

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.

VOL. 59, No. 25.

BATTLE CREEK, MICH., TUESDAY, JUNE 20, 1882.

WHOLE No. 1469.

The Review and Herald,

THE LARGEST PROPHETIC JOURNAL IN AMERICA,

IS ISSUED WEEKLY, BY THE

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,

Battle Creek, Michigan.

70 DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications and make all Drafts and Money Order payable to
REVIEW AND HERALD, Battle Creek, Mich.

SHUN DELAYS.

SHUN delays, they breed remorse;
Take thy time while time is lent thee;
Creeping snails have weakest force,
Fly their fault, lest thou repent thee.
Good is best when soonest wrought,
Lingering labors come to naught.

Hoist up sail whilst gale doth last,
Tide and wind stay no man's pleasure;
Seek not time when time is past,
Sober speed is wisdom's leisure.
After-wits are dearly bought;
Let thy fore-wit guide thy thought.

Time wears all his locks before,
Take thou hold upon his forehead;
When he flies he turns no more,
And behind his scalp is naked.
Works adjourned have many stays;
Long demurs breed new delays.

Seek thy salve while sore is green,
Festered wounds ask deeper lancing;
After-cures are seldom seen,
Often sought, scarce ever chancing.
Time and place give best advice;
Out of season out of place.

—Robert Southwell.

Our Contributors.

Then they that feared the Lord spake often one to another; and they hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

WORKERS FOR GOD.

BY MRS. E. G. WHITE.

To every man God has intrusted talents for wise improvement. If rightly used, these talents will reflect glory to the Giver. But the most precious gifts of God may be perverted, and thus become a curse rather than a blessing. No man can even once devote his God-given powers to the service of worldliness or pride without placing himself on the enemy's ground, weakening his own soul, and misleading others.

Some who possess qualities which might render them highly useful to the cause of God, possess also serious defects of character, which they do not make sufficient effort to overcome. They seem almost powerless to resist the spirit and influence of the world. Some endeavor to change their surroundings in the hope of finding an easier path; but while they shun one temptation, they place themselves in the way of another. It is of little avail to change our position in order to escape temptation, unless God marks out our way and indicates our duty. The trouble is not so much in the surroundings as in the weakness of the man.

Those who have not a living connection with God, are actuated by a desire to exalt self. It is this desire which has opened the way for an irreligious influence to bear sway among us. Many have not pure, noble conceptions of truth and duty. Worldly customs and practices are introduced because the hearts of unconsecrated ministers and church-members still cling to the love of the world. These persons are not qualified to teach the truth, for they do not present to the world the safe standard. Words, however true and forcible, will have but little effect, if contradicted by the daily life.

No man can exert an influence for Christ, unless he is a decided and consistent Christian. Those who love and cherish the pure principles of Bible religion, will not be found weak in moral power. Under the elevating, ennobling influence of the Holy Spirit, the tastes and inclinations become pure and holy. Nothing will take so strong a hold upon the affections, nothing reaches so fully down to the deepest motives of action, nothing exerts so potent an influence upon the life, and gives so great firmness and stability to the character, as the religion of Christ. It is this which is lacking in the church. Many will be found wanting in the day of final accounts, because they did not possess real godliness.

Pure religion leads its possessor ever upward, inspiring him with noble purposes, teaching him propriety of deportment, and imparting a becoming dignity to every action. True religion is possessed by few. The mass of mankind do not cordially embrace or faithfully practice its principles. At the last day the curse of God will rest upon many who had flattered themselves that they were in favor with him. "If the light that is in thee be darkness, how great is that darkness." God forbid that those who profess to teach the sacred, solemn truth that the end of all things is at hand, and who claim to be the repositories of the divine law, should cherish a love for pleasure, and look to the world for favor and approbation! Christ gives them no such example.

We should beware that we do not, by our trifling and indifferent course, belittle and disgrace our holy work. There is need of thoughtful men,—men who will not be satisfied with superficial knowledge or experience, and who will not be unsettled by every passing temptation. Men are needed of firm and earnest purpose, men whose highest aim is to do good, to gather souls to Christ. Talkative, restless, self-commending men, who stretch out their hands to the world, and whom the world is ever seeking to win to her embrace, are not the ones who will honor God at this important crisis.

The Lord has given man capacity for continual improvement, and has granted him all possible aid in the work. Through the provisions of divine grace, we may attain almost to the excellence of the angels. What shall be said of those who, having had many years of experience in the truth, and many precious advantages for growth in grace, are yet inclined toward the world, and find pleasure in its amusements and display? Instead of going on from strength to strength, they are, little by little, departing from God, and losing their spiritual life.

"Watch and pray, lest ye enter into temptation," is the admonition of our Saviour. A cunning and cruel foe attends our steps, and is

working every moment, with all his strength and skill, to turn us out of the right way. He succeeds best when employing such instrumentalities as best conceal himself. He often appears as an angel of light, and those who have not walked in the light of Heaven, those who have not followed Christ in his humiliation, are deceived and ensnared by his devices.

Talent can never take the place of piety, nor can the applause of men recommend us to the favor of God. What the majority of professed Christians need, is genuine conversion. If the heart is right, the actions will be right. An earthly, debasing influence marks the character and the life of those whose hearts do not glow with the fire of true goodness. Too many profess to be followers of Christ, and feel at liberty to follow their own judgment, and indulge the desires of their own hearts. He who would advance in the Christian life, must put his own hands and heart to the work. Friends may exhort and counsel, to urge him onward and upward; Heaven may pour its choicest blessings upon him; he may have all possible assistance on the right hand and on the left, and yet all will be in vain, unless he shall put forth earnest effort to help himself. He himself must engage in the warfare against sin and Satan, or he will fail of everlasting life.

Unbending principle will mark the course of those who sit at the feet of Jesus and learn of him. But alas! how many are to be found who are to-day engaging earnestly in the service of Christ, to-morrow equally earnest in uniting with worldlings in their frivolous amusements. They veer with every wind of temptation. Let the world hold out its bait,—fame or honor, pleasure or gain,—and there is no sacrifice of feeling or conscience that will not be made to gain the prize. Can Christ trust such men to give to the world the light of his truth? Never! Under favorable circumstances they may seem to lead a consistent life; but let temptation entice, and they venture upon the enemy's ground, and worst of all, lead others in the same path. Unsound at heart, they are unsound in life. When a crisis comes, when firmness is most required, they are found on the wrong side. He who has once yielded to temptation has become spiritually weak, and he will yield more readily the second time. Every repetition of the sin weakens his power of resistance, blinds his eyes, and stifles conviction. Every seed of indulgence sown, produces a harvest. "That which ye sow, ye shall also reap."

Satan trembles when the voice of God speaks through his instruments, giving cautions and warnings, and rebuking sin. The startling announcement, "Thou art the man," stirs the soul of the guilty. He may for a time put forth earnest efforts to subdue his favorite sin,—ambition, pride, love of display, emulation, avarice, or any other evil trait,—but it is too often the case that his zeal soon flags, and he falls back into his former error. When again reproved, he is rarely impressed as before. Having once stifled conviction, he finds it more easy to repeat the same course. He is hardening his heart against the convictions of the Holy Spirit. A further rejection of the truth places him where a far mightier influence will be ineffectual to stir the sluggish soul, and make an abiding impression.

The Lord sends us warning, counsel, and reproof, that we may have opportunity to correct

our errors before they become second-nature. But if we refuse to be corrected, God does not interfere to counteract the tendencies of our own course of action. He works no miracle that the seed sown may not spring up and bear fruit. That man who manifests an infidel hardihood or a stolid indifference to divine truth, is but reaping the harvest which he has himself sown. Such has been the experience of many. They listen with stoical indifference to the truths which once stirred their very souls. They sowed neglect, indifference, and resistance to the truth; and such is the harvest which they reap. The coldness of ice, the hardness of iron, the impenetrable, unimpressible nature of rock—all these find a counterpart in the character of many a professed Christian. It was thus that the Lord hardened the heart of Pharaoh. God spoke to the Egyptian king by the mouth of Moses, giving him the most striking evidences of divine power; but the monarch stubbornly refused the light which would have brought him to repentance. God did not send a supernatural power to harden the heart of the rebellious king, but as Pharaoh resisted the truth, the Holy Spirit was withdrawn, and he was left to the darkness and unbelief which he had chosen.

By persistent rejection of the Spirit's influence, men cut themselves off from God. He has in reserve no more potent agency to enlighten their minds. No revelation of his will can reach them in their unbelief.

Would that I could lead every professed follower of Christ to see this matter as it is. We are all sowing either to the flesh or to the Spirit, and we reap the harvest from the seed we sow. In choosing our pleasures or employments, we should seek only those things that are excellent. The trifling, the worldly, the debasing, should have no power to control the affections or the will. The great apostle declared that he kept his body under, and this discipline must be maintained by every follower of Christ.

The bondage of worldly habits and customs is so pleasing to the natural heart that it has become well-nigh universal. Few can be found who are willing to deny self that they may walk in the light of Heaven. It is because they know not Christ and obey not the truth, that professed Christians can accept as their portion the pleasures of sense and the changing fashions of a fickle world. Not one of those who have come out from the world, in obedience to the injunctions of Christ, can find pleasure in its amusements or its display. Many are saying by their course of action, that the line of demarkation between Christians and the world must not be too distinct. They conform to the customs and unite in the pursuits of the lovers of pleasure, in order to retain their friendship, and exert an influence to win them to the truth. The plea is not new. The same work has been often attempted since the opposing forces of good and evil first existed in the world. The result has ever been the same. Conformity to worldly customs converts the church to the world. It never converts the world to Christ. "The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God." How can the loyal subjects of the Great King be in harmony with his bitterest foe? When the professed people of God choose the fellowship of the world, what marvel that the presence and blessing of Christ is shut out from the church?

In the fear of God, whom I love and whom I serve, I call upon the followers of Christ to come out from the world. If they would but be men of principle, in determination, in moral power, there are many who might become polished instruments in the hand of Christ. But if they at times yield themselves to the control of Satan, they cannot be trusted. He who does not himself resist inclination, or who has not a proper understanding of Christian obligation, would be an unsafe guide to others. One injudicious act may exert an influence which the most earnest effort will be powerless to counteract.

Good qualities, superior talents, are a curse

rather than a blessing, when they are not consecrated to God. The greater the gifts, the more dangerous their influence to lead away from Christ. Those who present to others the solemn, searching truths for this time, should exemplify these truths in their own life. To preach what we do not practice, is but to confirm sinners in their impenitence. The most earnest exhortations to walk in the light will be unheeded, if the speaker himself neglects to follow the light which Christ has given.

By disregarding the teachings of God's word, many have dulled their keen perception of Christian consistency. Having no real connection with God, they mistake good impulses for religion. Said Christ to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." When the love of Jesus is abiding in the soul, many who are now but withered branches will become as the cedars of Lebanon, "whose root is by the great waters." The cedar is noted for the firmness of its roots. Not content to cling to the earth with a few weak fibers, it thrusts its rootlets, like a sturdy wedge, into the cloven rock, and reaches down deeper and deeper for strong holds to grasp. When the tempest grapples with its boughs, that firm-set tree cannot be uprooted. What a goodly cedar might not every follower of Christ become, if he were but rooted and grounded in the truth, firmly united to the Eternal Rock.

The people of God cannot conform to the world, and yet enjoy his love and be sanctified through the truth. They may bear the outward semblance of the cedar, but their roots strike no deeper than the surface sand. When the tempest falls, they will be uprooted. Others, who have been content to follow their example, will perish in like manner.

My brethren and sisters, be careful what influence you exert upon the cause of God. Be careful what example you set before the youth. Satan and his angels are putting forth their utmost efforts to efface from the minds of the young every impression made by the Holy Spirit. Let the professed people of God beware that they do not aid the great deceiver in his work. Only those who are firm, true, devoted, living Christians, can be a help to the cause of God.

"WHAT IS THE ALMIGHTY?"

BY A. A. BIGELOW.

"WHAT is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" Job 21:15.

