

Advent Review

AND SABBATH HERALD.

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

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THE ULTIMATE FAITH.

"Though he slay me, yet will I trust in him." Job 13:15.

Though in the wine-press of thy wrath divine,
My crushed hopes bleed, like crude and worthless
must,—

That truth and mercy, Father, still are thine,
With reverent soul, I trust!

Though all my life be shattered by thine ire,—
The mystic tempest of thy will august,—
Yet from the din, the darkness, and the fire,
I lift my song of trust!

Though foes assail me,—yea, within, without!
Harass my heart, and hurl my joys in dust,—
No forceful fear, nor fraud of treacherous doubt,
Disarms my bucklered trust!

Though my lost years be wrapped in arctic cloud,
And grief on me hath wrecked her ruthless lust,
Still like an angel's face above a shroud,
Smiles my celestial trust!

Though, Lord! thou wear'st the mark of hate ('twould
seem),
And for a time I shrink,—as mortals must,—
That mark shall melt, as melts a nightmare dream,
Before my fearless trust!

Yea! though thou slay me, and supine I cower,
Heart-pierced, and bleeding from the fiery thrust,
I know there bides in Heaven a glorious hour
To crown my sacred trust!

—Paul Hamilton Hayne.

Our Contributors.

THE FATHERS.

BY H. WRAN.

(Concluded.)

BARDESANES.

THIS writer says: "On one day, the first of the week, we assembled ourselves together," etc. Bardesanes is ranked as a heretic. He was a Gnostic, which shows what kind of a heretic he was. It means that he belonged to that mystical class who, in all ages, attach but little importance to the literal language of the Bible, but depend upon an inward guide. The Gnostics believed in the writings of Plato, and were far more Platonic in doctrine than Biblical. Like others who held to the first-day festival, he did so without attempting to give any Bible authority for the practice.

THEOPHILUS OF ANTIOCH.

This Father is alleged to have said: "Both custom and reason challenge from us that we should honor the Lord's day, seeing on that day our Lord completed his resurrection from the dead." J. N. Andrews says: "I have carefully examined every paragraph of all the extant writings of this Father, and that several times over, without discovering any such statement. I am constrained to state that nothing of the

kind above quoted is to be found in Theophilus."—*Complete Testimony of the Fathers*, p. 55.

THE APOSTOLICAL CONSTITUTIONS.

It is often claimed that these writings were framed in the apostolic age, if not by the apostles themselves. Guericke, in his *Church History*, says of them: "This is a collection of ecclesiastical statutes purporting to be the work of the apostolic age, but in reality formed gradually in the second, third, and fourth centuries." These documents enjoin in a number of places, the observance of Sunday, under the title of the Lord's day. Here is an instance, "But keep the Sabbath and Lord's day festival, because the former is the memorial of creation, and the latter of the resurrection." It is easy to show from the Bible that the Sabbath is the memorial of creation, and that Christians should keep it; but where would one turn in the Bible to show that Sunday is the memorial of Christ's resurrection, or that anybody ought to observe it as such? The above quotation shows that Sunday was only a festival; that is, a voluntary institution, like Easter and other days. There is quite as much in the Apostolical Constitutions enjoining the observance of the Sabbath as there is enjoining the observance of Sunday. Besides, when speaking of the Sabbath, they refer to its Bible character and design, but they never refer us to the Bible to find authority for Sunday observance. This absence of reference to the Bible on this point, by all these early writings, is a plain confession on the part of their authors, that they were not acting in the matter in harmony with that book. We come now to

TERTULLIAN,

one of the greatest of the Fathers; and on this subject generally thought to be very strong. He says: "We solemnize the day after Saturday, in contradistinction to those who call this day their Sabbath."—*Reeve's Translation*, p. 1. There are several other passages in his writings to the same effect. But he says in another place: "The Lord commanded the eucharist to be eaten at meal times," and, "We make offerings for the dead as often as the anniversary [of the resurrection] comes round. We count fasting or kneeling in worship on the Lord's day to be unlawful. We rejoice in the same privilege also from Easter to Whitsunday. We feel pained should any wine or bread, even though our own, be cast upon the ground. At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at table, when we light the lamps, on couch, on seat, in all the ordinary actions of daily life, we trace upon the forehead the sign [of the cross]." Then, like an honest man, he proceeds to tell us what his authority is for these things. He says: "If, for these and other such rules, you insist upon having positive Scriptural injunction, you will find none. Tradition will be held forth to you as the originator of them."—*De Corona*, sects. 3, 4.

The foregoing shows that Tertullian had ceased to regard the Bible as the only source of authority in religious matters, and had no hesitancy in following customs and ceremonies which he acknowledged could not be found in the word of God. We will now show that he did not claim that the Sabbath was done away by Christ, but by his adversary. In his book known as "Ter-

tullian Against Marcion," he uses this vigorous language: "Christ exhibits in a clear light the different kinds of work, while doing what the law excepts from the sacredness of the Sabbath, while imparting to the Sabbath itself, which from the beginning had been consecrated by the benediction of the Fathers, an additional sanctity, by his own beneficent action. For he furnished to this day divine safeguards, a course which his adversary would have pursued for some other days, to avoid honoring the Creator's Sabbath."

What could have induced Tertullian to make such statements as these, bearing so heavily as they do against the very work he was engaged in, if he did not know they were true? He says that Christ furnished the Sabbath divine safeguards; and that it was his adversary that would have this done for some other days. This is an honest confession that those who were seeking to substitute Sunday observance in place of the Sabbath, not only were acting without authority from Christ, but contrary to his will. Such is the conclusion to which the writings of Tertullian conduct us.

ORIGEN.

Origen is brought out as a good witness for Sunday observance. He says: "If it be objected to us on this subject, that we ourselves are accustomed to observe certain days, as for example the Lord's day, the preparation, the passover, or pentecost, I have to answer, that, to the perfect Christian, all his days are the Lord's, and he is always keeping the Lord's day."—*Against Celsus*, book 8, chap. 4. This passage shows that Origen classed Sunday-keeping with several other festival days; and finally, with all the days of the week, by saying that all days are the Lord's. Origen's real belief was that there is no day more sacred than another. We close the list with

EUSEBIUS.

This writer lived in the first half of the fourth century. He was the friend of Constantine, and an able writer. His account of Sunday observance is somewhat on the grandiloquent style. He says: "Christ, by the new covenant, translated and transferred the feast of the Sabbath to the morning light, and gave us the symbol of true rest; viz., the saving Lord's day, the first of the light, in which the Saviour of the world, after all his labor among men, obtained the victory over death, and passed the portals of Heaven, having achieved a work greater than the six days creation." He says in the above passage that Christ transferred the feast of the Sabbath to Sunday; but a little further down he contradicts this statement by saying: "All things whatsoever it was duty to do on the Sabbath, these we have transferred to the Lord's day." (See "Cox's Sabbath Literature, vol. 1, p. 361.)

So much for the Fathers. What have they said to show that we can follow them in upholding the observance of Sunday in place of the Sabbath? They never tell us where in the word of God we can find the Sabbath changed to the first day of the week, or where we can find it stated that Christ caused the Sabbath to cease and erected a Lord's day in place of it. They have been as silent as death about the Bible when speaking in behalf of the first day. One professed to quote that sacred book, but so mutilated and added to its language that any one can

see his zeal far outstripped his piety and reverence.

Another, in attempting to draw an argument from that book, made it support the observance of the day on which God *began* creation, instead of the day after he *ended* it, as the Bible expressly says. While a third says it was the *adversary* who wanted to change the Sabbath to another day. A fourth appeals to a heathen philosopher. While one alone says that Christ did it; but in the very next verse he repents, and says that himself and other men did it. Besides, nearly all of them speak of the *seventh* day as the true Sabbath of the Bible.

Why did these Fathers make such a poor spectacle of that day that was to be the central feature of the New-Testament dispensation, as is now taught, if Christ and his apostles authorized them to make the change? Why did they not boldly produce their divine authority, instead of pursuing the weak and extremely doubtful course they did? The answer is easy. There was no authority of a divine character to appeal to, and they knew it. Many at this day make arguments that are but little, if any, better than those of the Fathers, simply because they have no real, solid material to use in the case.

We shall now give a few extracts from the writings of leading Protestants, to show in what esteem the Fathers are held by those best acquainted with their writings.

Dr. Adam Clarke speaks thus of them: "There is not a heresy that has disgraced the Romish church that may not challenge them as its abettors. In point of doctrine, their authority is with me nothing."—*Com. on Prov. 8.*

Martin Luther says: "When God's word is by the Fathers expounded, construed, and glossed, then, in my judgment, it is even like unto one that straineth milk through a coal sack, which must needs spoil the milk, and make it black; even so, likewise, God's word is sufficiently pure, clean, bright, and clear, but through the doctrines, books, and writings of the Fathers it is very surely darkened, falsified, and spoiled."—*Table Talk*, p. 228.

Dr. Cox says: "In the early ages of the church, the writings of the Fathers were corrupted without scruple, to serve the purpose of contending sects. The truth is, that the practice of vitiating, and even of forging whole treatises and letters, detracts materially from the value of all that has come down to us as the productions of the Fathers."—*Cox's Literature*, vol. 1, p. 123.

Du Pin says: "It is a surprising thing to consider how many spurious books we find in antiquity; nay, even in the first ages of the church."

The Fathers are the men who laid the foundation of Roman Catholicism; and hence the Catholics always appeal to the Fathers. Adam Clarke says: "No part of a Protestant's creed stands on the decision of Fathers and councils. By appealing to the Bible alone as the only rule of faith and practice of Christians, they [the Reformers] confounded and defeated their papistical adversaries, who could not prove their doctrines but by Fathers and councils."—*Com. on Prov. 8.*

The doctrines and ceremonies that shut the light of God's word out of the world, and kept men in the most profound darkness for a thousand years and more during the Dark Ages, were drawn from the Fathers; and every advance step taken by men, in coming back into the light of God's word, has been met and opposed by an appeal to the Fathers. Luther, Zwingle, Calvin, Knox, Wesley, and all other reformers, have been confronted by the Fathers; as if the world were not allowed to advance without the consent of the Fathers. And now, the same old Fathers are flung across the path of the Sabbath reform. But the Sabbath, like every other down-trodden truth, will rise and assert itself in spite of the Fathers, or those who appeal to them.

"Truth crushed to earth will rise again;
The eternal years of God are hers."

But it may be asked, Did not some of the Fathers live in the second century, within forty or fifty years of the death of the last apostle? And how could they be in error so near the time of those who had been inspired? We have already

shown that the sacrament of the Lord's supper had been changed in the days of Justin Martyr, by adding water to it, and by sending it to the absent. Now, Justin lived as near to the apostolic age as any Father. We have shown that in the time of Tertullian, A. D. 200, the sign of the cross was made at every act of life; also that offerings for the dead were made, that Easter and a number of other days were observed, and that tradition had come to be openly appealed to in defiance of Scripture.

Here is what Robinson says of the early ages of the church: "Toward the latter end of the second century, most of the churches assumed a new form, the first simplicity disappeared, and insensibly, as the old disciples retired to their graves, their children, along with new converts, both Jews and Gentiles, came forward and new modeled the cause."—*History of Baptism*, book 2, chap. 1, sec. 1.

Archibald Bower says: "False and lying traditions are of an early date; and the greatest men, out of a pious credulity, have suffered themselves to be imposed upon by them."—*History of Popes*, vol. 1, p. 1.

Taylor says: "The period dating its commencement from the death of the last of the apostles, or apostolic men, was altogether as little deserving to be selected and proposed as a pattern as any one of the first five of church history. We need, therefore, neither feel surprise nor alarm, when we find in particular instances that the grossest errors of theory and practice are to be traced to the first century. The scheme of religious sentiment had shifted its foundation; a different standard of good and evil had come to be appealed to, and the commandments of God were displaced without scruple by the whims of man."

How could the Sabbath remain as God had given it in such an age, and among such men? Discarding the teachings of men, whether the ancient Fathers or their modern followers, let us "fear God and keep his commandments;" for God will judge both the ancient and modern Fathers, and all others, by his word.

THE OTHER NINE-TENTHS.

WE'VE heard a great deal lately about the tithe due to the Lord. My church paper has given columns every week for a good while, to the discussion of an obligatory tithe. That one-tenth has been so faithfully talked over, that I could not possibly think of anything new to say about it, so I shall not mention it any further. But my interest has been awakened in the other nine-tenths, which seem to have received so little notice.

This discussion about tithing takes a tone, as though, provided we spend a fixed proportion of our income in doing what God wants done, we may spend the rest *without reference to him!* But what a strange interpretation of doing all to the glory of God! And what a very strange idea of our Heavenly Father, that he is interested in the conversion of the heathen, in the building of churches, in hospitals, and refuges, but not in the details of our daily lives. Suppose the steward, left to occupy till his lord returned, had imagined that his master would only feel interested in a few important schemes for the improvement of his estate, and so had neglected to keep the fences up, and the briers down, and the lowlands drained; what would have been the result when his lord returned? And if serving God is the chief aim of our existence, is it reasonable to suppose that he considers that money only as spent in his service which we put in the church-box? Is not the money we spend in provisions, and the money we spend on clothes, and the money with which we furnish and even decorate our houses, as truly spent in *his way* as that given away? I do not know that it is, but I am sure it may be *made so*. Suppose, my careful housewife, that John, after paying the rent, gives you fifty dollars a month for running expenses." (That's a close expression, for do not they "run" sure enough!) If you are a tither you give five dollars to the cause of benevolence, and then do you think that the Lord

has no further interest in the spending of the rest? For I am convinced that if you spend the other nine-tenths without reference to him, the five dollars paid monthly to the church treasurer will not prove such tithing as will open the windows of heaven to you. The latest argument I ever heard for the tithing system, was from an enthusiastic advocate of it, who said that when he had paid in his tenth, he felt so free to do what he pleased with the rest! Alas, that Christians should want to feel free to please themselves!

But suppose that all that fifty dollars is to be laid out for the Master. . . This whole consecration would make us more careful what we bought, would keep a window constantly open toward God, whose light would show things at their true value. This need not strip our houses of ornament, nor keep us from spending money for mere beauty and pleasantness. The world our Father has made for us is crowded with beauty; he uses it as an educator for us, and we, therefore, may not neglect the beautiful in educating our children and ourselves. While if we understand anything from the shadowy revelations of our Eternal Home, it is that human tongue cannot utter forth, nor human heart comprehend, the beauty in store for us. So it need not leave us without pictures or works of art, nor confine us to bare floors and hard chairs, but I say again, it would make us careful what we bought; it might make us very unfashionable!

And in buying new things on the basis of spending the whole ten-tenths in God's way, we would be apt to take care that it did do such service as he could approve. A new carpet would suggest that the old one could be spared to some poor neighbor; a new picture would call for some such justification of itself as a pretty print hung upon barer walls than our own; and this involves a closer acquaintance with the homes of our poor neighbors than all of us have.

I have tried to make this suggestion a practical one, by its application to carpets and new bonnets, and I do not want to undo this impression, but in leaving the subject, I am filled with the thought of the beauty it would add to our daily lives, to turn this light upon all our doings. When I came to my room to-night, the gas was turned so low that only forms could be discerned, no color was made evident anywhere, it was a dull, uninviting place. I turned on the full jet, and smiled with pleasure at the sudden beautifying of the picture; the colors glowed in the carpet, the crimson chairs contrasted finely with the white bed, the lace curtains showed their delicate tracery, even the geranium in the window added its spot of vivid color to the pleasant impression.

And just such a flood of light might glorify our days and hours, and the trifling plans and occupations of which we women especially complain, if we could understand how to spend—not only one-seventh of our week, and a part of each day, and a tenth of our income, but the other nine-tenths too, for the Lord.—*Christian Weekly.*

A LIVING EPISTLE.

SOME years ago a young man who gave clear evidence that he was really a subject of the regenerating grace of God, was asked what had led to the change in him, as he had been wild and thoughtless. Was it any sermon or book that had impressed him? He answered: "No!" "What was it, then? Did any one speak to you specially on the subject of religion?" The same response was given. "Will you, then, state what first led you to think of your soul's eternal welfare?" The reply was: "I live in the same boarding-house, and eat at the same table, as J. Y." "Well, did he ever talk to you about your soul?" "No, never till I sought an interview with him," was the reply. "But," he continued, "there was a sweetness in his disposition, a heavenly-mindedness, a holy aroma about his whole life and demeanor, that made me feel that he had a source of comfort, and peace, and happiness, to which I was a stranger. There was a daily beauty in his life that made me ugly. I became more and more dissatisfied with myself every time I saw him; and though, as I said, he

never spoke to me on the subject of personal religion till I myself sought the interview, yet his whole life was a sermon to me. He was a 'living epistle,' speaking by actions so clearly that I could resist no longer, and accordingly I went and sought an interview with him. We held repeated conversations with each other. Then he pointed me to Jesus Christ, prayed with me, consoled me, watched over me."—*Selected.*

CHRIST HAS RISEN.

"Most noble Pilate, since the Nazarene,
Has suffered all the sentence of the law,
And as to-morrow is a holy day,
And 'twould offend our customs, if the dead
Remain upon the cross, I crave your leave
To take his body down and bury him."

"Already dead!" said Pilate, marveling much.
"Soon after the ninth hour, my lord, he died."
"Then take the body, if you choose to spend
Such care upon a criminal's funeral rites,
This troublesome affair ends here, I hope;
These Jew fanatics are appeased with blood."

