

Adventist Review

AND SABBATH HERALD.

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

VOLUME 57.

BATTLE CREEK, MICH., TUESDAY, MAY 31, 1881.

NUMBER 22.

The Review and Herald

IS ISSUED WEEKLY BY THE

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

ELDER JAMES WHITE, *President.*

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

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

Address REVIEW & HERALD, Battle Creek, Mich.

TRIED IN THE FURNACE.

Now the crucible is breaking,
Faith its perfect seal is taking
Like the gold in furnace tried;
Through the test of sharp distresses,
Those whom Heaven most richly blesses
For its joys are purified.

Trial when it weighs severely
Stamps the Saviour's image clearly
On the heart of all his friends,
In the frame his hands have molded
Is a future life unfolded,
Through the suffering which he sends.

Suffering curbs our wayward passions,
Childlike tempers in us fashions,
And our wills to his subdues;
Thus his hand, so soft and healing,
Each disordered power and feeling,
By a blessed change renews.

Suffering keeps the thoughts compacted,
That the soul be not distracted
By the world's beguiling art;
'Tis like some angelic warder
Ever keeping sacred order
In the chambers of the heart.

Suffering gives our faith assurance,
Makes us patient in endurance.
Suffering! who is worth thy pains?
Here they call thee only torment,
There they call thee a preferment
Which not every one attains.

Though in health, with powers unwasted
And with willing hearts, we hasted
To take up the Saviour's cross;
If, through trial, our good Master
Should refine these powers the faster,
What good Christian counts it loss?

In the depth of its distresses
Each true heart the closer presses
To His heart with ardent love,
Ever longing, ever crying.
Oh, conform me to thy dying,
That I live with thee above!

—Hartmann.

Our Contributors.

CHURCH AND STATE.

THE following paper by "An American Citizen," addressed to Felix R. Brunot, President of the American Reform Association, was written in the interests of the Seventh-day Baptists. Although not new, it has lately come to our table; and as the subject of which it treats is a live one, and the arguments are as true now as when first penned, we believe our readers will be interested in its perusal:—

The intrinsic importance of the ostensible object of the organization over which you preside, viz., To effect a reformation in the moral, political, and religious condition of the nation, claims the respectful attention and charitable considera-

tion of the people, and may excuse, nay, even require, a thoughtful examination as to the utility, feasibility, and tendency of such enterprise. If to honor God aright it is essential to make the Constitution of the United States a Christian document, and enforce religious obligation generally, by constitutional recognition and statutory enactments, that fact should be universally known, and the legal and social policy of all the States made to conform to it.

The Association is understood to be committed to that view of the matter, and to be laboring to bring the people of the United States, and of the States, respectively, to acquiesce in such change in the national and State constitutions as will give those views the force of law. This has hitherto been believed by a majority of the nation to be unnecessary and unsafe.

It is true that respectable minorities, holding substantially the views promulgated by the Association, have existed in all periods of our national history. Descendants of the Colonists in New England, and other sections of the United States, where church and State were united previous to the formation of our Union, and those who were in sympathy with the ecclesiastico-political-judicial policy in vogue in those times, have been impressed that our system of government is essentially incomplete and defective, while our Constitution is silent respecting the essential doctrines of religion, and while the national and State legislatures are not empowered by that instrument to define and enforce religious duty.

The existence of your organization at the present period, with such an array of talent and influence as it presents, is proof that the important issue presented must be met and decided by the country, at no very distant day.

A large and respectable portion of the citizens of the United States have entertained the views above stated, and formidable efforts have been made to change or override our constitutional policy from time to time, in State legislatures and in Congress. A notable instance of legislation for secretarian purposes is seen in the Sunday law of Pennsylvania, passed April 22, 1794, and now in force, of which more will be said further on. In 1830, when our existing government had been in operation but little more than half a century, the desire for congressional interference in religious matters found expression in a petition, signed by citizens of nearly all the States, to the national legislature, praying that body to enact a law prohibiting the transportation of mails, and the opening of post-offices, and the delivery of mail matter on the first day of the week. The committee on post-offices and post roads, to whom memorials were referred, reported adversely to the prayer of the petitioners. The report was adopted, and printed by order of the Senate of the United States, and the committee discharged from the further consideration of the subject. They say: "We look in vain to that instrument (the Constitution) for authority to say whether first-day, or seventh-day, or whether any day has been made holy by the Almighty. . . . The Constitution regards the conscience of the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual than that of a whole community. That representative who would violate this principle would lose his delegated character, and forfeit

the confidence of his constituents. . . . If Congress should declare the first day of the week holy, it would not convince the Jew nor the Sabatarian. It would dissatisfy both, and consequently convert neither. . . . If a solemn act of legislation shall in one point define the law of God, or point out to the citizen one religious duty, it may, with equal propriety, define every part of revelation and enforce every religious obligation, even to the forms and ceremonies of worship, the endowments of the church, and the support of the clergy. . . . The framers of the Constitution recognized the eternal principle, that man's relation to his God is above human legislation, and his rights of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms. It is this consciousness which, in defiance of human laws, has sustained so many martyrs in tortures and flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. It is an inborn principle which nothing can eradicate. . . . It is also a fact that counter memorials, equally respectable, oppose the interference of Congress on the ground that it would be legislating on a religious subject, and therefore unconstitutional."

This decision of Congress, made forty-six years since, seems to have been regarded as final and authoritative by the people of the United States generally; but as the one-hundredth birthday of the nation drew near, a very large and respectable number of religionists who cherish views similar to those of their friends, who, in 1830, endeavored to establish Sunday-keeping by law, under the Constitution as it is, knowing they could not support their claims by Scripture, and conscious that that instrument presents an insuperable barrier to the accomplishment of their purposes, now demand such an amendment of the organic law as shall make their tenets and usages the rule of faith and practice of the whole nation! Not satisfied while at liberty to follow their own convictions in religious matters without annoyance, and to give the widest publicity to their views of Christian doctrine and ethics, they claim to say through an amended Constitution what all others shall subscribe to and indorse (or have others subscribe and indorse for them), whether agreeable to their views or not, and that the States respectively shall be empowered and required to enact laws to enforce compliance. The Constitution amended to meet their wishes, it would be asserted that it is the duty of all the States to acquiesce and conform legislative action to the fundamental law of the nation.

A single State (Pennsylvania) has a law, enacted more than eighty years ago, which approximates the views of the Association, and which they seem to desire to have in force in all the States, with the addition of such recognition of God as Creator, and Christ as Ruler of nations, and Sunday as the Sabbath of the nation, as would meet their views as theologians. While it is a felicity to believe their doctrinal views are generally sound and worthy to be embraced by all, it is nevertheless contrary to the convictions and sense of propriety of very many (and, it is believed, of a vast majority of the nation) to make the Constitution the umpire between religious sects, instead of protecting the religious rights of all, and favoring the abettors of one theory to the detriment of all others; and yet this seems to

be the very thing aimed at by the Association. They would doubtless spurn an amendment, which, while it acknowledged God as Creator and Jesus Christ as Ruler of nations, also recognized the true Sabbath, instituted by Jehovah, as the memorial of his creative work, to be observed by all as such, and as a preventive of idolatry, by bringing the Creator often to mind, and looking forward to the rest of Heaven, of which the Sabbath is a type. Nor would the observers of the true Sabbath have such amendment made to the Constitution, if they could have it for asking. If the institution is a Scriptural and divinely established one, that is sufficient; if not, constitutions and statutes could not profitably establish a Sabbath when Jehovah saw no need of one.

In the settlement of the question so earnestly pressed by the Reform Association, it will be seen whether the people have any religious rights which they deem worth defending, and which the Association and the country are bound to respect.

The Sunday law of Pennsylvania, above alluded to, was passed, and is retained on the statute book of the State, by men who hold the identical views entertained by the Association on that subject; and but for their presence and influence in the Legislature, the law would have been amended long ago, and the State relieved of the odium of enacting and sustaining a statute directly hostile to the organic law of the United States and of Pennsylvania, unjust and oppressive to a respectable portion of her citizens, impotent for good to all classes, and unsuited to the civilization of the age and the genius of Christianity. That law is apparently the nucleus of the Association's operations, and may be taken as a specimen of what may be expected as likely to follow the success of its enterprise.

And what are the characteristics, and what the fruits, of this Sunday law of 1794?

1. *It is clearly unconstitutional.*—The Constitution of the United States says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." That of Pennsylvania is similar, and quite as strong; and yet in full view of these prohibitions, members of the Legislature, on their solemn oath to support those Constitutions, enact and refuse to amend a law compelling more than fifty thousand citizens—who believe it their duty, by the command of Jehovah, to devote six days of each week to labor and business as much as to keep the seventh day holy, and to respect the original arrangement of the week religiously—to abstain from labor and business on one of the days on which the fourth commandment enjoins labor, viz., the first day of the week, as clearly as on any other day.

2. *The law is sectarian.*—It discriminates in favor of those denominations who observe as a holiday the day of pagan sun worship, disregarding the day of divine institution entirely, and against those who keep the Sabbath of the fourth commandment, and feel it incumbent on them to labor on the first day as one of the six working days of the week.

3. *It is unjust.*—It prohibits fifty-five thousand persons from laboring and doing business one-sixth part of their time, and indirectly takes from them that share of their earnings; and it subjects them to many annoyances on the Sabbath of Jehovah, which they feel bound to observe, while those who holidayize on the first day are protected by law from interruption.

4. *It fosters unbelief in sacred things.*—If an intelligent person is reproved for disregard of the first day as the Sabbath, he may demand Scripture authority for sanctifying that day as holy time, and as no man can refer to a single scripture to sustain such claim for it, and the Sunday law and the general practice can only be urged in support of such claim, it is fair to infer that if a false claim is set up for Sunday, the church may set up false claims for other doctrines and usages; and if one important institution is ignored and a substitute adopted without divine authority, it may be so of all the rest; therefore, they may claim that the church does not believe the Scriptures, and why should they hold others to believe them? They claim sanctity for a hu-

man institution, without authority from the Bible, and a heathen one at that.

5. *Its tendency is to sink the tone of piety.*—To be conscious that one is disregarding the day of God, on which he rested, and making a substitute of a day which Jehovah never sanctified as a day of rest, or commanded to be kept as holy time, will deprive the worshiper of much of the pious inspiration attendant on true Sabbath-keeping, both directly and indirectly.

6. *The law is cruel.*—It punishes persons for no other offense than following their honest convictions, and laboring on their own premises as the command of God enjoins, by imposing on them exorbitant fines; and if such fines with costs are not paid immediately, the prisoner must be sent to jail "to be kept at hard labor six days for each (alleged) offense, on bread and water only." The prisoner must be kept continuously at "hard labor" no more than six days, no less. He must labor during the whole term of incarceration, which of necessity will include Sabbath day and Sunday both unless he is committed early Monday morning, and this is not likely to be done. If not arrested within three days after such alleged offense, he cannot be taken at all for it, and if committed as late as Monday afternoon he must work both Sabbath day and Sunday. So it is next to impossible to keep and enforce this Sunday law without breaking it. What a law! what an illustration of Christian civilization, especially as courts, bailiffs, constables, and jailors have no discretion allowed them by the law! The prisoner must not be allowed any rest, especially in working hours, but must "be kept at hard labor." He must not be allowed to work moderately; he must have no food except bread and water, furnished by the jailor or others; to deviate from this direction would be a culpable offense against the law.

7. *This law must be enforced (mainly) on those who keep the Sabbath of the Bible.*—It is believed no one who professed to keep the first day has ever been so punished, though more than fifty-five thousand first-day men in the State work every Sunday without any notice being taken of it by arresting them.

8. *Legislators are sensible of the impropriety of this law; yet fealty to political party or religious sect seals their lips from exposing the odiousness of the law, or from giving their votes to amend it, though under oath to support the Constitution of the United States and of this State.* It seems preferable to them to blink at the unconstitutionality of the law, rather than to become unpopular with the political party or religious sect with which they may be identified, by exploding a hoary error. While at each time the subject has been considered by the legislature, there have been honorable exceptions, the majority of both Houses have treated the subject with indecent levity, and ridicule unbecoming their position.

(To be continued.)

"NOW I KNOW THAT THOU FEAREST GOD."

BY ELD. G. G. RUPERT.

GOD made Abraham the father of the faithful; but before he gave him this honor, he subjected him to such a test as would show his true character. When he had faithfully endured the test, the Lord said to him, "Now I know that thou fearest God."

Thus God ever deals with his creatures before he places them in responsible positions in his cause, and before he will give them eternal life. There is no royal road to the city of God; but those who would gain a home in its many mansions must develop true moral worth, so that they will do what is right regardless of any worldly influence that may be brought to bear upon them.

I read of another remarkable case in the Bible,—that of Joseph. The dealing of the Lord in the case of Joseph and his father would seem cruel, but it was for their good. Before Joseph could be trusted with the treasures of Egypt, and become the ruler of the people, the Lord must test him. Let us see what David says about it in Ps. 105:17-19: "He sent a man before

them, even Joseph, who was sold for a servant; whose feet they hurt with fetters; he was laid in iron, until the time that his word came; the word of the Lord tried him." Many of the Bible characters were brought through trials similar to those already mentioned. "All men forsook" Paul. Satan desired Peter that he might sift him as wheat. Notwithstanding the king's decree, Daniel dared to pray to his God three times a day. These were all delivered, because they trusted in God, and obeyed his word, carrying out in their lives the principles of righteousness; and as he is no respecter of persons, he will have an equal regard for us, if we steadfastly pursue a right course.

The Lord will not test all of us as those anciently were tested, but will try us in many ways, and often in ways that we least expect. While it may take fiery trials to test some, others may be tested by a very small thing.

In 2 Tim. 1:16, we learn of one test that was brought to bear on some in Paul's day. We read: "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain." The apostle's chain tested that whole community. He was preaching an unpopular doctrine, and no doubt many would rather lose eternal life than be seen in his company. To-day an unpopular doctrine is preached to the world; and thousands are emulating the example of Esau, and are selling their birthright to eternal life for a mess of pottage in the shape of fashion or popularity. God tested the children of Israel on the observance of the Sabbath; and he is now testing the world on the fourth commandment and the coming of the Lord, and thousands are ashamed to acknowledge these doctrines. I see hundreds who, I think, would not remove a feather from their hat or a ruffle from their dress, and some who would not even take a brass ring from their finger, for the sake of obeying God, lest they should thereby lose their popularity. Elections are controlled to a great extent by men who will sell their vote for a glass of whisky, or will sacrifice principle for the sake of going with the crowd. Is it not true that real moral worth is as much at a discount in the popular churches of the day as it is in political circles? One of the leaders in festivals, fairs, etc., in a city church, acknowledged to me that in her heart she "had no sympathy with these abominations."

A great many people admit that our positions on the Scriptures are true, who are yet selling their hope of eternal life for a filthy plug of tobacco. How many of our own brethren who wear gaudy watch chains and various other ornaments, have the moral courage to lay them aside? How many of our sisters dare follow the teachings of Testimony No. 30 in the matter of dress, and cease to bring reproach upon the cause of God by trying to imitate the world? How many will cease to spend in making ruffles precious time which should be devoted to prayer and reading the Bible?

Let us, dear brethren and sisters, stand the test on these little things, that have to do with our every-day life. Let us "sever the bands of wickedness," and see that we "break every yoke" of Satan's devising. This we can do in the strength of Jesus, though not in our own; then the words addressed to Abraham, "Now I know that thou fearest God," will be applicable to us.

WATCH FOR SOULS.

"BE instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." 2 Tim. 4:2.

Dr. Chalmers, on one occasion, spent an evening with a number of pious friends and a former parishioner, who was seventy-two years of age and apparently in perfectly good health, though, alas! as yet without hope in Christ. During the evening the conversation took a devout turn, and was continued till a late hour. The old man listened, and seemed attentive. Dr. Chalmers observed this, and felt inclined to speak to him personally about his eternal interest, but thought it would hardly be proper before the company.

The next morning a noise was heard in the old man's room. Dr. Chalmers ran in just in time to see him die. It was a solemn scene; and no sooner was it certain that life was extinct than he called the whole household together, and, kneeling down, offered a most affecting prayer, and gave a solemn exhortation; but he was greatly distressed the whole day, a large part of which was spent with a friend in the woods. "It was touching," said that friend, "to see him sit down on a bank, frequently with tears in his eyes, and say, 'Oh, God has rebuked me! I know now what St. Paul means by being *instant in season and out of season*. Had I addressed that old man last night, with urgency, I might have seemed "out of season" to human eyes—but how reasonable it would have been!"—*Selected.*

WAITING.

BY SAPHO WRIGHT.

We wait but thy pleasure,
O thou our Redeemer,
To turn our captivity
And from sin set us free.
We wait for the summons,
The glad, joyful summons,
To ascend to the heavens,
And dwell there with thee.

We await, Lord, thy coming,
On that joyful morning,
When life, newly given,
Will be our reward;
We await thine appearing,
While these hopes are cheering
Our hearts, and are drawing
Us nearer our God.

We are watching and waiting;
All signs we are hailing
With gladness, proclaiming
The end to be near;
Return to us quickly,
Is our cry to thee daily,
And we'll not grow weary,
Nor give place to fear.

WHERE IS MY INTEREST?

BY ELD. R. F. CAMPBELL.

THE Lord is sending forth a warning to the world which is the final test of probationary time, and that which will ripen the harvest of the earth. Professing to believe this, it becomes me to examine my heart to ascertain whether my greatest interest is really in this work. Is it my first and greatest desire to know what I can do to forward this work, and bring the knowledge of the saving truth to men, thus preparing them to stand in the great day of wrath which will immediately follow upon the close of this warning message?

Am I living so that my friends and neighbors can see that my actions and conversation are in harmony with such a confession of faith? Do I deal justly, giving to all their due, and doing to others as I would wish them to do to me?

Am I merciful, ready to help those that need help, beyond the demands of any claim of debt? Am I liberal toward the toiling poor? or am I selfish and stingy?

