

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, JUNE 7, 1881.

NUMBER 23.

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.

WE REAP WHAT WE SOW.

For pleasure or pain, for weal or for woe—
'Tis the law of our being—we reap what we sow;
We may try to avoid them, may do what we will,
But our acts, like our shadows, will follow us still.

The world is a wonderful chemist, most sure,
And detects in a moment the base or the pure;
We may boast of our claim to genius or birth,
But the world takes a man for just what he's worth.

We start in the race for fortune or fame,
And then, when we fall, the world bears the blame;
But nine times in ten, it is plain to be seen,
There's a screw somewhere loose in the human machine.

Are you wearied and worn in this hard earthly strife?
Do you yearn for affection to sweeten your life?
Remember, this great truth has often been proved:
We must make ourselves lovable, would we be loved.

Though life may appear as a desolate track,
Yet the bread that we eust on the waters comes back.
This law was enacted by Heaven above,
That like attracts like, and love begets love.

We make ourselves heroes and martyrs for gold,
Till health becomes broken, and youth becomes old;
Ah! did we the same for a beautiful love,
Our lives might be music for angels above!

We reap what we sow. Oh! wonderful truth!—
A truth hard to learn in the days of our youth;
But it shines out at last, "as the hand on the wall,"
For the world has its "debit" and "credit" for all.

—Selected.

Our Contributors.

CHURCH AND STATE.

(Continued.)

AN appeal was made to both Houses of the Legislature at its last session, suggesting that as the law for Sunday-keeping is held by the best jurists to be unconstitutional, and virtually conceded by the Supreme Court to be such, that it would be opportune to amend it before the celebration of the nation's centennial. While many members of both Houses espoused that view of the matter, especially in the Senate, nobly contending for the right, a majority opposed any action affording relief to the people so long injured and annoyed by said law, and either took occasion to be absent (nearly one-half the members not voting) or to take ground in opposition to the bill. A few specimens of objections urged against the bill, follow. Like the representatives of six tribes in Israel selected to pronounce maledictions on delinquents on Mount Ebal, these gentleman, who might be said to reflect the views and feelings of the Association, stand up only to claim respect and veneration for the first day of the week as the Sabbath of Jehovah, and assume the responsibility of ridiculing and denouncing a respectable portion of their fellow-citizens who are claiming justice and their God-given rights at their hands. Promi-

nent among these were the Speaker *pro tempore* of the Senate, Hon. Mr. Herr, of Dauphin, and Hon. Mr. Chestnut, of Cumberland. The latter gentleman affected a great horror of Moses as compared with Christ, urging that "the law which enjoined the sanctification of the seventh day under Moses required the sanctification of the first day under Christ, and thought those who cannot find proof of this assumption in the Bible unfortunate in being born a thousand years too late, while some of these people were of opinion that the world might possibly have survived the misfortune (if indeed it had been one) of his birth having been postponed an equal length of time. An honest, genial gentleman is Hon. Mr. Chestnut; but if he does not study the primer too much, he certainly studies the Bible too little to render it proper for him to attempt to teach on that subject, in the Senate or anywhere else. It is peculiarly improper for him or his colleagues to set up their own religious dogmas as criteria for all the nation, and compel them by unjust and unconstitutional statutes to do their bidding against conscience and constitutional law.

The Senator from Dauphin, Mr. Herr, if not a member of the Association, said much which shows him in full accord with the views of that body. He was particularly free in denouncing all who failed to see the wisdom and justice of the Sunday law, and imprecated heavy woes on all who might attempt to put down the holy Sabbath (meaning Sunday), but he was cursing, or imprecating vengeance on the wrong people,—people who religiously observe the day Jehovah rested upon after creating the universe of matter, and sanctified to be kept as a memorial of his rest after the six days of creation. He also commanded all men to rest on the same day to commemorate that great event and the divine example, instead of holidayizing on the day on which the heathen worshiped the sun in obedience to the *Pontifex Maximus*, or supreme high priest of Paganism, who also favored Christianity in the person of Constantine, for the aggrandizement of that adventurer, and certainly in effect to dilute, pollute, and disgrace it. A striking coincidence and illustration of the policy and moral quality of the action of professed friends of Christianity, in adopting and incorporating heathenism in their system by celebrating worship in the churches on the day the pagans worshiped the sun, and discarding the true Sabbath, is found in the policy of "Jeroboam the son of Nebat, who made Israel to sin." The people retained too much regard for worship to neglect all forms, so he sacrificed to idols and not to God. They must keep the passover; so he yielded to their wishes, and kept one at a different time from that commanded by Jehovah. He was a king, but officiated in the idol temple as priest—the prototype of Constantine, after whom the world has gone in making Sunday a festival and disregarding the Sabbath. Mr. Herr might very properly have inquired, in the language of a more eminent man than himself, "How shall I curse whom the Lord hath not cursed? or how shall I defy whom the Lord hath not defied?"

The speaker *pro tempore* of the Senate, Mr. Davis of Philadelphia, when presiding in that body, commands respect, and is a facetious, companionable man. In opposing the bill for the relief of these peoples, he endeavored to deal scathingly in innuendo and ridicule; and in the

exuberance of his professed generosity, proposed to "give these peoples a continent to themselves." Doubtless this was intended as a sportive irony, and was the second and perhaps will be the last offer of the kind known to history, and was prompted by motives similar to, and quite as worthy as, those which suggested the first. Indeed, though the proposal did not embrace so much territory as the first, being less than "all the kingdoms of the world, and the glory of them," yet it was probably quite as much as he could afford to bestow on these peoples for what he hoped to gain as an equivalent. But there are two questions meeting us here. 1. Does the Senator own so much land in his own right (it is no virtue to be too free in giving away that which belongs to others), to which he can give a valid title? And 2. Would he stand to his word and give it to these peoples, if he were so rich? or would he at last wring out of his undertaking, as he failed to fulfill his promise to vote for the bill for these peoples' relief? It has not transpired whether these Honorable Senators have experienced any twinges of conscience when comparing their action and votes in retaining the law of 1794 on the statute book, with the solemn oath to support the National and State constitutions. If they have had none, their consciences must be the very personification of *inertia*, or seared to insensibility. Men in that responsible position should know their duty and do it. The Centennial came. The people of all the civilized and semi-civilized countries flocked to see the creations of human genius in the most beneficent institutions of a century's growth. They admired and wondered. They had heard at home of Faneuil Hall, the "Cradle of Liberty," and of Independence Hall, where the immortal Declaration was produced and adopted by men whose powers have seldom been equaled, and whose integrity has never been excelled, pledging life, fortune, and "sacred honor" to the perpetuation of universal liberty, civil and religious. They had heard of the Bell with its sacred motto in legible characters inscribed on it, "Proclaim liberty throughout the land to all the inhabitants thereof," that it had pealed forth that sentiment till its voice had been cracked, and yet possessed power to thrill and charm the lovers of freedom. They wished to see this inanimate organ of that soul-stirring message; and whether in the form of an ancient and cracked bell, or recast to perform the same service, the metal thus used and the sentiment thus enunciated would continue to interest the curious, and console the devotee of liberty, at the end of the first century of our national existence, and on through ages and centuries to the last period of recorded time.

But there is a limit, in fact, at the end of the first century to this proclamation. To fifty-five thousand citizens of Pennsylvania, this is but mockery, because untrue respecting them. They are denied the right of citizens, and forced by law to believe and practice contrary to their convictions, or submit to penalties due only to culprits! Manes of the patriot sages! felt you no indignation while witnessing the desecration of things sacred to liberty, and the hollow, false pretensions of recreant successors at the end of the first century of the existence of the government you established? Did the bones of the signers of the Declaration and of the Constitution become half reanimate in their silent sepulchers, through horror at the display of such falsity before the

representatives of the nations of the earth, and before high Heaven? especially, as it is contemplated to pull down the fair fabric they reared, and establish a policy claiming to be Christian, but really to usurp power to determine how men shall think and act in religious matters, in order to show themselves good citizens?

Truly, a wide field is opened for philanthropic efforts to define and settle the province of constitutional law, and rights and duties of citizens under it. The American Reform Association proposes to remedy alleged radical defects in the nation's organic law, and asserts that duty to God and the welfare of society require the application of such corrective; that the Creator is dishonored by the non-recognition of his name and attributes in our Constitution; that Jesus Christ is insulted because not introduced as "Ruler of nations" in that instrument; that a strong motive to laxity of morals is found in the failure to enjoin the sanctification of the first day of the week as the Sabbath of divine appointment in the Constitution; and that by inserting such provisions in the fundamental law, God would be honored and the national morality promoted.

The members of your organization having assumed the position of reformers, it is incumbent on them to show that the Constitution of the country is defective and unsuited to promote the interests of the people, the honor of the country, and the glory of God—it is not enough to assert that the Constitution is "atheistical;" that the Creator is dishonored by the non-recognition of his name and attributes in that document; that Jesus Christ is insulted because not acknowledged as the Ruler of nations; that Christianity suffers indignity, if not irreparable injury, while the organic law ignores the claim of the first day to be the Sabbath of Jehovah. They may cherish these views, sincerely perhaps, but they must bring the people to adopt them in order to succeed in their undertaking as reformers. It is probable that a majority of the American people would indorse their views respecting God and Christ, in a word, the doctrine of the Trinity, as a fundamental truth in religion; but to induce them to vote to incorporate that doctrine in the Constitution of the country might not be an easy matter. They might think it sufficient to subscribe to a confession of faith containing the sentiment, without attempting to commit the nation to that, or any other doctrine, distinctively, to the prejudice of others who might not believe it. Reformers should be able to wield the most convincing arguments in support of their positions, to convince those they wish to win to their theories, not only of the truth of those views, but of the expediency and necessity of the proposed action respecting them. The arguments relied on should be based on law and facts, and evidence from the highest sources presented to challenge assent to the proposed reform. Prominent in their efforts to reform society is that to convince the people universally that the interests of religion require the sanctification of the first day of the week, as the Sabbath enjoined to be kept by the fourth command of the decalogue, and to incorporate that claim in the fundamental law of the nation, binding all citizens to its observance; while the assumption that it is the Sabbath is entirely destitute of Scripture authority, diametrically opposed to the clearest and most explicit declarations of the Bible, and calculated to mislead the unwary, and create doubt as to the truth of revelation generally. The claim made by the Association for Sunday, if made by others for any other dogma on the same ground, would be regarded by them as arrant heresy. Their efforts will meet strenuous opposition from—

1. A large and influential class of citizens, who are *de facto* non-sabbatists, claiming that no Sabbath was ever instituted for any people but the Jews, and that the Sabbath given them was, in its nature and design, ceremonial, typifying only the rest of Canaan, and that it ceased to be obligatory when Christ came. Though these people, connected with many denominations of professed Christians, holidayize on the

first day, calling it "Lord's day" (which is a misnomer), they would not consent to be compelled by constitutional or statute law to do as much as that. They repudiate any observance of a day by authority of law, human or divine.

2. Another class of well-informed persons, who have looked at the claims of the first day to be the Sabbath, and are satisfied that there has been no change of the day of the Sabbath by competent authority, conform to the popular custom silently, something as the intelligent people of Naples and Italy generally, are Catholics outwardly, but in heart despise the system as an imposture. The agitation of the subject, in view of testing public sentiment, will range them in opposition to the establishment of a day as the Sabbath which can justly claim to be a human institution merely.

3. In very many communities where the first day is kept without questioning its title to be regarded as the true Sabbath, a large portion of the people would oppose its establishment as the Sabbath by statute, or by constitutional recognition, through repugnance to anything savoring of State religion, since to discriminate in favor of the first day against the Scripture Sabbath would be so far uniting church and State.

4. Strong opposition would be made to incorporating the first day in the Constitution of the country as the Sabbath by the numerous class who now keep no day, fearing they might have less liberty to indulge their inclinations in pursuit of pleasure in various diversions and amusements. They would deem it a hardship to be required to keep any day holy. Many of these would argue in favor of the Sabbath of the fourth command, not because they intended to observe it, but because they had no disposition to observe any day, and therefore spurn the restraint proposed on their doing their own pleasure on the first day.

5. Strenuous opposition will be met from the various denominations of religionists who regard the Sabbath as a divine institution, and find no ground for a change of day, and no record of such change in the Scriptures. The reason assigned for its observance remains unchanged, and will continue so while Heaven and earth endure—till the rest of Heaven, of which the Sabbath is an emblem, shall be enjoyed by all the truly pious. These peoples, till new light appears, will regard the action of the Association as retrogressive in its tendency, rather than reformatory.

(Concluded next week.)

IS NOVEL-READING ALWAYS HARMFUL?

THE following article, giving some of the reasons why novel-reading should not be indulged in, was written by one of our ministers in answer to a question from his sister on the subject:—

In whatever we engage, we must have some definite object in view. What would be our object in reading novels? Not to be instructed in the theme under consideration; themes of this character are not usually founded on facts. Your letter suggests as your object a preparation to pass judgment on standard works of this class. Our time is the Lord's. We promised at the baptismal grave to sacredly devote it to the service of the Master. Can you read novels to the honor and glory of God? "A similar inducement is held out to the youth to use tobacco and intoxicating drink. It is not agreeable to the young man to say, "No; I am trying to live a Christian life; my body is 'the temple of the Holy Ghost,' in which I have invited the Lord to take up his everlasting abode, and I cannot, I will not, defile it;" so he smokes, chews, and drinks, and goes down to ruin.

Which is doing the most to ruin our race, rum, tobacco, or objectionable literature, I will not attempt to say. They are each an instrument in the hand of a subtle foe to God and man in doing a work he could not do without their help. It is almost a hopeless undertaking for a person to attempt to rescue a confirmed novel

inebriate. If you can keep a drunkard away from rum, he will not get drunk; but keep a novel reader away from novels, and he is drunken and dreaming over past readings.

But you have no special taste for this demon in angel's guise. Thank God if you have not; there is still hope. If you had, there might be some hope of a *partial* rescue; though the poison it leaves on the mind, even in case of a reform, may be more deadly than that which rum leaves on the body of the reformed drunkard.

Have you time, my dear sister, to read novels, even if it did not injure and threaten to destroy your mind? Do you have time to read the REVIEW, Signs, Instructor, and College Record? Do you have time to read all our standard denominational works, which so clearly set forth the leading principles of our holy faith, which is being so jealously attacked by all with whom we are surrounded? Do you have time to daily read the holy word of God, which is the foundation of our faith—"present truth"—and which is to fit and prepare a people for the soon-coming King? Do you have time for prayer and meditation? for missionary works, and works of charity? If not, then you have not a moment which you can afford to waste on light reading, even if it did no positive harm; but this is as far from being a fact as day is from night, or the breath of *Ætna* from the genial warmth of our cheerful fire.

Do you have a relish for such important reading? You may as well attempt to hold a lighted candle in a hurricane, as to acquire it while you read novels. To make a good missionary, you must be acquainted with the Bible and with our leading publications. When asked if you have read such a novel, would it not be better to answer, "I have not time to spend on such literature. My attention is more called to the prophecies and their fulfillment. Have you ever studied them, and thought of their importance to us? If not, I have a tract which I would like to have you read. I am sure it will interest you?" Then take them down some of the numerous lines of prophecy by which our whereabouts is determined, and show them where we are in the world's history, and that the Lord is soon coming to take his people to himself. If you zealously pursued such a course, what do you think the result would be? We are surely to be called to an account for the manner in which we have spent our time, and how we have used every talent which God in mercy has given us. Of some, it will be said, "Well done, good and faithful servant, enter thou into the joy of thy Lord." This company will have *done* well, and will then be received into those mansions which our Saviour has now gone to prepare.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

THE SILENT POWER.

"THE mightiest force in all the universe," says Alexander Maclaren, "is the force which has neither speech nor language. The parent of all physical force, as astronomers seem to be more and more teaching us, is the great central sun, which moveth all things, which operates all physical changes, whose beams are all but omnipotent, and yet fall so quietly that they do not disturb the notes that dance in the rays. Thunder and lightning are child's play compared with the energy that goes to make the falling dews and quiet rains. The power of the sunshine is the root-power of all force which works in material things. And so we turn, with the symbol in our hands, to the throne of God, and when he says, 'Not by might, nor by power, but by my Spirit,' we are aware of an energy the signature of whose might is quietness, which is omnipotent because it is gentle and silent." How often have we seen in the trembling limbs and the rolling tears, and heard in the faltering, quivering, broken cries for mercy, unmistakable evidences of that silent energy!—*Christian Standard.*

CHRIST OUR TREASURE.

BY N. W. VINCENT.

This life is but a troubled dream;
Earth's riches are not what they seem,
But empty all, and vain.
Christ is the treasure of the soul;
Christ is life's real, only goal;
All loss for him is gain.

Oh, win the prize; love not the world;
Soon into flames shall it be hurled—
Its idols all be burned;
And with them numbered shall be then
All proud, self-seeking, lustful men
Who here Christ's cross have spurned.

Cut loose from earth, cling fast to Heaven;
In Jesus' grace to-day is given
That we may overcome;
Oh, let us work with all our might,
That, body, soul, and spirit right,
With Christ may be our home.

TRUTH VS. ERROR.

BY ELD. E. H. GATES.

THE unscriptural doctrines of the immortality of the soul and the reward of the righteous at death, completely set aside, and make of no consequence, the doctrines of the second advent of Christ, the Judgment, the resurrection, and the restoration of the earth.

If men go to Heaven at death, what necessity is there that Christ should come to earth to get them? They are already there. If one of these doctrines is true, the other cannot be. But the Scriptures do teach the doctrine of the second advent, while nothing is said about the immortality of the soul. Which doctrine is the true one?

Of what use is a general Judgment at the end of the world, if men go to Heaven when they die? A reward at death presupposes a Judgment; for why should men be rewarded before being judged? God will certainly use as much wisdom in dealing with his creatures as those who administer justice here on earth; and who ever heard of a jury sending a man to prison or the gallows before his trial? While nothing is said in the Bible about rewards and punishments at death, it does clearly teach a future Judgment. If one of these doctrines is true, no necessity exists for the other; in fact, it cannot be true. Thus very little is heard in the popular preaching of the day about the day of Judgment. Another, and an unscriptural doctrine has taken its place.

The same thing may be said of the resurrection. If the disembodied spirit can exist independent of the body, and is better off without it, why should the old clog be brought out of the grave to again fetter the soul? If the doctrine of the immortality of the soul be true, the resurrection is of no use. On the other hand, if there is to be a resurrection, the other doctrine is proved untrue.

I lately read an article in the *Christian Union* from A. P. Peabody, D. D., on the "Resurrection of the Body." He says, "It is very strange that the literal resurrection of the body should have found and retained a place in the creed of the Christian church, while not only is it without any support from Holy Writ, but is opposed equally to the general drift of our Saviour's teaching, and to the explicit statement of the apostle latest, yet foremost, in the sacred college." Further on, he says, "If the redeemed can live in heavenly happiness in the mansions of the Father's house on high for thousands of years, without the bodies that they left in the grave, what urgent necessity can there be that these bodies be given back to them?"

Very true. But the very fact that the Bible does teach a literal resurrection of the body, proves the other view to be unscriptural. It is not at all "strange" that the doctrine of the resurrection should find a place in the Christian church, for it is taught by all the inspired writers; but it is strange that the church has thrown it away, and filled its place with a doctrine which has not a word of support in the Scriptures.

That the earth is finally to be restored and

fitted up as the saints' inheritance, is one of the fundamental doctrines of the Scriptures. But who would ever learn that fact from the popular theology of the day? If the saints dwell eternally in Heaven, they certainly have no use for the restored earth. Then we are told that they are to exist as immaterial, disembodied spirits; if so, of what use will be a material earth for such ethereal beings? So another beautiful Bible doctrine must give way, and be lost sight of, before the claims of this usurper, immortal-soulism.

Nor does the trouble end here. Upon the doctrine of the conscious state of the dead are built several other false theories. The Catholic purgatory depends for its existence upon it. Without it, spiritualism, that offspring of hell, could not exist for an hour. Saint-worship, image-worship, and other monstrous dogmas of popery and paganism, sprang from that old lie told by the devil in the garden of Eden to mother Eve. And that lie has been handed down through the ages, and is now taught as the most orthodox doctrine of the Christian churches.