"Hold up the torches,—higher, let us see
To draw the last spike from the tortured hand.
Now lower, gently, slowly. Ah! his pain
Is past, we cannot jar him now.
How terribly he suffered. This oh! hand
Has soothed and healed so many a sufferer's pang,
Only himself he saved not. Wash away
The clotted blood-drops on his hands and feet;
Look where the cruel mocking crown has torn
The noble brow. Press down the marble lids
O'er the dear eyes, whose love-light shines no more,
And wrap the linen decently and smooth
Round the scarred shoulders, marred with blood and bruise.
Sore were the stripes laid on thee, gentle one,
Heavy the burden that thou hadst to bear.
Rest thee at last. So, cover up his face.
Poor Mary stands aside. She needs must weep."
"Alas the hope of Israel cast down!
There is no help or comfort on the earth,
Since sympathy and kindness died with him."
"Yet come away, too late for other rites;
But when the Sabbath day is past, we'll come
And bring our spices to embalm the dead."

A Roman guard keeps watch beside the tomb;
All the day long and through the night they move
Intent and careful by the sepulcher,
Although they said, "But little need of guards.
These few affrighted Galileans rather choose
To hide themselves within some cave or tomb,
Than steal a body from the sepulcher."
So the moon rose, and silvered lance and helm,
And night wore slowly onward to the dawn.
When lo! the earth, that trembled at his death,
Vibrated with the deeper joy of life.
An angel, brighter than the noontide, rolled
The great stone from the door, and stayed to see
The Lord of Life and Death in glory rise,
And all the morning mists that floated up
From the redeemed, rejoicing earth, were filled
With the glad angels' shout of victory.

Christ has risen, strong to save,
His mighty arm has broken
The threefold fetters from the grave,
His word deliverance spoken.
Captivity is captive led
Since Christ has risen from the dead.

Yes, bring the stone, press down the seal,
Station the watching guarders,
Ere yet the mists of earth reveal
The nearer angel warders.
The shadows from the grave have fled,
Since Christ has risen from the dead.

Death, Hell, upon your trembling thrones,
Shrink back from hands immortal,
The sufferer's shriek, the prisoner's groans,
Are echoed from your portal;
The broken bars with blood are red,
And Christ has risen from the dead.

Ah! dark and mournful place of tombs,
Man's lowly, narrow prison,
Your walls are hung with snowy blooms,
And stars above you risen.
Sweet flowers on the grave are spread,
Since Christ has risen from the dead.

Broken the captive's galling chains,
The strength of sin is shattered,
And Christ, the mighty victor, reigns,
His fallen foes far scattered.
The night of grief and death is fled,
Christ has risen from the dead.

—Mrs. P. J. Owens.

THE PROOF CONCLUSIVE.

BY ELD. A. S. HUTCHINS.

NOT long since, as one of our churches had assembled at the house of worship to celebrate the solemn and impressive ordinances of the Lord's house, for the purpose of testing what might be

considered proof conclusive that the first day of the week is the Sabbath, and the strength of the text as it stands on record, it was, in the argument, admitted that Christ did observe this day as such; and then John 13:14, 15 was thus paraphrased: "If I then, your Lord and Master, have observed the first day as the Christian Sabbath, ye also ought to observe it. For I have given you an example, that ye do as I have done."

Here the question was raised, Did you know that this text was in the Bible? "I knew it was there," said a first-day friend, "but I never read it." "Well," said the minister, "this is conclusive proof that the first day is the Sabbath, is it not?" The ready response was, "Yes."

Now in candor we ask, If in this case example and precept had been thus coupled by the great Head of the church, who could deny the institution of the first-day Sabbath, and the duty of the church to observe it as such?

Why, then, should the church be reproached for believing that the text, as uttered by our Lord and Master, proves just so much, and no more, in connection with his example, in the establishment of, and enjoining the ordinance of humility in connection with the Lord's supper? And why should not the servant remember that he "is not greater than his Lord; neither he that is sent greater than He that sent him"?

PLANTING AND WATERING CHURCHES.

BY ELD. D. M. CANRIGHT.

It is one thing to plant a church, and quite another thing to water it and cultivate it, so that it will continue to grow and bear good fruit. Both must be done. Paul says, "I have planted, Apollos watered; but God gave the increase." 1 Cor. 3:6. Evidently, without the watering, there would be little increase. How much does it amount to to plant a field of corn and then leave it without cultivation? True, the corn will not die. Go there in August or September, and you will find a field of corn; but it will be yellow, small, and stunted. It will be choked with weeds and briars, and little or no fruit will be gathered. Look at another field, started under no more favorable circumstances, but thoroughly cultivated all summer. The stalks are large and healthy and free from weeds. An abundant crop of sound, ripe grain will be gathered. No one can fail to see that the same results will appear in the case of churches. However well they may be started, they must have careful and continued labor to show a healthy growth. We may theorize, and tell what churches *ought* to do, but human nature and every-day facts are stubborn things with which to deal. The history of our own churches, like that of all others, shows that they must be cared for if they are expected to thrive.

It is an old proverb that what is worth doing at all is worth doing well. This is just as true of church work as of anything else. Moreover, it requires more labor to cultivate a church than it does to plant it. Frequently a month's labor will bring out a fair church. But if that church stands a dozen or twenty years, it will require many months of most patient labor to keep it free from trials, to fill up the gaps made by deaths and removals, and to develop pure Christian characters. Such labor does not show like the labor bestowed in raising up churches, yet it is just as important.

Because we have troubles in our churches we must not become discouraged. These have always existed ever since the first church was formed. Look at the old Jewish church and their continued apostasies. Look at the New-Testament churches, raised up by the apostles themselves. All had their trials, and very severe ones too. The only way these churches were saved was by the repeated visits and earnest efforts of such faithful ministers as Paul, Timothy, Titus, James, John, etc. The husbandman said of his tree, Luke 13:8, 9, that he would dig about it and enrich it, and then if it did not bear fruit, it should be cut down. In illustrating a church by a vine, Jesus says that it must be pruned to

bear fruit. John 15:2. This is a law of vines, fields, and churches: No cultivation, no growth, no fruit. The higher the cultivation, the better the fruit; and a small amount of very fine fruit or grain is worth more than a large amount of a poor quality. Moreover, it requires time to develop the fruit or grain. You cannot have the plant, the blossom, the green fruit, and the ripe fruit all in one day. So Christian character is a plant of slow growth. It cannot be forced by a hot-bed process. Time, trials, failures, and victories must all enter into its growth. God has thus ordained it, and we do well to submit to his wise arrangement.

The apostles often visited the churches which they had raised up. See Acts 14:21, 22, 28; 15:36-41. In many places they left pastors to care for the churches in their absence. Titus 1:5. Indeed, pastors were among the gifts of the church, as well as evangelists and other officers. See Eph. 4:11. Some men who are not at all adapted to the work of an evangelist are peculiarly fitted to do an excellent work as pastors. Why should not this class of work be prized and encouraged, especially since there is such a crying need of it?

In looking at the work of the apostles, we find that they frequently remained a long time with a church after they had founded it. Peter "tarried many days in Joppa." Acts 9:43. Of Paul and Barnabas at Iconium, we read: "Long time therefore abode they speaking boldly in the Lord." Acts 14:3. At another place "they abode long time with the disciples." Verse 28. At Antioch, "a whole year they assembled themselves with the church, and taught much people." Acts 11:26. At Corinth Paul continued a year and six months. Acts 18:1. At Ephesus he remained three years. Acts 20:31. No doubt the other apostles labored in like manner. James became the first bishop of the church at Jerusalem, and evidently spent all of his life there. See Acts 12:17; 21:18; Gal. 2:12.

The result of such labor was large, strong, flourishing churches. Every sect of Christians since the days of the apostles have found it necessary to bestow much labor upon their churches. All, with very few exceptions, have had settled pastors, or at least regular and frequent pastoral labor. In this way churches have been kept alive, and many have become large and strong. But among us, such labor has been very limited. Very largely, our churches are left to care for themselves. If they receive labor two or three weeks out of a year, they get more than the average amount. The consequence is that nearly all of our churches are very small, averaging, perhaps, about thirty.

It is a question of growing importance whether more labor, and that more systematically arranged, ought not to be bestowed upon our churches. A few weeks' labor will create an interest, and add numbers to almost any church among us. In many places we have good houses, a fair interest, and inviting fields of labor. A few added to the church are worth much more than the same number raised up in a new place, because the labor bestowed instructs and encourages the church at the same time. A whole generation of young people is coming up among us, who need to be gathered into the church. Many of these are lost for want of timely assistance. These are matters worthy of careful thought, and should be thus considered, so that we may labor to the very best advantage.

"EITHER—OR."

You are *either* with Christ, *or* against Christ (Matt. 12:30).

Either on the Lord's side, *or* on the devil's side (1 John 5:19).

Either a child of God, *or* a child of the wicked one (1 John 3:10).

Either a soldier of the cross of Christ, *or* an enemy of the cross of Christ (2 Tim. 2:3; Phil. 3:18).

Either a subject of divine grace, *or* the slave of self and sin (Rom. 6:16).

Either in "the kingdom of God's dear Son,"

or under the dominion and "power of darkness" (Col. 1:13).

Either in Christ, and "Christ in you, the hope of glory," or "without Christ, having no hope" (Col. 1:27; Eph. 2:12).

Either "alive unto God through Jesus Christ our Lord," or "dead in trespasses and sins" (Rom. 6:11; Eph. 2:1).

Either in the narrow way, "which leadeth unto life," or in the broad way, "that leadeth to destruction" (Matt. 7:13, 14).

Dear friend, which?

Can it be that you say, "I don't know"? You ought to know. You must know. I beseech you, echo this faithful exhortation, and from your heart say, *I ought to know; I must know.* Charles Kingsley used to say that the Almighty is in this word "ought."—*Rev. A. A. Ramsey, in British Messenger.*

THE SPIDER AS A BALLOONIST.

IF, as popular theology teaches, intelligence and the reasoning faculty prove the existence in man of an immortal soul, has not the spider something immense in that line, according to the following anecdote? It is from the *Rochester Democrat*, which says:—

"In speaking of the intelligence displayed by birds and beasts, Seth Green argued in favor of the reasoning power of insects especially, and related from his own experience the manner in which a spider constructs a balloon. If you anchor a pole in a body of water leaving the pole above the surface, and put a spider upon it, he will exhibit marvelous intelligence in devising a way to escape. At first, he will spin a web several inches long, and hang to one end while he allows the other to float off in the wind, in the hope that it will strike some object. Of course this plan proves a failure, but the spider is not discouraged. He waits till the wind changes, and then sends another silken bridge floating off in another direction. Another failure is followed by several other similar attempts, until all the points of the compass have been tried.

"But neither the resources nor the reasoning powers of the spider are exhausted. He climbs to the top of the pole, and energetically goes to work to construct a silken balloon. He has no hot air with which to inflate it, but he has the power of making it buoyant. When he gets his balloon finished, he does not go off upon the mere supposition that it will carry him, as men often do, but he fastens to it a guy-rope, the other end of which he attaches to the island pole upon which he is a prisoner. He then goes into his aerial vehicle, while it is made fast, and tests it to see whether its dimensions are capable of the work of bearing him away. He often finds that he has made it too small, in which case he hauls it down, takes it all apart, and constructs it on a larger and better plan. A spider has been seen to make three different balloons before he became satisfied with his experiment. Then he will get in, snap the guy-rope, and sail away to land as gracefully and as supremely independent of his surroundings as could well be imagined. Mr. Green states that he has repeatedly witnessed such actions by spiders, and that he feels convinced that it is reason, with which the Creator of all things endowed the animals, that enabled them to free themselves from their prison."

"THE MARCH OF COMETS."

IN view of the comets which have recently been such objects of interest in our heavens, the reader will take pleasure in perusing the following eloquent words respecting these strange visitants, which we clip from an exchange:—

"When San Francisco celebrated, in 1858, the laying of the Atlantic cable, Col. E. D. Baker, of that city, delivered an oration. At that time a great comet was visible, which Col. Baker in his address alluded to as follows:—

"Even while we assemble to rejoice at the

completion of the laying of the Atlantic cable whose mysterious coil, bidden in the bosom of the sea, is to carry in throbs of fire the responsive heart-beats of great and kindred nations, the Almighty, as if to impress us with our weakness when compared with his power, has set a new signal of his reign in heaven. If to-night, fellow-citizens, you will look out from the glare of your illuminated city into the northwestern heavens, you will perceive low down on the edge of the horizon a bright stranger pursuing its path across the sky. Amid the starry hosts that keep their watch it shines, attended by a brighter pomp, and followed by a broader train. No living man has gazed upon its splendors before. No watchful votary of science has traced its course for nearly ten generations. It is more than three hundred years since its approach was visible from our planet. When last it came it startled an emperor on his throne, and while the superstition of his age taught him to perceive in its presence a herald and a doom, his pride saw in its flaming course and fiery train the announcement that his own light was about to be extinguished. In common with the lowest of his subjects, he read omens of destruction in the baleful heavens, and prepared himself for a fate which alike awaits the mightiest and the meanest. Thanks to the present condition of scientific knowledge, we read the heavens with a far clearer perception. We see in the predicted return of the rushing, blazing comet through the sky the march of a heavenly messenger along its appointed way and around its predestined orbit. For three hundred years it has traveled amid the regions of infinite space. "Lone, wandering, but not lost," it has left far behind shining suns, blazing stars, and gleaming constellations; now nearer the eternal throne, and again on the confines of the universe, it returns with visage radiant and benign; it returns with unimpaired march and unobstructed way; it returns, the majestic, swift, electric telegraph of the Almighty, bearing upon its flaming front the tidings that throughout the universe there is still peace and order; that amid the immeasurable dominions of the Great King, his rule is still perfect; that suns, and stars, and systems tread their endless circle and obey the eternal law."

SCRIPTURE THOUGHTS.—No. 4.

BY MRS. M. E. STEWARD.

PSALMS, 15.

A GOOD rule is given in this psalm by which we may judge ourselves. Some of the characteristics of the citizen of Mount Zion are summed up as follows: He "walketh uprightly" (verse 2); he is "sound at heart;" his life is correct; he "worketh righteousness." He is not like the inhabitants of Meroz, but is a worker, and his work is right. He "speaketh the truth in his heart;" he is no hypocrite; his prayers come "not out of feigned lips" (Ps. 17:1), and he never equivocates, or deceives his fellow-men in any way.

Verse 3: "He that backbiteth not with his tongue." "Backbite: To censure, slander, reproach, or speak evil of, in the absence of the person traduced."—*Webster.* "Nor doeth evil to his neighbor." This includes every other injury to our neighbor except that done by the tongue, which the psalmist, it would seem, considered of enough importance to be especially mentioned; so also did the wise man (Prov. 22:1), "A good name is rather to be chosen than great riches." "Nor taketh up a reproach against his neighbor." Here is something different from all that is included in backbiting. This refers to the hearer, that to the speaker. The margin reads, "receiveth" instead of "taketh up," meaning, if any ill be told him of his neighbor, he will not receive or believe it, contenting himself with not spreading the report. He will discredit and disprove it if possible; if not, he will do the best he can to right the wrong. Lev. 19:17: "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him;" margin, "that thou bear not sin for him." Then we are guilty if we do not endeavor to reclaim the err-

ing; and certainly if we permit injustice to be done to the innocent, we are ourselves unjust. Would we not be careful to what we listen were we to remember the responsibility it throws upon us? The Saviour also says, Mark 2:24, "Take heed what ye hear;" he is talking about "things kept secret."

Verse 4: "In whose eyes a vile person is contemned." He does not flatter, cringe, or bow to a wicked person because of his wealth or position, however much he may be advantaged thereby. He will treat such an one when in authority with the respect due his position, but he covets not his pleasures, and despises his society. He values all according to their moral worth, and "honoreth them that fear the Lord" alone, esteeming of far more worth the friendship of the good than all the favor of the world. He will never deviate from right principles in dress, deportment, or honesty, to gain the good will of any one.

Verse 4: He "swareth to his own hurt, and changeth not." His word is to him inviolable, even if he lose by strictly adhering to it.

Verse 5: He "putteth not out his money to usury." "Usury is from a verb, 'to bite.' All gains made by the wrongful loss of others is forbidden."—*Faupet.* "Nor taketh reward against the innocent;" this would save most of the condemnation of the innocent.

"Though the earth be moved and the mountains be carried into the midst of the sea" (Ps. 46:2), such a character as this "shall never be moved."

HOW CHURCHES LOSE THEIR STRENGTH.

PREACHER (to deacon, after preaching at his church): "One of the most unfavorable things I see about your church is that you cannot hold a prayer-meeting, but you can appoint a sociable and an ice-cream festival."

DEACON (removing his cigar from his mouth): "That does look bad, but that is our strength; we cannot get the people out to a prayer-meeting."

P. "You mean financial strength?"

D. "Yes."

P. "As long as you do as the world does, the world will contribute to your support, but when you rebuke them for smoking, drinking, and Baal-worship in the secret lodges, they will not help you. As soon as that Freemason in your church finds out that I mean just what I say about Freemasonry, he will not contribute a penny for my support. He loves Baalism; his secret lodge worship is sacred, solemn, sweet, to him."

D. (Holding his cigar in one hand and pointing to it with the index finger of the other hand), "God made that plant grow" (and in the same breath mentioning many good things that God made to grow); "why may we not use what God has given to us?"

P. "Because God has created in the physical constitution of man a faithful monitor to warn him to beware of tobacco. It is a poison. And I have the testimony of fifty-four of the most eminent physicians of Europe all testifying to the injurious effects of tobacco on the human constitution."

D. "What then is tobacco good for?"

P. "To kill lice on cattle."

D. "Well, I formed the habit of using tobacco when a youth. My conscience was tender then, and I could not pray with a quid of tobacco in my mouth; but I overcame that."

P. "You probably saw preachers and deacons using it."

D. "Yes, and that encouraged me to use it. Most preachers use it now."

P. "We must remember what Jesus says about preachers, 'Many will say to me in that day, Lord, Lord, did we not prophesy in thy name, and in thy name cast out devils, and in thy name do many mighty works? And then will I profess unto them, I never knew you; depart from me ye that work iniquity.' Woe be to me if I lead people to think more of myself than of Jesus. People living in sin will be angry at us if we rebuke them. True people of

God love true preachers. You had better get the victory over tobacco, and come out with a ringing testimony against its use. You had better do this, if only for the sake of the youth who may by your present example be snared as you were. My time is up, and I must go. Good morning."—*The Christian Cynosure*.

