

Advent Review

AND SABBATH HERALD.

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

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THE CHRISTIAN LIFE.

LIFE hath its barren years,
When blossoms fall untimely down,
When ripened fruitage fails to crown
The summer toil, when Nature's frown
Looks only on our tears.

Life hath its faithless days,
The golden promise of the morn,
That seemed for light and gladness born,
Meant only noontide wreck and scorn,
Hushed harp instead of praise.

Life hath its valleys, too,
Where we must walk with vain regret,
With mourning clothed, with wild rain wet,
Toward sunlight hopes that soon may set,
All quenched in pitying dew.

Life hath its harvest moons,
Its tasseled corn and purple-weighted vine,
Its gathered sheaves of grain,—the blessed sign
Of plenteous ripening, bread, and pure rich wine,
Full hearts for harvest tunes.

Life hath its hopes fulfilled,
Its glad fruitions, its blest-answered prayer,
Sweeter for waiting long, whose holy air,
Indrawn to silent souls, breathes forth its rare,
Grand speech by joy distilled.

Life hath its Tabor heights;
Its lofty mount of heavenly recognition,
Whose unveiled glories flash to earth munition
Of love, and truth, and clear intuition.
Hail, mount of all delights!

—Evangelical Magazine.

Our Contributors.

FALLING STARS.

BY H. WRNN.

FALLING stars are one of the signs of the second coming of the Lord. (Luke 21:25; Matt. 24:29; Rev. 6:13.) Their order, in the list of such signs, is *next after* the darkening of the sun and moon; and they are to fall in *showers*. For in Rev. 6:13 it is said they shall fall as figs from a fig-tree when shaken by the wind. In such a case, many figs would fall at once; and as this is the figure used to represent the falling stars, they must fall in the same manner, that is, many at a time, or in showers.

The sun was darkened in the year 1780, as there is abundant evidence to show. *Since the year 1780, there have been numerous showers of falling stars, but no record of any prior to that year.* The first shower of which astronomers have found any record took place in the year 1799, and the last in 1839; while between these there have been quite a number.

Their occurrence has presented the astronomers of the present generation with new questions to solve, and has caused them to modify their views of the solar system, in some particulars. Olmsted's Astronomy contains an account

of falling stars, and of the investigations and conclusions of astronomers on the subject. Mr. Olmsted was professor of astronomy in Yale College, and one of the first astronomers of the day. He begins his discussion of the subject of meteors by saying:—

"The remarkable exhibitions of shooting stars which have occurred within a few years past, have excited great interest among astronomers, and led to some new views respecting the construction of the solar system. Their attention was first turned toward this subject by the great meteoric shower of Nov. 13, 1833. On that morning, from two o'clock until broad daylight, the sky being perfectly serene and cloudless, the whole heavens were lighted with a magnificent display of celestial fireworks. . . . Soon after this occurrence, it was ascertained that a similar meteoric shower had appeared in 1799, and what was remarkable, almost exactly at the same time of the year, namely, on the morning of the 12th of November; and it soon appeared, by accounts received from different parts of the world, that this phenomena had occurred on the same 13th of November, in 1830, 1831, and 1832." He proceeds to state that there were showers at the same time every year "until 1839, when, so far as is known, they ceased altogether." Also that "three other distinct periods of meteoric showers have been determined; one on the 9th of August, and (more rare) on the 21st of April and 7th of December respectively."—*Olmsted's Astronomy* by Snell, pp. 267, 268, 269.

The above account places before us all the meteoric showers known to astronomers. They are embraced in a period of forty years, commencing in 1799, and ending in 1839. This forty years may, therefore, be called the era of meteoric showers, or falling stars.

Some very interesting questions arise here. How was it that these events never took place until 1799–1839? The heavens and earth had stood nearly six thousand years, but there is no record of meteoric showers, or showers of falling stars, until this period. Why? And, never having transpired before, why did they *now* appear? Why did they continue to occur just long enough to get the attention of the world excited on the subject, and then cease? Was it all accident? Oh, says our scientific skeptic, Mr. Olmsted himself shows that they were produced by a "nebulous body" passing across, or near, the earth's orbit, or "with which the earth falls in, and near or through the borders of which it passes," causing the disturbances which resulted in those meteoric displays.

But where did that nebulous or meteoric body come from? and what design could there have been in its hovering about the orbit of our world forty years, and then disappearing? Can anybody tell? I think any one could tell, if it were known that the great Creator had a scheme of providence, or government, for this world, that contemplated such displays at that time. From the word of the living God who made and rules the earth and the heavens, we do learn that his providence, yea, his laws, fixed and unalterable, do require such events to take place at that time, as a herald to notify the inhabitants of earth that the Maker and Ruler of all worlds is about to visit them, in the person of his Son, attended by all those "morning stars" that sang creation's birth.

In the twenty-first chapter of Luke it is ex-

pressly stated that "there shall be signs in the sun, and in the moon, and in the stars;" which signs are to be followed by the Son of man "coming with power and great glory." In the twenty-fourth chapter of Matthew, it is said, "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Then the powers of heaven are to be shaken, and the sign of the coming Son of man brought to view. The exiled prophet, in the sixth chapter of Revelation, describing what he had seen taking place just before "the heavens departed as a scroll," says, "The sun became black as sackcloth of hair; and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind."

Here are sublime and most impressive events that are to transpire but once in the history of earth. They are then to take place in a given order: First the sun is to be darkened; then the moon; then the stars are to fall, as the last solemn sign that precedes the visible glory that envelops the Son of man as he comes in the clouds of heaven. The sun and moon have been darkened in fulfillment of these predictions. The 19th of May, 1780, is well known to have been a "terrific dark day;" and at night of the same day, the moon gave no light, though it was at the full, and no clouds to intercept its light. These events in the sun and moon were to be succeeded by the falling stars,—falling like fruit from a tree, when shaken by the wind; that is, in great numbers at once.

After 1780, the time had come for the manifestation of falling stars. Did they appear? Let the foregoing account of Professor Olmsted answer. We have forty years devoted to the fulfillment of this sign. The era of falling stars arrives *just when* the movements of Divine Providence have brought us to that point where he has a design in causing such events. Is it not a plain and undeniable instance of prophecy and fulfillment? When God works, how plain the impress of divinity on his achievements! How manifest, not only his power, but his goodness likewise, in causing this last warning sign to linger so long in the heavens that our world might have long-continued notice of coming events. It reminds us of what the Holy Book says, "He is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." How solemn, and yet how thrilling, to see and know that our eyes shall soon behold the Son of man coming in the clouds of heaven with power and great glory!

"His chariot will not long delay;
We hear its rumbling wheels, and pray,
Triumphant Lord, appear."

MOST of the social distinctions which men make are arbitrary. That one man is rich and another is poor, that one man is an officer and another only a private, indicates no difference between the men. These arbitrary distinctions must all end. The only distinction which is real and eternal is that of character. The outer conditions may change without our consent; our characters will always be as we are, and by them we shall be classified. That we consider ourselves to be above others is rather a proof of our inferiority.

EULOGY.

BY ELD. E. P. DANIELS.

The Lord is my glory,
Is my sanctuary,
Is my light;
He is my pillar of cloud by day,
My pillar of fire by night;
He is my holy prophet,
Is my priest,
Is my king.
The angels all adore him;
Thrice holy Lord, they sing.

The Lord is my shepherd,
Is my pasture,
Is my fold;
He sought me in the mountain,
Unprotected from the cold;
The Lord is my manna,
Is my water,
Is my bread;
His Holy Spirit revived me,
When my soul in sin was dead.

The Lord is my father,
Is my brother,
Is my friend;
Thus far in life he's led me,
He will lead me to the end;
I will love him, I will trust him,
Through the remnant of my days,
And chant through endless ages
Richest anthems to his praise.

ARE YOU IN THE FAITH?

BY ELD. R. F. COTTRELL.

"EXAMINE yourselves," says the apostle Paul, "whether ye be in the faith." Faith is essential to salvation; without it, we cannot please God.

Have you faith in present truth? Is this message which we have heard, claiming to be that which was promised in prophecy (Rev. 14: 9-12), genuine? Is this movement, which has brought a few thousand to the observance of the down-trodden Sabbath of the Lord, from Heaven, or of men?

Brethren, is this the work of God, or is it a delusion? We need to have the question settled. It is either of God, or it is a delusion. If it is a delusion, it is of the devil, the father of lies; and the sooner we escape from it the better. But is the devil really engaged to build up that which we know to be the truth of God? The thought is preposterous. We know better. This work is not of the devil—it is not a delusion; then it is of God—it is genuine; and if it is of God, it is what it claims to be—it is the fulfillment of that which God promised.

If we obey the voice of the Saviour, we shall decide the question one way or the other. Said he, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit." There is no neutral ground. A decision is demanded. To remain undecided and wavering is certainly not to be in the faith. Far from it. Faith is confidence, decided conviction, and not wavering. On a question like this, a question involving God's word and providence, a decision is demanded for or against. Not to be decided is not of faith.

Suppose we decide against it. Then it is a delusion; and if it is a delusion, it is not of God, but belongs to the father of lies. Satan, then, has started a delusion the effect of which has been the conversion of some thirty thousand persons, scattered in almost every State in the Union, the Canadas, in Switzerland, Italy, and other countries, to the entire law of God, the ten commandments, and also to the faith of the gospel of Christ as written in the New Testament. By this delusion, an office of publication has been established with a capital of over \$115,000, for the purpose of publishing papers, books, and tracts devoted to the advocacy of every commandment of the holy decalogue, and every precept of the gospel of Christ! Say you, "Satan has not done any such thing?" You are right; he has not. Then the Lord has done it. The work is good; therefore it is of God. And if it is of God, it is what it professes to be,—the proclamation of the last warning to mankind, as promised of God in prophecy. This is the unavoidable conclusion. To my mind, there is no other reasonable conclu-

sion possible. The doctrine of chance has no place in the working out of the plan of God as foretold in his word. A failure is impossible; for He that promised is fully able to perform.

Brethren, we have accepted this faith. Do we believe it? It is possible that some who have been called out by this message do not believe. "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." Jude 5. This Advent movement—the preaching of this message—has brought us out where we are. Are you in the faith that it is of God? If so, we are agreed. But if it is of God, it will not stop in its present state of development; but will go on and increase until the world is thoroughly warned. Thousands upon thousands of good honest souls, in the churches and out, have never heard of it. If God has brought this work so far, he will carry it farther. If the third angel's message has gathered up a few thousands who accept it, it is destined to go on till it gathers the remnant, that is, what remains, of the believing and true-hearted, to "keep the commandments of God and the faith of Jesus;" so that the least effort of the dragon, in persecuting the church before their translation, will be directed against that people only who "keep the commandments of God, and have the testimony of Jesus Christ."

Is this our faith? And have we a proper view of the magnitude of the work? Corresponding action is the best proof of it.

PETER NOT THE ROCK.

BY ELD. W. H. LITTLEJOHN.

THE following extract from the discussion between Archbishop Purcell (Romanist) and Alexander Campbell (Disciple) sets forth in so clear a manner the reasons for rejecting the theory that Christ styled Peter the rock upon which his church was to be built, that I have thought it worthy of a place in the REVIEW for the purpose of reference.

The intelligent reader is aware of the fact that the declaration of Christ on this subject furnishes the staple from which Romanists manufacture one of their most effective arguments for their hierarchy. The syllogism, as they put it, is brief, and runs as follows:—

"Christ constituted Peter the rock upon which he built his church. The pope is the successor of St. Peter; therefore the pope sustains to the Christian church the same relation which Peter did; i. e., he is at the present time the rock upon which the Christian church is built, and should be honored as such."

Those who read the following from Mr. Campbell will readily perceive the fallacy of this piece of papistic logic; since it will be made to appear that the premises are unsound, and therefore, the conclusion wrong:—

"WHAT OFFICE HAD PETER?"

"What was his ecclesiastical power and patronage? Was Peter the prince of the apostles? Was he made the vicar of Christ? Ay, this is the question! It requires explicit—nay, positive—Scripture authority; where is it?"

"He offers several passages to this point. I shall examine the prominent texts, and begin with the sixteenth chapter of Matthew. I read from Griesbach's Greek Testament. In this chapter, Christ asks his disciples the question, 'Who do men say that I am?' and afterward asks them, 'But who say ye that I am?' and Peter answered, 'Thou art the Christ, the Son of the living God;' and Jesus answered and said unto him, 'Blessed are you, Simon Barjona; for flesh and blood has not revealed it to you, but my Father who is in Heaven: and I say also to you, that you are Peter, and upon this rock I will build my congregation, and the gates of hades shall not prevail against it.' Matt. 16: 13-18.

"'Upon this rock;' was Peter this rock? The words sound much alike (*petros* and *petra*). Let us examine the passage. One of the internal evidences of the truth of the apostolic writings is

that each writer has something peculiar to himself. So has every speaker and teacher that has appeared among men. Jesus Christ himself had his peculiar characteristics. One of his peculiarities, most clearly marked by the four evangelists, is that he consecrated every scene, and circumstance, and topic of conversation to religion or morality. A few examples, out of many that might be given, must suffice. When standing by the sea of Galilee, he says to the fishermen, who were casting their nets into the sea, 'Follow me, and I will make you fishers of men.' At the well of Samaria, he says to the Samaritan woman from whom he asked a drink, 'Whoever shall drink of this water shall thirst again; but whoever drinks of the water that I shall give him, shall never thirst; but it shall be in him a well of water springing up to eternal life.' While with his disciples in the temple, and seeing the sheep going up to be sacrificed, he says, 'My sheep hear my voice, and they follow me,' and he speaks of himself as the true Shepherd, who lays down his life for his sheep. His disciples having forgotten to take bread when embarking on the lake, when talking about it, he took occasion to say, 'Beware of the leaven of the Pharisees.' When on Mount Olivet, among the vines and olives, he says, 'I am the true vine, and my Father is the vinedresser.' And when looking at the temple, he says, 'Destroy this temple, and I will build it in three days.'

"So in the passage before us. He asks his disciples an all-important question, in reply to which, one of them, who happens to be named Peter, utters the great truth upon which he is to found his church forever, 'THOU ART THE CHRIST, (THE MESSIAH) the Son of the living God.' Jesus turns to him, and says, 'Thou art stone, and upon this rock (on this great truth which flesh and blood has not revealed to thee), I will build my church,'—*ei su Petros, kai epi taute te petra*—'You are Peter, and upon this *petra*' strikes the ear of a Grecian as 'Thou art stone, and upon this *rock*,' strikes the ear of an Englishman; and, as we have seen, is a part of the Saviour's peculiarity.

"The construction of language requires that the word 'this' should refer to something antecedent, different from *thou* or *you*. They are different in *person* and *case*. But not only does the Saviour's peculiar characteristics, and the change of person from 'thou' the personal, to 'this' the demonstrative, fix the sense; but other considerations of great moment forbid any other interpretation."

Allegan, Mich.

THE LOST TRIBES.

WE have received several publications with a request to notice, in which the writers endeavor to prove the "Identity of the British Race with the Lost Ten Tribes of Israel."

Some years ago we spent considerable time in studying about "the lost tribes," and came to the conclusion that these identity theories are fallacious, and useless if they were not fallacious. And we have never seen reason to change from that conclusion. That they are useless is easily shown.

John the Baptist began his preaching by warning his hearers against attaching any importance to their descent from Abraham. Paul, to the Romans, said that he is not a Jew who is one outwardly, but who is one inwardly; that there is no difference between the Jew and the Gentile as to privileges; that the Gentiles are fellow-heirs of the same promises (Eph. 3: 6); and that they are truly Abraham's seed who are Christ's. Gal. 3: 28, 29. Also the new covenant was made with the house of Israel and the house of Judah; Heb. 8: 8-10. In the latter verse Israel alone is specified. And in chapter 9 we learn that this covenant was ratified by the death of Christ. By comparing Acts 3: 25, 26 and 13: 44-46, with the prophecies of Jer. 31 and Dan. 9, we learn that this promise to Judah and Israel has been fulfilled; the covenant was ratified and confirmed to both houses before the apostles turned to the Gentiles.

The Saviour himself taught the same thing.

He said that they are children of Abraham who do the works of Abraham. He also said to a Gentile that he was sent only to the lost sheep of the house of Israel; and when he first sent out his apostles, he told them not to go to the Gentiles, nor to the Samaritans, but to the lost sheep of the house of Israel. We believe they fulfilled their commission, and that the ten tribes were lost in the same sense that all mankind were lost, and in no other.

It is of no manner of interest to us to find that we are of Israelitish origin. The Gentiles have equal privileges, are made of the same body, are partakers of the same promises; the Israelites and the Gentiles are constituted heirs of the promises by the same process; for in the gospel there is neither Jew nor Greek, or Gentile, barbarian, Scythian, bond, or free. Our sole interest is to have assurance that we are Abraham's seed and partakers of the promises in Christ. All efforts to prove that we are Abraham's seed by birth or natural descent, are time and strength wasted. And we think the writers who show so great zeal to prove natural identity, would show a zeal more according to knowledge if they spent their time in leading their readers to become the children of Abraham through faith in Christ. If they value such heirship, or know how to obtain it, we would scarcely learn the fact from their writings.

About the future gathering of Israel we have our views clearly defined in our own mind, in harmony with the truths which we have here so briefly presented. The subject admits of a clear Scriptural solution without resorting to conjectures or even proofs of natural descent.

In looking over a *resume* of the arguments for that theory, we were sorry to find an expression for which there can be no possible excuse. It is as follows:—

"6. St. Peter and St. James in their epistles speak of the Ten Tribes as 'scattered and dispersed' in their day. (1 Peter 1:1; James 1:1.)"

Peter, in the text cited, addresses "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." But he says nothing at all about the ten tribes, or the lost tribes. He speaks to these strangers as then known—not lost; and speaks of them as having obtained mercy through faith in Christ. This term "strangers" is applied in the Scriptures to those who were "afar off," that is, those who were Gentiles, not descended from Israel. See Eph. 2:11-22. There is not the least shadow of a reason for saying that Peter speaks of the ten tribes.