Is my conversation seasoned with grace? Do I take every available opportunity to speak of the things that pertain to the kingdom of God and everlasting life? or am I content to let the things of this life be the theme of conversation, to the exclusion of that which I profess to value above all things else?

Am I anxious to invest means in the cause and work of God? The work of publishing the truth to the world calls for means. The work is great; and the facilities for doing it must be greatly increased. Am I willing to do what I can to supply this need? Am I anxious to have as large a share of stock in this enterprise as possible? How should I act in regard to this? How shall I evince that my heart and my treasure are in Heaven, and that my chief interest is in the cause of God? If I wish to

buy a horse or to add a few acres to my estate could I not devise means to spare a hundred or two for that purpose? Could I not even afford to invest from one to five or six hundred dollars in a musical instrument which would make home more pleasant to all? And can I do the like, and more, for the cause of God? Or am I ready to invest in worldly enterprises by hundreds or thousands, while I would invest in the cause of God by ones or fives, and think it extremely bountiful to go as high as ten?

If our faith is correct, time is short, and consequently the value of worldly wealth is rapidly depreciating. Soon it will be worthless. But the great rage of the times is wealth. The apostle James, viewing these times prophetically, exclaims, "You have heaped up treasures in the last days." Jas. 5:3.—*Campbell.* The life of the miser was always the extreme of folly; and this folly is intensified as we approach the end of time. But with what utter astonishment must one be viewed who professes to believe that time is about to close, and that the last merciful warning is doing its fearful work, and at the same time is more anxious to increase his wealth, than to invest in the cause of God, help forward his work, and thus save souls and lay up treasure in Heaven.

If the time has come, as I know it has, for the fearful warning of the third angel to be given, the Lord is terribly in earnest to warn and save men by this means. And shall I not be in earnest in this work? Shall I not so live and labor that it may be known that I am in earnest?

Physical activity conduces to physical health. Exercise, though called forth only to help others, will also benefit the laborer. So the Lord makes our labors for the spiritual good and eternal salvation of others, the means of saving ourselves. In his wisdom he has chosen to make man instrumental in saving man. He does not need our labor or our means; but to labor and sacrifice in his cause he sees to be the best means for our own salvation. All that we do for the advancement of the cause of truth, will be found, in the end, to have been the laying up of treasure in Heaven. Now the Lord calls for self-sacrificing labor, according to our several ability. His motive is to enrich us with spiritual and eternal good.

GOING TO GET UP A REVIVAL.

BY J. A. OPPY.

FOR more than fifteen years I was identified with the M. E. Church; thirteen years of that time I tried to preach the gospel; but be ye astonished, O heavens! what a *gospel* I preached! However, I have not been a dull observer of events within this great body of church-going people. "Going to get up a revival" has become as much of a by-word as the "wandering Jew." We are going to get it up; but it is seldom, if ever, "got up," and seldom *stays up*. The summer suns of care and pleasure scorch and almost kill it, and December frosts complete the work of death. "A winter feast and summer famine" is the twofold experience of the church of my choice, formerly. If the "set time" to get up revivals (winter season) passes without one, the preacher is heard to say, "Well, no revival this year," as though God cannot convert souls in *hot weather*!

In reading the REVIEW, I note that souls are born into the kingdom of God the whole year round. It is now out of the line of business of the popular traveling preacher to "get up revivals;" this part of church work is thrown upon the shoulders of what are now called "evangelists." Here and there a minister takes the responsibility upon himself of doing this work. He pounds, and pushes, and pinches, until they "get the harness on," and express surprise that they were so "cold," so "lean," and covenant to work and never "backslide again," when in fact many of them never slid forward, farther than the office of the "money changers," the dining-hall, cook-stove, and festival furniture in the basement of the church, or the preacher's theological chaff. If the church was converted to *God* instead of the

preacher, and sanctified through the *truth* instead of *theology*, it would not have to be born every year. Christ did not say, "Ye must be born again *every year*."

A. says to B., "How can we get our preacher's salary?" Reply, "Get up a revival." But revivals are by far too limited to meet salary demands; hence more popular methods are resorted to as substitutes. Not long since, the M. E. society of this place "got up" a dance to raise the minister's salary. My wife and I were almost—well, guillotined—because we would not take part. This was the third dance for the same purpose within a radius of thirty miles. Rev. B. T. V. once said to Rev. G. V. A., "Bro. A., I have preached everything to get up a revival, and save this mountain people. I have preached *Spiritualism, Universalism*, and I do not know what all; and I do not know that God has ever converted a soul under my preaching." Such preachers remind us of the story of the man who went out one Sunday morning, and hearing his neighbor calling hogs, thought it was the Lord calling him to preach, and he ran to obey the call.

The age of revivals in the fallen church is past *forever*. It must henceforth keep up its numerical force and show by the same processes that the Roman Catholics employ to keep up theirs; viz., by means of an educated ministry or priestcraft, and by keeping the common people in ignorance. We cite one case with regard to the latter. When the "circus show," as they called the Adventist tent, came to Boulder, Col., two years ago, some of the popular preachers embraced the opportunity on Sunday morning of telling the members and the people in general, that they would not better go to such "spasmodic, time-setting performances," as "no good comes of such fanatical movements; for," said they, "you are sure to be corrupted." Then they would go from the pulpit to the tent at night, and eaves-drop around to hear what was said. We would say, "Quit you like men; be strong." Go in and sit down,—there are "free seats,"—and listen. Keep the wheat, and throw away the chaff. If these "circus-show" folks are in error, they will thank you to point out the error; they will give you the stand and fair play.

Now, "orthodox" friends, it is your *duty* to give the people the light if you have it. "He that seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" It is by turning many to righteousness that we are to "shine as the stars forever and ever." If we would "get up a revival," or move the world toward the heavenly rest, we must be separate from the world. As well would a man try to lift himself in a bushel-basket, or raise himself to an elevated platform by the straps of his boots, as to try to save the world, he himself being a part of the world. The great philosopher, on discovering the power of the lever, said, "Give me a fulcrum for my lever, and I will move the earth out of its orbit." The men who turn the "world upside down" are the men who have hung the weight of their whole lives upon the long arm of the lever of the gospel of Christ, while the short arm of the lever has been beneath the perishing world, with the "Rock of Ages" for its fulcrum. In no other way can the world be moved out of its beaten "orbit" of ages of carnal security.

Weld Co., Col.

GOSSIP.

BY MRS. M. E. STEWARD.

MUCH has been said of the wrongs of evil-speaking. Probably more injury results from it than from all other influences combined. Envy poisons the lips, and oh how cruel the wounds they inflict! A fellow-mortal cannot have a more honorable position than another, but at once he becomes the subject of unkind remarks from many a jealous one. To the extent that a person bears responsibilities and engages in public duties, he is supposed to become public property, and it is thought not at all improper to dissect his character at pleasure, or freely pronounce

judgment upon it. Do such never read the words of the great Lawgiver, "Touch not mine anointed, and do my prophets no harm"? Ps. 105:15. (Anointed, *i. e.*, consecrated to do the Lord's work.) "Have they not faults?" say you, "and is it not *right* that people should be thought no more of than they deserve? We only speak that others may not be deceived." So the backbiter's conscience is silenced. But who has made us the arbiters of *strict justice* in this matter? If we feel so much anxiety about the faults of others, why not go to the persons themselves, and with loving frankness tell them all about it, thus taking the course most likely to correct the wrong? "To his own Master he standeth or falleth."—*Paul*. Then why not leave him with the one to whom he must give an account? Surely it ought to satisfy the most envious to remember that in proportion to the responsibility intrusted will be the account demanded, and to recall the words of Christ, "To whomsoever much is given, of him shall be much required." May the dear Lord deliver us from a Satanic satisfaction in anything injurious to another. And then, how foolish to envy the position of "some worm crawled up higher than we!"

I have known people to talk about the characters and doings of their acquaintances, dwelling mostly on their failings, with no apparent feeling of ill-will, but simply from a want of anything else to say and a desire to interest, and so the gossip runs on every time they meet. Probably such do not realize the low level their own minds keep, nor how they are regarded by others,—how even their friends feel no sweet trust in their faithfulness, but expect their reputation will be esteemed no more sacred than that of others. And do they think it matters not what they say? Sarcasm and indignation, or even idle criticism, are very serious things; and one might expect to do no harm in dealing them out just about as consistently as he might think to carelessly throw fire-brands into a crowd of people, and injure no one. Does it make no difference whether our presence is desirable and beneficial or otherwise? whether hearts made lighter and better follow in our wake, or we seem to lead on a cloud of darkness and desolation everywhere? Language is a sacred gift from God. Let us not pervert it, whatever habits we may have formed to the contrary, or however tempted to do so. Inspiration attaches so much importance to it as to declare that "if any man offend not in word, the same is a perfect man."

IS THAT SO?

BY N. J. BOWERS.

"You make too much of the law," said a no-Sabbath Adventist in a conversation with me a short time ago. Do we? Do we make more of it than St. Paul did? Let us see: "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12. Do we make too much of the "holy, just, and good" Creator? I think no one will say so. Well, he is the Author of the law, and we cannot make too much of it. Can we think too much of it? Can we place too high an estimate upon it? Can we be too careful about keeping it? No.

"For we know that the law is spiritual." Verse 14. Indeed! Then no one ought to call it "the old Jewish law of works." They who worship God in spirit and in truth, must honor this spiritual law, and measure their lives by it. It is thus a part of our spiritual duties to keep the law. Those who are filled with the Spirit, will be full of the desire to keep the law; all others will not. "For I delight in the law of God after the inward man." Verse 22. Did Paul delight in an exploded idea? Did he believe the law dead? Hardly. Do the antinomians delight in the law of God? No; they take every opportunity to kick at it, and to say hard things about it. They have a spirit entirely different from that of the apostle. The trouble with many of them is revealed in Rom. 8:7. Had they lived in the apostle's time, they would have taken him to task in regard to his fanatical ideas about the law. Let us imitate the apostle, and love, honor, and

delight in the law of God. We cannot make too much of it.

The same individual also said, "You seek to be justified by the law." "Oh, no," said I; "you are mistaken. I expect justification by the blood of Christ; yet I cannot hope to be justified and saved if I do not keep the law." "Where is the difference?" replied he. Here is the case of a professed believer in the soon coming of Christ to "whom blindness hath happened in part." It seems strange that a man of average intelligence can see no distinction. We do not believe the law alone can save us, yet do not believe we can be saved without it, *i. e.*, unless we obey it; and some people regard the statement as a mere play upon words.

Let us illustrate the distinction. You wish to go to New York by rail. You go to the depot. That does not take you through. You pay your fare. That does not. You get on the train, and sit down. Neither is this sufficient. No one of these acts, nor all combined, take you to your journey's end; yet you cannot expect to see the city unless you take these steps. So the law alone cannot save us, but we cannot expect to be saved without it. Matt. 5:17-19; Rev. 22:14.

PRESENT TRUTH.

BY F. PEABODY.

WHAT is it? What do you mean by talking so much about present truth? Does the world need a present truth? Does truth change? Have you truth that we have not?

Not so fast; let us have a little time, and we will try to answer some of your questions.

Present truth is truth for the present time; that is, truth which God especially brings to the people of a given time. This he has always done. As people departed from God, he would call their attention to some special truth. There are important truths which are now ignored by many of his professed people. The soon personal coming of our Lord, the nature and destiny of our race, and the requirements of God's holy law, are some of the truths that he would call our attention to now. And now to the question, Do we need especial light at this time? To our mind there is a great demand for it. The cry is coming up from all parts of the land that infidelity is rapidly increasing. No dispute here. Now, with all the light we have had, we see this state of things growing upon us. What will help the honest in this time of darkness? We say, Unless God gives light, the darkness will increase. No dispute here. And further, the masses are not aware how far from God they have wandered. Light can only reveal to them where they are. A man, in a dark night, may be lost, and all the time imagine he is right. A light is necessary to reveal to him surrounding objects, that he may see where he is. So we need light,—present truth. Infidels on every hand are attacking our holy religion. They deny its origin, and scorn its author; and this very class are becoming alarmingly numerous among those who profess to be lovers and advocates of Bible religion.

We call attention to the soon coming of our Lord. The great mass in the professed church reject this truth.

Then there is the law of God, especially that part found under the feet of his professed friends. Thousands would hold the Sabbath law down, though the heavens should fall. Rather than that should come up, other underlying truths must go down. Thank God, all are not so. Honest souls in all parts of this wide world are sighing for light, and their cry is heard by the God of truth.

Present truth shows the destiny of man, and, in contradiction to the soothing doctrine taught by the enemy in the garden, brings to light the true Bible doctrine: "The soul that sinneth, it shall die."

You have asked, Does truth change? Never. It was always true that the law of God is binding upon all; but men have forgotten it, and now he is calling attention to it, as he said he

would. (Isa. 58.) The doctrine of the second coming of Christ has always been true since man fell and needed a Saviour. Saints and prophets have always looked to that event for the consummation of their hopes. It will never be true but once that "he is near, even at the door." Apostles and prophets had to look over a long period before they could expect him. (Read 2 Thess. 2.) We are living down in the stream of time under the sixth seal (Rev. 6), this side of the great earthquake, the darkening of the sun and moon, and the falling of the stars, and are standing as it were upon the threshold of eternity, waiting for the heavens to be rolled together, and reveal our beloved Lord. Present truth declares it. His professed friends say he tarries long. Present truth throws light upon his prophecy, and illuminates the road unto the end. He will not tarry much longer.

It has always been true that the penalty for transgressing God's law is death; but now it is said that the soul, though it sin, shall live. Present truth shows the awful consequence of sin. Life is obtainable only through Christ by the way of the resurrection. No truth ever changes, but people change. You ask if we have truth which you do not have. We may have light upon portions of truth which you do not possess, but God's truth belongs to all who will accept it. It is not the exclusive property of any, but a rich legacy to all.

Then we conclude that present truth is of God, and is now due, and will triumph in preparing a remnant people for his coming. Far above the riches and honor of this world, give me a share in the labors and sacrifices, trials and persecutions, incident to proclaiming the truth, and a home in Immanuel's Land.

SIGNS IN THE SUN.

SISTER C. P. WHITFORD, Berkshire, Vt., writes to a friend who is investigating our views as follows:—

Evidently you are interested, in some degree at least, in the reading I have sent you; and this fact is a source of encouragement to labor on, sowing the seed by the side of all waters, not knowing which will prosper, this or that. I shall continue to send you the *Signs* for a time. I have not time or strength to answer at great length, objections which may arise in your mind to the positions we take as a people. Our publications will do that more fully and ably than I can; but there is one subject referred to in your letter that I will speak of briefly. You cannot think that we are correct in thinking that the darkening of the sun and moon in 1780 and the falling of the stars in 1833, are a fulfillment of the signs which the Saviour said would precede his coming; and mention as a reason that the sun has been darkened a number of times since, and also that falling stars, or meteoric showers, have occurred on the morning of the 13th of November ever since 1833. These are simply objections, not good Bible reasons, as I think I can plainly show you.

These signs in the sun, moon, and stars are predicted by our Lord, and recorded by the evangelists. (Matt. 24; Mark 13; Luke 21.) In these records, not only the same signs are given, but the same time is pointed out for their fulfillment, namely, a period commencing just this side of the long and bloody persecution of the papal power. In Matt. 24:21, 22, the 1260 years of papal supremacy are brought to view; and "immediately after the tribulation of those days" (verse 29) the sun was to be darkened, etc. Mark is *still more* definite, and says, "In those days, after that tribulation."

The days, commencing in A. D. 538, ended in 1798; but about twenty years before they ended, the spirit of persecution had been restrained by the Reformation, and the tribulation of the church had ceased. And right in this period, exactly at the time specified in the prophecy, the fulfillment of these signs commenced in the darkening of the sun and moon. The fact that the same phenomenon may have occurred many

times since, is no good reason why the prophecy was not fulfilled at this time. Indeed, had there been no darkening of the sun and moon, and falling of the stars at this time, the prophecy would have failed; but these events took place at the right time, and are therefore an exact fulfillment, and we must accept them as such. One significant fact will be noticed in connection with all the foregoing signs. They were each instinctively associated in the minds of the people at the time of their occurrence, with the great day of which they were the forerunners, and on each occasion the cry was raised, "The Judgment has come;" "The world's at an end."

You think they are not yet fulfilled. Please notice this fact: They were to occur under the sixth seal. See Rev. 6:12, 13. Your view cannot be correct, because there follows another seal,—the seventh and last.

Again, if your view is correct, the papal hierarchy have not yet lost their power. As they were to have only 1260 years of rule, of course they did not, according to this view, receive the power in 538, as all historians and Protestant commentators agree. But the pope did lose his power in 1798. He was taken prisoner by Berthier, a French general, and died the next year in exile. According to Mark, the sun must be darkened before this time—1798—and not until after the tribulation ended, which was about 1778. We must therefore look for the fulfillment of the Saviour's prediction between the years 1778 and 1798. Just at the right time, between these two dates, in 1780, it did occur; and if there were a thousand dark days before or since, it would not prove that this was not the event which fulfilled the prophecy. I trust you will give the subject thought and due consideration. May God bless and keep you in patient waiting unto his coming and kingdom.

THE DIVINE WILL AND THE HUMAN.

If the Lord sees it good to permit persecution or suffering to come upon us, as discipline, to perfect our character, we should submit with cheerfulness and thankfulness, and no murmur should escape our lips. If our will is thus sunk in God's will, and we profit by the dispensation, the suffering may be shortened. But if our will rebels, and we become impatient, the suffering may be prolonged.

Important lessons may be learned, and a more complete consecration of the soul to God may be attained, when meekly enduring affliction than when we have none but smiling providences. It is a mark of God's affection, a proof of his love to us, when he chastises us, and imparts divine strength to the soul to endure the chastening; and when the chastening is painful, we should abound in gratitude and praise to our Heavenly Father.

If there is one thing in the world, or in domestic life, which we love more than another, God may cross us in that one thing, as that may be the most likely way to wean us from all that is earthly, and draw our affections entirely heavenward. God leads those who love him with a perfect love in a very narrow way. It admits of nothing contrary to his divine purpose.