Let us but find the true doctrine of immortality through Christ, and all these false theories will be no more.

THE PRAYER OF FAITH.

I SEND the following article for publication in the REVIEW. It has already been extensively published in the religious journals of this country. You would judge from the reading of the communication that the lady referred to is a member of the Baptist church, but she is a member of our church at New London, Ind., and is a sister of my wife.

In stating the condition of the sufferer, the reporter says her pulse was 105½ and 124. It should state that her temperature was 105½ and pulse 124. And when examined by the physician in a few minutes after the change, her temperature was 98, and her pulse much modified, I believe 100. With these corrections, I believe that the article is true. However, much more could be said to show that she was healed by the miraculous power of God. Her physician conversed freely with me after we arrived, and he believed that the change had been wrought by the hand of God. It created quite a sensation, of a kind to cause the name of the Lord to be praised. All persons with whom I conversed upon the subject were confident that the Lord had healed her in a miraculous manner.

A man had been spoken to to engage the services of the undertaker when she should be dead, and all human hopes had been surrendered. In the telegram sent the church, she only requested that our petitions be for her forgiveness. But we all felt that we could not refrain from asking our Father to spare the life of his child for the sake of his cause, and we all feel sure that he did answer our prayers. New London is one hundred miles from Terre Haute, and she had no possible way of learning of the hour of our prayer for her, and yet her heavenly blessing was given just as our meeting in New London concluded, and she began to praise the Lord with the same hymn we opened meeting with, "What a friend we have in Jesus." My wife and I hurried from the meeting referred to above, to Terre Haute, and can testify to these things when we think it is to the glory of God to do so.

WM. COVERT.

"A remarkable, not to say miraculous, cure has taken place in this city, which many persons witnessed, and which was related to me by them, and by the sufferer herself. Her history is as follows: At the age of fourteen she became a Christian, and united with a Missionary Baptist church, of which she was an active member for several years. Two years ago she was married, and both her husband and herself have followed the vocation of teaching. While temporarily sojourning in this city, she was called to experience great suffering. An abscess formed below the left ear, and after days and nights of indescribable pain, it having been lanced, and thus relief obtained, erysipelas set in. She says: 'For nearly two weeks my agony was extreme. My

face became a livid purple, and was so swollen that my nearest friends could not recognize me. I could not open my eyes or mouth. My jaw was set, and I could only swallow liquids through a straw, and took my medicine through a small tube. My brain became almost distracted, and I could not repress my screams in the excess of agony I endured. During four days and nights I could not sleep, or for a moment become oblivious to pain, and my pulse was at 105½, and once at 124. I was so weak that I could not turn myself in bed, and my hands seemed perfectly lifeless. On Saturday morning, Oct. 30, my physician said nothing but almighty power could save me. During these four weeks of anguish I had been reviewing my life, and I felt that I had been neglecting my Christian duties. I prayed earnestly for the forgiveness of my sins; and, though God did not give me the assurance that they were forgiven, I still had faith that he would do so, and kept on praying. I also asked my husband and mother to pray for me, and every day we spent a season in prayer. Hearing that my church, in a distant town, was holding a meeting on the 29th and 30th days of October, I sent a telegram requesting them to pray for the forgiveness of my sins, and that the Lord might do for me as seemed good in his sight. This was on Friday evening, and I also had much comfort in repeating the twenty-third psalm. I did not dread death, but longed for the assurance that my sins were forgiven. The telegram was not received until Saturday at 3 P. M. Two hours were spent in united prayer on my behalf. At sundown there came over me a sweet, peaceful feeling. I wished to be alone, and felt that I could sleep. My muscles had been in a contracted condition a long time, but now I extended myself, feeling that I could rest. I awoke singing, "What a friend we have in Jesus." Then the words came to me as plainly as if spoken: "The prayers of the church have been heard; your sins are forgiven; you are healed."

"She now sang praises to the Lord, and the lips so long sealed sang hymn after hymn, and her husband and friends came into her room astonished beyond measure. A friend who was present at this time described the scene to me. It cannot be put on paper. She said: 'This room, that has been so dark and gloomy, is light now. It is beautiful. It seems like Heaven. No sickness or death here; no anxious hearts.' She sent for her physicians, who came, and were deeply impressed by what they saw. She said to them, 'I am healed. I only prayed for the forgiveness of my sins, but God has given me more than I asked. You have been very kind to me, but it isn't you that have healed me. Jesus of Nazareth has passed this way. He has healed me.' (The doctor felt of her pulse, which was now at 98.) The transformation was so sudden and complete that none questioned this. The unclosing of the eyelids, the rigidity of the jaw becoming relaxed, the recovery of her speech, the suppleness of the before lifeless hands, and the return of strength which enabled her to sit up in bed and arrange her pillows without aid, all showed that divine power had interposed in her behalf. She wished to rise and walk, and her faith was strong that she could do this, but she followed the advice of her physician and did not attempt it.

"On the Sunday following, her brother-in-law (pastor of the church referred to above) and sister arrived. Her first words were: 'The work is done; the Lord has blessed me.' 'I knew it,' said he; 'I felt in my heart that the prayers of the church had prevailed.' She was in such a weak condition, yet in such perfect bliss, that she longed to go home, though she felt perfect resignation to God's will. She now feels that God has restored her to health that she may labor for him; not that he has called her to some great work, but that her every-day duties, however trivial, may be done to his honor and glory.

"I feel, for my own part, my faith in prayer increased, and that Jesus is just as ready now to answer the prayer of faith as when he walked this earth in human guise. Even now, as then, in answer to persevering prayer, he says: 'Thy sins are forgiven thee; go in peace.'

FALSE SCIENCE.

BY ELD. R. P. DANIELS.

THERE is a great deal of evolving, resolving, and devolving of theories, methods, systems, and propositions in science and philosophy, that display the ingenious erudition of men, the subtlety of the father of lies, and the eagerness of men to borrow of the devil to hurl at the Lord.

The sacred character and divine authenticity of the Bible is assailed and condemned by thousands of well-meaning people, who believe that the late developments of science have revealed a system of calculation in geogony that proves the Mosaic record of the creation incorrect, another in geology that contradicts the idea of a general flood, and another in astronomy that proves the Bible writers to have been mere human speculators. The first six days of time, the rib of the man, the flood, and the standing sun, are the great luminaries in the infidel heavens to guide them in their pursuits. Poor fellows! they will catch the flea if they persevere. It is most remarkable how they will challenge the credulity of Christians, who, we have good reasons to believe, know almost as much as they. The faith of Christians in the history and doctrines of the Bible, without positive evidence of its divine origin, they regard as the sublime altitude of human weakness and superstitious folly.

Is this consistent? Bacon, Des Cartes, Newton, Stewart, Comte, Agassiz, Darwin, Tyndall, and Huxley,—men celebrated for their philosophical and scientific researches,—could not so much as utter a maxim, discover a principle, or solve a theorem, without the exercise of the greatest amount of faith. Does the Christian know nothing of the world beyond but by faith? Neither does the philosopher know the value of a maxim, the influence of a theory, or the honor of a discovery, but by faith. Does the Christian know nothing of the resurrection only by faith? Neither does the anatomist or physiologist know aught of the origin of life but by faith. Does it require a great stretch of faith to believe in a life of immortality beyond the grave? It requires a greater to believe the theory of first cause,—in the origin of life by cell structure.

We have never seen Heaven; you have never seen the first cell. If Christians are all fools for believing in a world beyond, then there are scores of scientific fools who believe there are millions of them. Is it a mark of extreme credulity that we believe the Bible account of a general flood? What, then, shall be thought of those who believe the geological theory of the origin of our globe? Tell us, if you will, which is the more wonderful, or which requires the more faith, the theory of the evolution of matter from some unknown source,—gathered together by some unknown law, reduced to a molten condition by some unknown process, held in its place by some unknown power, sent flying on its way through the heavens, tracing with the utmost precision its invisible path around the sun by some unknown wisdom, sustaining the same axial motion with undiminishing accuracy by some unknown influence, or the simple record of the Bible that tells us this is the work of God?

It is all a matter of faith; which will you have? We prefer this, that God made the earth, set it off in space, systematized its motions, associated its solar forces, arranged its topographical equipment; gave to each herb its specific property, each seed its special function, each tree its foliage and fruit, each flower its tint and fragrance; created and classified the beasts of the field, fowls of the air, and fish of the sea; created man, endowed him well, placed him over the works of his hand, made him amenable to law, drove him from his presence for transgressing, and destroyed his posterity with a deluge of waters.

I repeat, it is a matter of faith. We were not there when it was done, neither were you when it began. We receive it from the Bible, you from the realms of imagination. We read about it, you speculate about it. We have it from scores of inspired men who have walked and talked with God; you have it from uninspired men whose word is no better than ours. We

have it by inspiration; you have it from speculation. Take all the maps, globes, books, and astronomical instruments in the world, assemble all the scientific and philosophical professors on earth, and prove by actual demonstration, without the aid of faith, that this earth moves, and the discussion ends forever. You cannot do it, neither will you try. That there is a God, that he has a Son, that there are angels, and a heavenly world, a city of gold, and a temple wherein is the throne of God, a glorious resurrection and a future life,—on these points there is no disagreement among the sacred writers of the Bible. But upon the scientific theories of the earth's motion, its material formation, its origin and final destiny, no two agree. There is no conflict in the doctrines of the Bible; but geologists find it a difficult matter to prevent frequent collisions between their theories; and yet with all the uncertainty attendant upon almost every experiment, and with all the mistakes of one school discovered by another, and with all the kite-flying, pigeon-shooting, and aerial excursions indulged in by many of the scientific propagandists of modern times, they will appeal to the sciences of geology and evolution in the settlement of disputed questions of Biblical antiquity, as though in fact such evidences had never been disputed before by any one. We are reminded by this of the old adage among rogues, "A lie is as good as the truth, if you can only stick to it without stuttering."

SCANDAL.

BY SOUCHONG.

Mrs. Loquax. I tell you what, Mrs. Lingua, I do n't intend to deny myself my tea and coffee as long as my money lasts, and if that should ever happen to fail, I know that the way will open in some way for me to get my living.

Mrs. Lingua. That is just my opinion.

Mrs. Loquax. This preaching reform, reform, all the time, and applying it to one's diet, is, I think, entirely beyond the authority and bounds of regular Bible preaching and Bible doctrine. It is clear to my mind that religion, Bible religion, don't notice what one eats or drinks.

Mrs. Loquax. Let me fill your cup, Sister Lingua; have some of my nice fresh tea! It is the real, genuine, old-fashioned souchong.

Mrs. Lingua. Thank you, Sister Loquax, I am very fond of hot, strong tea; but what I was about to observe was this: that real sanctification, such as we believe in, is not disturbed by a cup of tea or coffee, nor do I believe that God cares whether we use such articles or not.

Mrs. Loquax. I think your view is the correct one, Sister Lingua; for it is nearly three years since I was first sanctified at a meeting in Lilliput Grove; and I do not think I have sinned since, nor has my conscience troubled me for all this time; and I hold that it would if it were a sin to drink tea, for I use it strong enough to color with.

Mrs. Lingua. That is just the view my husband takes as to his tobacco. You know he received the gift of sanctification at the same meeting you speak of, and he uses tobacco right along, and he holds to it that it does n't hurt him. (I wish, however, that he would n't spit on the carpet.) He thinks it is all right, and I hope it is. But don't you fret sometimes, Sister Loquax?

Mrs. Loquax. I will tell you all about that sometime, Sister Lingua; but really have you heard Eld. Watchful preach or Eld. Sincere? They are rather odd in their ideas, and, I tell you, they unsparingly condemn our tea, coffee, and tobacco; but what I was coming to, was, that some years ago, I heard Eld. Watchful rather hold Eld. Sincere up to ridicule in public, and I concluded that Eld. W. was very unjust in doing this; but afterward, when I heard Eld. Sincere come down on Eld. Watchful, I concluded that they both were doing worse than I was with my strong tea.

Mrs. Lingua. What! you don't say that ministers talk against one another, do you, Sister Loquax? I thought that privilege was one granted to us tea-table talkers only

Mrs. Loquax. Yes, I do, Sister Lingua, and not only that, but they have their little spites, and jealousies, and little points of etiquette, more pointed than an English navy officer.

Mrs. Lingua. Well, Well! I thought that people valued their ministers, and that ministers set a high value on each other.

Mrs. Loquax. They ought to do this; a minister's character and his reputation are very valuable to a church; and good people so view the matter; and it sorely pains them when ministers slander each other, or add to each other's sorrow; but be sure not to let this be known abroad.

Mrs. Lingua. Oh, I shall not tell any one, of course.

THEIR HOPE NOT AS OUR HOPE.

BY ELD. GEO. B. STARR.

"BUT now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection from the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming." "The last enemy that shall be destroyed is death." The coming of Jesus and the resurrection to life through him is the good and solid comfort offered by the word of God. Without it, this world with its many changes, varying scenes and experiences of joy and sorrow, and finally death, would be a problem dark enough. And so we are told it is, by one of the chief of those who have no faith. "Every life," he says, "will at its close become a tragedy as sad and deep and dark as can be woven of the warp and woof of mystery and death."

The Christian views it differently. To him life is a most precious gift. In it he sees the love of God—and that eternal love; for he believes that God designed that he might always live. And though in consequence of sin death has come, he sees in it an enemy soon to be destroyed,—a sleep from which he soon will be awakened; and beyond it, to those who have patiently continued in well doing, he sees glory and honor, immortality, and eternal life. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." "And there shall be no more death."

THE MASTODON IN RECENT TIMES.

PROF. JOHN COLLETT, Ph. D., State Geologist of Indiana, gives some statistics in relation to the mastodon, that dispels the notion that these animals did not live in recent times. Archeologists who argue the great antiquity of man upon this planet, based upon the fact that his remains have been found with those of the mastodon, will be compelled to seek other lines of proof for their theory. We quote from page 385, Geological Report for 1880. Professor Collett says:—

"Of the thirty individual specimens of the remains of the mastodon (*Mastodon giganteus*) found in this State, in almost every case a very considerable part of the skeleton of each animal proved to be in a greater or less condition of decay. The remains have always been discovered in marshes, ponds, or other miry places, indicating, at once, the cause of the death of the animal and the reason of the preservation of the bones from decay. Spots of ground in this condition are found at the summit of the glacial drift or in 'old beds' of rivers which have adopted a shorter route and lower level, consequently their date does not reach beyond the most recent changes of the earth's surface; in fact, their existence was so late that the only query is, Why did they become extinct?"

"A skeleton was discovered in excavating the bed of the canal a few miles north of Covington, Fountain County, bedded in wet peat. The teeth were in good preservation, and Mr. Perrin Kent states that when the larger bones were cut open, the marrow, still preserved, was utilized by the bog cutters to 'grease' their boots, and that chunks of sperm-like substance, 2½ to 3 inches

in diameter (adipocere), occupied the place of the kidney fat of the monster. During the past summer of 1880, an almost complete skeleton of a mastodon was found six miles northwest from Hoopston, Iroquois County, Ill., which goes far to settle definitely that it was not only a recent animal, but that it survived until the life and vegetation of to-day prevailed. The tusks formed each a full quarter of a circle, were 9 feet long, 22 inches in circumference at the base, and in their water-soaked condition weighed 175 pounds. The lower jaw was well preserved, with a full set of magnificent teeth, and is nearly 3 feet long. The teeth, as usual, were thickly enameled, and weighed each from 4 to 5 pounds. The leg bones, when joined at the knee, made a total length of 5½ feet, indicating that the animal was no less than 11 feet high, and from 15 to 16 feet from brow to rump. On inspecting the remains closely, a mass of fibrous, bark-like material was found between the ribs, filling the place of the animal's stomach; when carefully separated, it proved to be a crushed mass of herbs and grasses, similar to those which still grow in the vicinity. In the same bed of miry clay a multitude of small fresh water and land shells were observed and collected, which were kindly determined by Dr. F. Stein, as follows:—

“1. *Pisidium*, closely resembling *P. abditum*, Halderman. 2. *Valvata tricarinata*, Say. 3. *Valvata*, resembling *V. striata*. 4. *Planorbis parvus*, Say.

“The shell-bearing animals prevail all over the States of Illinois, Indiana, and parts of Michigan, and show conclusively that, however other conditions may differ, the animal and vegetable life, and consequently climate, are the same now as when this mastodon sank in his grave of mire and clay.”—*Clinton (Wis.) Herald*.

WATCHMAN, WHAT OF THE NIGHT?

ON wall and watch-tower in ancient Zion stood the vigilant sentry. It was made his duty at regular intervals to cry aloud the hour and condition of the night, and to give any peculiar circumstances affecting the public weal. His silence could only be the result of disloyalty or careless slumber. If any one became concerned for the public good, or anxious for the safety of the city, he might cry to the watchman, and expect an answer to his question, “What of the night?”

So upon the walls of the spiritual Jerusalem God says, “I have placed watchmen, who shall not hold their peace, day nor night.” Upon them, under God, depends the safety of the city, and charged against their souls is its destruction, if it comes without their warning. To these watchmen the commonwealth of Israel is looking with a fond expectation of learning the condition of Zion and the hiding-places of her foes. Hence the frequent and important inquiry is made, “Watchman, what of the night?”

1. The watchman occupies an *elevated* post. Loop-holes and look-outs for other men may be both interesting and profitable, but the chosen man of God is placed where he can and should take in at a single glance the condition of the field, the position and strength of the enemy; where they are most strongly fortified, where they lie in ambush, and where their weakest points. Because he is so elevated, it is reasonably expected that he will keep himself familiar with passing events, and on all moral questions tell the world “what of the night.”

2. The watchman occupies an *important* post. It is so, because the salvation or destruction of multitudes depends upon him. Is he faithful? Then blood and treasure are saved. Is he negligent? Then many are swept to ruin. Is it demanded that the sixteen Argand burners of Eddystone light-house be constantly lighted, watched by three men, and always stocked with not less than supplies for three months, and all this to save a few thousand storm-stricken mariners who come sweeping before the wind into the British Channel? That is well; but how much more important to save the souls of perishing millions from the fathomless sea of eternal

ruin! Then let the watchman never neglect or retire from his work, but cry with a voice which oversweeps all time, all space, and peals like the eternal thunders of the deep into the ears of the world, slumbering around the base of his watch-tower, telling them “what of the night.”

3. The watchman's work is not general, but *specific*. For his fidelity more than his eloquence, and his perseverance more than his natural powers, God will love him, the world revere him, and children's children rise up and call him blessed. As the seamen off Cape May ride past that dangerous coast in safety, how often they bless the care and skill of the hands that place a watchman with a blazing eye upon the sunken rocks which strew that fearful point for leagues around! During the long, dark and stormy nights that thunder on the shore, none but intelligent, God-fearing men are left in charge of the great twelve-foot lantern, lest many a storm-beaten crew, trusting to its light, might go down amid the waves. So God's watchmen are spending this season upon fields of toil—from which they may remove very soon—that souls pass not unwarned toward the enemy's ambush.

Watchman, these words are to you. How goes the battle? What of the night? Are you awake? Are you at work with all the energy and ingenuity your soul can muster? Do you feel the saving shelter of God's almighty wing? If saved to the uttermost yourself, then immediately set to work to save others. The season for special effort will soon have passed away. “Now or never,” may be the decree of God respecting some lingering soul. Oh, may God push you into this work! Nay, leap for your lives, and from house to house sow the seed which always grows, if watered with your tears. If negligent in the past, no excuse is thereby furnished for the future, but the greater the reason for faithfulness now. “The night is far spent, the day is at hand.” What you do must be done soon. Let us, then, from every post, and from parapet of wall and watch-tower, tell with no uncertain sound “what of the night.”—*Selected*.

“THY KING COMETH.”