And the error is still more marked in the case of James; for the assertion in this *resume* is a direct contradiction of the words which James wrote. His text cited says: "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad." Are there twelve lost tribes? Are we not right in saying there is no excuse for such statements as are put forth by the teachers of this identity theory? It looks like mere recklessness—a determination to make a case, though the utility of the case, if it were made, we are unable to discover. If ever we are made to change our faith on this subject, it will be by different arguments and methods from any which we have yet seen.

On the return of Israel, and the promises to Israel in general, we may present an argument in the *Signs* when we find more time than we have at present for its preparation.—J. H. W., in *Signs of the Times*.

GOOD THINGS TO REMEMBER.

BY ELD. D. M. CANRIGHT.

HERE are some excellent rules of conduct which any one wishing to be a Christian, or even a gentleman, will do well to read and practice. Out of a neglect of these simple rules of common courtesy grow many hard feelings and quarrels, both in the family, church, and neighborhood. Read them slowly, and after each one stop and ask yourself whether or not you are living it out.

"SHORT RULES FOR LONG COMFORT AT HOME."

- "Put self last.
- "Be prompt at every meal.
- "Take little annoyances out of the way.
- "When any good happens to any one, rejoice.
- "When others are suffering, drop a word of sympathy.
- "Tell of your own faults rather than those of others.
- "Have a place for everything and everything in its place.
- "Hide your own little troubles, but watch to help others in theirs.
- "Take hold of the knob, and shut every door behind you without slamming it.
- "Never interrupt any conversation, but wait patiently your turn to speak.
- "Look for beauty in everything, and take a cheerful view of every event.
- "Carefully clean the mud and snow from your boots before entering the house.
- "If from any cause you feel irritable, try the harder to do little pleasant things.
- "Do not keep your good manners for company, but be equally polite at home and abroad.
- "When inclined to give an angry answer, press your lips together and say the alphabet.
- "Always speak politely and kindly to your help, if you would have them do the same to you.
- "When pained by an unkind word or act, ask yourself, 'Have I not done as badly, and desired forgiveness?'"

"TWENTY IMPOLITE THINGS."

- "1. Loud and boisterous laughing.
- "2. Reading when others are talking.
- "3. Reading aloud in company without being asked.
- "4. Talking when others are reading.
- "5. Spitting about the house, smoking, or chewing.
- "6. Cutting finger-nails in company.
- "7. Leaving church before worship is closed.
- "8. Whispering or laughing in the house of God.
- "9. Gazing rudely at strangers.
- "10. Leaving a stranger without a seat.
- "11. A want of respect and reverence for seniors.
- "12. Correcting older persons than yourself, especially parents.
- "13. Receiving a present without an expression of gratitude.
- "14. Making yourself the hero of your own story.
- "15. Laughing at the mistakes of others.
- "16. Joking others in company.
- "17. Commencing to talk before another has finished speaking.
- "18. Making remarks upon other people's dress.
- "19. Commencing to eat as soon as you get to the table.
- "20. Not listening to what any one is saying in company."

Practicing these seventeen good rules, and avoiding the twenty impolite things, will make our dispositions sweeter, our homes pleasanter, and our lives more profitable to all around us.

PRAYER.

BY ALBERT WEEKS.

"BE careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:6.

The duty of earnest, continuous prayer is one that is abundantly taught in that word which is our guide and counselor in this world of darkness, error, and care. How happy it would be for the child of God did he at all times realize the importance of this duty! But Satan knows its importance, if we do not; hence he will so crowd us with care that we are overwhelmed, and prayer is omitted, perhaps forgotten. "Be careful for nothing," says Paul.

Our gracious Father in Heaven has given us

the privilege of "casting all our care upon him, for he careth for us." Paul tells us that this can be done "by prayer and supplication," not forgetting to give thanks for past benefits, while letting our requests come up as sweet incense before that Parent who is so ready to give good gifts to them that ask him. No care is of so trivial a nature that we are to bear it alone. "But in *everything*," says the apostle Paul. What a hard time that soul has that is trying to live without prayer! How cheerfully might he bear life's burdens did he take everything to God! "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:7.

We must seek the Spirit of God to aid us in making known our requests, "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6:18. It is well to ask that we may realize our wants. Meditation gives the Spirit of God a chance to work for us, and should not be neglected.

The Lord said to Ananias concerning Saul of Tarsus, as an evidence that he was a changed man, "Behold, he prayeth." Daniel had grace to enable him to retain his integrity under the most trying circumstances, because he prayed to the God of Heaven. Hezekiah's life was prolonged fifteen years, because he prayed. Peter's chains fell off, and the prison gate opened of its own accord, because the church prayed without ceasing for him. Cornelius prayed, and was told what he ought to do.

James says, "Is any among you afflicted? let him pray." "Confess your faults one to another, and pray one for another, that ye may be healed." Do you realize that the Spirit of God has led you in the past? Pray that you may have its guidance continually. Do you experience a lack in this respect? Pray, and do those things that are pleasing in his sight, and you will not be turned away empty. "Pray without ceasing."

TOO SLOW.

BY ELD. E. P. DANIELS.

IF in this little world of ours there is any one thing that more than another will try the patience of an ambitious, go-ahead, industrious, enterprising man, it is a moping, drag-along jolly-go-easy, whose swaggering air and measured step more nearly resemble the pendulum vibrations of an old-fashioned eight-day clock than the movements of a man made in the image of his Creator. "We don't need you; you're too slow for any one. Time is wealth, and we've none to lose or give away. Here is your due; you must seek employment elsewhere." Words like these have been addressed to many a man upon whose daily labor a wife and a family of little children were dependent for food and raiment. Broken furniture, and leaky, dilapidated hovels, sunken fortunes and worse sunken cheeks, are not always the sad results of dram-drinking. I read in the Bible, "Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that travelleth; and thall want as an armed man." Prov. 24:33, 34. George Combe says that "men and women who sluff and drag their heels, drag and drawl in everything."

In grandfather's days, old time dragged his slow length along, and men had two days in one. Now all of his canvas is up; he speeds with the wind—men have one day in two. How strange that some men should spend one-half of that in an easy, languid, funereal pace—too late for business, too late for prayer, too late for service, too late for Heaven! Who ever heard one of this class confess that his tardiness was owing to a slight predisposition to laziness? Does he not always have a good excuse? We have all heard of the excuse the shiftless man gave for not shingling his house. He could not do it when it rained; and when it was fair weather, his house did not need shingling. This is a fair sample. It is a mixture of whitewash and easy grace, taking the will for the deed. One can always tell such

persons by their walk—slow and aimless; by their conversation—dull and sluggish; by their appearance—a dreamy indifference that says, "Can you let me have a soft job?"

"'Tis the voice of the sluggard; I heard him complain:
You have waked me too soon; I must slumber again."
—Watts.

The sluggish stream has no bright shining pebbles adorning its bed of sand, nor mossy fringe upon its banks; but its mucky, muddy bottom yields a bountiful harvest of rank, foul weeds and grasses. It is the living stream that through meadow, heath, and moor sings and dances as it speeds its way to the sea. That—

Washes its pebbles, and makes them bright;
Waters the lily, and makes it white;
Gives to the moss its velvety green,
And dresses the landscape in golden sheen;

that brings health, beauty, fragrance, and good cheer, to all, as it dashes along o'er ripple and shoal, catching no taint from swamp or pool.

So with the individual that mopes in the current of life's great stream. He has no long stories to tell of his hardships and trials; no doleful, cloudy, half-tearful complaints to make against the deacon or elder; he has no time for studying statistics of mortality, reading obituary notices, or making imaginary pilgrimages in iron shoes; but with hope and courage good, he meets the trials and duties of life with manly fortitude. He ascends the rugged mountain-side of every forbidding prospect; and from its lofty peak he views the golden fruitage in the distance, presses to it with eager, bounding feet, and leaves the poor sloth to feed on whatever he may obtain from the dead water of puddles by the way.

Move, move along, move quickly, is the order of time. Everything but the sluggard moves with haste,—the sun with its system of worlds, the distant nebula with its myriad stars, planets with their congress of satellites, the earth with its teeming millions of life. Leviathan makes the sea boil like a pot, and traces a shining path on its bosom in his rapid flight. The lion makes the jungle resound with his roar when in pursuit of prey. The forest is full of the sounds of living and moving creatures. The plain, the air, the sea, are full of animated existences. Over valley and hill, swamp and meadow, lake and stream, living creatures are leaping and flying, fulfilling the natural design of their creation. Then they pass away, but leave behind them swarms of equally active successors. Not one starving brood is to be found; not one unhappy nest or lair, den or hive.

Read what Solomon says: "The ants are a people not strong, yet they prepare their meat in the summer; the conies are but a feeble folk, yet make they their houses in the rocks; the locusts have no king, yet go they forth all of them by bands; the spider taketh hold with her hands, and is in kings' palaces." Just see what these little creatures can do,—how much they can accomplish; then tell what excuse there is that will free individuals from blame who sit with folded hands napping in the face of a summer sun.

God is the author of life. His throne, full of life, moves about Heaven; the angels fly from world to world in haste to fulfill his commands. There is not one slow, tardy angel in Heaven. Who would think of such a thing as an angel fifteen minutes too late for service in the temple of Heaven! Yet there are thousands on earth claiming to be sons and daughters of God, who never go to church until the service is half over. Paul admonishes us to be "not slothful in business; fervent in spirit; serving the Lord." Solomon says, "Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men."

A CONCLUSIVE ARGUMENT.

I HAVE read that Benjamin Franklin tried to convince the farmers of his day that plaster enriched the soil. All his philosophical arguments failed to convince them; so he took plaster and formed it into a sentence by the roadside. The wheat coming up through those letters was about

twice as rank and green as the other wheat, and the farmers could read for months in letters of living green the sentence: *This has been plastered.* Arguments and culture and sermons cannot convert sinners; they want to read in pulpit and pew, in our utter separation from the world, in our contentedness of mind and victorious joy, the clean-cut truth: *This has been sanctified by the Holy Ghost.* Ah! brother, sister, the pierced hand of Jesus can pull out the thorn of depravity from your heart, and open there a running stream of joy, which will flow on through your pain, or poverty, or loneliness, or persecution, or trial, like a cooling river through a desert of sand. It is grand to live in a state where hallelujahs form the normal breathing of the soul. It is the joy of unwavering faith and repose in the blood of Jesus.—*Selected.*

PAINTING FOR ETERNITY.

WHEN Apelles, the Greek painter, was asked why he bestowed so much labor on his pictures, he replied, "Because I am painting for eternity." He used the word as a bold figure of speech; but we may use the word literally when we say that we are painting the picture of our lives for eternity. We use fast colors. Whatever pure and holy word or deed be wrought into that picture, will stand there, imperishable and immortal. Whatever selfish or sinful thing be painted on that life-canvas can never be washed out except by the application of the blood of Jesus here in this present life. Now or never that precious blood availeth. When death comes, the process of painting stops! No strokes of penitence or of faith can be added to it then. No guilty spots can be washed out then. The painting is finished, and finished forever!

Death frames the picture, and sends it on to the Judgment day for exhibition. Not a "private view" before a select company, but a public exhibition before an assembled multitude whom no man can number; for God will bring every word and every work into judgment, whether it be good, or whether it be evil. The picture of our lives which is presented before the "great white throne," will be forever unchangeable. If the canvas is adorned with deeds, however humble, for the glory of God, then the life-work will stand as an everlasting memorial of divine grace. If life were spent only for the gratification of sinful self, then the wretched picture of it will only be held up to "shame and everlasting contempt."

We may desire most intensely to alter the portraiture then, and to improve it; but the pencil and the colors were left behind us, the hand will have lost its cunning forevermore. We may importunately beg and beseech the righteous Judge to give us one more opportunity. The irreversible answer will be: "He that is unjust, let him be unjust still; he that is filthy, let him be filthy still; he that is righteous, let him be righteous still; he that is holy, let him be holy still." Seeing that these things are true, what manner of persons ought we to be in all holy conversation and godliness?

When the noble Russel was executed as a martyr to freedom, he handed his watch to a friend, who stood beside him on the scaffold. "Take this watch," said he, "for I have no more to do with time. My thoughts now are only about eternity." That utterance of the dying martyr is a word in season for us all. We pastors, who are setting about the Master's work anew, may well take note of the fact that we are preaching for eternity! Let every parent who reads this paragraph inquire of conscience, "Am I training up my children not only for this world, but for the world to come?" Let every man of business ask himself whether he is only aiming to fill a bag that is full of holes, or, as God's steward, is laying up treasure in Heaven. Young friend, are you training yourself for self-indulgence or an immortal crown?

Upon the walls of a Catholic institution in Montreal I saw last summer this brief line: "Nothing is long except eternity." That was a motto for every pastor's study, and for the walls

of every dwelling. Let us all write it up before us as on the heavens. Nothing is worth living for but eternity.

"Let the clanging bells of time,
With their changes, rise and fall!
But in undertones sublime—
Sounding deep beyond them all—
Is a voice that must be heard,
As our moments onward flee,
And it speaketh but this word,
Eternity! Eternity!"

—T. L. Cuyler, D. D.

MAKE IT RIGHT.

THERE are few persons who are not conscious of having wronged their fellow-men. They may dispute it, question it, or deny it; but they know that it is true, nevertheless. The question then arises, What should be done? There are many who know the wrong, but will not admit it; there are others still who both know and admit the wrong-doing, but who take no steps toward repairing the mischief they have wrought, or undoing the wrong which they have done.

Strictly speaking, the wrong act done can never be undone; the wrong word said cannot be unsaid; but no man who has been guilty of wrong should rest satisfied until he has done his utmost to make suitable reparation.

If he has wronged his neighbor pecuniarily, let him make restitution, not in scrimped and scanty measure, but liberally, heartily, and ungrudgingly. Let him restore fourfold. If he has said wrong things, let him promptly and openly recall them. Let his apologies be as distinct and hearty as his accusations have been. Let him in a manly and Christian way, so far as in him lies, remove all occasion of grief or grievance. Let him see to it that the false impressions he has given be corrected, that the slanders which he has uttered be recalled. Thus, and thus only, can he win back the love he has forfeited, and hope to receive the blessing of the Lord whom he has offended.

Thousands of Christians and churches are suffering through neglecting to take such stumbling-blocks out of the way. Men will do wrong, will injure or misrepresent a brother, and then, while he is grieved and stricken at heart, will endeavor to go right along as servants of God without correcting their misstatements or confessing their wrongs. Such circumstances are frequently sufficient to account for the deadness and paralysis that often overhangs the church. People are grieved and driven away from the communion of the saints and the fellowship of those they love, in consequence of the wrong-doing of leaders and managers who do not confess their faults and rectify the wrongs which they have done. Often such persons seem to think it easier to send for a minister and "have a revival," than to confess their own faults and right the wrongs of which they are guilty. But a revival of religion which comes in on top of old grudges, misrepresentations, dishonesties, and wrongs, will never be effectual. The high tide may float their craft for a little while; but when the flood recedes, every rock, and snag, and shoal that studs the channel will reappear, and the sailing will be no better than before.

A religion that is not founded upon righteousness is of very little use in this world, and the men who think that special services, protracted meetings, labors of evangelists, earnest prayers, and gospel hymns, will make amends for wrong, robbery, slander, and abuse, will probably find out their mistake before the day of Judgment comes, but if they do not, will certainly find it out then.—*Christian [Boston].*

—In the writings of Confucius, the great Chinese philosopher, occurs the following passage: "As we use a glass to examine the forms of things, so must we study antiquity in order to understand the present." This sentence points most unmistakably to the use of magnifying glasses long before the time of the writer, who died 478 B. C.

—Patience and gentleness are power.

GETHESEMANE.

THE day has ended, and the light
Has faded from the western hills,
The fragrance of the dewy night
On all the air its balm distills.

Judea's vales and Salem's street
Are hushed to solemn silence all;
No hurrying tramp of restless feet,
No jarring sounds of discord fall.

Within a chosen upper room,
Assembled at their Lord's behest,
The Master and disciples come
To institute the solemn feast.

He breaks the bread and pours the wine:
They eat, and looking unto him,
Discern in these the mystic sign,—
His body broken for their sin.

The solemn feast is ended now,
And ended, too, the sad refrain;
"Come, walk with me on Olive's brow,"
The Master gives command again.

With slow and measured step they tread
The "way of sorrows" with their Lord,
And anguish fills their hearts with dread
While listening to his strange, sad word:

"'T was written by the Seer of old,
'I smite the Shepherd, and the sheep
Are scattered' from the blessed fold,
For whom I watchful vigil keep."

His voice is hushed; before him lay
Gethsemane! Stay, chosen three!
Watch thou! for he alone must pray
Prayer of unearthly agony.

The fearful hour at last has come—
The hour that sets earth's captives free—
When Jesus wrestles all alone
In garden of Gethsemane.

Prostrate beneath the mighty load,
The fearful cry for help goes up:
"If possible, my Father—God—
Oh, take away the bitter cup!"

The sweat-drops start from off the brow,
Of Him who suffers there alone;
And see! they change to blood-drops now—
That blood can for a world atone.

'T was of all earth's mournful sounds,
Saddest of thine, Gethsemane, to hear;
Deepest of all earth's cruel wounds,
The blessed Christ in thee did bear.

"Not as I will!" he prays again;
The Son the loving Father hears,
While now, to appease the bitter pain,
The angel comforter appears.

Gethsemane, thou hallowed spot,
"Garden of Sorrows" of my Lord!
Be joy or grief my earthly lot,
Thy memory still shall peace afford.

And thou, dear Saviour, who for me
Didst wrestle there in grief alone,
Help me in bitterest agony
To pray like thee, "Thy will be done."

—R. F. Brewington

THE GREAT VICTORY.

BY HENRY WOODRUFF.

"HE that overcometh shall inherit all things, and I will be his God, and he shall be my son." Rev. 21:7. Do you want the great God to recognize you as a son? Do you want the blessed Jesus to own you as a brother? Do you want to inherit one of those mansions which Christ has gone to prepare for those that love him? Do you want to be clothed with immortality and eternal life, to be permitted to enter in through the gates into the city, to bathe in the beautiful river, and to partake of the fruit of the tree of life? Do you want your name written in the book of life? and do you want to be clothed in white raiment? Do you want to inherit all the joys and share in all the blessings of the eternal world? "He that overcometh shall inherit all things." "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life." Do you want to escape the horrors of the second death? —Be an overcomer. "He that overcometh shall not be hurt of the second death." Rev. 2:11.