THE LORD'S REPROOFS.

BY T. P. BUCHER.

O LORD, how good, how merciful thou art!
When Satan fain would claim this erring heart,
In thy great mercy thou did'st deign to show
Some of the many faults that blind us so.

We praise thy name, and yet we tremble too,
Lest the great work of life we fail to do;
And oh! how terrible to find at last,
Our life has proved a failure, when 'tis past!

We sure should perish, Lord, except for thee;
Our strength is perfect weakness, thou dost see.
We flee to thee for help to overcome,
That we with thee may live when life is done.

Spring Arbor, Mich., July 24, 1881.

SKEPTICISM AND OVERWORK.

THE relations of mind and body have been thoroughly discussed within a few years, facts and principles unknown or little regarded by our ancestors being now taught in the schools, and enforced upon the platform and in the pulpit. The ancient aphorism, "A sound mind in a sound body," like many other sententious expressions which have come down from a remote antiquity, contains the germs of modern science, though producing no effect on the age in which it was uttered, and forgotten by those which came after. Although many truths and illustrative facts on the close connection of states of the mind and conditions of the body are brought forward in conversation, and are in the possession of all well-informed persons, there are certain things which do not appear to be properly understood by those who most need to know them. One of these is that overwork and anxiety often cause the most obstinate skepticism in religion.

It will be questioned by no close observer that overwork and anxiety tend to cause, and frequently do cause, a settled spirit of misgiving and distrust; so that the man who is succeeding in business, or at least has no reason to think that he will not succeed, feels that everything is going wrong, and that he must fail. And though he perceives that, as a matter of fact, no reason exists for such feelings, he cannot rise above them. Similar feelings may arise with regard to his health. He may think that some fatal malady is insidiously intrenching itself in his body; and though his appetite is good, his sleep tolerably sound, and his physical strength and weight are not diminished, he cannot shake off the thought that he is breaking down, and on the verge of total wreck. If these morbid thoughts do not relate to his business or his health, they may gather about his friends. He grows sensitive and suspicious, and those who love him are perplexed and unhappy. If he be a religious man, he is more likely to have doubts and fears now than at any other time, or on any other subject. He may doubt whether he ever was converted, whether his religious experience has not been radically defective, whether what he has called joy in the Lord has not been mere excitement, and whether his brethren in the church have confidence in him. All these consequences of anxiety and overwork have been observed by physicians, ministers, and, it may be presumed, by most intelligent persons.

But it may strike some as a doubtful proposition that the same cause has much to do with skepticism, and they may be disposed to say that want of occupation, the mind being left free to question and doubt, is a more general cause of unbelief in religion than overwork. This remark may be true, but ought not to divert attention from the inquiry suggested. Like causes do indeed produce like effects, and unlike causes unlike effects, but those propositions are not to be applied to general states. The explosion of a

cannon and the introduction of a drop of poison into the system through the bite of a rattlesnake are very unlike, but the effect may be the same, namely, death. Gluttony and starvation are alike injurious to health, and both will prove fatal. Though unoccupied persons may become, and are like to become, immoral or skeptical, and the busy are not likely to become either, that overwork and anxiety in minds of peculiar structure may produce skepticism is not less certain. The same condition, which, operating on views of business, leads men to doubt their success, on health makes them hypochondriacs, on the estimate of friends, gives rise to doubts of their fidelity, and on impressions of personal religion destroys confidence and joy, if the thoughts be directed to the truth of religion, must engender doubts thereon. It is a doubtful, sinking, hopeless spirit, and it assimilates only those elements which are like unto itself. If the solid possessions which a man has cannot make him feel that he is solvent, if the friends who are so anxious to do his bidding seem cold and selfish, if he cannot but feel that he is very sick, if the memory of his happy hours in the service of God fades away, if his mind turns to the contemplation of religion, his perceptions will be distorted, and he will be, not a proud, boastful, intentional doubter, but a sad, perplexed, and almost despairing one. So common is this, that a large proportion of overworked men in business or in the professions, who are Christians, know something of these struggles, and many know far more than they would wish known to others.

The cause, primarily, is a depression of the brain and nervous system. The proof is that rest, or a few days spent in travel, will often remove every trace of the difficulty. Business now seems prosperous, friends devoted, health good; religion seems as in former days, and the man exclaims, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee," and doubt and darkness flee away. But in two or three months the old story is repeated. In connection with the overwork, business men usually neglect the means of grace; the prayer and class-meetings are either not attended or no spirit is put into them. It was said by a great merchant, "Year in and year out I can do more work and feel better if I go to prayer-meeting once or twice a week, and to church on Sunday, than if I carry my business through evenings and Sundays." He lived cheerily to advanced years. The cure, then, of skepticism and allied states, when caused by overwork and anxiety, involves three things: Occasional change, a short trip, or something of the kind, and a faithful use of the means of grace, which, not only as sources of religious faith and consolation, but as a *change of thought and occupation*, will counteract the depression. To these must be added a determination, ever-renewed, to turn away from doubt and to resist the spirit of misgiving, except when stern facts, recognized by the deliberate judgment of disinterested friends, compel the recognition of the unwelcome truth that something is wrong.

It is important to remember that the only real cure for anxiety is faith in God; but if overwork is systematically continued, neither faith nor prayer will long afford strength and comfort. The cause of the depression is exhaustion of vital force, and though prayer may seem to give relief, it does not always do even this; as soon as the thoughts are left free, they are prone to run in the old distrustful channels. If a person is so situated that he must overwork, all that can be said is that he must learn the art of being unconcerned about the results of work; for overwork combined with worryment will, in a short time, impair the integrity of the strongest mind and the health of the soundest body. Many persons are under a delusion as to the necessities of the case, and fancy that they must do more than they can; but if it is possible to do more and better work in twelve hours per day if two be taken for rest, than in twelve if the entire time be given to work, it is clear that the necessities of the case, from the point of view of the work to be done, demand that the rest or recreation be

taken. What we emphasize is that the physical and mental condition caused by overwork and anxiety is one of depression, which is naturally the source of skepticism. Carried beyond a certain point, differing in different constitutions, it becomes insanity, and reason forsakes its seat. Long before that dreadful line is reached, argument and expostulation lose their effect, and the unhappy doubter thinks himself forsaken of God and abandoned by man. It is to be feared that those most in need of these cautions will regard them with indifference. For they are of vital importance to students, many of whom are nourished imperfectly, neglect exercise, and overwork; to ministers, liable to similar deficiencies and excesses; to business men, still more irregular in their habits, and especially to those regularly going a little beyond their strength. Many of the saddest instances of mental and moral failures can be traced with unerring precision to continued overwork, and, as it has been clearly demonstrated, to intemperance also.—*Christian Advocate*.

WHAT WHISKY WILL DO FOR A CONGRESSMAN.

MR. H., of Mississippi, was drunk. The right to get drunk is an inalienable right, guaranteed by the Constitution to every American citizen, and not forfeited by being elected to Congress. When a member gets intoxicated and interferes with the dispatch of public business, it is another thing. This was the condition and attitude of Mr. H., of Mississippi, during the debate on the Indian bill. He felt well enough at one o'clock to manage the bill himself. At two he was flowery and persistent. At three he occupied the floor most all the time between drinks, surpassing himself in rhetoric and confounding the House. At four he was maudlin. He offered amendments, made speeches, and called for divisions, and was wholly beyond expostulation or ridicule. He moved down to the foot of the main aisle, and divided the time between stepping on Mr. Chittenden's toes and giving elaborate instructions to the Chair. In vain the Chair gently evaded him. In vain his humiliated friends went to him, one after another, to persuade him to withdraw. H. was unconscious of the disgusting spectacle he was making. He insisted on being heard on every point, and was wholly unmanageable. For awhile, the members were amused. Then they gathered around him, like heedless boys about a drunken man on the streets, and laughed. Such a sight in the streets is sickening to most people. On the floor of Congress, as in this instance, it was doubly disgusting. This was soon evident on the faces of members and in a scarcely suppressed hiss from the galleries. The hilarity on the floor soon gave way to a painful silence, and various ruses were adopted to choke H. off. It was not till the committee arose, as it did while the member from Mississippi was in the midst of a maudlin speech, that he was finally squelched. Then he staggered back to his place and entertained his audience with occasional whoops and attempts to assist the Reading Clerk in calling the roll. The stern frown of Speaker Randall had no effect upon him. It was all the more humiliating and disgraceful because the subject of all this is one of the most courteous and accomplished men on the floor. Even while making this painful exhibition of himself, his language was chaste, his manner graceful, and his bearing ludicrously courteous. The House bore with him patiently, although he was the cause of extending the proceedings over the entire day.—*Cor. Philadelphia Times*.

A PRAYER.

ASSIST me, O Lord, in my endeavors to withdraw my mind from the actions of others, and to turn my eye inwardly on myself. Be thou, O Lord, the pure object of all my intentions and desires, so that I may seek myself in nothing that I do. Keep me always mindful that many actions assume the appearance of charity that are only selfish and carnal; preserve me from the self-deceit which seeks itself in all things, with-

out perceiving it; deliver me from all self-will and inordinate affection; grant me that true and perfect charity which envieth not, which seeketh not her own, but desires that God may be glorified in all things, through Jesus Christ.—*Dr. Burgess, Bishop of Salisbury.*

The Family Circle.

THE SKEIN WE WIND.

If you and I, to-day,
Should stop and lay
Our life-work down, and let our hands fall where they will,—
Fall down to lie quite still,—
And if some other hand should come, and stoop to find
The threads we carried, so that it could wind,
Beginning where we stopped; if it should come to keep
Our life-work going; seek
To carry on the good design
Distinctively made yours, or mine,
What would it find?
Some work we must be doing, true or false;
Some threads we wind; some purpose so exalts
Itself that we look up to it, or down,
As to a crown
To bow before, and we weave threads
Of different lengths and thickness—some mere shreds—
And wind them round
Till all the skein of life is bound,
Sometimes forgetting at the task
To ask
The value of the threads, or choose
Strong stuff to use.
No hand but winds some thread;
It cannot stand quite still till it is dead,
But that it spins and winds a little skein.
God made each hand for work—not toil-stain
Is required, but every hand
Spins, though but ropes of sand.
If Love should come,
Stooping above when we are done,
To find bright threads
That we have held, that it may spin them longer,—
and find but shreds
That break, when touched, how cold,
Sad, shivering, portionless, the hands will hold
The broken strands, and know
Fresh cause for woe.

—George Kingle.

"POLITENESS PAYS."

AMONG the acquaintances of my youth there was one Peter Cox; and I am sorry to say that he invested none of the little stock of patience he may have possessed, in politeness. At all events, he did not do it when he entered business. Peter was a builder by trade, and one of the most thorough and faithful workmen in the country. If he undertook a contract, he was sure to perform his part punctually and properly. Still he was not always employed; for many who might otherwise have hired him were repulsed by his uncouth manner of treating them, and sought assistance elsewhere.

"Peter," said his wife to him, one evening, "do you know that you have lost a good job by offending Mr. Graham?"

Peter looked up from his paper and asked her what she meant.

"I mean," she replied, "that Mr. Graham has hired Leavitt to build his new house."

"Well, what of it?" said Peter, rather crustily.

"Why, I am very sure that he meant to have hired you to do the job, and that he would have done so had you not offended him."

"How did I offend him?"

"By not listening to him when he wished to describe the plan for the building."

"His plan was a foolish one."

"Well, suppose it was; if you had felt it to be your business to tell him so, you might have done it in a polite way."

"Bah!" cried Peter with a snap of his finger, "do n't talk of politeness in business. If I were to bother myself to be polite to everybody who happened to call on me, I should have my hands full."

"I think it would pay," ventured the wife.

Peter pouted at the idea; and then told his wife that he wanted to read.

About a month after this Peter came home in unusual spirits. He had been out of work for some time, and he had been rather moody and

crusty. His wife noticed the change, and asked what had happened.

"There's a prospect of work," he replied, "we are to have better times in town. Sumner Wilkins, of Byfield, has bought the whole of the water-pond, on our stream, and is going to erect a factory here. I think I'll get the job. They say that Wilkins would rather have some one here to do it, and my friends will recommend me."

Mrs. Cox was highly delighted, for she knew that such a job must pay well; and she hoped that her husband might not be disappointed.

A few days afterward an order came for some window-blinds; and one afternoon, while he was busy at his bench, a man came, and watched him at his work for a few seconds without speaking. He was a middle-aged man, rather coarsely clad; and Peter supposed it must be some one who wanted work.

"How dy'e do?" said the stranger, as Peter laid aside the slat which he had just finished.

"How dy'e do?" returned Peter, in a sort of uncouth grunt.

"That looks like good lumber you are working there," remarked the visitor.

"It's good enough," was the response.

"What is such lumber worth here?"

"I do n't know;" and as Peter thus answered he took another slat and began to plane it.

"I suppose you buy some lumber, sir?" said the stranger.

"I do when I want it," returned Peter, without looking up from his work.

"Is there any in town to be sold?"

"They'll tell you at the mill. I do n't saw lumber myself."

"But you know the value of it," remarked the stranger, with a slight touch of feeling in his tone.

"Who told you?" retorted Peter.

"I supposed, as you were in the habit of using considerable lumber of various kinds, that you would be a proper one to ask."

"Well, sir," said our grouty builder, in his uncouth, unkind, and ungentlemanly way, "it so happens that I have something else to attend to besides keeping the price of lumber for everybody who may happen to want a few boards."

"Ah! yes; I did n't know you were so busy," returned the visitor, in the coldest and most polite manner imaginable. "Pardon me if I have interrupted you." And with this, he left the shop.

Peter Cox had done no more in this instance than he had done a great many times before; but yet he could not put it from his mind so easily. Somehow it clung to him and even after an hour had passed, he found himself wishing that he had treated his visitor with a little more decency. But it was too late now.

Peter got his blinds all made, and then awaited news from Byfield, as it was expected that Sumner Wilkins would soon make arrangements to commence operations. He felt sure of the job, as his friends had seen Wilkins, and recommended him strongly. It would be as good as three dollars a day to him for several months.

One morning as Peter came out on the street he heard it remarked that Wilkins had got his hands all engaged, and would break ground very soon. It could not be possible, thought our builder. Surely he would have had some notice of such a move. Half an hour after that, he was standing at the door of a grocery, when a man drove up in a carriage, and came into the store. He bowed to one or two who stood there, but gave Peter only a cold look. It was the man who had called at his shop two weeks before, and inquired the price of lumber. He was dressed plainly as ever, but he drove a fine horse, and the carriage was a costly one.

"Who is that man?" Peter asked, after the stranger had gone.

"That," returned a bystander, in evident surprise; "do n't you know him?"

"No. Who is he?"

"Why, that is Mr. Wilkins."

"Sumner Wilkins, of Byfield, the man who is going to build the factory?"

"Yes."

Peter Cox left the room with a sinking heart; and by the time he had reached his shop he was almost sick. What a fall it was! He went home to dinner, and ere long his wife had learned the whole story. She had a'ready learned that the great job had been given to another, and why it had been done.

"Why did n't he let me know who he was when he came into my shop?" said Peter in a petulant mood.

"That is n't the question," suggested his wife, speaking as considerately as possible. "It would be better, Peter, if you would ask why you did n't treat him respectfully. It seems from your own account, that he asked a very simple and proper question, such as any one ought to answer with pleasure. I tell you, my husband, politeness pays. If you could only overcome your habit of treating strangers so uncouthly, you would be greatly the gainer thereby."

For some days Peter Cox was sore and morose. He saw the work commenced on the factory without his assistance, and he feared he should have but little business for some time to come. He had at first been inclined to think very hard of Sumner Wilkins; but when he came to reflect more calmly, he thought differently. He could not wonder that the man had been repulsed by his rudeness.

It was Saturday afternoon, and Peter was in his shop, doing nothing but thinking, when some one entered. He looked up, and saw Mr. Wilkins.

"How dy'e do?" said the capitalist.

"How dy'e do?" returned the builder.

"You are not very busy, I take it?" added Wilkins.

A quick, rough answer was making its way to Peter's lips; but he did not speak it. He recollected himself in season. He had taken a solemn obligation upon himself that he would not allow any more such words to go out from his mouth upon his fellow-men.

"No, sir," he replied, as soon as the old spirit had been quelled; "I am not very busy just now."

"Perhaps you would like to work for me."

"As you wish it."

"Well," said Wilkins, "I am in want of help, and should like to employ you. I meant to have employed you before; and perhaps you can imagine why I did not. However," he added, as he saw Peter's countenance fall, "there's no need of referring to that only for the lesson it teaches. I felt the cut of your rudeness very deeply; and the more so, because I could not see wherein I had given any occasion for it."

"I was rude," returned Peter, frankly; "and as you have intimated, I found a lesson in the result; and I hope I may profit by it."

"That's enough, sir. And so we'll let the past go." Wilkins extended his hand as he spoke and Peter grasped it warmly.

"And now," the visitor continued, "let's come to our business. The man whom I engaged to superintend the erection of my mill, has so much other business that he would be spared from this; so if you will take it, I will let him go."

Of course Peter took it; and when the mill was done, so well and faithfully had he performed his work that he had more offers of valuable contracts than he could possibly attend to.