No affliction, no pain, no persecution which Providence permits, can sever the union between a holy soul and God, or destroy its peace. It rests, it reposes sweetly in God's will as an infant in the bosom of its mother. This is a rest which cannot be described. It must be felt to be understood.—*Selected.*

CHRIST AS KING.

THE spirit of the age is against any deep views of sin. Men speak of their failures, mistakes, and errors, but not of their sins. Yet the Scriptures, both the Old and the New, speak in the strongest terms against sin. Why men make so light of sin is because they think so little of the regal authority of Christ. The self-indulgence which the prosperity of past years brought into our country makes it irksome to yield to Christ's restrictions. Men do not like to acknowledge

Christ as their King. Any comfort they can derive from him, any safety they can gain through him, they are most willing to accept; but any duty, any service that he demands, they quietly ignore. They are willing to take Christ as a Saviour, but are not willing to yield to him as a King. The rationalistic spirit which is abroad disowns the authority of Christ, and the sacerdotal spirit may be said to do the same; for the two are not so much opposed to each other as they may seem. Sacerdotalism hides Christ from view by vestments and gesticulating priests. Rationalism and sacerdotalism are at one in hiding from the people the thought of Christ as a spiritual King. Our glorious King sets forth his example as our law, and says, "Follow me." The root of all evil in the church and the world at the present day is a refusal to recognize Christ as the King whom we are to obey, and to whose will our life is to be conformed.—*J. Harrison.*

THE OLDEST CITY IN THE WORLD.

DAMASCUS is the oldest city in the world. Tyre and Sidon have crumbled on the shore; Baalbec is a ruin; Palmyra is buried in a desert; Nineveh and Babylon have disappeared from the Tigris and the Euphrates. Damascus remains what it was before the days of Abraham—a center of trade and travel—an isle of verdure in the desert; "a presidential capital" with martial and sacred associations extending through thirty centuries. It was near Damascus that Saul of Tarsus saw the light above the brightness of the sun; the street which is called Strait, in which it was said "he prayed," still runs through the city. The caravan comes and goes as it did a thousand years ago; there is still the sheik, the ass, and the water-wheel; the merchants of the Euphrates and the Mediterranean still occupy the streets "with the multitude of their wares." The city which Mahomet surveyed from a neighboring height, and was afraid to enter, "because it was given to man to have but one paradise, and for his part he was resolved not to have it in this world," is to-day what Julian called the "Eye of the East," as it was, in the time of Isaiah, "the head of Syria."

From Damascus came the damson, our blue plums, and the delicious apricot of Portugal, called damasco; damask, our beautiful fabric of cotton and silk, with vines and flowers raised upon a smooth, bright ground; the damask rose, introduced into England in the time of Henry VIII.; the Damascus blade, so famous the world over for its keen edge and wonderful elasticity, the secret of whose manufacture was lost when Tamerlane carried the artist into Persia; and that beautiful art of inlaying wood and steel with gold and silver, a kind of mosaic, engraving and sculpture united—called damaskeening—with which boxes, bureaus, and swords are ornamented. It is still a city of flowers and bright waters; the streams of Lebanon and the "silk of gold" still murmur and sparkle in the wilderness of the Syrian gardens.—*Selected.*

PLAGUE AND PRISONS.

WE can scarcely credit the accounts, true as they undoubtedly are, of the horrible condition of the "jail birds" of former times. At Newcastle-upon-Tyne, for instance, until nearly the close of the last century, the prisoners for trial were all herded together in a vault in the basement of the castle-keep, and secured by chains to a pillar in the center. There was no provision for health or cleanliness of any description. The warders despoiled them at their entrance of any article of decent clothing they had, and they were actually exhibited to visitors every Sunday afternoon upon payment of twopence.

Incarcerated in this manner, fevers and other diseases of a horrible character at times broke out, hurrying many to the grave; and the rest, being dragged without any disinfecting to trial, the consequences were at times most fearful, both to judges, juries, and spectators. At Exeter, in 1610, the presiding judge, six of the jurymen,

and twenty-five persons engaged in court, thus caught the "jail fever," and died from its effects. In the courtyard of Oxford Castle is a tablet of white marble, thus describing a similar occurrence in that county:—

Near this spot stood the ancient
SHIRE HALL,
unhappily famous in History as the Scene,
in July, 1577,
of the BLACK ASSIZE,
when a malignant disease, known as the
Gaol Fever, caused the death,
within forty days, of
THE LORD CHIEF BARON (SIR ROBERT BELL),
THE HIGH SHERIFF (SIR ROBERT D'OYLY
of Merton),
and about three hundred more.
—*The Leisure Hour.*

THE EXPECTED KING.

IN my "Voice of the Church" are found traditions of a coming deliverer and restorer who shall renew the world. These are shown to be current among all the old and many modern nations. In the *Independent*, March 17, Mrs. Lew Wallace, writing from Mexico, adds another to these.

Of the Pueblos she says:—

"The best hope and strongest faith of the Pueblos are in the second coming of the great King, who is to raise the dead, judge the world, and reign in peace and righteousness. Struggling with shadows and weird imaginings, working out their destiny with many a bitter failure, in anguish of heart, they instinctively reach through the darkness for the almighty hand of the unseen Helper. The sons of Montezuma, as they love to call themselves, believe the fullness of time is come, and the return of their Messiah is at hand. He will leave his bright sun-house, to right the wrongs and heal the woes of the race so mercilessly stricken down by the Spaniards. Then there will be no more death, neither sorrow, nor crying; neither shall there be any more pain. Their ideas are vague and dim; legends treacherous as memory, and growing fainter from generation to generation, for their wise men are without open vision, and their sagamores have neither written prophecy nor guiding stars."

Are not these the groans of our nature, the blind yearnings of crushed humanity for the coming of the Redeemer?—*D. T. Taylor, in Bible Banner.*

PEACE IN WAR—The peace which the Bible offers is peace in war. When through the atonement we are reconciled to God, his enemies become ours. By our very act of submission we are consciously enlisted on his side, to fight under Christ's banner against all forms of evil, in the world, the flesh, and the devil, and are thereby pledged to a life-long struggle with the powers of darkness. The past is indeed forgiven and blotted out from the book of God's remembrance; but our natural corruption remains. Both our own hearts, and the society in which we move, are now the scenes of a never-ending conflict with sin. The Christian is therefore of necessity a wrestler, a runner, a soldier; and the church of Christ is an army militant here on earth, marching under the great Captain of our salvation, and contending, as he contended, "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:12. Accordingly, for this purpose we are exhorted to put on the whole armor of God. The graces which compose the perfection of the believer's character are thus fitly compared to the panoply that secures him from the fiery assaults of evil and the evil one. This armor we must, by prayer and the use of all appointed means, put on; and never put it off until every foe be vanquished and Christ be Lord indeed.—*Selected.*

—Be frank with the world. Frankness is the child of honesty and courage.

The Family Circle.

INFLUENCE.

Drop follows drop, and swells
With rain the sweeping river;
Word follows word, and tells
A truth that lives forever.

Flake follows flake, like sprites
Whose wings the winds dissever;
Thought follows thought, and lights
The realm of mind forever.

Beam follows beam to cheer
The cloud a bolt would shiver;
Throb follows throb, and fear
Gives place to joy forever.

The drop, the flake, the beam,
Teach us a lesson ever;
The word, the thought, the dream,
Impress the soul forever.

THE WIFE'S RESOLUTION.

YES, it must be done, I am resolved upon it," said the young wife as she clasped her slender hands. "I must be firm in carrying out my resolution; for nothing else can save my husband from the fate of other members of the family—and oh! such a fate!" she continued, burying her face in her hands, as if she would shut out the remembrance of something terrible. "Can it be that I am destined to become the wife of a drunkard? Is this pleasant home," she added, looking around the tastefully furnished apartment, "to be exchanged for the wretched dwelling of an inebriate, and my kind, warm-hearted husband to become—oh, no, no! Father in Heaven, avert this threatening calamity! Send suffering and sorrow if thou seest they are needed to purify our souls from the dross of earth, but spare us, O God! from sin and degradation. They surely cannot be necessary; then grant me to avert them," and rising from her luxurious couch she passed from her parlor into an elegant dining-room beyond.

"My husband will be displeased at first, and his father and brothers will ridicule me; but my husband is dearer to me than my own reputation, and I must endure even his anger for the sake of saving him;" and with trembling hands but unflinching will, the lovely bride removed the decanters of choice liquors from the sideboard, and preparing some lemonade most carefully, she placed it in their stead beside the crystal goblets. Though she retired to her chamber and spent the interval until her husband's return in earnest prayer for strength to bear ridicule, and, it might be, angry reproach, her heart misgave her when she heard his step on the gravel walk and saw that he had company with him; and as she descended to meet him in her accustomed place, her trembling limbs almost refused to bear their light burden.

"Wife, this is my friend, Mr. Ormsby," said the proud husband. "Ormsby, this is Mrs. K——, the loveliest, gentlest wife in all the land."

The visitor seemed struck with the beauty of the young wife's face, but replied gaily—

"You may think so now, because your honeymoon is scarcely over, and, as is the custom with young husbands, her whims have been laws to you. Wait a bit, my friend, until her wishes come into collision, and then you may change the adjective to a more significant one."

"Nay, my veriest whims are laws to her, and I am not afraid of her setting up her wishes in opposition to mine."

"Except for our own good," said the wife softly; but she only said aloud, "Your friend will stay and take a social supper with us?"

"Not to-night, I thank you."

"You will at least take some refreshment," said the husband. "My dear, order in some cake and wine."

"Nothing for me, indeed."

"Oh, you must taste of my cake in order to judge of my housewifery; only a good wife has the right to fulfill your prognostication of swaying it over her husband," and laughing merrily she left the room. Surely that salver borne by the servant who returned with her, was sufficiently tempting, with the rich cake, the basket of choice fruit, and the silver pitcher of lemonade; but the husband looked blank at the absence of wine, and something was said in a low tone to the wife, who answered,—

"I prepared this expressly for you; will you not take it for my sake? Surely, this warm evening it is more refreshing than wine."

While the lady was speaking to her guest, the host

sent the servant on some errand to the dining-room, and when she returned with the answer, "There is none," an angry flush mounted to his brow, but no sooner had the door closed upon their visitor, than he assured himself by personal observation that she told the truth.

"Tell me, where are the decanters, and why was not my friend permitted to refresh himself with wine in my house?" he exclaimed hastily. "Have we suddenly become bankrupt, that we must use such stinted hospitality?"

"There is no stinting here," replied the lady, "and I am sure none of your friends need complain when they have refreshing lemonade offered them instead of the dangerous wine-cup."

"Dangerous! What temperance stuff is this! Another such freak and I shall get the name which is new to us, that of being too stingy to provide wine. None of our family were ever known to be sparing of it before."

"Far better if they had," said the wife, unconsciously wringing her hands. "O James, this omission sprang from no momentary freak, no woman's caprice, but from an earnest resolution to—"

"What!"

"Try to save my husband," she added meekly, but fervently.

"To save me? You are vastly kind. From what?"

"From poor Fred's fate," she said faintly, blinded by the tears that would not be held back.

"I thank you for the compliment. So you think me in danger of becoming such a miserable sot; but I hope I have too much pride, if nothing else, to keep me from degrading myself thus."

"At your age did he not think the same? A few years ago did he not look as fair as you, did he not think himself as strong? And what is he now—where are the manliness and beauty of which he was so proud? His miserable face haunted me all night, and I dreamed of his broken-hearted wife and his poor children, blighted in their youth by their own parent. O James, the Bible says truly, 'Wine is a mocker,' and so long as we tamper with the poison, we have no right to say, 'We are safe.' Those only are secure who obey the exhortation to 'touch not, taste not, handle not;' and I have resolved, after earnest and prayerful deliberation, never to be guilty of offering that insidious foe to my friends, much less to that dearest of all friends, him in whom all my life is bound up."

"You don't mean to say that you wish to exclude wine from our dinner table and from our social parties?"

"Believing it to be dangerous, I do."

"Then you would force your husband to visit the drinking saloon or the tavern for that refreshment which you deny him at home?"

"Does my husband mean to insinuate that he is already such a slave to the excitement of liquors that he cannot do without them?"

Angrily he strode to and fro, while the wife retired to her chamber, weeping, but not disheartened. She felt that she was right; and while she realized her own weakness, she trusted in Him who has said, "My grace is sufficient for thee."

The month she had spent in the home of her husband had opened her eyes fearfully to the danger lurking in the exhilarating wine-cup. She had often heard in her girlhood of the evils of intemperance, but she fancied they existed only among the lower class, the dregs of society. Until she became an inmate of that family, she dreamed not that the highly educated, the refined, degraded themselves to the level of the brute, by first sipping rosy wine from shining liquor cups or sparkling crystal goblets.

Free, generous livers they were called; exercising a whole-souled hospitality to all, while none who came within the circle could fail to be fascinated with their charming manners. Alas! the poor young wife soon saw that they were only genial when under the influence of excitement, and that even those lovely girls, her new sisters, sought the stimulus of wine when they wished to be lively and fascinating. When she saw their beautiful eyes sparkle with unwonted brilliancy, and heard the flashes of wit, she turned away in sadness, saying, "Alas! alas! what lovely victims!" The father could dispose of bottle after bottle without losing his control, but not so his sons. Persons occasionally wondered that their high spirits should lead them to such extremes, but there were times when she could not help knowing what excited these polite, refined young men.

The name of the eldest son, Frederick, was seldom mentioned by any of the family, and the day previous to the commencement of this sketch she understood the reason why. Then he came reeling

along into her home. She shuddered as she looked upon that bloated, besotted face. She could not pollute her hand by placing it within his; much less, in addressing the degraded being, could her lips frame the holy word "brother."

No wonder the spectacle haunted her dreams that night, nor that she would fancy herself at the death-bed of that once lovely woman whose heart he had broken, and hear her whisper, "Your husband is following in the footsteps of mine; oh! stop him!"

Not long after the wife's resolution was formed, the young couple wished to give a dinner party to all their relatives; and as it was the first in their own house, they wished to convey pleasant ideas of their hospitality.

Then came the contention which the lady had foreseen, and the bitter opposition of her husband to the resolution she had formed to banish liquor from their board. In vain she told him of the delicious beverages which should supply its place; he persisted that she should not thus bring upon him the name of a niggard. And though she told him that upon her, rather than upon him, should all imputation rest, though she pleaded in the gentlest manner, she had need of all the strength she had so earnestly implored from on high.

For a time there was a serious estrangement between them; and his family, taking sides with him, told him that she wished to usurp too much authority over him as the head of the house, while they sneered openly at her "fanaticism," her "meanness," her "want of hospitality." But she prayed without ceasing, and God at length opened her husband's eyes to the danger of trifling with that which had caused his brother's ruin. With his consent, liquors were regarded only as "medicines," and while the wife exerted herself to have a supply of good things in the house, both united in giving so cordial a welcome to their guests, that those who enjoyed their hospitality soon ceased to notice the absence of wine.

By degrees, others followed the example of the young wife, and gradually such a reformation took place in the town, that in a few years all the "first families" had banished the beverage from their sideboards and dinner tables.

Her husband is now the only survivor of all his father's family. While he remembers that each one fills a drunkard's grave, he turns to his wife, now no longer young, but beautiful in his eyes, and says, "Such would have been my fate but for you. I stood on the brink of the precipice, but I knew not my danger until you revealed it to me." And she exclaims with gratitude, "Not unto me, but unto thy name, O Lord, be all the praise."

KNOWN BY HIS WALK.

"I KNOW he has been a soldier, by his walk."

These words attracted my attention as, waiting the arrival of my own train, I watched a third-class carriage and its passengers just ready to start for London.

The remark was made in reference to an erect, firm-treading man who had alighted from the train and had evidently been an object of interest to his fellow-passengers.

"Ay, and I know he's been a soldier by the way he carries his pack," said another.

"Ay, and by his politeness," observed a third. "Did you see how he touched his cap, only because you gentlemen looked at him? Most men would have said, 'What are you staring at?'"

The train started off, the man left the station, and I followed. "Did you hear the remarks of your fellow-travelers, my friend?"

He smiled as I repeated them, and said, "Just as it should be, sir,—just as it should be! A soldier in plain clothes should be the same as a soldier in uniform. A true soldier ought to walk so as to be known as such wherever he is."

He gave me a military salute, and we separated.

He left me full of serious thoughts, that came to me in the form of the following questions:—

"Is my walk such as to elicit from all with whom I associate the remark, 'He is a soldier, by his walk'?"

"I have a burden in the form of a daily cross to carry. Do I bear it so as to leave no doubt where I learned to carry it? Do I bear it soldier-like?"

"As a soldier of the Lord Jesus I have a character to sustain. Do I so sustain it, even in the small kindnesses and courtesies of life, as to make the remark true of me, 'He must also be a soldier, by the way he behaves toward all—taking affront at nothing, but supposing the best of our actions'?"

THISTLE-DOWN.

A FAIRY bit of thistle-down
Lodged in the middle of a town.
A few years sped; in each bare space
A thistle had found growing place;
A million stubborn, bristling things
From one small seed with filmy wings!
A maiden, idling with a friend,
Uttered a jest, nor dreamed the end;
And when ill rumors filled the air,
Wondered, all simply, who could bear
To give such pain! Nor dreamed her jest
Had been the text for all the rest.

—St. Nicholas.

SCHOOLS FOR SCANDAL.

If a play satirizing the vice of scandal were to be written to-day, the new Sheridan would find more abundant materials for his work in some country towns than in what is technically known as "society." In fashionable life there is malicious gossip enough to keep the play-writers of the world busy, but the extent to which this vice prevails in many small communities, and among people whom their neighbors call good, is as astonishing as it is depressing. There are numerous villages in which the man who defrauds his neighbor, the embezzling bank president or dishonest clerk, are visited with sudden and righteous condemnation, while their judges, in the very next moment, and in the light of the very next deliberaly and in the light of the open day, proceed to steal from some unsuspecting man and woman that property which of all their possessions is most valuable,—reputation. It ought to be understood that whoever pilfers reputation is the most dangerous thief in the community; for against the rascal who takes overcoats and plate and bonds, everybody is on guard, but against the scandal-monger there is no protection.