Do you ask how you may overcome? The answer is plain: "My grace is sufficient for thee." How shall we get this overcoming grace?—By being humble. "God resisteth the proud, but

giveth grace to the humble." If we have a disposition to fret and complain, and talk about the faults of others, let us humble ourselves before God, and ask for overcoming grace. If it is our habit to reprove the faults of others in a sharp, sarcastic manner, the grace of God will enable us to overcome.

All the promises are to the overcomer; there is not one to him that is overcome. Then why allow ourselves to be overcome, and be made slaves to useless and sinful habits? These all come from Satan. God never tempts any one; but every man is tempted, when he is drawn away of his own lusts, and enticed. "Then when lust is conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." The children of Israel were overcome by appetite in the wilderness, and lusted for the flesh-pots of Egypt; and their lust brought sin and death. They had just been brought out of Egyptian bondage, where they had been surrounded by heathen darkness and ignorance. They lusted for a certain kind of food.

If this course was wrong in the Israelites, is it not much more reprehensible in us, having the light that we have, and being engaged in the work of the third angel's message, to become the servants of a carnal appetite, and lust after such things as tea, coffee, pork, and tobacco? These things do not strengthen the moral or physical man, but are instruments in the hands of Satan to heat the blood, stimulate the animal passions, and destroy our usefulness. "Know ye not that, to whom ye yield yourselves servants to obey, his servants ye are?" We cannot serve God, and at the same time be overcome by an unnatural appetite, and serve its demands. "For of whom a man is overcome, of the same is he brought in bondage," and "no man can serve two masters."

How pitiful it sounds to hear a man say with tears in his eyes and tobacco in his mouth, "I want to be a whole-souled Christian; I want to keep all the commandments of God and the faith of Jesus;" and then to hear him add, "I know it is wrong, but I cannot give up my tobacco." My dear brother, break the bands of slavery; declare yourself a free man by the help of the Lord. Set an example before your family and your associates that will lead them to Christ. Be an overcomer, and inherit eternal life.

LASH WITH A SNAPPER.

THREE saloon-keepers in Chicago were found guilty of selling liquor to minors, and the following is the address of the Judge who sentenced them, as reported in the *Chicago Tribune*:—

"By the law you may sell to men and women, if they will buy. You have given your bond and paid your license to sell to them, and no one has a right to molest you in your legal business. No matter what families are distracted and rendered miserable; no matter what wives are treated with violence; what children starve or mourn over the degradation of a parent, your business is legalized, and no one may interfere with you in it. No matter what mother may agonize over the loss of a son, or sister blush for the shame of a brother, you have a right to disregard them all and pursue your legal calling; you are licensed. You may fit up your lawful place of business in the most enticing and captivating form; you may furnish it with the most costly and elegant equipments for your lawful trade; you may fill it with the allurements to amusement; you may use all your arts to induce visitors; you may skillfully arrange and expose to view your choicest wines and captivating beverages; you may then induce thirst by all contrivances to produce a raging appetite for drink, and then you may supply that appetite to the full, because it is lawful; you have paid for it; you have a license.

"You may allow boys, almost children, to frequent your saloon; they may witness the apparent satisfaction with which their seniors quaff the sparkling glass; you may be schooling and training them for the period of twenty-one, when they too can participate; for all this is lawful.

You may hold the cup to their very lips, but you must not let them drink—that is unlawful. But while you have all these privileges for the money you pay, this poor privilege of selling to children is denied you. Here the parents have the right to say, 'Leave my son to me until the law gives you the right to destroy him. Do not anticipate that terrible moment when I can assert for him no further right of protection; that will be soon enough for me, for his mother, for his sister, for his friends, and for the community to see him take his road to death. Give him to us in his childhood at least. Let us have a few years of his youth, in which we may enjoy his innocence, to repay us in some small degree for the care and love we have lavished upon him.'

"This is something you, who now stand a prisoner at this bar, have not paid for; this is not embraced in your license. For this offense the court sentences you to ten days' imprisonment in the county jail, and that you pay a fine of seventy-five dollars and costs; and that you stand committed until the fine and costs of this prosecution are paid."

"IT WON'T HURT YOU IF YOU LET IT ALONE."

"LIQUOR won't hurt you if you let it alone," said one, with a sneer, to another who was making a strong fight to have it kept out of town by law. "You need n't meddle with it. If others take it, that is their lookout."

"But liquor does hurt thousands who let it alone, who hate it utterly, and never set foot in a saloon."

"I should like your evidence," said the other, a little puzzled.

"Just step around the corner into Mrs. Watson's house—a pretty little house, but it will not be hers much longer. The rumseller is in his grip; I hear she must move out next week. Watson is working on his new verandah, which is to run around three sides of the tavern, to pay up another liquor bill, while his wife and children are starving. They never touch liquor, but it has hurt them. I can pick out twenty families in this place where it has done mischief, and it is so the world over. Every man that drinks involves others with him. Those that let it alone have to suffer. Probably five sufferers to each drunkard would be stating it very low. Now, I mean to work hard and fight hard, if need be, for those who have no helper; and if the law can be made to help them, well and good."

Our boys are to be our future law-makers. Let them be well established in temperance principles. Let them look on liquor license just as they would on a license to commit any other sort of crime. All these and far more are included in every permit to sell rum.—*Youth's Temperance Banner*.

THE PRAYER.

A YOUNG lady was taking a pleasant walk one summer day in a deeply-shaded woodland, and being weary, sat down to rest on a secluded mossy bank near the summit of a hill. Presently she heard a voice, as of one engaged in earnest conversation, and on advancing a step or two, she saw good Mr. M—— coming leisurely up the hill, the reins hanging loosely over his horse's neck. "What can he be talking about so earnestly to himself?" she thought; but directly she heard the voice of prayer, and the words which God's providence caused to be especially impressed upon her mind were these: "O Lord, have mercy upon the dear youth of this place!" The good old man rode on, but the voice of prayer was heard, after he had disappeared from her view, in the leafy depths of the forest. The young lady was struck with the thought: "Is this the way Christians go about the town, and mingle with the world? Do they pray thus for our souls? I have hardly ever prayed for my own." From that day she began to pray, and became the first-fruits of a glorious revival.—*Selected*.

The Family Circle.

MAKE YOUR HOME BEAUTIFUL.

Make your home beautiful,—bring to it flowers,
Plant them around you to bud and to bloom;
Let them give life to your loneliest hours;
Let them bring light to enliven your gloom.
Make your own world,—one that never has sorrowed,
Of music and sunshine, and gold summer air;
A home-world whose forehead care never has furrowed,
And whose cheek of bright beauty shall ever be fair.

Make your home beautiful,—sure 'tis a duty,—
Call up your little ones; teach them to walk
Hand-in-hand with the wandering angel of beauty;
Encourage their spirits with nature to talk.
If you can do so, oh, make it an Eden
Of beauty and gladness—remember 'tis wise;
'Twill teach you to long for that home you are needing,
The Heaven of beauty beyond the blue skies.

Make home a hive; where all beautiful feelings
Cluster like bees, and their honey dew bring;
Make it a temple of holy revealings,
And love, its bright angel, with "shadowy wing."
Then shall it be when afar on life's billow,
Wherever your tempest-tossed children are flung,
They will long for the shades of the home weeping-willow,
And sing the sweet song which their mother had sung.

A SENSIBLE PRESCRIPTION.

MR. BENNET and the boys had hurried off to store and school, and Mrs. Bennet paused for a moment to collect her thoughts before beginning her day's labor.

The poor little woman looked as if she needed rest, but was not likely to get it; for the room was in confusion, the uncleared breakfast table stood in the middle of the floor, the baby began to fret, little Winnie set up her usual whine of "I want sumpin to do," and a pile of work loomed in the corner waiting to be done.

"I don't see how I shall ever get through it all," sighed the despondent matron, as she looked from one puny child to the other, and felt the weariness of her own tired soul and body more oppressive than ever.

Just then there came a brisk ring at the door, a step in the hall, and a large, rosy woman came bustling in, saying, in cheery voice, as she set a flower pot upon the table,—

"Good morning! Nice day, isn't it? I came in early on business, and brought you one of my Lady Washingtons, you are so fond of flowers."

"Oh, it's lovely! how kind you are. Do lay aside your wraps, and take a chair."

"Let me put the pot on your stand first; girls are so careless, and I'm proud of this. It will be an ornament to your parlor for a week;" and opening a door, Mrs. Gray carried the plant to a sunny bay window where many others were blooming beautifully.

Mrs. Bennet and the children followed to talk and admire, while the servant cleared the table.

"Now, give me the baby, put yourself in the easy-chair, and tell me all about your worries," said Mrs. Gray. "I met your husband, and he said the doctor had ordered you and these chicks off to Florida for the winter. John said he didn't know how to manage it, but he meant to try."

"Isn't it dreadful? He can't leave his business to go with me, and we shall have to get Aunt Miranda to come and see to him and the boys while I'm gone, and the boys don't like her strict, old-fashioned ways, and I'll have to go that long journey all alone, and stay among strangers, and these piles of fall work to do first, and it will cost an immense sum to send us, and I don't know what is to become of me."

Here Mrs. Bennet stopped for breath, and Mrs. Gray asked briskly, "What is the matter with you and the children?"

"Well, baby is having a hard time with his teeth, and is croupy; Winnie does n't get over the scarlet fever, and I'm used up; no strength or appetite, pain in my side, and low spirits. Entire change of scene, milder climate, and less worry for me, is what we want, the doctor says. John is very anxious about us, and I am really discouraged."

"I'll spend the day and cheer you up a bit. You just rest and get ready for a new start to-morrow; it is a saving of time to stop short now and then, and see where to begin next. Bring me the most pressing job of work. I can sew and see to this little fellow at the same time."

"Baby's frocks and Winnie's aprons are the things I'm most hurried about; they need so many, and I do like to have my children look nice," began Mrs.

Bennet, unrolling yards upon yards of ruffling for the white frocks and pinafores, with a glance of despair at the sewing-machine, whose click had grown detestable to her ear.

"Make them plain if you are in a hurry; children don't need trimming up; they are prettiest in simple clothes. I can finish off that pile of aprons before dinner, if you will put the ruffling away. Come now, do, it will be a load off your mind, and Winnie won't know the difference."

"I always do trim them, and every one else does," began Mrs. Bennet, who was wedded to her idols.

"When I was in London, I saw a duke's children dressed in plain linen pinafores, and I thought I had never seen such splendid babies. Try it, and if people make remarks, bring in the English aristocracy, and it will be all right."

There was a twinkle in Mrs. Gray's eye that made her friend ashamed to argue, so she laughed and gave up the point, acknowledging with a sigh that it was a relief.

"It is this mania for trimming everything which is wearing out so many women. Necessary sewing is enough; then drop your needle and read, rest, walk, or play with the children, and see how much you have lost heretofore by that everlasting stitching. You'd soon get rid of that pain in your side if you'd let the machine stand idle while you went out for an hour every day."

"Perhaps I should, but I can't leave the children, Bridget is so careless."

"Take them with you. Roll baby up and down that nice, dry sidewalk, and let Winnie run before, and you would be a different set of people in a month."

"Do you really think so?"

"Not only so, but if you'd change your way of living, I don't believe you would need to think of going to Florida at all."

"Why, Mary Gray, what do you mean?" demanded Mrs. Bennet, sitting erect upon the couch, in her surprise at this unexpected remark.

"I have often wanted to say this before, and now I will, though you may think I'm an interfering woman if I do. In the first place, you must move," and Mrs. Gray gave such a decided nod that the other lady could only ejaculate, "Why? where? when?"

"Because you want more sun and space—into this room, because you will find both—and to-day, because I'm here to help you."

Mrs. Bennet gave a gasp, and looked about her in dismay at the bare idea of living in her cherished parlor.

"But the back room does very well," she protested. "It is warm, and small, and handy to the kitchen, and we always live there."

"No, my dear, it does not do very well, for those very reasons. It is too warm and small and too near the kitchen to make it a fit place to live in, especially for little children. Why don't you put your plants there, if it is such a nice place?" asked Mrs. Gray, bent on making a clean sweep of her friend's delusions and prejudices.

"Why, they need more sun and room, so I keep them in here."

"Exactly, and your babies need more air and sun and room than your roses, geraniums, and callas. The plants would soon die in that close, hot, dark north room; do you wonder that your babies are pale and fretful and weak? Bring them in here, and see how soon they will bloom if you give them a chance."

"I never thought of that. I'm sure I would do anything to see them strong and healthy. But it does seem a pity to spoil my nice parlor. Wouldn't the best chamber overhead do as well?"

"I want that, too, for your bedroom, and the little one at the side for the children. You use the back chamber now, and have the cribs there, also, don't you?"

"Yes. But Mary, would you have me turn my house upside down, just for a little more sun?"

"Do you love your best rooms better than your children? Wouldn't you rather see them spoiled by daily use, than empty and neat, because the busy little feet were gone, never to come back? I'm in earnest, Lizzie, and I know you will agree with me when you think it over. My own dear little boy was killed by my ignorance, and I have learned by sad experience that we mothers should make it the study of our lives to keep home healthy and happy for our boys and girls, no matter how much we sacrifice show and fashion. Come, now, try it for a month, and see if you don't feel better for enjoying the best and the sunniest side of life."

"How shall we begin?" asked Mrs. Bennet, fired

with the spirit of emulation, now that the first shock was over.

"I should just move all the delicate things into the little library there, out of the way of the children. That room is rather bare. Leave the pictures, they are safe, and it is good to have pretty objects for young eyes to rest upon. Put the covers on your furniture, a large drugget over your carpet, and take the other bay window for Winnie and baby's play corner. It is sunny and snug, and looking out always amuses them; and at night you can just drop the curtains before the recess, and hide the little clutter without disturbing it. In the other window there is room for your table and chair, and close by the machine. There you can sit as in a bower with your flowers about you, a pleasant view outside, and everything cheerful, wholesome, and pretty,—three very important things to a woman. Keep up the open fire, it is worth a dozen furnaces, and have a thermometer, to be sure you don't get too warm; that takes all the strength out of you, and makes taking cold easy."

"It would n't take long to make the change. John isn't coming home to dinner, so we can be all ready by night, if you can really stop and see me through the job. Yes, I'll do it right away," said Mrs. Bennet eagerly, finding her most powerful impetus in the thought of pleasing "father and the boys."

Working and talking busily together, the friends soon made the necessary changes below, to the great delight of Winnie and the entire bewilderment of baby, who fell asleep on the best sofa, as if bound to make the most of his comforts while they lasted.

A hasty lunch, and then, with Bridget to move heavy articles, they re-arranged the chambers, making a delightful nursery of the large one, and a nice sleeping-room of the smaller one for the two children.

"Now you see you can undress them by this pleasant grate, and then put them in a cool, quiet place to sleep, undisturbed by you older people. Only be sure the little mattresses and bedclothes get a good airing and sunning every day. You can shut the door, and let them lie for hours as you couldn't in the back room, and that is a great advantage," said Mrs. Gray.

"It is fortunate we seldom have guests to sleep in winter, for that north room isn't at all my ideal of a best chamber, though we have put some of my pretty things there. It does seem a shame to shut up this big room and not enjoy it. Mary, I have been a foolish woman, and I'm glad you came and told me so."

Contented with that confession, Mrs. Gray took her departure, with many last injunctions about "air, oatmeal, brown bread, and sunshine."

When Mr. Bennet and the boys, who had been enjoying a half-holiday, came home, amazement fell upon them at the sight of mamma and the babies waiting in the new sitting-room, with the announcement that there would be no best parlor any more.

When the events of the day had been explained and discussed, a sort of jubilee ensued; for all felt that a pleasant change in the domestic atmosphere had taken place, and all enjoyed it immensely. Mrs. Bennet played, and the boys and Winnie sang, and papa frolicked with baby, who forgot his teeth, and crowed gleefully till bed-time.

Of course Mr. Bennet had his joke about women's notions, and his doubts as to the success of the plan; but anything that cheered his wife pleased him, for his heart sank at the thought of home without her. He expressed much satisfaction at his improved quarters, however, and that repaid Mrs. Bennet for the sacrifice she had made.

It took some time to get fairly settled, but the sunny side of things grew more and more delightful as the change of scene and better influences did their quiet work. The children soon showed the effects of the daily sunshine, the well-aired chambers, simpler food, and cheerful places allotted to them; for these little creatures show as quickly as flowers their susceptibility to natural laws.

Now that the sewing-machine had long rests, and the ducal linen aprons needed only a bit of braid to finish them off, Mrs. Bennet found many a half-hour to practice, read, walk with the children, and help the boys, or play. In the evening it soon came to be a habit to clear up the parlor, put the babies cosily to bed, make herself neat and pretty, and be ready to show her husband a cheerful face when he came home. Being no longer worn out with unnecessary stitching, languid for want of exercise, and nervous for the need of something to break the monotony of a busy house-mother's life, she had spirits to enjoy a social hour, and found it very sweet to be the center of a happy little circle who looked to her for the sunshine of home.

THE DEAR OLD FACES.

God does not send strange flowers every year;
When the spring winds blow o'er the pleasant places,
The same dear things lift up the same fair faces.

It all comes back, the odor, grace, and hue;
Each sweet relation of its life repeated;
No blank is left; no looking for is cheated;
It is the thing we know.

So, after the death-winter it must be,
God will not put strange signs in the heavenly places;
The old love shall look out from the old faces.

—Selected.

SUNLIGHT.

THE sun, if you will only open your house to him, is a faithful physician, who will be pretty constant in attendance, and who will send in no bills. Many years ago glass was something of a luxury, but now we can all have good-sized windows, and plenty of them, at moderate cost, and there is no excuse for making mere loopholes, through which the sun can cast but half an eye, and from which one can gain only narrow glimpses of the beautiful outer world.