But Peter Cox did not forget the prime secret of this new success. He knew that he was eminently qualified as an architect and builder; but this was not all. He also knew that the first lesson he had learned was the most valuable one,—what investment he had made was yielding him the greatest interest. And, moreover, the income from the politeness which he had come to possess was not all gross and material. No, no; one of its highest and purest fruits was that which came to his heart, and which remained with him to bless him, wherever he went.—*Selected.*

"HERE I AM."—A lawyer had a cage hanging on the wall in his office in which was a starling. He had taught the little fellow to answer when he called it. A boy named Charlie came in one morning. The lawyer left the boy there while

he went out for a few minutes. When he returned, the bird was gone. He asked, "Where is my bird?" Charlie replied that he did not know anything about it. "But," said the gentleman, "Charlie, that bird was in the cage when I went out. Now tell me all about it; where is it?" Charlie declared that he knew nothing about it; that the cage-door was open, and he guessed the bird had flown out. The lawyer called out, "Starling, where are you?" The bird spoke right out of the boy's pocket, and just as plain as it could, "Here I am!" Ah, what a fix that boy was in! He had stolen the bird, had hid it, as he supposed, in a safe place, and had told two lies to conceal his guilt. It was testimony that all the world would believe. The boy had nothing to say. The bird was a living witness that he was a thief and a liar.

We have not all of us a starling, but we have a conscience—not in our pocket, but in a more secure place—in our soul; and that tells the story of our guilt or our innocence. As the bird answered when the lawyer called it, so when God speaks our conscience will reply, and give such testimony as we cannot deny or explain away.

The Sabbath School.

"Feed my Lambs." John 21:15.

DAKOTA SABBATH-SCHOOL ASSOCIATION.

THE second annual session of this Association was held in connection with the camp-meeting at Parker, D. T., June 30 to July 5, 1881. The business of the session occupied two meetings, the first of which was called to order by the President, July 1, at 6 p. m. Prayer by M. M. Olsen. The minutes of the last session were read and accepted.

Delegates were called, and sixteen responded, representing ten schools. The Chair, being duly authorized, appointed as the Committee on Nominations, A. D. Smith, C. Frederickson, and S. C. Conray. The Committee reported, recommending the following-named persons as officers of the Association for the coming year: For President, Eld. S. B. Whitney; Secretary, M. M. Olsen; Executive Committee, S. B. Whitney, M. M. Olsen, and W. P. Howard. The report was accepted, and the candidates elected.

Remarks were made by the President and others in reference to holding teachers' meetings and thoroughness of discipline and study.

A very interesting Sabbath-school was held Sabbath morning, one hundred and seventy-seven taking part.

Adjourned *sine die*. S. B. WHITNEY, Pres.
M. M. OLSEN, Sec.

THE SUPERINTENDENT WHO DID NOT BELIEVE IN HELPS.

"THE ways of Providence are certainly most mysterious," said good old Deacon Grindstone, as he stretched out his tired feet for their accustomed Sabbath evening's rest at the sitting-room fire. "It's the Lord's work, and we must hold on to his promise that it shan't return to him void, and we musn't murmur if he don't seem to add his blessing. It's Divine Sovereignty, but it's most mor'n mortal can stand to see the school I've been in now nigh sixty years, since I got my Bible for committin' a thousand verses—hard ones they were too, in Chronicles—fallin' off so, and gettin' so dead, when that little interlopin' place down to the 'Corners' is so crowded some of the classes come outside, and there was ten of the scholars 'jined' last communion Sunday. They've only got a boy for a superintendent, too, and most of the teachers are girls not much over twenty."

"What is the state of your own school?" said a sympathizing friend who happened to be visiting the deacon. "It has a high reputation, and is, I believe, the oldest Sunday-school in the State."

"Yes, indeed; for nearly seventy years the

lambs have been gathered into the high-backed pews, and taught reverence by the solemnity of the church. I've been superintendent about thirty years, and I mind when the number of verses those children learned was almost incredible—a thousand or fifteen hundred in a year sometimes—and the folks who sat outside eatin' their lunch said it sounded like the angels to hear their little voices in Ortonville or Dundee. I've shed tears myself many a time when I heard 'em singing, 'Hark, from the Tombs.' But its all changed now, they hardly sing at all, and the count of verses has fallen off wonderful. Today the classes was n't half full, and five teachers were absent; if I'm not mistaken, I saw three of 'em coming up the street from that new upstart school. Its awful, and monthly concert's worse; you can't get a corporal's guard to come; but they tell me the new school has a teachers' meetin' every week, and there's never one teacher absent."

"What do you do to make your school attractive?"

"Attractive! Should people have attractions to bring them to the house of God? They ought to go there because it's right, and the children ought to be trained to reverence his sanctuary."

"Certainly, certainly, but there are so many new appliances to make school-rooms pleasant, so many 'helps' for teachers in their blessed work, that I meant to ask which of these your long experience thought beneficial?"

"I don't believe in 'helps.' We've all got Bibles, and all our teachers have the promised aid of the Holy Spirit. What more do they want? Our church has better use for its money than to buy slips of paper, with pictures and questions upon them, to put colored daubs on flimsy walls, and to buy squeaking reed organs, which don't lead the singing half as well as a tuning fork. My Sunday-school teacher did n't have any 'helps' when he heard me recite my thousand verses. All this sort of thing costs money,—money that had better be taken and given to the poor."

"So said a professed disciple once before, but his Lord did not seem to approve of the proposition. Depend upon it, my old friend, we must watch the signs of the times, and be at least as wise as the children of light are in their generation."

The rest of this conversation is not to be detailed. Its results will sufficiently explain it.

The next Sunday a strange thing happened in Shetogum. Deacon Grindstone was absent from his post in the Sunday-school for the first time in thirty years, and one of the white-haired "lambs" of his Bible-class took his place. In the intervals of their drowsy exercises, the few teachers and scholars present wondered where he was, and a boy who was learning to "reverence the sanctuary" penciled his wonder on the high-backed pew, in terms that rather destroyed the reverential spirit of a class of girls behind him. But the large proportion of his former teachers and scholars who had been drawn into the new school at the Corner knew the white hair and attentive face of the old man who sat rigidly upright, studying all the proceedings with the keenest interest. He read the "leaflet" carefully, and was quick to note how the leading thought of the lesson was made prominent, how parallel passages were collated and practical lessons deducted, with the least waste of time and thought, and made up his mind that this was better than dragging along the verses in "course," and saying whatever came into the teacher's head at the moment. He sat behind a young lady, and became so absorbed in her talk about the Jewish temple, its various parts and their significance, that he forgot all regard for conventionality, and asked her where she got all that information. "From *The National Sunday-School Teacher* mostly, sir; but I have *The Sunday-School Times* as well, and our superintendent always uses *Peloubet's Notes* at our teachers' meetings." "Well I never knew it myself, nor half the things you've been teaching those boys," was the rejoinder, "but do they 'commit' the verses?" "Not so well as I wish they'd."

Now the deacon thought he had them, but when a little later the whole school recited the golden text in concert, and answered questions from the desk showing how well it was understood, he was forced to acknowledge to himself that it might be better to learn fifty-two verses a year thoroughly with the understanding than a thousand by rote.

Open to conviction now, the superintendent who did not believe in helps inspected the library, the secretaries' books, the blackboard exercises, and the singing-books; he noted the animated faces everywhere, from the infant department to the adult Bible-classes; he wiped the glad tears from his eyes at the spirited singing, and wondered how any one could forget "that God so loved the world as to send his only begotten Son," who grew up with the sweet words emblazoned on the wall before him. Then he went home a wiser man.

Shetogum was destined to surprises that year, and its eyes opened wide at the news that the old church was to have a Sunday-school chapel; still wider when it became known that Deacon Grindstone had given the lot and the first thousand dollars toward the building. But the wonder changed into glad thankfulness when the bright, cheerful, tasteful chapel, with its polychromed walls and ceilings, its suggestive wall texts, commodious seats, and good ventilation, was filled to overflowing Sunday after Sunday by a school which found in the well-selected library, the exhilarating but sacred singing, the well-prepared and illustrated teaching, and the general breezy air of young life which pervaded the whole proceedings, a sufficient counter-attraction to those of the new school at the Corner.

And still as the head and inspiration of it all, earnest and faithful in his weekly care of his teachers' meetings, availing himself of all that modern progress has given for the prosecution of his work, ever on the watch for new ideas, and rejoicing in the success of new methods, stands the superintendent who did not believe in helps.—*M. E. Winslow, in National S. S. Teacher.*

Our Basket.

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

—Fifteen minutes a day devoted to real self-examination and prayer will prevent an honest man from going very far astray. The regulation prayer, whether secret, family, or public, without self-examination, has little restraining and no sustaining power. From such prayers a man can go forth to commit sin. After such prayers his heart will sink under trial as though he had not prayed at all. Wonder is sometimes expressed, and oftener felt, when men supposed to be regular in prayer fall into sin. Inquiry and observation, not seldom confirmed by their confessions, often show that their prayers have been mere parrot talk. It is not essential to say certain things in a certain way at a certain time, but it is essential to feel that without special help from God we shall surely sin this day, and to ask that help in words born of need, desire, and faith. Days of special temptation should be days of special prayer. Some think that no good comes of prayer unless a blessing is consciously received at the time, and say, "I prayed, but it did no good; I felt the same as before." This is an imperfect test. Do not pause when the prayer is ended to see how you feel, but go at once to the business of the hour, expecting to be helped therein and kept from sin. As we do not feel the strength our daily bread supplies but as it is used, so when the day is done, you will find that your prayer has been answered.—*Christian Advocate.*

—Without murmur, uncomplaining,
In His hand
Lay whatever things thou canst not
Understand.

—Socrates says that there are two sciences which every man ought to learn—first, the science of speech; and second, the more difficult one of silence.

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 9, 1881

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

FALLEN AT HIS POST.

"Know ye not that there is a prince and a great man fallen this day in Israel?"

It becomes our painful duty to chronicle in this number an event which will bring sadness to the hearts of all the friends of the REVIEW. One week ago at the date of this writing, July 31, both Bro. and Sr. White began to experience feelings of illness, the symptoms of which indicated an approaching attack of malarial fever. On Monday and Tuesday, Aug. 1 and 2, the symptoms of malarial difficulty became more marked, and the first impressions were confirmed, that it was an attack of ordinary fever and ague, though a very severe one. Wednesday evening, the 3d, they were both brought to the Sanitarium. The treatment administered the 4th and 5th had the effect to break the fever in the case of Sr. White, but not so with him. Friday evening, shortly after the commencement of the Sabbath, it became evident that a crisis was approaching in his case. He sank very low, but yet retained consciousness and ability to recognize his friends, and understand and answer questions. The physicians and helpers belonging to the Sanitarium put forth every exertion in his behalf through the entire night; and by their efforts and the use of powerful stimulants he was enabled so far to rally that it was thought he might recover if another attack could be prevented. But the disease being periodic in its nature, a recurrence of the grave symptoms was feared; and the worst fears were soon realized. At half-past one, Sabbath, Aug. 6, he again sank rapidly, suffering, as was supposed, paralysis of the brain, from which time he lost all sensibility and consciousness. In this condition he lingered, the pulse of life growing weaker and the breath feebler, till at a quarter past five he calmly and quietly passed away.

Bro. White was born in Palmyra, Maine, Aug. 4, 1821, and had consequently lived sixty years and two days at the time of his death. Commencing the work of publishing in 1849, a little more than one-half of his active life has been devoted to the special work represented by S.-D. Adventists, namely, the promulgation of what they understand to be the third angel's message of Revelation 14. To this he has adhered with an undeviating devotion. Commencing without friends or means, he met and surmounted obstacles before which those of a less courageous heart, a less determined purpose, and a less hopeful and trusting spirit, would have faltered and failed.

The older readers of the REVIEW understand well how fully his labors have been identified with every enterprise and every progressive movement connected with this cause. Thrust out, in the providence of God, to be not only a pioneer but a leader in the work, he has shown his adaptability to this position by being the first to see and the clearest to comprehend the situation, and the most active to plan in devising ways and means to meet emergencies and provide for the growing wants of the cause. In the plan adopted by this people for raising means, called Systematic Benevolence, in the matter of the organization of churches and

Conferences, the incorporation of legal societies for the prosecution of different branches of the work, the introduction of increased facilities by means of new and improved machinery in the publishing department, the introduction of the health movement, which has led to the establishment of the Sanitarium, the formation of the Educational Society, which has resulted in the founding of Battle Creek College, the raising of a book fund, and the establishment of our publishing work in California, he was the first to move, and the foremost to defend these enterprises against all opposition. Experience has shown the great wisdom of all these movements, and he lived to see them all reach a degree of prosperity far beyond the anticipation of himself or others at the time of their inception.

But not only has he with busy brain and pen and earnest words, sought the advancement of the truth, he has also freely devoted his means to the carrying forward of the work. Possessing rare financial capabilities, he has not devoted these to any selfish purposes, but used them in a manner to advantage the cause he loved. In all enterprises involving the necessity of raising large sums of money, he has been first to lead out with a liberal subscription, and the stock books of all our institutions (all the stock being a donation,) show larger investments by him than by any other person.

Being thus set for the defense of a work which is in its very nature aggressive, and possessing traits of character essential to the successful maintenance of such a position, it was inevitable that he should often offend prejudices, restrain unworthy ambitions, and arouse hostility on the part of some and turn them into more or less active enemies. But whatever positions he has taken in these respects, those who knew him best are persuaded that he acted from what he believed to be duty to the cause; and where the interest of the cause was involved, that was to him above friend or foe, and he would stand firmly for that, whether it brought enmity or friendship, blame or blessing.

And it was also inevitable that a man in his position should sometimes make mistakes. He never claimed to be infallible in judgment or perfect in character. But whenever convinced of an error, no one was more ready than he to make sincere and ample acknowledgment for the same. Even in his last sickness, when incapable of using the pen himself, with a softened and humble spirit he dictated a message expressive of regrets for any imperfection of character manifested or errors committed, desiring forgiveness of whom it might concern.

Widely known by his travels and public labors from Maine to California, his memory will be sacredly cherished in the hearts of thousands; while multitudes have occasion to add deep feelings of gratitude for personal interest taken by him in their behalf. He was a man of prayer, and often and earnestly sought the counsel that cometh from above.

But his work is done. The weary hands are at rest. The record of years crowded full of manifold labors is closed. He leaves a cause to which he has been a father, strong to go forward in the accomplishment of its mission; while we confidently trust that he is numbered among those of whom it is said that they "rest from their labors, and their works do follow them," to be rewarded in the glorious and soon-coming morning of the resurrection.

If he was to go, as he had a premonition would be the case, though many prayers were offered in his behalf, the circumstances of his death could hardly have been more favorable. So long as he was conscious during the last

three days of his illness, he testified that he suffered no pain. A large company of sincere and tearful friends stood in and about the building, while on that pleasant Sabbath afternoon his life ebbed slowly away. Like falling into a quiet sleep, so he went down in death; and when all was over, a sweet peace seemed to sit embalmed on every feature. It was as if this prayer had been answered:—

"Spare me this hour to sleep, before
Thy sleepless bliss is given;
Give me a day of rest on earth
Before the work of Heaven."

To give friends from California time to reach the place, the funeral will not be held before Sabbath, August 13. This will also give our brethren in this and adjoining States opportunity to be present on the occasion, if they should so desire.

The following statement from Dr. J. H. Kellogg will give our readers such further particulars as they will desire to know:—

I first learned of the illness of Bro. White about four o'clock P. M., Tuesday, August 2, when I received a message from him requesting me to visit him at his residence, which I immediately did. I found him suffering with a very high fever, the pulse being 112, and the temperature 103 $\frac{3}{4}$ ° F. I learned that at about 10 A. M. of the same day he had suffered with a very severe congestive chill. At this time his head was greatly congested, and he complained of severe pain in the spine, extending into the lower limbs. He seemed to be greatly prostrated, and was very restless. Treatment to relieve the fever and pain was immediately ordered, and administered by a bath attendant from the Sanitarium. After a short time, copious perspiration appeared, and he was greatly relieved.

At eight P. M. I saw him again, and found his pulse diminished to 96 and his temperature to 101°. At 11:30 P. M. his fever had entirely subsided.

At eight A. M., Wednesday morning, I saw him again, and found him free from fever, but greatly prostrated. He had some appetite, however, and ate a light breakfast.

At my second visit, Tuesday evening, Sr. White remarked that she felt somewhat indisposed, but hoped that she should feel better after the night's rest. On Wednesday morning I found her suffering with a high fever, having had a chill at one A. M. The fever was already beginning to abate, however, and in the afternoon she felt greatly relieved.

In the case of Bro. White the fever arose in the afternoon, and at two P. M. reached a temperature of 102 $\frac{3}{4}$ °, one degree less than the day before. He suffered less pain than the day previous, but complained much of the heat, the weather being very warm. The tendency to cerebral congestion was very marked, and there was some pain in the head.

In the evening both were feeling much better, though very weak, and in accordance with their wishes, and my urgent advice, were removed to the Sanitarium on a bed placed in an easy hack. Bro. White passed the night comfortably and felt free from pain in the morning, but was very weak and would take no food. Sr. White suffered greatly after midnight and until the next afternoon, and was also unable to take food on account of extreme nausea.

About noon, on Thursday, Bro. White began to show symptoms of fever again, but the temperature rose only to 101 $\frac{3}{4}$ °. The pulse was rather weak, however, and in the evening, after the fever had subsided, became for a short time very rapid. He slept well through the night, however, and in the morning stated that he felt much better, though weak. He ate a light breakfast with relish, and expressed himself as feeling very comfortable and wholly free from pain during the forenoon, but took no dinner.

Early in the afternoon he became somewhat feverish, though less so than on any previous day, and by seven P. M. the temperature was only slightly above 100°. He seemed inclined

to doze much of the time during the day, as on previous days during his sickness.

At 7:30 p. m. several friends called upon him, but talked with him but little, as he seemed inclined to sleep. At eight p. m. I examined his pulse, and remarked the same peculiarity observed the previous evening,—weakness and unusual frequency, although there was no fever, neither any evidence of chill, the body being warm. He expressed himself as feeling entirely comfortable, but inclined to sleep. About five minutes later I examined the pulse again, and observed a slight irregularity. Strong stimulants were immediately administered, and Sr. White and a number of special friends were advised that his condition was critical.