If this vice of social life were kept outside the church doors, it would still be bad enough; but unfortunately it invades the circle of those who have banded themselves together for mutual help and strength. The minister preaches the gospel of love; and before the vestibules are emptied of the out-going through evil tongues are at work, and the gospel of hate has the last word. It may be said that people do not always intend the damage which they do in this way, but the wicked work is done nevertheless, and they are the doers of it. The consciences of some communities and of some churches need a thorough stirring up on this subject. It is useless to talk of Christian love and rob your neighbor of his richest treasure; it is idle to make eloquent prayer-meeting talks and blacken your neighbor's character the next morning. The power of a church in a community is exactly determined by the character that is gathered into it; and he who stabs that character in an individual, stabs the church of Christ itself in just that measure. There are places where this thought seems never to have occurred to people. They talk about the affairs of others as a matter of course, and take it as a natural right that they shall circulate the worst construction which the few facts they happen to know will bear. In such cases the judgment is just as nearly right as a judgment can be which in nine cases out of ten is founded upon misconception and sheer ignorance. . . .

The Spirit of Christ is always constructive; it builds up; the spirit of scandal is always destructive; it pulls down. In small communities especially, where personal influence is readily and widely felt, there ought to be the most conscientious care of reputation; for the moral capital of the place is in its character, and he who weakens this, robs every member of the community. Whether we desire the trust or not, we cannot help being our brother's keeper. This matter has deep and far-reaching relations, and the root of the whole evil lies in the fact that men do not honor one another enough simply as men; that they do not recognize the sacredness of life and the dignity of manhood and womanhood. We are told that we are not our own, that by virtue of infinite love we belong to God; the man or woman, therefore, who speaks evil of another, robs not only the person spoken against, but God himself!

This vice of careless and malicious talk needs a strong public sentiment to make it appear as shameful and contemptible as it really is, if some communities and some churches are ever to be cleared of a miasma which blasts all fair and promising growths, and poisons the surrounding atmosphere. Hamerton says that the cure for gossip is culture, but culture sometimes gives the jibe only a keener edge, the lie only a smoother phrase; what is needed is the spirit which Paul had in mind when he described it as that "which thinketh no evil."—*Christian Union*.

Sabbath School Department.

"Feed my Lambs." John 21:15.

PUNCTUALITY.

BY ELD. E. H. GATES.

PUNCTUALITY and promptness are important elements in a successful business career, and just as necessary in the Christian life. All successful business men have been punctual men. If they made an appointment, nothing short of actual necessity would induce them to fail of fulfilling it. The great philosopher, Benjamin Franklin, understood the value of time, and taught that it was as good as money. General Washington was always punctual, even to the time of taking his meals. In large mercantile houses, as A. T. Stewart's, everything is done with almost clock-work precision. Every man must be at his post on time, or lose his situation.

If promptness and punctuality are so necessary in a successful business life, why are they not doubly so in the work of the Lord, which is a hundred-fold more important? Many persons, both among teachers and scholars, are always late at Sabbath-school. If put at school is at ten o'clock, they are late. If at eleven to give them more time, they are as late as before.

Some think such a little thing is not of much importance; but besides proving a great detriment to the prosperity of the Sabbath-school, it will, if persisted in, make a weak point in the person's character. Persons who are careless in small things, will also be careless in things of greater importance. Christ says, "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much." Luke 16:10.

The matter does not stop with being late at Sabbath-school. Those who are habitually late, always come with a poor lesson. The next thing will probably be negligence in attending meeting, then comes remissness in duties in the church, followed by neglecting the study of the Scriptures and private prayer, and finally spiritual death.

Many from always being late to the Sabbath-school, may be too late for the kingdom of Heaven. There is more importance attached to heavening the little duties than is usually thought. Let us "always be on time," as we often sing. Let superintendents begin at the appointed time. Teachers should never be late. The same failing will be reproduced in their pupils.

Again I say, "Always be on time."

CHRISTIAN LIVING.

THERE can be no question as to the fact that the large majority of professing Christians are not the power and influence for good that they might and should be, and there can scarcely be more question that the reason for this lack of power lies in the wide difference between their profession and their practice. Can we not, as Sabbath-school teachers, help to correct this growing tendency? Is there not, indeed, a great responsibility laid on us in this matter? Into our hands is given opportunity for influence over young and growing minds more wide and manifold than we possibly dream of.

We often hear of fitting souls for eternity. Is it not as grand a thing to fit them for life? Nay, is it not even more important that we should help them so to live their lives that life itself shall be the best preparation for eternity? As Charles Kingsley puts it:—

"Do noble things, not dream them, all day long,
And so make life, death, and the great Forever,
One grand, sweet song."

Although, of course, the great aim of our teaching is to lead to the Saviour those under our charge who have not yet given their hearts to him, yet there is abundant opportunity, if we will

only use it, for inculcating true and right ideas of the power and beauty of Christian life. We too often lose sight of this line of teaching. And yet, in this way, we might obtain a great influence for good over the daily lives of our scholars. And is not such an influence over their lives worth striving for, even though our hearts may still be craving for them greater and richer blessings?

But to turn to another view of the subject. How much stress do we lay on this line of teaching when we have attained the main object of our prayers and efforts, and experienced the great joy of seeing our dearly loved scholars accept Christ as their Saviour? Are we not too apt to feel that our work is really accomplished, and we are absolved from the personal and direct individual work and teaching hitherto given to each scholar?

Really, in one sense, the harder and certainly not less important, work is yet before us. When we have found for ourselves the blessing of a Saviour's love, and the happiness of a life devoted to honoring him, it is not hard to seek to lead our scholars to him; but to endeavor to guide and help them to *live* unto him, *daily and hourly*, while we are so conscious of our own failures in that direction, is a far harder thing to do, and yet one which, as faithful teachers, we cannot conscientiously neglect.

We fail to realize, I think, how responsible a work it is,—how high a standard of Christian living it demands in ourselves, for actions ever speak louder than words, and practice is more effectual than precept. Assuredly, our scholars will give but little heed to our teaching, while they know it is contradicted in our lives. Of course, to help them wisely,—to say the right words at the right time, when the young feet are nearest the slippery places,—when the temptation to yield a principle for the first time comes, and the fear of what others will say—that bugbear of most minds—hangs heavily over them,—to do all this, we need a wisdom that is beyond earthly wisdom, and, realizing our own insufficiency, we can but cry, "Father, fill us with thy power; we are but as instruments in thy hand; give unto us even the words that we shall use; teach us, that we may teach them."

And then, we need to know our scholars well,—to know the circumstances, the surroundings, of their daily lives, in order to enter into sympathy with them; for sympathy is a wonderful aid to being a true helper. It is when we have gone through the storms ourselves that we can best help others to meet them bravely,—where we have been tempted, *there* best can we aid others to resist and come off, it may be, better conquerors than we ourselves did. Let us make our teaching more practical; let it take right hold of every-day life, and apply the precepts of the Bible to it. There is no lesson but that furnishes abundant material from which to draw pointed and powerful lessons for example and practice in the daily lives of our scholars. Let us hold more continually before them the beauty and grandeur of a consistent daily walk, a living out of the teachings of Jesus, the worth of actions rather than words, the nobleness of a self-forgetful and self-denying life, the powerful influence of right-doing in the little as well as in the great things of life,—a religion not merely for the Sabbath, but that shall last through the whole week, and impress upon them that only as we endeavor so to live, are we honoring our Master, or are worthy of being called by his name. "He that saith he abideth in him, ought himself also so to walk, even as he walked."

If such was the weekly tenor of our teaching enforced by the consistency of our daily living what an influence and power should we have over the lives of theirising generation, and how much we should regain of the power and influence now lacking to so great an extent among professing Christians! Fellow-teachers, let us try it! Not in our own strength, for, so doing, we shall utterly fail, but through the help of Him who has said, "My grace is sufficient for thee, for my strength is made perfect in weakness."—*Annie E. S. Baird, in S. S. Times.*

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 31, 1881.

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

THE PUBLISHING ASSOCIATION.

It is with no small satisfaction that we record the fact that our people are ready to take stock in the S. D. A. Publishing Association, located at Battle Creek, Mich. No one to whom we have introduced the matter has spoken a discouraging word, while many are taking stock to an amount beyond our expectations.

The stock is in shares of ten dollars each, and there are five thousand brethren and sisters in our ranks who will esteem it a pleasure to take stock in the Association to an amount ranging from one to twenty shares. And thus \$100,000 can be easily raised by January 1, 1883.

When this shall be accomplished, we can furnish our ministers tracts to circulate in their interested audiences free, and give them so large discounts on our bound books and pamphlets that it will be an object for them to employ helpers and canvassers to sell our publications.

The time is not far distant when all our ministers will deal directly with the REVIEW Office.

We call attention once more to the financial standing of this Office. The total amount of stock taken in the Association is only \$23,370. The value of the property of the Association, after all debts shall be paid, according to last annual report, is \$110,396.25, or nearly five times the value of the stock taken. This shows the strength of the Association, and gives a distinct idea of what we can do for our poor preachers in the line of our publications when the \$100,000 shall be raised. J. W.

MONTEREY TENT-MEETING.

It was designed at one time to hold four camp-meetings at points that could best accommodate the brethren in Michigan. But on account of the backwardness of the spring, and Mrs. W.'s poor health, it is decided to hold two only, one at Spring Arbor, Jackson county, the other at Alma, Gratiot county. And as the camp-meeting at Allegan was given up, it was thought best to hold a two-days' tent-meeting at a point in Allegan county, where the brethren from all parts of the county could be entertained. Monterey seemed to be the best point.

The tent, fifty by seventy feet, was pitched in sight of the very place where the first Michigan tent was set up just a quarter of a century since, on the farm of Bro. J. S. Day. Elder Canright spoke to a small congregation in the evening at the commencement of the Sabbath. The sight of the cotton church, the sermon of Bro. Canright, and the close attention of the eager listeners, seemed to inspire the spirit of tent and camp-meeting. The Spirit of the Lord impressed all with the solemnity of the occasion.

Sabbath morning at an early hour the brethren came in from all directions, and more were seated in the tent than could have been comfortably seated in the house of worship, just across the way from the tent. We spoke in the morning, calling the attention of the body of believers present to the fact that the lapse of time has added strength to the second advent faith. The brethren seemed cheered and comforted as we briefly recounted the evidences of the advent faith and hope.

In the afternoon Mrs. W. gave a practical discourse with her usual freedom and power. The discourse reached the minds and hearts of the brethren, and there followed for about two hours an exceedingly interesting social service. There were not a few present of the old hands who bore testimony of the good-

ness and tender mercy of the Lord to them. Sisters Brackett and Lane, of Convis, were among the number. Bro. Snow, whom we met in Oswego, N. Y., thirty-three years since, spoke in a hopeful manner. And many others testified of the goodness of God to them, and of their hopes and their determinations for the future. Elder Canright spoke in the evening.

Sunday morning the brethren assembled under the tent for social meeting. All had a mind to work. It seemed a good opportunity to give free expression of thoughts relative to leadership, and the importance of the children of God retaining and preserving their individuality. It is important that the brethren have confidence in men who hold the highest offices in the denomination, and it is of greater importance that these men should be right before God themselves, and that they have a care for all branches of the work.

Our people are taught to be a confiding people, to put implicit confidence in leading men. This will work well if these men lead aright. Confidence is good; but we tremble for the results of that blind confidence that leads honest men of God to adopt measures without time to investigate.

At 10:30 we spoke upon the subject of the unity of the church of Christ, and the blessings she may enjoy. We enjoyed freedom in the word. The congregation was large and attentive. Elder Canright followed with appropriate remarks. Up to this time the meetings had increased in interest from the very first.

It was expected that Mrs. W. would speak in the afternoon. The congregation was larger than in the morning. But she had been a sufferer from heart affection all day, and was not able to go to the tent. Elder Canright, however, took the stand, and gave a discourse of great interest and importance to the listening audience. We spoke in the evening from the words: "It is done." Rev. 21:6. The speaker is Christ, Chap. 1:1; 21:4-6; 22:12-16, our adorable Redeemer. He speaks of redemption. That work in its completion is the subject of the last two chapters of the Bible. Redemption complete presents the new heavens and new earth, the holy city as the capital of the kingdom, the tree of life and the water of life to be enjoyed by the immortal saved.

"It is done." The restitution is complete. Not yet, however. There is room for a few more to be saved. But the time is in the near future when it will be said, "It is done." J. W.

TWO-DAYS' MEETINGS.

THE good meeting held in the tent at Monterey over Sabbath and first-day, the 28th and 29th, forcibly reminded all present of those precious two-days' meetings held by our ministers in the several States, ten, fifteen, and twenty years since. Then an effort was made for a general turnout in expectation of good meetings. The Sabbath services were conducted in a manner to secure the most possible good to the believers. They were meetings of patient labor, and with the blessing of God were a means of great strength and comfort to our people.

The services of first-day were regarded of no less importance to the cause than those of the Sabbath. Great efforts were made by the brethren and sisters who had unbelieving companions, unbelieving children and friends, to secure their attendance on the first day of the week, especially if they failed to induce them to attend the Sabbath services. Our ministers preached with the expectation of winning them to the truth, and the anxious, believing parties heard and prayed in expectation of their conversion.

The change to the present state of things is indeed a sad one, and one that has affected the cause, and depressed both our preachers and our people more than any one fully realizes. The attendance on quarterly occasions is small compared with what it used to be when our people turned out in expectation of hearing the word on both Sabbath and first-day. And it is a fact that our people have no heart to invite their unbelieving friends to come out on first-day to listen to

discourses and talks upon tithing, clubs of Signs, and the want of money to carry forward the complicated tract and missionary work. Why was this change made? Who made the change? And what will be the result upon the cause if it be continued? The change was gradual, step by step, and in proportion as it has advanced, spirituality has been dying out of the hearts of our people. We do not recommend any sudden changes. The causes for these should be avoided, and could have been avoided by patient, humble consultation. Changes must and will take place. Both our preachers and our people are burdened with the shape things have taken, and are praying to God for light and help. And it occurs to us that our preachers should lose no time in returning to the two-days' meeting as one step in the right direction.

J. W.

THE IOWA CAMP-MEETING.

THE LAST APPEAL.

THIS is the last opportunity I shall have to urge our people to attend this camp-meeting. The time is right upon us when it will be held. An excellent location has been secured in the beautiful fair-ground which has been prepared for the largest assemblies, as the State fairs are held here at the capital of the State. Far greater conveniences are provided in buildings, stables, water, etc., than we have ever had before at any camp-meeting held in our Conference. Des Moines is better situated for a camp-meeting than any other place in the State, as more railroads center there.

We have tried our very best to arrange the time so as to accommodate all. We have strong hopes of securing, for the first time, from the leading railroads, reduction of fare. If so, notice will be given. We hope for the presence of Elds. S. N. Haskell and U. Smith. The occasion will be an important one, and we do not want to lack good help. The ministers belonging in the State will of course all be present. Our people need the meeting. The cause is not as prosperous in the State as we could desire. Our people are not as devoted as they should be. They are too worldly-minded, have too great a love for the world, and not enough for Christ and his cause. The labors of our ministers have not accomplished as much in the recent past as in other days. There is a worldly spirit all through the Conference. We need to take a new departure, or we know not what the end will be.

We shall do our best to secure good help and have a good meeting. We want a general rally of our people all over the State. Times are good, money was never more plenty in the State of Iowa within our knowledge. The Lord has been prospering us in many ways. Our finances are in good condition. What we specially need, as a Conference, is a spiritual reviving,—a new and greater consecration to the work of God. If our people will make a general rally, come at the commencement and stay till the close, and will come with an earnest desire to seek God, we may have such a blessing. The Lord's hand is not shortened that it cannot save, nor his ear heavy that he cannot hear. If we are separated from God, it is because of our sins, our worldliness, our pride, and our lack of faithfulness. Will any dare to confront the dread realities of the Judgment in such a state? God forbid. Let us, then, seek for his blessing, gather before him, and never rest till we find him.

Never before was our courage better, our faith stronger, our hopes of ultimate triumph stronger, than now. God lives and reigns, and longs to do us good if we will but serve him with all our hearts. Come, brethren and sisters of Iowa, let us make a general rally and a new consecration. Let all be on the ground Wednesday afternoon, and be ready for the beginning of the meeting. Let not a single director or delegate to the Conference be behind time. We want to take a new departure in our business matters, and have them taken up at the first of the meeting, and all out of the way of its spiritual interests. If delegates are not there early, they may have no

chance to act in that capacity. Our business has generally been greatly in the way, and we want to have it different this time. Let all reports be made out before Wednesday night, so they can be acted on at once.

We look for the largest camp-meeting Iowa ever had. Do not disappoint us.

GEO. I. BUTLER, *Pres. Iowa Conf.*

PREDESTINATION.

THE doctrine that "God from all eternity foreordained whatsoever comes to pass," and that he elected certain individuals of our race to eternal salvation, and doomed the rest of mankind to eternal damnation, and this independent of their agency, is a doctrine that dishonors God, and must therefore be well-pleasing to his great enemy, Satan.

In discussing this subject, one said, "If it is as you say, that God fixed and established, or decreed, all the actions and conduct of all men from the beginning to the end of their life, and then makes them eternally miserable for doing nothing but what he eternally intended they should do, I cannot see for my life but that would make him out to be the wickedest being in the universe. . . . The devil may wish all mankind in hell, but he cannot send them there; he can tempt men to be wicked, but he cannot make them so. But, according to your doctrine, God makes men wicked, and then puts them to death and sends them to hell for being so."

Infidels and skeptics use foreordination as a weapon with which to assail the Bible, as if it taught the doctrine, and to furnish an excuse for their unbelief and disobedience. But there is a class of believers who hesitate and delay obedience, because of this doctrine, claiming that they can do nothing for themselves; for if they are of the elect, God will bring them into the fold in due time, and if they are not of that chosen number, it is of no use for them to try.