We have in this text two very common questions. They have always been asked by the wicked, as an excuse for not serving God. We hear the same questions almost every day at the present time. Men pretend that they would be doing a very foolish thing to worship a being that they could not fully comprehend. If this were really true, we would all be excused; for none can fully comprehend God. In fact, the most enlightened have but crude ideas of the Supreme Being, who demands their worship. But is a perfect knowledge of God necessary? We maintain that it is not. Who would dare say that God does not accept the worship of those who sincerely desire to serve him, and who, according to the best light they have, do serve him, even in the most unenlightened nations of the earth? We believe that John told the truth when he said the great multitude of the saved will be composed of some of every nation and kindred and people and tongue. We cannot believe for a moment that unavoidable ignorance will bring condemnation upon a single soul; but "this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3:19.

The class of men that ask, "What is the Almighty that we should worship him?" are the ones that say unto God, "Depart from us; for we desire not the knowledge of thy ways." The real reason why men do not worship God, is because they desire not the knowledge of his

ways; they prefer to walk according to their own selfish inclinations. It is because they have done this that they will be condemned in the day of Judgment. We can see plainly that they do not consider their lack of knowledge sufficient to relieve them from all responsibility; for in the same breath they continue, "What profit should we have if we pray unto him?" This is but another subterfuge to quiet their guilty conscience. Men talk the same way now. They ask Christians what good it does to pray, and they argue the matter like this: You can't benefit God by praying, neither can you influence him to change his mind; then why pray? We are willing to admit that prayer does not benefit God, neither does it change his mind; but we are not willing to concede that it is therefore of no profit. Prayer benefits the creature, not the Creator. We do not expect to change the mind of God, but to pray according to it, and return thanks for the benefits we receive. It is profitable to call upon the name of the Lord.

THE JEWS SINCE A. D. 70.

BY MRS. M. E. STEWARD.

(Continued.)

ON the restoration of the Persian dynasty, the religion of the Parsees (ancient Persians), or fire-worshippers, "after having lain hid for centuries among the mountains of Iran," was reinstated. This is said to have been the purest of all heathen religions. It recognized "one invisible omnipotent God, whose outward symbol was a flame of fire." When Cyrus took possession of Babylon, the Magi flocked there in great numbers. These were the priests, the learned men of Persia. Among them were diviners, astrologers, etc., answering well to modern spiritualists. They found in Babylon a class much like themselves, known as the Chaldeans. Daniel, as a learned man and servant of the invisible God, had his place among these wise men of Babylon, of whom Nebuchadnezzar had made him chief. It was here that the Lord revealed himself to Daniel, and where he prophesied of a Messiah and the time of his advent. No doubt he made known to them the prediction of Balaam,—"There shall come a star out of Jacob;" also the Jewish belief founded on this prediction, that the Messiah's advent would be accompanied by the appearance of a star. (People's Cyclopædia.) So there were Magi, or "wise men from the east," who were expecting the Saviour in Judea, and to them, as living up to the best light they had (see Spirit of Prophecy, vol. 2), the star of angels made him known, while the unbelieving Jews were passed by as less worthy than these natural philosophers.

When Artaxerxes conquered the Parthians in 226 A. D., he summoned the Magi from all parts of his dominions for a general council to restore the religion of Cyrus, which had become so corrupted by the superstitions of the Macedonians and Parthians, whom they had been serving, that it embraced seventy sects, and these were all derided by a crowd of infidels. At the call of Artaxerxes, eighty thousand Magi who had "long sighed in contempt and obscurity," responded. As so vast an assembly could do nothing in debate, it was reduced gradually till it numbered but seven, the most respected for their learning and piety. By one of these, a most devout young Magi, the articles of their faith were fixed, from the conferences he professed to have had with the Deity during a long, profound sleep. (Gibbon.) Multitudes of Christians as well as Jews were living at this time in the East, but by an edict of Artaxerxes every foreign religion was sternly prohibited. Manes, a convert to Christianity from the Persian Magi, attempted to unite the two systems of belief. Though securing many followers (the early heretical Christians having previously received much of the Oriental philosophy which was the basis of Magianism, into their creed), he was rejected, and, with his followers, was probably violently persecuted by both parties.

The fanaticism of the priests often oppressed both Christians and Jews. Fire and light were forbidden on the Persian fast-days, also the slaughter of animals, the baths of purification, and the burial of the dead according to Jewish rites, except as they were bought off by heavy bribes. The Jews in return cordially hated the Magi, calling them demons of hell. (Universal knowledge.) But this animosity could not have continued long, as the prosperity of the Jews in Mesopotamia remained unchanged.

In the West, the Jews beheld with dismay what they believed to be an apostate religion rapidly gaining ground, till it sat upon the imperial throne in the person of Constantine. Within their own ecclesiastical dominion, the power of their sovereign was decreasing. Gamaliel, succeeding Jehuda the Holy, was followed by Jehuda the Second. The latter was inferior in learning to his competitors, Simon Ben Laches and R. Jochanan; at the same time, as is often the case, what he lacked in intrinsic worth he supplied by assumption. Surrounding himself by a sort of body guard, he struggled for unlimited dominion. The people wearied of taxation, and of submission to even constitutional authority. But the rabbinical influence and teachings still preserved the synagogue (Jewish church), holding forth the long-cherished promise of deliverance and worldly grandeur through the Messiah; terrifying the common people by the interdict, and occupying the others in the study of their Mishna and Talmud. "At the same time," says Milman, "unhappily the church [of Christ] had lost in a great degree its most effective means of conversion,—its miraculous powers, the simple truth of its doctrines, and the blameless lives of its believers." In the place of these efficient excellences which had at first been the means of such powerful conversions, it substituted authority and wonder-working, the deceit of which the Jews easily detected. The rabbins practiced the same magical arts, so that the superstitious people had unshaken confidence in their own religion; though "the invisible world was a province where neither thought of denying the power of their adversary."

According to Mosheim, the Christians, as well as the Jews, did not scruple to resort to falsehood to build up their own party. "The Platonists and Pythagoreans held it as a maxim that it was not only lawful but even praiseworthy to deceive, and even to use the expedient of a lie, in order to advance the cause of truth and piety. The Jews who lived in Egypt had learned and received this maxim from them before the coming of Christ [no wonder they could execute a work like the Talmud, for the purpose of throwing an insurmountable wall around their race]; and the Christians were infected from both these sources with the same pernicious error, as appears from the number of books attributed to great and venerable names. . . . It cannot be affirmed that even true Christians were entirely innocent in this respect."—*Mosheim's History of the Church.*

The Christians did not confine their labors to the city of Rome. By the advice of his mother, Helena, Constantine so beautified and enriched Elia, which occupied the site of Jerusalem, that Eusebius declared that it was the New Jerusalem of the prophets. The church of the Holy Sepulcher was built by the Empress Helena on the hill of Calvary, where the wood of the cross of Christ, it was said, had been discovered by a Jew, and which "began to disseminate its inexhaustible splinters through the Christian world." "Christian pilgrims crowded the ways which led to the Holy City." The Jews, in revenge for their exclusion from it, would not allow a stranger to enter either of their four principal cities, Dio Cæsarea (Sepphoris), Nazareth, Capernaum, and Tiberias; but a converted Jew by the name of Joseph, under the protection of the government, at length succeeded in building a Christian church in Tiberias.

This Joseph had been a legate of Judah the Third, who had succeeded Hillel, a successor of Judah (Jehuda) the Second. According to Epiphaneus, Hillel was a secret convert to Chris-

tianity. Joseph, who was at that time his physician, had witnessed with deep emotion the secret baptism of the patriarch on his death-bed. The suspicious Jews shut up the house of Hillel; but Joseph obtained entrance and found the gospels of Matthew and John and the Acts. He read and believed, but was after a time detected reading the gospel, hurried to the synagogue, and scourged. He was afterward thrown into the Cydnus and nearly drowned. Joseph was publicly baptized, and rose high in the favor of Constantine, being made Count of the Empire.

Constantine's laws with reference to the Jews seem to refer to this case. He enacted that if a Jew should stone or endanger the life of a Christian convert, all who were concerned should be burned alive. Another statute forbade all Christians becoming Jews, and another prohibited Jews from possessing Christian slaves. At the same time the rights of the Jews as Roman citizens were fully recognized. The patriarchs and the rabbins had the same exemption from civil and military services as the Christian clergy. Previous to these statutes of Constantine, Spain, which has always bitterly persecuted both Jews and Christians, showed her hostility in a decree passed at the council of Elvira, which, says Milman, "is curious as proving that the Jews were to a great extent the cultivators of the soil in that country." At the "harvest home," and on other like occasions, Jews and Christians mingled together. The Jews were in the habit of asking before the feast, in devout humility, "that the Almighty would even in the land of the stranger permit his rains and dews and sunshine to fertilize the harvest." The Christians took offense at this, and the council decided that the blessing should be suppressed, lest it might neutralize the powerful benedictions of the church; and that the two races should not meet at these festivals.

The Jews in the East, indignant at these oppressive laws, arose against the Christians there, and together with the Magians (who considered all Christians in sympathy with their enemies, the Romans) destroyed great numbers of them. Christianity retreated to the western provinces of Asia and to Europe, whence she has never retraced her steps.

(To be continued.)

"THE TESTIMONY OF JESUS."

CHRIST is the keystone in the arch of Christian doctrine. Without him the arch would not hold its own weight. The Jewish ceremonial was the support necessary while the arch was building. In the fullness of time, when the keystone was fitted to its place, the support was removed. Christ is the central fact in prophecy as well as history. He declared himself the fulfillment of prophecy. "Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." "Had ye believed Moses [he said] ye would have believed me; for he wrote of me." "This day is this Scripture fulfilled in your ears," is his application of the prophecy of Isaiah.

The Jewish people lived in prophecy, and Christ was the center of their life. This is none the less true because they saw through a glass very darkly. Though they were often confused by apparently contradictory predictions from their Scriptures, they knew much in regard to the Messiah's character and mission.

They knew that he was to come. "Behold, he shall come, saith the Lord of hosts." "The desire of all nations shall come."

They knew when. "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come."

They knew where. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting."

He was to be a man according to the flesh.

"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

He was to be God. "His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of peace."

He would preach. "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek;" "to proclaim the acceptable year of the Lord."

He would perform miracles. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing."

He would come to their nation. "Say unto the cities of Judah, Behold your king." "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee."

He would come to the Gentiles. "In thy seed shall all the nations of the earth be blessed." "And the desire of all nations shall come."

He was to be gentle. "He shall feed his flock like a shepherd; he shall gather the lambs with his arm."

He was to be severe. "Who may abide the day of his coming?" "Then shall he speak unto them in his wrath."

He was to come in weakness. "He is despised and rejected of men; a man of sorrows and acquainted with grief."

And in glory. "Yet have I set my king upon my holy hill of Zion." "Lift up your heads, O ye gates; . . . and the King of glory shall come in."

He was to bear the sins of men. "The Lord hath laid on him the iniquity of us all."

He was to die. "He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living."

He was to rise from the dead. "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."

He was to ascend to Heaven. "Thou hast ascended on high, thou hast led captivity captive."

How well these and other prophecies were fulfilled in Christ, every reader of the New Testament knows. Even those which seemed contradictory and caused confusion in the Jewish mind are clear. Take away Christ, however, and the structure built with them falls. Truly, "the testimony of Jesus is the spirit of prophecy."—*Herald and Presbyter.*

THE TIME NEAR AT HAND.

THE time prophesied of the "shaking not earth only, but also heaven," seems near at hand. The shocks that have been unshackling the world have let loose all the elements of agitation, and spirits of every hue, of light or of darkness, are out on the air. Antagonistic principles, long sleeping, unconscious and inert, side by side, are aroused to mortal grapple. Each feels compelled by the accelerated life of society to force the fight, and the whole earth shakes and reels with the conflict. Under the universal attrition of ideas, all things are becoming heated, glowing, molten; but soon to crystalize to adamant shape for ages. What form, what stamp, what superscription, shall they bear? To what order shall this chaos come?

Awful shadows are falling across the dial-plate of time. The crisis of the ages is surely drawing on. A flag is thrown out from the crystal battlements. Legions of light or darkness are mustering. The whirr of angels' pinions is in the air. Woe to the sluggard, the craven, the recreant, the self-seeker, the time-server now. It is the spiritual Waterloo of the world. It is the day of the Lord in the valley of decision. It is Armageddon.

I look on this scene, if not without care, yet without fear of the great ultimate result. I see a new order of the world hastening on. Awful and mighty ages pass before me. But their faces are covered with a cloud; I cannot clearly see them. Yet I will not fear. He that is to come will come.