The grave symptoms grew rapidly worse for an hour, notwithstanding the most vigorous efforts which could be made by the aid of stimulating and restorative means of every sort, which were ready at hand. The pulse became exceedingly rapid, reaching 160, and was very feeble and extremely irregular. The respiration was short and labored. The pupils were dilated almost to the extreme limit. Still the body was warm, and there was no evidence of chilliness, but the tendency to collapse from failure of the heart seemed irresistible. Consciousness was not entirely suspended, as he was able to answer any brief question intelligibly. This condition continued without apparent change until about three a. m., when a slight improvement was observed which continued until at six a. m. the pulse was regular at 112, and the respiration much stronger. Up to this time constant efforts had been made to keep him awake; but now he was allowed to drop asleep.

He took a little fluid nourishment, and steadily improved for several hours. At 10 a. m. he was able to converse a little in brief sentences, but his pupils were still dilated, and the symptoms of paralysis of certain portions of the brain, which had appeared in the night, continued.

We felt strongly the conviction that should he live, his mind would possess but a shadow of its former strength. The same conviction fastened itself upon Sr. White, who had entertained but slight hopes of his recovery from the commencement of the attack the previous evening. Fearing a repetition of the attack of the preceding evening, we apprized the friends of the impending danger, and set a careful watch over him in order to detect the first symptoms of collapse.

About one p. m. his pulse suddenly began to increase in frequency, and soon became very feeble and irregular. Within thirty minutes he became unconscious, and his pulse rapidly rose to 176, and his respirations to 60 per minute. His temperature was 99°, one-half degree above the normal temperature. The same measures used with the previous attack were again employed, but without effect, and he remained in the condition described until he breathed his last, just after five p. m.

During the last few months Bro. White had expressed himself as feeling remarkably well, and until within a few days of his decease there had been no indications of any contrary condition. Two weeks before his death, Bro. and Sr. White attended a tent-meeting at Charlotte, Mich., at which Bro. White contracted a severe cold through a sudden change in the weather. Upon returning home he complained of a sensation of pressure in the chest, and seemed apprehensive of impending sickness. One week before his death, upon returning home, after assisting in the services at the tabernacle, he seemed greatly exhausted; and after this each day found him a little more indisposed than the preceding, though he continued to engage in his usual duties, until the disease which was incubating in his system finally culminated in an attack of malarial fever, which assumed the pernicious form sometimes known as "congestive chills," a disease which is only equaled in gravity by such maladies as cholera, yellow fever, and the plague.

The case presented some strange and very remarkable features, which are only explicable upon the supposition that the several shocks of apoplexy which he has suffered during the latter portion of his life had so seriously impaired certain portions of the brain as to render him unusually susceptible to the malarious poison to

which he had been exposed a short time before his death.

With the concurrence of the friends, we called in consultation a leading physician of the city, whom we found in entire agreement with us in reference to the condition and the appropriate treatment.

No one, unless it be his bereaved family, can feel more keenly than we the loss of one who had been to us for years a father and a friend. To no one else have we been personally indebted for so many acts of kindness and so much wise counsel. We mourn not only for the irretrievable loss which the cause must sustain, but for a personal loss which cannot be repaired.

J. H. KELLOGG, M. D.

ILLINOIS CAMP-MEETING.

We wish to call the attention of our people in Illinois once more to this important gathering of the friends of the truth to be held at Bloomington, Ill., Aug. 30 to Sept. 6.

1. *The Business Meetings.*—The business of our Conference, Health and Temperance Association, Tract and Missionary Society, and Sabbath-school Association, will all have to be attended to at this meeting. We are exceedingly anxious that all who love the prosperity of the cause in all its branches should do their utmost to make this meeting the very best ever held by our people in the State.

2. *Ministers.*—Do all in your power to secure a good attendance of our people from your respective districts. Come to the meeting yourselves, with a determination to do all in your power to make it a success. Have your report to the Conference ready to present at the first meeting. We wish a full attendance of all our ministers. Come, brethren, expecting to share the blessing of God in laboring for the salvation of souls and the spread of the truth.

3. *Churches.*—See to it that you are represented in Conference by a proper number of delegates, with credentials. Elect your delegates at your weekly prayer-meeting, Wednesday, Aug. 17, or evening after the Sabbath, Aug. 20. Let all your tithes be sent to the State treasurer, or brought to the meeting by your delegate or church treasurer. Church clerks should see that the reports they have to make to the Conference are executed in a proper manner, so that we can have a full and true standing of our Conference. Please see to this point.

4. *Individuals.*—Come, bringing your children and interested friends, and stay till the meeting closes. Let all who can bring tents. But let none stay away because they cannot. We will pitch two large tents for the accommodation of those who have none; so none need stay at home on this account.

5. *Railroads.*—The Illinois Central and Chicago and Alton require full fare from any point on their lines to Bloomington, and will return passengers for one-third regular fare, who have a certificate that they attended the meeting. This certificate we will be prepared to furnish. The Lake Erie and Western will sell round-trip tickets for one and one-third rates, at all points west of Templeton, Ind., and the Indianapolis, Bloomington and Western offer to sell to "parties of ten or more, getting on at one place," tickets at two cents per mile each way. We have written them not to restrict us to any definite number, and will give notice if they grant our request.

6. *Preparing the Grounds.*—We call upon our brethren at Mackinaw, Gridley, Bloomington, and the region round about, to meet us at Bloomington, Sunday, Aug. 28, to help us about pitching tents and making preparations for the meeting. We need at least four good teams to haul lumber, hay, straw, etc. If our brethren would send one or two men from their respective localities with their tents a day or two in advance, they would find it very convenient. Their tents could then be pitched and ready for them on their arrival, and each church would have the privilege of doing something toward making preparations

for the meeting. Brethren, please note this, and act accordingly. On the Illinois Central and Chicago and Alton Railroads, brethren who come before to make preparations will be returned at one-third rates.

7. *General Instructions.*—Tuesday, Aug. 30, we expect our brethren to leave their homes, and take the train for the meeting, *i. e.*, those who come by rail. We shall make an effort to have trains stop at the grounds on the Illinois Central road. We shall do all in our power to save our brethren paying out money unnecessarily. We will have arrangements made to take passengers and trunks to the grounds at the lowest rates. Make no contracts with cabmen and others who will take advantage of you. Persons not coming Aug. 30 should write me at Bloomington, giving the road and train they are coming on, and we will do our utmost to wait upon them.

8. *Our Help.*—"The Lord who made heaven and earth." We confidently expect good help. We all need the counsel and instruction that we may obtain at this meeting. Every lover of the truth within the limits of our Conference, who possibly can, should be present. Brethren, let us pray and work, to the end that we may have a very precious and profitable meeting.
Roscoe, Ill., Aug. 3. R. F. ANDREWS.

SYNOPSIS.—No. 12.

INFIDEL GEOLOGY.

1. Within the last quarter of a century, geologists have reduced the age of the world from 200,000,000,000,000 to 20,000,000 years.

2. About the year 1854 a scientific gentleman said that the "infallible science of Geology" proved positively that no coal would ever be found in Michigan. In less than three months after, large coal-beds were found in Jackson county.

2. An English traveler (Brydone) wrote and published a description of Mount Aëna. The traveler found a stream of lava congealed on the side of the mountain which attracted his notice more than others. He thought it must have been thrown out by an eruption mentioned by Polybius as occurring nearly seventeen hundred years since. There was no soil on it. It was as naked as when first arrested. He tells us that on some part of that mountain near the foot, if you will sink a pit, you must pass through seven different strata of lava with two feet of soil between them. Upon the supposition that two thousand years are requisite for the increase of earth just named, he asks how seven different layers could be formed in less than fourteen thousand years. The chronology of Moses makes the world not half as old. The Englishman was jocular at this discovery, and his admirers were delighted at what seemed to them a confutation of the book of Heaven.

4. Another learned Englishman, an admirer of the books of Moses, wrote to those who seemed to joy so greatly in their new system. He told them that inasmuch as they seemed fond of arguing from analogies, he would give them an additional one. He reminded them that the cities of Herculaneum and Pompeii were buried by the eruption in which the elder Pliny lost his life nearly seventeen hundred years ago. Those cities have lately been discovered, and in digging down to search their streets, six different strata of lava are passed through with two feet of earth between them. And the famous Watson tells them that if six different soils near Vesuvius could be formed in seventeen hundred years, perhaps seven might be formed in five thousand years.

5. Brydone, in another part of his work, writes: "Our landlord at Nicolosi gave us an account of the singular fate of the beautiful country near Hybla at no great distance from hence. It was so celebrated for its fertility and particularly for its honey that it was called *Mel Passi* (the Honey Land) till it was overwhelmed by the lava of Aëna, and having then become totally barren, by a kind of pun its name was changed to *Mal Passi* (the Mean Land). In a second eruption, by a shower of ashes from the mountain it soon re-assumed its ancient beauty and fertility, and for many years was called *Bel Passi* (the Beautiful Land). Last of all, in the unfortunate era of 1669 it was again laid under an ocean of fire and reduced to the most wretched sterility, since which time it is known again by its second appellation of *Mal Passi*."—*Nelson on Infidelity*, pp. 18-21. H. A. ST. JOHN.

THE OVERCOMER.

To him that overcometh
Will I grant to sit with me
On my dazzling throne of glory,
And to eat of life's fair tree.

He that overcometh
Shall in raiment white be clad;
He shall be a shining pillar
In the temple of my God.

He that overcometh
Shall by Christ the Lamb be fed;
He shall never thirst or hunger,—
Be to living fountains led.

He that overcometh
At the Saviour's feet shall fall;
He shall join the angel choir,
Singing, "Crown him Lord of all!"

He that overcometh,
Who hath kept God's blest commands,
He shall stand upon Mount Zion,
With the holy, blood-washed bands.

Oh, to be an overcomer!
And each promise realize,
When with God's dear saints we're gathered,
In the home beyond the skies.

A. F. F.

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.

NEBRASKA.

Grand Island, Aug. 1.—We held our first Sabbath meeting here July 31. Six are keeping the Sabbath, and there are others for whom we have hopes.

GEO. B. STARR.
C. P. BOLLMAN.

MICHIGAN.

Reese, Tuscola Co., Aug. 3.—The truth is slowly yet steadily gaining ground at this place. There are fifteen or more keeping the Sabbath as the result of our meetings thus far, with a fair prospect of others. As the work accumulates on our hands, we earnestly desire that it may all be wrought in God. Please aid us by your prayers.

WM. OSTRANDER.
ALBERT WEEKS.

Petoskey, July 27.—We are now giving a course of lectures on the prophecies. Although we only hold our meetings once in two weeks, the interest continues to increase. There never has been any Adventist preaching in this county before, that we know of. We greatly desire to see the truth spread all over this new region of country. The place of our meeting is a school-house on the State road, four miles east of this village.

DAY CONKLIN.

Holly, Oakland Co., Aug. 1.—Commenced meetings here July 22. Have good congregations through the week, and more than a tent full on Sunday. Last night the increasing interest was manifested by a large and attentive audience in and around the tent, while a union meeting, addressed by a popular lecturer, was in session in one of the churches just across the street. The Sunday before, the R. R. T. Society accepted the use of our tent for their regular meeting, on condition that we would furnish the lecture. Of course it was a pleasure to comply.

G. K. AND J. A. OWEN.

Coldwater, July 29.—The interest at this place remains good, notwithstanding the labored efforts of the new-light saints, to destroy it. This class of people, represented at this place by one Mr. Willson, believe that God gave to the race a holy, divine, spiritual law, not for them to observe, but simply to remind them how sinful they are by nature, and how utterly dependent they are upon the unconditional mercy of God for salvation. They do not believe in church organization, nor the duty of Christians to vote, or take any part in affairs of State. They are great sticklers for the right of private Scriptural interpretation, and for the doctrine of present salvation. We have been greatly annoyed by them ever since our first meeting. At the conclusion of our discourse on the Sabbath last Sunday night, Mr. Willson arose and challenged us for a discussion. We replied that we were ready to hold a discussion with any person whom the people might choose as their representative. An expression was taken, fifteen voting to accept him, and one hundred or more opposing. He has now begun opposition meetings in the court-house square.

Nine have commenced the observance of the Sabbath. To-morrow is our first Sabbath at the tent. We beg an interest in the prayers of those who love the law of the Lord.

E. P. DANIELS.
A. W. BATHER.

Casenovia.—Sabbath, the 23d, held a meeting here. The blessing of God was with us in rich measure. Two strangers were present, and by their testimony in the social meeting we learned that they were Sabbath-keepers. These two ladies, past sixty years of age, had walked five miles and a half to attend meeting. Truly the saying, "They that feared the Lord spake often one to another," is verified in those who love his commandments. A widowed sister several miles away, who had almost made up her mind that the Lord had nothing for her to do, takes in another "lonely one" and comes to our Sabbath meetings. Other opportunities are opening before her, which, if improved, will bring her the welcome plaudit, "Well done." Two precious souls who when I came here felt unprepared to meet God, are rejoicing in obedience.

Last Sabbath was a good day, too. Another family, seven miles away, had heard of our meetings, and came over, with their school-teacher, also in the faith. How good to meet with these scattered ones, and how necessary that such have the weekly visits of the REVIEW. Far better to be deprived of temporal luxuries, than this most excellent paper. I hold six meetings each week. They are usually well attended. Last Sunday evening, spoke on the Sabbath question to a large and attentive audience, many being obliged to stand outside at the door and windows. Pray for me.

E. S. LANE.

Charlotte.—Sabbath and first-day, July 30 and 31, we were with Eld. Burrill in the tent at Charlotte. The attendance was good, the tent being filled with interested listeners at nearly every meeting.

Sabbath morning at 10:30 the Sabbath-schools in the vicinity of Charlotte met under the tent. About one hundred were present, and joined in the exercises. We talked earnestly on the importance of Bible study, and on the necessity of more earnest work and preparation on the part of teachers and superintendents. We were glad to see that many were aroused on these points, and expressed a determination to improve the grade of their schools at home. The Sabbath contribution amounted to \$1.65.

In the afternoon, after a short discourse from Eld. Burrill, eleven came forward to the front seats, most of them making their first start in the Christian way. It was a good meeting, and one long to be remembered.

Sunday forenoon Bro. C. C. Lewis spoke on the work necessary to salvation. In the afternoon we spoke on the subject of temperance from a historical and Biblical standpoint. The tent was filled, and the attention good.

Immediately after the lecture, the congregation repaired to the water, where five were baptized. In the evening Eld. Burrill spoke to a full tent on the glories of the new-earth state and the beauties of the New Jerusalem. All through this series of meetings the attendance has not been very large, but the interest has been excellent and the results good.

J. E. WHITE.

Camden, Aug. 1.—Since our last report, our meetings have continued without interruption and with an increasing interest. Sabbath, July 23, eighty persons were at our meeting, though we had not then canvassed the Sabbath question. Last Sabbath, July 30, one hundred and fifty were in attendance. We had a most interesting Sabbath-school, as many were present from the churches at Ransom and Jefferson. Two very large Bible-classes were also held, composed of those who have constantly attended our meetings. The interest was excellent. After the sermon, a social meeting was held, in which many testimonies were borne, and more than thirty persons pledged themselves hereafter to sustain Sabbath meetings. We confidently expect many more to unite with us, and hope to see a large church organized here at no distant day.

Our week-day congregations have averaged over two hundred from the very commencement of our meetings. Last evening there were, by actual count, two hundred and ten carriages, wagons, etc., in plain view from the tent, and a multitude more still farther away. It is God's work, and the "warning voice of prophecy" will find its way to many hearts. Neither haying nor harvest has affected our audiences in the least, as far as we can see, and nearly every night there are people at our tent from three States,—Ohio, Indiana, and Michigan, some coming a distance of ten

miles. We have sold and given away more than fifty dollars' worth of books and tracts; the most of these are sold, however. The straightest testimony has been borne in love, and our congregation remains, so that we have the most ardent hope. We earnestly desire the prayers of the whole church of God, that we may be faithful and humble, and that the work of God may yet prosper under our hands. We have a praise meeting to-morrow night.

D. H. LAMSON.
E. B. LANE.
M. S. BURNHAM.

PENNSYLVANIA.

Georgetown, Newcastle, and Beaver Falls.—As the result of my efforts in these places, six persons have commenced to keep the Sabbath. A great many others were interested in the truth, but lacked the moral courage to obey. On the first Sabbath in July, we all met. It was a profitable occasion, and all present enjoyed a blessing from the Lord.

I have given away about 1,400 pages of tracts and 200 papers, and sold a few books and tracts and 4 copies of the Way of Life.

H. T. HOVER.

INDIANA.

Angola and Hudson, Aug. 1.—We could not raise an interest at Angola. While there we were cared for and our expenses fully met by Bro. Hendry and Sr. Jackson.

We began meetings in the tent in Hudson, July 23. Have held twelve services, the congregations averaging about two hundred. Some seem interested. There is much prejudice, and some opposition has been manifested by the minister of the U. B. church. We ask your prayers that we may have grace for the work.

W. W. SHARP.
VICTOR THOMPSON.

MINNESOTA.

Warsaw, July 30.—We have held meetings at this place about three weeks, but have been compelled to stop on account of harvest. Eight are keeping the Sabbath; others are convinced, and have promised to obey. The interest is still good, and we are of good courage. We never felt more in earnest in the work than now. Will the people of God pray for us, that he will work for us and with us to the salvation of many?