EARTH is in rebellion, and is subject to misrule. In the beginning, God gave to man dominion and appointed him to be the earth's ruler; but the ruler turned to be a rebel, and from that time to this the world has been subject to strifes and disorders of every kind. Above it hangs “a flying scroll” on which is written the curse of God against sin and disobedience. The wrath of God is revealed from Heaven against all unrighteousness. Instead of peace, earth has turmoil; its governments for ages have been temporary expedients for the restraining of lawlessness and disorder, and the chastisement of sinful people by rulers no less sinful than themselves. Every form of government has been tried and has failed. The administration of Adam, the first ruler, ended in revolt. The antediluvian period, with its unity of race and uniformity of language, developed such a growth of vice and lust and ungodliness that the deluge was required to prevent the utter corruption of the race. The patriarchal administration of government afforded no better results; and from that time down, the various forms of human administration,—tribal, regal, imperial, ecclesiastical, republican, confederate, and communistic,—have all proved defective, each containing the elements of its own decay, the materials for its own destruction.

Governments by conquerors are cruel and unsparing; governments established on the principle of hereditary succession fall through the decay of ruling families or the restiveness of misgoverned people; governments based upon suffrage are tainted and destroyed by the corruption of the masses who control them; ecclesiastical governments are usually among the worst, they being administered by childless ecclesiastics who have never learned to govern anything; while governments born of communistic ignorance and violence may be regarded as possessing the worst features of mob rule, and proving destructive alike to the rulers and the ruled.

Meanwhile a crushed and bleeding humanity pours forth cries that cannot be hushed, and yearns with unuttered and unutterable longings for the reign of truth and righteousness and peace, where might and right shall no longer be antagonistic; where wisdom shall not be linked with wickedness; where injustice shall no more bear sway, and iniquity shall no longer be enthroned; where God shall be honored, and man, his creature, shall enjoy the blessings and benefits of a control, wise, beneficent, and kind.

But this cannot occur under the existing state of things. Mankind are, to a great extent, in love with misrule. They hate their friends, and love their enemies. They have killed God's prophets and digged down his altars, and have lent a willing ear to the words of deceivers and wrong-doers. The best men that have lived on earth have often fared the worst. Righteous Abel dies a martyr, while Cain lives to build a city and found a nation. Barabbas, the robber, is released and honored, while Christ, the Saviour, is crucified between two thieves. There is no help in man. God from Heaven has looked down to see if there were any that were righteous, and has declared that “all have gone out of the way,” that there are “none righteous, no not one.”

In such a case man's only hope must be in the living God, and it is the messenger of that God who cries in the ears of lost humanity, “Behold, thy King cometh!” Above the tumult of the heathen that rage, and the people that imagine vanity, the Lord most high proclaims, “Yet have I set my King upon my holy hill of Zion,” and declares that he will give him the “nations for his inheritance, and the uttermost parts of the earth for his possession.” Ps. 2.—*The Rainbow*.

TOO MANY IDIOTS.

THAT minister is little better than an idiot, practically, who thinks that any fundamental, any revealed truth of the Bible must be given up or modified to meet the demands of so-called modern criticism. Truth, in matters pertaining to God and to man's salvation, is unchangeable and indestructible. Speculations concerning such truth may change very greatly, but the truth itself never. Hence the vast importance that public teachers should not confound their own speculations with the declarations of God. The latter will stand the test of all criticisms and all onslaughts. If the men who preach the gospel have a full belief in the word of God, and have the courage of their opinions, there will be much positive preaching, no trimming, and no compromise.—*Cincinnati Advocate*.

SELF-DENIAL.

THE problem of life is often solved by the simple law of self-denial. Many a life has been made a miserable failure because it undertook to grasp more than its capacities could provide. Self-denial is not, then, alone essential in order that we contribute to the happiness of others, but to our own. It is better to have coarse clothes, and be contented in the fact that they are our own, than to be attired in rich raiment, and be tormented by the creditor. That home is happier with no carpet for the floor, but with clean boards uncovered, and plain furniture, without remorse and debt, than one can be in tapestried chambers, which really belong to others. There often the conflict commences and ends. Here the battle of life is fought, and lost or won. The lesson of self-denial has been taught for the good of others. There is need of a few lessons for the comfort of self.—*Christian World*.

—Even the most refined and polished of men seldom conceal any of the sacrifices they make, or what it costs them to make them. This is reserved for women, and is one of the many proofs they give of their superiority in all matters of affection and delicacy.

The Family Circle.

NOT FAR.

Not far, not far from the kingdom,
Yet in the shadow of sin,
How many are coming and going;
How many are entering in?

Not far from the golden gateway,
Where voices whisper and wait;
Fearing to enter in boldly,
So lingering still at the gate!

Catching the strain of the music
Floating so sweetly along,
Knowing the song they are singing,
Yet joining not in the song!

Seeing the warmth and the beauty,
The infinite love and the light;
Yet weary, and lonely, and waiting,
Out in the desolate night!

Out in the dark and the danger,
Out in the night and the cold;
Though He is longing to lead them
Tenderly into the fold.

Not far, not far from the kingdom,
'Tis only a little space;
But it may be at last, and forever,
Out of the resting-place.

HERRINGS FOR NOTHING.

THE darkness is coming on rapidly, as a man with a basket on his head turns the corner of a street in London. He cries loudly as he goes, "Herrings! three a penny, red herrings, good and cheap, at three a penny!"

Soon he comes close to me and commences conversation.

"Governor, why can't I sell these herrings? I have walked two miles along this dismal place, offering them; and nobody will buy."

"The people have no work at all to do, and they are starving; there are plenty of houses round here that have not had a penny in them for many a day," was my reply.

"Ah! then, governor," he rejoined, "if they haven't the half-pence, they can't spend 'em, sure enough; so there's nothing for me but to carry 'em elsewhere."

"How much will you take for the lot?" I inquired.

"I'll be glad to get four shillin'."

I put my hand in my pocket, produced that amount, and transferred it to him.

"Right! governor, thank'ee! what'll I do with 'em?" he said, as he quickly transferred the coins to his own pocket.

"Go round this corner into the middle of the street, shout with all your might,—

"HERRINGS FOR NOTHING!"

and give three to every man, woman, and child, that comes to you, till the basket is emptied."

So he proceeded into the middle of the street, and went along shouting, "Herrings for nothing! good red herrings for nothing!"

I stood at the corner to watch his progress; and soon he neared the house where a tall woman stood at the first floor window, looking out upon him.

"Here you are, missus," he cries, "herrings for nothing! come an' take 'em."

The woman shook her head unbelievably, and left the window.

"Vot a fool!" said he; "but they won't all be so. Herrings for nothing!" A little child came out to look at him, and he called to her, "Here, my dear, take these in to your mother, and tell her how cheap they are—herrings for nothing." But the child was afraid of him and them, and ran in-doors. So, down the street, in the snow, slush, and mud, went the cheap fish, the vender crying loudly as he went, "Herrings for nothing!" and then adding savagely, "Oh, you fools." Thus he reaches the end of the street; and then turning to retrace his steps, he continues his double cry as he came.

"Well," I said to him calmly, as he reached me at the corner.

"Well!" he repeated, "if yer think so! When yer gave me the money for herrings as yer did n't want, I thought you was training for a lunatic 'sylum! Now I thinks all the people round here are fit company for yer. But what'll I do with the herrings if yer don't want 'em, and they won't have 'em?"

"We'll try again together," I replied; "I will go with you and we'll both shout."

Into the road we both went, and he shouted once more, "Herrings for nothing!"

"Then I called out loudly also, "Will any one have some herrings for tea?"

They heard my voice, and they knew it well; and they came out at once, in twos and threes and sixes, men and women and children, all striving to reach the welcome food. As fast as I could take them from the basket, I handed three to each eager applicant, until all were speedily disposed of. When the basket was empty, the hungry crowd that had none was far greater than that which had been supplied; but they were too late, there were no more "herrings for nothing!"

Foremost among the disappointed was a tall woman of a bitter tongue, who began vehemently, "Why haven't I got any? ain't I as good as they? ain't my children as hungry as theirs?"

Before I had time to reply, the vender stretched out his arm toward her, saying, "Why, governor, that's the very woman as I offered 'em to first, and she turned up her nose at 'em."

"I didn't," she rejoined passionately, "I did n't believe you meant it!"

"Yer goes without for your unbelief!" he replied. "Good-night, and thank'ee, governor!"

I told this story upon the sea-beach, to a great crowd gathered there on a summer Sabbath day. They looked at each other; first smiled, then laughed outright, and at length shouted with laughter.

It was my time then; and I said, "You cannot help laughing at the quaint story, which is strictly true. But are you sure you would not have done as they did, and been as unbelieving as they? Their unbelief cost them only a hungry stomach a little longer; but what may your unbelief cost you? God has sent his messengers to you for many years to offer

PARDON FOR NOTHING!

peace for nothing! salvation for nothing! He has sent to you the most loving and tender offers that even an almighty God could frame; and what have you replied? Have you taken the trouble to reply at all? Have you not turned away in utter scornful unbelief, like the woman? or ran away in fear, like the child? You are still without a hope on earth, or a hope in Heaven, because you will not believe God's messengers when they offer you all that you need for time and eternity—FOR NOTHING.

"Take warning by that disappointed crowd of hungry applicants. When they were convinced that the offer was in good faith, and would gladly have shared with their fellows, they were too late!

"Let it not be so with you! Do not be in that awfully large crowd of disappointed ones, who will be obliged to believe when belief will not help them; whose knowledge, when it comes, will only increase the sorrow that they put off believing until it was too late."

As I looked earnestly upon that vast crowd, the laughter was entirely gone, and an air of uneasy conviction was plainly traceable upon many faces.

"Will you not come to Jesus now?" I entreated. "He is waiting, pleading with you! Here is salvation, full, free, and eternal; help, guidance, and blessing,—all for nothing! without money and without price."

I ALWAYS WIN AT CARDS.

HAVE you any particular antipathy against cards, Mrs. Allen?" asked a merry girl of a silver-haired woman, whose face was not yet old.

"Yes, I have," was the slow answer.

"Then you don't like to see us play."

"I did n't say that," said the elder woman, with a smile. "But finish your game, and then, perhaps, I may tell you my reasons for disliking cards."

Two young gentlemen and two young ladies formed the party. The former were general favorites in society, with characters forming day by day, for they were quite youthful yet. The one with black hair and black eyes, played quietly, if not languidly; the other, with blue eyes and hair of a golden bronze, showed interest and excitement in the game.

Mrs. Allen sat quietly listening to the comments of these four friends,—their accusations, their regretful exclamations, the eagerness to win, the chagrin of losing. Her eyes were fixed upon the young man with the flushed cheeks and shining blue eyes, reading the earnestness, the excitement, the passion of his soul, as the game advanced.

At last the triumph was his. Exultantly he announced it, with the added words, "I always win at cards."

"I knew somebody else who always won at cards," said the lady in a low voice.

"Come, Mrs. Allen," said one of the merry girls, "you said you would tell us why you dislike cards. We're just in the mood to listen, for I have been badly beaten, and I don't like to be beaten."

"I think I told you," said Mrs. Allen, "that I knew somebody who boasted that he always won at cards. He was very much like you," she added, turning to Frank. "I saw the likeness when I first met you."

"I have no hesitation in saying that twenty years ago, this young man was one of the handsomest and most promising persons in the city where he lived. Sought by every one on account of his wit and vivacity, life was a very pleasant thing to him. But he was passionately fond of cards, and because of the fact that he invariably won, he was always ready to make up a party, at home or abroad."

"I don't know how the fact first leaked out, but it was whispered among his acquaintances that he—played for money."

"This, of course, reached his mother's ears latest of all, and she would not believe it. She watched her boy with trembling eagerness. He bought a horse, he had always fine clothes, and his appearance was that of a restless, dissatisfied man."

"Every night the troubled mother sat up till he came home; but his hours grew more and more irregular. His business was, at length, neglected; his luck turned; he grew haggard and moody."

"What could be done? Nothing. He was wedded to his idol. Not only did he play, but he drank; not only did he drink, but he pledged things not his own, in the indulgence of his passion. Finally he forged the name of his employer, fought in a drunken fray, was brought home insensible, and for two weeks raved in delirium."

"No one can know what the torture of a mother is when her son disgraces her before all the world—and this he had done. But repentance came. He promised never again to touch a card; grew into his original beauty; lifted the hopes of all who loved him; was engaged to a lovely girl, and by her tempted to play, only a social game; to drink, only a social glass; and the consequence was he was ruined!"

"The love of gaming and of strong drink rushed back upon him like a torrent of iniquity. Again he played for money, again he was brought home drunk, again he committed a crime, and this time his ruin was complete."

"One night he rushed home like a crazy man. His mother tried in vain to calm him. She was alone, and he, stung to insanity, raved and tore his hair, and cursed her."

A shudder went over the little company.

"Yes, he cursed her because she had allowed him in the days of his innocence to touch the cards, because with her own hands she had taught him to play."

"I could never do that," said the young man with blue eyes.

"So he would have said at your age. A more affectionate son never lived."

"That night after he had been partially soothed, and had gone to his room, a pistol-shot was heard. Mercifully the mother fainted; mercifully she was spared the sight that others saw."

"Did he kill himself, then?"

"Instantly. When I recovered from a long illness"—

"What! was he?"

"My only son." There was a tremor in her low voice, as she added, "When I recovered, I had no child. Not yet forty, my hair was as white as you see it now. Do you wonder that I hate cards?"

"Oh, but how then could you sit and see us play?"

"Because I wished to warn you; because there are some temperaments to which success is more baleful than defeat; because one of you put me strangely in mind of my blue-eyed boy."

Her eye fell upon Frank J.—. He was pale as death. Later he went up to her and thanked her.

"It was growing upon me, the passion for play," he said. "I felt it; but with God's help, I'll never touch a card again."

—You may bind a bird with soft silken cords, and while he remains still he will not be sensible of his confinement; but as soon as he attempts to fly, he will feel the cords that confine him; and the greater his desire and his efforts to escape, the more sensible will he be of his bondage. So the sinner may long be a slave to his sins, and never be aware of it till he rises to go to Christ.—Payson.

—Children keep us at play all our lives.

IMPRISONED MUSIC.

A CURIOUS little incident happened lately during a time of prolonged sickness. At the close of a very dark and gloomy day, I lay resting on my couch as the deeper night drew on, and though all was bright within my cozy little room, some of the external darkness seemed to have entered into my soul and obscured its spiritual vision. Vainly I tried to see the hand which I knew held mine and guided my fog-enveloped feet along a steep and slippery path of suffering. In sorrow of heart I asked, "Why does my Lord thus deal with his child? Why does he so often send sharp and bitter pains to visit me? Why does he permit lingering weakness to hinder the sweet service I long to render to his poor servants?" These fretful questions were quickly answered, and though in a strange language, no interpreter was needed, save the conscious whisper of my own heart. For a while silence reigned in the little room, broken only by the crackling of the oak log burning on the hearth. Suddenly I heard a sweet, soft sound, a little clear, musical note like the tender trill of a robin beneath my window. "What can that be?" I said to my companion, who was dozing in the firelight; "surely no bird can be singing out there at this time of the year and night!" We listened, and again heard the faint plaintive notes, so sweet, so melodious, yet mysterious enough to provoke for a moment our undisguised wonder. Presently my friend exclaimed, "It comes from the log on the fire!" and we soon ascertained that her surprised assertion was correct. The fire was letting loose the imprisoned music from the old oak's inmost heart! Perchance he had garnered up this song in the days when all went well with him, when birds twittered merrily on his branches, and the soft sunlight flecked his tender leaves with gold. But he had grown old since then, and hardened; ring after ring of knotty growth had sealed up the long-forgotten melody, until the fierce tongues of the flame came to consume his callousness, and the vehement heat of the fire wrung from him at once a song and a sacrifice. Ah! thought I, when the fire of affliction draws songs of praise from us, then indeed are we purified and our God is glorified? Perhaps some of us are like this old oak log,—cold, hard, and insensible; we should give forth no melodious sounds were it not for the fire, which kindles round us, and releases tender notes of trust in him and cheerful compliance with his will? "As I mused, the fire burned," and my soul found sweet comfort in the parable so strangely set forth before me! Singing in the fire! Yes! God helping us, if that is the only way to get harmony out of these hard apathetic hearts, let the furnace be heated seven times hotter than before.—*Mrs. C. H. Spurgeon.*

CONSPICUOUSNESS IN DRESS.

If a lady's dress is especially conspicuous, it may be to the advantage of the dress, but it is to the disadvantage of the lady. The dress may be artistic in color, design, and arrangement; but the lady who wears it is evidently lacking in good taste. The dress might do credit to its maker if it were on a lay-figure in a show-window; but it brings discredit to its wearer when it calls chief attention to itself, and brings her into prominence only as its exhibitor. A lady is never well dressed when her dress is conspicuous, any more than a picture is well framed when its frame is more noticeable than the picture. This principle is as applicable to truth as to persons. That style is never a good style which calls attention away from the truth which it essays to present. Rhetoric and oratory are truly effective only when they are subordinate to the sentiment which they embody and emphasize.—*S. S. Times.*

A GREAT RISK.

THE pastor of a church in one of our large cities said to me not long ago: "I have officiated at forty weddings since I came here, and in every case save one I felt that the bride was running an awful risk. Young men of bad habits never marry girls of their own sort, but demand a wife above suspicion. So pure, sweet women, kept from the touch of evil through the years of their childhood, give themselves, with all their costly dower of womanhood, into the keeping of men who in base associations have learned to under-value all that belongs to them, and then find no time for repentance in the sad after years. There is but one way out of it that I can see, and that is for you—the young women of the country—to require in associations and marriage, purity for purity, sobriety

for sobriety, and honor for honor. There is no reason why the young men of this Christian land should not be just as virtuous as its young women; and if the loss of your society and love be the price they are forced to pay for vice, they will not pay it. I admit with sadness that not all our young women are capable of a high standard for themselves or others, but I believe that there are enough earnest, thoughtful girls in the society of our country to work wonders if faithfully aroused."

Dear girls, will you help us, in the name of Christ? Will you, first of all, be true to yourselves and God, so pure in your inner and outer life that you shall have a right to ask that the young men with whom you marry shall be the same? The awful gulf of dishonor is close beside your feet, and in it fathers, brothers, lovers, and sons are going down. Will you not help us in our great work?—*Harpers.*

Sabbath School Department.

"Feed my Lambs." John 21:15.

FILL UP THE TIME.

BY ELD. H. A. ST. JOHN.

ARE you a Sabbath-school teacher? Then suffer a word of exhortation. When before your class, do you fill up all the time allowed you? Some do not. Just think of it! Only one day in a week, only one hour in that day, and only a few minutes of that hour, that you can be with your class, to instruct them in the Holy Scriptures, the most important of all studies. And then to ask a few printed questions, filling up ten minutes, more or less, and then sit down, leaving the class to look around the house, unoccupied, for several minutes. This is too bad. I pray you reform, or turn the work over to some one else. Go over the lesson a second time. Enlarge upon it. Go to your class full of love for them and for the truth,—so full that you know nothing scarcely of the passing of time till the bell taps. Fill up all the time brim full. Be enthusiastic. Do not the work of the Lord negligently.

THE PRACTICAL SIDE OF FAITH.

FAITH is really the most practical thing in human experience. Without it the world's work could not go on a moment. There would be an instant arrest of all the machinery of progress in the home, in society, in the community, and widening out from them, in the affairs of nations, were men to lose faith in one another, and were the world at large to cease wholly from its faith in God. All the great enterprises, inventions, and discoveries, which have made the earth a highway for the Lord, would have been impossible had faith been lacking in those who projected and carried them forward.

But when we come to the consideration of faith as it inheres in the character of the individual, there is a great deal of confusion in many minds as to what it is, and how it ought to be exercised. For instance, the other day I heard of a man who, a few years ago, was at the head of a flourishing business. His credit was good, his name was untarnished, and his prospects were enviable. Gradually there came a change. He grew lax and careless in the administration of daily affairs. He suffered his notes to be protested. He neglected matters of importance, and allowed his family to need common comforts. And when remonstrated with, he declared that he had found out that he must devote his whole time and strength to the Lord's service, and he felt assured that whatever apparent difficulties surrounded him, the Lord would carry him triumphantly through them. Yet so far was this man from impressing his business associates and wife and children with the propriety of his course, that they all, with one consent, spoke of his so-called "faith" as foolish self-confidence and vain hallucination.