Lorenzo Dow speaks of the effect of the doctrine upon two classes of minds as follows, if my memory has it right:—

"It is a bold serpentine scheme,
It suits the serpent well,
If he can make the sinner dream
That he is doomed to hell.
Or if he can persuade a man
Decrees are on his side,
Then he will say without delay,
'This cannot be untied.'
The one he bindeth fast in pride;
The other, in despair;
If he can only keep them tied,
Which way he does not care."

God sets before us life and death, and asks us to choose life, that we may live. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Eternal life is promised to those who seek for it by patient continuance in well doing. God does not taunt us with the idea of choosing for ourselves, when he knows that our choosing can have no effect on the result, because all is decreed from the beginning. Particular election and reprobation is nowhere taught in the Bible; that is, as pertains to eternal salvation. All have the offer of this salvation, and they are the elect who accept the offer upon the given terms. Jesus Christ has become the author of eternal salvation to all them who obey him. Heb. 5:8. They are elected to eternal salvation who comply with the terms upon which it is freely offered.

But the doctrine of special election or predestination is taught in the Scriptures, though not in respect to salvation. God makes choice of certain individuals for certain particular purposes, in working out the great plan of salvation. And who has a better right? There must of necessity be a choice made of certain ones from among men, even from among the approved children of God, for certain purposes; since all cannot be taken for the same purposes. From among the children of Adam, Seth, Enos, Cainan, and so on down to Noah, were chosen to be the ancestors of the promised Christ. All could not have that honor, and it was for God to elect who should; and in making that election, others were of necessity passed by, though they might be equally worthy, and heirs of eternal salvation. Among the sons of Noah, Shem, who was not the oldest, was predestinated to the same honor,

and of Shem's descendants Abraham, Isaac, and Jacob were chosen. Esau was born before Jacob; but before they were born, and consequently they had done no "good or evil," that the purpose of God according to election might stand," it was said to their mother, "The elder shall serve the younger." One of the two must be chosen as one of the line of the forefathers of Jesus Christ. Both could not be. Jacob was honored with the election. Esau was slighted, or passed by in this; but no injustice was done him. He was not predestinated to eternal damnation. Christ was given for him, though not through him, and he might accept of God's arrangement, and be saved. The term "hated," as it is now used, is too strong a term. When Jacob was chosen, Esau was slighted, or merely passed by.

As I said, from among the righteous dead God saw fit to choose certain ones, foreknown to him, to be changed to the likeness of his Son by a resurrection from the dead and glorification in Heaven, before the time of the general resurrection, when all the sleeping saints will be changed to that image, being fashioned like unto his glorified body. See 1 John 3:2; Phil. 3:21; Col. 3:4.

A person is glorified in the full sense, I conclude, when admitted to the joys of Heaven and the presence of the Father. It is said, "The Holy Ghost was not yet given, because that Jesus was not yet glorified." John 7:39. But when Jesus went to the Father, he sent the Holy Spirit to his disciples, according to his promise. John 16:7.

As I said, God determined to raise from the dead and glorification of his people. He knew how to choose the ones for that especial purpose. Those that were passed by will have no cause of complaint. They came out of their graves after the resurrection of Christ. Matt. 27:52, 53. And though David was a man highly honored of God, I conclude that he was not one of the number, because after the Holy Spirit was given, Peter, speaking by that Spirit, said, "David is not ascended into the Heavens." Acts 2:34. Let us hear the testimony:—

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. [Christ was the firstborn from the dead (Rev. 1:5); after his resurrection, the elect company came forth from the dead.] Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Rom 8:29, 30. This company is spoken of again in Eph. 4:8. It is said of Christ, "When he ascended up on high, he led a multitude of captives." Marginal reading.

Such is the election and predestination of the Scriptures. It is an election to some special purpose, not to eternal salvation and damnation. Even the wicked are sometimes placed in authority to fulfill certain purposes. "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." Rom. 9:17. Even this testimony is not that God made Pharaoh that he might damn him; but that he raised that wicked man to the throne of Egypt at a time when he would send his plagues upon Egypt and deliver Israel; so that the name and power of God might be published to the world.

It is objected: "God hardened Pharaoh's heart." Yes; but how did he do it? By showing him signs and wonders which attested God's power, which he resisted; and by sending judgments or plagues, and then mercifully withdrawing them at his solicitation. Was it not right to leave such a blind and hardened sinner to his own ways, and make him an example to all the wicked rulers of the earth? Pharaoh hardened his own heart. "But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them, as the Lord had said." Ex. 8:15. "And Pharaoh hardened his heart this time also, neither would he let the people go." Verse 32. Pharaoh chose to rebel against God's judgments, slight his mercies, and have his own way; and the Lord let him take his own course.

In conclusion: If God shall elect from among his people, from the living and from the dead, a company of 144,000, to whom he will give to witness the final conflict of the saints on earth with the powers of darkness, and their final deliverance, marking them for that purpose with his seal, while the winds of war are held, just before the time of trouble (Rev. 7:1-4), and translating them from among men on earth to Mt. Zion in the city of God, the heavenly Jerusalem (Rev. 14:1-5), giving them a place near the person of the Lamb of God, and a song to sing which is the song of their experience, a song that no other of the redeemed can sing, not one of the innumerable multitude of the

redeemed will complain, nor envy the 144,000 that distinguishing honor. All will be satisfied with their portion, and with the Lord's election and predestination.

But a personal part in this election is an exceedingly desirable thing. And if we would be of the number, we must, of our own free will, accept of the seal of God by keeping "the commandments of God and the faith of Jesus," thus refusing the mark and worship of the beast. This you know you can do, if you choose.

R. F. COTTRELL.

SYNOPSIS.—No. 6.

TESTIMONY OF THE ENEMIES OF THE BIBLE.

1. The fact that infidels write against a book proves its existence.

2. The Emperor Julian, in A. D. 361, wrote a very bitter book against the Bible.

a. He quotes the books of the Bible by name, as the genuine works of their reputed authors.

b. He nowhere insinuates that the authenticity of any portion of the New Testament could be reasonably questioned.

3. Hierocles, president of Bithynia, in A. D. 303, published a book against Christianity.

4. Porphyry, in A. D. 270, wrote a book against Christianity.

a. He is universally admitted to be the most formidable opponent of Christianity in ancient times.

b. He did not deny the gospel history, but actually considered the miracles of Jesus Christ as facts.

5. Celsus, a philosopher of great learning and notoriety, wrote a book against the Bible in A. D. 176.

a. He was one of the bitterest enemies that ever wrote against the Bible.

b. He proceeds in all his argument upon the supposition that the New Testament was written by the apostles, and at the very time it claims to have been written.

c. He acknowledges the miracles wrought by Jesus Christ, but ascribes them to the magic art, which, he says, Christ learned in Egypt.

6. Christ was but an infant while in Egypt.

7. Thus, commencing with Paine in our age, we may run back through infidel writers of every age, to the apostles in the first century, and prove the existence of Christianity and the Bible.

CHRISTIANITY AROSE IN THE FIRST CENTURY.

1. The Christian religion spread rapidly over Palestine, Africa, Asia, and Europe. "If this is so," says the infidel, "why do not profane historians speak of it?"

2. The fact that Jesus Christ flourished in the Augustan age is better supported and authenticated than that there ever lived such men as Cyrus, Alexander, and Julius Caesar.

3. Christianity is to-day the greatest power of earth.

4. Protestant Christians began with Luther, three hundred years ago.

5. Catholic Christians and the Greek Church separated in the ninth century. There were millions of believers then.

6. Julian, A. D. 361, wrote against Christianity.

7. Porphyry, A. D. 270, wrote against Christianity, says Christians were numerous.

8. Galen, A. D. 220, acknowledges the virtuous principles of the Christians.

9. Marcus Antoninus, A. D. 161, mentions Christians.

10. Epictetus, A. D. 109, mentions the fortitude and constancy of Christians under persecution.

11. Lucian, A. D. 176, bears testimony to the leading facts and principles of Christianity.

12. Pliny, A. D. 107, governor of Bithynia, found vast numbers of them in his province.

13. Suetonius, A. D. 65, under Nero, says that Christians were severely punished.

14. Tacitus, A. D. 65, testifies of Christ that he was put to death as a criminal, in the reign of Tiberius, under Pontius Pilate. When he wrote, he says there were vast multitudes of the sect.

15. Josephus lived in the days of the apostles and in the land of Judea.

a. He says that Jesus was the Christ, and that he drew unto him many Jews and Gentiles.

16. The Jews and the Jewish Talmud, the stronghold of the Jews, admit that there was such a man as Jesus, who lived in Judea; that he had great influence over the people, and that he was put to death by Pontius Pilate.

17. Pontius Pilate, the very man by whose authority Christ was crucified, has left on record a careful account of that event.

18. If weak thy faith, why choose the harder side?

H. A. ST. JOHN.

BEAR THY BURDENS.

BEAR the burdens of the present,
Let the future bear its own;
If the morning sky be pleasant,
Why the coming night bemoan?

If the uncovered heavens lower,
Wrap thy cloak around thy form;
And though the tempest rise in power,
God is mightier than the storm.

Steadfast faith and hope unshaken,
Animate the trusting breast;
Step by step the journey's taken,
Nearer to the land of rest.

All unseen the Saviour walketh
By the toiling servant's side;
Comfortable words he talketh,
While his hands uphold and guide.

Grief, nor pain, nor any sorrow,
Rends thy heart, to Him unknown;
He to-day, and he to-morrow,
Strength sufficient gives his own.

Holy strivings nerve and strengthen,
Long endurance wins the crown;
When the evening shadows lengthen,
Thou shalt lay thy burden down.

—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.

THE CAUSE IN ENGLAND.

We are happy to report progress in this mission. Although my last reports made mention of what the *Signs of the Times* was accomplishing, other labors are not neglected. Since last reporting, we have learned of several more who have commenced obedience to the truth, and of others almost persuaded.

When Bro. Andrews called for one thousand copies of the *Signs* per week to be used in this mission, it was no hasty move, but was made after prayerful and careful deliberation. We knew it involved work to use these papers properly, and it was never designed that they should take the place of other efforts in the mission.

It has taken a little time and care to get new hands trained to this business; but that is now so far accomplished that the one thousand papers can be well cared for, and I be left free to enter the preaching field almost wholly. We are very thankful to our American brethren for what they have done in furnishing the papers, as they are a great auxiliary to the work. We hope it may be their pleasure to continue the papers until such time as publishing shall be commenced here.

I go to-night to Bâle, Switzerland, to spend two weeks. I desire to have an opportunity of prayer and counsel with our dear Bro. Andrews. I expect to return here about May 26, and immediately prepare for a series of meetings, either with the tent or without, in some new field.

Brethren, pray for us that God may give success to his truth.
J. N. LOUGHBOROUGH.

THE KANSAS CAMP-MEETING.

This meeting was held according to appointment, at Wakarusa, May 19-24, and was in many respects the best one of the kind that we have had for several years. The attendance was not as good as last year or the year before, and the weather was very unfavorable for a camp-meeting. The sun shone but a few hours during the entire meeting, and it rained some each day, and some days almost all the time; yet it did not seem to interfere materially with the interests of the meeting. We deeply regretted that only about two hundred of our people were in attendance; still, after the rains began to fall, we could not expect a large attendance, as many were to come long distances with teams.

The deliberations in the Conference, and in the meetings of the Tract and Missionary Society, and Health and Temperance and Sabbath-school Associations, passed off pleasantly, and some of the reports will present a very favorable showing. The Conference secretary's report has never shown more than 715 members before. This year it shows 999, an increase of 284, although several churches have been dropped from the roll, and only one new one added. Several of the churches dropped have only had a nominal existence for some time, and in many places quite large accessions have been made to the old churches. The treasurer's report is also quite encouraging.

The financial report of our tract society has not been so encouraging for many years. Last fall our entire indebtedness was something over \$1,600. Now, when we receive credit for the money that accompanies this report, we shall only be a little over \$800 in debt; and we have nearly \$500 worth of stock on hand, and pledges to the amount of more than \$1,500. I now have great faith that our debt will soon be paid off.

It is expected that two tents will be used during the entire season, and perhaps three a part of the time. There are four ordained and ten licensed ministers in the Conference.

Eld. Geo. I. Butler was with us from the beginning to the close of the meeting, and his preaching and counsel were timely, well received, and highly appreciated. Several calls were made for sinners and those that desired to obtain a closer connection with God to come forward. These calls were always well responded to, and more than a usual degree of the Holy Spirit seemed to be present. Two were baptized on Monday.

We held our parting meeting Tuesday morning. If those present will carry the good spirit of the meeting to their homes, and live out the resolutions made here, a good influence will be felt all through the Conference.
SMITH SHARP.

Ottawa, Kan., May 25.

NEBRASKA.

Fremont, Decatur, and Blair.—I have spent the last four weeks with the above-named churches and in visiting scattered brethren. A fair interest was manifested at each place. At Decatur we were rejoiced to see some who had been on the background make a new start for the kingdom. One united with the church by baptism.
A. J. CUDNEY.

Columbus, Platte Co.

Hebron.—I have recently visited several companies of Sabbath-keepers and some lonely ones. Some are hoping their neighbors and friends will yet obey this glorious truth, and are asking for help. May the Lord raise up sufficient laborers to work in his vineyard. Jesus is soon coming. Souls are going down to destruction; for Satan knows that his time is short, and is using every conceivable device against the truth.

I have just held an eight days' discussion on the Sabbath question with Eld. Kirby as an opponent. His principal arguments were browbeating and sarcasm. I am stronger in the truth than I was before the discussion, being thoroughly convinced that the truth cannot be fairly met by our opponents. I hope ever to be found keeping the commandments of God, and preparing to meet the soon-coming Saviour.

I am now on my way to the tent, where I expect to labor this summer.
H. A. JENKINS.

MICHIGAN.

St Louis, May 23.—I spent last Sabbath here. A church of fifteen members was organized, and there are others to unite with them soon. Their new meeting-house is so nearly completed that we held our services in it. It will be ready for dedication in a few weeks. The company here have had many difficulties to try them. Several have given up. From the first, opposition has been very bitter, and they have had to go out of town to hold religious services, but now that they have a house of their own, where they can worship, we hope for greater prosperity.
A. O. BURRILL.

White Lake, Oakland Co.—We held meetings in a school-house in Highland from March 18 to May 1. The interest and attendance were good throughout. Seven had previously received the Sabbath through reading, who have become more thoroughly established in the present truth. Six more have accepted the Sabbath. Many others are convinced, but have not yet decided to obey. By request, we have commenced meetings in the Baptist church at White Lake, where the intelligent interest gives us courage to hope the Lord may have jewels to be gathered, which will shine as stars in his kingdom.
G. K. AND J. A. OWEN.

Lakeview.—May 12, myself and wife came to this place, where we have labored two weeks. It is a village of about one thousand inhabitants. There are about forty Sabbath-keepers here, and they have a good house of worship; but the brethren mostly live out from three to six miles in all directions, so that it was difficult to get them together evenings. Both Sabbaths we had excellent meetings, nearly every one speaking with deep feeling.

Our evening meetings average from forty to seventy-

five, mostly outsiders from the village. Several of these are deeply interested, and some will obey the Lord. There has, in the past, been bitter opposition here; but things are changing for the better, and the people are much more friendly. The church is now to be carpeted, grained, and otherwise improved. Then if there could be a series of meetings here at a proper season of the year, probably much good could be done.

We found the brethren much discouraged and in some trial, but all this, by the blessing of God, has been removed. We should love to labor here again.
D. M. CANRIGHT.

MAINE.

Somerset Mills.—It was my privilege to spend May 21, which was set apart by the General Conference Committee as a day of fasting and prayer, with the church here. And although it still rained, as it had done for six days, yet a few came out at 10:30 A. M. Remarks were made from Isa. 58. Sabbath-school was held at 1 P. M., and at 2 o'clock, prayer-meeting. As we bowed before Him who knows the hearts of all men, and confessed our sins, the Lord came near to us by his Spirit. As the name of our much-esteemed Bro. Andrews was called, and the wants of the cause presented before the Lord, the good angels seemed to come near to us. Oh that the Lord would hear the earnest cries of his people, and add unto the days of his servant a goodly number of years. May God greatly bless Bro. Andrews.

May 22, one united with the church by baptism. I praise God for his truth, which endures forever.
J. B. GOODRICH.

West Waterville, May 23.

KANSAS.

Labor among the Churches.—In company with Bro. J. H. Cook, we held meetings in Marsh Creek over Sabbath and first-day. This church had had but little preaching during the past two years, and they were in great need of labor. Our stay was short, yet they were much strengthened. On the last day of the meeting, all pledged themselves to draw near to God.

At Jamestown, Bro. Cook took the cars for home. Our next visit was with a brother and his wife living seven miles from Jamestown, who embraced the Sabbath about a year ago from reading. We held one meeting at this place, and the people seemed desirous to have us stay.

At Bennington, two have given up the truth, and some have moved away; and as a consequence, meetings have been discontinued.

There are six sisters keeping the Sabbath at Salina. We were there a week, and held twelve meetings, enjoying some precious seasons. These sisters are very anxious to have tent-meetings held in this place. They intend to hold Sabbath-school and Sabbath meetings.

From Salina we go to Council Grove,
M. AND H. ENOCH.

OHIO.

Reedsville, Meigs Co., May 23.—I have just finished a one-week's meeting here. Found eight or nine keeping the Sabbath. Most of them received the truth by reading publications sent by a good sister in Iowa,—another evidence of the value of the tract societies. Prejudice has been bitter here, but our meetings have had the effect of wearing away some of it. On Sunday we organized a church of seven members. One was baptized, and others will be when I come again. A lady was with us on the Sabbath who will probably take her stand soon for the truth. A gentleman says he will keep the Sabbath as soon as he can arrange his business. Others are much interested, of whom I have strong hopes. The majority have adopted the health reform. Two gave up their tobacco. They have a Sabbath-school, and have adopted the tithing system. I received \$5.00 toward my expenses. Obtained two subscribers for the REVIEW. Sold several copies of "Testimony to the Church" and "Spirit of Prophecy." Though this is a small church, the Lord, I believe, will add to their numbers if they are faithful.
E. H. GATES.