G. A. DIMMICK.
D. C. BURCH.

Canby and Lake Benton.—From July 13 to 27, I labored with the brethren at Canby. The Spirit of the Lord was present. The brethren were encouraged, and some commenced to serve the Lord. Visited seventeen families, spoke fourteen times, held two business meetings, baptized two, who were added to the church, obtained three new subscribers for our papers, and sold some books. One who had given up the truth was disfellowshipped. We celebrated the ordinances. A brother there gave me the use of a horse while I went to Lake Benton, about twenty-five miles. There I found but few Scandinavians, and they were much scattered. I labored there till Aug. 1, when I returned to Canby and held meeting in the evening.

At Lake Benton a sister was baptized whose case I think will interest the reader. About two years ago a brother at Golden Gate sent the *Tidende* to a friend in Lyons county. He reads the paper yet, but has not embraced the truth. This sister, now at Lake Benton, came to work for that family and became interested in the *Tidende*. She saw the truth plainly, and commenced to keep the Sabbath. This spring she wrote to the *Advent Tidende* that she wished to be baptized and join our people, and asked for a minister to come there. Bro. Oyen sent the letter to me, and I wrote to her, and received a good letter in response. There is now another family that loves the truth. This should encourage missionary workers. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good."

L. JOHNSON.

ILLINOIS.

Rossville.—I have just returned from a visit to this pleasant village, where Brn. Hammond and Balingier are holding a tent-meeting. This place is four and a half miles from a school-house where Bro. Hammond had previously given some discourses. At each of these places there are several families that manifest a deep interest in the truth. The providence of God seems evidently to have prepared the way for labor here. Three of the ministers are very friendly, and two of them have advised their congregations to at-

tend our meetings. One of these ministers, with other friends, has furnished food and lodging to the tent laborers.

One hundred and fifty persons attended the first meeting, and three hundred the Sunday evening meeting.

Pray for the work in Dist. No. 9.

PAUL E. GROS.

NEW YORK.

Summer Hill, Cayuga Co., Aug. 2.—We held thirty-nine meetings in this place; had good attendance all the time, and closed Sunday evening with a large congregation. Two have taken their stand with us in obeying the commandments; others are investigating. The brethren of the Genoa church have supplied our temporal wants and encouraged us by their presence, especially at our three Sabbath meetings.

We shall begin our labors in Groton City, three miles south of here, Aug. 6.

GEO. W. BLISS.
E. E. MILES.

St. Lawrence Co., Tent No. 3.—We closed our meetings at Edwards July 24, having been there five weeks. We did not find the interest so great as we could wish, and the attendance was quite small. However, a few were interested, and several acknowledge their duty to obey God's commands, but as yet only one has taken a decided stand to keep the Sabbath.

July 29, we commenced meetings at Russell, a village nine miles from Edwards. We have now held four meetings, with increasing interest. The general attendance has been about one hundred. Last evening nearly three hundred were present.

Brn. Dana and Worden have given proof that their hearts are in the work, by doing what they could to help along and save expense; others have done something.

H. H. WILCOX.

Russell, Aug. 1.

J. E. ROBINSON.

Darien Center, Tent No. 1.—The interest in present truth at Alden, where we first pitched, not being sufficient to warrant a longer stay, we struck our tents last week, and came to this place, a distance of five miles. We have held three meetings with good attendance, and the curiosity which at first attracted the people has so ripened into interest that we feel sure that the hand of the Lord has guided us here. A spirit of friendliness has manifested itself to a marked degree, and we feel of better courage than before during this season. Invitations to visit are numerous, and some have called and promised us supplies for our temporal wants. We can but look for good results, and we thank God and take fresh courage. On account of the interest manifested by a few in Alden who have secured the use of the Baptist church, we shall hold regular Sabbath meetings there for several weeks. The Lancaster church will meet with them, and thus help to develop the work fully.

Our address, until further notice, will be Darien Center, Genesee Co., N. Y.

M. H. BROWN.

Aug. 1.

G. D. BALLOU.

IOWA.

Fontanelle, Adair Co., July 27.—The interest in the subjects presented is increasing. We are nearly through with the prophecies and the Sabbath question. Last Sunday the Congregationalist minister of this place preached on the Sabbath, taking Peter Aker's theory that Sunday is the veritable seventh day of the week from Adam. He had a good-sized blackboard nearly filled with figures, and he told his hearers it would take STUDY to see through it.

This discourse has been reviewed in the tent, the results being favorable for the truth. Some have decided to obey God rather than men. To-morrow night a "Christian" minister occupies our tent to speak on the law, and the Methodist minister wishes to occupy the tent one evening to speak on the Sabbath question. These discourses will be reviewed, and we hope for good results.

R. A. HART.

C. A. WASHBURN.

DAKOTA.

Sioux Falls.—Have spent some time here since camp-meeting, getting my family in as comfortable circumstances as possible, until we can build our house.

The brethren here feel greatly encouraged by the fact that another worthy family has recently embraced the truth, adding much to the interest of their meetings and Sabbath-school. A weekly prayer-meeting has been established, which has proved a means of spiritual growth. Several persons are interested in

the truth, and they hope for more accessions to their number. They are talking strongly of building a meeting-house the present season.

Madison.—Spent the last two Sabbaths in this place. Sickness among the brethren and the hurrying season detracted from the interest of the meetings, and prevented the accomplishment of as desirable results as might otherwise have been reached. Still, something was accomplished. The Sabbath-school was re-organized, and the recommendation of the Association, relating to the membership of our schools, adopted. Made some collections on periodicals, and obtained pledges for several shares in the Publishing Association. Some of our meetings were seasons of special interest and encouragement.

S. B. WHITNEY.

Aug. 2.

THE SOUTHERN FIELD.

THE month of July shows some progress in the cause of truth in this field. Several have received the ordinance of baptism. Some have united in church fellowship. I visited Jones Co., Miss., about seventy-five miles west, and spent two Sabbaths. Spoke a few times at a private house, and three times at the court-house in Ellisville. The gathering was large and quite attentive, some coming eight or ten miles. No one of our people had ever spoken there before; but some reading matter had been sent there, which had increased the anxiety to hear. Still the enemy had gone there before me, and had started the report that we demand of our members one-half of all their income.

I clip from a paper published there, whose editor was present at our meeting. After saying that he was not able to give my sermon in full, as he had promised some of his readers he would do, because I had not a copy, he adds: "In the first place let us lay prejudice aside, and sit as an impartial judge; and if we do this, we are bound to admit that there can be no fault found with his sermon; that he proved all that he asserted; that he preached the Scriptures, and confined himself more closely to the Bible than any other minister we ever had the good fortune to listen to." In closing his article he wisely remarks: "It is a weak point in any person to condemn a man or his practice when we know nothing about them, and can give no reason for condemning." I think the way is open for further labor here. Where are the men to come? We are getting more on our hands than we can well do. The distance that the people come and the attention they give sometimes leads me to think that if the same labor was put forth in the South as at other places,—going into new fields with a tent and holding up the truth for six or eight weeks,—greater good would be accomplished.

C. O. TAYLOR.

Bladen, Ala., July 31.

TEXAS.

Granbury, Hood Co., Aug. 2.—Since our last report, our arbor meeting at this place has been held. About fifty brethren and sisters from abroad were present, representing the Denison, Plano, Cleburne, Peoria, and Clifton churches, and some of our isolated ones. All were ready and willing to do what they could to make the meeting what it should be. But little time was wasted in our prayer and social meetings. Bro. Jenson rendered valuable aid, preaching half of the time. Bro. John Wilson preached once. We are glad to note the freedom and perfect union which exists between our Scandinavian and American brethren and sisters. All went away feeling that it was good to be here. A good impression was left upon the minds of the community, and much prejudice has been removed by the manner in which our meetings were conducted, and the deportment of our people while here. If such meetings could be held in connection with every one of our tent-meetings, much good would be the result.

About thirty new ones are keeping the Sabbath here now, and we hear of others almost daily. Eleven were baptized on Monday, the 25th, in the Brazos River. We have sold over fifty dollars' worth of books, and twenty dollars' worth of Bibles. Obtained three subscribers for the REVIEW, one for *Good Health*, one for the *Instructor*, and five for the *College Record*.

The citizens of Granbury have shown themselves a kind, liberal, and hospitable people in their treatment of our tent company since we have been in this place, and by opening their houses to our brethren, and extending other liberalities to them while they were attending the arbor meeting. They also gave us a liberal hearing, and preserved the best of order. Since the first night, when the tackle rope was cut, rowdiness has been at a great discount, and perfect order maintained. The cutting of that rope, and disturbing

public worship that night, has cost the parties an aggregate of \$270.00, fines and costs,—a very good item to illustrate the character of Texas laws and the manner in which the authorities execute them. The one that cut the rope is now in jail in another county for stealing a horse.

We are now resting, while waiting for Eld. Price to come to the defense of his position after my acceptance of his second challenge. We expect to fight it out on this line, if it takes all summer. I need the rest and change, as I am much worn. We are holding four or five meetings a week, and visiting from house to house. Brethren, we need your prayers.

R. M. KILGORE.

A VOICE FROM THE LONELY ONES.

THE following extract from a letter written by a sister at a distance from the church, and with no Sabbath-keepers near her, expresses the feelings of many others under similar circumstances:—

"Now, dear brethren and sisters of the church, I think it is your duty to write to the lonely ones of your church, and give them a word of encouragement. They need it very much, for they can't get to church. Please drop me a kind word of encouragement."

We all need sympathy. The more we meet our fellow-creatures and study human nature, the more—if we are Christians—shall we feel to sympathize with poor suffering humanity. There are hundreds all over the earth, all alone, striving to be Christians; and in keeping God's commandments they have to meet with scorn and ridicule, with the whole world against them. Is it strange that they expect a word of encouragement and sympathy from those more fortunate in these respects? The Bible demands it. "Bear ye one another's burdens." "Do good unto all men, especially unto them who are of the household of faith."

Perhaps there are persons near our churches who do not come to meeting. Ask them the reason, and very often they answer: "Well, the church don't care anything about me; they stay away from me, and appear cold and indifferent." Ask the other members of the church, "Do you ever visit and encourage Bro. or Sr. so and so?" "Well, no; I have n't." "Why do n't you?" "Oh, I am so busy."

Our brethren are out laboring to bring others into the truth; and the sisters, and the brethren too, are sending off papers and tracts, hoping to see some soul accept the truth; while right at home, perhaps, we let some poor brother or sister become so discouraged as to give up in despair. Is not this so, friends? Is it not natural, when we see a brother or sister drawing back, to say, "Well, if they have a mind to act like that, they may," instead of going to them in love and offering to help them?

In looking over the whole Christian cause, we are led to exclaim, What great responsibilities rest upon us as Christians! Will we be faithful in that which is, or may appear to be, least? J. R. CALKINS.

CHURCH TRIALS.

THERE is no part of the minister's labor that is more perplexing than this everlasting routine of troubles in the churches. If some great cure-all could be found that could be peddled and sold like a patent medicine, I would advise our ministers to carry a good supply. I do n't mean to insinuate that we have more than our share of troubles in Kansas. But it is best to be prepared for any emergency. And as I do not expect any panacea of this kind will be discovered, having had an extended experience in this kind of work, I thought it might not be amiss for me to make some suggestions on this subject.

The refiner of gold or silver does not think of separating the dross from the pure metal without resorting to the melting process. He might hammer away for ages, and be unsuccessful at last. Now, it is the dross, or unsanctified human nature, that originates these church troubles. In my experience in former years, I have tried the chiseling, hammering, and pruning process with some success, but it has not proved entirely satisfactory to my own mind. Of late, the providence of God has appeared to open up a new method. I know no better name for it than to call it the melting process.

What can that be? I will try to describe it. When I am called to visit a church that is in trial, the first thing I try to do, is to seek for a full share of the blessing of God for myself. Then as I commence meetings I try to direct the minds of the church in general, and the individuals in trial in particular, to the special work of seeking the Lord, putting away their sins, seeking at the hand of the Lord a clear evidence of full forgiveness and acceptance with him. As they become interested in this work,—and they generally

have,—they begin to see their wrongs, and confessions are commenced. When once started, it is easy to go a little further; and a confession on one side prepares the way for one on the other, and soon all troubles are removed,—have melted away. There is nothing to be found of them. Many such cases have been melted away as snow in the summer, cases too, which had stood the storms of church investigation and trials, and were nothing bettered but rather grew worse. As the individuals became interested to seek the Lord for themselves and cry as did David, "Create in me a clean heart, O God, and renew a right spirit within me," they have discovered that these church trials come of a wrong spirit, and soon they settle all themselves. Case after case I could call to mind in the past year that has been settled in this way. It is only the exceptional cases that will withstand this kind of treatment. If any do withstand it, they generally become clear cases, so that the church and everybody else see clearly that their place is on the outside, and they are easily disposed of to the satisfaction of all but themselves. J. H. Cook.

Our Tract Societies.

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

TRUEST SERVICE.

LORD, I have questioned oft who best can work
For thee below.
Who can live nearest unto thee, and most
Of thy will know?
Whom hast thou given most to taste the joy
Of winning souls?
'Tis he who humblest is, who on his Lord
Each burden rolls.
Yes, who would do thee truest service, Lord,
Must lowly be;
And humbly lay his will down at thy feet,
To learn of thee.

Lord, I would empty me of self, so may
The praise be thine
Of work thou givest me, while what is left—
Its joys—be mine.
For I am only happy, Lord, when I
Can merge my will
In thine, the good and perfect one; 'tis thus
I can be still.

Read we the roll of faithful saints who have
High service done;
Holy and humble "men of heart" were they
Whose wills were one
With thine; they knew no other thought then this—
To set the Lord
Always before their face, and to obey
His lightest word.

God's saints are but the vessels which are filled
From heavenly springs;
Through whom he, as a fountain, his choice gifts
Around him flings.
But if the vessel first be overcharged
With selfish dross,
'Tis not itself alone, but all around,
Who suffer loss.

And humble souls are willing God should take
Into his care
Their vessels, which he cleanses for their place
In Heaven, where
No more opposing thoughts can entrance find
Within the breast
Of one who, through God's discipline, has passed
To endless rest.

—Christian Advocate.

THE CAUSE IN ENGLAND.

My last report was made June 29. Since that date two more have signed our covenant, one of whom was baptized on the occasion of our church quarterly meeting, July 2. This makes twenty-nine who have been baptized at Ravenswood.

The report of our National Tract and Missionary Society, in our meeting just held, shows an increase of work over previous quarters, with corresponding increase in results. The report is as follows:—

No. of visits made,	2,058
" " letters written,	6,336
" " " received,	277
" " tracts distributed, pp.,	53,372
" " periodicals distributed,	15,270
" " book sales,	\$39.24
" " new subscribers obtained,	46
" " ships visited,	88

We have met with the interested ones at Woolstone for the last four Sundays. A few have given attention to the word spoken relative to the promises of God, the work of the Saviour for us, and our own utter inability to do aught acceptable to God without that grace which is in Christ.

One strange feature in Woolstone has been that the vicar of the parish has taken it upon himself to go to every house, warning the people to stay away from our meetings, and telling them it would be well with them to follow in the old way of their fathers, and that if they did so, they would be safe. He knew us not, nor what we were teaching. To those who had candidly heard us, the vicar's warning sounded strangely. As for myself, his course reminded me much of a statement made by William Tyndall relative to his opponents. They were warning the people against him while he was teaching what they professed to believe and teach. He said he did not know why they objected, unless it was because what he said was not "hammered on their anvil."

The last month has been one in which, more than ever before, we have seen evidence that the attention of the people, in various parts of the kingdom, is being turned toward this Depository and our work. This confirms us in the conviction that the labor of posting our journals is not sowing seed in vain. Southampton, July 18. J. N. LOUGHBOROUGH.

THOUGHTS BY THE WAY.

BY JAMES SAWYER.

SOMETIMES when we ask persons to examine a religious paper, hoping that their investigation will lead them to subscribe for it, they reply, "We do not read religious papers; we read the Bible." This puts me in mind of the Pharisees and other Jews, who would listen and believe only the interpretations of the learned Rabbis. They would not acknowledge the teachings of Jesus, and, rejecting the light that came through his words, became darkened in their minds.

Thus it has been in all ages. God has raised up men from the humble walks of life to explain his word, but the rich, proud, and bigoted have clung to their traditions and sects, and brought shame to their race and generation. Candid investigation is praiseworthy in every individual. This is the very reason that some nations stand higher in civilization than others. By searching the deep principles of science, they have discovered the forces which set in motion complicated machinery.

The moral reformer, with like incentives, has developed old truths and revealed other principles of truth, which had been covered up by the mist of ignorance and prejudice.

ALABAMA TRACT SOCIETY.

THE report of labor for churches No. 1 and 2, Baden Springs, Ala., is as follows:—

No. of families visited,	27
" " letters written,	4
" " pages tracts and pamphlets loaned,	4,340
" " " " " given away,	2,595
" " periodicals distributed,	418
" " Annuals " "	6
Received from new subscribers,	\$5.50
" " on book sales,	.60
" " donations,	2.56
Total,	\$8.66

C. O. TAYLOR.

VIRGINIA TRACT SOCIETY.

THIS society held its regular quarterly meeting in connection with the church quarterly meeting at Soliloquy, Shenandoah Co., Va., July 3, 1881.

The report of labor is as follows:—

Membership,	23
No. of reports received,	14
" " missionary visits made,	64
" " letters written,	11
" " pages of tracts loaned,	625
" " " " " given away,	3,544
" " " " " sold,	1,973
" " periodicals distributed,	252
" " Annuals given away,	23
" " bound books sold,	2
Received on periodicals and donations,	\$20.90

The amount of reading matter furnished to the West Virginia mission is as follows:—

No. of pages of tracts,	1,229
" " Health and Temperance Annuals,	150
" " copies Youth's Instructor,	100
" " " Good Health,	23
" " " REVIEW,	200
" " pages of tracts furnished to ministers during the quarter,	7302

The brethren and sisters took courage and promised to be more faithful in the tract and missionary work. May the Lord bless the remnant people, that they may be able to stand in the day of the Lord. Pray for us. R. T. FULTZ, Sec.