I see him, and not far. I surely see him, and even nigh. Through the darkness and confusion and conflict of the hour, I see, out on the battling deep, the wings of mighty cherubims and the burning wheels of the coming of the Son of man; and before the jasper throne I hear the angel of the seventh trumpet crying, "The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever," and hallelujahs are ringing through all the earth and all the heavens.—*Presbyterian*.

DAY-BREAK.

BY EMMA M. FRENCH.

THE darkness of night is fading
From the hills of earth away;
Far in the dim horizon
Gleams a welcome streak of gray,
For although 'tis dull and cheerless,
It betokens coming day.

Even now the gray is turning
To pale yellow—now to red;
For the sun in stately grandeur
Is uprising from his bed,
And o'er the works of nature
Is a soft, bright radiance shed.

And now on my raptured vision
Bursts a wondrous glory-light;
For in full and blazing splendor
Day's proud king has merged in sight;
And before him, with winged fleetness,
Hath fled every shade of night.

And the rosy light of morning
Fills the earth, the air, the sky,
Bringing thoughts of joy and gladness,
Gratitude to God on high,
Faintly shadowing the glory
That shall greet us "by and by."

For another day is breaking;
Now appears the "streak of gray;"
Brighter, brighter still 'tis growing,
Driving doubts and fears away;
Onward, onward, faster hastening,
Soon will break eternal day.

Battle Creek, Mich.

THE WONDERS OF A CENTURY.—No. 16.

BY A. SMITH.

THE DARK DAY.

ALTHOUGH similar phenomena had been witnessed Oct. 21, 1716, and again at the West, over a vast extent of country, Oct. 19, 1762, the dark day of May 19, 1780, constitutes the one that is pre-eminently the *dark day* since that upon which our Lord was crucified.

Concerning this phenomena, Webster, in his dictionary, edition of 1869, says: "*The dark day*, May 19, 1780, so called on account of a remarkable darkness on that day, extending over all New-England. In some places, persons could not see to read common print in the open air for several hours together. . . . The true cause of this remarkable phenomenon is not known." It is said that the weight of the atmosphere gradually decreased during the day. From lowlands there were constant accessions of vapor, forming a stratum but little above the hill-tops; and the color of the clouds was a compound of faint red, yellow, and brown. Green objects were intensified in hue, verging to blue, and white objects were highly tinged with yellow.

Light showers fell occasionally throughout the day, and the rain water was thick, dark, and sooty, and a black scum was seen floating on the Merrimac; but no nitrous or sulphurous substance could be detected by the tests applied. There was but very little wind; in some places, according to account, it was perfectly calm.

In some directions the hills could be seen at a distance of many miles, while intermediate objects were obscured or darkened. Bodies seemed to cast a shade in every direction. Candles were lighted in the houses at midday, the birds and domestic fowls retired to roost, and the domestic animals sought their stable or their fold.

Business was in some cases suspended, and a gloom or dread seemed to rest upon the people, who generally believed that the Judgment day had come, or was impending. "The darkness

of the following evening," says Mr. Tenney, of Exeter, N. H., as quoted by Dr. Gage to the Historical Society, "was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet." This darkness was all the more remarkable from the fact that the moon had full the day before, and an eclipse therefore was impossible. No other event since the beginning of the Christian era has even approximately fulfilled the prediction of Christ that, as a sign of his second appearing "the sun shall be darkened, and the moon shall not give her light." Mark 13:24.

The fact that the phenomenon was a local one also locates the causes, however mysterious or unknown, that produced it, the sun and moon being only relatively darkened, just as we understand the terms rising or setting of the sun, not as actual but as relative events, due entirely to mundane progression; but this fact does not invalidate the phenomenon as a fulfillment of prophecy, or as one of the most mysterious and unaccountable freaks of nature ever known or recorded.

OUR WORDS.

BY MRS. SARAH M. SWAN.

OF all the gifts which the Creator has bestowed upon his creatures, perhaps there is no greater blessing than the power of speech, and it is certain that no blessing has been more sadly perverted and abused. "The tongue is a little member, and boasteth great things." James 3:5. The wise man informs us that life and death are in the power of the tongue; and our Saviour tells us, that by our words we shall be justified or condemned. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James 3:2.

When we realize that "out of the abundance of the heart the mouth speaketh," we see the need of a thorough cleansing of the fountain, that the stream issuing from it may be pure. Jesus has left us an example that we should follow in his steps. He "did no sin, neither was guile found in his mouth." "As he which hath called you is holy, so be ye holy in all manner of conversation." Our precious Saviour "was in all points tempted like as we are, yet without sin;" he endured trials and sufferings such as we can never know, but no words of murmuring or impatience ever fell from his lips. When he was reviled, he reviled not again; when he suffered, he threatened not. He was ever ready to speak words of love and tenderness, to sympathize with the afflicted, and to kindly reprove the erring; and even in the agonies of death he prayed for his murderers.

Are we followers of this perfect example of holiness, and do words of anger, or of impatience and fretfulness, ever pass our lips? Do we try to injure those who have injured us, instead of obeying the instruction of the Master in Matt. 18:15? Do we talk of the faults of others in their absence, and judge them harshly? Read James 4:11, 12: "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy; who art thou that judgest another?" Do we indulge in foolish talking and jesting, forgetting that for every idle word we speak we must give account in the day of Judgment? Or if we have, through the grace of God, put away these things, are there not still greater victories for us to attain? Is our conversation in Heaven, from whence we look for the appearing of our Saviour? "Seeing then," says the apostle, "that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

We are not our own; Jesus has bought us with his own precious blood. All the talents which he has given us belong to him, and he expects us to use them to his glory. Oh that we might so realize this that our *tongues* might be sanctified to his service! If we truly love the Lord with all our hearts, if he is to us the "chiefest among ten thousand, and altogether lovely," we shall delight to speak to others of his charms; we shall long to "tell to all around" what a dear Saviour we have found; "his praises will flow spontaneously from our lips." "Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God." Ps. 50:23.

If we realize fully the shortness of time, and the greatness of the work before us, we shall feel that we have no time for idle or unprofitable conversation. If our treasure is laid up in Heaven, if our hearts are there, we shall love to talk of our heavenly home. The glories in reserve for the people of God will so enrapture our hearts that it will be our greatest pleasure to speak of them to others. Oh! let us no longer talk about the trials of the way. Let us not talk darkness and discouragement, but let us talk of the "blessed hope," and thus inspire in our own hearts, and in the hearts of those around us, faith, hope, and courage. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Ps. 19:19. Let us think and talk more of that

"Happy day, when earth so bright
In Eden robes shall bloom again."

The Christian's hope is soon to be realized; our heavenly home is almost in sight, and it is time that we learn to speak the language of Canaan.

"The Lord is coming! let this be
The herald note of jubilee;
And when we meet and when we part,
The salutation from the heart."

LATER YEARS THE BEST YEARS.

To a man of middle life, existence is no longer a dream, but a reality. He has not much to look forward to, for the character of his life is generally fixed by that time. His profession, his home, his occupation, will be, for the most part, what they are now. He will make few new acquaintances—no new friends. It is the solemn thought connected with middle age that life's last business is begun in earnest; and it is then, midway between the cradle and the grave, that a man begins to look back and marvel with a kind of remorseful feeling that he let the days of youth go by half enjoyed. It is the pensive autumn feeling—it is the sensation of half sadness that we experience when the longest day of the year is passed, and every day that follows is shorter, and the lights fainter, and the feeble shadows tell that nature is hastening with gigantic footsteps to her winter grave. So does man look back upon his youth. When the first gray hairs become visible; when the unwelcome truth fastens itself upon the mind that a man is no longer going up hill but down, and that the sun is always westing, he looks back on things behind. Now, this is a natural feeling, but is it the high Christian tone of feeling? We may assuredly answer, No. We who have an inheritance incorruptible and undefiled, and that fadeth not away, what have we to do with things past? When we were children, we thought as children.

Manhood in the Christian life is a better thing than boyhood, because it is a riper thing; and old age ought to be a brighter and a calmer and a more serene thing than manhood. There is a second youth for man, better and holier than his first, if he will look on, and not back. There is a peculiar simplicity of heart and a touching singleness of purpose in Christian old age which has ripened gradually, and not fitfully. It is then that to the wisdom of the serpent is added the harmlessness of the dove. It is then that to the firmness of manhood is joined almost the gentleness of womanhood. It is then that the somewhat austere and sour character of growing strength, moral and intellectual, mellows into

the rich ripeness of an old age made sweet and tolerant by experience. It is then that man returns to first principles. There comes a love more pure and deep than the boy could ever feel. There comes a conviction, with a strength beyond that which the boy could ever know, that the earliest lesson of life is infinite—Christ is all.
—F. W. Robertson.

Special Mention.

"Can ye not discern the signs of the times?"—Matt. 16:3.

THE PARSEES.

THE term Parsee properly indicates a Persian, or the descendent of one who has early left his country, and settled in India or Africa. The Parsees are most numerous in India. They are worshippers of fire, and profess to be followers of Zoroaster, who founded the sect in Persia 2,090 years ago. Writing of them, Dr. Wilson, the India missionary, says: "At one moment they call upon God, at the next upon their own spirits; at one moment upon an archangel, at the next on some animal; at one time on the brilliant sun, the next on a blazing fire; at one moment on the lofty mountain, the next on a darksome cave; at one moment on the ocean, at the next on a well or spring." A Parsee believes that to extinguish fire is a great misfortune, on which account many are unwilling to snuff a candle or trim a lamp, lest they should put it out. If their house is on fire, they will lend no assistance to quench it, and sometimes not even allow others to do so. Each head of a family is bound to keep up a perpetual sacred fire in his dwelling. The principal hours of worship are at sunrise and sunset; and it is a painful sight to the Christian, as he takes his evening walk outside of a city in India, to see numbers of these people adoring the sun as he sets in the western sky. In the city of Bombay there are seventy-five thousand of these people, and interesting cases have occurred in which missionaries have successfully endeavored to lead them to adore Him who is the true Father of Lights, and trust in Him who is the only Saviour of sinners.

THE PASSES INTO UTAH.

IN the old days of cruelty and blood the Mormons guarded their den by holding the passes through the Wasatch Mountains. These were the doors which gave Brigham Young absolute control of all intercourse with the Gentile world. But these great doors have been wrenched from the keeping of the false prophet, and taken into the care of the world's commerce. The Sampson of trade has carried away the gates of this land, and has left it wide open. The Wasatch range of sentinels is as useless against the multitudes from the East, as is the armored skeleton at the gate of Pompeii against modern science.

There are other passes, but dimly shadowed forth by these mountain gaps, which control the real Utah. These are the doors to the schools of Utah. Whosoever holds these passes can govern Utah with the second joint of his little finger. Whosoever rules Utah, rules the five contiguous Territories; whosoever rules these will soon hold the balance of power between the great political parties in this nation. As the Turk by holding this magical secret made Protestant England unite with Catholic France to punish Greek-Christian Russia in the interests of Mohammedanism, so this modern Mohammedanism can compel Romanism and skepticism to combine against the moral sense of the nation for the defense of polygamy. To come down to small matters, let us take an illustration from the history of this people. We may judge the future by the past. It is easily remembered by this generation when these Mormons, under the lead of their founder, Joe Smith, controlled the city of Nauvoo, Ill. The politics of this State were closely divided between Whigs and Democrats. Nauvoo, with a population of 15,000, held

the balance of power. Each party vied with the other in promising favors in order to secure votes, till Nauvoo was endowed with chartered privileges that made it unlawful for a State officer to make an arrest there without the consent of Joe Smith. This made the city a retreat for horse-thieves and outlaws. Soon the public patience was exhausted, and law-abiding citizens became a mob of law-breakers long enough to kill the prophet and break up his lair. These great Territories, almost as large as the Southern Confederacy, nearly three times as large as the United States when she wrested her liberties from Great Britain, will act no insignificant part in the government of this country.

The present action of Congress gives us an opportunity. It does not give us a remedy. It gives us a chance. The Commission ordered by Congress will secure a non-polygamous Legislature, but almost certainly one that is under the control of the Mormon hierarchy. This will yield only equivocal results. By and by Congress will yield to the pressure of numbers and of party necessities, and admit Utah as a State. Then the shield of a sovereign State will be thrown over polygamy as it was over slavery. Then the worst results may be expected.

