, valued at seven thousand dollars.

POSTPONEMENT OF CAMP-MEETINGS.

In the West the season has been very late, nearly one month later than usual. In some sections the ground has been so wet that people at this date (May 12) may still be found sowing. Corn-planting is very much behind. Under these circumstances, which could not be known at the time the camp-meetings were appointed, we have felt much anxiety lest the time given would be too early for Iowa, Wisconsin, and Minnesota. We have corresponded with the presidents of the two latter Conferences, and with many leading brethren in Iowa. None have objected to a postponement of one week, while most have expressed a decided preference for it. Quite a number have expressed the belief that the attendance would be small unless a change was made.

We therefore decide to postpone the time of the camp-meetings one week in each of these States, so they will be held as follows: Iowa, June 9-14; Wisconsin, June 16-21; Minnesota, June 23-28; Dakota, June 30 to July 5. Two of the members of the General Conference Committee will probably attend these meetings. Other laborers will also be present. The appointment for Kansas will remain the same as ever.

GEN. CONF. COM.

RAILROAD FARE TO THE WISCONSIN CAMP-MEETING.

The C. and N. W. Railroad will grant return tickets at one fifth fare to all who pay full fare going from any point between Clinton Junction at the south, and Oconto at the north, and from Milwaukee to Neenah via Fondulac. The Wisconsin Central grants the same favor to those coming over that road at any point from Dorchester to Neenah.

For the information of those coming over the C. and N. W., and not living on the line, we publish the following schedule of prices, including return ticket:—

Janesville to Neenah and return,	\$5.52
Milton Junction " " "	5.16
Ft. Atkinson " " "	4.62
Watertown " " "	3.65
Minn. Junction " " "	2.82
Fort Howard " " "	1.62
Milwaukee " " "	4.50

G. C. TENNEY.

WISCONSIN CAMP-MEETING.

This meeting is now close at hand. We have secured a beautiful location on the island between Neenah and Manash, on the lake shore, and only one mile from the C. & N. W. R. R. depot. This will be a very important occasion. In connection with the camp-meeting, the Conference, T. and M. Society, and Sabbath-school and Temperance Associations will hold their annual sessions. No one that should be present can afford to stay away. Eld. Geo. I. Butler will attend, and we hope to see Bro. and Sr. White also. We give them a most cordial invitation, feeling that their presence and testimony could hardly be more needed or appreciated than at this time. We have some hopes that Eld. Canright will come to this State to labor awhile, and if he does, that he will be with us at the camp-meeting.

There never was a time when we needed the blessing of God more than we need it now. The spirit of worldliness and spiritual apathy is pressing hard upon us. I fear that this spirit will keep some away who should attend the meeting. We all need its privileges, and you are all needed at the meeting. The older and more experienced brethren and sisters in the Conference are needed, as many matters of importance in connection with the cause of truth in the State will be considered. Those who more recently embraced the truth are wanted. It will do us good to meet, and you want to become better acquainted with the work of God. Therefore all should come, and we will have the best and most profitable meeting ever held in Wisconsin.

TENTS.

We request that all our church and family tents be on the ground. If there should be any church or family—as there might be in the southwest part of the State—that think it not worth while to take a tent, by all means send the tent to me at Neenah, Wis. We will pitch the tents for all who will send them ahead, and in time; so that when you come you can take possession.

The meeting will commence on Wednesday, June 8, at two P. M. The first session of the Conference will be held at five P. M. of the same day. Therefore, we expect you will all be on hand at the opening of the meeting. Those that come by railroad should arrange to get there on Tuesday's trains. We wish all our ministers to arrive on Tuesday. No labor or pains will be spared to make all as comfortable as possible.

Lastly, this is no common occasion; do not regard it with indifference. Do not be careless as to whether you come or not, but feel it your duty to attend. And while you are making other arrangements, seek the Lord for a preparation of heart. Pray and labor for the special blessing of God on the camp-meeting.

O. A. OLSEN.

Appointments.

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

The eleventh annual session of the Wisconsin Conference will be held at Neenah, Wis., in connection with the camp-meeting, June 16-21. Let every church be represented by delegate, if possible; if not, be sure to send a letter.

O. A. OLSEN, Pres.

HICKORY CORNERS, Mich., May 21, 1881.

T. M. STEWARD.

THE IOWA CONFERENCE AND T. AND M. SOCIETY.

The annual sessions of the Iowa State Conference and T. and M. Society will be held at Des Moines, Iowa, June 9-14, in connection with the camp-meeting. Let every church see that delegates are duly appointed in season. Each church is entitled to one delegate. If they have thirty-five members, they are entitled to two, and one in addition for every fifteen members more. Let all delegates be on the ground Wednesday, that the business may be promptly attended to at the beginning of the meeting, and be out of the way of the spiritual interests of the occasion. Let all delegates remember this, and be in season. Also let every director be present early. Important business must be brought before the Board, which needs prompt attention. Let all be prompt.

Geo. I. Butler, Pres. Iowa Conf. and T. and M. Society.

The next annual session of the Iowa Sabbath-school Association will be held in connection with the camp-meeting of the Iowa Conference, June 9 to 14, 1881. We should be very glad to have every school represented, either by delegates or letter.

E. W. FARNSWORTH, Pres.

The third annual session of the Health and Temperance Association of Iowa will be held in connection with the camp-meeting of the Iowa Conference, June 9 to 14, 1881. Let every society in the State be represented. In addition to the usual business, we wish to discuss and lay some definite plans for the future.

E. W. FARNSWORTH, Pres.

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.

No providence preventing, I will meet with the church of Texas Creek, Col., where Bro. A. J. Stover may appoint, May 28, 29.

E. R. JONES.

I WILL meet with the church at Smithland, Iowa, May 21. Hope to see a general attendance. Let us come, brethren, seeking to draw near to God by fasting and prayer, that we may obtain his blessing.

R. C. PORTER.

THERE will be a general quarterly meeting of the tract society and Sabbath-school in Dist. No. 1, Ky., at Bro. Barr's, near Elizabethtown, Sabbath and first-day, May 28, 29. This is a very important meeting, and we hope to see a general turnout. As Bro. Barr has been burned out, it is desirable that as far as possible the brethren bring provisions, and come prepared to care for themselves and others. We hope for a full report of the T. and M. work. Will all come prepared to pay up their dues to the cause, as far as possible?

S. OSBORN.

APPOINTMENT WITHDRAWN.

I SHALL not be able to fill my appointment at Parkville, Mich., May 21, 22.

M. B. MILLER.

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All who are desiring to rent family tents at the Alma camp-meeting, June 23-27, please correspond with me at Alma immediately, in order to secure them.

A. O. BURRILL.

CHANGE OF ADDRESS.—The address of the secretary of the New York Conference, E. W. Whitney, is changed for the present to 53 Spruce St., Syracuse, N. Y.

Books Sent by Express.

M G Huffman \$5.03, Sadie Edwards 4.43, J R S Mowrey 24.26.

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A Ewing \$44.08.

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Gen. Conf. Fund.

Mo Conf tithe \$27.50, Texas Conf tithe 45.00

Donations to S. D. A. P. Association.

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Mich. Conf. Fund.

Spring Arbor per A L King \$13.18, Inlay City per H A Holcomb 1.50, E P Mansell 2.00, Cedar Lake, Burton Hall 1.20, Potterville per Ella Carman 50.30.

Gen. T. & M. Society.—Life Members.

A H Wentworth \$10.00, Wm Goswold 10.00.

S. D. A. E. Society.

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