MAINE TRACT SOCIETY.

THE quarterly meeting of this society was held in the Maine mission tent at Fairfield Center, July 24, 1881, at 10:30 A. M. Meeting called to order by the President. Opened with singing and prayer. The Secretary being absent, R. S. Webber was chosen Secretary *pro tem*.

The report of the last meeting was read and accepted. The report of the present quarter was read, and is as follows:—

No. of families visited,	66
" " letters written,	60
" " subscribers obtained,	51
" " members added,	3
" " pages tracts and pamphlets dist'b'd,	3,473
" " " " " loaned,	1,062
" " periodicals distributed,	409
" " Annuals " "	10
Money received from several districts,	\$87.85

No report was received from Dist. No. 3. Adjourned *sine die*.

J. B. GOODRICH, Pres.

R. S. WEBBER, Sec. *pro tem*.

HEALTH AND TEMPERANCE.

BY MRS. HANNAH CLOUGH.

WE all know that health is one of the greatest of earthly blessings, and also that temperance is a great promoter of health. But many people do not seem to realize the true meaning of temperance. They seem to think that to refrain from using alcoholic drinks is all that is required. We know that "wine is a mocker, and strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20: 1. But it is no less true that the use of tobacco in any of its forms is very injurious to health, and the use of it a species of intemperance. We are commanded to be temperate in all things. We often eat food which we have every reason to believe is not healthful, and also eat too much of that which is healthful, and impose food upon our stomach when it needs rest, which is a source of great evil, and is, no doubt, the fruitful cause of dyspepsia. Indeed, we all partake more or less of the feelings of mother Eve,—a desire to gratify the appetite. Just notice a young babe. As soon as it can use its hands, its little mouth is open to take in everything it can handle; and this disposition is very observable in many persons all through their life. They cannot see anything which they consider good to eat but it must go into the mouth forthwith, without any regard to the time of day or night. It is upon the same principle that the drunkard takes his dram, or the tobacco chewer his quid. True temperance consists in avoiding all these excesses; for it is written that whether we eat or drink, we are to do all to the glory of God. (1 Cor. 10: 31.)

We ought to be temperate in our dress. Some there are who must follow the fashions. Style with them is the main thing, and must be adhered to, however much it may injure their health. They must wear a small shoe, if it does produce corns. They must wear corsets, if it does hinder their lungs from expanding. And then the founces, frills, and furbelows,—all of which demand an intemperate use of time.

A very common way of violating the rules of temperance is by overwork. This seems to be the mania of the age. Work, work, work is the main thing. No time to meditate on the goodness or mercy of God, hardly any time to read or pray, no time to prepare for the coming Judgment; but work must go on, and sometimes even intrude upon the Sabbath. Health is left out of the question, and the consequence is sickness and death; too much labor for the meat which perisheth, and too little for that which endureth unto everlasting life.

Some are not temperate in their conversation. They give way to a hasty temper, and speak unadvisedly with their lips. Some speak great swelling words of vanity. Some are boasters, making themselves the hero of their sayings. Others enlarge upon the truth to such an extent that it is greatly marred. One indulges in gossip, one in railing, another in scoffing. All these things are contrary to true temperance. "In the multitude of words there wanteth not sin." "Let all bitterness, and wrath, and anger, and clamor, and all evil speaking, be put away from you, with all malice."

Some are not temperate in resting. They rest too much. Their strength is to sit still. It would be for their health to exercise more, to be more diligent in business.

Many other things might be brought forward on these subjects; but I would recommend to those who wish to be temperate, and enjoy life, to subscribe for

the journal entitled, *Good Health*, and by following out its teachings, they will be amply rewarded for the small expense.

YE HAVE NEED OF PATIENCE.

My work called me up before most of the household were awake in the morning, and in order to have a little time to myself, I rose long before day and had a quiet half-hour alone with my Bible.

One morning my attention was caught by the words in Hebrews 10:36: "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Our part, to do God's will; his part, to fulfill the promise. Willing to wait his time, we need not fear that he will fail us. "Though it tarry, wait for it; because it will surely come, it will not tarry."

The words stayed by me as I left my room and made my way through the long, dark halls to the basement, where my work waited for me; and I found myself making a little object-lesson from my own experience, to illustrate the Bible message. The house was dark now, but I knew that in a little time the sun's bright beams would stream in through the windows, lighting up the world without, and making us all glad with its shining. I must go on with my work for a little while first, waiting for the day-dawn, which would surely come. I remembered that there are regions of the earth where the weary waiting for the sun's coming lasts for months, instead of hours, but it comes at last.

Are there not such times of waiting and patient working appointed to us? "In the morning sow thy seed, and in the evening withhold not thy hand;" but "he that goeth forth, and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Are there not souls who must come to Jesus in the dark, and wait for the light?—coming, "tossed about, with many a conflict, many a doubt," and waiting for the fulfillment of the promise, "My peace I give unto you."

The Saviour, who delayed his answer to the prayer of the Syrophenician woman, and who let his friend Lazarus fall asleep before he came with his healing power, may see that it is best for some of his children to follow him a season in the dark, before he shows them the light and joy of Christian life that others enjoy from the first.

"Ye have need of patience;" but if we "do the will of God" as fast as we learn it, we may be sure that afterward, as soon as he sees that that is best for us, we shall "receive the promise."—*American Messenger*.

—There is a remarkable instance of the working of Christianity among the Japanese, without direct missionary interference, which displays the power of the word of God to save and to change men.

Several copies of such of the New Testament books as have been translated, and some other Christian books, were given some time ago by Mr. Neesima to the officer of the prison at Otsu, who, not caring to keep them, gave them to a man imprisoned for manslaughter, but a scholar. A few months ago a fire broke out, and one hundred incarcerated persons, instead of trying to escape, helped to put out the flames, and to a man remained to undergo the rest of their sentences.

This curious circumstance led to an inquiry as to its cause, and it turned out that the scholar had been so impressed with the truth of Christianity, that he had taught it to his fellow-captives, and Christian principle, combined with his personal influence, restrained them from defrauding justice. The scholar was afterward pardoned, but remained in Otsu to teach more of the "new way" to the prisoners.—*Illustrated Missionary News*.

—There is nothing that would add more to the power and influence of the church of to-day, than the full consecration of the multitude of one-talent men in her fold, to the service of God. We need this more than we do men of genius and brilliant parts. Our greatest loss of power is here, and here also is the possibility of our greatest gain. Occasionally we see a man liberally endowed—a five-talent man—foolishly, recklessly, squandering his talents, burying gifts wherewith he might have made his own life glorious, and the world brighter and better,—and we greatly regret the loss both to himself and to ourselves. But the great loss the church and the world experience on account of buried talent is not from this quarter. Great indeed is the loss that comes through the five-talent and two-talent men; but a hundred, a thousand times greater is the loss we suffer from the one-talent

men, who compose the multitude, and who more readily yield to the temptation to dig and hide.—*S. S. Times*.

—Love to Christ smooths the path of duty, and wings the feet to travel it; it is the bow which impels the arrow of obedience; it is the mainspring moving the wheels of duty; it is the strong arm tugging the oar of diligence. Love is the marrow of the bones of fidelity, the blood in the veins of piety, the sinews of spiritual strength; yea, the life of sincere devotion. He that hath love can no more be motionless than the aspen in the gale, the sear leaf in the hurricane, or the spray in the tempest. As well may hearts cease to beat as love to labor. Love is instinct with activity, it cannot be idle; it is full of energy, it cannot content itself with littles; it is the well-spring of heroism, and great deeds are the gushings of its fountain; it is a giant; it heapeth mountains upon mountains and thinketh the pile but little; it is a mighty mystery, for it changes bitter into sweet; it calls death life, and life death; and it makes pain less painful than enjoyment.—*Spurgeon*.

SPECIAL MENTION.

—The determination to recall the Chinese youths who were sent to this country in 1872 and since then, to be educated, is evidence that the progress of the Chinese government toward liberality has been somewhat overrated. Yung Wing and Chang Lai Sun, who were chiefly instrumental in procuring the consent of the government to the experiment, are enthusiasts on the subject. Yung Wing is almost as thoroughly American as though he had been bred in the land of wooden nutmegs, and Chang Lai Sun's early experience in American schools and in college, before he went back for his twenty years' residence in the Celestial Empire, made him an ardent admirer of American institutions. It is not doing these gentlemen any injustice to infer that their advocacy of the experiment of sending boys here to be educated was made more zealous by the hope, though unexpressed, that the youths would imbibe principles not found in text-books, and would go back to China prepared to do much toward liberalizing the sentiment that rules in their land. The fact that some of the young men drifted into excesses from which the native Freshmen and Sophomores in American colleges are not free, gave the government a pretext for their recall. On the other hand, some of the boys have been most exemplary students. A young son of Chang Lai Sun has written some very graceful verses, which have been printed, and would have done credit to one who had not the great disadvantage of writing in a language so different from his own as the English is different from the Chinese.—*Harper's Weekly*.

THE FRANCO-AFRICAN SITUATION.

THE French occupation of Tunis promises to produce other complications than a war with the Arabs. The opinion is very general that the present condition of affairs is sure to precipitate a conflict with Turkey. In that event the extension of the French dominion over Tripoli becomes simply a matter of time. Such a contingency naturally excites the liveliest jealousy on the part of some of the European powers, and particularly of England. The objections to the French occupation of Tunis came principally from Italy and Turkey. England was barred from formal protest by her agreement that France might take Tunis as an offset to her occupation of Cyprus. But she is not so patient over the threatened absorption of Tripoli. She has notified France that if the protectorate scheme is applied to that State, she will raise the whole question of European guaranty to the Ottoman empire. Italy stands ready to second such opposition, as, so far as her influence goes, does Spain. On the other hand, Germany and Austria have declared their determination to maintain absolute neutrality. How far France will be deterred from carrying out her plans by the jealousy of the powers, it is difficult to say, but it is probable that possible complications with other governments have been considered and prepared for. The neutrality of Germany and Austria indicates that no response will be given England's proposition to enforce the European guaranty, and in no other way short of armed intervention can she successfully interfere. A general uprising of the Arabs will involve the natives of Tripoli and Morocco, and make an extended campaign necessary. France must carry on the work of subjugation as far eastward as Egypt, and no military power can justly question her right to do so. If

Turkey gets hurt in the struggle, it will only serve her right for not letting her protectorates fight it out alone with the French. In a religious war, such as this is likely to be, popular feeling will side with France as the defender of Christianity against Mohammedanism, and in the general readjustment she is quite sure of getting Tripoli as her share of the spoils, leaving Morocco to Spain.—*The Interior*.

MORMONS OUTDONE.

THE New York *Observer* of July 28 gives the following interesting item concerning the Arab leader who is making the French no little trouble in Northern Africa:—

The leader who is now stirring up the Moslems to make a final fight for Islam, is called Bou-Amena. He is a splendid orator, and a skillful leader of Arab bands. He is a master of the peculiar Arab tactics. When he arrives suddenly upon a tribe, he presents himself at first as a friend, and tells them that Allah has sent him to them for their earthly and heavenly salvation. The hour long appointed by Allah has struck, and if the tribe joins him in his war upon the infidel, it will see the triumph of the Crescent. Every one who falls in battle will go straight to Paradise, where he will receive a seraglio with seventy thousand hours! The Arab tribes are both credulous and suspicious. If they accept the gospel of "The Nameless One," their wives, children, and goods are packed upon camels, and their flocks follow the insurgent leader. If they decline, a razzia is ordered, and the cattle of the tribe are carried off in the name of Allah.

THE SANDWICH ISLANDS VOLCANO.

PIERCE ERUPTION OF MAUNA LOA.

THE Rev. Titus Coan writes to his son in this city, from Hilo, June 30:—

"Hilo is in trouble. The fiery line burns at night, four or five miles in length, only five miles from us, and its approaches, though slow, are persistent. But we are not in immediate danger. From the main column of lava in our rear a stream of molten fire has come down directly from Kaumana, following the gorge of a water channel, and this stream is only about two and a quarter miles from our village. It is heading for Kukuau, and it will, if not stayed, strike the Volcano street about one-fourth of a mile from Church street, on which we live, falling into the headwaters of the Waiolama, and entering our harbor about midway of the beach.

"This stream is fearfully active. It is about 50 to 100 feet wide where it is confined in the gulches, but it is sure to spread indefinitely where there is space. By night the sanguinary glow is fearful, like a flaming banner lifted high in the heavens. Some days its progress toward us is one-eighth to half a mile a day. From the town you can walk up to the lava stream in forty minutes, and return in thirty. Thousands of people visit it, sometimes a hundred in a day. I have been up to it and dipped up the fusion. As it comes down the rocky bed of the ravine, the roar of the lava is like that of the Wailuku River in flood, but a heavier and deeper sound; it is the bass, and the other the tenor. Sometimes the sound is like distant thunder. Its explosions and detonations are rapid and startling. I counted ten in a minute. In some places it has overflowed its banks, and spread out 200 or 400 feet laterally, burning the jungle and cutting down the trees.

"We now expect the lava stream to enter Hilo Harbor in a few days. What damage it will do there remains to be seen. Should it spread out when it reaches the low and level parts of Kukuau and Punahawi, joining Punahoa, where we live, it may burn many houses and cut our village in two; but Hilo will not be entirely destroyed unless the vast masses of fire that are accumulating upon the mountain slope should come down upon us. We look to the Lord for help in these days of trial."—*N. Y. Observer*.

A MOHAMMEDAN SCHISM.

DR. JESSUP, of Beirut, reports in the *Foreign Missionary*, a significant movement which may mean a great deal. "A small lithographed newspaper is now being printed in London in Arabic, Turkish, Persian, Hindostanee, and English, and being mailed in sealed envelopes all over the Mohammedan world. The editor is supposed to be a learned Catholic priest, who was exiled from Syria some years ago. The great expense of its publication is said to be paid by Ismail

Pasha, the ex-Viceroy of Egypt, but for this I cannot vouch. The journal is devoted to stirring up the entire Mohammedan world to reject the right of the Ottoman Turks to the Mohammedan Kaliphate. It claims that the Turks usurped the Kaliphate, and that it rightly belongs to the Arab race, the descendants of the Koreish. It attacks the Turks in unmeasured terms, calling upon the Arabs everywhere to rise and throw off the illegal and despotic yoke. The editor states that he has a fund of £10,000, and will keep up the paper until the Turks go down. I mention this as one of the signs of the times. What it will amount to, no one can foretell. It is evidently no personal scheme. It must have supporters of wealth and far-reaching designs, for it is mailed, with postage prepaid, all over the Mohammedan world."—*Missionary Herald*.

Notes of News.

—The State debt of Russia amounts to the enormous sum of \$2,450,430,000.

—The Wesleyan mission churches in South Africa have become self-supporting.

—A destructive fire occurred at Whitehall, Mich., on the morning of July 31. Loss, \$120,000.

—The son of the British consular agent has been murdered at Hamamet, Tunis, by insurgent Arabs.

—It is reported that on account of blight, crops in Roumelia will be less than half an average yield.

—In one square mile in London, where the poorest people live, the drink-bill is \$2,000,000 annually.

—In Topoka, Kan., there has been but one case of drunkenness since the new temperance law went into effect.

—In this country there are from 800,000 to 1,000,000 persons dependent on the fishing industry for a support.

—The drinking people of Europe sustain 40,000 breweries, and consume annually 2,250,000,000 gallons of malt liquors.

—M. De Lesseps has three enterprises on hand: The fresh-water canals at Port Said, the Corinth canal, and the Panama canal.

—Mr. David Gull, astronomer royal at the Cape of Good Hope, calculates that the sun is 93,080,000 miles from the earth.

—The emperors of Germany and Austria met at Gastein on the 5th inst., and had a friendly conference of a half hour's duration.

—There has been subscribed in the Northern States and in Europe, for investment in the South, during the past eighteen months, \$100,000,000.

—From twenty to thirty houses in Plymouthborough, Pa., are liable to cave in at any time, on account of careless mining, and robbing supporting pillars.

—The *Christian Union* is responsible for the statement that 9,000 suits were brought against the Indianapolis and St. Louis Railroad in a single week in July.

—The European brigands have been heard from again. At Ragusa, Dalmatia, a band of fifty robbed the mail courier at Bilek, after killing two men of his escort.

—The Chief of Police at Rome has been dismissed for not interfering to prevent the disgraceful street riot on the occasion of the re-interment of the remains of Pope Pius IX.

—The Spanish government is building eleven men-of-war, and six more are ordered at foreign dock-yards. The object is to form a fast and well-armed squadron for the colonies.

—A terrible explosion took place in the distillery of the Woolner Brothers at Peoria, Ill., on the night of July 30. Eighteen persons were seriously injured, nine of whom have since died.

—At latest dates from the Sandwich Islands, the lava stream from the volcano of Mauna Loa had approached so near Hilo that its partial destruction seemed inevitable.

—The Sandwich Islands are experiencing a large influx of Celestials. Already the Chinese population numbers 14,000; and the native Christians, so recently rescued from heathenism, are planning to give them the gospel.

—In the recently discovered conspiracy at St. Petersburg, sixty persons, some of them of high rank, are implicated. The detection of this plot is said to be the reason for the sudden journey of the Czar and family to Moscow.

—The Transvaal convention has been signed at Durban, and on Monday, Aug. 8, the government of that country will be transferred to the Boers. The residents of that country who are not Boers are greatly displeased, and consider the matter a disgrace.

—Pope Leo XIII. held a secret consistory at Rome on the 4th inst., at which twenty-two cardinals were

present. In reference to the disturbances during the re-interment of the late Pius IX., the pope said they proved that the Vicar of Christ had neither liberty nor safety in Rome.

—Sheik Mahmond, whose father was a Mufti in Algiers at the time of the conquest, has been arrested in Constantinople, and documents were found in his possession showing the existence of a vast Moslem conspiracy against the French in Africa.