If bay windows are too expensive, a very desirable substitute can be had by placing two ordinary sized windows side by side, with a wide capacious ledge at the bottom for seats or for plants. A room with a window like this cannot fail to be cheery, and its effect in a simple cottage house is quite sumptuous. There is likewise in its favor the fact that it is less exposed than the deep bay window to the outer heat and cold.

In a kitchen or in a child's bedroom, or in an attic where the walls are low, two half windows set side by side and made to slide or to open on hinges, admit a broad, generous light, and give an apartment a pretty and pleasing rustic air.

Let the builder endeavor to have all rooms in daily use, especially bedrooms and sitting-rooms, well lighted by the sun. "To sleep on unsunned beds in unsunned chambers, and to work day after day in unsunned rooms, is the unrepented sin of half the nation," vigorously affirms a prominent writer. But this should not be said of that part of the nation living in the country far from those towering brick walls whose steps take hold on basement kitchens, and in whose depressing shadows many lives must necessarily be spent. In the country, with a whole sky to draw from, let there be light! If any rooms in the house must look solely to the north for illumination, let them be the parlor and the spare chamber. People who come and go can be cheerful for awhile in a north-windowed apartment, but the constant dwellers in a house need its sunniest rooms.—*Farm Homes.*

DON'T MAKE EXCUSES.

EVERY housekeeper knows that if, by chance, her well-ordered establishment is in unwonted confusion, Mrs. Precision is sure to call. "For five days I have expected that woman, and kept the house in apple-pie order," says the tried dame, "and now she has come on cleaning day!"

Very trying, of course; but do n't apologize, my good lady. Everybody knows that window panes will grow dingy; that dust will accumulate; that the faces of little children, like their clothes, have a natural affinity for dirt; that all clothes will wear out; that paint is sure to be finger-marked; that china will get chipped; and that it is simply impossible to keep everything in perfect order all the time.

Doubtless Mrs. Precision has been caught in confusion before now, like the rest of her sex. It is refreshing to go into the houses of our friends and see things a little topsy-turvy, and be assured by what we see that "we are all mortal, and only what is common has happened to us;" that just when company comes, our friend has nothing cooked; that children usually quiet and orderly, when animated by the presence of visitors, "show off" to the greatest possible disadvantage, and thus that other people have their trials as well as we ours, and that the difference between these and those is quite trivial. On the other hand, it is really depressing to come across a woman who always, under all circumstances and on all occasions, is ready for company; on whose ceilings spiders never hang their webs, behind whose furniture dust never hides, whose closets, and drawers and trunks, being thrown wide open at any moment, show orderly interiors.

Let the language be changed a little; if such a woman could be found, it would be discouraging to persons of ordinary feelings. While she had been polishing her silver, notching her shelf paper, fluting her pillow shams, adjusting the position of easy chairs and

ottomans, and brushing away the last suggestion of dust from the mantelpiece, possibly it might appear that she had not had time to glance at the latest discoveries in science, to enjoy the last new poems in our leading magazines, and that she is by no means a leader in the literary and intellectual world.

Should she apologize for this? By no means; let her be happy, if thus it must be, with only housekeeping, and let her sister, who loves something else better than painful domestic neatness, rejoice without envy in that something better. It is much the wiser and nobler way to pass the little things for which apologies are made in silence, and to lead, if possible, the minds of visitors not toward but away from those things which suggest apologies. The habitual apologist is invariably weak in mind or body, and often both.—*Selected.*

—The "hidden manna" is promised to those who overcome; it is a future and present source of strength, an earnest that having been enabled to overcome, we shall yet be enabled to overcome again and again even to the end. It is hidden because it comes directly to our souls from Christ. It is like the white stone with a new name, which no man knoweth save he that receiveth it.

—It is difficult to conceive anything more beautiful than the reply given by one in affliction when he was asked how he bore it so well. "It lightens the stroke," said he, "to draw near to Him who handles the rod."

Sabbath School Department.

"Feed my Lambs." John 21:15.

THE SABBATH-SCHOOL AS AN EDUCATING POWER.

BY ELD. E. H. GATES.

WHILE the primary object of Biblical study is to obtain a knowledge of our duty to our Maker, we can hardly overestimate its power as an educating medium. A thorough study of the Sabbath-school lessons, as presented in the *Instructor*, will scarcely fail to give a good degree of intelligence to those who are ignorant of the Scriptures, of ancient history, and of geography.

There are many whose opportunities for educating themselves have been limited, and who, on account of their age, family cares, financial inability, and other circumstances, are prevented from availing themselves of the educational advantages of the present day. They feel their lack, and look back with regret to the misimproved days of their youth. But such need not despair. A little time spent each day in studying the Sabbath-school lessons by the light of the helps in the *Instructor*, aided by the Sabbath-school maps and reference books that each school should have, will, in time, place the student far above the general level of intelligence.

There is no other book in existence that leads our minds out into such broad fields of thought as the Bible. In order to a thorough study of the Bible, we need to understand the history of nearly all the great empires of the earth. God's people have been connected with the mighty empires of Babylon, Persia, Greece, and Rome, besides other lesser kingdoms. Egypt, the most ancient nation of which we have a record, also has a place in Bible history.

Then there are passages of Scripture which would ever remain a mystery, were it not for the patient researches of those who have studied the customs of the Jews, and other nations connected with them. Light on these passages may be obtained from such books as Smith's Bible Dictionary, Bible Manners and Customs, Geikie's Life of Christ, Clarke's Commentaries, etc. These are the books consulted by those who arrange the *Instructor* lessons, and from which extracts are taken for the *Instructor* nearly every week. Very few have a knowledge of ancient history and Jewish customs.

As we read Bible history, we naturally desire to know where the places are that are mentioned. This introduces the subject of Bible geography. No inconsiderable portion of the earth is covered by Bible geography; for from Spain on the western coast of Europe to Scythia in Asia, on the

east, a distance of over 7000 miles, and from Armenia and the Black Sea on the north to Ethiopia and Arabia in the south, we find hundreds of places mentioned by the Bible writers.

In the New Testament lessons we read of Judea, Samaria, and Galilee; of the cities and villages of Jerusalem, Nazareth, Bethlehem, and Sychar; of the Sea of Galilee, the river Jordan, and the Wilderness of Judea. Where are these places? Our enjoyment of Bible study will be greatly augmented if we know the relative positions of the places mentioned.

A knowledge of geography is an important item in a good education; and this knowledge may be obtained by a thorough study of the *Instructor* lessons in connection with other helps, such as maps and books on Bible geography.

Let us all improve the opportunities now offered to obtain knowledge, thus increasing our talents, and fitting ourselves for greater usefulness in the Master's vineyard.

THE CHEERY TEACHER.

YEARS ago I knew a class in which a disintegrating progress was going on. It could not be kept together. Persistently the superintendent filled it up, bringing new recruits to make up the gaps which were always occurring in its ranks, but it was in vain. The boys could not stand the chill of its atmosphere, nor be natural under the influence of the good but dismal elder who taught it, and away they went to find brighter and more congenial places. It was in vain that the excellent man haunted his pastor's study, laboriously read this great book and the other, in desire to make the lessons interesting, and devoted, yes, spent himself, in efforts to keep the young men's Bible-class, where he felt it should be, in the front of the school, a sort of shining light and example. In his hands it was little more than a name, a tradition of a good thing that had been, and he at last resigned his task in absolute despair.

There followed him very quickly a gentleman not nearly so well educated, not nearly so thorough, not, at a casual glance, half so well fitted for the position. But before many Sundays had passed, everybody was talking about the change. The class rallied around the new leader. One young man brought another. Their blithe, eager faces, their cheery voices, their interested manner, showed that they enjoyed coming, and the good people who had been lamenting over the fact that the boys of this period so soon grew too large to go to Sunday-school had reason to congratulate themselves on having been greatly mistaken.

Where was the secret? Both were good men. Both were anxious to teach well. The first was a failure, and the second a success.

It was no secret to any one who could read human nature. One had the magnanimity of a happy, joyous, enthusiastic temperament. He bore his light aloft on a candlestick, to be seen of all; the other, by reason of a naturally moody and melancholy disposition, which had grown morose through much brooding over trouble and loss, hid his light under a bushel. Young people were repelled from the one as certainly as they were attracted by the other characteristic.

You will have no difficulty in holding your growing-up boys and your young ladies, if you bear in mind two facts; they must have good teaching, and they must have cheery teachers. The air around us is full of stimulus.

Information abounds. Wide-awake girls and boys of this day have been, in secular schools, under the influence of the most advanced minds, and the best text-books, and the most thorough preceptors. They will not rest contented with inefficient, half-digested, and second-hand instruction in the Sunday-school. They are willing to be students, and they want some one able to guide them. Then they will not—and who can blame them?—submit to sitting down among the tombs when all the world is full of sunshine and gladness. Let us have cheery teachers, for their sakes.—*M. E. Sangster, in Sunday-school World.*

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 24, 1881.

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

THE CAMP-MEETINGS.

THE season for camp-meetings has come, and with it the activities of almost every branch of business. The farmer is especially pressed with work this season on account of the backwardness of the spring, and the way that summer has rushed forward. Many will be tempted to remain away from the June camp-meetings, and work, work, work. And if these yield to the temptation, they will sustain a great loss in spiritual things.

The brethren who toil in the field need that rest which the change to the camp-meeting will give. The sisters, burdened with household cares and toils, need this rest. The children should enjoy the sacred recreation of the camp-meeting. And all need to draw nigh to the Lord. It is hoped that there will be a general turnout to the camp-meetings. Be liberal in your preparations, and take your children, neighbors, and friends with you. This may be the very means that will lead them to Christ.

Mrs. White is not in a condition of health to go the rounds of the camp-meetings as in years past. For this reason the General Conference Committee arrange to hold the western meetings without us. May the blessing of God attend the camp-meetings for 1881. We attend meetings at Monterey, Spring Arbor, Lapeer, and Alma, Mich., in June, and spend July and August in New England and New York. J. W.

TENT-MEETING AT SPRING ARBOR.

A SPECIAL tent-meeting was held at Spring Arbor, Mich., Sabbath and Sunday, May 21 and 22, attended by Bro. and Sr. White and the writer. And although it was not decided to hold the meeting in season to insert the appointment in the last REVIEW, the brethren, upon the short notice mailed to them and to those in the region round about, manifested a commendable degree of diligence and energy in making preparations.

A fifty-foot tent was erected, seated, and nicely furnished ready for meeting at 10 A. M. Sabbath, the 21st, when Bro. White addressed the people on the subject of Redemption. Brethren were present from Springport, Jackson, Hillsdale, and some other points, making, with the Spring Arbor church, a good congregation, and showing by their attention their interest in the word spoken. Sister White spoke with much freedom in the afternoon. Sunday forenoon Bro. White again spoke on the subject of the Teachings of Christ; and Sr. White, according to previous announcement, spoke in the afternoon on the subject of Temperance. The weather was most favorable both days of the meeting, and the attendance on Sunday was large, the congregation completely filling the tent and many occupying carriages drawn up around. The evenings of each day were occupied by the writer on subjects connected with the great theme of the second coming of Christ. The remarks of Sr. W. on the subject of Temperance were received by the people with great satisfaction. Both she and Bro. W. enjoyed remarkable freedom; and this was the more noticeable in her case as she left her home to attend the meeting in much feebleness, and it was uncertain whether she would be able to go through the meeting. But after her arduous labors, she returns in better health than when she left.

Eld. J. Fargo, president of the Michigan Conference, was present; and in consultation with him, the Michigan camp-meetings, appointed in this paper, were arranged. The singing, under the lead of Eld. E. P. Daniels, was very fine. The brethren seemed more than satisfied with the meeting as a whole, and en-

couraged and strengthened by the things they heard. The object of the meeting was thus gained, and we may write it down among those efforts in behalf of the cause which have proved a success.

A KEEN REBUKE.

ROBERT G. INGERSOLL in his tirade against the Bible and Christianity of course expected the opposition of the clergy and of religious denominations generally, and hence has not been surprised at the attacks made upon him from that quarter. He was hardly anticipating, however, that the secular press would join in the denunciations of his work. But so unreasonable and outrageous has been, and is, his course, that papers of this class have felt called upon to rebuke him sharply; and this, Mr. Ingersoll, as well he might, has felt most keenly. The following from the *Inquirer* of Philadelphia shows how the better class of the secular papers regard this man and his work:—

"Robert G. Ingersoll, better known among a class of politicians of the baser sort as Bob Ingersoll, may contend with the better part of himself—and we have no doubt that he has a better part than that of which he makes public exhibition—that he must live; and that to live after the fashion he has chosen, he must have money, and a good deal of it. He tried to live by the law, but he lacked clients and failed as a lawyer; he tried to live by politics, but he lacked even the smallest stock of principles which our modern politicians must have to secure success, and, consequently, he failed. He recognized, however, that he had great and attractive abilities as an orator, a certain dramatic faculty as a story-teller, and a fund of sarcastic humor which delighted his boon companions of the Congressional lobbies. For after Mr. Ingersoll's failure as a politician, he tried to live as a lobbyist; but here he partly failed again, because the Credit Mobilier exposures had made honorable members afraid to have commerce with 'the gift-bearing Greek.'

"Having failed in everything he had attempted, Mr. Ingersoll determined to utilize as a lecturer the talents, gifts, and abilities which God had given him; and being shrewd enough to know that he could succeed only by choosing a subject of vivid or even startling interest, he chose that of the defamation of God and of his religion. It was his need—or his fancied need—that impelled him to what he did, and he has prospered exceedingly in doing it, so far as reaping large pecuniary harvests from sowing the tares of unbelief and infidelity can be considered prospering. He wanted money, and he gets money. It is possible, however, that, if he does not now think, the time will come when he will think that there is something in the world better than money, and that a wholesome, abiding faith in God and his mercy is worth more than all the money that ever was coined. Mr. Ingersoll is simply a trafficker in blasphemy and infidelity, partly because it pays him to traffic in them, and, possibly, partly because he is as ignorant of the harm he is doing as he is of the subject of which he publicly speaks.

"It should be thoroughly understood that Mr. Ingersoll is simply a peripatetic showman performing for his own benefit. He represents no eminent body of citizens or of men; he represents only himself, and has no higher purpose to serve in denouncing religion and belief than that of filling his pockets. It is possible, even probable, that if there were any lower depth to which he could sink his talents and his manhood, and which promised larger pecuniary rewards, he would seek it. He appeared at the Academy of Music last night in his favorite character of infidel and blasphemer, in opposition to Barnum's circus, and the stars at the theaters, and drew as large a house as any of them all, though even the clown in the ring or the singer of unclean songs in the variety show, must have felt humiliated to be compelled to contend for public favor against a performer who put his thoughts and speech to such base uses, and, for a price, plays the panderer to the ignorant and vile."

OUR CAMP-MEETINGS.

THE season for these most important meetings is now right upon us. We trust our people in the Western States where they are soon to be held, have already decided to attend, and are making their preparations accordingly. As the numbers of our people annually increase, as the message extends its influence, and as we learn more and more the benefits to be de-

rived from these meetings, so should their size and importance increase. This will certainly be the case, unless we lose our spiritual interest,—our zeal for the Lord's work.

We look forward with great interest, not to say with some anxiety, to our approaching camp-meetings, to see whether our people will manifest the interest they should in them. If they do not, it will be a certain evidence of spiritual apathy. At these meetings, all the yearly business of our Conferences, Tract and Missionary Societies, Sabbath-school Associations, and Temperance Societies, is transacted. These are all important, and none of them should be neglected. These seasons are of great spiritual importance. It is expected that the General Conference will furnish efficient laborers, who will be able to give the people that kind of spiritual food which will be of real benefit to them. Our people greatly need such labor. Many of them hear but little preaching; some of them none. We ought to have a general rally to our anniversary meetings. Then they would be seasons of encouragement and great profit.

One great difficulty we have to contend against in our camp-meetings is that there is so much to be done, so much business to transact, so many meetings to attend, that we are hurried from beginning to end, and often things are overlooked which should be considered, and the business stands in the way of the spiritual interests of the meeting. To obviate this great difficulty as much as possible, we suggest that all delegates to our Conferences, or any of the societies which hold their annual meetings at the time of the camp-meeting, should be on the ground Wednesday, so that the preliminary meeting of each can be held, committees appointed, and the business got out of the way, in the early part of the camp-meeting, and the largest portion of the time be allotted to the spiritual interests of the occasion. This can be done if all the delegates are promptly on the ground, and the president of each society attends promptly to that which is placed under his charge. All ministers and licentiates should have their reports made out, so that they can be acted upon without delay. This can be done often as well before they come to the meeting as after, and much better, and thus save delay. It is a great wrong for secretaries or officers intrusted with responsibilities to be late, and hinder the transaction of business. The moments are precious, the interests most important. Let all be on hand at the beginning and stay till the close.

We appeal to our people to make a strong effort to attend the camp-meetings this season. God's servants will have light and truth for you which you greatly need. Many are cold and indifferent because they have not availed themselves of these privileges in the past. They have let the world have the service which should have been rendered to God. Don't act so foolishly any longer. Time is soon to close. Eternity is just upon us. Come out and hear about these things. Bring your children and your friends. Don't let the world keep you from these annual gatherings. "Prepare to meet thy God." GEO. I. BUTLER.

A BLESSING, OR A CURSE?

WE are all proud of our numerous libraries and free reading-rooms, so common throughout the land. They are supposed to be a great blessing. But read the following from the *Detroit Evening News*, of May 7, 1881:—

"Of the 12,885 volumes taken out of the public library during the month of April, 8,259, or about 66 per cent, were works of fiction. One would be able to form a more accurate opinion of the balance of good or evil done by the institution if the character of the fiction were reported in some detail, so that it could be known whether trash or good novels predominated. The excess of fiction is almost as great as in the Boston library, where the analysis of a recent report convinced many persons that the library did more harm than good. There are as excellent general reasons against the policy of furnishing free books by taxation as there are against the policy of furnishing free newspapers or free clothes by the same means, but these

reasons were thought to be overbalanced by the opportunities of popular education found in a free public library. In the light of these reports, which show that romantic trash is the chief matter furnished, the argument of education disappears, and that of mental demoralization takes its place."