MINNESOTA.

Wisconsin Corner of the Minnesota Conference.—My time for the past few weeks has been occupied in visiting the churches and isolated brethren in this part of the field; and while I have been trying to assist in the different branches of the work, a spirit of will-

ingness to labor has been manifested among the brethren which has been truly encouraging.

A special effort has been made with reference to raising means to liquidate the indebtedness of our State T. and M. society, and the sum of \$100 has been pledged, part of which has been paid.

One point of interest to which my attention has been called is the anxiety on the part of those not of our belief to hear on the different points of our faith. This is due mainly to the effort of a few of our T. and M. workers. Quite a number have accepted of the truth through reading our tracts and papers.

I met on first-day with a company of seven at River Falls. Nearly all of these friends embraced the Sabbath through the effort of one or two brethren who have been circulating reading matter, and conversing as they had opportunity. They have adopted the health reform and the tithing system, and have regular Sabbath meetings. We enjoyed two precious seasons with them. I think this would be a good field for tent-labor the present season.

I hope our dear brethren in Dist. No. 5 will be encouraged to do what they can the coming year, and may we be enabled to realize that our time for labor is very brief. May the Lord bless his cause.

Minneapolis, Minn., May 24. S. FULTON.

MISSOURI.

Weston, May 20.—Have commenced a course of lectures at what is known as the Mt. Vernon school-house, seven miles northwest of this place; but I labor under a disadvantage, as I can only have the house on Sundays, and then only when it is not occupied. It might occur to some that with the lectures so far apart it would be difficult to get up an interest, but this has not been the case. The Lord has given great freedom in speaking upon prophecy and the millennium, and the interest is increasing. I expect to introduce the Sabbath question in my next lecture. Although this is a Bible-reading neighborhood, a majority belonging to some church or other, the idea seems to prevail that it makes no difference which day is observed as the Sabbath. I ask the prayers of God's people, that I may be able to present the truth with power, and through God be the means of reclaiming some.

R. S. DONNELL.

St. Clair Co.—Eld. Woodruff continued his meetings here until last Sunday afternoon, when he closed for the present by explaining the thirteenth chapter of Revelation to an interested audience. As he was demonstrating the dragon-like character of the two-horned beast, he read the following notice, which had been sent to him on the previous Friday evening:—

"MAY 20, 1881.

"MR. WOODRUFF: If you don't stop, we will give you rocks and stones. If that won't do, we will try something else. We have heard you preach your nonsense just as long as we citizens will allow it. Mr. Woodruff, you had better take this advice."

This letter came in at a point in the discourse very favorably to prove the persecuting disposition of the people composing the nation symbolized by the two-horned beast; and a very deep impression was made upon an audience composed of the best citizens, who not only resent the insult offered to Eld. Woodruff, but promise protection to him, and cordially invite a continuation of his ministrations here.

Our Sabbath-school has been increased by the addition of two precious families, whose intelligence and character will recommend the truth. One of these families, including both parents and the oldest of the children, five in all, and a neighbor, have signed the covenant. This makes six new members, one of whom is a teacher. There are now ten of us in all, and another family intend to join us before long. Quite a number of excellent families are very much interested, and some of them, perhaps all of them, will soon embrace the truth.

Eld. Woodruff starts to-morrow morning for Lawrence county, to fill engagements there, intending to return here as soon as possible.

Let us pray for our ministers. They need the help of God in their arduous and trying work.

JOSEPH CLARKE.

Star Valley, Dade Co.—I have just closed a nine-days' meeting at this place. Half of the time was spent in discussion with Eld. Glover (Disciple) on the Sabbath and the kingdom. His position was the no-law, as is usual with that denomination. He claimed that nine of the commandments are binding, and all right. Before he closed, however, he took the position that the old covenant is done away (Heb. 8:13), and that the ten commandments, called a covenant in

Deut. 4:13, were done away in 2 Cor. 3:7. He said, "If this does not do away with that entire code, I don't know what can." We replied that if they were done away when Paul wrote his second letter to the church at Corinth in A. D. 60, they were still done away in 1881, and therefore the elder was mistaken about nine of them being binding at the present time. If his last position be true, none of the ten are binding, and the flood-gate of iniquity is open. We have been eighteen hundred years learning this fact. From henceforth the rising generation will be under no moral restraint whatever. They can make and worship graven images if they please, curse their Creator, kill, steal, commit adultery, bear false witness, etc. Let them evade the officers of the civil law; for that is all they need to fear. There will be no future Judgment, if the law of God is done away; for "where no law is, there is no transgression." Rom. 4:15.

At this juncture the elder's right-hand man and supporter arose to call me to the question, saying I had no right in a discussion to show the result of a man's theory. Thus he virtually acknowledged that the result would be what I had stated. I claimed a right to reason from cause to effect, and examine their theory with its probable result. In this I was sustained by the chairman, a man of undoubted impartiality and judgment, belonging to no denomination. The chairman's decision brought down a little ire upon his head at the opening of the next session, in the shape of a written demand for his removal, but the writer was evidently ashamed to sign it, as it bore no signature. I then showed that the covenant which was done away was the first one that the Lord made with Israel after he led them out of Egypt (Heb. 8:13); that this covenant was made with them before the ten commandments were spoken from Sinai (Ex. 19:5-8), written in a book by Moses (Ex. 24:4, 7), and sealed with the blood of slain beasts. (Ex. 24:8; Heb. 9:19, 20.) This was the first covenant. Paul says so. (Verse 18.) It is distinguished from all other covenants by being called the first. God's law of ten commandments is also called a covenant (Deut. 4:13), but is never called the first one.

The law of God cannot be done away; for it enters into the new covenant (Jer. 31:33; Heb. 8:10), which was sealed with the blood of Christ. (Heb. 9:12, 14; Matt. 26:27, 28.) Then we conclude that Eld. Glover was mistaken about what was done away in 2 Cor. 3:7. Let us see.

It speaks of the ministration of death as glorious, also of the glory of Moses's countenance, which glory was to be done away. That is, all the glory in administering the death penalty in the old dispensation, is superseded by the ministration of the Spirit, which "reproves the world of sin [transgression], of righteousness, and of judgment." John 16:8. There is a vast difference between the words "ministration" and "abolition." "Abolition" signifies to utterly destroy, abolish, etc.; "ministration," the act of performing service. The Grecian widows were neglected in the daily ministration. (Acts 6:1.) A change in the ministration of our government does not do away, abolish, or in the least affect, the Constitution of the United States. Neither does the change of the ministration from the earthly to the heavenly sanctuary (Heb. 8:2, 4) abrogate in any way affect the great Constitution of Heaven.

From the beginning to the close of the discussion, the truth of God was all-powerful to demolish and expose the false positions and theories of our opponent. The next day after its close, I baptized six persons, all heads of families, and organized a church of fifteen members. I left them rejoicing in the truth.

Appleton City, Mo., May 20. J. G. WOOD.

—If we mix with the world for the pleasure it affords, we shall be likely to be among the first to be reconciled to the freedom and laxity it allows. The world is not brought up to us, but we sink down to the world; the drop becomes of the consistency and color of the ocean into which it falls; the ocean itself is unchanged.—Dr. James Walker.

—Theological soundness ought to be the glory of the church; and it is only when made a buttress to proach. Doctrine is the frame-work of life; it is the skeleton of truth, to be clothed and rounded out by the living graces of a holy life. It is only the lean creature whose bones become offensive.—A. J. Gordon.

—It is a fact worth remembering that it does not take half as long to make a wound as it does to heal one.

Our Tract Societies.

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

THE MISSIONARY.

[The following lines, copied from the *Free Missionary*, Boston, Mass., August, 1844, were written while the author, N. Brown, D. D., of Yokohama, was yet in college. He has since spent twenty years as a missionary in India, chiefly in Assam; and now for seven years, in the evening of life, he is laboring in Japan, his principal work being the translation of the Scriptures, of which the New Testament is already completed.]

My soul is not at rest. There comes a strange
A secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows, or pluck earthly flowers,
Till I my work have done, and rendered up
Account. The voice of my departed Lord,
"Go teach all nations," from the eastern world,
Comes on the night air, and awakes my ear.

And I will go. I may not longer doubt
To give up friends, and home, and idol hopes,
And every tender tie that binds my heart
To thee, my country. Why should I regard
Earth's little store of borrowed sweets? I sure
Have had enough of bitter in my cup
To show that never was it his design
Who placed me here, that I should live at ease,
Or drink at pleasure's fountain. Henceforth, then,
It matters not if storm or sunshine be
My earthly lot—bitter or sweet my cup;
I only pray, God fit me for the work;
God make me holy, and my spirit nerve
For the stern hour of strife. Let me but know
There is an arm unseen that holds me up,
An eye that kindly watches o'er my path
Till I my weary pilgrimage have done—
Let me but know I have a friend that waits
To welcome me to glory, and I joy
To tread the dark and death-fraught wilderness.

And when I come to stretch me for the last,
In unattended agony, beneath
The cocoa's shade, or lift my dying eyes,
From Africa's burning land, it will be sweet
That I have toiled for other worlds than this.
I know I shall feel happier than to die
On softer bed. And if I should reach Heaven;
If one that hath so deeply, darkly sinned;
If one whom ruin and revolt have held
With such a fearful grasp; if one for whom
Satan hath struggled, as he hath for me,
Should ever reach the blessed shore, O how
This heart will flame with gratitude and love!
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine below!

SOMETHING WRONG.

The following candid expression of the better feelings of humanity, its rarely uttered wants and desires, appeared in an editorial of *The N. Y. Tribune* some time since:—

"The wants and thoughts of a man are always the same; they stretch through a long unbroken thread from Adam to the poorest newsboy who carries this paper. The Chaldean on his sandy desert, or the Mongolian three thousand years ago, felt that something was amiss in the world which needed mending, just as much as the New-Yorker does to-day. He was tormented in the same way by his own incompetency; he felt himself unjustly balked by circumstances; he had his remorseful spasms of honesty and affection, and his long lapses into brutality and selfishness, like any poor fellow among ourselves turning into a drinking shop or gambling hell to-night. He wanted to be pulled up to a higher level; he wanted the world to be pulled up. His viziers, caliphs, and dervishes did not answer this demand any better than do our presidents, kings, and clergymen to-day. Hence, in all ages, humanity has been stretching out its hands to some Invisible Man who was to appear and set all things right. Among the Greeks it was Apollo, among the Hindus the warrior Krishna, while our own ancestors looked for Odin to come in human shape, kill the Wolf of Evil, and give to the world everlasting summer and quiet.

"Oddly enough, the same desire is in every man now; the coming of Christ has not extinguished it, simply because we have not all satisfied ourselves that he is the helper we need. The reader of *The Tribune* this morning (if he be a thinking creature, and not a mere animal, satisfied with filling his stomach and warming his skin from day to day) must see that there is much that is wrong in the world, which neither law nor science nor mechanical improvements nor even charity will suffice to set right. Law does not make a whit more human the mass of crime which it shuts up out of sight; charity covers with a poor topdressing and

transient growth unfathomable sterile depths in social life; and what can all your machinery or science do to restore a single drunken man or lost woman who shall walk the streets to-night? Every man hopes that the help for all this misery and mistake will be found some day. It will probably come, he thinks, for the world at large, in the shape of republics abroad and from a perfected system of government here; or from increased diffusion of knowledge, forgetting that the larger proportion of criminals in our prisons can read and write. For himself, individually, happiness is to follow some lucky circumstance which he predicts, usually the increase of his income.

"Let us consider whether all the help which the world needs did not come unto it with the advent of Christ. Political liberty, intelligence, and freedom of thought, have dominated in every country, precisely as its citizens accepted and practiced the teachings of Jesus in their purity; while tyranny and ignorance have gained ground in each just in proportion as they substituted petty dogmatism and selfishness for his broad truths and brotherly charity. It is noticeable, too, that no race nor religion has ever offered us a god or a hero worthy any respect, of whom the qualities did not resemble those fully expressed by the Saviour. The modern rendering of the story of Saddertha or Buddha is borrowed in its finest details, even to his age, from the facts of the life of the Nazarene. Balder was beneficent and just. Zoroaster taught chastity and self-denial; Mahomet, temperance and submission; all gods and heroes, moral courage. Just in proportion as they embodied these truths, their teachings have endured. Who are the men among ourselves whom we respect the most? Not the successful candidate or millionaire, but the official who refuses a bribe, the public man who has dared to tell the truth, the physicians, nurses, and poor engineers who quietly give their lives to save their fellow-men. We don't pay them with rank or money; we leave their families to starve, perhaps, but secretly we humbly give them homage. Humanity can climb no higher than this,—to be honest, true, self-sacrificing,—and the worst among us know it. This is the religion of Jesus."

The writer then goes on to speak of man's individual needs, stating that other religions, that of the Romans, Mahomet, etc., have held out the inducements of wealth, long life, health, etc., to their faithful followers; that "our Leader gives none of these things, but he lifts his disciples higher than poverty and disease and pain." This, if restricted to the present life, is emphatically true; but if extended to the life to come, in which shall appear the new heavens and new earth which John saw, then our Lord presents before us wealth, pleasures, life, health, of which what we now enjoy are but faint shadows, counterfeits, something too insignificant for comparison.

But this is not the leading thought to be drawn from the article. If, as the writer says, and we know it to be true, there is this vacuity in the human heart; if there be such secret but often outwardly ignored aspirations for something better and higher in even those who are low fallen, what an encouragement is thus afforded to those who would draw out and develop these good desires, and present that which will satisfy the wants of the soul. And how important that these facts should not be ignored by the followers of Christ in their intercourse with the children of this world. A just sense of these things, with an appreciation of the blessings of the Christian religion, will cause feelings of the deepest sympathy, and tenderest heart yearnings for the erring and fallen, which will find expression in a manner to reach the heart. It was emotions like these that thrilled the bosom of our adorable Redeemer as he walked among men, lifting up the bowed down, speaking peace to troubled, desponding hearts, and taking upon himself man's load of sin and shame. Yes, he is the helper we need. He is the mighty Healer, the great Restorer, and man's Redeemer.

M. L. H.

MAINE TRACT SOCIETY.

The quarterly meeting of this society was held with the church at Norridgewock, April 17, 1881, at 10:30 A. M. Meeting called to order by the President. Prayer was offered by G. W. Barker.

The Secretary being absent, Amos Holt was chosen Secretary *pro tem*. The report of the previous quarter was read and accepted. A partial report of the quarter just ended was then read.

Cheering remarks were made by the President, and Brn. Choate, Barker, Adams, and Allen. Adjourned to 1:30 P. M.

SECOND MEETING.—This meeting was held at the appointed time. Prayer by the President. The re-

port of Dist. No. 1 having been added, the report of labor was as follows:—

No. of families visited,	118
" " letters written,	251
" " new subscribers,	62
" " pages tracts distributed,	7535
" " " loaned,	4612
" " periodicals distributed,	998
Money received,	\$94.21

Adjourned *sine die*.

J. B. GOODRICH, Pres.

AMOS HOLT, Sec. *pro tem*.

QUARTERLY MEETING IN DIST. NO. 4, VT.

The second quarterly meeting for the current year was held in Jericho, May 7, 8. Eld. R. S. Owen was with us. The ordinances were celebrated, and a good feeling prevailed throughout.

The debt of the society was liquidated, and \$5.85 left in the treasury. It was voted that each quarterly report be accompanied with a cash donation, and we hope hereafter to keep a fund in the treasury with which to purchase publications. The sum of \$4.60 was raised toward sending the *Signs* to England.

The unanimous testimony concerning the meeting was that it seemed like old times, and that it was good to be there.

C. K. DRURY.

Essex Junction, Vt., May 22.

PENNSYLVANIA 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	45	20	18	6	4321	652	99	\$ 61 73			
2	98	69	1	30	35	80	23057	695	324	\$7 49	
3	51	38	24	20	5	...	3021	509	45	59 00	
4	32	48	7	73	53	20	14	33578	946	122	35 00
5	31	21	50	23	15	12	12057	628	5	26 96	
* 6	373	101	...	98	11428	174	135	130 70	
	302	196	8	604	224	80	+210	93002	3604	731	\$420 35

* Agents and individuals.
 † Membership and donations, \$103.65; sales, \$78.72; reserve fund, \$12.00; also collected on other funds, \$75 00.
 ‡ REVIEW, 19; Signs, 11; Good Health, 14; Instructor, 9; other periodicals, 107.

NOTE.—The local society at Mathews Run failed to report.

MRS. D. C. PHILLIPS, Sec.

AMBITIOUS "PROFESSORS OF RELIGION."

THEY are to be found in almost every church. They aspire after honors and distinctions. Like Diotrophes, they love to have the pre-eminence. They covet high positions, and they not infrequently strive for these by questionable means and methods. It is of such as these that John Angell James says, "Those who are anxious to make a great figure in the world, usually make a small figure in the church." And how often have we seen this verified! Fix your mind on any professor of your acquaintance who is ambitious for worldly distinctions, seeking high places in the town, State, or nation, and you will invariably find that, whatever his talents may be, as a member of the church he is but little worth. You will find that he feels but little interest in its affairs, and especially in its spiritual affairs. He is not one that may be relied on to attend on its prayer-meetings, and to do his part in sustaining them. He is not one on whom his pastor may depend, as an Aaron or a Hur, to stay up his hands. You will more often find him a hindrance than a help. It is from this class, for the most part, that come the troublers in Israel. By their rash words and methods, they not infrequently get the church into a broil. And by their inconsistencies they bring reproach upon religion. Worldly men with whom they associate have little confidence in their professions. Their conduct is often a grief to the godly.

And the same may also be said of those women professors who are ambitious to outshine others in dress and display. In the degree that they thus make a great figure in the world, is their figure small in the church. They are but dwarfs or cyphers there. It is not so often those women, whose adorning is that outward adorning of plaiting the hair, and of wearing gold, and of putting on of apparel, as those whose ornament is a meek and quiet spirit, that do most for the promotion of religion and bring the most honor upon it. Those that exalt themselves are not the ones

that Christ exalts to be his efficient co-workers in doing good. "Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off."—*Christian at Work*.