—The electric light has been tried in the British House of Commons, and condemned, partly from the effect it had upon the appearance of the ladies. Besides, its occasional hissing sound is unpleasant, especially to the member who is speaking.

—The reduction from 50 to 25 cents per word for ocean cable messages went into operation Aug. 1, and the effect was immediately felt in the large increase in the number of dispatches sent, which was estimated at 100 per cent, so that the receipts for the day amounted to about the same as formerly.

—It is proposed to furnish Weather Bureau signals to farmers, the same as signals are furnished to mariners at the coast stations. These signals will consist of colored rockets sent up from stations in the farming districts at three o'clock in the morning. They will be valuable chiefly in the season of haying and harvesting.

—One of the Lehigh Coal and Navigation Company's pits at Lansford, Penn., was discovered to be on fire recently. The miners escaped by other means of exit fortunately provided at this mine. It is thought the mine will have to be flooded, and that thus five hundred men and boys will be thrown out of employment.

—The opium imported by the United States in 1871 amounted to 52,930 pounds. In 1879 it reached 278,553. In 1880 the amount swelled to 533,451, but this immense quantity includes the operations of a New York syndicate formed in 1879, which controls the bulk of the entire stock in the world, a large proportion of which is stored in that city.

—It is charged against the star-route contractors in New Mexico, Arizona, and other remote regions, that they had been in the habit of sending out a lot of worn-out horses and broken-down stages, which were destroyed by real or bogus Indians in the pay of the "frauds." Bills were then sent in to the government, and were for valuable horses killed and new stages. A remarkably large number of them were promptly paid.

—A young man has been arrested in New York for robbing stages. He has been making his living thus for three months, sometimes "earning" \$3 a day by his misdeeds. He dressed well, and would politely take nickels and dimes from passengers for the obvious purpose of dropping them into the box, but in reality he pocketed them and dropped in coins of lower denominations.

—If the spirit of American freedom is excluded from China, the spirit of European progress is not, as is evidenced by the fact that an international exposition is to be held at Shanghai next year. Twenty-two thousand European and American manufacturers have made application for space in the buildings. The desire is to benefit China by displaying the various useful articles manufactured in Europe and America.

—During the recent hot weather in England, the thermometer rose to 98° in the shade. This is the warmest weather that has been known in that country for many years. There were many fatal cases of sunstroke, and some of the large factories were compelled to suspend work. In France, too, the heat was extreme; and in Paris, where for want of water the streets were not sprinkled, it was simply intolerable.

—On Thursday, July 14, a noted New Mexican murderer and outlaw, known as "Billy the Kid," was killed by the sheriff of Lincoln county. "The Kid," who is a native of New York City, and whose real name is McCarthy, was the leader of a band of between two and three hundred desperadoes. The place of rendezvous in the wilderness, called the castle, was admirably contrived for the use to which it was put. These cut-throats were the terror of the surrounding country. They would dash into villages, confiscate such goods as they chose, and ride away unmolested. Their leader, the "Kid," was a beardless youth not over twenty-one. The sheriff who shot him has received the thanks of the community.

THE ROSETTA STONE.—In August, 1799, M. Bouchard, a French officer of the artillery, in digging the foundation of a redoubt at Rosetta, which stands at the mouth of the western branch of the Nile, found a curious stone inscribed with various characters, which proved to be in three different languages; that is, the one legend is inscribed three times—once in the old hieroglyphics, again in demotic characters, and the third time in Greek. This stone, which is now held as a priceless treasure in the British Museum, is of a kind known by the learned as black compact basalt. It is four feet long by three feet broad, with one corner broken off, so that no one of the inscriptions is entire, although the larger part of all remains. Scholars saw at once its importance as a probable key to the reading of hieroglyphics, and the Antiquarian Society caused the inscriptions to be engraved and copies generally circulated among the learned men of Europe. Their attention was, of course, first turned to the Greek, which was found to be a recognition of the royal honors conferred on Ptolemy Epiphanes by the Egyptian priesthood assembled at Memphis; and the

concluding sentence directed that the decree should be engraven on a table of hard stone in three ways,—in the hieroglyphics, in demotic or ordinary characters of the country, and in Greek. So with this key, coupled with an untold amount of study, the inscriptions on these old tombs and monuments have become intelligible, and we may now learn the names, ages, conditions and frequently something in the history of these shriveled old mummies that are exhumed and placed before us after their burial for thousands of years.

Obituary Notices.

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

HARTWELL.—Susan D., wife of W. H. H. Hartwell, was born in Burke, Vt., June 2, 1812, and died in Spring Valley, Minn., Oct. 9, 1880, in the sixty-ninth year of her age. Funeral discourse by a Wesleyan Methodist minister, from the words: "Blessed are the dead, which die in the Lord." W. H. H. HARTWELL.

GOFF.—Died in Battle Creek, Mich., June 14, 1881, of cancerous disease, Juliet Goff, aged 47 years. She embraced the Advent faith when quite young, and in Northern Vermont, about ten years since, she received the Sabbath truth also. She has been highly esteemed by the church in Battle Creek, where with her dear family she has resided for some two years. She loved her husband and children, but her Saviour more, and sweetly fell asleep in him. We spoke for a short time at the funeral from John 11: 25. J. BYINGTON.

TABER.—Died in Poy Sippi, Wis., Feb. 19, Rosa Taber, aged 7 years, 5 months, and 14 days; March 5, Albert Taber, aged 6 years and 1 month; also March 10, Charley Taber, aged 3 years, 2 months, and 10 days. These little ones all died of diphtheria, leaving a father, mother, sister, and brother to mourn; but it is a source of great consolation to parents and friends to remember that their dear ones had ever been kept from the corrupting influences of the world. We mourn, but are cheered by the thought that the Lifegiver will soon come, and call them forth to a bright immortality. S. E. CHAPIN.

CALDWELL.—Died, July 23, 1881, Sister Louisa Caldwell, of Haverhill, Mass. She was 81 years of age, and was among those who embraced the truth under the labors of Elds. Loughborough and Cornell, at that place, about eighteen years ago. Of the few who then embraced the truth, some have died, and the remainder have struggled on under what appeared great disadvantages. From time to time they have had accessions to their number. Since the camp-meeting at Groveland, there has been an increasing interest in the community. Sister Caldwell lived to see this, and to see the church meet regularly in a hall in the city. We trust she rests in hope of the soon-coming King. Remarks were made on the occasion by Eld. Barnes, Congregationalist. S. N. HASKELL.

NEWTON.—Died of congestion of the brain, in Geneva, Van Buren Co., Mich., July 17, 1881, Sister Mandana Newton, wife of Bro. Thomas Newton, aged 35 years, 4 months, and 11 days. Sister Newton, with her husband, received light on the Sabbath, and commenced its observance in Barry Co., Mich., in 1872, under my labors. They have ever since maintained their Christian integrity. They united with the Grand Junction church, and she was clerk of the same. She will be greatly missed by all her brethren and sisters, to whom she had endeared herself by her kind and amiable disposition. Her illness was brief but severe, and was borne with patience. She leaves a husband and four children, besides a large circle of relatives and friends who deeply mourn their loss. Funeral discourse by the writer, from John 11: 25. R. C. HORTON.

HANAFORD.—Died in Brewer, Maine, June 28, 1881, my dear father, Wm. T. Hanaford, aged 80 years and 15 days. The subject of this notice, together with his companion, who survives him, was deeply interested in the great Advent movement at its earliest history. He had observed the seventh-day Sabbath for about forty years, but embraced the third angel's message and kindred truths through the labors of Eld. Joseph Bates. The Bible was his daily study, and he delighted most to converse about the coming of his Saviour. He had hoped to live until that time, but such was not the will of the Lord; and after a severe illness of eighteen days, which he bore with great patience, he fell asleep. He leaves an aged companion, two daughters, and three grandchildren to mourn their loss. With sorrowing hearts we have laid him to rest, yet not without hope; for we have the comforting assurance that in a little while He who is the resurrection and the life shall call him forth to share the inheritance of the redeemed. H. F. FIELD.

WELD.—Died in Livermore, Me., April 2, 1881, Bro. Hiram H. Weld, aged 76 years. For several years prior to his death, he had been a believer in the truths held by Seventh-day Adventists. Though the last years of his life were spent where he was able to have but little intercourse with the people of his own faith, we understand that he maintained his confidence in the truth, and that the S. D. A. people were very dear to him.

Bro. Weld had experienced much of the sorrows of this life, and among his trials was the loss of his entire family. During a short period of time he was bereft of a wife and several children by the hand of death; but in the last years of his infirm and lonely condition, he was comforted with the blessed hope of an immortal life beyond the reach of pain and death. On account of the very bad traveling at the time of his death, funeral services were postponed for several weeks. On the occasion of the funeral, remarks were made by the writer from John 6: 40. W. H. BLAISDELL.

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The Review and Herald.

Battle Creek, Mich., Tuesday, August 9, 1881.

THE LATE SUMMER AND AUTUMN CAMP-MEETINGS.

VERMONT, Morrisville,	August 18-23
MAINE,	" 25-30
ILLINOIS, Bloomington,	Aug. 31 to Sept. 6
NEW ENGLAND,	from Aug. 30 to Sept. 6
NEW YORK AND PENNSYLVANIA,	" 9-19
ALABAMA, Choctaw Co.,	" 7-12.
INDIANA,	" 21-27
NEBRASKA, Columbus,	" 21-27
MICHIGAN,	Sept. 27 to Oct. 3
MISSOURI,	" " " "
KENTUCKY,	October 5-11
TENNESSEE,	" 13-18

Although confined to her bed during the last few days of her husband's illness, Sr. White has been sustained in a most remarkable manner; and though now very feeble, no symptoms of active disease are present, and it is confidently expected that she will soon begin to gain in strength.

ANOTHER DEATH.

A TELEGRAM was received here Sabbath afternoon, Aug. 6, announcing the sudden death of Eld. E. B. Lane. He died of dysentery at 9 o'clock Sabbath morning, at Ransom, Mich., where he had gone from the tent-meeting in Camden, to seek rest and recovery. His body has been brought to Battle Creek, and the funeral is appointed for Monday, Aug. 8. Particulars hereafter.

It is said that Jay Gould has formed a stupendous railway scheme which is no less than the connecting of the city of Chicago with the city of Mexico by a direct line and through cars. This road, with its connections, will place seven thousand miles of railway, costing one hundred and forty millions of dollars, under a single management. The anti-monopolists should be stirring.

NOT AN INCH.

It is well known that *Our Rest*, of Chicago, has been for years trying to erect a tangible theory out of speculations evolved from the interior of the great pyramid. And in its issue of August, 1881, it returns again resolutely to the subject by giving an article from a correspondent on the "Pyramid or Sacred Inch." This correspondent expresses the doubt that hangs like a pall over his own mind, in these words:—

"Now if this discovery of the British inch as the unit of measures of the Great Pyramid is to overthrow the *Pyramid inch*, be it so, for Truth is mighty and must prevail." (Italics his.) And again he says: "Well, I have faith to believe that this will right itself when we have attained sufficient knowledge."

Now, if we had been at work upon a subject for so many years, and had not yet got along an inch, we are very sure that we should find lingering and lurking in every corner of our heart a grim and ghostly idea that it was about time to quit.

RELIGIOUS ADVERTISING.

A BROTHER sends us a copy of the London (Eng.) *Standard*, in which we find the following notices inserted among the regular advertisements:—

"TO THE PEOPLE OF ENGLAND.—Beware.—You are on the brink of the greatest crisis of your country. Do not be deceived by the subtlety of Satan, or the cunning devices of cruel men. Read carefully, for the time is very short, Deut. 4-6; 28; 1 Sam 8; Psalms 2; 50-53; 68; Isaiah 1; 2; 23-28; 53; 55; Jer. 25; 50; 51; Eze. 26-30; Dan. 4-8; Jonah 3; Matt. 24; Mark 13; Rev. 17."

"TO ALL CHRISTIANS.—Watch and pray earnestly for your Queen and country, and for all in affliction. The day of the Lord is very near. Dan. 5; 9; Matt.

25; Romans 8; 12; 1 Cor. 1; Eph. 6; 1 Thess. 4; 5." From what class of people these notices come, is not indicated. But in whatever light we view them, we may take them as an evidence of the wide-spread impression which is making itself felt among all nations, that some great event is at the door.

THE SUNDAY LAW OF WISCONSIN.

PLEASE inform us whether it is or is not against the law of the State of Wisconsin to work on Sunday? L. R.

ANSWER: Sec. 1 of the Wisconsin statutes relating to religious assemblies, reads as follows:—

"SECTION 1. No person shall keep open his shop, warehouse, or workhouse, or shall do any manner of labor, or business, or work, except only works of necessity and charity, or be present at any dancing, or any public diversion, show, or entertainment, or take part in any sport, game, or play, on the Lord's day, commonly called Sunday; and every person offending shall be punished by a fine not exceeding two dollars for each offense."

Sections 3 and 4 read as follows:—

"SEC. 3. For the purpose of the provisions of this chapter, the Lord's day shall be understood to include the time between the midnight preceding and the midnight following the said day.

"SEC. 4. No person who conscientiously believes that the seventh or any other day of the week ought to be observed as the Sabbath, and who actually refrains from secular business and labor on that day, shall be liable to the penalties of the first section of this chapter for performing secular business or labor on the Lord's day, or the first day of the week, unless he willfully disturb some other person."

NOTICE.

It will be seen by this week's paper that the time of the New England camp-meeting is changed so that it will commence two days earlier, Tuesday instead of Thursday. Also the tents will be pitched the week previous. Meetings on the camp-ground will therefore be held Sabbath, Aug. 27. This will give seven full days for the camp-meeting, instead of five, as formerly.

S. N. HASKELL.

TO S. B. TREASURERS IN VERMONT.

EACH S. B. treasurer in Vermont will please send his book to the Conference, or bring it, or a written statement of the amount of money received for the present Conference year, how it has been appropriated, the amount paid to the State treasurer, and the balance on hand. This will favor the auditors of books.

A. S. HUTCHINS, *Treas.*

R. R. FARE TO VERMONT CAMP-MEETING.

THOSE coming over the Bennington and Rutland R. R. on their way to the Vermont camp-meeting will receive round-trip tickets from Manchester to Rutland for fare one way. Call for camp-meeting tickets.

T. H. PURDON.

Appointments.

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

THE annual meeting of the Illinois T. and M. Society will be held at Bloomington, Ill., Aug. 31 to Sept. 6, 1881, in connection with the camp-meeting. R. F. ANDREWS, *Pres.*

THE annual meeting of the Illinois H. and T. Society will be held in connection with the camp-meeting at Bloomington, Ill., Aug. 31 to Sept. 6, 1881.

R. F. ANDREWS, *Pres.*

THE Illinois S. S. Association will hold its annual meeting in connection with the camp-meeting at Bloomington, Ill., Aug. 31 to Sept. 6, 1881. Blank delegates' credentials will be sent to each school, and should be filled out and returned to the secretary at or before camp-meeting.

Sabbath-school lessons for the Illinois camp-meeting: "Scenes in the Life of Christ" and "Lessons in New Testament History," the lessons for the first Sabbath in September; "Bible Lessons for Little Ones," Lessons 18 and 59.

A. A. JOHN, *Pres.*

THE next annual meeting of the New England Health and Temperance Society, also of the New England Sabbath-school Association, will be held at Lancaster, Mass., in connection with the camp-meeting, which begins Sept. 1, 1881. The election of officers and such other business as may come before the meetings will be attended to. Let all members of these organizations govern themselves accordingly.

D. A. ROBINSON, *Pres.*

THE third annual session of the Vermont Sabbath-school Association will be held in connection with the camp-meeting at Morrisville, Aug. 18-23. Let each school be represented by the proper number of delegates, early in the meeting.

The first division will learn Lesson 20 in either of the small books used. The other divisions will take the regular lessons as published in the *Instructor* for that Sabbath. Let the children be prepared to sing the piece in "Song Anchor" on 32d page, "Work for Little Hands to Do." H. PEBBLES.

THE next annual session of the Maine T. and M. Society for the election of officers, will be held on the camp-ground at Waterville, Aug. 24, at 4 p. m. This meeting will not take the place of the general quarterly meeting, which will be held in October as usual. So no reports of labor are requested to be sent in.

J. B. GOODRICH, *Pres.*

THE New England Conference of S. D. Adventists will hold its next annual session on the South Lancaster camp-ground, commencing Sept. 1. The Conference business will be attended to during the first part of the camp-meeting, so as to interfere with the spiritual interests of the occasion as little as possible.

Every company of S. D. Adventists in this Conference should see that delegates are appointed in season to be upon the ground at the commencement of the meeting. Each church, however small, is entitled to one delegate; the larger ones, to one additional delegate for each additional fifteen members. Individuals living isolated from churches, who are not able to attend this meeting, should report the wants of the cause in their vicinity by letter.

N. E. CONFERENCE COMMITTEE.

THE nineteenth annual session of the Vermont State Conference of S. D. Adventists will be held in connection with the camp-meeting at Morrisville, Aug. 18-23, 1881. It is desired that every church in the State should be fully represented by delegates, ready to act on important questions, and that all be on the ground on the morning of the first day of the meeting.

A. S. HUTCHINS, *Pres.*

THE tenth annual session of the Vermont T. and M. Society will be held at Morrisville, Aug. 18-23, 1881, in connection with the camp-meeting. Let all the directors and secretaries be on the ground in good season.

A. S. HUTCHINS, *Pres.*

PROVIDENCE permitting, I will meet with the friends at Sturgeon Bay, Wis., Aug. 6, 7; at Fish Creek the 13th and 14th; at Clay Banks the 20th and 21st; and at Little River the 27th and 28th. Let us come, praying that the Lord may meet with us.

E. G. OLSEN.

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