Satan is ever on hand to turn every blessing into a curse, as the above well illustrates.

D. M. CANRIGHT.

SYNOPSIS.—No. 5.

WHAT HAS INFIDELITY DONE?

1. It has no missionaries of its own.
2. No code of morals.
3. What heathen nation have infidels been the means of civilizing?
4. What churches or schools have they established?
5. Infidelity quenches the highest aspirations of the soul.
6. It dethrones God, blots out Heaven, and blasts the most cherished hopes of the race.
7. It offers us nothing to atone for this destruction.
8. It promises to him who vilifies Moses, Daniel, Job, Jesus, Paul, Peter, James, and John, eternal sleep,—everlasting death.
9. If it be *true*, it will do us no good.
10. If it be *false*, it will lead us to destruction.

WHEN WAS THE BIBLE WRITTEN?

1. The Bible exists to-day.
 2. It has been translated into over two hundred and fifty different languages.
 3. All the great civilized nations of the world receive it, and largely found their laws upon it.
 4. John Wesley, over a hundred years ago, had it, and so did his father and mother.
 5. The Episcopal Church had it more than two hundred years before Wesley.
 6. Wycliffe translated the Bible into English more than three hundred years before King James's time.
 7. Martin Luther had it—was converted by it.
 8. There are more than nine hundred and seventy-two entire manuscripts of the different volumes of the Greek Testament.
 9. Forty-seven of them are more than one thousand years old.
 10. The Alexandria MSS. was written about A. D. 325.
 11. The Vatican MSS. was written about A. D. 300.
 12. The Siniatic " " " " " " 300.
 13. The Ephraim " " " " " " 350.
 14. The Beza " " " " " " 490.
 15. The last books of the Bible were written, and in general circulation, more than fifteen hundred years ago.
 16. Jerome, who died A. D. 420, produced a common Latin translation of the Bible called the *Vulgate*.
 17. The Council of Nice, A. D. 325, composed of three hundred and eighteen bishops of all nations, spent days in discussing the doctrine of the Trinity, bowing to the authority of the Scriptures.
 18. Eusebius, bishop of Caesarea, an intimate friend of the Emperor Constantine, a man of extraordinary learning, diligence, and judgment, and singularly studious in the Scriptures, in A. D. 315 wrote an invaluable ecclesiastical history of over four hundred pages, containing a particular account of Jesus Christ, his twelve apostles, and the early rise and wonderful progress of Christianity in the world.
 - a. He gives a minute account of each book in the New Testament, calling each by its name, telling who wrote it, and how sacred it was held by the whole church.
 - b. Chap. 25 of book 3, he devotes particularly to a catalogue of these books.
 - c. His list is exactly the same as that which we have now.
- Another nail in a sure place.
19. Victorinus, bishop of Pettau in Germany, in A. D. 260 wrote commentaries on different books of the Old Testament, and gave explicit testimonies to almost every book in the New Testament.

20. Origen, born A. D. 184, compiled a Bible called the Hexapla, six columns to a page, Hebrew, with Greek letters, versions of Aquia, Symmachus, Septuagint, and Theodotion. He wrote a threefold exposition of all the books of the Scriptures.

21. Tertullian, of Carthage, within fifty years of the last apostle, was a vigorous writer in defense of Christianity. His work abounds in quotations, and long extracts from the New Testament.

22. Justin Martyr, born ten years before John was banished, uniformly represents the four gospels as containing the genuine and authentic account of Jesus Christ and his doctrine. He indorses the Acts of the Apostles, the Epistles, and the Revelation to John on Patmos.

23. We have the well-authenticated writings of four individuals, *apostolic fathers*, viz., Hermas, Clement, Polycarp, and Ignatius. There is scarcely a book of the New Testament which one or another of these writers has not quoted or alluded to.

24. Thus have we ascended the line of testimony into the presence of the apostles.

25. Our evidence exceeds above measure the evidence for the authenticity of any other ancient book.

H. A. ST. JOHN.

NORTHERN EUROPE.

THE interest in Christiana had diminished some in my absence, and there is much need of labor to build up the church, as well as the outside interest. It will also take some time to get things arranged in the printing office for a more extended work. I will get ready to visit Sweden and Denmark in the fall. If I can find an open door not too far from here, perhaps some work can be bestowed there this summer. Things move more slowly here than in America.

Five persons were baptized Sabbath evening, April 23. Bro. Rosqvist had baptized four in my absence. On the Sabbath eight brethren and sisters united with us. In the afternoon we met to celebrate the ordinances. About eighty took part. The Lord was present, and blessed us with his good Spirit; and we were thankful to have an opportunity once more to show the Lord's death before he comes.

We sustain quite a loss by removals. Eleven Sabbath-keepers have gone to America from this place. Most of them unite with our own brethren there. Since our organization two years ago, one hundred and twenty-seven persons have been received. Of these, eleven have moved away, five have died, eight have left the church and been excluded, leaving the present number one hundred and three. Of these, twelve live in other places outside of Christiana.

Our colporter, Bro. Berg, has been steadily employed in my absence, and has succeeded well, far above our expectations. He has obtained one hundred new subscribers in town, so that we now have four hundred subscribers in Christiana. He has sold tracts and received money for subscriptions to the amount of \$193 since he commenced to work for us seven months ago. This is all for small tracts, two kinds of pamphlets (we had only two kinds), and for *Tidernes Tegn*, which only costs 53 cents per year, and is paid for quarterly at 13 cents 4 mills.

Times are hard. There is but little life in trade and manufacturing. Wages are very low, and it is difficult to find work. Thousands emigrate to America. Many good Christian souls would like to keep the Sabbath, but their situation is such that in that case there is no possible way for them to sustain their families, or even get bread to eat. Yet they continue to love the truth, and meet with us, and some of them help us as they are able. Last Sunday about three hundred attended the meetings.

In Denmark Bro. Brorson continues to labor with some success. Five believers were received in the church in Dronninglund at their last quarterly meeting. Bro. C. Hansen writes to me that the brethren there are firm in the truth, and that they are very thankful for Bro. B.'s labor,

From Ostervallskog, Sweden, Bro. Levin writes that there are six Sabbath-keepers who meet together for worship, and try to live out the truth.

May the Lord bless his cause everywhere, and give wisdom and strength for his work.

May 2, 1881.

J. G. MATTESON.

LOOK AT YOUR MOTTOES.

ALMOST every house now has mottoes hanging over the doors and on the walls. But what are they there for? Evidently as constant reminders to the inmates to practice what they suggest. On this the *Watchman* says:—

"There is no use in putting up the motto, 'God bless our home,' if the father is a rough old bear, and the spirit of discourtesy and rudeness is taught by the parents to the children, and by the older to the younger. There is no use putting up a motto, 'The Lord will provide,' while the father is shiftless, the mother is shiftless, the boys refuse to work, and the girls busy themselves over gewgaws and finery. There is no use putting up the motto, 'The greatest of these is charity,' while the tongue of the backbiter wags in that family, and silly gossip is dispensed at the tea-table. There is no use in placing up conspicuously the motto, 'The liberal man deviseth liberal things,' while money chinks in the pockets of 'the head of the household,' groaning to get out to see the light of day, and there are dollars and dimes for wines and tobacco and other luxuries, but positively not one cent for the church. In how many homes are these mottoes standing—let us say hanging—sarcastisms, which serve only to point a jest and adorn a satire! The beauty of quiet lives, of trustful, hopeful, free-hearted, charitable lives, is one of surpassing loveliness, and such lives shed their own incomparable fragrance, and the world knows where to find them. And they shall remain fresh and fadeless when the colors of pigment and the worsted and the floss have faded, and the frames have rotted away in their joints."

Friends, look at your mottoes, and then at your lives, and see how they agree. D. M. CANRIGHT.

RULES FOR HEALTH.—No. 1.

1. *Ventilate your sleeping rooms.*—Reason: Air once breathed is unfit to breathe again. If you want your bedroom shut up tight, then you want a room fifty feet square, and ten feet high for each person, and then not remain in it more than eight consecutive hours. "Seven in our family; can't have so much house." Then ventilate thoroughly.

2. *Ventilate the bed.*—Reason: You weigh a pound or more less in the morning than at night. This impure, effete matter thrown off during sleep, is in the bed-clothes and in the air. Ventilate the bed thoroughly.

3. *Never let a lamp burn turned low.*—Reason: Go into a room when a lamp has been burning low for a time, and you readily detect a foul gas in the atmosphere. This is very injurious to the lungs. You may save a few pennies, but don't be penny wise and pound foolish.

4. *Avoid sleeping in the same room with a tobacco-user.*—Reason: Exhalations from the lungs and from the whole body of such persons, are poisonous. Therefore, avoid these exhalations as you would the green tobacco-worm.

5. *Avoid late suppers.*—Reason: The stomach needs rest, and you need rest. If you do not give the stomach rest, it may haunt you with visions of gewgaws, grandfathers, and ghosts. Your sleep should be sound and sweet.

6. *Sleep with the mouth shut.*—Reason: The Lord did not breathe into the mouth the breath of life, but into the nostrils. Impurities in the air reach the lungs much more readily through the mouth than through the nose.

H. A. ST. JOHN.

—A more glorious victory cannot be gained over another man than this, that when the injury begins on his part, we meet it by kindness on ours.

NO ROOM FOR JESUS.

O FLOODING life, crowded so full
Of earthly toil and care!
The body's daily need receives
The first and last concern, and leaves
No room for Jesus there.

O busy brain! by night and day
Working with patience rare,
Problems of worldly loss or gain,
Thinking till thought becomes a pain;
No room for Jesus there.

O throbbing heart! so quick to feel
In others' woes a share;
Yet human loves each power inthrall,
And sordid treasures fill it all!
No room for Jesus there.

O sinful soul, thus to debase
The being God doth spare!
Blood-bought, thou art no more thine own;
Heart, brain, life,—all are his alone
Make room for Jesus there,—

Let soon the bitter day shall come
When vain will be thy prayer
To find in Jesus' heart a place!
Forever closed the door of grace,
Thou'lt gain no entrance there.

—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.

PROVINCE OF QUEBEC.

Dixville and Compton.—Last Sabbath was a good day to the church at Dixville and to the young converts of Compton, who met with the church that day. God helped in preaching. We had the best social meeting we have had in these parts; God's Spirit was there; tears of joy were shed; all were encouraged. I shall now give a short course of lectures at Dixville, where I want all my correspondents to write me. God is good. D. T. BOURDEAU.
May 15.

Westbury.—I have held yearly meetings with the church at Westbury. They were well attended by the neighbors and friends, who seemed to greatly enjoy the preaching and the singing. At the meetings recently held, the Lord drew very near to us. Bro. and Sr. Claxton's son with his wife fully decided to serve the Lord, and to "keep the commandments of God, and the faith of Jesus." Sister C. had been very sick, nigh unto death; but the Lord heard prayer in her behalf, and raised her up to witness with her husband the conversion of their children into the present truth. They joyfully gave to the cause liberal thank-offerings. At the close of the meeting Sunday afternoon, a member of the municipal council handed me three dollars, saying, "Please accept this from us as a token of respect, and appreciation of your meetings here." Evidently prejudice is giving way, and some are becoming more favorable to the truth. A. C. BOURDEAU.

IOWA.

Traer, Tamer Co., May 9.—Bro. Pegg was with this little company Sabbath and Sunday. We have a very interesting Sabbath-school in this place. There are fifteen who have signed the covenant to keep the commandments of God and the faith of Jesus, three of whom observed the Sabbath before Bro. Pegg commenced his labor here. This little company are firm in the truth. We praise God for what has been done through his servant. May the Lord still work for his people. JOHN LAMONT.

Labor among the Churches.—April 16-19, I spent with the church at Nevada, Story Co. I found this little company united, and striving together for the prize. This church has had but very little labor since it was organized, yet it has more than doubled its membership. Although not wealthy, yet we found them ready to respond to the wants of the cause. Quite a good sum was pledged to the T. and M. work. We left them encouraged to still labor in the cause of God.

From Nevada I came to Webster City. The brethren at this place are scattered, and, the roads being bad, our meetings were small. Some of those who embraced the truth here last summer have moved away, and two or three have given up; the rest, we are glad to say, are learning more and more of the things of God. Our meetings were excellent. The good Spirit of the Lord came in, and hearts were

made tender by its influence. We see no reason why this company, if faithful, cannot grow into a good church.

From Webster City I came to Forest City. There are quite a number of Sabbath-keepers in this vicinity, partly Swedes and Danes, and partly Americans. We had hoped to be able to organize a church here, but circumstances were of such a nature that I did not think it best when I came to labor among them. We believe that every obstacle will be removed, and a church organized here. We had the pleasure of baptizing four willing souls at this meeting. Spoke to the brethren in reference to the T. and M. work and its wants; and in response, enough was pledged to meet the present indebtedness of the district. We are satisfied that others will raise it so that they will have a good credit.

May 6-10, I was with the church at Emmitsburg. This church is composed entirely of Danes, yet almost every one could understand me quite well. Our meetings were very good. The brethren put forth a commendable effort to attend every service, and the Lord blessed them. Two were baptized, and the ordinances were celebrated. About \$60 was pledged for the tract society, bringing the whole district out of debt, and giving it considerable credit. Dist. Nos. 12 and 13 are small in number, and have been involved in some debt, and consequently in some discouragement; but when at these last meetings both were relieved from debt, and started in the opposite direction, it seemed to inspire hope and courage in the hearts of all, and many have proved the words of our Saviour true, "It is more blessed to give than to receive."

I have taken several subscriptions for our periodicals, and sold about sixty dollars' worth of books at these meetings. I have tried to preach those things that would inspire faith and courage in God and his work, and to break the crust that seems to encase so many hearts; and while trying to water other hearts, my own has been watered, and I am of good hope and courage in God. E. W. FARNSWORTH.
Spencer, May 11.

ILLINOIS.

Woodburn, Macoupin Co., May 15.—Have spent four Sabbaths with the church at this place. Our meetings yesterday were very encouraging. One family kept their first Sabbath, and several of the young made a start to serve the Lord. While visiting friends in adjoining counties, have improved the time by doing missionary work. I distributed a great many tracts and papers, and obtained eight full subscribers for the Signs. Several of these are Baptist ministers who seem to be honest seekers for truth. There are good openings for labor in this part of Illinois. I now return to Kansas, feeling that God has blessed my labors here, and that "t'is sweet to work for Jesus." R. F. BARTON.

PENNSYLVANIA CONFERENCE.

East Branch, Pa., May 11.—Brn. Peabody and Russell labored at this place for a short time the past winter. An interest was awakened in the minds of many, but the people are slow to act. I have been trying to follow up the interest, which is still good. Four have decided to obey the truth. From one to three ministers are present at every meeting. This adds much to the interest, as they are there as representatives of the other side of the questions. As yet, we have had no open opposition. The Baptists have kindly granted me the use of their house of worship at Cobb's Corners, about one and a half miles from this place. Last evening we held our first meeting there. Good attention was paid to the word spoken. Pray for the work here. S. THURSTON.

NEW YORK.

Silver Hill, Fine, and Gouverneur.—Visited these churches May 6 to 12. At Silver Hill and Gouverneur trials were existing that had long troubled these churches. But at these meetings some progress was made toward a final settlement, and matters of difficulty were adjusted in such a way as to relieve the friends of the truth of the burden brought upon them. Truly it seemed the Lord gave wisdom. To his name be all the praise. We earnestly hope that those who were in trial will rise in the strength of the Master, and make a success of the victory gained.

Our meetings at Fine were interesting, and, we trust, profitable. This church has been languishing in the past, but we believe there is now a determination to rise above discouragements. One was welcomed back to the fold. Two, a husband and wife, were buried in baptism in the clear waters of Porta-

farie Lake. A Sabbath-school was organized, and the friends were cheered and encouraged. May God bless the friends at Fine.

There are evidences that the faithful are determined to rise above the lethargy and darkness pressing down the people of God. Our only way to prosper spiritually, brethren, is to "walk in the light."

M. H. BROWN.

Oxbow, May 13.

M. C. WILCOX.

Labor among the Churches.—The last few weeks have been spent in Dist. No. 2, and a portion of Dist. No. 8. Every church and company has been visited once and some twice, and nearly every Sabbath-keeper has been visited at home. Special efforts have been made in the interest of our periodicals, particularly the REVIEW. In all, over fifty dollars' worth of subscriptions were taken. Many who had ceased to take the REVIEW were induced to commence again. The temperance work was introduced everywhere that it was practicable to do so, and earnest efforts were made to secure the attendance of those not of our faith. The results have been encouraging. I hear recently of several in different places who have conquered that civilized, but still heathenish, habit of tea-drinking. "The ax is laid unto the root of the trees; therefore, every tree which bringeth not forth good fruit is hewn down, and cast into the fire." I feel very thankful that the Lord permits us to lead in this as well as in other reforms. A deep sense of gratitude for the light given ought to pervade every heart, and a corresponding feeling of responsibility stimulate us to action.

Two tract societies were organized, one at S. W. Oswego, and one at Euclid. Both of these societies contain the very best of material, and I look for thorough work to be done by both as soon as the more active season for missionary work returns.

My book sales have amounted to over \$60.00, including several dollars' worth of "Testimony No. 30" and "Life Sketches." G. D. BALLOU.
Salmon River, May 11.

MICHIGAN.

Mill Grove, Allegan Co.—At the time of the publication of my last report, we had just been excluded from the school-house near Abronia.

Subsequently to that time a school meeting was called, and after a warm contest, it was decided that we should have the privilege of occupying the house, in common with other denominations. So much time had elapsed, however, and our preparations were so nearly completed for the commencement of meetings at Mill Grove, a point four miles west of Allegan, that we immediately entered upon a course of lectures in the latter place; deciding that it was not expedient to return to Abronia. Our meetings are now in progress, being held in the Tabernacle, a description of which was given in the REVIEW of May 17.

Our congregations average about one hundred, and the interest seems to be very fair.

W. H. LITTLEJOHN.

Allegan, May 19.

OHIO.