The most superficial observer of this special sort of faith perceives at once that when tried by the test of common sense it seems absurd. And every honest reader of God's word must acknowl-

edge that nothing in that, no command, promise, or prohibition, is opposed to common sense. When the Lord tells his disciples that having faith as a grain of mustard seed, they shall be able to remove mountains, we who listen to the words, vivid now as though spoken in our own ears, see that there is nothing in them which is in the least degree impossible. We know how Columbus, Martin Luther, Gustavus Adolphus, Oliver Cromwell, John Knox, George Washington, and many another of the world's heroes, did, in the strength of faith, remove mountains. We have known the secret of the Lord when we have gone forward, in some crisis of our lives, in some deep struggle of the heart, and have overcome apparently irresistible obstacles. We see obscure and meek people doing the like daily, though they say little about it. We are sure that faith is possible, and that it works along with and through ordinary channels and means of grace in many a life.

Another illustration. A young lady, educated in the best schools, but situated so that it seemed unlikely that she must depend upon her own exertions, suddenly found herself without resources. The change was overwhelming, but she did not sit down in idle despondency. She was a firm believer in God, praying to him for help, and expecting to receive it. She at once set herself to work to use the trained facility of eye and hand, which had been acquired at the cost of diligence and honest work when artistic pursuits were only the delight of her leisure. Here faith preceded and paved the way for her, but without thoroughness, talent, and skill, the highest faith in this direction would have been valueless.

In our Sabbath-school work, faith in God, as the ruling passion in the teacher's heart, is sure to be rewarded. The man or woman who teaches, visits, prays, and toils in faith, will see his or her scholars clustering around the Saviour, and giving themselves to him in sweet consecration. But faith will not make good teaching sure without antecedent preparation. Faith will not make conscientious Bible study unnecessary. Faith will not convince the dear young people of our love for them, if we refrain from expressing it by the cordial manner, and the beaming look, and the tender tone of sincere interest. The faith that is true must blossom out in words and deeds. "Seest thou how faith wrought with his works, and by works was faith made perfect?" (Jas. 2:22).—*Mrs. Margaret E. Sangster, in S. S. World.*

Our Basket.

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

—A good conscience is a continual feast; and a mind at peace through Christ is the antepast of Heaven.

—Some men get religion enough to spoil them, but not enough to preserve them. A soft pickle is not of much account.

—Give the man such a heart as the Son of God described in the beatitudes, and a whole universe of sorrow cannot rob him of his blessedness.

—If a minister has not the Holy Spirit with him, his preaching will be in vain to convince and convert sinners and lead them to repentance.

—Conquering
May prove as lordly and complete a thing
In lifting upward as in crushing low.

—E. B. Browning.

—That is the best part of beauty which a picture cannot express. The history of many a Christian has for its chief data his so-called holy resolutions.

—No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him he gives him for mankind.

—The right will produce more right and be its own reward—in the end a reward altogether infinite, for God will meet it with what is deeper than all right, namely, perfect love.—*G. McDonald.*

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 7, 1881.

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

THE PRESENT TRUTH.

RISE AND PROGRESS OF THE CAUSE.

THERE was a present truth, or a truth especially applicable to the times, in the days of Christ's first apostles. Peter addresses those who were "established in the present truth." 2 Pet. 1:12. There was a specific message to be given. It was then the present truth. The message for our time is also the present truth.

The work of the last message to the world commenced in feebleness and great humility. Our forces as a people then were very weak, and the opposition was strong and determined. Then we had no houses of worship, no tents, no organization, no publications, and no system of raising means for the support of the cause. Then the work moved on slowly and heavily.

It was clearly seen at the very commencement that, from the very nature of our message, and the fact that laborers were few, the press must be used as an arm of strength. It was also as clearly seen that the silent messengers could accomplish but little without the living teacher. For several years we published and traveled, the place of publication being the center of operations. We published in Middletown, Conn., Oswego and Auburn, N. Y., Paris, Me., Saratoga Springs, N. Y., before the press was located at Rochester, N. Y., in 1851.

The work in those days seemed to go forward under divine guidance. Our ministers would arouse the people by lectures and sermons, then offer our tracts and books, which were eagerly taken, and cheerfully paid for. At the first tent-meeting held by Elder Loughborough in California, he sold \$300 worth of our publications. "Strike when the iron is hot" is an adage of great force when applied to this subject. The living teacher comes before the people with his mind and heart imbued with the subjects he presents. The interest is up to a high pitch. Publications are offered to the people. They purchase and read while their senses are aroused, and they are anxious to know the truth. It is then that our publications add nine-tenths to the abiding influence of the preacher's labors.

Thousands of dollars' worth of our publications and periodicals are given away annually. We do not object to this as a fact. Indeed, we think ten thousand dollars' worth should be given where one thousand dollars' worth is distributed. But of all the men to do this work judiciously, and to effect, our ministers are the ones, when they have raised an interest. Yes, "strike when the iron is hot." Our ministers must have tracts to distribute among the people when the interest is up. "Strike when the iron is hot." One hundred dollars' worth will accomplish more good circulated by our ministers among interested audiences, than a thousand dollars' worth by others when there is no interest.

When we introduced the tract work in its efficient simplicity, thirteen years since, the brethren and sisters cheerfully donated of their means without being urged. We took the responsibility of publishing largely and carrying on the work of circulating tracts mainly through our preachers. And as long as the good work was suffered to go on in this way, there was no want of means in the treasury. We gave the books freely, and yet the Book Fund increased without urging our people to give of their means. The reports of the influence of our tracts in the conversion of scores and hundreds before they had heard a single sermon on present truth moved our people to liberality.

At the western camp-meetings in particular, eight

or ten years since, while presenting the importance of our tracts, we would request those who read themselves into the present truth before hearing preaching upon the subject to rise up, and we were happily surprised at seeing from ten to thirty per cent of the brethren and sisters on the ground rise up. As we record these facts, we feel a longing of soul to see the good time again when our tracts shall be circulated by our ministers, and our people in cheerful hope and simple faith putting their offerings into the Book Fund. The tract workers outside of the ministry have done a good work. They should not be weary in well-doing. The simpler their plan of operations, the more efficient and the less expensive. But none of our people should suffer the work of the ministry to be belittled or crippled. The ministry without our publications could accomplish but little. The publications without the work of the ministry would in most cases lose their power. Let both arms of our strength be united in hopeful, cheerful labor, and the work will prosper gloriously.

J. W.

SPRING ARBOR CAMP-MEETING.

WHEN we reached the ground sixth-day at 10 A. M., a social service was being held in the large tent. Ministers present, Elders Canright, Burrill, Lamson, Lane, and Daniels. Elders Smith, Fargo, and Miller, came later. The ground is well selected. It is shaded by large oaks, and in this shade the mammoth tent is located, and around it at proper distance the family tents are pitched.

For want of rain the roads had been dusty. The weather had been hot for the season, and much anxiety was felt for the crops. A camp-meeting at such a time in a farming community seems almost an absurdity. But the weather changed, the gentle rain came down, followed by the cool, bracing breezes, most grateful to man, beast, and all vegetation. Now you can ride in the cars without dust, and private-carriage journeying is delightful.

The brethren have been coming in and tents have been going up all day, so that our congregations are increasing. Elder Canright spoke several times before we came, and Elder Burrill has spoken this afternoon. At 11 A. M. we spoke of the evidences of the second advent faith and hope, showing that the passing of the time of expectation, and the waiting for the coming of the Son of man, have added strength to the Advent faith and hope.

The season of prayer at the commencement of the Sabbath was solemn and precious. Elder Smith then addressed a large and interested audience on the subject of the parable of the ten virgins. Matt. 25: 1-11. And thus closed the services of sixth-day.

Sabbath morning, the rising sun chased away the shades of night, and the chill, and gave the good cheer of light and the comfort of warmth. At the morning prayer-meeting, good matter was brought out. Remarks were made relative to the want of faith and zeal of the present, in contrast with better days in the past.

At this point, Bro. McLearn arose and stated that he was but a young convert, and knew nothing of the past of which others had spoken. The truth was all light to him, and he saw no cause for discouragement. Bro. McLearn is a highly educated Christian gentleman. He has made great sacrifices in coming with us. We should be pleased to see him holding a position of importance in the cause.

At 11 A. M. we spoke upon the subject of prayer. The parables of our Lord recorded in the eighteenth chapter of Luke were the basis of our remarks. The parable of the unjust judge and the importunate widow teaches that the Lord will hear earnest and persistent prayer. And the parable of the self-righteous, boasting Pharisee and the penitent publican teaches the humble, self-abasing manner in which we should approach the throne of grace. The words of confidence and hope which the Spirit of the Lord inspired gave the subject point and force. The Lord was evidently in the camp.

At 2:30 P. M. Mrs. W. spoke to a large congregation. The subject was applicable to the wants of the people. The attention was close and earnest. At the close of the service, some twenty came forward for prayers. Remarks and prayers offered filled up the time till five o'clock, when the congregation was dismissed for one hour. This hour was most profitably spent by the ministers and some others on the ground in an earnest season of prayer among the oaks in rear of the camp.

We returned to the stand much refreshed, at six, when a spirited social service was held. We have seldom enjoyed a better one. Elder E. B. Lane presented the sufferings and love of Christ to the large congregation in the evening. Many of the brethren referred to the discourse at the first-day morning meeting. This is the best evidence that our people, who have been feeding on dry theories, forms, and figures, are longing for Christ and the power of his great salvation.

As we write, 11:30 A. M., Elder Smith is speaking on the subject of the mark of the beast. He is addressing about one thousand persons. The weather is cool, not cold, damp, and not rainy.

The people have been coming in all day. The audience at the afternoon service was larger than in the morning. Mrs. W. addressed the crowd upon the health and temperance question. The order on the ground was excellent, and the attention marked. The firm principles of the prophet Daniel, given in his first chapter, formed the basis of the remarks of the hour. Points of deep interest to the listening crowd were made clear and forcible.

Our meeting was held in a community accustomed to attending camp-meetings. The remark was frequently made to those in charge, "How is it that you are able to maintain such good order?" We treat all with kindness, as ladies and gentlemen, and the speakers' stand is occupied by those who speak the burning truth for this time in simplicity and love, from the heart, is a fitting answer to the oft-repeated question.

In feebleness Mrs. W. went to the Spring Arbor camp-meeting. And notwithstanding her labors on both Sabbath and first-day afternoon, her strength increased, and with the special blessing of God, she addressed the people first-day evening with clearness, point and power, probably equal to any effort of her life. It could be said of our good camp-meeting, we had the "best of the wine at the last of the feast."

J. W.

THE PUBLISHING ASSOCIATION.

THE total amount of stock taken in the Seventh-day Adventist Publishing Association, located at Battle Creek, Michigan, from first to last, is \$23,370. The amount given in donations and legacies is \$11,062.17. More than this last sum has been given in books and periodicals since the Association was formed in 1861. In one year not far from \$3,000 was given to Minnesota, Missouri, and Kansas alone, on the debts of the Tract Societies of these States. And the Association has given a debt on the Danish and Swedish papers, of \$2,800. Smaller sums given would swell the entire amount given to \$15,000; hence more has been given than received in donations and legacies.

According to the last annual report, the property of the Association, after all debts shall be paid, is worth \$110,000. Then all our people have given \$23,370, and the faithful workers and managers have added \$86,630, or have added to each dollar given the sum of \$3.70.

The property is well insured, and the risks by fire have been considered so light that until recently we have carried no insurance since the great Chicago fire in 1871. We know of no place as safe for deposit of funds this side of Heaven. This institution, and the columns of the REVIEW as a medium of appeal, have been the great wheel that has moved our other insti-

tutions and enterprises and missions into life. It deserves the unqualified approbation, the fullest sympathy, and hearty co-operation of our people. No man has lost a dollar by investing or depositing at this Office. In behalf of the Board, the chairman asks the friends of this Association to take stock in it. And those who have money they wish to deposit in a safe place for safe keeping, may find such a place of deposit in the REVIEW Office. J. W.

BALE, SWITZERLAND.

ABOUT four weeks ago, I received a letter from the President of the General Conference, urging me to visit Bale to see if anything could be done for the relief of our dear Bro. Andrews. After prayerful consideration, it seemed clear that it was duty to come, and once more pray with him, following the instructions in James 5:14.

I arrived here just before the Sabbath, May 13, and found Bro. Andrews better. He had been gaining some in strength for the ten days previous, and was able to sit up a little, and to walk a short distance when the weather was favorable.

After the Sabbath services, and consultation, we decided that on Sabbath, May 21, we would have a special season of prayer with him, meanwhile seeking God preparatory to so doing. On Monday, May 16, we received a letter stating that in the next REVIEW we would see the appointment of a general fast by our people all over the world, one important object being to plead for the restoration of Bro. Andrews to health. On May 18 we first saw the REVIEW containing the appointment. We said, "Surely the Lord is leading in this matter."

Yesterday was the day of fasting. In the forenoon I set forth the scriptures on fasting, showing what a fast is, and what it is not. It is not merely to spend one day in afflicting our souls (Isaiah 58:5, margin), but to especially consecrate ourselves to God, and enter upon a work that is to be continued all through our lives, the great object in fasting being to get nearer to God. This, with a notice of cases of answer to prayer, both in the Scriptures and among God's people, constituted our service. As I spoke in English, a French brother translated it into French.

In the afternoon at three o'clock, we anointed Bro. Andrews in the name of the Lord, Bro. Ertzenberger being present to join in the services. Heartfelt confessions were made, and earnest prayer offered by all. Some petitions were in English, some in French, some offered petitions in both languages. It was a solemn, heavenly place. It was also an impressive thought that at that hour petitions were rising to God from thousands of earnest, penitent hearts, in the English, French, German, Danish, Swedish, and Italian languages, and that these thousands of minds were centered on this one spot, and seeking God for the same object as ourselves. Angels of God looked down upon the scene. The presence of God was here. It was the gate of Heaven to our souls. Bro. Andrews was greatly blessed. He was able to sit up during the whole service, although it continued for one and one-half hours. He then had a refreshing sleep. He is much better. He rested well for the night, and sat up four hours this morning, taking part in worship and in counsel on important matters pertaining to the mission. After a brief rest, he dictated a letter, ate his dinner with a good relish, and took quite a walk in the open air.

Some of Bro. Andrews' difficulties were healed at the time of the fast in 1880. Our petition now is that other difficulties which still remain may be removed, and he be built up in strength from this time. God has accepted our petition. It is not for us now to think that our work is done, and that we have no more to do; but on our part, as a people, we should maintain our consecration to God, and still hold up our brother's case before him in the arms of our faith.

Our American brethren have little idea of the difficulties under which Bro. Andrews has labored in

opening this mission. It is these difficulties which, to a great extent, have worn upon his strength and spirits. Had it not been that God has sustained him, he must have fallen long ago. Those who wish to get a correct view of the case must think of a man going to a people whose language he did not understand, whose habits of life, customs, ways of thinking, and in fact everything, were different from his own, and who are liable at every step to question his motives, and to regard his efforts to advance the work as wishing to assume a position of authority. Those of us who have known Bro. Andrews for the last thirty years and upward, of course think it strange that any one should so look upon his unselfish labors. God has raised up for him some faithful friends in this mission, to stand by him, but some have made his burdens very great.

There is one thing which is a very evident token of God's care for the work; viz, the strength the Lord has given our brother to write for the journal, *Les Signes des Temps*. It is a matter of remark among our people here that amid all his feebleness, as the time would come round for the preparation of important articles for the paper, the Spirit of God would come upon Bro. Andrews, his mind would be very clear and he be nerved up to dictate all needed articles for the journal. Though following this he might have a few days of feebleness and prostration, he would again be revived for the work; and so it has been again and again, for every paper.

It is due that I should say something of the situation here. Sister Oyer is filling with great acceptance an important place in this mission and publishing work. Her varied and arduous duties, requiring much care and prayerful thought, are discharged in a manner that proves clearly that it was in the order of God that she came here. The household forces are also well organized and prospering under her supervision.

Bro. Andrews is receiving all that careful attention a sick man needs. Provisions sent from America, such as dried fruits, etc., have added greatly to his comfort. Many of these things can be obtained here only at an enormous expense.

Bro. Andrews is happy in the Lord. The expression of all our hearts to day is, "The best of all is, the Lord is with us." J. N. LOUGHBOROUGH.

Bale, May 22.

NORWAY AND SWEDEN.

WE are laboring to build up the interest in Christiana, as well as to get our printing work in a good condition. We are losing Sabbath-keepers by the strong tide of emigration, but new ones are stepping into their places. The outside interest is improving. Between three and four hundred persons have attended the meetings on Sundays, and about one hundred and twenty on the Sabbath. Several keep the Sabbath and meet with us who have not yet been baptized.

The tract society had become quite slack in my absence. There is a great need of a new start in this direction. Donations to sustain the work had also been much neglected. I have tried to instruct and encourage in this direction. Wages are so low, and times so hard, that it has always been a puzzle to me how the tithing system could be introduced here. When a man earns \$2.00 per day, nine-tenths is more than sufficient to sustain himself and family; but if he earns only fifty cents per day, it is a far greater sacrifice to give one-tenth of that. When, besides this, he has no property, and must pay high for house rent, food, and fuel, and now and then is out of work, it is difficult to give the Lord a tenth.

We have, nevertheless, introduced this system in our church now, by the unanimous consent of the members. The way we have proposed is this: to subtract the interest which is paid on borrowed capital, and pay one-tenth of the rest. This is to be paid to the treasurer monthly, or weekly by those who prefer. It is to be due to meet the payments on our building, to help

poor sick members, and to sustain the mission. A committee is chosen to distribute the means as the cause may need. This is not unreasonable, and the prospect is that it will bring in more to help the mission than any other system. Fifty have signed this pledge. Many have expressed their desire to prove the Lord, that they may thus obtain his blessing; and I believe others will unite to help, while some may need help. I shall try to establish the same system in Denmark and Sweden.

Some members receive help from the poor fund in the city or town where they live. The idea that the mission in Northern Europe can sustain its own preachers, I have to give up. Whether we labor in the city or in the country, we have no chance to reach those people who own property, except in a very few cases. My only hope is that we can get some good colporters who can hold meetings occasionally; and that our printing office can furnish them with books and papers that will help to defray their expenses, as they get some percentage on sales. By the help of the Lord, I will do all in my power to bring about such a state of things.

I have purchased a cylinder press, that can print a sheet 20x35, as well as smaller forms. It will turn out one thousand impressions in an hour. It cost \$590. It has been used some; otherwise it would cost much more. We shall receive instructions and practice in using it six weeks before it is moved. We sold our home in America, and put the money thus obtained into this press, hoping that there will be work for it unto the end. We do not ask the mission some time to take this off from our hands, but beg the privilege of using it for the spread of the truth. To this the General Conference Committee have agreed.

In Sweden Bro. Rosqvist is laboring, and others besides him. In Grythytted, seven have been added to the church, and the outside interest is good. But the authorities have called Bro. R. before a church council, and we expect that they will stop his public work in that vicinity. We are waiting to hear the result.

May the Lord abundantly bless his own work and truth everywhere. J. G. MATTESON.

Christiana, Norway, May 16.

THE CAMP-MEETING AT NEENAH, WIS.

THIS meeting is now close at hand. Everything looks favorable for a good meeting. We would again remind our brethren and sisters not to neglect this opportunity. Come, brethren and sisters, come to work for the Lord. Bring your children and unconverted friends. We have unanimously asked God for his blessing on our camp-meeting and the work in our State. Let us now show our faith in God by our works. And be assured that if we act our part, God will not fail on his. You may think you have so much to do that you cannot spare the time to come. Then there is danger of being overcharged with the cares of this life, so that the day of the Lord will come on you unawares. We cannot afford to lose any blessing that God has for us.

We are sorry that Bro. and Sr. White cannot attend. We should have been glad of their presence; but let none stay away on this account, for we shall have very efficient help with us. Paul may plant, and Apollos may water, but God alone can give the increase. It is to God we must look for the blessing.