SPECIAL MENTION.

"DREW THE WRONG LEVER."

[The following verses from the English magazine, *Good Words*, are by Alexander Anderson, for many years a "surface-man" (track hand) on a Scotch railroad, who has published two or three volumes of poetry.]

THIS is what the pointsman said,
 With both hands at his throbbing head:
 "I drew the wrong lever standing here,
 And the danger signals stood out clear,
 "But before I could draw it back again,
 On came the fast express, and then—
 "Then came a roar and a crash that shook
 This cabin floor, but I could not look
 "At the wreck, for I knew the dead would peer
 With strange, dull eyes at their murderer here."
 "Drew the wrong lever!" "Yes, I say!
 Go, tell my wife, and—take me away!"
 That was what the pointsman said,
 With both hands at his throbbing head.
 O ye of this nineteenth century time,
 Who hold low dividends as a crime,
 Listen. So long as a twelve-hours' strain
 Rests like a load of lead on the brain,
 With its ringing of bells and rolling of wheels,
 Drawing of levers until one feels
 The hands grow numb with a nerveless touch,
 And the handles shake and slip in the clutch,
 So long will ye have pointsmen to say,
 "Drew the wrong lever! take me away!"

EASTERN TURKEY.

THE following is an extract from a letter written from Harpoot, Turkey, by H. N. Barnum, D. D., correspondest of the *New York Observer*:—

In a recent letter, I promised to note some of the present features of the missionary work in this part of the country.

The activity of the Papacy is particularly worthy of notice. In Aleppo and Mosul they gained a foothold during the last century, I believe. They afterward established themselves in Mardin, and still later in Diarbekir. In these places, the Catholics of each sect are a class by themselves—that is, there are Armenian Catholics, Greek Catholics, Nestorian Catholics (or "Chaldeans," as they call themselves), and Syrian Catholics, while those who join themselves to the European monks are called Latins. Each of these classes has its own ecclesiastical head, its own language, ritual, calendar, etc. They sometimes intrigue against one another, but when Papal interests are involved in any general way, they combine and are strong. Besides the cities named, so far as I know, they had made little or no effort to gain an entrance until after a Protestant work was begun, and now they are in all our fields. It appears to be the Papal policy, the world over, to follow Protestant missions. Fortunately, we were four or five years in advance of them here, and we improved the time by putting into circulation a large number of Scriptures, and accustoming the people to appeal to them to settle every question concerning matters of faith. As a consequence, the Papists have hitherto had rather limited success in this part of the country; for how will they convince a man from the Bible of the truth of their faith? Their method, from the first, has been to espouse the cause of one party in a quarrel and lend their influence with the government in favor of their client. I have conversed with a good many native Catholics, and I have yet to see the man who has become such by conviction. Every one had some quarrel to begin with; but the children grow up in the faith of Rome.

During the past few months, the Papists have become unusually active. Monks and nuns are coming into the country from Europe; money is freely expended in the purchase of property; they are opening popular free schools; and they are offering their influence with the government in favor of any man who will declare himself a Catholic, and give them a note which is to be paid only in case he renounces the faith. Just now a large number of people in the villages are attaching themselves to the Capuchin monks, who are promising protection against oppression in the col-

lection of taxes. In several villages it is producing a great commotion. The condition of these oriental churches is surely bad enough. They are ignorant, given up to formalism, without spirituality, and socially corrupt, but the touch of Rome makes them still worse. There is very little hope of a man who has once felt it. This anti-Christian power, which calls itself the Church of Christ, is a serious obstacle to the progress of Christ's kingdom, and it is likely to grow more formidable.

The poverty of the people has never been so great, nor their burdens so heavy, as now. It would seem as though the government is bound, in its own approaching downfall, to involve the whole population in one overwhelming ruin; and yet, despite their poverty and distress, our congregations have never shown a greater readiness to make sacrifices for the support of the institutions of the gospel than now. They confess that they do not expect to enjoy peace or comfort in the life which now is, but they hope to attain to the blessedness of the life eternal.

RECENT EUROPEAN EARTHQUAKES.

THE Geneva correspondent of the *Times* writes: "Professor Morel, of Morges, the eminent seismologist, has communicated to the local papers a complete list of the major and minor earthquakes recorded in Europe between February 29 and March 12, 1881, or within the space of fifteen days. The enumeration begins with the earthquakes at Agram, in Hungary, the first on February 26, at 3:55 A. M., the second on the 27th, at 5:30 A. M. On the 28th occurred the third at Kirchberg, Austria, at 2:20 A. M., and on the same day there was also a shock in Auvergne, France. On March 3, at 3:35 A. M., shocks were felt in Switzerland at the following places, the center of the disturbance being in High Vallais: Valley of the Aar, Valley of Aosto, Great St. Bernard, Geneva, and the region of Lake Lemman, Vaud, Neuchatel, Berne, Basel, Zurich, Schaffhausen, Tessen, and throughout Central Switzerland. The shock extended also to Mulhausen, in Elsass, and was felt in the Black Forest. March 4, at 1:30 P. M., the town of Casamicciola, in the island of Ischia, was destroyed by an earthquake. On March 7, at 3 A. M., a smart shock was felt in Fischenthal, canton Zurich, and on the following day, at 3 A. M., one equally strong was observed at Lausanne. To these have to be added the fifteen slight shocks which took place on March 12 at Fuligno and Perugia (Italy), though they are not included in Professor Morel's list. If these be reckoned as one earthquake, there occurred in Europe, in these fifteen days, nine distinct earthquakes, composed of twenty-three separate shocks. The increasing frequency of earthquakes in Switzerland is marked and significant. In 1876 the known number of shocks was six; in 1877, five; in 1878, eight; in 1879, seven; in 1880, seventeen; in 1881, since January 1, that is, in two and a half months, eight. The Swiss Seismological Society, for the scientific study of earthquake phenomena, is already in the third year of its existence."

ADULTERATION IN WINES.

WHATEVER may be the truth about the character of the Bible wines, there is little doubt about the character of our imported wines at present. The representatives of our government in Europe have been investigating the question how, in face of the fact of the great destruction of the vines of France, the supply of wine and brandy can be kept up, and the price remain nearly the same. They find, and so state officially, that the deficiency is made up in part by importing millions of gallons of thick, strong wine from the Mediterranean countries, and watering, and drugging, and doctoring it with dangerous coloring matter, till it resembles the popular French table wines; and in part by manufacturing it directly from glucose and rotten and refuse fruits. In 1875 the production of wine in France was 2,200,000,000 gallons, but in 1879 it was only 680,000,000, and it is estimated that under the most favorable circumstances it cannot much exceed annually 1,000,000,000 during the next ten years. But, in spite of this depressing fact, at Bordeaux, Marseilles, Rouen, Nantes, Paris, and elsewhere, are large manufactories of so-called wines, both for home use and for exportation. So extensively are their concoctions used that it is said that not one third of the wine drunk in Paris is real grape wine.

The same is true of champagne wines and of brandy. Though the supply of the real article has decreased, the exports are largely increasing, the value of the champagne exported to this country last year being over \$800,000 more than in 1879. It thus appears

that an importer's certificate is very far from being a guarantee of the purity of the wines he sells, and that the signs blazing from all our liquor-shops, "Warranted pure as imported," may be strictly true, and yet cover the vilest adulterations and frauds. Wine drinkers and lovers must have large credulity to satisfy themselves that their favorite beverage is what it pretends to be. It speaks more for the skill than for the honesty of French chemists, that the wine trade is so little affected by the devastation of their vineyards, since grapes are not even required for manufacturing "the pure juice of the grape." The manufacturers and the dealers make sure of their profits, whatever may befall the consumer.—*Christian Weekly*.

MAYOR KALLOCH SEEKING VOTES.

MAYOR KALLOCH (of San Francisco) has vetoed an ordinance passed by the body over which he presides, making it a misdemeanor to print or have in one's possession lottery tickets. He says in his veto message: "I am compelled to return Order No. 1,626 without my approval. Fortunately, as I consider it, and unfortunately as you may consider it, I happen to be minister (Baptist) as well as Mayor, and therefore I am compelled to object to any such interference with the revenue of the churches of this city as Order No. 1,626 would seem to interpose." The Mayor condones a vice in the name of the church.—*San Jose Mercury*.

The act of the Mayor is one of thorough hypocrisy and demagogism. If he had said, "I veto this because I am a candidate for re-election, and want the Roman Catholic vote," that would have been the truth. The churches despise this insulting pretense of regard for them. Churches that use lotteries are especially dishonest and corrupt. We repudiate the interference of the Mayor in behalf of the church. Such a defense is an outrage. If the church is the dishonest organization implied in this veto, it deserves destruction.—*California Christian Advocate*.

"INCONTINENT."

"THESE times are times in which men are unrestrained, ungoverned, and incontinent." So said the eloquent Edward Irving, of Scotland, about fifty years ago. He would hardly say less now in the light of the following statistics of divorce, which we clip from an exchange:—

"A Massachusetts correspondent of the *New York Evangelist* calls attention to a statement recently made in one of the Boston papers that 'divorces are now more numerous in New England than they were in France in the worst time of the French Revolution;' and he adds that more than half the divorces granted of late years have been on charges which the courts would not have received previous to 1873. He gives the following statistics: 'Taking the period of the last twenty years, the divorces in Massachusetts have averaged one to every thirty-six marriages, while for the last three years the ratio has been one divorce to every twenty-three marriages. The average ratio in Vermont for the last eight or ten years has been one divorce to seventeen marriages, and in New Hampshire and Maine it has been about the same, while in Rhode Island the proportion is one divorce to fourteen marriages, and in Connecticut one to eleven marriages. One divorce to every twenty-three, seventeen, fourteen, or eleven marriages all over New England, Connecticut being the loosest and lowest in the scale! To the foregoing humiliating figures, add the hard fact, that while in New England the actual number of marriages has very much decreased within the last twenty years, notwithstanding the increase of population, the divorce rate has considerably more than doubled within the same period. The nearer to the present date we bring the figures, the more startling they appear. In 1860 there was in this State but one divorce to fifty-one marriages; in 1878 there was one divorce to 21.4 marriages. At this rate of demoralized legislation, it would not be difficult to predict the time when marriages and divorces will be about equal.'"

A NEW INSTRUMENT OF DESTRUCTION.

CAPT. ERICSSON, of monitor fame, has invented a new armor-clad boat called *Destroyer*. It is represented in an article in *Scribner's Monthly* as a wonderful invention, rendering harmless all the iron-clad fleets in the world. It is designed to take the place of torpedo boats, by a powerful gun, which is operated under water. We give below the concluding paragraph of the article:—

"Here, then, is the American idea: An armor-

clad boat, with a submerged gun firing a shell or torpedo, of greater power than any yet made, and before which the iron-clad fleets of Europe are helpless. The *Destroyer* can outrun any iron-clad afloat. She is invulnerable, fights bows on, rushes up to within a few hundred feet of her enemy, fires shot after shot in rapid succession without warning, and without noise or sign upon the water. . . . Forty *Destroyers* can be built in New York in ninety days at the cost of one *Inflexible*, and, protected by a dozen, New York Harbor is secure against any hostile fleet."—*World's Crisis*

—The Jesuits, driven out of France and Spain, find an open field in this country, and they are not slow to occupy it. School Superintendent Warren, of California, says that their schools are everywhere, and number probably two thousand in the State. Their new College of St. Ignatius is the largest, finest, best equipped of its kind in the United States. Three years ago the property of the Roman Catholic Church in San Francisco out-valued the sum total of the Protestant churches, parsonages, asylums, schools, and Young Men's Christian Association, by \$47,000. Now the excess is probably more than three times as much. They blow no trumpets, are sparing with statistics, but are at work night and day to break down the institutions of the country, beginning with the public schools. As surely as we live, so surely will the conflict come, and it will be a hard one.—*Selected*.

—In our own day the temptations which have been incident in every age are multiplied. We are living at a time when the crop of crime is enormous. Our statistical tables recount what the year has rendered of sugar, rice, indigo, hay, wheat, corn, and cattle; but there is no statistical table that I know of that gives us the growing crop that is harvested every year of crime and criminals. We scarcely recover from the surprise which the explosion in one direction produces before we are alarmed in another direction. Men are dropping like untimely figs from the boughs of prosperity. Crimes are happening all over the land, and they are largely crimes for the sake of procuring money. . . . I look with great alarm, though I am not an alarmist, on the times that are yet to come, as I see what are the great influences that are at work; what are the educating forces that are flowing through the commercial channels of society. Temptation belongs to our nation, our time, our business and our very life, and it becomes every man to feel that he is sending his children out upon an ocean that has swifter and deeper currents than any ocean that ever flowed.—*H. W. Beecher*.

Our Basket.

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

—He who thinks his place below him will certainly be below his place.—*Saville*.

—A man may well bear his cross patiently, while on the road to wear his crown.

—Contempt is like a hot iron that brands criminals; its imprint is almost always indelible.—*Alibert*.

—The neglect of one religious opportunity will, most probably, indispose and unfit for the next.

—All God's providences are but his touches of the strings of the great instrument of the world.—*Charnock*.

—The greatest events of an age are its best thoughts. It is the nature of thought to find its way into action.—*Bovee*.

—Govern thy lips
As they were palace doors, the king within;
Tranquil and fair and courteous be all words
Which from that presence win.

—Getting up in the morning is like getting up in the world. You cannot do either without more or less self-denial.

—Beautiful lives have grown up from the darkest places, as pure white lilies full of fragrance have blossomed on slimy, stagnant waters.

—If thou wouldst find much favor and peace with God and man, be very low in thine own eyes. Forgive thyself little, and others much.—*Leighton*.

—We might enjoy much peace if we would not busy ourselves with the words and deeds of other men, which appertain not to our charge.—*Thomas a Kempis*.

—There is nothing about which the world makes so few blunders, and the individual so many, as a man's actual importance among his fellow-creatures.—*Shaw*.

Notes of News.

—An insurrection in Venezuela is reported.

—The French army in Tunis numbers 30,700 men.

—In Chicago there is one divorce to eight marriages.

—The French Chamber of Deputies has ratified the Franco-Tunisian treaty.

—Citizens of Columbus, Ohio, are taking measures to close the saloons on Sunday.

—The ex-postmaster of Houlton, Me., has been arrested for robbing the mails.

—Social and political affairs in Russia have seriously affected the trade of that country.

—A Roumelian bandit has captured a rich land-owner, and demands \$30,000 for his ransom.

—A Nihilist bomb manufactory has been discovered in Paris. Three arrests have been made.

—The College of Physicians and Surgeons in New York has just graduated 120 new doctors.

—The Russian capital is honeycombed with dynamite mines, and plots and disasters are the order of the day.

—The emigration of Swedes to this country is little less than an exodus, and is alarming the Swedish government.

—There has been fighting between the Boers and Caffres at Pretoria, South Africa. The latter lost seventy men.

—The railway concessions which General Grant desired to obtain have been granted by the Mexican government.

—A law to repress the use of alcoholic liquors has passed the Second Chamber of the Netherlands by a vote of 60 to 11.

—A monument to Geo. B. Armstrong, the founder of the postal railroad service in this country, has been erected at Chicago.

—The ex-chief of the Albanian League has been court-martialed, and sentenced to death. Nearly all the other members of the League have been arrested.

—The *Christian Union* states that a post-route has been discovered over which the United States mails are carried at the rate of \$700 a letter.

—Trouble is brewing for San Domingo. Haytiens and Dominicans, well armed, are the hostiles, and the periodic San Domingo revolution, the object.

—There is a Jewish couple residing in Keesmet, Hungary, whose united ages amount to 217 years. The husband is 106 and his wife 111 years old.

—An English paper alludes to the United States as "a country where the dignitaries are not officials, however high, but railroad conductors and hotel clerks."

—Aug. 5 will be observed by the Methodists all over the world as a day of prayer for the Divine blessing upon their Ecumenical Conference, which is to meet in London.

—At Mountain Home, Ark., a party of mounted men recently plundered the principal store, securing several thousand dollars in cash, and then set fire to the building.

—Brennan, Secretary of the Land League, has been arrested under the coercion act. There are six flying columns preserving the peace in the disturbed districts of Ireland.

—During the month of April about 60,000 immigrants landed at the port of New York. Besides this unprecedentedly large number, 95,930 landed at other ports in the country.

—The Ohio Central Railroad has announced that it will henceforth run no Sunday excursion trains, that its employes may have one day for rest and worship. Thus the Sunday movement progresses.

—Mr. Heap, United States Consul General at Constantinople, has reported to the government the continued prevalence and extension of the plague, in spite of the most vigorous efforts to confine it.

—On the 11th inst., the St. Louis Museum of Fine Arts was formally opened. The building is in the Florentine style of architecture, and contains a memorial hall, class rooms, and galleries. It cost \$175,000.

—The new King and Queen of Roumania were crowned on Sunday, May 22. The crown was of steel made of Turkish cannon captured at Plevna. The new kingdom comprises the former Turkish provinces of Wallachia and Moldavia.

—The investigation of the star-route frauds has developed a contract to carry the mails six times a week, between Ozark and Eureka Springs, Ark., a distance of 80 miles, for \$14,400. The contractor re-let the job for \$4,800, clearing \$9,600.

—The land troubles in Ireland are leading to incendiarism. At Mallow, County Cork, eight farm-houses have been burned. A collision between peasants and bailiffs and soldiery occurred at Mitchellstown. Several were wounded on both sides.

—Turkey made war-like demonstrations, apparently as a menace in the Franco-Tunisian affair; but as none of the powers saw fit to indorse her belligerent attitude, she prudently concluded that France did not mean to annex Tunis, and abandoned the field.

—In the case of Johann Most, the Socialist editor of the *Freiheit*, who has been on trial in London on the

charge of inciting to murder the Czar, the jury have returned a verdict of guilty, with a recommendation to mercy on account of the prisoner's being a foreigner.