Troy and Spencer.—May 7-12, we labored with the Troy church. One was received into the church, and one disfellowshipped. Those that united with the church last winter are all proving faithful. The Sabbath-school is excellent. As no quarterly meeting was held, on account of the absence of the elder, we celebrated the ordinances of the Lord's house on Sabbath afternoon. It was a precious season.

May 12-16, we devoted to visiting and preaching at Spencer, where the tent was pitched last fall. There has been no organization completed, but quite a number are keeping the Sabbath. The use of the churches was refused us, but the town hall was secured. Our meetings were well attended by the best citizens of the place. We think the time not far distant when there will be a good church in Spencer.

We now separate to go with tents. Our association together has been very pleasant, and we trust profitable. Give us your prayers, that the tent season may bring in an abundant harvest.

H. A. ST. JOHN.

G. G. RUPERT.

ALABAMA AND MISSISSIPPI.

At our last monthly meeting at Church No. 2, Bladen Springs, one was received into fellowship. It was rather an interesting case, the sister being the aged mother of Eld. J. M. Elliott. She had struggled long with the strong habit of tobacco-using, and finally gained the victory in her seventy-eighth year, and

came with us. When I was in Washington county last month, we worshiped in our new meeting-house, though it was not finished. Nine received the ordinance of baptism. I visited Jasper Co., Miss., the last of last month for the first time. Bro. Elliott has labored here at different times during the last year. As the result, I found ten adults keeping the Sabbath, with a large number of children to swell their number some time, if rightly instructed. Seven received the ordinance of baptism. C. O. TAYLOR.
Bladen Springs, Ala., May 10.

INDIANA.

Warsaw, April 16.—Eld. W. W. Sharp met with the few here who love the third angel's message and the near coming of our dear Saviour. He gave four practical sermons teaching every-day Christianity. He also held a Bible-class and social meeting. A lady who was a member of the M. E. church was present through all the meetings, and expressed sorrow that she had not attended the full course of lectures held at the tent when here, but was discouraged from so doing by her friends. What a fearful account such persons will have to render in the day of Judgment! We were all much strengthened and encouraged. The name of the Lord be praised. In our isolated condition, we ask to be remembered in your prayers. L. M. DUNLAP.

Labor among the Churches.—Held very profitable meetings at North Liberty, Walkerton, Ligonier, Wolf Lake, and Blue Grass. As a general thing, I found the above churches of good courage, and quite zealous in the cause of Christ. Nevertheless, I observed a great lack of faith on the part of many. I would frequently meet those who doubted God's love and power, and greatly feared that they would finally be lost. Among such were those who were trying hard to follow Jesus, and whose lives in many respects were exemplary. Now unto such I would say, It is your present privilege, through faith, to feel perfect assurance of sins forgiven, and of finally obtaining a complete victory over all sin. Luke 1:73-75; Heb. 6:17-20; 10:22, 23. Remember the words of Jesus, "All things are possible to him that believeth."

While near Rochester, a few days since, I received a telegram to come to the aid of a dying sister who embraced the truth last winter under my labors. She was afflicted with the fatal disease, consumption, and according to a physician who accompanied me to her bedside, "was in the last stage of that terrible disease, and there was no help for her." The dying sister had faith to be healed; therefore we prayed over her, anointing her with oil in the name of the Lord. She immediately, unaided, sat up in bed, and that night slept, for the first time in many nights, the sound refreshing sleep of health. In the morning she arose from her bed and walked into the other room, glorifying God for the wonderful cure. When I left, she was sitting up in bed eating a hearty breakfast. Thus God's holy name was glorified by living faith.

Our Father is as willing now as formerly to bless his people. But where is the faith to claim the promises, and thus secure the blessings of which we so much stand in need? I am inclined to think that the third angel's message will develop into a loud cry *only as our faith and love develop, as a people.* If to-day we had the requisite love and faith, undoubtedly to-day the present truth would go forth with the mighty power of the loud cry. A. W. BARTLETT.

ALABAMA.

Atalla, Etowah Co.—I came here the 11th inst. Of the eighteen who signed the covenant when meetings were held here several years ago, I found two keeping the Sabbath, and four others at Gadsden. The people permit me to use the union church. So far, the attendance is uncommonly large for this place, and the interest is increasing. Prejudice is fast giving way; I never saw people more anxious to hear on present truth. Last Sabbath one of the iron mines suspended business to allow the miners to attend meeting.

The people seem to be afraid that I will leave them without help, and let the interest go down. Is there any minister who would like to come to this field of labor, or take my place with Bro. Taylor? If so, please correspond with me. My address will be Atalla, Etowah Co., Ala., until further notice. Reading matter, either papers or tracts, forwarded to me at this place, will be gratefully received.

I wish to say to our people through the REVIEW, that there is no law in Alabama to prohibit them from working on the first day of the week, if they religiously observe the seventh. This has been tested.

Bro. Bruce of this place was brought before the Grand Jury for working on Sunday. The foreman asked him if he observed the seventh day, and when informed that he did, replied that there was no law to punish any one who kept the seventh day.

J. M. ELLIOTT.

DAKOTA.

AFTER much delay and some unpleasantness, I am again in my field of labor. Instead of being able to reach my appointment in March, I was detained in Iowa three weeks or more, waiting for the raising of the snow blockade. Here I found hospitable meetings with the brethren at State Center, and held meetings in their church. Here I also fell in company with Bro. W. T. Henton and wife, who were also delayed. April 4, having learned by telegram that the road was open from Sioux City, we started, but the next day, at that place, we met the terrible Missouri flood. We immediately took the Illinois Central train for Le Mars, and the next day reached Worthington, on the St. Paul road. There we found the road still blocked. The next morning, Bro. H. and myself went to shoveling snow, and worked two days. On Sabbath, the shoveling brigade left us, so we hired our passage by team to Valley Springs, where we waited two weeks more for the opening of the road. But before this was accomplished, the flood on the Sioux River and its tributaries came, sweeping away bridges, tearing up the tracks, and doing damage amounting to hundreds of thousands of dollars. We then finished our journey to this place on foot, walking twenty miles or more.

Have been at Sioux Falls two Sabbaths. Found the friends doing well. They have kept up their Sabbath-school through the winter, notwithstanding the weather has been so severe as to prevent the friends in the country from attending almost altogether. Have secured the use of the Free Methodist chapel for their Sabbath meetings, which will be a help to them. The water is getting lower, and I hope to be able to visit the churches soon.

Perhaps I may be allowed to add a word relative to the condition of the country, to correct the erroneous impression that has gone abroad as to the destitution and suffering caused by the blockade and freshets. The reports that have been circulated were greatly exaggerated, and with the exception of the region along the Missouri River, were largely false and without foundation. With the exception just named, there has been little, if any, real want or suffering; and indeed, judging from the reports we get from abroad in this respect, this is the most highly favored of any part of the country. At all events, there is no just cause for alarm, and Dakotians generally regard Gov. Ordway's calls for relief as unguarded, and quite too officious. S. B. WHITNEY.

May 10.

TEXAS.

Labor among the Churches.—March 30, returned from Arkansas to resume labor among the churches. The meetings with the church at Sherman were held at Fairview. At Denison three were disfellowshipped. At Plano the Dallas members were present to attend the district quarterly meeting. The outside interest was good. The house was literally packed, and many stood outside at every meeting. Nearly fifty dollars was raised on camp-meeting fund, and twenty dollars on *Signs* for the English Mission. Difficulties connected with members of both churches were considered. After a continued session of about twenty-two hours, by the blessing of God the troubles were most amicably and satisfactorily settled. I have never witnessed such a manifestation of the power of God in setting his seal to what had been accomplished. Every heart was melted to tenderness and weeping. Two were prostrated,—physically powerless. Gratitude and praise rose from every one for the deliverance God had wrought. Perfect union was restored. Praise the Lord! Six united with the church, and two were baptized.

Our visit to Terrell was very encouraging to me. Though their numbers are few, yet they are growing, and doing what they can. Four were added to the church, and one was baptized. One was disfellowshipped.

April 20, returned home, after an absence of three months, to remain over Sabbath. Here, at Peoria, also, we were under the painful necessity of disfellowshipping three of our number. When we begin to let go of any part of the truth of God, unless we arrest our course, and change our base, it is only a matter of time with us when every point will be abandoned. The tactics of Satan are to tempt the appetite, and lead us to place a low estimate on the principles

of the health reform. Then the tithing system is set aside; too much money required is the excuse: then the spirit of prophecy is "set out" of the church, and finally the Sabbath is abolished in our minds, and its observance is abandoned. He asks no more; we are victimized, and led captive by him at his will.

The next Thursday, in company with my family, I went to Bro. Chrisman's neighborhood, where we met the Cleburne church, and remained till Monday. Here the interest is high. The house could not hold the crowd; many were standing without. This is in the vicinity of Brushy Knob, where our arbor meeting was held nearly two years ago. For over two weeks Bro. Jensen has labored arduously, publicly and privately, with this people. About twenty have taken hold with us, and others are deeply interested. Five were baptized, and at a business meeting with the church two were disfellowshipped.

May 7 and 8, met with the Dallas church. Here more love and union exists, which is most encouraging; and while the sifting process has decimated their numbers, it is gratifying to know that the few remaining are buckling on the armor, and are waging an aggressive warfare in the missionary work. At our last meeting we were gratified to see more present from without than at any time during the last two years or more. May God bless the determined workers!

I go to-day to Granbury, Hood Co., to pitch the tent. This will be our address for the present. My family will be with me. R. M. KILGORE.

TESTIMONY NO. 30.

I HAVE just finished reading Testimony No. 30, and find it to contain instructions which, if heeded, will lead us nearer to God, nearer to one another, and nearer to that kingdom which Christ is preparing for his faithful followers.

As we near the end of time, how wary is our enemy, Satan, to throw his devices around us like a network, that we may be caught in its meshes; and unless we are living near to God, seeking his help continually, trials, discouragements, doubts, and fears will creep in and overthrow us. Thus Satan gains a victory; and when victory is gained on one point, oh, how he will throw out his snares to lure us on, until he has gained control of us! Let us guard against his devices, and not allow our feet to slip from the path of duty. Let us awake to our condition, and clear the rubbish away from the door of our hearts, that the Spirit of the Lord may enter in. Let us have our feet shod with the preparation of the gospel of peace, so that if the green pastures must be exchanged for the lonely path through the wilderness, the rougher way may be trodden firmly, fearlessly, hopefully. Whatever we may have to suffer in this world, our faith may remain unshaken, if God grant us the help of his Spirit.

We want a hope that maketh not ashamed. It is the Christian alone who can wear for a helmet the hope of salvation, to enable him to fight against prejudice and doubt, to cut down the bosom sin, to overcome Satan and his temptations. We need the blessing of the Lord, and may God grant that his presence may be with his ministering servants. May we heed the admonitions and warnings given us, preparing ourselves to fight the good fight of faith, and lay hold of eternal life through Jesus Christ our Lord.

B. H. BROWN.

THEN WHY NOT DO IT?

"The words which Walter Scott puts in the mouth of Jennie Deans, in her memorable address to the Queen, are as true as they are beautiful: 'When the hour of trouble comes—and seldom may it visit your ladyship—and when the hour of death comes to high and low—long and late may it be yours, O my leddy!—it is na what we have done for ourselves, but what we have done for others, that we think on most pleasantly.'"

So we all say. Then why not do kind deeds? To do good to others is the very soul of the Christian religion. Our doctrine may be sound, and our morals correct; but if we bless no one with our lives, if we only take care to do good to ourselves, we shall not only miss of being Christians, but we shall lose the sweetest joy of which the human heart is capable,—the joy of having done something for others.

D. M. CANRIGHT.

—There is no victory so cheap and so complete as forgiveness.

Our Tract Societies.

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

—God makes us brave to meet each loss
Without a sigh;
To do our work and bear our cross,
Nor question why.
He knows the secret of our way,
And what is best;
The long, dark sorrows pulse with praise,
And lead to rest.

THE LIGHTS OF THE WORLD.

BY MARSHALL ENOCH.

"Ye are the light of the world." Matt. 5:14.

CHRISTIANS are here represented as lights, and the question is, How are they lights before the world? "Let your light so shine before men," says the Saviour. I do not understand that this means that we are to force our unpopular views upon the people. How many fail on this point! The zeal of some of our people is not according to knowledge. When they meet with those who do not believe as they do, how zealous they feel in trying to force their views upon them. And through this unconsecrated zeal, many have been prejudiced against the last message.

Wherever we go, we have to meet prejudice caused by this injudicious course. Is not this a sin that lies at the door of many of our people? Many who read this will plead guilty; and well they may, as they look over their past experience, and realize how many have been driven away so far that the truth could no more reach them, through this spirit of arguing, which I believe is not from God.

Many bring up the words of Peter: "Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Pet. 3:15. This language is to the point; but it is far from teaching us to attack everybody, and force our views on them. If we are sanctified through the truth, we shall have no such desires, but with hearts full of love and compassion, we shall "give an answer to every man that asketh" us "a reason of the hope that is in" us. Peter adds, "With meekness and fear." Meekness: "The quality of being meek." Meek: "Not easily provoked or irritated, submissive to the divine will."—Webster. Is this spirit generally manifested in arguing on points of difference?—No; it is very seldom seen. The spirit of argument is of a different character; and it leads to bitterness and darkness, and tends to the exaltation of selfish self rather than of Christ and his teachings.

It seems necessary that this subject be agitated, and that our people be urged to reform on the point of arguing. How much better for us to become thoroughly converted, and have our hearts warmed up by the Spirit of God, cultivating from day to day the Spirit and character of the blessed Jesus, and growing in grace and in the knowledge of our Lord and Saviour Jesus Christ!

If we daily draw near to Jesus, and receive fresh nourishment from the living Vine, we shall be able to grow up strong men and women in Christ. In this way we may be as lights, bright and shining, in the midst of this crooked and perverse generation. Those who are shining lights need not blow a trumpet in high places, and go from place to place telling everybody they meet. No. "By their fruits ye shall know them." "A city that is set on a hill cannot be hid." We can be as lights in our dealings with our fellow-men, in our conversation, and in all the daily avocations of life.

May God help us as a people to be clothed with the spirit of meekness and humility. Let us have charity for our fellow-men, and work for them as Christ did.

SEKELETU'S EXCUSE.

BY ELDER G. D. BALLOU.

SEKELETU was one of those African princes who assisted Dr. Livingstone in his explorations in South Africa. Indeed, he seemed to appreciate Livingstone's wants as no other African did, and he manifested not only a friendly sympathy, but a practical interest in his temporal welfare. On one occasion as Livingstone was about to depart after a stay of several weeks, Sekeletu said to him, "Name anything you would like, and if it is in my power, you shall have it." The Doctor replied that he had already received more favors than he could repay; that he had not come

there to take their goods, but to help them to be better men; and that he had a book (the Bible in native African) he would like to present to Sekeletu, which would be a small compensation for the many favors he had received. Sekeletu thoughtfully considered the offer, and replied that he did not wish to take the book and read it, lest he, like one of the neighboring princes who had read it, should become contented with one wife. Such a change would be very undesirable, as he had made up his mind not to be satisfied with less than five wives.

Reader, let us, with Dr. Livingstone, admire Sekeletu's generosity and frankness; but let us avoid the mistake of refusing light because it will require a change in our course of action.

AN INTERESTING LETTER.

I AM one of the isolated ones, and feel lonely sometimes. But for our good papers (I take them all), I know not what I should do. I have been trying to share them with others, though I have not been as generous as I ought to be.

Over four years ago I heard and accepted the truth in Dallas, Texas; and a year later I came back to my old home in Jackson Co., Miss. Until about a year ago, I was the only Sabbath-keeper in this State, so far as I know. It is over a year since I have seen one of like precious faith; for it is about one hundred miles to the nearest Sabbath-keeper. The visit Eld. C. O. Taylor and his good wife made us winter before last, was greatly appreciated. I had hoped so much to meet her again, and to enjoy her labor in our vicinity; "but she rests from her labors, and her works do follow her." "The harvest truly is great, but the laborers are few."

I regret that I could not meet with my church at Bladen Springs, Ala., and attend the series of meetings that Elds. Taylor and Elliott have been holding in that vicinity.

During the past two years and a little over, I have obtained 126 subscriptions to the *Youth's Instructor*,—67 for the monthly, and 59 for the weekly,—amounting to \$77.75. These have gone to 24 post-offices, 9 counties, three States, and one island of the sea. I have also obtained 13 renewals; but the subscribers are so scattered that I cannot see them all. I hope many do renew, and shall try to retain all I can. I have also gotten three yearly subscriptions for the *Signs*, and one for *Good Health*. Have distributed 125 annuals, and loaned, sold, and given away about 5,000 pages of tracts and pamphlets, besides copies of the *REVIEW* and *Signs*. For over six months I have been taking five copies of the *Signs*, and I find interested readers. One minister writes that he is convinced on the Sabbath question; hope he will obey.

Recently I met two Methodist missionaries to China—a gentleman and his wife—who went there twenty years ago, and had come back on a visit, and were soon to return. I gave them a package of reading matter to be opened on their voyage, and requested that they write me what they thought of it. I am now sending some copies of the *Signs* to New Zealand. Have sent twenty-eight names to V. M. workers.

Last month, while in Mobile, I met Miss Frances Willard, of Chicago, President of the Woman's National Christian Temperance Union. She lectured, and organized a society there. The Union is six years old, and has between forty and fifty thousand members. The temperance movement, with the Sunday question, is hastening on the fulfillment of the prophecies; and "then cometh the end." I like the name of this society, "Christian Temperance." Miss Willard, when asked what she thought of tobacco, replied, "I think it does as much harm as whisky." I told her that I joined the Band of Hope five years ago, in Texas. (The pledge excludes tobacco and profanity.) I also stated that over a year ago I had taken the teetotal pledge of the American Health and Temperance Association. She had not heard of this organization, and inquired concerning its origin. She said she had been in Battle Creek, and "knew there were many S. D. Baptists there." She said also that "it would be a good thing if there were no tea or coffee used in the United States."