All in the State are so well acquainted with the route that nothing need be said. Those coming from other States, south, east, or west, will probably come via Chicago, where they take the Chicago and Northwestern direct to Neenah without any change. Our friends coming by railroad or otherwise should aim to reach the place by Tuesday evening, as far as it is consistent for them to do so. Full fare will be paid by those coming by railroad, but they will be returned for one-fifth fare. This makes the traveling expenses very reasonable. Everything is favorable for a good meeting, and none can afford to lose the blessing.

O. A. OLSEN.

SOLOMON'S GLORY.

"I am the rose of Sharon and the lily of the valley."

O LAND, thou land, whose hillsides shine
With costly weight of fruit and vine!
Whose fields are sweet with drifted foam
Of almond-flower and honey-comb!
Beneath thy golden-fruited boughs
The dappled roe at noonday drowse;
The orange-breasted pheasant glows,
A gold and violet-tinted rose;
The milk-white peacock up and down
The garden trails, with crest and crown.
There is no land beneath the sun
That is like thy land, Solomon!

From where the palms of Tadmor rise
Against the lonely desert skies,
Thy commerce doth the hot waste span
With thread-like lines of caravan.
Rich merchandise of corn and rice,
Sun-bursting fruits, and costly spice,
The oil of sandal-wood and fir,
With precious spikenard scent, and myrrh,
Carved ivories and curious rings,
With plumage from the sunbird's wings,
Gems rescued from the scorching sand
Of some remotest eastern land;
There is no land beneath the sun
But yields thee tribute, Solomon.

The mighty ships of Tarshish lie
Under that long, low, eastern sky;
Against the sad horizon's rim
They creep, like phantoms, far and dim.
Rich store of precious goods are brought,
Red gold in wondrous fancies wrought,
Rare tapestry and silken veils,
And jewels tossed on heaped-up scales;
All rivers turn beneath the sun
To yield thee tribute, Solomon.

The holy temple lifts its height
Into the vaguely glistening light;
Its mystic dome of fine-wrought gold
Held in the palm-leaves' listing fold;
And where the fountain mist drops cool
Into the marble basin's pool,
The languid, large-eyed eastern girls
With camphor flowers loop back their curls;
Here, too, swathed in her clinging shawl
And virgin veil, the soft looks fall
Of that fair Shulamite, whose praise
Rings sweet through our far, old-worn days.
The storied song is just begun;
These were thy glories, Solomon.

Still do the sacred palm-trees rise
Against the lonely desert skies;
While of thy temple scarce a stone
Lies in the hot waste sand, unknown;
But in the Bible's living frame
Is set the Shulamite's loved name,
A Hebrew air of beauty, sung
In that new-made world's first-taught tongue;
All else its losing race has run
With time, that was thine, Solomon.

—*Millie W. Carpenter.*

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.

MICHIGAN.

Arcadia.—I spent Sabbath and first day at Arcadia, with Bro. Kellogg. We organized a church of sixteen members, nearly all of whom were the fruits of his labor. Our meetings were good; the preaching was nearly all practical. An elder was ordained.
Alma, May 16. A. O. BURRILL.

Wright and Oceana.—Sabbath, May 21, met with the church at Wright. There was a large attendance. Some from Grand Rapids were with us, also Bro. and Sr. Gilbert, from Galesburg, on their way home from the burial of their beloved brother, Eld Gilbert. A feeling of deep solemnity and humiliation pervaded the congregation. We all felt that the day of fasting and prayer was one of spiritual strength and profit to us.

Sabbath, May 28, was with the church at Shelby, Oceana Co. They have a good Sabbath-school here, the superintendent and teachers seeking to obtain all the advantages of Sabbath-school work. The word of truth was received with joy, and was followed by a lively social meeting, in which some took a new start. They were also cheered by the presence of Bro. Newman, their former leader. A business meeting was held in the evening, from which none excused themselves, some coming six miles. This we thought truly praiseworthy. On Sunday, held a meeting out in the country six miles, and though on short notice, had a good congregation. Several expressed a strong desire to hear more. Our meetings with this little company closed at night. Hope to meet with them again soon.
E. S. LANE.

PENNSYLVANIA CONFERENCE.

Clark's Corners, Chautauqua Co., N. Y., May 29.—We commenced labor here April 4, and have held forty-three meetings. After the State meeting at Ellicottville, we were joined for a few days by Bro. Oviatt, who rendered efficient aid. Have held five Sabbath meetings. Eleven are keeping the commandments. Obtained three subscribers for the REVIEW, and nine for the *Instructor*.

EDGAR RUSSELL.

INDIANA.

Yorktown.—I held eight meetings at Yorktown, May 21-27. There has been a good interest at this place in the past, but much prejudice prevails at present. I gave such discourses as I judged would encourage the brethren and sisters, and yet call their attention to needed advancements in the Christian life. They seemed very grateful for the labor bestowed.

May 28-30, I spent at Forest Chapel, in Madison Co., holding five meetings; I reviewed a discourse given against the law of God at that place, which made many friends to the truth.
WM. COVERT.

ILLINOIS.

Kankakee, June 1.—For a few weeks past, have been laboring some with the churches at Kankakee, St. Anne, and Pittwood. Last Sabbath, three were baptized and added to the Kankakee church. In company with Eld. Gros, visited a neighborhood about fourteen miles east, near Momence, where Bro. Nottingham, of Kankakee, has been doing missionary work. We found quite an interest there to hear preaching; but did not think it advisable to commence meetings until the hurry of spring work was past. We go, in a few days, to a new field near Hoopston.
E. O. HAMMOND.

Clifton, Iroquois Co.—I held meetings with the little company here Sabbath, May 28. Although they are widely scattered, they have held Sabbath meetings quite regularly. This was formerly a Roman Catholic community; and the brethren have done well to remain firm in the face of great opposition and in their isolated condition. I wish that all our small companies would take pattern of them. I had freedom in preaching. They decided to organize a Sabbath-school, which will probably number about eleven scholars. They will take a club of *Instructors*.

Some are accepting the yoke of Christ at Kankakee City. Eld. Hammond was to baptize a few there on first-day. We earnestly desire the prayers of the Lord's people.
PAUL E. GROS.

WEST VIRGINIA.

Jerry's Run, Wood Co., May 22.—The organization of this church was completed to-day by Eld. J. R. S. Mowrey. An elder and deacons were chosen. Two more signed the covenant. This church numbers sixteen members; others are keeping the Sabbath, and will unite with us when the way seems more clear to them. All are firm in the faith, and encouraged to diligence in the service of the Lord. Several are waiting to receive baptism who were not ready at this time. Many manifest a disposition to hear the truth, and we hope they will be led to receive it. The interest here is in a great measure due to the labors of Eld. I. Sanborn. Pray for us.
ISAAC STAATS.

NEW ENGLAND.

Amherst and Norfolk.—May 6, I went to South Amherst, Mass., where I spent three days. Our meetings were a source of encouragement to the church.

May 10, went to Norfolk, Conn. The members of this church live in six towns and two States, and are consequently much scattered. I spent several days with that company, remaining over two Sabbaths. Our meetings were excellent. Eleven were baptized, and thirteen united with the church. Last Sabbath the ordinances were celebrated, it being the first time that several of the church had ever participated. The season was a most precious one.

The brethren and sisters are doing better in the missionary work than they have in years past; there is ample room for improvement yet, however. They have fifty copies of *Signs* to use. Since our annual T. and M. meeting last December, one brother in the church has secured over sixty subscribers for *Good Health*, besides a few for the REVIEW and *Signs*. There ought to be at least one individual in every church in the Conference who would go and do the same thing.

If this were done, in six months we could add about fifteen hundred subscribers to *Good Health* to our list in New England. Who of our young men and women will think and pray over the matter, and plan to work successfully in this direction the coming fall?
D. A. ROBINSON.

May 24.

ALABAMA.

Atalla, Etowah Co., May 31.—My meetings here still continue, and the interest is the best I have ever seen in the South. By request of the citizens, I have held some meetings in a beautiful grove between this place and Gadsden, convenient for the people to attend from both places. This grove is on the banks of Black Creek, at the foot of Lookout Mountain. The attendance was large. People came ten miles with teams. I spoke twice each day, with great freedom. The meetings were a complete success, and many left rejoicing in the truth. The cause is onward, and the prospect is very encouraging. Backsliders are returning to the fold, and sinners are becoming praying men and women. We praise God for blessing the effort put forth here. Shall remain for a time. Pray for us that the truth may gain a complete victory.
J. M. ELLIOTT.

OHIO.

Waterford.—From May 20 to 23, I was with the Waterford church. Bro. Mann was present, and assisted in the meetings. I was indeed glad to meet with this society after an absence of about five years. I was also glad to find them in a prosperous condition. Our meetings were quite interesting and profitable. There was one valuable accession to the church on Sunday by baptism.

Bellville.—Preached to the Bellville church on Wednesday night, May 25.

Corsica.—From May 27 to 30 was with the Corsica church. Preached four times. Attended the Sabbath-school and a good social meeting. A good degree of love and harmony exists in this church. The outside attendance was small, but we trust that our meetings here were not in vain.

Next week we begin labor with the tent in Shelby.
H. A. ST. JOHN.

TEXAS TENT.

Granbury, Hood Co.—While waiting for the tent, which was delayed a week in transit by railroad between Dallas and Weatherford, I held four meetings eight miles north of Granbury, in Temple Hall. Here a few have embraced the Scriptural view of the nature of man by reading works on that subject by Dr. Kellogg and others. Their ears are now open for the truth on other subjects, and they are attending the tent-meeting here, which began Friday night, May 20.

This is the county seat of Hood Co., and stands on the west bank of the Brazos River. The tent has been crowded since the first night by an appreciative and intelligent audience. The citizens are very kind, assist in defraying the expenses of the meeting, and share with us the necessaries of life. We hope for good.

At the close of the meeting on Friday night, two rowdies from the country, fired with whisky, while the lights were all burning, succeeded in cutting the main tackle rope at the foot of the center-pole, intending to let the tent down over our heads; but cutting the wrong fold, the effect desired was not produced. They were discovered in the dastardly act, and the indignant officers and citizens eagerly caught, arrested, and lodged them in jail. They are now out, with a \$300 bond on each one, awaiting the jurisdiction of the court in two weeks. My wife is summoned by the State as a witness, having seen the rope fly at the touch of the keen blade. The officers are efficient, and assure us the full protection of the law, and express a determination that order shall be maintained.
R. M. KUGORE.

NORTH CAROLINA.

Soda Hill, Watauga Co.—I visited the Dutch Creek settlement last Friday, Sabbath, and Sunday. Found all firm in present truth. Preached four times. Baptized nine on the Sabbath, all Lutherans. Others will be baptized as soon as their health will admit. I organized a church of eleven members on Sunday. It is known as the Bethel church. Others will unite with them at their next meeting the second Sabbath and Sunday in July next. Bro. Fox and Kime were with me in this meeting. We were out to hear a Lutheran preach the night following last Sabbath. Bro. Fox reviewed him next day (Sunday). He was not

out to hear the review, though we tried every way that was fair to induce him to come. Bro. Kime has sent an appointment to Carter Co., East Tenn., for the third Sabbath and Sunday in next month. I hope he will be able to fill it, for that is a new and good field to labor in. We are all of good courage in the Lord. Pray for us, dear brethren and sisters.

May 19. L. P. HODGES.

PROVINCE OF QUEBEC.

South Stukely.—Sabbath, May 21, was a good day for the church in this place. We were favored with the presence of Eld. R. S. Owen and wife, from Vermont. Their cheering and encouraging remarks in the Sabbath-school and in the preaching service were timely and much appreciated. The Lord came very near us by his Spirit. As it was fast-day, we had only fifteen minutes intermission between meetings. In the afternoon, each of the brethren and sisters read a text in the Bible treating on fasting and prayer. We had a good praying season, followed by cheering testimonies.

Our two-days' meeting at St. Armands four weeks ago was encouraging. Bro. Owen attended with me. An aged lady decided to obey God by keeping his commandments. She had never before spoken in a meeting. Mrs. B. and I have just returned from another two-days' meeting at St. Armands. Sunday morning I baptized four persons. A non-professor who is favorable to the truth, subscribed for the REVIEW.

A. C. BOURDEAU.

VIRGINIA.

Cowan's Station.—This place is on the B. & O. R. R. I commenced a course of lectures here May 1, and continued them until the 19th. As it was a busy time of year for the farmers, I did not have as large attendance as I desired. The congregations were good on Sundays, and I had an opportunity of introducing quite an amount of reading matter, which I have reason to believe will result in much good. There are persons deeply interested in this message now, who but a short time ago knew nothing at all of it. A gentleman called on me for the tract, "Why not Found out Before?" who was so prejudiced against us as a people that he would not come to hear me speak; but after reading some of our tracts, which were placed in his hands by one of his friends, he called upon me and purchased "Scripture References," "Why not Found out Before?" etc.

I shall soon labor at a point about six miles from here, if I am successful in getting a house. Pray for me that I may present the truth in accordance with the will of my divine Master.

On Sabbath, the 21st, I met with the church at Soliloquy, where we spent the day in fasting and prayer.

May 26. HENRY A. RIFE.

COLORADO.

Boulder, Denver, and Georgetown, May 24.—I have now been in this State over three Sabbaths. The first, May 7, I was at Boulder. Some discouragements have come over the church, but on the whole they are doing well. They have their new meeting-house nearly finished; and it is said by some of the leading citizens of the place to be the finest looking church building in the city. It certainly does credit to our cause and people here. One unfavorable feature of this church is, the members live so scattered that hardly more than one-half can meet together on an ordinary occasion, but they are liberal and willing to make sacrifices. They have a good Sabbath-school, and nearly all enter upon the work with earnestness and zeal.

May 14, after an absence of about seven months, I again met the church in Denver. It was a refreshing season to us all. The blessing of the Lord was with us. The church has made a tent 18x24 feet, in which they have put a desk and comfortable seats; here they hold their meetings and Sabbath-school. It is not pretentious, but the blessing of God makes the place precious. Their Sabbath-school is good. All the members of this church have entered into a systematic canvassing of this large city with tracts and papers. The result is a marked interest on the part of very many to read and hear the truth. Evening after the Sabbath, to our surprise, the little tent was well filled. About sixty were present, the most of whom were not of our faith. The cause in that city, though small and humble at first, will, I believe, triumph gloriously at last. May the blessing of God rest on the church in Denver.

The 21st, I was at Georgetown. This church is composed of only five adult persons, representing three

families with their children. They all have the cause of God at heart. Their Sabbath-school is excellent. Other children have been induced to join them, until it numbers about twenty.

They have a good tract society. Each member has a certain part of the city in which to work, and into this work even the children enter with a zeal that is commendable. It was an interesting feature of their T. and M. meeting to hear the children read their monthly reports, written by themselves. We held six services with them, and were kindly granted the use of the Congregational church for our meetings. The brethren and their children went out and invited the people to our meetings, and on Sunday evening we had a good hearing. The earnest labor of these faithful souls will certainly bear fruit at last. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." E. R. JONES.

NEW YORK.

Labor among the Churches.—From April 15 to May 20, I labored with the following churches and companies of Sabbath-keepers: Chittenango Falls, Looke, Watertown, Silver Hill, Pine, Gouverneur, Greenboro, Pulaski, and Vermillion. We are very glad to report that only three of these are in trial, and but one of these difficulties is of a serious nature. Some are beginning to feel their need, and are returning unto the Lord. Ordained Bro. Darius Taber as elder of the Chittenango Falls church, and raised \$15 there to pay for Signs to be used in the missionary work in Syracuse. The district quarterly meeting for No. 8 was also held in connection.

At Locke we obtained subscriptions for several copies of the Instructor for the Sabbath-school. All the Sabbath-schools in this Conference have now adopted the lessons in the Instructor, in whole or in part.

Organized a Sabbath-school near Watertown. Quite an outside interest is manifested, and several have joined the school. At Greenboro we found quite an interest to hear, and another substantial man embraced the truth.

The meetings at Pulaski and Vermillion were business meetings. Eld. B. L. Whitney was present at the former place. Action was taken in regard to the trial existing, that will make a final disposition of it, if a wise course is pursued by the church,—a course which will be in harmony with the counsel given and the action taken.

Pray for us, dear brethren and sisters, that the Lord may bless and guide in all our labors.

M. H. BROWN.

WISCONSIN.

Labor among the Churches.—During May I visited Albany, Monroe, Avon, Darlington, and Oakland, and can report good meetings at each of these places. There is among these churches quite a settled determination generally prevalent to press forward and win the crown.

At Monroe there is some discouragement on account of the loss of efficient members by removal. Still there is a disposition to labor for others.

At Avon but few could attend on account of high water.

In company with Bro. A. D. Olsen, we held a tent-meeting at Darlington last summer. Was pleased at this time to know of the faithfulness of all at this place, though some are suffering persecution for the truth's sake. We organized them as a branch of the Monroe church. Eighteen signed a covenant embracing the commandments of God and faith of Jesus, and the support of Sabbath-school and meetings. Of the number, six were already members of the Monroe church, and three were small children.

Our meetings at Oakland were well attended by the church, notwithstanding the busy time.

G. C. TENNEY.

Labor among the Churches.—April 1, I visited the company at Humburd, and held five meetings. They were encouraged and strengthened. Obtained some subscribers for our periodicals, and sold a few books.

From here I went to Marshfield, Wood Co., where Bro. Breed was holding meetings.

April 20, I commenced meetings at Maple Works, where I held six meetings. The interest and attendance were good. The church is in a prosperous condition. A few still retain their tobacco, and I tried to show them the sinfulness of such habits.

I went to Loyal April 27, where I held five meetings. Bro. Stagg assisted.

May 4, in company with Bro. Breed, I went to Hewittville, near Weston, where we held seven meet-

ings. Bro. B. did most of the preaching here. The outside interest was good, and the brethren were much encouraged.

May 9, returned to Humburd, where I found a "no-day Adventist" waiting to discuss the Sabbath question with me. When a discussion was first proposed, I refused. He claimed to be able to prove from the Bible that there was no Sabbath from creation to the exode; that from the exode to Christ the seventh day was kept; that from Christ to the beginning of the millennium, there is no Sabbath; and that the seventh day is to be kept again during the one thousand years. As soon as I refused to hold a discussion with him, it was reported that I dare not meet him. Then I sent a challenge to discuss the Sabbath question for one evening, he to prove that there is no Sabbath in this dispensation. He accepted the challenge. At the appointed time we met, and found a goodly company assembled. He took the usual position that the ten commandments were the old covenant, and were abolished at the cross. After the discussion, I called for those who believed Mr. Towne had proved that there is no Sabbath to arise, and not one responded. Then I called for those to arise who believed I had proved that there is a Sabbath, and all arose except three or four. I think some good was done by this discussion. The brethren are firmer than ever. T. B. SNOW.

Leon, May 20.

KANSAS CONFERENCE.

SEVENTH ANNUAL SESSION, HELD AT WAKARUSA, MAY 19-23, 1881.

FIRST MEETING, MAY 19, 5:30 A. M.—The President, Eld. Smith Sharp, in the chair. Prayer was offered by Eld. Geo. I. Butler.

The Secretary being absent, R. F. Barton was chosen Secretary pro tem. Credentials of delegates were called for, and fifteen churches were found to be represented.

It was voted that the church at Brantford be admitted to the Conference.

Eld. Geo. I. Butler, and all others present in good standing in any Seventh-day Adventist church, were invited to take part in the deliberations of this Conference.

The President being authorized by vote to appoint the usual committees, announced the following: On Nominations, G. C. Beach, S. N. Ayers, R. F. Barton; On Credentials and Licenses, J. H. Cook, J. D. Rockey, John Helligass; On Auditing, A. G. Miller, J. D. Rockey, Oscar Hill, John Helligass, B. Emerson, John Gibbs; On Resolutions, Marshall Enoch, Will D. Curtis, L. D. Santee.

Adjourned to call of Chair.

SECOND MEETING, MAY 20, 9 A. M.—After prayer, the minutes of the last annual session were read. Minutes of the last meeting of this session were also read and approved. Delegates from six churches not represented in the previous meeting, having arrived, they were admitted to seats in the Conference.