Now is our opportunity. During this armistice, before the surrender or the restoration, the Christian churches must go into Utah in force. There are two hundred and forty Mormon centers of population. In each one of these there should be a Christian teacher.—C. H. Fowler, LL. D., in *Christian Advocate*.

RUSSIAN ATROCITIES.

WE find in an exchange the following account of cruelties practiced on the Jews in Russia. It is from a letter originally published in the *New York World*, having been transmitted to that paper by cable, from London. These atrocities are indeed "blood-curdling." And such things occur in a professedly enlightened country, in the latter half of the nineteenth century, and the millennium about to dawn!

An Austrian physician who had visited the Jew's hospital at Odessa gives the following account of what he saw there: In the Jew's hospital at Odessa one hundred and twenty-five mutilated persons have been received within a few days, and a still greater number are still in the ruins of their homes in Hozole, Balta, and smaller places in the neighborhood. Most of the wounds are of a very dangerous character, the aggressors having been cruel enough to pour spirits and petroleum into them. If the Jews resisted this treatment, the Russians cut arms and legs off the badly used bodies and carried them to the woods to throw them to the wolves. Very few of the victims in the hospital are likely to recover, and the accounts they give of their sufferings and the treatment they experienced at the hands of their aggressors would appear exaggerated did their bodies not prove the truth of what they say. There is one young woman of little more than eighteen years, whose breasts were cut off with a sword, while her one-year old baby, which was lying on the bed near her, has had its eyes put out with a red-hot iron. She told the physician that her husband had a house and shop in Hozole, and he had always been on the best of terms with the Russians of that town; on Easter eve, as she was making preparations for the passover feast, a wild herd burst open the door, took her baby, and threatened not to return it until she had given up all the money and valuables in the house. The child was screaming wildly, so she fetched all she had, when the child was returned to her. Its eyes had already been put out. In her despair she threw herself upon those who had done the horrible deed, but they flung her to the ground, treated her in the most horrible fashion imaginable, and when her husband returned and drew a revolver, he was thrown to the ground also, bound with cords, and forced to look on while the monster cut his wife's breasts clear away.

She was left lying there with her baby, but the man was carried off, and she has never heard of him since. In the bed next to the one containing this miserable creature, who has not even the comfort of tears, sits an old woman with her head bandaged, the cranium having been cut in two with a sword. Upon the physician questioning her why she was not in a recumbent position, she answered that her back had been so badly scourged that it was one large open wound. When she heard the aggressors burst open the door, she hid her grandchildren away in the cellar, but they were found and cut to pieces under her very eyes. She was undressed and scourged.

—The Clayton-Bulwer treaty comes to the front again in the publication of Secretary Frelinghuysen's exhaustive reply to Lord Granville anent the neutrality of the Panama canal. The reply follows the attitude taken by Mr. Blaine, in a practical assertion of the Monroe doctrine that the United States will not interfere in any European war, nor tolerate any attempt by any European power to acquire a controlling influence in this hemisphere. The Clayton-Bulwer treaty, upon which great Britain bases its proposition for a joint protectorate to be exercised by herself and the United States over the Panama canal, with the consent of the powers and by treaty with the Central American States, was framed in 1850. Two subjects are covered by it, first, a projected canal through Nicaragua, to be, by the treaty, under joint control, and second, the establishment of a general principle of control to be extended over future isthmean waterways by treaty stipulations. The first part of the treaty became a dead letter by the nonconstruction of the Nicaragua canal. The British claim that the principle of control provided by the second part still holds good in the case of the Panama canal, is met by the secretary's reply that Great Britain in taking actual possession of Honduras has not complied with the conditions of the treaty, which provided that she should not extend her settlements in Central America for other purposes than those of temporary trade; and, again, that the treaty itself left the question of future joint control to be determined by other treaty stipulations, which thus far have not been made. In short, Mr. Frelinghuysen asserts that the Clayton-Bulwer treaty now has no meaning, or that if it has, it pertains only to a canal that does not exist. What reply England will make to argument of this kind it is hard to say. But whatever is said, it is plainly the duty of this government to renounce the treaty, so far as it admits joint European control over any isthmean waterway. The Panama canal practically converts commerce between the Atlantic and Pacific States into a coasting trade, which from its very nature belongs exclusively to this country.—*Interior*.

—A man in Illinois, who is chairman of a license board, heard his own ruined son say recently, after a dreadful fit of delirium tremens, in which he had tried to kill himself: "Now, father, what sense is there in your argument that we must have the license money to keep up this town? Here I earned \$148 as a hod-carrier, because I've wasted myself so that I'm fit for no better business. I then went on a spree and spent every cent of it in one of these saloons, and am now in debt fifteen dollars more to the proprietor. Is there much money in that for our family firm?" But his father could not see it, and still believes in "regulating (!) the traffic?" His mother sees clearly, but neither she nor the other women in the community can help it.

—The essence of true nobility is neglect of self. Let the thought of self pass in, and the beauty of a great action is gone, like the bloom from a soiled flower.—*Froude*.

—Lord Bacon said: others, breaks down must pass himself.

The Family Circle.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:12.

TEMPUS ACCEPIT.

If I were dying now,
And one should come
With sad reproachful eyes that seemed to say,
Though the set lips were dumb,
"In some forgotten day,
You wronged me once, yea, twice and thrice,
In thought and word and deed,
And I have borne the hurt and felt the sting
Of that injustice; now to thee I bring
My wrong and ask the meed
Of reparation"—should my friend ask twice,
If I were dying now?

If my life's day were done,
And the dark night
That shrouds the entrance to the grave down fell,
Methinks my spirit's flight
Would be delayed to tell
My injured friend how penitent
For thought and word and deed
Of grieving wrong; of sharp injustice, now,
My once offending heart, alas, and how
I craved contrition's meed,
Forgiveness free—ah, would all grace be spent,
If my life's day were done?
O heart! O friend! O life!
Let us unite,
While yet the lingering day upon us shines,
With radiance clear and bright
Gilding our pleasant lines;
And let us in sweet concert do
All that we would have done, if night and death
Were closing round, and we, with laboring breath,
Granting or seeking meed
Of reparation. Naught then to undo,
O heart! O friend! O life!

As we are living now—
Probation's day
Still narrowing to its sure and final close—
Along the appointed way,
It daily grows
The flower of faith, blooming to Heaven above
In thought and word and deed,
No hurt can harm, no venom'd barb can sting;
And to our dying couches none may bring
A wrong and ask for meed
Of reparation. Heart! this life of love
Are we thus living now?

—Mary E. C. Wyeth, in *Illustrated Christian Weekly*.

TITHES OF ALL WE POSSESS.

MR. SHERBURNE knitted his brows, gave a sigh, and leaned back in his chair.

Mrs. Sherburne started from her knitting and her thoughts, and asked in a rather anxious tone, "What is it, Walter?"

"There was a peculiar discouragement in the tone of his voice as he answered, 'The same old story; another deficiency, as I supposed there would be, although it is much larger than I imagined.'"

"How much?"

"One hundred and twenty odd dollars, and the insurance; well, say one hundred and fifty. I made a great deal of allowance in the summer, because so many people were away and the collections small, and now it is worse than then."

She had been thinking before her husband spoke of what she would do this spring. She was tired of the green and gold in the library, so she would have a pretty drab moquette carpet with a blue border, chairs to match, the edges relieved with blue gimp, blue and pearl damask lambrequins over the white curtains, and blue picture cords. How exceedingly lovely the room would look!

"It's too bad," she said, as a blue and silvery haze floated through her brain.

"I am willing and glad to contribute my share, always, but it is putting your hand in your pocket continually. Expenses must be lowered, somehow."

"And Mr. Murray's salary is only eighteen—"

"You can't very well begin there. We

"There must be something wrong about the giving," said Mrs. Sherburne thoughtfully. "It seems as if we were giving all the time. The congregation is small, to be sure, and it comes harder upon those members who can afford to give."

"All can contribute something. I mean to have a good talk at the next meeting. I suppose we give away a tenth, at least?"

"Oh! much more than that," returned Mrs. Sherburne, "and if every one did—"

She rose, and opened a drawer in her dainty writing desk, taking therefrom an account book.

"Walter," she said, with a smile, "just to be certain, let us count up our charities for the last year. Your income was—how much? At least you said you had invested three thousand outside of your business."

"Yes, and we spent nearly five; call it eight thousand. But I am sure we have given away \$800."

"I think we have," she returned slowly, "but let us be sure. We may owe a little," and she smiled archly.

Some moments of silent calculation elapsed.

The Sherburnes were quite methodical in their habits, and always kept an account of expenses.

"Two hundred and thirty," said Mrs. Sherburne.

"Three hundred and ninety-seven," said Mr. S.

"Which only makes six hundred and twenty-seven," exclaimed Mrs. Sherburne in surprise.

Mr. Sherburne laughed.

"I would not have believed it," he declared, good naturedly, and yet a little annoyed. "So we owe enough to make up the deficiency. And yet it seems as if we had given continually the past year. There was one hundred toward the debt, and our yearly subscription of two hundred—"

"We have not given it all to the church," said Mrs. Sherburne. "There have been some private charities. But you know we resolved, when we were married, to devote one-tenth of our income to the Lord's work."

"And I have never regretted it. My income was three thousand a year then, and though I am not rich, I feel that I have been prospered abundantly."

"How much do you suppose our church expenses are in the course of the year?" she asked.

"I can tell you very soon," turning to his books. "For pastor's salary, eighteen hundred; sexton, music, and incidentals, five hundred; and a floating debt of four hundred has been paid. Three thousand a year would be ample, and allow us a little on the church debt."

"There are in our congregation at least five men who have as large an income as you."

"The Thompsons and the Wests are much richer. I have no real estate besides this house."

"Granting that each one gave five hundred, which would still allow a margin for outside charities, you see there would be three thousand immediately."

Mr. S. glanced up in surprise.

"Then there are five families who spend perhaps two thousand a year, and twenty perhaps who spend a thousand, and quite a number of poor people, though very few are destitute. So it seems to me that our regular church income ought to be between three and four thousand without any special effort."

"What a calculator you are! I have never looked upon it quite in that light."

"I had occasion to go to the laundry this afternoon while Mrs. Briggs was ironing. She asked me for some old clothes for a poor woman whose husband had died suddenly, and we had a little talk about giving. She said she had always considered it a sacred duty to lay by one-tenth of all she earned, which she did at the close of every week. She earns from eight to ten dollars per week. That must be a great sacrifice to her, although it is a great pleasure as well. Her whole heart is in the cause. And the apostolic injunction was, to lay by as we were prospered. God has blessed us in every respect—in health, prosperity, happiness, and our two lovely children. Surely we can do this for the sake of Him who

died while we were yet sinners. Even if it is for a poor, struggling church, it is for his sake as well."

"A very good sermon, my dear," said Mr. Sherburne. "I am almost sorry that you cannot come to the meeting to-morrow night, and explain the matter in this straightforward way. Why, if we church-members, we Christians men and women, give one-tenth even, which is surely not so wonderful a sum, there would be no want in our churches. We should not have to preach begging sermons, and there would be a surplus in the treasury for the calls of needy brethren. And if such a woman as Mrs. Briggs, with her hopeless invalid son, can do it, surely we more fortunate people ought."

"And we surely mean to try," she said, with a sweet smile, her face still flushed and her eyes brightly earnest.

"I will never complain again until I have looked over my accounts," said Mr. Sherburne. "I am afraid our charities appear much larger to our partial eyes than they really are. Neither will I add what I ought to give with what have given."

Melrose was a pretty city suburb. The residents had found it rather inconvenient to go down town to church, and by degrees, two or three chapels had been built. Mr. Sherburne and several of his brethren had resolved theirs should be free. Subscriptions paid monthly or quarterly, and collections at the principal services, were the chief dependence. For two years there had been considerable enthusiasm, but now it was an old story. "You are always begging," one member after another would say; and Mr. Sherburne, being treasurer, sometimes found his task hard and ungracious.

But he went to the meeting the next evening with a light heart, and a check for one hundred and seventy-five dollars in his pocket. The pastor's monthly stipend was due, the last quarter to the sexton, the insurance, part of an unpaid coal bill, and several small odds and ends.