How thankful I am for our good temperance association, and for all the wonderful light we have, and the advance steps we are taking: let us praise the Lord and take fresh courage; for the conflict between light and darkness is raging. Like Peter of old, I feel that Satan has desired to sift me as wheat. O may I stand the test, and let the chaff be driven to the "four winds." I want to serve God with my whole heart, be sanctified through the truth, and be ready when the Bridegroom comes. Pray for me.

PETER H. CLARK.

Jackson Co., Miss., May 12.

KANSAS TRACT SOCIETY.

REPORT FOR QUARTER ENDING APRIL 1, 1881.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annuals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	97	23	1	17	11	15	4	5915	111	20	\$ 41 46
2	30	2	...	3	...	16	...	3482	80	...	6 00
3	13	4	...	...	...	4	...	200	23	1	15 75
4	10	1	...	6	17	15	6	1700	223	...	23 70
5	28	11	1	36	20	...	12	2336	151	107	18 55
6	22	3	...	...	...	...	...	1000	17	...	25
7	36	13	3	120	23	15	9	16988	394	51	17 03
8	33	12	...	10	...	...	...	9851	332	8	29 82
9	45	15	...	33	19	...	13	3016	532	45	56 20
10	25	11	...	3	9	...	8	1922	52	...	30 58
11	27	28	4	34	32	38	40	9743	372	336	57 35
	366	123	9	262	131	103	*92	56153	2287	568	†\$296 69

* Review, 22; Signs, 11; Good Health, 10; Instructor, 43; other periodicals, 6.

† Membership and donations, \$153.42; sales \$21.01; periodicals, \$122.26.

NOTE.—The following local societies failed to report: Marsh Creek, Salem, Ballard's Falls, Bennington, New Liberty, Belvoir, Osage City, Rock Creek, Elm Creek, Elivon, and Cherokee.

MRS. ADA A. DAWSON, Sec.

MISSOURI TRACT SOCIETY.

REPORT FOR QUARTER ENDING APRIL 1, 1881.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annuals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	34	24	...	11	45	11	...	2480	216	13	82 25
2	21	11	2	18	3	17	...	4059	343	20	15 65
3	40	17	1	9	7	30	34	3626	319	...	73 00
4	58	17	...	43	27	...	40	7824	448	...	61 37
5	13	1	...	...	...	...	...	550	...	...	16 68
6	13	9	...	35	13	...	...	3841	170	14	6 85
7	31	6	...	3	14	14	6	3349	200	6	51 95
*	...	...	49	...	...	12	...	...	...	...	...
	210	85	3	168	109	72	†92	28729	1691	55	†\$307 75

* Ministers.

† Review, 26; Signs, 22; Good Health, 9; Instructor, 35.

‡ Membership and donations, including reserve fund, \$209.99 sales, \$8.91; periodicals, \$88.85.

NOTE.—The Green Top local society failed to report

MRS. S. CLARKE, Sec.

NEBRASKA TRACT SOCIETY.

REPORT FOR QUARTER ENDING APRIL 1, 1881.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annuals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	58	36	9	142	263	40	161	16842	1701	35	\$ 46 29
2	69	38	2	47	36	27	21	10941	649	88	48 16
3	35	22	...	1	13	5	14	8584	549	76	3 40
4	19	6	1	...	...	...	...	306	55	12	19 76
5	48	26	3	78	50	33	27	29255	1310	105	27 02
	229	128	15	268	362	105	*239	65878	4264	316	†\$144 63

* Review, 43; Signs, 149; Good Health, 4; Instructor, 19 other periodicals, 24.

† Membership and donations, \$29.41; sales, \$16.88; periodicals, \$98.84; also collected on other funds, \$36.00

NOTE.—The local societies not reporting are as follows: York Creek, Farmer's Valley, Weeping Water, Humboldt, Syracuse, and Lyndon.

MRS. CHAS. L. BOYD, Sec.

THE BIBLE.—The Bible production in our time is equal to more than a million copies a year, or, say, more than 19,000 every week, more than 3,000 every day, 300 every hour, or five every minute of working-time. At this rate, the press is producing an English Bible or New Testament every twelve seconds. These Bibles are not wasted, but are required; and more copies of the Scriptures are demanded in the English tongue than in the languages of all the other nations of the world, although all the number of versions to which this country gives encouragement and assistance, over and above, is considerably more than one hundred and fifty. The number of copies of the Bible in circulation at the beginning of the present century is estimated at 5,000,000. It is believed that the circulation has since been increased to 154,000,000 copies.—Selected.

—Never let a day pass without doing something for Jesus.

IOWA TRACT SOCIETY.

REPORT FOR QUARTER ENDING APRIL 1, 1881.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	50	30	1	78	49	32	11	4252	595	259	\$ 22 31
2	52	14	1	2	6	17	2	1817	241	46	39 27
3	114	97	2	26	51	24	21	17912	554	116	88 35
4	74	44	2	74	94	41	30	32247	1003	188	101 75
5	80	34	...	94	45	31	35	12980	771	35	151 99
6	52	19	...	10	23	38	1	4296	373	147	53 18
7	34	17	...	4	17	...	...	4475	157	88	50 23
8	59	21	...	325	44	12	59	15294	722	103	71 32
9	50	13	...	...	9	12	1	6044	274	26	2 94
10	89	78	...	...	222	87	37	16087	1796	35	219 95
11	32	14	...	...	36	45	6	2253	645	85	68 63
12	10	2	...	...	1	...	...	2182	68	...	...
13	9	6	...	...	2	...	...	556	43	...	6 51
14	1	1	...	...	5	25	...	160	...	...	250 18
	707	330	10	631	598	420	1204	120555	7182	1161	\$1135 61

* Individuals.

† Review, 48; Signs 40; Good Health, 41; Instructor, 42; other periodicals, 38.

‡ Membership and donations, \$254.63; sales, \$266.76; periodicals, \$588.72; also collected on other funds, \$166.05.

NOTE.—The local societies at Clarence, Davis City, Elk Horn, and Fonda failed to report.

LIZZIE HORNBY, Sec.

THE GUIDING HAND.

WHEN Samuel Gobat, afterward Bishop of Jerusalem, was preaching and distributing the Scriptures among the Druses of the Lebanon, there came to him one day a messenger, sent by a heathen chief, begging Mr. Gobat to visit him. He was most anxious, he said, to have some private talk with him about the religion of Jesus. Delighted at receiving such a message, Gobat sent the chief word that he would come to him in a day or two. But he became unwell, and could not go.

Then a second messenger came from the chief, with a still more pressing invitation. As Gobat was now better, he fixed an early day to go and see him; but on that day a new hinderance arose. Several of the principal chiefs came to visit him, and he could not send them away; however, he determined to let no obstacle prevent his going the following day to see the chief who had so pressed him for a visit. As he was leaving his house to begin his journey, a letter was brought him from Jaffa, which informed him that the ship by which he intended to return to Europe would sail next day at noon. What should he do now? While he was thinking about it, a third messenger came from the chief, imploring him to come.

Gobat told the man that the ship in which he must sail left next day at noon, so now it would hardly be possible to visit the chief. But the messenger assured him that if he started at once, he could pass the night at the chief's, and still be in time for the ship next day. Upon this Gobat hesitated no longer, but made preparations for his journey. The messenger and some Druses accompanied him.

The way lay through a wild wooded range of mountains. About noon they came to a village, where the inhabitants welcomed him in a most friendly manner, and hospitably entertained him. He got into such an earnest and important conversation, that it was quite two hours before Gobat could break it off, or think of leaving them and going farther. Then they had gone but a short distance when night came on, and though the Druses who went with him must have been often that way, this time, through the darkness of the night, they lost themselves on the lonely mountain paths. For more than an hour they wandered about, not knowing what to do. At last the moon arose, and the guides were able to see their way. That is to say, they found a small path, and said, "If we turn into this path and keep on it, we can get to the chief's village about midnight;" but added, "This path leads by dangerous precipices, and being night, it is attended with great danger." Gobat thought for a moment. "Should he venture?" But as his heart urged him to speak again to the chief, he said, "We will go in God's name!" So they turned to advance, when, by the light of the moon, they saw a hyena that had laid herself just before this path. The Druses then collected some stones, and threw them at the hyena, thinking to frighten her away. She sprang up, but ran exactly on the path by which the travelers wished to go. Upon this the Druses refused to take this road, as they have a saying among them, "The road which a hyena takes is an unlucky road."

Gobat could not persuade them to go farther; so nothing could be done but try to find another village

in the neighborhood where they could rest for the night. They agreed, however, that they would start very early next morning, that they at least could visit the chief for one hour. They then lay down to rest; but after the fatiguing wanderings of the previous day, they fell into such a deep sleep, that it was late next morning before they awoke. Now, certainly, it was too late to go out of the way to visit the chief if Gobat would not lose his ship, so with a sad heart he hastened down the mountain to the sea, and arrived just in time to go in the ship!

During the whole voyage he was constantly troubled to think he had missed this favorable opportunity of seeing a chief who had so pressed him to visit him. He often said to himself, "Why, why must God send a hyena to cross our way, just when we had so nearly reached our destination?" At last Gobat arrived at Malta, and while there a letter came from a friend in Lebanon, who wrote: "That chief has been with me, and said to me, trembling as he spoke, 'Your friend is truly a servant of God, and God has protected him. I wished to decoy him into my village and there kill him. That was why I sent messenger after messenger to him; but God has delivered him out of the hands of his enemies.'"

Gobat now saw the good hand of his God in all that had befallen him, and gave thanks to the faithful Keeper of his life, who could take even hyenas into his employ, and use them to rescue his servants from danger.—Translated from the German.

SPECIAL MENTION.

ABSOLUTISM IN RUSSIA.

THE cloud that broods over unhappy Russia seems to grow denser and denser. The Czar has issued a manifesto reminding the people of the glorious government of his father, and the great reforms he instituted. After alluding to the recent assassination, he says:—

"In the midst of our profound grief the voice of God commands us to courageously assume the government of the country. Confiding in the Divine Providence and in the power of the autocracy which for the welfare of the people we have been called upon to consolidate and defend against all attacks, we, in devoting ourselves to our high task, appeal to all faithful subjects to serve us and the State faithfully and sincerely, in order to extirpate the horribly rebellious spirit which covers Russia with shame; to strengthen faith and morals, and place the education of the youth upon a sound foundation; to eradicate all that is contrary to a sense of right and integrity, and to everywhere establish order and justice."

"The correspondent of the London News telegraphs from St. Petersburg that the Czar's manifesto and the resignation of the Liberal Ministers came like a thunderbolt on those who are in a position to be well informed. The relapse into absolutism is lamentable in itself and in its symptoms."

The Berlin correspondent of the London Times speaks as follows:—

"The Czar's manifesto has caused great disappointment in St. Petersburg. The people begin to resign themselves to the regime of reaction. Apprehensions of further disaster are rife. It is expected that the Nihilists will promptly publish a counter proclamation, and issue be joined. Nothing seems to be known in regard to the process by which the Czar's momentous declaration was generated, but it has taken every one completely by surprise. On the Bourse, Russian securities are sensibly depressed, and financial journals advise holders to sell out."

The Nihilists have responded to the manifesto by a proclamation stating that they "accept the war," and are "confident of victory." Already an attempt has been made to poison the Czar, by sprinkling arsenic over a dish of salad, of which he is known to be very fond. A mine was laid for him, but was discovered in time to prevent a tragedy.

But the Czar is moving in the direction of reforms. He will shortly submit to the Council of State a scheme for retrenching the public expenses, which includes the abolition of some military districts, commissions, and establishments; reduction of the strength of the army to a peace footing; reduction of the staff and salaries of the Ministers of War and Marine, and the stoppage of the pay of generals on long furloughs. The principles of the imperial manifesto, and the

views of the government on the internal condition of the country, are explained by General Ignatieff, successor to General Melikoff, in a circular addressed to the governors of the provinces, under date of May 18. The following is a condensed statement of this circular:—

"It refers to the dark sides of the present state of society; irreligious education of youth; inactivity of the authorities; the indifference of many holders of public offices to the general welfare, and their avaricious management of public property. Herein, it says, is to be found the explanation of the painful fact that the great reforms introduced by the last government did not yield the full benefit the deceased Emperor had the right to expect. None but an autocrat, strong in the attachment and unbounded love of a great people, can, even with the enlightened co-operation of the best sons of the fatherland, successfully remove the great evil from which Russia is suffering. The first task to be accomplished is the extirpation of the spirit of rebellion, which society must counteract of its own initiation. The persecution of the Jews in the Ukraine shows how completely the people yield to the influence of evil-disposed persons, and unsuspectingly serve their rebellious plans. The second task is to strengthen faith and morals. The government will take especial care to introduce order and justice into the institutions created by the late Czar. If there be candid competition between society and the government, the present difficulties will soon disappear. The nobility, who always listen to the voice of truth and honor, will substantially contribute to that result. The nobility and all other classes must have the certainty that all their rights will remain untouched. The peasantry may be sure the government will not only maintain all the rights accorded them, but will relieve the people as much as possible of the burden of taxation, in order to improve their condition. At the same time, the government will take measures to establish a system for securing the participation of local forces in the execution of the Czar's plans."

CAUSES OF ALARM.

THE fifty-seventh anniversary meeting of the American Sunday-school Union was held in Chicago, May 12. One of the addresses was made by F. A. Noble, D. D., of Chicago. He urged S. S. workers to greater diligence, in view of the following causes which are tending to undermine the morality of the nation, and, of course, to endanger its prosperity:—

Three or four facts may well make us solicitous. One is the vast extent of our territory. Telegraphs and steam power and rapid printing have done much to modify the disadvantages of mere size. But it is still a long distance from New York to San Francisco, and from Behring Strait to Cape Sable. It is easy to conceive of circumstances in which the domain might crack along the line of the Rocky Mountains.

A second is our universal ballot. Ballots wielded by men who are contentedly ignorant, or who are vicious and brutish, or who are mercenary, or who are full of ambitious schemes, are not auspicious of wise and pure and just public policies.

A third is our large hospitality. Our latch-string is out to all the world. Our cities are more difficult to govern in consequence of this influx of strangers, who are untrained to the methods and uses of freedom. They are a perpetual menace to order and thrift and property rights. Right here in Chicago there is a society which meets and passes resolutions every Sunday, whose sole object seems to be to tear down the edifices of capital which others have succeeded in rearing. Christian patriotism will not dare to overlook the materials of mischief which we are annually importing.

A fourth untoward fact is the systematic attempt made in so many quarters to discredit the Bible, and to substitute for a morality which has its source in the absolute reason of a personal God the whim of an ethic which has been evolved out of nobody knows what.

PERSECUTING THE JEWS.

THE New York Observer of May 19 gives the subjoined account of the recent anti-Jewish disturbances in Southern Russia. Affairs in that section of the Russian empire are growing no better. Telegrams dated May 17 and 18 give particulars of fresh outrages. In the Government of Kieff and at Odessa, the houses of

Jews were plundered and burned, and it is reported that in one instance a Jew was thrown into the flames of a burning building. At Wolszka, on the Prussian frontier, the Jews have been attacked by the populace, and all their houses destroyed. Over three hundred families were rendered homeless, and were obliged to flee the country. Austrian frontier towns are crowded with Jewish refugees. The case of the Jews too poor to flee is truly pitiable. These later riots have occurred since the following, from the *Observer*, was penned:—

"The outbreaks against the Jews have been renewed in different parts of Europe. At Kieff on the Dnieper, in the southwestern part of Russia, the whole Jewish quarter, known as Podol, was burned by the populace, the damage being estimated at \$24,000,000. The people who suffered most were mechanics, small traders, and retired soldiers. Troops were ordered out, and order was restored after two or three days rioting. Hundreds of persons were arrested. There was a riot for two days at Beresowka, in the Government of Cherson; shops were pillaged and three houses burned. There was a serious encounter between the peasants and the village authorities at Victorowk, in the Government of Odessa, owing to the authorities trying to recover stolen property. Troops were dispatched there from Odessa. Near Jeneminka, Hebrew houses and shops were destroyed. There are similar accounts from many other places. At Ananijeff, all the houses of the Jews have been destroyed. The trains which were bearing away fugitive Jews were attacked, and in some cases were unable to proceed. Crowds of Jews were attempting to escape into Austria."

It is hard to realize that such atrocities are committed in the nineteenth century.

—The religious instruction and worship at the House of Refuge on Ward's Island (N. Y. City) are purely unsectarian. This the managers assert in their brief presented to the legislature. The Roman Catholics are not satisfied with this, and have appealed to the legislature for permission to instruct Roman Catholic children in the principles of the Roman Catholic religion, and to have religious worship conducted by Catholic priests. They ask to have the same system applied on Ward's Island that is applied in the Western House of Refuge at Rochester. This system gives the Catholic chaplain the use of the chapel at nine A. M., while the Protestants are holding a Sunday-school in the school-rooms; at two P. M. the Protestants hold services in the chapel, and the Catholics hold their Sunday-school in the school room. The *Christian Union* call this a reasonable request. It says:—

"In the interest of Protestant consistency, the *Christian Union* appends its name to the petition to allow Roman Catholic worship and instruction to be conducted by Roman Catholic chaplains in all penal and reformatory institutions, under reasonable restrictions, and not at public expense."

Who shall define the "reasonable restrictions," and who guarantee that it shall not be at the public expense?

Notes of News.

- May 30 is decoration day.
- The Senate adjourned May 20.
- Small-pox is prevalent in London.
- In Arizona the wheat and barley harvest has begun.
- Northern New York is suffering from the ravages of the army worm.
- A large part of Napanee, Ont., was destroyed by fire on the 15th inst.
- The rent of Russian peasants is to be reduced thirty to sixty-five per cent.
- At Odessa, Russia, the Jews have been disarmed, because one of them killed a Christian.
- The Baptist Home Mission Society is organizing churches in the West at the rate of one a week.
- There are indications that trouble is brewing at Crete between the Ottoman and Christian natives.
- General Lew Wallace, at present Governor of New Mexico, has been appointed Minister to Turkey.
- A fire in Greenock, Scotland, on the evening of the 16th, destroyed property to the value of \$100,000.