The Committee on Nominations submitted their recommendations as follows:—

For President, Smith Sharp, Ottawa, Kan.; Secretary, Oscar Hill, Grenola, Elk Co., Kan.; Treasurer, A. G. Miller, Topeka, Kan.; Executive Committee, Smith Sharp, J. H. Cook, Ft. Scott, Kan.; John Gibbs, Williamsburg, Franklin Co., Kan.; Camp-meeting Committee, G. H. Rogers, Thomas Gibbs, and J. H. Baker.

It was voted that we consider these nominations separately, and each nominee was elected as recommended.

The Committee on Credentials and Licenses reported as follows:—

For credentials, Elds. Smith Sharp, J. H. Cook, L. D. Santee, W. E. Dawson; for licenses, G. H. Rogers, Marshall Enoch, Hattie Enoch, R. F. Barton, John Gibbs, Oscar Hill, Thomas H. Gibbs, Geo. H. Smith, Will D. Curtis, J. B. Carpenter, P. L. Hoen.

Credentials and licenses were granted as recommended by the Committee.

The Treasurer's report was presented, and it was voted that the Chair appoint a committee to audit his account. Oscar Hill and Eld. L. D. Santee were appointed such committee.

The Conference adjourned to call of Chair.

THIRD MEETING, MAY 22, 9 A. M.—The minutes of the last meeting were read and approved.

The Committee on Resolutions submitted their report, and it was voted to consider each resolution separately. The following resolutions were then voted upon, and each was unanimously adopted:—

Realizing the solemn truth that the third angel's message is nearer its close than in the years that are past, and that when its voice is hushed probation will have

ceased forever, your Committee set forth these resolutions:—

Resolved, That during the coming year we will make special effort to seek God, to put away our sins, and to lead others to seek salvation in Christ.

Resolved, That we express our entire confidence in the different branches of the work being done by Seventh-day Adventists, as being that by which the Lord is fitting a people for his coming.

After remarks by Eld. Butler and others on the subject of the inconsistency of extravagance in dress with Christian character, it was voted that the Committee on Resolutions be given further time to submit resolutions embodying the views of the Conference on this subject.

The Conference then adjourned to call of Chair.

FOURTH MEETING, MAY 23, 7 A. M.—The minutes of the last meeting were read and approved.

The Secretary submitted a report showing that the names of thirty-eight churches are on the Conference roll (a number of these are practically extinct), and that the membership of the active churches, as compiled from their quarterly reports, is 999.*

The committee appointed to audit the Treasurer's books submitted the following report:—

We have examined the Treasurer's books, and find them correctly kept. From the showing of these books we find the following:—

Cash on hand at beginning of year,	\$1121.65	
Received during year,	2900.16	
Total,		\$4021.81
Paid out,		\$3798.40
Balance on hand,		228.41

L. D. SANTEE, }
OSCAR HILL, } Com.

On motion, it was voted that the names of the New Liberty, Bennington, Canton, Osage City, Peru, Caldwell, and Otter Creek churches be dropped from the roll.

Adjourned to call of Chair.

FIFTH MEETING, MAY 23, 5 P. M.—The minutes of the preceding meeting were read and approved. The Committee on Resolutions further reported as follows:—

Whereas, The Scriptures give instruction on the subject of dress, showing that it has an important bearing upon the question of practical godliness, and condemns all exhibitions of pride and display as inconsistent with the spirit of true religion; and

Whereas, In the providence of God, each succeeding year brings accessions to our ranks, and with increase of numbers has come increase of pride and worldliness, which threatens, if this course continues, to separate our people from God, and result in the eternal ruin of many precious souls; therefore,

Resolved, That we as a Conference consider it high time for us to take our stand against this great and growing evil. And we recommend to our ministers and our people greater strictness in the reception and discipline of members who are violating the teaching of Scripture upon this subject.

Resolved, That we consider no one worthy of church fellowship who will persistently refuse to obey the instruction of Scripture on this subject, which teaches us to avoid the wearing of gold, pearls, and costly array, and prohibits outward adorning, or ornamentation of the person, hair, or apparel.

Resolved, That we urge our people to return to simplicity and plainness of dress, and seek for the ornament of a meek and quiet spirit, which is of great price in the sight of God; and to give no countenance to ridiculous fashions, which are inconsistent with the instructions of Holy Writ; and we recommend that those who will not do this be considered fit subjects for church discipline.

Resolved, That we believe a slovenly and untidy person displeasing in the sight of God, and disgusting to those with whom he may associate; and the foregoing resolution in no wise encourages an untidy dress or neglect of personal neatness.

The foregoing resolutions were unanimously adopted.

A resolution was also adopted tendering the thanks of the Conference for the free use of the ground on which the camp-meeting was held.

On motion, it was voted that a copy of these minutes be sent to the REVIEW, with a request that they be published therein.

On motion, adjourned sine die.

W. E. DAWSON, Sec.

SMITH SHARP, Pres.

—Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them. The things you mean to say when they are gone, say before they go.

*This report was prepared previous to the admission of the Brantford church. The addition of this church increases our membership to 1,018.

Our Tract Societies.

"And he said unto them, Go ye into all the world and preach the gospel to every creature." Mark 16:75.

EVEN TEARS.

In the sun the brooklets sparkle,
Rivers flash along their sands,
Mighty sea-waves, diamond-studded,
Break and gleam on sun-bathed strands;
Rain-drops in their tinted beauty
Make the promise-bow divine;
Jewels blaze and dew-drops glisten;
Even tears know how to shine!
Ye who wait in lonely sorrow
Through the night of dark distress,
Lift your eyes—with peace and healing
Comes the Sun of Righteousness!
All things wait his wondrous advent,
Wait the thrilling touch divine;
In the glory of his presence,
Even tears know how to shine!

—Mabel C. Dowd, in *Christian Union*.

A VOICE FROM THE WEST INDIES.

SOME time last winter a letter addressed to the President of the S. D. A. Publishing Association was received at the REVIEW Office, from a gentleman in Tobago, one of the West India Islands. The writer, after briefly alluding to his early experience, speaks of his practice of reading the Scriptures daily with his family. While thus contemplating the truths taught in the book of Revelation, especially the fourteenth chapter, his mind became greatly perplexed respecting the beast, his mark, worship, etc., therein brought to view. From other sources he learned that the beast denoted the papacy. This increased still more his anxiety to learn what constituted the detestable mark which was to be enforced in all the nations of the earth.

From the following chapter he saw that a certain company was to get the victory over the beast, his image, mark, etc., which still added to the importance of the consideration. "Providentially," says he, "while in this state of perplexity, there came into my hands an incomplete volume issued at your Office, viz., THE ADVENT REVIEW AND HERALD OF THE SABBATH, for the year 1873, the only one that can be found in the island of Tobago, if I mistake not. From this volume I have derived much good, as well as help. The most important is that I have learned of the seal of God in connection with the seventh-day Sabbath. This volume, after reading prayerfully over and over again, has brought me to the conclusion that tradition has handed down to us certain erroneous ideas and institutions."

He then mentions his conversation with a Moravian minister who advised him not to trouble himself with "such questions, but to believe in God." At the same time, however, another voice was sounding in his ear. "If thou wilt enter into life, keep the commandments," and to this he gave heed. He says, "Since this volume has fallen into my hands, I have commenced the observance of the seventh-day Sabbath, for which I am made sport of, but unshaken still, I stand in its ever blessed truth. Before this, the seventh day was my noted day for labor, but now I make it a day of fasting and prayer." He then makes a very urgent appeal for some books which he saw advertised in the REVIEW, promising to lay aside a portion of his limited income with which to pay for them. It is perhaps needless to say that these books were sent, together with a letter, expressive of our interest and sympathy for him in his efforts to observe and maintain the truth. In reply to this, a letter has just been received, expressing much gratitude for the favors conferred. He says, "The Sabbath becomes more and more my delight, and in sweet repose on that day I often feel my soul blessed with an unction from above, and I hope that soon many more may be brought to consider the sacredness of the whole law of God. I feel that of myself I am unable to withstand the hosts that will arise against me, but in the Lord is my strength, and his law is my delight. I have at once given myself up to work in his vineyard, and the talents he has given me, to improve thereon, in gathering souls into his fold. I have therefore, with the volumes received, started to work. Every eve may be heard at the door of my humble cot, 'Mr.—, please lend me one of the books received from the Adventists.' Your publications seem to claim the attention of the neighborhood."

He says that the Sabbath is the subject of conversation and controversy, while one informs another that he has books on that subject to lend. These are eagerly sought, and as his supply is insufficient for the

demand, the inquiry arises, "Where may we get them?" The tract "Origin and Progress of S. D. Adventists" was among those sent to this brother, from which it seems that he has formed an idea of our T. and M. system. He says that a few well disposed poor of the settlement are agreed that although poor, they will from the produce of their labor, contribute one dollar a year for the purpose of securing publications not only for their own benefit, but "to assist them in widely diffusing the present truth." He also proposes to keep a record of all persons to whom publications are distributed, in order to report the same to us. He also speaks of the temperance pledge, and says that by the grace of God he has been enabled to take one step in that direction, having for four months abandoned the use of tobacco.

In conclusion he says, "Finally brethren, pray for me, that the word of God may have free course in me, and that together with all who profess the faith of Jesus, I may live up to my privilege, and be as a shining light; that the light may shine into the darkest corner of my heart, so that progression may be my motto, and I thus be a means of spreading gospel truths in the dark spot wherein I dwell; that all-sufficient grace may sustain me; that I make not shipwreck of faith and a good conscience." He then gives the names of six, besides his own, who wish to be considered members of this society, and whose initiation fees he will forward when they have gathered their harvest. These persons are evidently among the poorer class; but he also speaks of the more wealthy, stating that some of them were investigating our views, the publications sent to him having also found their way among them.

Some may be curious to know how a partial volume of the REVIEW first came upon this far-away island. In reply, we can only say that its description is like that of those sent out by our ship missionaries, and as is well known, our reading matter in various forms and considerable quantities has by them been sent to the West India Islands.

M. L. H.

TO THE MISSIONARY WORKERS.

IN the spring of 1878, a sister in Haverhill, Mass., sent me some *Signs* with a few tracts. Bro. Gragg and myself investigated them together, indorsed the doctrines they taught, and began the first of June of the same year to observe the Bible Sabbath. Others followed, so that we soon numbered eight or ten. We began to work, and to make ourselves known to our brethren and sisters in the North, and they sent us plenty of reading matter which helped us considerably. As a result, we have one ordained minister, two licentiates, and two churches, in Watauga county. The entire number of our people in this county is between thirty-five and forty-five. This all sprung from a sister procuring my name and sending me reading matter. To the missionary army I say, Work on.

L. P. HODGES.

DISCOURAGED PEOPLE.

I ONCE saw in a Western paper an advertisement for some sort of salesman or agent, with this significant addition: "No discouraged man need apply." The word "discouraged" has a peculiar force in certain parts of the West, and in this case it spoke a whole volume. It brought up the figure of one who had left the East to get a comfortable and easy livelihood in the abundant West. The figure was only a fair specimen of a class. The West proved no easier or more comfortable than the East. The same energy, capacity, and thrift were needed, and these failed west of the Alleghanies as they failed east of them. And so all such people, drifting aimlessly into this or that pursuit, came to bear the general title "discouraged." Like a rubber band from which the spring and elasticity are gone, these discouraged ones would (and will) disappoint every reasonable expectation, and will (and do) vegetate instead of live.

One of Mr. Moody's favorite maxims is that "God cannot work through a discouraged man." It is as bad as for a violinist to attempt a *sonata* on a discouraged violin, or for a pianist to try a *nocturne* on a discouraged piano-forte. There is a flatness, a lack of vigor and resonance, which will destroy the best of good intention or of skill.

The Bible is full of helpful examples to the feeble-handed and weak-kneed. There, for instance, was Elijah. After all God had done for him, and done by him, see him under the juniper tree, wishing to die. Like Job, he felt it would be a mercy if he could be taken out of the world. He was "no better than his fathers." And in so saying he revealed the secret of his discouragement; for he had evidently expected to

follow Carmel and the chariot-wheels of Ahab by a brilliant triumph. That he was foiled by a bad woman; that he actually ran away to save his life; that it seemed as though the red-flowing brook had swallowed useless blood,—these were elements in his discontent. But let the discouraged Christian take the noble book that tells the story, and it will presently guide him to angels' food, to Horeb, the mount of God, and to that "still small voice" which obliterates all complaining noises.

Paul, now, was a different man. A soldier, he knew how to go where he was ordered, and to march without care about rations or consideration as to personal comfort. Others might detain him, and even bind his hands with a girdle; but the well-meant kindness of Agabus could not smother the zeal kindled by the Holy Ghost. It is almost amusing to read the curt way in which he describes troubles and troublesome characters. Of Alexander, that vexatious blacksmith, he only says, "The Lord reward him according to his works." Of the recreant Christians, who at his "first answer" forsook him unanimsly, he merely mentions his hope "that it be not laid to their charge." "Demas hath forsaken me. . . . Only Luke is with me;" but he adds no complaint and no censure beyond a statement of the cause of the desertion. In short, he has a lofty disregard of all human help. If it comes, he takes it gladly and expresses his gratitude; but if it does not come or happens to fail him, he goes on without it! Think of such a man storming the ramparts of Rome! He was a host in himself, and the banner that he planted was never hewn down.

Discouragement is born oftenest, then, from our lack of consecrated, unselfish faith. By and-by the spasm of doubt or the sense of weariness becomes less and less. Like little, childish, nervous tricks, we outgrow them. We become calm and confident in the crisis of the battle. Like Paul himself, we "can do all things through Christ which strengtheneth us."

But suppose a school, or a class, or a duty of any sort discourages us in spite of ourselves, how then? The one short road is by prayer,—*via* the promises,—straight to God. Simple obedience, loving trust, honest living, and faithful service,—these are invariably sanative; for when they are not, they only prove that the case does not come under this head, but is born of self-conceit, of ignorance, of a bad heart, of a weak faith, or of some cause irregular and abnormal. Then, indeed, we may find discouragement,—perhaps even despair,—and I should devoutly pray that this might always occur until we have each learned to go where God bids us, and do with our might what he gives to our hands to do. A better quartette of maxims was never put to sing together in the soul of a discouraged Christian than Edward Everett Hale's "Four Good Rules:"—

"Look up, and not down;
Look forward, and not back;
Look out, and not in;
Lend a hand."

For in faith, perseverance, unselfishness, and zeal, can be found the cure for anything except what is so unchristian as to need the sword of the Spirit and the converting grace of Christ.—*Selected.*

GOLDEN OPPORTUNITY—INFLUENCE.

A SINGLE drop of water would have forever extinguished the match whose devouring and expanding flames, a few moments later, bounding from building to building, and from block to block, as a deluge, a hurricane of fire, leveling hovel and palace, wood and granite, roared and thundered defiance over the waters of the vast lake, though hundreds of thousands with buckets and engines were striving to save Chicago. So now in the mind of a rising Luther or Paine may be kindling a spark, which but a single act, word, or look from without, or a single thought from within, may either quench forever or else kindle to spread from soul to soul, from home to home, from community to community, from nature to nature, from generation to generation, from world to world, and from age to age, until as vast as the earth and the universe, and as deep as hell's fathomless woes, or as high as Heaven's summitless glories, each shall endure forever in memory and otherwise.

Wherefore God says, "Despise not small things." "Behold how great a matter a little fire kindleth." "None of us liveth to himself, and no man dieth to himself." "Whatsoever a man soweth, that shall he also reap." "One sinner destroyeth much good." "He that converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." "Remember thy Creator in the days of thy youth, before the evil days [of dark memories and widespread, irrevocable influences] come." A child may turn the switch, but a thousand giants

cannot arrest the train from weal or woe. A proud, professed Christian woman made fun of a plain sermon, which, her infidel husband, years afterward, when dying in despair, said was the first and last sermon that touched his heart, adding that but for her criticisms, which unexpectedly broke in upon his meditative resolutions, and counteracted the influence for good, he, with her, would have journeyed to Heaven instead of going down to hell.—*Christian Woman.*

SPECIAL MENTION.

STARTLING FIGURES.

REV. DR. O. H. TIFFANY, of Philadelphia, at the Anniversary of the National Temperance Society, constructed an argument from an array of figures illustrating the waste caused by liquor, that was as overwhelming as it was formidable to the thrifty wealth-producers of the nation. Taking the official report that 74,472,472 gallons of spirituous liquors are annually produced in this country, he showed that the grain used for it would have made 5,500,000 barrels of flour. If this were loaded on trucks, 10 barrels to a load, and started in a westward procession by way of Philadelphia, Pittsburg, and Chicago, the first load would reach 158 miles beyond Salt Lake before the last load had left this city! With the \$596,000,000 spent in a year for drink in this country, he could give a year's schooling to every one of the 4,500,000 unable to read and write, care for all the paupers—who cost \$10,930,429—pay the \$280,591,521 government, State, and municipal taxes, with the wages of all the builders, iron-workers, clothing manufacturers, and agricultural-implement makers, and still have left \$10,372,522. Is it not amazing that the material interests of the country so patiently submit, while a burden so overwhelming maintains the power and heaps up the fortunes of the insolent and oppressive liquor monopoly? Time will come when an enlightened political economy, as well as true humanity and pure morality, will demand that a business which injures instead of strengthening society, which increases taxes, and promotes vice and crime, shall no longer be exempt from the full measure of its responsibility.—*Christian Weekly.*

FREQUENT SUICIDE.

THE number and variety of recent suicides in this city and country defy speculation. They have no affinity or resemblance except in the one terrible fact that they are self-murder. The saddest of them is that of the child of fourteen shooting herself in the breast and dying in a few moments, with her last breath telling her mother that she had killed herself because her father suspected her of stealing.

In these days of schools and sermons, Bibles and churches, when knowledge is abroad and no child is ignorant of a future state, it is strange that such crimes are so frequent. France has been supposed to be full of skepticism, and therefore of suicides. We are certainly approaching France in the latter, if not the former. Five persons every week of the year are found dead in the waters about the city, some of them drowned by accident, some murdered, but the most of them suicides. It is quite likely that in the great majority of these cases reason was dethroned before the crime committed; but in such an instance as the little girl, and scores of others, it is not possible to entertain such a belief.

We have no theory on the subject. The fact is upon us. And we may reflect upon it, and discuss it, write and preach about it, without coming to any conclusion. Certainly there is an impression on the average mind of man that he has such a right over his own life as he has not over that of others; that he may take his own life with less criminality than he may kill his neighbor. This is not true. No man has any right to dispose of his own life. It belongs to God; and when God said, "Thou shalt not kill," he forbade one to kill himself as well as others. That ought to be set home to the conscience of every living man. The suicide rushes to the Judgment defying the Judge. He dies breaking the law of Him who has the power of eternal retribution in his hands.—*N. Y. Observer.*

THIRTEEN MILLIONS OF BARRELS.

THE brewers of the United States, in convention at Chicago, say they made last year 13,347,110 barrels of beer. They deplore the Temperance movement in Kansas, Iowa, Minnesota, Michigan, Wisconsin, Ohio, Indiana, North and South Carolina and New York. After referring to temperance laws as "pernicious,

mischievous and degrading enactments," Mr. Scharmann said: "It is for us to show, and by means of our Association, that there is a limit to this foolishness; that the majority of mankind are quite able to take care of themselves; and that the faults of the few are by no means a good reason for punishing the many. The practical suggestion I would offer is, that your executive be empowered to extend aid and encouragement to its members in any State when such laws rob them of their privileges and property, to fight them to the very end by proving their unconstitutionality, and by holding them up to the execration and ridicule of all reasonable people."

They also declared that the National Temperance Society was actually printing tracts and books to persuade people not to drink beer! The brewers seemed to feel badly, though their trade is thriving.—*N. Y. Observer.*

—When you write to an editor for publication, make it short—boil it down. Pitch right into the middle of your subject, and be sure to stop writing when you are through. Editors always like something fresh and original in the way of communications, and are especially fond of news. But the editor must always be the judge of what is worthy of publication. Of course every writer thinks his own production the best, just as every mother thinks her baby the prettiest that ever was born. But the editor may be so stupid as to have a different opinion. If so, it can't be helped. Don't try to argue him out of his notion. If he is too stupid to appreciate a good thing, you can't expect to remedy his dullness. You may think you are a good deal smarter than the editor, and that may be true, but the editor may be responsible, and you are not. There is no class of people so covetous of the good opinion of others. It is well to remember the fact.—*Printer's Circular.*

A PALACE ON WHEELS.