The brethren glanced at each other in dismay. "There must be some unpaid subscriptions," said one.

"The collections have fallen off a great deal," said another.

"It seems as if we were making special efforts all the time."

This from Mr. West, in a dissatisfied tone.

Mr. Sherburne rose in his grave, quiet fashion. "Brethren," he began, "I have a few words to say on this subject. Last evening my wife and I had a little talk. We resolved long ago that since the Jews gave a tenth of their substance toward religious purposes, we as Christians could do no less on principle. Even this, to my mind, does not cover the whole ground. It seldom compels us to cast into the Lord's treasury all that we have. Mrs. Sherburne and I were quite sure that we had kept our pledge the past year, but come to look over our accounts, we were surprised to find quite a deficit on our side. I am very happy to make an offering of this amount to-night, which more than covers our indebtedness. And I am resolved never again to complain of giving largely until I have given more than a tenth of my income. Some of our poorest members do this, and I, for one, will not be shamed by the widow's two mites."

Then he began to do up the separate parcels in envelopes, and address them.

There was silence in the room.

"Bro. Sherburne, I expected to help make up the deficiency. We must not allow you all the generosity."

This from Mr. West.

"Mine is a just debt," replied Mr. Sherburne. "I hardly call it generosity until we give more than we can afford to, and feel the pinch somewhere."

"You may add another hundred to my yearly subscription," exclaimed Mr. West.

"And to mine," said Mr. Landor. "I confess that I have not come up to the Scriptural injunction in giving. It has sometimes seemed a hardship to be importuned for one thing and another; yet I have been prospered year after year.

I have hardly thought of myself as a steward of the Lord."

The ground being once broken, the brethren began to compare notes.

They could not help seeing that with an average of much less than one-tenth they would be in a very prosperous condition.

It was a personal question with them, and it was not necessary to gauge their benevolence by what Bro. Smith or Bro. Brown did.

They parted with a warm and heartfelt shake of the hand, each resolved to do a little better in the future.

The church at Melrose prospered abundantly. One and another wondered what could be the secret of its success. They gave to the missionary cause, and to their poorer brethren; little debts were wiped out, and salaries paid promptly. Yet the congregation was scarcely above the average of ordinary churches in pretty country towns, not to be called a poor church; but many with as available resources fall into a languishing state. The pastor is disheartened, the brethren are always importuning.

Is it right? If we felt the matter as obligatory upon us as the Jews did, would the cause drag wearily? If we laid by as we were prospered, thinking of our Lord and Master first, would it seem a heavy burden to us, and grievous to be borne?

Ah! this fund, this tenth, would be the most precious part of our earnings, the most joyous of all our gifts. We should not lay it grudgingly upon the altar, and glance at it with longing eyes that strangely enough magnify it to twice the amount. "For the Lord loveth the cheerful giver."—*The Methodist*.

MRS. GARFIELD ON WOMAN'S DUTIES.

A LATE number of the *Student*, a little paper published by the students of Hiram College, quotes an extract from a letter written by Mrs. Garfield to her husband over ten years ago, and intended for no eyes but his. It fell into the hands of President Hinsdale, who made use of it in a lecture to the students, as showing Mrs. Garfield's opinions upon the subject of woman's work. The extract is as follows:—

"I am glad to tell that out of all the toil and disappointments of the summer just ended, I have risen up to a victory; that silence of thought since you have been away has won for my spirit a triumph. I read something like this the other day, 'There is no healthy thought without labor, and thought makes the labor happy.' Perhaps this is the way I have been able to climb up higher. It came to me one morning when I was making bread. I said to myself, 'Here I am compelled by an inevitable necessity to make our bread this summer. Why not consider it a pleasant occupation, and make it so by trying to see what perfect bread I can make?' It seemed like an inspiration, and the whole of life grew brighter. The very sunshine seemed flowing down through my spirit into the white loaves, and now I believe my table is furnished with better bread than ever before; and this truth, old as creation, seems just now to have become fully mine—that I need not be the shrinking slave of toil, but its regal master, making whatever I do yield me its best fruits. You have been king of your work so long that it may be you will laugh at me for having lived so long without my crown, but I am too glad to have found it at all to be entirely disconcerted even by your merriment. Now, I wonder if right here does not lie the 'terrible wrong,' or at least some of it, of which the woman suffragists complain. The wrongly-educated woman thinks her duties a disgrace, and frets under them, or shirks them if she can. She sees man triumphantly pursuing his vocations, and thinks it is the kind of work he does which makes him grand and regnant; whereas it is not the kind of work at all, but the way in which and the spirit with which he does it."—*Richmond (Vt.) Religious Herald*.

PEACE.

Thy reign is perfect peace,
Not mine, but thine;
A stream that cannot cease,
For its fountain is thy heart. O depth unknown!
Thou givest of thine own,
Pouring from thine and filling mine.

WEARING BRIGHT FACES.

"WHY don't you laugh, mother!" said a little three-year-old daughter, as her mother, with rather clouded countenance, was dressing the little one. The earnest tone of the child provoked the wished-for laugh, and the little heart was happy.

And, mothers, I fear we do *not* laugh enough. The housekeeping is so onerous, the children so often trying to nerves and temper, the servants most exasperating, and even John, kind, good husband as he is, cannot understand our vexations and discouragements; and, so worried, we often feel that it is too much for the household to depend on us, in addition to all our cares, for social sunshine as well. Yet the household does, and it must. Father may be bright and cheery, his laugh ring out; but if mother's laugh fails, even the father's cheerfulness seems to lose much of its infection. In the sad but forcible lines of one of Joanna Baillie's dramas,

"Her little child had caught the trick of grief,
And sighed amid its playmates,"

we may catch a glimpse of the stern, repressed life at Rothwell Manse, where "the repression of all emotions, even the gentlest, seems to have been the constant lesson."

I remember well hearing a lady say, "When a child, I used to wish so often that my mother would be cheerful."

Then laugh, mother, even if you do feel almost too weary even to exert the facial muscles, and you have to make a pitiful effort, which comes nigh bringing tears instead of a laugh. You will feel the better for the effort, and so will the children. The little ones, unconsciously to you and to themselves, are catching the very phases of countenance which will go far to brighten or cloud some future home.

Then laugh, mother; parlor, nursery, and kitchen all feel the effect of your smile or frown. The cheery laugh of a mother goes down through generations, as well as her frown. And when the mother eyes are closed, and lips and hands are forever still, there is no sweeter epitaph which children and friends can give than, "She was always bright and cheerful at home."—*Selected*.

—The tongue, girls, is an unruly member, and has to be held in tight rein, lest it get the better of us. Don't get in the habit of gossiping about one another; frown down from the beginning all attempts at personal discussion and criticism. Indulgence in gossip leads in most cases to mischief. There is no happy medium; the line cannot be drawn safely at any point. There are many subjects to talk about quite as interesting as people, if not more so. Besides being wrong, it is a cowardly thing to speak ill of a person who is not present to offer a defense. If we must discuss one another, let it be only in praise. We scarcely realize what a fearful magnitude this evil has attained. People unconsciously drift into it, only waking up to the fact that they have been slandering their neighbor by having some word they have dropped, in an unguarded moment, brought to their door, the beginning of a vile slander.

In your judgment of one another, be careful to find out the motives which prompt an action. Do not condemn without being sure there is ground for condemnation. Many a life is blighted or made morose and sour by being misunderstood, by having motives supplied which do not exist. Remember, "we are our brother's keeper," and it behooves us to be watchful that what we may do or what we may say will in no wise obstruct another's pathway.—*Christian at Work*.

—The wrongs we inflict upon others follow us like our shadow.

The Sabbath School.

"Feed my lambs."—John 21:15.

OUR INFLUENCE IN THE SABBATH-SCHOOL.

BY P. A. HOLLY.

How can we make our influence most effectual in the Sabbath-school work? Is it by assuming the responsibility of superintendent as a king would sit on his throne, with despotic dignity, saying, by actions if not words, "I govern this school"? Is it by acting, as secretary, in an unkind and harsh manner, criticising in an unguarded way that which may seem out of place and not in keeping with a model school? Is it by being simply a teacher, with little thought and less prayer, going to Sabbath-school with but a slight knowledge of what one is expected to teach, and hearing the lesson without an earnest desire to impress the truth taught upon at least some members of the class, if not all? Is it to be a scholar with the thought uppermost in the mind, "I will learn the easiest questions," hoping, perhaps, that the questions which are most important will be left for other members of the class to answer?

Would any of our efficient workers claim the above characteristics as essential to the success of any school? I think not. Well, if not, what are some of the most needed qualifications? The superintendent should be one who shares largely of the Spirit of God, one who closely follows the divine Teacher, who said, "Suffer little children to come unto me." He should have a winning influence, which will lead others to the Sabbath-school.

The secretary should be one who feels a desire to advance the interests of the school by increasing the attendance, by encouraging good lessons, and by watching closely the order of the school. And if any of these requisites are lacking, he should endeavor, by kind and gentle words, to encourage more earnestness and faithfulness on the part of all.

How much the teachers of our children need the elevating spirit of the truth in their hearts, to understand the needs of those committed to their charge, and to realize the importance of the work in which they are engaged! I have known some teachers to manifest much earnestness in their work as long as they could have a class of their own choosing. But if, for the good of the school, a change of classes is deemed necessary, their lack of interest is soon manifested. I think such a zeal fails in coming up to the true spirit of the work.

The scholars have a great part to act in making the Sabbath-school what it should be. We certainly need a few scholars who feel determined to make the school a success. I feel a great interest in this work. Although some may look disparagingly upon this branch of the cause, yet if, as has been said, the Sabbath-school is the nursery of the church, how tenderly should the interests of this work be guarded. All, from the superintendent to the youngest member, should feel a strong desire to lend their aid in building up the Sabbath-school. Let every school in the State of Iowa co-operate with us in the advancement of so important a work. It is said that there are but three stages in life,—one retrograding, one stationary, and one progressive. Let our motto be "Progression." Shall we not earnestly seek the help of God, and conscientiously do what seems to be our duty? We may not be required to do any *great* work, but a willing mind to do even the menial duties for the Master is greatly to be desired, and ours will be a reward in the hereafter. Let us remember the instructive lesson given in Sabbath-school at our late camp-meeting.

"Humility,—that low, sweet root,
From which all heavenly virtues shoot."

—If every person would be half as good as he expects his neighbor to be, what a heaven this world would be.—*Luther Norris*.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 20, 1882.

URIAH SMITH, - - Editor.

J. N. ANDREWS, J. H. WAGGONER,
CORRESPONDING EDITORS.

THE ALLEGAN CAMP-MEETING.

THIS meeting was held on the pleasant and commodious fair-ground at Allegan, Mich., at the time appointed, June 7-12. Could the reader have been at the parting morning meeting, June 12, he would have received, from the many testimonies borne, a better idea of the nature and results of the meeting than can be given on paper.

To some this occasion was their first experience in camp-meeting life, and they were warm in their expressions of the agreeable surprise and the great blessing the meeting had been to them, while others who had attended one or more each year since camp-meetings were first introduced among us, testified that it was the best camp-meeting they had ever attended. This from such sources was the highest testimony in favor of the meeting.

About fifty came forward for prayers on the Sabbath, some twenty-five of whom here made their beginning in the Christian life. Fifteen were baptized on Sunday by Bro. Canright, in the Kalamazoo River, which skirts the ground. Among these was his own little daughter, Genevieve.

The preaching was done by Elds. Littlejohn, Fargo, Kenyon, Corliss, Lamson, Canright, Gage, and Smith. Freedom, clearness, and power marked, to say the least, the most of it; and it seemed to be thoroughly appreciated by the brethren.

The general Sabbath-school Sabbath morning, conducted by Bro. Corliss in the absence of Bro. J. E. White, who was detained from the meeting, was well attended, and in the lively and intelligent interest manifested would compare favorably with other occasions of this kind.

The attendance on Sunday was not large. Two hundred and sixty-nine teams were counted in the afternoon, and it is estimated that at least twelve hundred persons were on the ground. This is as large an audience as could be comfortably addressed; and hence no special object would be gained by the presence of a larger number. We spoke in the forenoon, giving some of the reasons why we observe the seventh day as the Sabbath, and look for the Saviour soon to appear. In the afternoon, Bro. Gage spoke on the subject of temperance, which was well appreciated, except by some who chanced to be held by the cords of the tobacco habit, right where the speaker's remarks hit the hardest.