—A frightful disaster occurred at London, Ont., on the 24th inst., the Queen's birthday. The steamer Victoria, with over six hundred excursionists on board, suddenly collapsed, and became a complete wreck. At latest accounts, 238 bodies had been recovered, and there were still persons missing.

—At St. Joe, Mo., on the evening of the 23d, one hundred barrels of Danforth's fluid ignited in a cellar located under a saloon much frequented by colored men. The building, in which a large number of persons were assembled at the time, was completely wrecked. Several bodies have been recovered.

—The late Czar of Russia in his will disposed of 48,000,000 roubles. Of this sum, 30,000,000 was bequeathed to his son and successor, Alexander III., and the remainder is placed at the absolute disposal of hismorganatic wife, the Princess Dolgorouki. The Princess has instructed her financial agents to invest her great wealth in American securities, and several million dollars have already been thus invested.

—The commissioners having in charge the preparations for the Yorktown Centennial Celebration, have purchased a site of 500 acres of land, and have selected a site for the memorial shaft. President Garfield's headquarters during the centennial ceremonies will be in the old Moor House, which witnessed the capitulation of Lord Cornwallis. The corner-stone of the monument will be laid Oct. 18, and on the following day, the anniversary of the surrender, the dedicatory exercises will take place.

—We clip the following curious item from the columns of the *Christian Advocate*: "Here is the record of another centenarian: Louis Lessard, of Montreal, was born in Paris, France, in 1777, and recently he fulfilled the duties of a coroner's juror with the keenness of intellect of a man half his age. His extreme age was doubted until he produced a silver snuff-box which he said was presented to him by Napoleon I. after the battle of Austerlitz, and began a narration of facts that bore the impress of truth. He served under Napoleon in most of his great battles, ending at Waterloo. He removed to Canada in 1830."

—Several well-known gentlemen of New York, including Dr. J. G. Holland, of *Scribner's Monthly*, have organized a company to be known as the "Metropolitan Coffee-House Company." The object is to furnish resorts, particularly for workmen, which shall be as attractive as the rum-shops, and as free as they are, but without their evil influences and results. They design to erect a large building in one of the crowded sections of the city, which shall contain a spacious coffee-room, a well-supplied reading-room, rooms for games and smoking, apartments for the superintendent, and lodgings for single men. The projectors of this enterprise expect to do good and make money.

—In Philadelphia, the Jesuits arraigned the principal of a girl's grammar-school before the Board of Education on a charge of instructing her pupils in doctrines contrary to the teachings of the Roman Catholic Church. It appeared that her crime was teaching the facts of history; and as these facts are not creditable to the humanity and Christianity of that church, they were unwilling to have the children learn them. After a full hearing, the Board sustained the teacher. Her priestly prosecutor was indignant, and bitterly denounced the schools, telling his people they could not again "send their children to such evil-teaching places," except "under pain of mortal sin."

—According to the *Scientific American*, it has been estimated that in 1878, on the 270,000 miles of railroad, there were at work 105,000 locomotives, aggregating 30,000,000 horse power, while the total number of engines amounted to 46,000,000 horse power. Taking the nominal horse power at an effective force equal to three horses, and the work of a horse as equal to that of seven men, it will be seen that the steam engines represent the force of nearly 1,000,000,000 men, which is more than double the amount of workers on the face of the globe. The steam engine, which is fed by coal, has, therefore, tripled the productive power of man.

—In view of the fact that the Woman Suffrage Bill was recently lost in the Senate of the Empire State, by the close vote of 55 to 59, the *Christian Union* thinks "it is high time for those women who value the right to be exempt from the duty of voting to bestir themselves in petitions against the present movement." It adds that "the only arguments that carried any weight in the Senate against the bill were the doubts as to its constitutionality, and the claim—for which there is considerable ground—that the women generally were opposed to having this greatness thrust upon them." The *Evening Post* suggests the propriety of submitting the question to the women, and letting them decide by vote whether they wish to vote or not.

—The German government has used every device to prevent the emigration of its citizens, but to no purpose. Failing to keep her sons at home, Germany has attempted, as the next best thing, to keep them German, and thus propagate a German influence throughout the world. But here, too, she has been defeated, and the despairing cry is, "Our children all turn into native Yankees in the second or third generation, and are lost to us." As a last resort, an attempt is now to be made to turn the tide of emigration toward some part of South America, where it is hoped the German element may be able to maintain itself. To facilitate this enterprise, a leading German journalist is about to start on an extended tour through South America. There is quite a belief in Germany that

a large and influential German colony with a decided German policy may yet be created under the Southern Cross.

Obituary Notices.

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

PEARCE.—Died of spinal disease and bronchitis, in Bull City, Kan., Feb. 18, 1881, our lovely babe, John Eli, aged 2 months and 12 days. M. AND C. P. PEARCE.

GILBERT.—Died at Lakeview, Mich., May 16, of nervous prostration, Eld. George H. Gilbert, aged 24 years. Bro. Gilbert was born at Tecumseh, Mich., Nov. 11, 1857. At the age of seventeen, while attending Battle Creek College, he became a Christian, and began preaching at twenty. Last fall, at our General Conference, he was ordained. He attended College during the winter, completing his fourth year. Being ambitious, he probably overstudied. Then he took the measles, which was followed by typhoid fever. He was sick about two weeks. One year ago he married sister Sarah M. Collard, a worthy Christian woman. He leaves a little babe.

At the funeral, our church was filled with sympathizing friends and relatives. Bro. G. was an excellent Christian man, beloved by all, and gave promise of becoming an able minister. But his labors are over, and he rests in hope. D. M. CANRIGHT.

POLLARD.—Died at Liberty Pole, Vernon Co., Wis., March 25, 1881, our dear sister, Lucina Pollard. Had she lived four days longer, she would have been seventy-eight years of age. Sister Pollard was much esteemed by all who knew her as a true woman and a Christian. She had been a member of the Reformed Methodist Church for twenty years. In 1871 she embraced the present truth, and was a consistent member of the Liberty Pole church till the time of her death. We have good reasons for believing she will rise in the first resurrection, and have a home in the kingdom of God. During her last sickness, she manifested much patience, meekness, and resignation to the will of God. She has always been a good, faithful mother to her large family of children, and has set a good example before them. Now she sleeps in Jesus. May we be prepared to meet her. Funeral discourse by Eld. Houghton, from Rev. 21: 4. A. D. OLSEN.

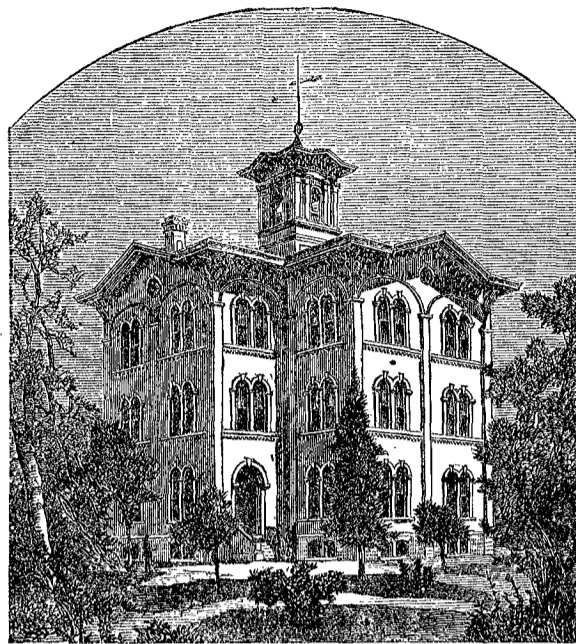
HAZELETT.—Died of lung fever, at her home in Rochester, Ind., May 16, 1881, Martha A. Hazelt, aged 52 years, 9 months, and 15 days. She was among the first who began the observance of the Sabbath at Rochester, during the tent-meeting held by Elds. Waggoner and S. H. Lane, nearly seven years ago. As a Christian she was faithful and true, and died in the Lord, an inheritor of the special blessing pronounced by the Spirit in Rev. 14: 13. She leaves four children, to whom she had always manifested the spirit of a loving, devoted mother. Her faithful prayers while in life for her beloved children have since her death borne fruit in her eldest child's conversion, who has determined by God's grace to meet her dearly loved mother in the first resurrection. May Sister H.'s three remaining children follow her example. Funeral discourse by the writer from Rev. 14: 13. A. W. BARTLETT.

KELLOGG.—Died in Battle Creek, Mich., May 10, 1881, of consumption, J. P. Kellogg, in the 74th year of his age. The name of father Kellogg is one with which the earlier friends of the cause are all familiar. Having become in his youth interested in the great question of the religion of the Bible, he made his influence felt wherever he might be. Entering a pioneer settlement in Livingston Co., Mich., forty-five years ago, he was the first to call in the living preacher and establish religious meetings in his neighborhood. As early as 1852, he embraced the doctrines of S. D. Adventists, and ever after manifested a deep interest in the progress of this work. At a Conference held in Battle Creek, Mich., May 20, 1856, his official relation to this cause began by his being appointed one of a committee of five, of which he was treasurer, to manage tent operations in this State. At the same meeting, he was elected one of a publishing committee of three on the REVIEW AND HERALD, in which capacity he served till the formation of the Publishing Association in May, 1861, when he became one of the incorporators of that institution, and served on the Board of Trustees till 1868. In 1867, he joined with nine others in signing articles by which the Health Reform Institute, now known as the Sanitarium, was incorporated, leading the list by the largest subscription to its capital stock. He was elected one of the Board of Directors of that institution, and served till 1869. Bro. Kellogg was also the first superintendent of the first S. D. A. Sabbath-school in Battle Creek, which we believe was also the first Sabbath-school established among our people. The later years of his life, owing to increasing bodily infirmity, were years of comparative retirement and inactivity; yet he maintained an abiding confidence in the truth he had espoused, and a sustaining trust in the Lord, his Saviour. And thus his life came to a serene and peaceful close. A large congregation attended the funeral at the Tabernacle, the 14th, when remarks were made from Rev. 14: 13: "Blessed are the dead which die in the Lord from henceforth."

"Beyond life's toils and cares,
Its hopes and joys, its weariness and sorrow,
Its sleepless nights, its days of smiles and tears,
Will be a long sweet life, unmarked by years,
One bright, unending morrow!"

"Ear hath not heard the song
Of rapturous praise within that shining portal;
No heart of man hath dreamed what joys belong
To that redeemed and happy blood-washed throng,
All glorious and immortal." U. S.

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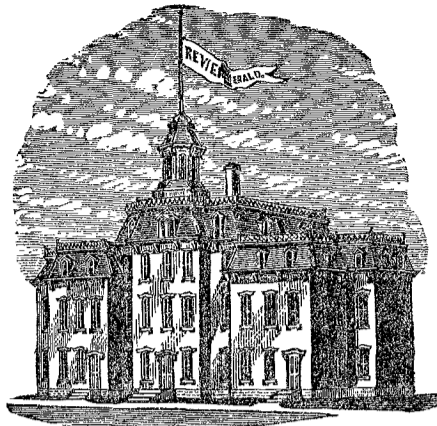
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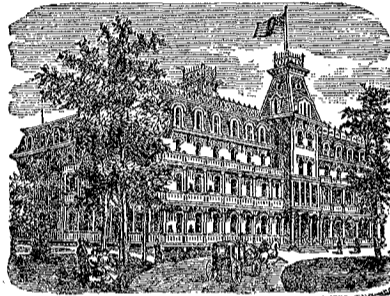
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2:28	10:25	7:41	1:38	12:33	11:38	Ar.	Dep.	11:38	1:18	2:36	1:53
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The Review and Herald.

Battle Creek, Mich., Tuesday, May 31, 1881.

CAMP-MEETINGS.

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

We call attention to the revised edition of the New Testament, the prices of the several editions, and different styles of binding of which are given in this paper. We shall expect to furnish all our readers who desire a copy of the Testament, and deal direct with all our ministers who wish to handle it, excepting those on the Pacific Slope. J. W.

The dedication at Lapeer, Mich., will be an occasion of great interest and importance. The brethren will wish to come in from the region round about, and the people of Lapeer and vicinity will desire to give Elder Canright, and other speakers present, a hearing. We therefore decide to hold a two-days' tent-meeting at Lapeer, to commence sixth-day evening, the 10th of June, and hold over Sabbath and first-day. The fifty by seventy tent will be shipped to Lapeer in season for the meeting. J. W.

Many of our correspondents have written inquiring for the index of the last volume. We would say for the information of all that none was published,—an error which we trust will not be repeated.

We call attention to the Progress Department as of more than usual interest this week. The report from the Kansas camp-meeting is indeed cheering. All prosperity in this cause depends on the presence of God and the power of his Spirit; and when we have evidence that these are with us, we may well take courage. The increase in numbers, bringing the membership up to one thousand lacking one, speaks well for the work done in the Conference. Bro. Santee also writes a cheering account of the camp-meeting. Of the closing meeting Tuesday morning he says: "Testimonies followed each other in quick succession, and it was many times said, 'This is one of the best meetings I ever attended.' 'The way looks brighter than ever before.' One of our French brethren said, 'Thank God for me; thank God for my family.' The sentiment of all was, We have been richly repaid for coming. This has been a precious season to me, and I reluctantly left the place which had proved a Bethel." Another interesting fact is that our brethren can meet the opponents of the truth in open debate, and reap a harvest of converts as the discussion closes. The truth is impregnable. There are many honest and candid persons still to be found in all parts of the land; and God in his providence will cause the light to find them in due time. We trust the good cause will greatly extend its lines, and throw out its arms in many new fields the coming season. Fishers of men, cast in your nets everywhere by faith, and prepare for such results as the blessing of God can give.

ANNUAL MEETINGS FOR DAKOTA.

As will be seen by appointments in this number of the REVIEW, these meetings are again to be held at Sioux Falls. This seemed to be the only place at which they could be held this year. The nature of the season, and my unavoidable absence from the Territory, has prevented any effort to find another location, even if there is another to be found. And perhaps this is as well; for the place is a beautiful one,

centrally located, and the prospect for doing good, outside of our people, is as favorable, I think, as at any previous time. I sincerely hope, and earnestly urge, that there may be a general attendance of all our people at this meeting. There has been, really, no general meeting in our Conference since the last camp-meeting, and none of our brethren can afford to lose this precious opportunity. The General Conference Committee have favored us with our first choice as to time, and no ordinary hindrance should be allowed to furnish an excuse for not attending this meeting. Let all come seeking the Lord with all the heart, determined to rise above the spiritual declension and discouragement that seems to be settling upon some.

We hope all will aim to reach the ground on Wednesday, and be prepared for meeting that evening, so we can have the next day to work off our business as far as possible. Especially let all the delegates and officers of the Conference and other societies, be on hand at that time, with their papers and reports in a shape to facilitate the transaction of business with all possible dispatch. And may the Lord meet with us, and make it the best season we have ever enjoyed. S. B. WHITNEY.

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My reason for wishing to call the attention of the readers of the REVIEW to this book is, that it may afford some aid to those who are earnestly striving to maintain the truth against an array of error often backed by intricate ways of eluding facts.

G. C. TENNEY.

[The work named in the foregoing is for sale at this Office. Price in cloth, \$2.00; half Russia, \$2.50. Postage, 60 cents.—Ed.]

NOTICE.

REDUCED fare will be granted to the Iowa camp-meeting on all Des Moines roads. A. R. HENRY.

Appointments.

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

WISCONSIN CAMP-MEETING.

ACCORDING to the arrangement of the General Conference Committee, this meeting will commence Wednesday, June 15. The first service will be a session of the Wisconsin Conference at 9 A. M. Preaching at 2 P. M. The meeting will hold till the following Tuesday morning, June 21.

There never was a meeting of more importance to the cause in this State than this one. I hope this will be duly considered by all the friends of the cause. Come to work for the Lord, and receive a blessing. Elders G. I. Butler and S. N. Haskell are expected. O. A. OLSEN.

THE IOWA CONFERENCE AND T. AND M. SOCIETY.

The annual sessions of the Iowa State Conference and T. and M. Society will be held at Des Moines, Iowa, June 9-14, in connection with the camp-meeting. Let every church see that delegates are duly appointed in season. Each church is entitled to one delegate. If they have thirty-five members, they are entitled to two, and one in addition for every fif-

teen 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.

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 next annual session of the Dakota Conference, Tract Society, and S. S. and H. and T. Associations of S. D. Adventists, will be held in connection with the camp-meeting at Sioux Falls, June 23-28.

A general quarterly meeting for the quarter ending April 30, 1881, may also be expected at the same time. Will all librarians and district secretaries make their reports accordingly; and let delegates for the Conference be properly elected and qualified in every church. S. B. WHITNEY, Pres.

THE Dakota camp-meeting for 1881, will be held at Sioux Falls, June 23-28. CONF. COM.

THE Minnesota Conference of S. D. Adventists will hold its next annual session at the camp-meeting at Minneapolis, June 23-28.

We expect to see every church represented by delegates furnished with credentials.

Let all companies of Sabbath-keepers not fully organized send a representative. H. GRANT, Pres.

THE fourth annual session of the Minnesota Sabbath-school Association will be held in connection with the camp-meeting at Minneapolis, June 23-28. Let each school elect delegates and provide them with credentials. Blanks will be sent by the State Secretary. J. FULTON, Pres.

THE Minnesota T. and M. Society will hold its next session in connection with the camp-meeting at Minneapolis, held June 23-28. H. GRANT.

THE Minnesota H. and T. Association will hold its third annual session in connection with the camp-meeting held at Minneapolis, June 23-28. H. GRANT, Pres.

PROVIDENCE permitting, I will meet with the friends at Oakland, Wisconsin, June 11, 1881. E. G. OLSEN.

No providence preventing, I will meet with the church in Boulder, Col., Sabbath, June 11. All our people of this church are requested to attend. On Sunday, if the day is pleasant, the Sabbath-school will have an excursion up Boulder canon to the falls. Every member of the church and every Sabbath-keeper in the vicinity is heartily invited to go. E. R. JONES.

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ALL desiring to rent tents at the Alma, Mich., camp-meeting, will please correspond with A. O. Burrill, Alma, Mich. There will be ample pasture for horses at moderate prices.

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