THE following, which we clip from a Chicago paper, illustrates the refinements of modern travel in the way of improvements for the comfort of the tourist. The C. B. & Q. Railroad is one of the best in the country, and we take special pleasure in commending it to our readers who may have occasion to journey westward.

ELEGANT NEW STATE-ROOM CAR.

The Chicago, Burlington and Quincy Railroad Company have just brought to this city from their workshops at Aurora, a new state-room car, which, in its design and arrangements, contains many new features. The car contains five state-rooms richly and handsomely furnished in every respect, and containing every contrivance for convenience and comfort that ingenuity can invent. The frame-work is of light mahogany, and the paneling is of oak, artistically carved with various devices. The newest feature in the construction of these rooms is that half way from the floor they are divided from each other and the body of the car, by open wicker work, which gives them an airiness and cheerful appearance wholly wanting in the ordinary state-room car. On both sides of this wicker work are raw silk curtains, so that should occupants desire privacy, they have only to draw these down to secure the greatest seclusion. The seats are upholstered with rich scarlet velvet, and, in addition to the ordinary sofas, each state room is supplied with folding seats, which, when not in use, take up no room in the apartment. The toilet arrangements are perfect, each state-room being furnished with every requisite in this respect, and in addition, at one end of the car is a very commodious lady's dressing-room, and at the opposite, one for the use of gentlemen. In addition to the state-rooms, the car contains eight double and eight single berths, the upper of these being separated from the under by the curtains being looped to the outer rails of the former. The whole car is designed to accommodate forty passengers. One of the most important features of the car is the double state-room, for the use of invalids, which has attached water-closets, and every comfort calculated to make the journey of the suffering one as endurable as possible. In addition to the apartments already mentioned, there are four store-rooms and a sleeping apartment for the porter. Special attention has been paid to the ventilation of the car, double windows having been put in, and to the outer one is attached at the bottom a very fine wire screen, which, when the window is raised, prevents the finest dust from entering. Each window is also furnished on the outside with a movable wing to prevent cinders and other dust from reaching the window. In winter the car is heated with hot-water pipes, the heating apparatus being situated at the end

of the car in a room lined with zinc throughout. The car is not yet entirely finished, and it is intended to furnish each room with an electric bell, so that the porter may be called whenever wanted. The cost of the car will be \$25,000. It is intended to run it on the Atlantic and Pacific express train between this city and Omaha, and should it realize the expectations of its contrivers, others of a similar character will be built and placed on the same route. Since its arrival in this city it has been visited by many railroad men and others, all of whom have expressed themselves as well pleased with its appearance.

BACKBONE.

When you see a fellow-mortal
Without fixed and fearless views,
Hanging on the skirts of others—
Walking in their cast-off shoes,
Bowing low to wealth and favor
With abject, uncovered head,
Ready to retract and waver,
Willing to be turned or led—
Walk yourself with firmer bearing;
Throw your moral shoulders back;
Show your spine has nerve and marrow—
Just the things which his must lack.
A stronger word
Was never heard
Than this—backbone.

When you see a politician
Crawling through contracted holes,
Begging for some fat position
In the House or at the polls,
With no sterling manhood in him—
Nothing stable, broad, or sound,
Destitute of pluck or ballast,
Double-sided all around—
Walk yourself with firmer bearing,
Throw your moral shoulders back,
Show your spine has nerve and marrow—
Just the things which his must lack.
A stronger word
Was never heard
Than this—backbone.

A modest song, and plainly told,
The text is worth a mine of gold;
For many men most sadly lack
A noble stiffness of the back.
—Public Opinion.

Notes of News.

- Mount Vesuvius is again active.
- Mormon missionaries are to be expelled from Germany.
- The New York Woman's Medical College has just graduated eight lady physicians.
- Most of the Confederate associations of New Orleans participated in the services on decoration day.
- A German university is proposed to be established in Milwaukee, Wis., at a cost of \$2,000,000.
- The Horseshoe Falls at Niagara is to be lighted by forty electric lamps of eight-thousand candle power.
- Boston has eighteen public baths, which have just been opened. Last year they were visited by 900,000 people.
- Omaha liquor dealers propose to test the constitutionality of the new law, which increases their licenses from \$100 to \$1000.
- The high waters of the Mississippi River this year flooded a territory as wide as Massachusetts and longer than from Boston to Omaha.
- Several prominent Scotch farmers propose to make a tour through this country the present season, to obtain information in agricultural matters.
- Many of the new houses built this year are provided with insulated wires laid under the plastering, ready for the introduction of the electric light.
- It is stated that in October the Roman Catholics will hold a congress in Madrid, which will be attended by the notabilities from all over the world.
- The exports of the United States for the year ending April 30 exceeded the imports by \$259,013,961, a gain of over \$80,000,000 over the preceding year's excess.
- During the month of April the decrease in the public debt was \$11,150,721. During the same time, the country was saved \$445,547 by reforms in the mail service.
- The steamer Macedonia, from New York to Glasgow, was wrecked off the coast of Scotland on the 31st inst. The vessel and cargo were valued at about \$350,000.
- On the 28th inst., a fanatical Arab murdered a correspondent of a Parisian journal at Bijac, Tunis. The murderer was promptly arrested, court-martialed, and shot.
- The King of Dahomey, Western Africa, continues the custom of annually sacrificing some of his subjects. Last December several hundred of them were cruelly killed.

—Colonel Thomas A. Scott, ex-president of the Pennsylvania Railroad Company, died recently at his residence near Philadelphia. He leaves an estate valued at \$13,000,000.

—The punishment awarded by the Russian government to the ring-leaders of the anti-Jewish riots is absurdly small, the chief being sentenced to only three years and a half of penal servitude.

—It is suggested that some Member of Congress should devote the necessary time and pains this summer to maturing a bill which will facilitate the proving of polygamy in the United States courts.

—The clergyman and laymen of the Reformed Episcopal Church, who have been in council in New York, solemnly avowed their belief in the doctrine of eternal punishment before they adjourned.

—Temperance legislation has commenced in Great Britain. In Ireland, a bill closing the saloons on Sundays is in operation, with decidedly beneficial results. A similar bill has just become a law in Wales.

—De Lesseps proposes to cut a ship canal through the Isthmus of Corinth, connecting the Gulf of Corinth with the Aegean Sea. Work is to commence in 1882, and it is thought the canal will be completed in five years.

—The Society of the Army of the Potomac will hold their annual meeting at Hartford, Conn., June 8. Secretary-of-War Lincoln and Generals Hancock and Sheridan are among the distinguished persons who will be present.

—Tripoli, with an area of 344,000 square miles and a population of 1,200,000 is a part of the Sultan's dominions. Fearing that Italy will attempt in this province what France has done in Tunis, the Sultan is sending a Turkish force thither.

—On a single day, Friday, May 20, 300,000 copies of the revised New Testament were sold. In New York it is sold by the newsboys on the street, and one of the dailies says that for awhile it will take the place of the dime novel on the book-stands.

—It is proposed to erect a monument to Lord Beaconsfield in Westminster Abbey. The only other statesmen who have been thus honored within the past one hundred and twenty years are the two Pitts, Mr. Percival, Sir Robert Peel, and Lord Palmerston.

—Late telegrams indicate that the people of Ireland are as nearly in a state of rebellion against the English government as they can be without organization, leaders, or weapons. Affrays between the authorities and the people are of daily occurrence; and lives have been sacrificed.

—It is thought that the repressive policy which the Czar of Russia is determined to pursue, and to which he is urged by his wife, will drive many law-abiding citizens of that empire into disloyalty, and hasten the inevitable explosion which will result in the overthrow of the government.

—There are twenty different lines of railway under construction in Mexico, and as many more have been projected. Some of these roads are from 800 to 1,200 miles in length; others are mere branches, but a few miles in length. The government has paid out over \$12,000,000 to aid these enterprises.

—Prince Milan Obrenovitch IV., hereditary prince, is to be crowned King of Serbia in August. He is 22 years old. His principality has a population of about 2,000,000, a standing army of 14,000 men, a public debt of about \$7,000,000, revenue and expenditure about \$1,000,000 annually. Belgrade is the capital.

—The resignation of Professor William Thompson, who for forty-eight years has been connected with the Hartford Theological Seminary, has been accepted by the trustees of that institution. A memorial of the fiftieth anniversary of the professor's connection with the seminary will be arranged in 1883.

—A Greek paper states that on the 27th of April, an American missionary, Dr. John H. Hill, who is now in his nintieth year, and Mrs. Hill, who is eighty years old, celebrated the sixtieth anniversary of their marriage. A large assemblage of their friends and former pupils were present. They went to Greece in 1829.

—The European powers have for some time been engaged in parcelling out the world among themselves. Their latest scheme covers Northern Africa. France has taken Tunis, having previously had possession of Algiers. The dissatisfaction of Italy at this procedure is met by the advice to seize upon Tripoli, while Spain casts covetous eyes on Morocco.

—The Salvation Army now reports 185 stations in Great Britain; the number of officers employed and paid is 395; of trained speakers, 6,180. They provide sitting accommodation for 141,900 persons, and the total number of people reached in the streets and highways weekly is computed at 3,000,000. The annual expenditure reaches nearly \$90,000.

—The long-standing dispute between the United States and Great Britain, growing out of outrages upon American fishermen along the shores of Newfoundland and Cape Breton, has been settled by the British government agreeing to pay \$75,000 for the damage done to our fishermen. American fishing boats, when found within the coast line in various bays, were attacked and destroyed by native fishermen.

—While on Monday, the 30th inst., loyal citizens were engaged in decorating the soldiers' graves, a hundred men

and women went from New York to New Rochelle, to re-dedicate a monument to the infidel Paine, the only man who ever had the meanness to vilify the fair name of Washington. "American patriotism inspired the decoration of soldiers' graves. The spirit of infidelity perpetuates the memory of the vilifier of the Father of his Country."

—We are glad to learn that religious liberty is gaining ground in France. Soldiers are not compelled to attend religious services; Protestants are not required to attend mass on public occasions; there is no law prohibiting the sale or free distribution of religious books; greater freedom is allowed in the matter of holding meetings; public schools may be taught by Protestants as well as by Catholics; and perfect freedom for all has been granted in respect to burial grounds.

—The *American Miller* says that but few people in our country realize how inexhaustible our resources for wheat-growing are. The total area of lands available for wheat culture in the United States is not less than 479,000,000 acres. Our entire wheat crop of the past year would not supply seed enough to sow so vast an area.

—In the *Christian Weekly's* news column we see it stated that the woman who was the model for the Goddess of Reason during the Reign of Terror in Paris, then an acknowledged beauty, and surrounded by admiring friends, lately died at the age of 99, having supported herself in late years as a ragpicker.

—The Board of Trustees of the Seventh-day Baptist church in Newport, R. I., have voted to sell the church property. The church was organized in 1671, and was the third established organization in the State. The church was built in 1729 by Henry Collins, one of the founders of Redwood library. Upon the gallery hangs a clock placed there at the time of the building of the church, and over the pulpit, underneath the sounding-board, is a set of commandments that were used during the Revolutionary War, and which were the means of saving the building at the hands of the British. The building and its contents have been offered to the Newport Historical Society.

—The Religious Tract Society has just held its eighty-second anniversary in London. The public exercises were held in Exeter Hall, May 6, the Earl of Aberdeen presiding. The secretary stated in his report that 81,000,000 separate publications had been issued during the year, of which 69,000,000 were in the English language, for the evangelization of their own country. Their foreign work is also carried on all over the world, wherever printing presses are set up or missionaries are at work. The entire income from sales, subscriptions, and legacies was \$965,000; and of this sum \$230,000 was expended in grants. One of the speakers, Colmer B. Symes, speaking of the popular literature of the day, said that while it had much sparkle and brilliancy, no drainage water polluting a crystal spring ever bore with it more dire disease than the moral injury done to the national life by many of these brilliant productions. The American Tract Society was represented by Dr. Bevan, pastor of one of the New York churches.

Obituary Notices.

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

CHAFEE.—Died of consumption, at Vernon, Mich., May 5, 1881. Mrs. Augusta Chafee, aged 40 years. The deceased was an esteemed member of the Bancroft church of S. D. Adventists. She leaves two daughters and a large circle of friends to mourn her loss. Services by Eld. Taylor.

L. D. A. S.

OLIVER.—Died in the vicinity of Du Quoin, Ill., May 21, 1881. Mary Oliver, aged 45 years. Sister Oliver embraced present truth Jan. 21, 1880; she had formerly been a member of the United Brethren Church. Although she suffered greatly, she was never heard to murmur. The evening previous to her death, she said she was very happy, and rejoiced that she would soon sleep in Jesus. One of her last requests was that Eld. G. F. Shonk should preach her funeral discourse from Job. 19: 25-27.

M. B.

COLLINS.—Died at Kickapoo Center, Vernon Co., Wis., May 14, 1881. Steven Collins, aged eighty years. Bro. Collins has been a believer in the third angel's message and kindred truths for over twenty years. He has always tried to live a consistent life, and set a good example to his friends and neighbors. During his last sickness he exhorted his friends to prepare to meet him. His trust was in God; and he calmly fell asleep to wake in the morning of the first resurrection. He leaves an aged companion to mourn his loss, but she is sustained by the hope that if faithful she will soon meet him. Funeral discourse by the writer, from Rev. 20: 6.

A. D. OLSEN.

FREEMAN.—Died of consumption, May 18, 1881, at Roosevelt, N. Y., Roxcina M. Freeman, aged 28 years, 2 months, and 26 days. She was baptized at the age of fourteen by Eld. C. O. Taylor, and joined the Roosevelt church. She was a faithful, consistent Christian, and her life and deportment were such as to recommend the truth. She was active and efficient in the Sabbath-school, and ever ready to bear burdens for the Master. Her last sickness was long, and she was a very great sufferer; yet she bore all with meekness and patience. Her faith grew stronger, and her hope brighter, as she neared the dark valley. She died in the triumphs of Christian faith. Remarks at the funeral by the writer, from 1 Thess. 4: 13-18.

M. H. BROWN.

STANDARD BOOKS

Issued by the S. D. A. Publishing Association, and for Sale at this Office.

History of the Sabbath and First Day of the Week for the period of 6,000 years. By Eld. J. N. Andrews. 528 pp. \$1.25

The Sanctuary and the 2300 Days of Dan. 8:14. By Eld. U. Smith. This work explains the past Advent movement, and makes plain the present position of those who wait for the Lord. 352 pp. \$1.00

Thoughts on Daniel, critical and practical. By Eld. U. Smith. An exposition of the book of Daniel, verse by verse. 416 pp. \$1.25

Thoughts on Revelation. By Eld. U. Smith. This work presents every verse in the book of Revelation with such remarks as serve to illustrate or explain the meaning of the text. 420 pp. \$1.25

Life of Wm. Miller, with portrait. This book gives interesting sketches of the Christian life and public labors of this pioneer in the Advent movement in this country. 416 pp. \$1.00

Life of Elder Joseph Bates, relating his experience of twenty-five years on ship-board, with incidents of his rise from cabin-boy, up to master and owner. The closing chapters relate to his labors in the ministry and in the cause of temperance and other moral reforms. Fine tint paper, 352 pp. \$1.00

Life Sketches of Elder James, and Mrs. E. G. White. The early lives and Christian experiences of both are given in this volume. Their subsequent history is so connected with the cause, that this book gives an outline of the rise and progress of our people and our cause. With fine steel portraits of both. \$1.25

Thrilling Incidents in the political life of Francisco Ugos, while a soldier with Garibaldi, including his perilous escape from the tyrants of Rome, and his subsequent travels in Africa and Syria. 328 pp. \$1.00

The Biblical Institute. This work contains a synopsis of the lectures given at the Battle Creek College by Eld. U. Smith, and at Biblical Institutes. 352 pp. \$1.00

The Nature and Destiny of Man. By Eld. U. Smith. This work treats on the great questions of the condition of man in death, and his destiny beyond the resurrection. 356 pp. \$1.00

The Spirit of Prophecy; or, the Great Controversy between Christ and his angels, and Satan and his angels, in four volumes. By Mrs. E. G. White. These volumes cover the time from the fall of Satan to the destruction of sin and sinners at the close of the one thousand years of Rev. 20. Each, 460 pp.

Vol. I. Old Testament Facts to Christ. \$1.00
Vol. II. Life and Ministry of Christ. 1.00
Vol. III. The Death, Resurrection and Ascension of Christ, with the Lives of his Apostles. 1.00
Vol. IV. (In preparation.) 1.00

The Constitutional Amendment: A discussion between Eld. W. H. Littlejohn and the editor of the Christian Statesman, on the Sabbath. 384 pp. \$1.00

Spiritual Songs. A book of hymns and tunes. 537 hymns, 147 tunes, 416 pp. \$1.00

Morocco, gilt, \$1.50

The Song Anchor. A popular collection of songs for the Sabbath-school and praise service. 164 pp. 35 cts.
Bound in muslin, 50 cts.

The Bible from Heaven. By Eld. D. M. Canright. An argument to show that the Bible is not the work of men, but is in deed and in truth, the work of God. 300 pp. 80 cts.

The Soul and the Resurrection, showing the Harmony of Science and the Bible on the Nature of the Soul and the Doctrine of the Resurrection. By J. H. Kellogg, M. D. 75 cts.

The United States in the Light of Prophecy; or, an exposition of Rev. 13:11-17. By Eld. U. Smith. Dealing with our own land and applying to our time. Of surpassing interest to every American reader. 200 pp. 40 cts.

Thoughts on Baptism. By Eld. J. H. Waggoner. The subject viewed in the light of the Bible and History. 186 pp. Bound in flexible cloth, 35 cts.
Paper covers, 25 cts.

A Word for the Sabbath; or false theories exposed. A poem, by Eld. U. Smith. 60 pp. 30 cts.
Glazed paper covers, 15 cts.

The Game of Life. Three lithographic illustrations with explanations. These scenes represent Satan playing a game with man for his soul. Neatly bound in board. 50 cts.

The Advent Keepsake. A collection of Bible texts for each day in the year, on the subjects of the Second Advent, the Resurrection, etc. Muslin, 136 pp. 25 cts.

Bible Lessons for Little Ones, No. 2. Flexible cloth. 15 cts.

Bound Volumes of Review and Herald. Each, \$3.00

The Youth's Instructor for 1879-80. Firmly bound. \$1.00

Bible Lessons for Little Ones. A Sabbath-school book designed for the use of beginners, and prepared with special regard for the wants of very young children. In flexible cloth, 84 pp. 15 cts.

Gems of Song. A vest-pocket song book containing hymns only. A choice collection. 96 pp., 119 hymns, bound in flexible cloth. 15 cts.

BOOKS IN PAPER COVERS.

Constitutional Amendment. Condensed, 336 pp. 40 cts.
Sanctuary and 2300 Days. Condensed, 224 pp. 30 cts.
Facts for the Times. A collection of valuable extracts from eminent authors. 224 pp. 25 cts.
Eleven Sermons on the Sabbath and Law. By Eld. J. N. Andrews. 226 pp. 25 cts.

United States in Prophecy. 200 pp. 20 cts.

The Nature and Tendency of Modern Spiritualism. By Eld. J. H. Waggoner. 184 pp. 20 cts.

The Atonement. By Eld. J. H. Waggoner. An examination of a remedial system in the light of Nature and Revelation. 168 pp. 25 cts.

The Ministration of Angels, and the Origin, History, and Destiny of Satan. By Eld. D. M. Canright. 200 pp. 20 cts.

Our Faith and Hope. Sermons on the coming and kingdom of Christ. By Eld. James White. 182 pp. 25 cts.

Refutation of the Age to Come. By Eld. J. H. Waggoner. 168 pp. 20 cts.

The Spirit of God, its Gifts and Manifestations to the end of the Christian age. By Eld. J. H. Waggoner. 144 pp. 15 cts.