It is so long since our views have been specially presented in Allegan county, that they are comparatively new to many in that section. The people were pleased with the meeting, and assured the Committee that if they would hold another such meeting there next year, many more would attend. The way is preparing for a good work to be done in the truth in Western Michigan.

Before the meeting, we had thought that if this gathering could possess the same characteristics as the late meeting at Otsego, it would be most satisfactory; and we are happy to say that the same features appeared. It was more than simply harmony of sentiment; it was cordiality of feeling, and Christian, brotherly love. We believe the churches are growing in hope and courage, looking for better days, as the consequence of such good seasons as this.

REPENTANCE.

WE are always in danger of forgetting this lowly but excellent grace. We need often to refresh our memories with the testimony of the Bible concerning the first of all the graces which the Spirit of God creates in our souls. We do not naturally love repentance. It is not so cheering as faith, which brings to our view the glory of the kingdom of God. It is not so encouraging as hope, which makes us feel that we shall in due time inherit the things which God has promised. We prefer joy and peace to that grace which begins with godly sorrow for sin, and which leads us with humility of heart to confess our faults to those whom we have injured, and to God, against whom we have sinned.

Nor does repentance end with the acknowledgment of our sins, nor even with prayer to God for pardon. Repentance watches for an opportunity to correct the evil we have done to others, whether it has been by dishonesty, or by cruelty, or by falsehood, or by neglect, or by any other means. We can never undo the sins we have committed, but we can show to all the world that we have deep repentance for our sins, and that our character has been so changed by the Spirit of God that we no longer love wickedness and no longer practice it.

We can never do this by self-justification. We may by such means deceive ourselves, but we cannot deceive God nor even deceive our fellow-men. Repentance is always honorable; for it shows that we are not in love with sin, and that we will spare no pains to correct our faults when once we have discovered them. Self-justification is always despicable; for it shows that we are incapable of knowing, or unwilling to know, our own faults, or that we are willing to shun repentance by covering up our sins.

If we do truly repent of our sins, our prayer will be: "Create within me a clean heart, O God, and renew a right spirit within me." David prayed that he might be purged with hyssop (Ps. 51:7, 10), which is a very bitter herb. When the Israelites ate the passover, they ate it with bitter herbs. Ex. 12:8. This signifies that repentance is necessary to those who feed upon Christ, our true passover. 1 Cor. 5:7, 8. When John the Baptist began to preach, his first words were: "Repent ye, for the kingdom of Heaven is at hand." Matt. 3:2. When Christ began to preach, he used the same words. Matt. 4:17. When the people on the day of Pentecost demanded what they should do, Peter said: "Repent and be baptized." Acts 2:37, 38.

This kind of preaching will never cease while God has faithful ministers to do his work. Those who preach faith without repentance do not preach the gospel of Christ. They encourage men to believe that they are already pardoned, and that they have nothing to do but to believe it and to rejoice. If this doctrine were true, it would follow that God pardons sins before they are committed, and that he has already pardoned the sins which we shall commit next week or next year. So when we fall into sin, we need not be greatly troubled. We have only to console ourselves with the thought that the sin was pardoned long before it was committed, and that repentance, confession, or reparation are things unnecessary and unevangelic.

But we shall search the Bible in vain for such doctrine as this. Faith without works, according to St. James, is dead. James 2:14-26. The first of all good works is repentance. When faith is commanded without the mention of repentance, repentance is always implied; and when repentance is commanded without the mention of faith, faith is always implied. Repentance and faith belong

together, and faith does not precede repentance, but follows it. Acts. 20:20, 21.

Faith which works by love may be called the tree which produces the good works that are manifested in the life of the Christian. But the soil in which this tree is planted is repentance wrought in the heart by the Spirit of God. It is said of Christ at his first advent: "When we shall see him, there is no beauty that we should desire him." Isa. 53:2. But in truth the character of Christ was the perfection of beauty, and it was only because men were blind that they could see no beauty in him. As it was with Christ, so it is now with repentance. The pride of our hearts causes us to despise this most excellent grace, yet no lovelier grace is manifested in the life of the Christian. Our proud hearts rebel at the thought of repentance, because repentance bids us humble ourselves before God. Our sinful nature opposes repentance, because repentance demands that we should leave our sins. Satan tells us that repentance will cause us to be despised, and that we shall never know joy if we yield to the Spirit of God and suffer that Spirit to create godly sorrow within our hearts. Yet all who have submitted to God will testify that there is no joy like that of pardoned sin, and that godly sorrow for sin, that causes the heart to break, brings with it the peace of God that passeth all understanding, and joy in the Holy Spirit that surpasses all the joys of earth. Our troubles come from the hardness of our hearts. God would make our hearts tender by his good Spirit, if we were not so unwilling to repent. We cling to sin as if it were our chief good. But sin is a terrible deceiver, and brings only ruin and death. Heb. 3:13; Rom. 6:21-23.

Let us put away our sins by true repentance. We can wash our raiment in the blood of Christ, but we can only do it by repentance and faith. We have wasted much time, and we know not that even a single day remains to us. After so long a time in which the Spirit of God has been grieved by our love of self, let us yield to God without reserve. God yet waits to be gracious. The blood of Christ has efficacy to cleanse from sin. To-day if ye will hear his voice harden not your hearts.

J. N. A.

ACROSS THE WATER.

SINCE the action of the General Conference last winter recommending that I should visit the missions east of the Atlantic, I have tried to lay my plans accordingly. The time which it seemed necessary for me to spend at Battle Creek last winter, and which was required in making arrangements for the school at South Lancaster, made it impracticable for me to start earlier than May 7, although this was some weeks later than I had intended to sail.

Bro. Gardner, from the Pacific coast, arrived April 14. After a short but pleasant interview, it was thought best for him to go to New York and secure our passage. This he did on the Lydian Monarch, of the Monarch line, which sailed April 23. Finding it inconsistent to leave home at that time, I sailed a week later on the Persian Monarch, of the same line. This company has six steamers which run between New York and London. They leave the Erie Railroad at Pannovia Ferry, Jersey City, also Mill Wall Docks, London, once and sometimes twice every week.

Having never crossed the Atlantic before, I cannot speak of this line in comparison with other lines, but Bro. Gardner, who has sailed on many lines, having made trips from the Arctic to the Southern seas, and to nearly all parts of the world, testifies that he never found a boat upon which the captain and all the officers were more kind, or who seemed to understand better how to adapt themselves to the passengers and make

their passage pleasant, than those having charge of the Lydian Monarch. Every attention possible under the circumstances was paid to the sick passengers. As Bro. G.'s wife was sick during most of the voyage, he speaks from experience in the matter. The stewardess, Miss Loyd, gave them the use of her room in heavy weather, it being an inside room, and consequently somewhat steadier. Our present impressions are that there is no better line upon which our friends can embark in passing to and from America than this. The Grecian Monarch, a steamer of superior accommodations, and great speed, is now being fitted, and will soon be added to the present number of passenger boats. So far as we are able to judge, we can recommend this line to all our friends who desire pleasant associations and a safe passage across the ocean. The steamers are all large, new steel ships with iron masts. They usually make good time, and will carry seven hundred thousand pounds burden. Those in which Bro. G. and myself sailed were four-masted ships four hundred feet long. A part of the steamers on this line have recently been fitted up to carry freight rather than passengers. This was the case with the one on which I sailed, on board of which were nearly three hundred fat cattle and seven hundred sheep, besides other merchandise. My accommodations were therefore not as good as Bro. G.'s. The officers, however, did all in their power to make the voyage pleasant. The captain was especially kind. No fault could be found with the attention paid to the passengers.

The Persian Monarch was delayed on account of towing in the steamer Hanover. This boat was from the south coast of Brazil, bound to Antwerp, having on board a few passengers, the mail, and a valuable cargo. It had lost its propeller, and was picked up one hundred miles from Falmouth, England, the nearest point of land. The vessel had been for fifty days tossing upon a restless sea. Some captains might have passed by on the other side, like the Levite mentioned in the gospel, but Capt. Dunscombe acted the part of the good Samaritan. By going out of his way seven miles, and with great difficulty on account of the roughness of the sea, he took her to a place of safety. During this ramble, the tow-line parted and the hitching arrangements gave way twice, somewhat damaging the ship.

I left the ship at Falmouth, and took the cars at 7:15 A. M., reaching Ravenswood about 6 P. M. May 25. Here I met Bro. and Sr. Gardner. Found all well, and received a cordial welcome from the friends of the mission.

Southampton, Eng., May 27. S. N. HASKELL.

BATTLE CREEK COLLEGE.

COMMENCEMENT EXERCISES.

THE close of another College year, with its attendant exercises, was an event of more than ordinary interest, involving, as it did, the graduation of the class of '82, and the "commencement exercises" in which they took a prominent part. These were held in the Tabernacle, on the evenings of June 14 and 15, the class of '83 rendering the literary program of the first-named evening, and the graduating class that of the second.

Large audiences were present on both occasions, and the exercises were highly satisfactory and pleasing, evincing not only literary culture and progress in study, but good natural ability on the part of the students. The essays and orations gave token of deep thought and careful preparation, and would do credit to any educational institution in our land.

Want of space forbids the publication of the programs, as well as any extended comment upon their distinctive features. While the listeners

were impressed with the fact that Battle Creek College is an institution of learning, they were not allowed to forget that it is also denominational. An original poem by C. C. Lewis, entitled, "Behold He Cometh," was an eloquent and vivid portrayal of the prominent scenes of the life of Christ, and a thrilling picture of his second advent as painted in prophecy. While other orations were equally able, this becomes especially noticeable by reason of its distinctive features, and the profound impression it made upon the audience.

The graduates are nine in number, two ladies and seven gentlemen; and as they go out into the world to take their positions in the great battle of life, they bear with them the prayers and hearty good wishes of all the friends of the College, and the earnest hope that their training here will prove a benefit to themselves, to their fellow-men, and especially to the cause of God in the earth.

W. C. G.

THE ALLEGAN CAMP-MEETING.

EVERYTHING was favorable for this meeting, and at its close all spoke of it as being one among the best they had ever attended. The grounds could scarcely have been better, and the weather was just right. The Committee did their work faithfully and cheerfully, so that we heard no fault-finding from any one. The expenses were small, and were promptly paid in ten minutes at the close.

There were four hundred Sabbath-keepers on the ground, just enough for an excellent meeting. The preaching was done by Elds. Fargo, Kenyon, Smith, Corliss, Gage, Littlejohn, Lamson, and the writer. All the social meetings were spirited and good. On the Sabbath a large number came forward for prayers, and the next day fifteen were baptized. On Sunday there was a good attendance from without, all that could well be accommodated. On the whole, we feel well satisfied with the meeting, and hope we may enjoy another one here next year.

D. M. CANRIGHT.

THE WISCONSIN CAMP-MEETING.

ACCORDING to appointment, this meeting was held at Baraboo, June 9-13. The camp was pleasantly located in an open grove in the eastern limits of the town, and was quite accessible to the citizens, who attended the meeting in good numbers. The best of order prevailed throughout, and a very favorable impression was left on the public mind, which heretofore has been much prejudiced.

Our people in different parts of the State were well represented, there being about sixty tents upon the ground. Elds. Butler and W. W. Sharp, Profs. Stone and Oyen, and Dr. Kellogg, were present as principal speakers. We enjoyed beautiful weather, which may be considered a special favor at this season. A hopeful feeling pervaded the meeting, although there was not manifested at first a proper desire for God's special blessing. The business sessions were mostly held Thursday and Friday, and on the Sabbath good meetings were enjoyed, quite a number starting in the service of God.

Sunday the crowd was large. In the afternoon Dr. Kellogg lectured on the physical evils of intemperance, illustrating by experiments and the use of his new and beautiful charts. Monday, the last, was the best day of the feast. A protracted and profitable meeting of the T. and M. society was held, which, we trust, will lead to the revival of this work in our Conference. Eld. Butler then took the stand. A deep sense of our needs rested upon him, and the Spirit of God humbled our hearts to tears of contrition, and many heartfelt confessions were the result, while

all felt to consecrate themselves anew to God. In the afternoon about thirty were baptized, and in the evening Brn. A. J. Breed, J. J. Smith, and E. G. Olsen were ordained to the work of the ministry, the Divine Spirit evidently sanctioning the act by its presence.