—General Sherman's only son, Thomas Sherman, has recently been admitted to the Catholic priesthood.

—The Niagara Falls Paper-mill, on Goat Island, Niagara, has been destroyed by fire. Loss, \$200,000.

—In Buffalo, N. Y., freight-handlers, yardmen, bricklayers, stone-masons, and plasterers are on a strike.

—The Rocky Mountain Brewery, at Denver, Colorado, was recently destroyed by fire. The loss is estimated at \$100,000.

—In March the third annual Rose Fair was held in Santa Barbara, Cal., and 250 varieties were exhibited in full bloom.

—Four "star-route" speculators have been indicted by the Grand Jury in the United States District Court of Philadelphia.

—A contractor on the Mississippi River mail service took a \$94,000 series of mail routes, and re-let half of them for \$20,000.

—On Sunday, the 15th, a destructive tornado passed over Dayton, Ohio, and vicinity. It is said to be the heaviest experienced for ten years.

—The new theological hall of Vanderbilt University at Nashville, Tenn., has been dedicated. It cost \$100,000, and is the gift of Wm. H. Vanderbilt.

—During a storm at Worthington, Iowa, on the 13th inst., a barn containing six horses was carried a distance of half a mile without injury to the horses.

—A Berlin dispatch says that a large number of Socialists will shortly be expelled from Leipzig, including, probably, three leading members of the Reichstag.

—A British merchant residing in Lima, was recently imprisoned twenty-five hours by the Chilean authorities. Of course, England will not let the offense pass unpunished.

—All the workmen in the Grand Trunk car-shops at Montreal have stopped work, demanding an increase in wages. This throws three hundred and fifty men out of employment.

—The European powers are interesting themselves to see that Turkey fulfills her agreement by ceding to Greece the territory specified by the late conference of ambassadors.

—Brown University has received a complete set of the Buddhist Scriptures in Pali, the gift of J. N. Cushing, a graduate of the University, and now a Baptist missionary in Rangoon.

—The United States government will not hold itself responsible for the Darien canal as a financial or speculative measure, but will allow no other country to control it when it is built.

—The New York Legislature attempted to pass a bill fixing the rates of laborers' wages in all cities at not less than two dollars a day. The bill was defeated by a vote of forty yeas to forty-nine nays.

—On the 1st of May, the total gold circulation in the United States was \$520,000,000, of which \$264,000,000 was held as treasury and national bank reserve, the balance being in actual circulation.

—Signor Sella, the Italian Premier, who has just formed his new Cabinet, is not apparently the choice of the people. Riots at Milan and Florence have occurred, while the military have been called to preserve order.

—It is not a new thing to report that there is disorder in the Turkish empire. It is the Druses in the Hauran district that are creating a disturbance now, by refusing to pay an indemnity of \$200,000 demanded by one of the Pashas.

—"The French camel has got his nose snugly into the quarters of the Bey of Tunis. How long before he gets the rest of his body in, is only a question of time." This is what the *Christian Weekly* says of the Franco-Tunisian situation.

—One hundred years ago there were forty members connected with the church of the Tennevely (India) mission; now, there are 97,605 Christians in the district, not including the many thousands who have died during the century.

—The revised New Testament has been published. The demand for it is enormous. About 75,000 copies were taken by New York booksellers; 30,000 copies went to Chicago, and 10,000 to San Francisco. The Chicago dailies published the text of the four gospels simultaneously with its appearance in New York, having received it by telegraph.

—The subject of the star mail routes has been pretty thoroughly investigated, and its villainy appears worse and worse. The Postmaster General, with the co-operation of the Attorney General, is determined to go to the bottom of the affair, and institute needed reforms. During the months of March and April, and part of May, the sum of \$412,034 has been saved to the country by this investigation.

—The Franco-Tunisian treaty provides for a war indemnity, and surveillance of the coast by the occupation of places thereon by the French. France engages to protect Tunis against all foreign powers, and Tunis will be represented abroad by French consuls and ambassadors. The French and Tunisian governments will arrange for the payment of the public debt, the International Commission being superseded. The Bey protests to the Sultan that he signed the treaty under the pressure of an overwhelming force. The native tribes throughout Tunis are accusing the Bey of treason, and threatening to raise the standard of the Sultan. The treaty causes great excitement and dissatisfaction in Italy, and provokes unpleasant criticism in England. Garibaldi thinks that an

Italian fleet with 50,000 men ought to be ready to protect the Italian islands, which are threatened. There has been some desperate fighting between the French and Kroumirs.

—The American Tract Society held its fifty-sixth annual meeting on Wednesday morning, May 11, in the Broadway Tabernacle, New York city. The report of the secretary showed that the receipts of the Society, including \$104,939 from donations and legacies, and \$256,673 from sales, were \$396,989. Publications to the value of \$40,000 have been given away during the year; and the Society appeals to its friends to increase their donations, as there are urgent calls from worthy people for much larger grants of publications, and with three times its means, the Society could do four times its work. During the year, the Society has issued nearly 200,000 volumes and 5,000,000 tracts,—an average for every working day of about 1,200 good-sized volumes. John House, of the Bulgarian mission, stated that 25,000 copies of the Tract Primer had been printed in that language, and that the Primer is more used in the schools of Bulgaria than any other book.

Obituary Notices.

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

TRIPP.—Ethel Tripp, twin daughter of O. F. and Eliza Tripp, who were buried so recently in one grave, died in Battle Creek, Mich., May 2, 1881, aged 2 years and 2 months. C. W. STONE.

KITTLE.—Died of paralysis near Marshall, Ill., March 27, 1881, H. J. Kittle, in the seventy-second year of his age. He embraced the truth in 1855. He often expressed a desire to live to see his Lord come. We trust he went down into the grave prepared for a part in the first resurrection. M. KITTLE.

NICKERSON.—Died of congestion of the lungs, at St. Anne, Ill., April 30, 1881, Sister Thomas Nickerson, aged thirty-six years. She was a tender wife and mother, a kind and gentle sister in the church. Her vacant place at her home and the meetings will long cause a thrill of sorrow. A husband and three children mourn their loss. Discourse by the writer, from 1 Pet. 1: 24, 25. PAUL E. GROS.

WETHERBEE.—Fell asleep in Jesus, in Bledsoe Co., Tenn., April 8, 1881, Henry Anson Wetherbee, aged 64 years, 11 months, and 23 days. His health had been very poor for over sixteen years, and about nine years ago he moved to this country, hoping to be benefited by the change. Here he found pure air and water, and these, with the health reform, prolonged his days. He had been a Sabbath keeper twenty-seven years, and died in full faith of a part in the first resurrection. I am lonely and sad, but look forward with joyful anticipations to the time when Jesus will come to raise the sleeping dead. MARGARET WETHERBEE.

LONSDALE.—Died of heart disease, in Providence, R. I., Sabbath morning, April 30, 1881, John H. Lonsdale, in the sixty-seventh year of his age. Since 1843-44, Bro. H. has been a firm believer in the doctrine of the speedy advent of Christ and its kindred truths. For twenty years or more he has firmly believed in the Bible Sabbath, and in keeping all the commandments of God. He died in faith and hope of the soon coming of Jesus, and a glorious resurrection from the dead. A wife, one son, and other relatives mourn his loss. May the Lord especially sustain our aged sister in her bereavement. Words of comfort were spoken on the funeral occasion by the writer. S. S. MOONEY.

KLASE.—Died in Battle Creek, Mich., April 23, 1881, Eddie C. Klase, son of Edward and I. E. Klase, aged 20 years and 9 months. His sickness was blood poisoning from the out-breaking of a fever sore, from which he has suffered greatly at times for about ten years. Three years ago he came from Wisconsin to the Sanitarium for treatment; here a portion of the bone was removed, and he recovered, and became strong and active.

Eddie was baptized at the age of fourteen by Eld. I. Sanborn. During the last year he was a student of the Commercial School under the writer for about five months. He was diligent in his studies and faithful in his deportment. On his death-bed he lamented that he had not lived a better life; but he pleaded earnestly for forgiveness, which he felt, and we fully believe, he received. Funeral services at the Tabernacle, Sunday, April 24. Discourse from Rev. 21: 5. C. W. STONE.

WHITTAKER.—Died at East Pueblo, Col., May 8, 1881, Mrs. Joanna H., wife of H. A. Whittaker, aged 42 years, 4 months, and 13 days. The subject of this sketch was born in Wolwich, Me., Dec. 25, 1838. After finishing her studies in the Bath high school, she took up the occupation of teaching, and went to Green Bay, Wis. A few years later we removed to Burt Co., Neb., where twelve years ago, we heard the third angel's message preached by Elds. Bartlett and Morrison. We also read some old Reviews left by Father Harlow, and saw that we were tramping on God's law. We embraced the truth; and when Bro. R. Kilgore organized the Decatur church, Mrs. W. became a member.

Her disease was consumption. She went to the Sanitarium a year ago last May, but failed to get relief. She grew worse through the winter, and as a last resort tried the climate of Colorado, and lived five weeks. She gave up all for Christ, and the Saviour was very near. She died in the Lord, full of faith, and hopeful of a part in the first resurrection. Services by Eld. J. M. Crooks, of the Christian church from 1 Cor. 15: 22. H. A. WHITTAKER.

[Signs of the Times please copy.]

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The Review and Herald.

Battle Creek, Mich., Tuesday, May 24, 1881.

CAMP-MEETINGS.

KANSAS, Wakarusa,	May 19-24
IOWA,	June 9-14
MICHIGAN, Spring Arbor,	" 1-6
" Alma,	" 15-20
WISCONSIN, Neenah,	" 16-21
MINNESOTA, Minneapolis,	" 23-28
DAKOTA,	June 30 to July 5
UPPER COLUMBIA, Dayton, W. T.,	June 1-7

FUTURE LABORS.

LAST week we stated that the proposed camp-meetings for Michigan would be postponed till after harvest, and that we would spend the summer months in New England and New York.

But on meeting the President of the Michigan Conference and others at the Spring Arbor tent-meeting, and learning from them that our Michigan brethren would be greatly disappointed if the meetings should be postponed, it seems duty to hold the proposed camp-meetings in Michigan and postpone our labors in New England and New York until July and August. Hence we shall not be able to meet our appointment at Danvers, Mass., May 28, 29. JAMES WHITE.

DEDICATION.

THE house of worship at Lapeer, Mich., will be dedicated to the solemn worship of God, Sabbath, June 11. Elder Canright will be with us, also Mrs. W., if able. Services will commence in the evening of the 10th, and continue three each day till the close of the 12th. Brethren and sisters from the region round about are invited to attend. JAMES WHITE.

THE WAY OF LIFE.

THE new engraving entitled *The Way of Life* from *Paradise Lost* to *Paradise Restored*, is now ready. The plate is a reproduction by the photo-engraving process. The design is an improvement upon the old in the leading features. We mention the city, the baptism scene, and the tree, in particular. Editions are printed with the commandments and titles in the French, German, Danish and Swedish languages, besides the English. It will be furnished by mail, with key of explanation in the several languages, postage-paid, for 50 cents a copy. Liberal discounts by the quantity. JAMES WHITE.

SPRING ARBOR CAMP-MEETING.

THERE will be a camp-meeting at Spring Arbor, Michigan, three miles south-east of Parma, and half a mile north of the S. D. Adventist house of worship, June 1-6. All should be on the ground, with tents up and in order, Wednesday, June 1. The first service will be held in the evening of that day. A general attendance is desired and expected from southern and central Michigan. Brethren in northern Ohio and northern Indiana are cordially invited to attend this meeting.

Elders Smith, Canright, White, sister White and other speakers may be expected. Ample preparations will be made for a large meeting. Brethren and sisters, come up to this feast with your families and neighbors. Come to seek the Lord and receive his blessing. COMMITTEE.

The *Independent*, speaking of William De Loss Love's articles on the Sabbath question in the *Bibliotheca Sacra*, says that if he "protracts his treatment of the Sabbath question through many more numbers, it will become a question of economy in time and labor

whether to read his discussions or undertake the original investigation." We would suggest that the truth would be reached more readily by the latter method.

THE SABBATH.

THERE are those who tell us that the Sabbath has been abolished; yet they say that we need a day of rest and worship. Did not the Lord know that we needed just such an institution? If so, who can find any reason for its abolition which would justify the act?

They tell us that any one day in seven observed as the Sabbath fully meets the requirement of the commandment; yet they oppose those who keep the seventh, on the ground that it is much better for all to be agreed in keeping a particular day. Did not the Lord know that agreement in a particular day would be best, before he framed a commandment which allows each one to choose the day he pleases? Rather, did he not appoint a particular day—the day on which he rested—in order to secure uniformity in regard to the particular day.

It is supposable, at least, that it was in the power of God to have worded the fourth commandment so as to have required the keeping of a definite day. Will those who hold that the commandment is indefinite in respect to the day, tell us how it should read to make it definite? Please read it carefully, and show how it might be altered to make it require a particular day.

They tell us that it is impossible to keep the *seventh-day* Sabbath all over a round and rolling earth. (No difficulty in making the *first-day* universal.) Did not the Lord know the shape and motions of the earth, as well as any one now, before he made man to inhabit it, and made the Sabbath for him? Said Jesus, "The Sabbath was made for man." R. F. C.

Appointments.

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

ALMA, MICH., CAMP-MEETING.

THERE will be a camp-meeting at Alma, Mich., June 15-20, 1881. The meeting will be held three-fourths of a mile east of the village, on the C. S. & C. R. R. The first service will be held June 15, at 7:30 P. M. This meeting is designed for the northern part of the State. All should be on the ground so as to have their tents up in time for the first service. If possible, arrangements will be made to secure free passes home, and to have all trains stop at the ground. Elds. White and Canright and other speakers are expected. Sister White will be present, if able. W. R. Evans, D. Wood, and E. Griffin are requested to act as camp-meeting committee. MICH. CONF. COM.

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.

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 send 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.

If my health will admit, I hope to meet with the friends at Cabot, Vt., the last Sabbath in May; and with those of Washington, Orange, and Addison counties, at Granville, the first Sabbath and first-day in June. And June 11, I desire to spend at Weston.

We hope to see many of the friends at Granville. The tract and missionary work, with other interests of the cause, will be considered. Brethren and sisters will please come prepared to take care of themselves as far as possible. A. S. HUTCHINS.

NEW ENGLAND QUARTERLY MEETING.

THIS meeting will be held at Danvers, Mass., June 4, 5. The first meeting will be held Friday, the 3d, at 7:30 P. M. It is hoped there will be a general attendance, especially of the brethren and sisters in Dist. No. 7. Let all come earnestly seeking God, that his blessing may attend. Eld. Sanborn is expected to attend this meeting. D. A. ROBINSON, Vice Pres.

THERE will be a two-days' meeting held with the church at Hartland, Maine, commencing June 10, at 6 P. M. All are invited to come, and labor for the salvation of precious souls. J. B. GOODRICH.

JUNE 4 and 5, I hope to meet all the brethren and sisters in Dist. No. 1, Ill., at Louis (near Lena) for the purpose of organizing a union church, and electing officers for the same. This is an important matter. Let us seek wisdom from above. Meetings will begin Sabbath evening. A. A. JOHN.

ALAIEDON, Mich., Sabbath and Sunday, May 28 and 29. Will some one meet me at Mason, the 27th? E. P. DANIELS.

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GEO. R. DREW, of St Helena, Napa Co., Cal., wishes twenty or thirty names and addresses for the French paper.

NOTICE TO MINISTERS IN NEBRASKA.—The secretary of the Nebraska Conference is anxious to receive a report of labor from each minister in the State. Address Chas. P. Haskell, Beaver City, Furnas Co., Neb.

H. AND T. CERTIFICATES FOR NEBRASKA.—We once more request all who are entitled to, and have not yet received, certificates to send in their names at once, and the certificates will be forwarded promptly. Where there are several in a club, it will be best for the secretary to order enough for all.

Quite a large number were supplied at camp-meeting last fall, but not having time to attend to it personally, a list of those who received certificates was not kept, and now there seems to be but one way to finish the work, and that is for each one who has not been supplied to send us his name and address. We have once before published a notice to this effect, but only a few responded; and we hope that now there will be a special effort made on the part of those who take and read the Review to call the attention of all to this notice. Read it in your meetings, brethren, and when you see scattered Sabbath-keepers, tell them of it. The above is called out by complaints received through the secretary of the Nebraska T. and M. society. C. P. BOLLMAN, Sec.

Books sent by Express.

Rev A D Goldsmith \$2.46, Geo E Faucher 5.28, W H Saxby 8.00.

Cash Rec'd on Account.

U C T & M Society per G W Colcord \$49.44, Dak Conf S W Pack, tithe 1.50, B C V M Society per W C Sisley 187.79, Signs of the Times from B C V M Society per W C Sisley 400.00, Mo T & M Society per Geo I Butler 182.40, Wis T & M Society per M A Kerr 365.00, Wis T & M Reserve Fund per M A K 181.00, Wis T & M Society, Thomas Francis 3.12, J A Oppy 10.00, Pa T & M Society per Mrs D C Phillips 300.00, Ill T & M Society, Mrs J A Blackmer 2.08.

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

D A Owen \$50.00.

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

M C Wilcox, Trespass offering \$2.00, Maria West, thank-offering 2.00, Mrs Mary A Callahan 5.00.

Gen. Conf. Fund.

U C Conf tithe per G W Colcord \$15.00, Julia A Jinks 6.00, Ill Conf tithe per J J Carlock 50.00.

Mich. Conf. Fund.

Hickory Corners per Geo Risley \$2.58, Sr Quail 1.00, Burlington per H Miller 6.00, J K Gilbert and wife 10.00, Gowen A Rasmussen and wife 11.00, Mrs M J Bucklin 2.00, Tuscola per J M Palmer 18.00.

Mich. T & M. Society.

Dist 3 per M B Miller \$8.10, Dist 6 per W A Towle 2.00, Dist 15 per E Van Deusen 2.00.

Gen. T. & M. Society.—Life Members.

Ella Carman \$10.00.

French Signs.

Francois Depas \$3.50, Maria Theresa Depas 75c.

Instructor to Poor.

Marion Lovell 10c.