The Three Messages of Rev. 14:6-12. Particularly the third angel's message and the two-horned beast. By Eld. J. N. Andrews. 144 pp. 15 cts.

The Two Laws, as set forth in the Scriptures of the Old and New Testaments. By Eld. D. M. Canright. 104 pp. 15 cts.

The Morality of the Sabbath. By Eld. D. M. Canright. 96 pp. 15 cts.

Miraculous Powers. The Scripture testimony on the Perpetuity of Spiritual Gifts. 128 pp. 15 cts.

The Complete Testimony of the Fathers of the First Three Centuries Concerning the Sabbath and First Day of the Week. By Eld. J. N. Andrews. 112 pp. 15 cts.

Matthew Twenty-Four. A clear and forcible exposition of our Lord's discourse upon the Mount of Olives. By Eld. James White. 64 pp. 10 cts.

The Sunday Seventh-Day Examined. A refutation of the teachings of Mede, Jennings, Akers, and Fuller. By Eld. J. N. Andrews. 88 pp. 10 cts.

The Seven Trumpets. An exposition of the subject, as set forth in Revelation, Chaps. 8 and 9. 96 pp. 10 cts.

The Truth Found. The nature and obligation of the Sabbath. By Eld. J. H. Waggoner. 64 pp. 10 cts.

Vindication of the True Sabbath. By Eld. J. W. Morton, formerly Missionary of the Reformed Presbyterian church to Hayti. 68 pp. 10 cts.

Sermon on the Two Covenants. By Eld. J. N. Andrews. 48 pp. 10 cts.

Hope of the Gospel. By Eld. J. N. Loughborough. 80 pp. 10 cts.

Christ and the Sabbath; or, Christ in the Old Testament and the Sabbath in the New. By Eld. James White. 56 pp. 10 cts.

Redeemer and Redeemed. By Elder James White. This work sets forth the plan of Redemption in its three stages. 40 pp. 10 cts.

Review of Gillilan; or, Thoughts Suggested by the Perusal of Gillilan and other Authors on the Sabbath. 64 pp. 10 cts.

Appeal to the Baptists for the Restitution of the Bible Sabbath. 46 pp. 10 cts.

Review of Baird. A review of two sermons against the Sabbath and Seventh-day Adventists. By Eld. J. H. Waggoner. 64 pp. 10 cts.

The Ancient Sabbath. Forty-four objections considered. 88 pp. 10 cts.

Life of Christ, in six pamphlets. By Mrs. Ellen G. White:—

No. 1. His First Advent and Ministry. 104 pp. 10 cts.
No. 2. His Temptation in the Wilderness. 96 pp. 10 cts.
No. 3. His Teachings and Parables. 126 pp. 15 cts.
No. 4. His Mighty Miracles. 128 pp. 15 cts.
No. 5. His Sufferings and Crucifixion. 96 pp. 10 cts.
No. 6. His Resurrection and Ascension. 80 pp. 10 cts.

Life of the Apostles, in two pamphlets:—

No. 1. The Ministry of Peter. 80 pp. 10 cts.
No. 2. The Teachings of Paul. 80 pp. 10 cts.

JUVENILE BOOKS.

The Sunshine Series. Stories for little ones, in ten small books, adapted to children from the ages of four to ten years. In glazed paper covers, 320 pp. 50 cts.

Golden Grain Series. A choice collection of instructive stories suited to the wants of children from eight to sixteen years and older, illustrated and beautifully bound in three volumes.

THE HARD WAY, 160 pp. 40 cts.
THE SCHOOL-BOYS DINNER, 160 pp. 40 cts.
GRUMBLING TOMMY, 160 pp. 40 cts.

Golden Grains in Ten Pamphlets. The same reading as in the first two volumes, without pictures, in ten pamphlets of 32 pages each, 320 pp. 50 cts.

Sabbath Readings for the Home Circle. In three volumes, containing moral and religious reading for the household; carefully selected, and compiled for the use of Sabbath-school and family libraries. Each, 60 cts.

The Child's Poems. Containing Little Will and other stories, teaching beautiful lessons of temperance and virtue. Bound in cloth and richly embossed in gold and black. 128 pp. 30 cts.

TRACTS.—4 cents each. Redemption—The Second Advent—The Sufferings of Christ—The Present Truth—Origin and Progress of S. D. Adventists—Ten Commandments not Abolished—The Two Covenants—Address to the Baptists—The Two Thrones—Spiritualism a Satanic Delusion—Samuel and the Witch of Endor—The Third Message of Rev. 14—Who Changed the Sabbath?—The Spirit of Prophecy—The Millennium—Signs of the Times—Scripture References—Constitution of the T. and M. Society—Tithes and Offerings—Sabbaton.

TRACTS.—3 cents each. The Second Message of Rev. 14—The Lost-Time Question—The End of the Wicked—Infidel Cavils Considered.

TRACTS.—2 cents each. Christ in the Old Testament—The Sabbath in the New Testament—The Old Moral Code not Revised—The Sanctuary of the Bible—The Judgment—Much in Little—The Two Laws—Seven Reasons—The Definite Seventh Day—Departing and Being with Christ—The Rich Man and Lazarus—Elijah on the Sabbath—First Message of Rev. 14—The Law and the Gospel.

TRACTS.—1 cent each. The Coming of the Lord—Perfection of the Ten Commandments—Without Excuse—Thoughts for the Candid—A Sign of the Day of God—Brief Thoughts on Immortality—Which Day?—Can We Know? or Can the Prophecies be Understood?—Is the End Near?—Is Man Immortal?—The Sleep of the Dead—The Sinner's Fate—The Law of God—What the Gospel Abrogated—100 Bible Facts about the Sabbath—Sunday not the Sabbath—"The Christian Sabbath"—Why not Found out Before?

HEALTH PUBLICATIONS.

The Household Manual. A book brimful of information on a hundred useful topics. 20,000 have been sold in two years. Cloth, 172 pp. 75 cts.

Digestion and Dyspepsia. By J. H. Kellogg, M. D. This work embodies the results of the author's experience in dealing with all forms of the disease, in all of its stages, and is a thoroughly practical treatise on this prevalent malady. In cloth, 176 pp. 75 cts.

Uses of Water in Health and Disease. Giving careful and thorough instruction respecting the uses of water as a preventive of disease, and as a valuable remedy. In cloth, 166 pp. 60 cts.
Paper covers, 136 pp. 25 cts.

Diphtheria. A concise account of the nature, causes, modes of prevention, and most successful mode of treatment of this now prevalent and fatal malady. Board covers, 64 pp. 25 cts.

Alcoholic Poison; or, the Physical, Moral, and Social Effects of Alcohol as a Beverage and as a Medicine. This is the best compendium of the temperance question published. Its statements are brief, concise, and to the point. Paper covers, 128 pp. 25 cts.

Healthful Cookery. A Hand-book of Food and Diet; or, What to eat, When to Eat, and How to Eat. It contains a large number of recipes for the preparation of wholesome and palatable food without condiments. Enamel paper covers, 128 pp. 25 cts.

Proper Diet for Man. A scientific discussion of the question of vegetable versus animal food. Ultra notions are avoided, and the subjects treated are handled with candor. Paper covers. 15 cts.

Evils of Fashionable Dress, and How to Dress Healthfully. This little work considers the subject of fashionable dress from a medical standpoint, and thoroughly exposes its evils. It does not stop here, but points out an easy and acceptable remedy. Enamel covers, 40 pp. 10 cts.

Bound Volumes of the Health Reformer. These valuable volumes contain more practical information of a vital character than any others of their size. Each volume contains 360 pages of reading matter, well bound. \$1.25

Physiology and Hygiene. 360 pp. \$1.50

Treatment of Disease. A guide for treating the sick without medicine. 160 pp. 30 cts.

Lectures on the Science of Human Life. Three lectures of great value which should be in the hands of every individual. 174 pp. 30 cts.

Dyspepsia. Almost any dyspeptic can cure himself by following its teachings. Beautifully bound. 196 pp. 75 cts.

Tobacco-Using. A philosophical exposition of the effects of tobacco on the human system. 60 pp. 15 cts.

Health and Diseases of American Women. 60 pp. 15 cts.

HEALTH AND TEMPERANCE TRACTS.

Tea and Coffee. A careful statement of the objections to the use of these popular beverages. 24 pp. 3 cts.

Pork. This tract exposes the filthy scavenger in all his uncleanness. 16 pp. 2 cts.

The Drunkard's Arguments Answered. Leaves no excuse for tipplers. 16 pp. 2 cts.

Principles of Health Reform. 16 pp. 2 cts.

Causes and Cure of Intemperance. 8 pp. 1 ct.

Moral and Social Effects of Intemperance. A forcible statement of facts and statistics. 8 pp. 1 ct.

Evil Effects of Tea and Coffee. 8 pp. 1 ct.

Tobacco-Using a Cause of Disease. 8 pp. 1 ct.

Tobacco-Poisoning. Nicotiana Tabacum. 8 pp. 1 ct.

Ten Arguments on Tea and Coffee. 8 pp. 1 ct.

Tobacco Using a Relic of Barbarism. 4 pp. 1-2 ct.

Alcoholic Poison. 4 pp. 1-2 ct.

True Temperance. 4 pp. 1-2 ct.

Alcohol, What is It? 4 pp. 1-2 ct.

NEW TESTAMENT.

REVISED VERSION.

Nonpareil, paper covers, \$ 20
Nonpareil, cloth, flexible covers, 25
Nonpareil, French Morocco covers, 75
Brevier, cloth, flexible covers, 60
Brevier, French Morocco covers, 1 20
Brevier, Turkey Morocco covers, 2 35
Long Primer, cloth covers, 1 40

By mail, postpaid, on receipt of price. Address REVIEW & HERALD, Battle Creek, Mich.

The Review and Herald.

Battle Creek, Mich., Tuesday, June 7, 1881.

CAMP-MEETINGS.

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

Two more numbers of the REVIEW will complete the present volume. The work is everywhere growing in interest, and the REVIEW will aim to be in the future, as in the past, a faithful exponent of the cause in all its departments. It will be such a paper as those who love the truth, and desire to see it spread, can but feel a deep interest in. Will not our friends everywhere make an effort to furnish an encouraging list of new subscribers to commence with the new volume?

The best proof that the Bible is not going out of fashion is found in the impatience of the public to see the revised New Testament, which appeared last month. No work has ever been undertaken in which there has been so much interest felt as in this revision. The leading secular papers and magazines of this country have devoted much space to its consideration. If it accomplishes nothing more, the new revision will cause some people to read the New Testament carefully, who have never done so before. Simply as a matter of information, if for no other reason, every man who cares for his literary standing must become acquainted with the revised New Testament.

We judge that some who do not even patronize the REVIEW sufficiently to subscribe for it, are nevertheless willing to receive the benefit of a little free advertising in its columns; for we are still receiving business notices for insertion in its columns, notwithstanding it has been so frequently announced during the present volume that such notices have been discontinued.

The certificates of stock in the first edition of the Stock Book of the S. D. A. Educational Society having been all sent out, there has been a little delay in procuring a new book. The book is now ready, however, and certificates have been sent to all who have paid up their pledges to the Educational Society, so far as we know. If any have been overlooked, let them notify us, and certificates will be sent.

BATTLE CREEK COLLEGE.

EXERCISES OF COMMENCEMENT WEEK.

SABBATH, June 11, at 10:30 A. M., baccalaureate sermon.

Tuesday, June 14, 10:30 A. M., literary exercises by the juniors and others.

1 P. M. dinner.

2 " " students' reunion.

7:30 P. M. third annual commencement.

Wednesday, June 15, at 8 P. M., alumni entertainment.

We give a brief outline of the exercises, which it is expected will be quite full. Friends of the College are cordially invited to be present.

THE ALMA CAMP-MEETING.

This meeting is to be held at Alma, Mich., on the same ground as last year, June 15-20. Bro. and Sr. White, Elds. Fargo and Burrill, the writer, and others expect to be present. No other camp-meeting will be held in Northern Michigan this year; hence we earnestly desire a full attendance from all our northern churches. We expect it will be an important and a successful meeting. The time of year is favorable. All need the help of such a meeting. Let us make an effort to get out. Let no small difficulty hinder. A special effort will be made for the unconverted, so bring as many of that class as possible.

D. M. CANRIGHT.

NEW TENTS.

I wish to say to our brethren and sisters in Vermont, who have relied upon our Conference to secure tents for their use during camp-meetings, or who contemplate doing so the present year, that we think it would be far better for you, if you can, to have tents made and own them yourselves.

Two, three, or more families could unite in the expense of the material and making the tents, and you would very quickly learn, as others have, that convenience and economy are both on the side of the suggestion.

The rent of tents which we have ordered to accommodate has necessarily been high, while the Conference has actually sustained a loss financially to favor the friends.

If any wish to make tents who would be glad of instructions as to the best way to cut and make them, we will cheerfully send them suggestions on receipt of a wish to this effect.

A. S. HUTCHINS.
Frasburgh, Vt.

REDUCTION OF FARE.

Those attending the Iowa camp meeting will be returned over the Chicago and Rock Island R. R. by paying one-third fare, if they have paid full fare coming; on the Chicago and North-western, round-trip tickets will be sold at the largest station for one and one-third fare; the C., B. & Q. R. R. will probably do the same. We expect to get reduced fare on all roads running into Des Moines.

A. R. HENRY.

ALMA, MICH., CAMP-MEETING SABBATH-SCHOOL.

THERE will be a Sabbath-school on the Alma Camp-ground, June 18. The lessons in the *Instructor* will be those for that date. In Bible Lessons No. 1, Lesson 17 will be recited; in No. 2, Lesson 79; in No. 3, Lesson 13. We hope all will come to the camp-meeting prepared with the lesson, and that we shall have a good large school.

J. E. WHITE, Pres. Mich. S. S. Asso.

REDUCTION OF FARE TO THE MINNESOTA CAMP-MEETING.

THE Sioux City Railroad will sell round-trip tickets for one and one-fifth the regular fare from Laverne, Mankato, Kasota, and Le Sueur to Merriam Junction, where passengers will take the Minneapolis and St. Louis Railroad for Minneapolis. It is expected that the Blue Earth Branch of the road will give the same rates to Mankato.

The Minneapolis and St. Louis Road will grant us the same favor. These roads will sell tickets on three days only,—June 20, 21, and 22.

Those coming on the St. Paul, Minneapolis, and Manitoba Road, the Sauk Center Branch, also all the divisions of the St. Paul, Milwaukee, and Chicago Roads, will purchase tickets at full price to Minneapolis. They will there receive a certificate from the secretary of the Conference that they have attended the camp-meeting. This will entitle them to a return ticket for one-fifth price. Those coming on the H. & D. Division will take the St. Louis and Minneapolis Road at Chaska, where they will purchase round-trip tickets to Minneapolis. Those coming from the west on the Minnesota Southern will purchase tickets via Ramsey Junction and Farmington.

Those coming on the St. Paul and Duluth Road will purchase round-trip tickets for three-fourths the fare there and back,—one-fourth off. H. GRANT.

TO THE BROTHERS IN MINNESOTA.

As the time for our yearly gathering is near, I wish to call your attention to the importance of this meeting, and the necessity of attending it. As our numbers are increasing, and the end of all things is drawing near, our camp-meetings should increase in size, and be of greater benefit to us. We look forward with much anxiety to this time, to see if our efforts to seek the blessing of the Lord are such as are demanded of those living in this solemn time. Help will be sent who will give us the instruction we so much need.

We have secured the usual reduction of rates on the railroads, and everything will be done to make our meeting the best we ever had. But all our efforts will be fruitless unless we individually seek God, and a preparation of heart for his blessing.

We want to see all the old brethren, for we need your help; and all the new ones, for we want to be-

come better acquainted. Brethren, do not let any small matter hinder you from coming. Our camp-meetings are only held once each year, and those who stay away lose much. We appeal to you to attend this meeting. Bring your friends and unconverted children. This may be the last opportunity you may have of hearing these servants of God who come to labor for us. Do not let your home cares keep you away. Soon the work will close, and Jesus will come. Get ready.

HARRISON GRANT, Pres.

SABBATH-SCHOOL LESSONS FOR THE MINNESOTA CAMP-MEETING. The lessons to be recited at the Minneapolis camp-meeting are as follows: "Scenes in the Life of Christ" and "Lessons in New Testament History," the lessons for the third Sabbath in June; "Bible Lessons for Little Ones," lessons 18 and 59.

JOHN FULTON.

SABBATH-SCHOOL LESSONS FOR THE WISCONSIN CAMP-MEETING.—The lessons to be recited in the Sabbath-school at the Neenah camp-meeting are as follows: "Scenes in the Life of Christ" and "Lessons in New Testament History," the lessons for the third Sabbath in June; "Bible Lessons for Little Ones," lessons 25 and 78.

O. A. OLSEN.

Appointments.

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

CHANGE OF LOCATION.

THE Dakota camp-meeting will be held at Parker instead of Sioux Falls, as first appointed. Particulars next week.

CONF. COM.

PROVIDENCE permitting, I will meet with the friends in Walpole, N. H., Sabbath, June 18.

WM. C. GAGE.

SERVICES are to be held with the church at Greensboro, Ind., Sabbath and first-day, June 18, 19. The funeral discourse of Bro. Jesse B. Johnson is to be preached on first-day at 10:30 A. M. Friends can arrange accordingly.

WM. COVERT.

PARKVILLE, Mich., June 11, 12. Meetings will commence Sabbath, at half-past ten o'clock. We are anxious to see all within reach of the meetings present.

M. B. MILLER.

DISTRICT quarterly meeting for Dist. No. 2, Nebraska T. and M. Society, will be held at Seward, Seward Co., Nebraska, July 9, 10. Let all the librarians be prompt in reporting.

E. D. HORBURTT, Director.

Publishers' Department.

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

CORRECTION.—Sister Nickerson's death occurred at Kaukaee, Ill., instead of St. Anne, as published in REVIEW No. 21.

PAUL E. GHOS

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

TEN-THOUSAND-DOLLAR FUND.

ONE HUNDRED \$100 MEN AND WOMEN WANTED TO RAISE \$10,000 TO CIRCULATE THE WRITINGS OF MRS. E. G. WHITE.

R. G. Lockwood and wife, \$100	James White,	\$100
W. H. Hall,	Mrs. E. G. White,	100
J. Q. A. Haughey and wife, 100	Mrs. W. H. Hall,	100
U. Smith and wife, 100	D. A. Owen,	100
Edward Lobdell, 100	Right Hand,	100
D. J. Burroughs (deceased), 100	Newell Grant,	100
H. and N. E. Wren, 100	M. F. Stillman (paid \$20),	100
E. H. Root, 100	J. M. Stansbury,	100
Sally Hugaboom (paid \$40), 100	Betsy Landou,	100
David Sevy (paid \$75), 100	Wm. Arnold,	100
James M. Minisee, 100	Bro. K.,	100
Friend G. M., 100	S. N. Haskell,	100
A friend to the cause, 100	Right Hand,	400
Jacob and Hattie Shively, 100	Sela V. Taylor,	100
Lizzie A Stone (paid \$50), 100	Susie Dyer,	100
Gustavus Bernard, 100	D. B. & J. R. Richards (pd \$50)	100

Go thou and do likewise, \$100

One of the \$100 men paid \$50.00.

Books sent by Express.

A J Cudney \$5.10, R J Goodrich 6.72, O F Guilford 5.82, L Horaby 34.25, D C Phillips 20.42, R M Kilgore 97.50.

Books Sent by Freight.

H Grant \$124.37, H Grant 142.00.

Cash Rec'd on Account.

J G Holroyd \$20.40, Minn T & M Society per N G White 400.00.

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

Mrs Sarah Nichols \$10.00, A carpenter, 100.

Mich. Conf. Fund.

Leslie, Adelia Hunt \$1.18, Orange per Justus Moushount 4.50, Imlay City, Orilla Albro 1.00, Shelby per Mrs E B Lane 84.19.

To Circulate Mrs. White's Writings.

Emma Decker \$2.50.

Review to Poor.

Jane Claxton 45cts.

S. D. A. E. Society.

Mary Nourse \$20.00.