This was the last meeting, and looking upon the session as a whole, we cannot but regard it as a successful one, although there remains much to be done to bring us as a Conference and people to that position, and inspire us with that interest, which we should possess.

In the division of labor, Eld. W. W. Sharp was assigned to the southern part of the State, and G. C. Tenney to the northeastern. Elds. Sharp and A. D. Olsen will pitch a tent in Delevan, Decker in Rock county, S. S. Smith and C. W. Olds near Augusta, Tenney and H. R. Johnson in Ahnapee, Jordan and Stagg in Richland county, and Breed and J. J. Smith near Plainfield.

G. C. TENNEY.

A SOLEMN AND IMPORTANT WORK.

THE closing work of the last message of the gospel is a work of such magnitude and importance that it has never been surpassed by any in which men have been called to labor. To have a part in this work is no small thing. It will be the greatest favor that can be conferred of Heaven at this time. It is a favor devoutly to be sought, and highly to be prized. But it is a sacred work. "Be ye clean that bear the vessels of the Lord." In order to have a part in it, we must be connected with Christ as the branch is with the vine. A preparation for it will require such humiliation and devotion to the interests of the cause as many of us, who have for many years been connected with it, have not yet known. But the praying, wrestling, agonizing, company will succeed, while the careless ones will be lost sight of.

But there is no cause of discouragement, if we will be earnest and active on our part. To get the true spirit of the work, we must engage in it. If we manifested the earnestness and zeal in the cause of the Lord that we do in worldly business, we should succeed in the work and be finally victors. Will we make the sacrifice? Will we forsake all that we have to be disciples of Christ? Will we lay all that we have and are upon the altar of the Lord? Will we make the Lord's work the first business of our lives? Will we crucify our self-love, learn to love our fellow-men, and thus get the true missionary spirit? and shall we ever get that spirit unless we engage in the work?

These are serious questions for you and for me to decide, each one for himself. I devoutly pray for a preparation to have a part in the work. I desire the same for you, my brother, my sister. It will be too bad for us to be lost at last; and it is not necessary. Let us be victors.

R. F. COTTRELL.

OHIO CAMP-MEETING.

It is now decided to hold our next camp-meeting on the fair-ground in Delaware, Delaware Co. We get full control of the ground, with the use of all the buildings thereon, for two weeks if desired, for the sum of \$25. Lumber can be had in the city on reasonable terms. The ground lies on the east side, near the Whetstone River, and perhaps a quarter of a mile distant from the C., C., C., & I. R. R. depot. The C., H., V., & T. depot is on the west side of the city. There is an abundance of good shade, three wells, and a number of good buildings that will be useful to us.

We know of no city in Ohio of like size that is ahead of Delaware in beauty of location, neatness

and intelligence. An effort will be made to secure reduced rates on the railroads running thither. We are considering the matter of holding this meeting over two Sundays. What say you, brethren? We solicit an answer, from our brethren in the ministry especially.

We hope our people everywhere will begin to make their arrangements to attend this meeting. Our brethren in the southern part of the State will consider this a favorable year for them, and we hope to see many of them on the ground.

The exact time of the meeting is now determined, and is August 11-21.

All desiring regular meals on the ground at a cost of not more than twenty cents per meal, all desiring the meetings to continue over two Sundays, and all desiring to rent or buy family tents, may correspond with me. We have a very efficient camp-meeting committee, and I feel assured that no pains will be spared to make the meeting pleasant, harmonious, and successful. Let us all pray that God will add his blessing, for without this, all will be in vain.

My address, until further notice, is Battle Creek, Mich., Box 1192. H. A. ST. JOHN.

TO THE BRETHREN IN TEXAS.

THE time of our camp-meeting is drawing nigh. July 21 will soon be at hand. The time selected for our annual convocation is one of your own appointment. The crops will be either harvested or in a condition to leave. It will be a time of leisure for the farmers, and when mechanics and townsmen are not crowded. The roads will be in excellent condition, and the nights will be light. From these and other considerations we might mention, we have a right to expect that nothing but sickness will keep any of our brethren away from this meeting.

There are some good reasons why you should come. 1. You need the spiritual instruction which the servants of God will impart. We expect one or more members of the General Conference Committee to be present, and you cannot afford to miss the counsel which will be brought to us. 2. The wants of the cause in its different departments, both at home and abroad, will be considered. Our work is an aggressive work, and we must not be indifferent to the demands of the hour. If we are slothful in such a time as this, ruin will overtake us. To slacken our efforts, to cease pushing the truth forward, and waging our warfare against error, is certain death spiritually. A more lively interest in the missionary work is now demanded at our hands. This is also true in the Sabbath-school and health and temperance departments.

I would speak especially concerning the existing demand for a school in our State. It is the unanimous voice of those with whom we have conversed, that we must have a school at once. It is true that our children are growing up around us with no advantages that we can safely trust; and to avail ourselves of such as we have at the present time is to endanger their spiritual interests and final salvation. Yes, brethren, we must have a school, and we have no time to spare in making a beginning. We should have one opened this fall, and we can have it if we will all move together, and dismiss all selfish and personal considerations. Then let all of us think over this very important matter, and come up to this meeting with a mind to act, and with a determination to make some sacrifice of what God has given us in order to set this noble enterprise on a good, substantial footing. Our children are more precious than the treasures of earth; and their future well-being and eternal destinies are infinitely more important than earthly considerations.

The providence of God has favored us with a propitious season. The crops were never more favorable. The health of ourselves and families could not well be better in this world. Now, with all these blessings surrounding us, how can we refuse to move forward? The fields are already white for the harvest, and the closing scenes are upon us. We need to humble our hearts before God, and draw nigh to him. Come up to this meeting, one and all. Bring all your family and your interested neighbors and their children, and do not come empty before the Lord.

The meeting this year begins Friday morning, July 21, at 9 o'clock, and closes Wednesday, the 31st. This will afford our distant brethren ample time to get to the meeting and return home without infringing upon the Sabbath; it will also give us two Sabbaths and two Sundays to enjoy together in devotion and seeking God, and we shall have plenty of time to attend to the business connected with the various departments of the cause. Remember the time for the meeting to commence, and let every tent be up on Thursday, at least, so that no noise or bustle will interrupt the meetings on Friday. Waxahachie and vicinity is entirely a new field. We expect the largest gathering of our people, and the greatest outside attendance, we have ever had in the State. The grounds are well shaded and pleasantly located on the west bank of the creek, on the street running west from the north side of the square. Provisions can be obtained on the ground as usual, and this year it will be determined and settled whether it is the mind of our brethren that the commissary on our campgrounds be sustained and continued in the future or not. Pasture for teams can be obtained at a convenient distance from the grounds if it is desired.

Eld. E. W. Whitney, who has charge of the Sabbath-school Association and the H. and T. Society, will be present to conduct the various sessions and exercises of these branches, and I trust every member of these associations will be ready to aid him in his efforts to make them efficient instrumentalities for the advancement of the cause of truth in our State.

R. M. KILGORE, Pres. Texas Conf.

WHO ARE DOING IT?

As the present term of our school at South Lancaster is drawing to a close, the question forces itself upon my mind, Who of our young men and women are planning to attend the fall term? Who of our brethren and sisters are giving the matter serious consideration, and are carefully and prayerfully devising ways and means whereby they can give their children the benefit of our school?

It will be interesting to our brethren to know that eleven of the twenty-four students in the school this term are young men and women. Considering the short notice given, and the busy season of the year, this was more than we had expected. There are quite a number of persons in this Conference who might be greatly benefited by the advantages now offered, and parents should feel themselves under moral obligations to secure these for their children as far as possible. You can give them no better legacy than an education. In the providence of God, our school exists, and its existence places new responsibilities upon those who have children that should attend it. There should be not less than fifty students next fall. The most of those here now are planning to come next fall and winter. This speaks well for the school.

We expect this move will result in bringing some of our young people into active labor in the cause. One young man will engage in missionary tent-work when this term closes. Could we believe in

our souls that the work is soon to close, and the great day of wrath be ushered in, it seems to me none would be content to see their children coming up leading butterfly lives, but instead would be anxious to have them pursue a course which would fit them for usefulness in the cause of God.

If you have not already done so, begin now to make arrangements for the fall and winter terms. Our brethren need no longer consider the school an experiment. The enterprise has fairly begun, and we should all aid it by our prayers, our influence, and our means. Who will do it?

D. A. ROBINSON.

AT THE POOL.

BY MARY MARTIN.

John 5.

Oh, those many years! Who may tell the tale,
But the record book on high,
How he longed and hoped for the boon of health,
As they slowly passed him by!

And the weary heart and aching form
May have waited at the pool
From the cloudless morn through fervid noon,
To the evening dank and cool.

A lava torrent sweeps through each vein,
As he lies so helpless there;
The fiery current consumes his brain,
And yet—who will know or care!

The angel's hand has troubled the pool,
While he waits so closely by,
But he cannot reach the healing bath;
What can he, but wait—and die?

But a heavenly human form draws near,
That can understand his woe;
One who knows he has waited and suffered long
For the crowd to come and go.

"Wouldst thou be whole?" Oh, the sweetest tone
That on mortal ear could fall!
He need not tell of his pain or wish,
For the Healer has felt it all.

How few are the words! but the work is done;
The pulses with new life thrill—
Can it be it is he who has suffered long?
And is he a mortal still?

And so He will come though he tarry long,
While we suffer, wait, and pray,
Till the heart is "sick" with its "hope deferred."
We know He will pass this way.

Perchance He will say, "My child, arise!"
I have work for thee to do.
Take up thy burden, and bear it on,
I will surely help thee through."

It were sweet to bear and sweet to toil,
For Friend so tender and true,
With a new life equal to all life's need,
Not only to think, but do.

Perchance His hand will pass o'er the brow,
Where the nerves with pain now thrill,
O'er the burning brain and throbbing heart,
And He'll say, "Peace," and "be still."

And that were sweet, if we may not work,
To lie so quiet and low,
That tempests would burst unfelt, unheard,
That is, if He will it so.

So we simply listen to hear His voice,
Nor will marvel what he will say;
If we would, we could not mention a choice;
'Twill be right for 'twill be His way.

EFFECT OF GOOD COMPANY.—Nothing makes a man so in love with purity as purity. Many a man has been lifted out of debasing sins, against which he has vainly struggled, by coming to know and love a pure, sweet woman. It is a sight of embodied goodness that makes us want to be good. Many a mother, by the usefulness of her life, fills her children with a desire to be like her, that makes them in their turn unselfish. There are obscure men and women who hardly in their lives utter a word of conscientious teaching, who, by their example, do more to make people around them gentle, truthful and Christ-like than any preacher can do. It is not those who talk about goodness, but those who are good, that are the light of the world.—Selected.

—Envy shoots at others and wounds herself.

CONSOLATION.

Ps. 42:1-8.

Go not far from me, O my Strength,
Whom all my times obey;
Take from me anything thou wilt
But go not thou away,
And let the storm that does thy work
Deal with me as it may.

While many sympathizing hearts
For my deliverance care,
Thou in thy wiser, stronger love,
Art teaching me to bear,
By the sweet voice of thankful song,
And calm, confiding prayer!

O Comforter of God's redeemed,
Whom the world does not see,
What hand should pluck me from the flood
That casts my soul on thee?
Who would not suffer pain like mine,
To be consoled like me?

When I am feeble as a child,
And flesh and heart give way,
Then on thy everlasting strength
With passive trust I stay;
And the rough wind becomes a song,
The darkness shines like day.

Oh! blessed are the eyes that see,
Though silent anguish show
The love that in their hours of sleep
Unthanked may come and go;
And blessed are the ears that hear,
Though kept awake by woe!

No suffering while it lasts is joy,
How blest soe'er it be;
Yet may the chastened child be glad
His Father's face to see;
And oh! it is not hard to bear
What must be borne in thee.

Deep unto deep may call, but I
With peaceful heart will say,
Thy loving-kindness bath a charge,
No waves can take away.
And let the storm, that speeds me home,
Deal with me as it may.

—Anna L. Waring, London, England.

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.

KANSAS.

Pleasant Hill, Labette Co.—We have commenced a series of meetings at this place, two miles east of Timber Hill. The interest is good, and the house is filled every night. We are now speaking on the Advent. We are trying to preach in such a manner that those who embrace the truth may have the power of the truth as well as the theory.

L. D. SANTEE.

Hallowell, Cherokee Co., June 12.—We came here June 7. Pitched our tent, and were ready to begin meetings with the Sabbath. Have held seven meetings, with good congregations. There seems to be some interest to hear. We hope for good results. Pray for us that we may walk humbly with God, and do his holy will.

OSCAR HILL.
GEO. H. SMITH.

IOWA.

Milford, June 6.—Have been holding meetings at Herrick's school-house, with the band of Sabbath-keepers there. I found the most of them still firm in the truth, and have tried to help them what I could. The Sabbath-school is still in a flourishing condition. Eight precious souls, mostly young people, were baptized and added to the Milford church. May they prosper in every good word and work.

W. B. HILL.

OREGON.

Salem.—After a prosperous journey, over the mountains and around the coast, we arrived in our new field of labor, and received a warm welcome from the friends of the cause here. This Conference has had serious difficulties to encounter; some have become discouraged, and others have lost confidence in the work.

Brethren, God lives. This is his work, and underneath are the everlasting arms. Let our united petitions bring to us the blessed promises.

CHAS. E. BOYD.

INDIANA.

Idaville, June 12.—We commenced a tent-meeting in Idaville, June 4. Have held nine meetings, the tent being well filled with attentive listeners each time. Last night the congregation numbered nearly five hundred. We took up a collection amounting to \$4.52, and have sold \$8.25 worth of books. To-night we introduce the Sabbath question. Brethren, pray for success here.

J. M. REES.

VICTOR THOMPSON.

MICHIGAN.

St. Charles, June 12.—After being absent in other portions of my district for about eight weeks I returned here, and have just closed a meeting which held over Sabbath and Sunday. I find a good interest still in the different branches of the work. Twelve more were added to the church, four of whom were the fruits of Brn. H. S. Guilford and M. B. Miller's labor in Brady. The church have purchased a good organ, which, if rightly used, will be a good help in the Sabbath-school. We go to Saginaw to-day to help arrange for our camp-meeting.

A. O. BURRILL.

Matherton, June 13.—Met with this church according to appointment. This was a season of encouragement to the friends here. A goodly number from Carson and Arcadia were present on the Sabbath. The church here was quite well represented, but it has been considerably diminished by deaths and removals, and the few that remain, are badly scattered. Sabbath-school and meetings are held regularly, however, and nearly all are trying to square their lives by the truth. We are glad to know that our numbers are not diminished by apostasy, but it seems to us that where members of a church live nearer another church than their own, it would be better for them to unite with the church nearest them. We hope that the few remaining ones may be faithful, and that others may be raised up to go with them.

L. A. KELLOGG.

Oak Grove, June 14.—All the five churches of the Alameda district were represented at our general meeting last Sabbath and Sunday. We were also cheered by the presence and encouraging testimonies of those who came from outside our district; and still more by the presence and influence of the Holy Spirit, inspiring in each heart the petition, "Oh, for a closer walk with God," as plain practical subjects pertaining to godliness were considered. Bro. Banks presented some good thoughts on the missionary work Sunday afternoon, and was followed by a warm exhortation by a United Brethren minister who had been attending our meetings at Mason, and who says he wants more light. One young lady decided to give her heart to the Lord, and keep his commandments.

We pitch the tent next week at Oak Grove, Livingston Co., Mich., which will be our address.

G. K. AND J. A. OWEN.

TEXAS.

Tent No. 1, Denton, Denton Co., June 8.—Since our last report, our meetings have been interrupted but one night. On this occasion a severe storm arose just before meeting time, which carried houses, fences, and trees before it, and abruptly prostrated our tent, only severing the center-pole. To some extent, the meetings are encouraging. A number are deeply interested, and some have already commenced keeping the Sabbath. We have had a little weak public opposition. The citizens are kind and hospitable. We are selling some books, visiting some, and at intervals during the week have prayer-meetings and Bible readings.

R. M. KILGORE.

E. W. WHITNEY.

Prairieville, June 7.—Since my last report from this place, the interest has steadily increased. Our congregations range from one hundred to two hundred and fifty. The subject of man's nature and destiny has made a favorable impression here. Eld. Dawson of the Cumberland Presbyterian Church was sent for to oppose us. I offered him the tent, and treated him as courteously as possible, and thus gained the good-will of the community. He spoke three times to prove the immortality of the soul, and his discourses resulted in a

decided benefit to the cause of truth. I am dividing my time between the tent and a school-house five miles off, and consequently make but slow progress, so it will be difficult to finish before camp-meeting. The claims of God's holy law is to be our next subject. Oh for grace and help from on high to present it aright!

After an absence from my family of ten years and six months, they being in Europe and I here, I again have the privilege of enjoying their society. For this blessing I feel very grateful.

May God guide us in judgment, and help us all to be faithful; for soon we shall reap our rich reward if we faint not.

A. W. JENSON.

THE SOUTHERN FIELD.

Our monthly meeting in Choctaw county, the first Sabbath in May, was quite encouraging. One was baptized. Two came into church fellowship. I was not feeling very well, and on going into the water I was taken sick, and was not able to fill my appointment in Mississippi the second Sabbath. On the third Sabbath I was in Washington county. The interest has much improved there; prejudice has given way very much. The fourth Sabbath I was twenty miles south, and filled an appointment that I spoke of in my last report. The congregation was not as large as was anticipated. The few were quite attentive. One man who had examined the Sabbath question some, after I had spoken on that subject on first-day, said he should surely keep the Sabbath. On starting to fill my appointment in this county, my health was so poor that I thought I could hardly endure the ride on horseback, but I started, calling on the Lord and trusting in him. I was called to Choctaw county by the death of sister Rogers. I rode over two hundred and fifty miles in about ten days, and felt in good cheer and strength when I got through. To our God, who made the heavens and the earth, be all the praise.

June 1.

C. O. TAYLOR.

VERMONT.

Among the Churches.—We spent May 16 to 19 visiting the scattered brethren in Eden, Johnson, and Wolcott. Held a meeting at the house of Bro. Gomoc in Johnson the evening of the 17th, and it proved one of the best we ever attended.

Met with the brethren and sisters at Wolcott the evening of the 19th, at the house of Bro. Peck. There was once quite a church here, but death and removals have reduced it very much. Those remaining are mostly old pioneers. We tried to impress their minds with the thought that the event they had looked for so long—the coming of Jesus—was near. All expressed a strong determination to go through and share the overcomer's reward. We made especial efforts to visit the lonely ones and encourage them.

Held meetings Sabbath and first-day, May 20, 21, also Sabbath and Sunday, May 27, 28, with the church at Cabot, and visited from house to house during the week. A very promising company was raised up here at first, but through discouragement and from other causes, more than half have given up the Sabbath. About a dozen are holding on to the truth, but some of these were in trial with their brethren, and had not attended meeting for several months previous to our visit. The Lord gave us a spirit of labor for them, and before we left, good confessions were made, and a better feeling prevailed. There are a few precious souls here that we trust will gain the crown of life.

Our work at South Troy the first Sabbath and Sunday in June was very pleasant, and we trust profitable to the church and to ourselves. Nearly all are young in the truth, but are walking together in love, punctual in attendance on the services of the house of God, and faithful in remembering the financial wants of the cause. Some have not yet quite attained to the standard of Christian temperance. We hope to be able to report progress in this direction the next time we visit them. Our meetings were quite well attended by those not of our faith, some of whom showed a good degree of interest. One has recently received the truth as the result of a little missionary effort on the part of one of the members of the church. Gave four discourses here, and held one temperance meeting. Have obtained seven subscribers for the REVIEW. We now go to look for a place for the tent.

M. E. KELLOGG.

Berkshire, June 6.

C. L. KELLOGG.

OHIO.

Cincinnati.—Since my last report, I have visited Cincinnati. In Winton Place, one of the suburban villages, I found a man and his wife, Bro. and Sr. Robbins, believing the present truth and observing the Sabbath of the Lord. They had been obedient to the faith but a few weeks; yet it did me much good to find them so well established in the faith and practice of the present truth, health reform included, all from reading. I found them taking the REVIEW, Signs of the Times, and Good Health, and reading them too. Bro. Robbins is a builder, having several hands in his employ; yet in the midst of a press of business, he began the observance of the Lord's Sabbath, and made his business secondary. Others under their influence are becoming interested, and we hope the time is not far distant when they may have company of like faith. I spoke to a few in Bro. Robbins' sitting-room on the last evening of my stay.

Eaton.—From Cincinnati I went to visit relatives in Eaton, the county seat of Preble county. Spent Sabbath and Sunday here with an uncle and aunt and aged grandmother. This grandmother has raised to manhood and womanhood fifteen children, ten boys and five girls. She is ninety-two years old, but retains all her bodily powers in a good state of preservation, and the doctor says she has no disease about her. She is not childish, but loves God and his word, and is growing old gracefully. By the urgent solicitation of the pastor, I spoke to a large and attentive audience in the M. E. church on Sunday evening. The sermon was well received.

While seeking for a site for our next camp-meeting, I visited Bro. and Sr. Hendry in Dayton, and the few Sabbath-keepers at Belle Center. The weather was so unfavorable that we had but one meeting, besides the Sabbath-school, at Belle Center. For what we have seen of the work of the Lord, we are thankful, and are thereby encouraged to press forward. H. A. ST. JOHN.

MINNESOTA.

Sauk Rapids.—We came to this church on Friday, May 19. There are but a few brethren and sisters here in all, but they are so located that they can generally meet every Sabbath. The Lord gave us freedom in speaking words of admonition and encouragement, and there appeared to be a fair appreciation of the effort made to help them. We think that the visit was blessed to the strengthening of their faith, and the increase of their courage.

Oak Springs.—We found this little band of good courage. They have received an accession of four members since we were there in the winter. Had a good meeting with them on Sabbath, the 27th. The Lord assisted in speaking the word, and all present bore good testimonies.

We left them on Sunday, and went to Minneapolis, meeting with the brethren that evening in their prayer-meeting. Spent two days in visiting among them, and the evenings in meetings. They appear to be not only steadfast, but substantially growing, and give promise, if faithful, and willing to remain in their present locality and work together, of becoming a strong company, and an ornament to the cause.

East Hutchinson.—We spent Sabbath and Sunday, June 3 and 4, with this branch of the Hutchinson church. Had an interesting Sabbath-school, and some good testimonies from the brethren. We tried to speak to them for edification and profit, and the Lord seemed to bless the word to the end sought. There has been some discouragement among them, and they need much patience and watchfulness, lest the enemy get the advantage of them. Those who attended all the meetings, seemed to gather strength and courage from them.

Round Grove.—We came to this place on the 7th, and spent two days in visiting among the brethren, and Sabbath and Sunday in meetings with them. This company has passed through some severe trials, growing out, as perhaps most trials do, of very small beginnings; and the result has been a complete disorganization of the church, so that they had not held a business meeting for three years. Still, a few have tried to hold fast the profession of their faith without wavering, and have held Sabbath meetings and a Sabbath-school a part of the year. Some have moved away, and

some who remain appear to have lost all interest in the present truth. Those who retain an interest came together, and we tried to give them needed counsel and encouragement. Bro. Healey, from California, was with us during our meetings, and rendered efficient and acceptable service in them. On Sunday we re-organized the church, eight uniting in fellowship. They chose their leader, clerk, and treasurer, and voted unanimously to return to the Lord a tithe of their increase. As we had been called to the camp-ground, we could not remain with them longer at this time. We hope that they may have needed help soon, and that others will come in and join in carrying forward the work, and holding up the light of truth.

In reviewing our labors together since the first of the year, we see much for which to thank God, both in his dealings with us, and with the churches among which we have had the privilege of laboring, and we feel that we have been mutually benefited and strengthened by the labors and trials endured. To the brethren we say with Paul, "Only let your conversation be as it becometh the gospel of Christ; that whether we come and see you, or else be absent, we may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." D. E. CURTIS.
June 14. D. C. BURCH.

Our Tract Societies.

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

MY SHEPHERD.

"He leadeth me!"
And so I need not seek my own dark way
Across the desert wild;
He knoweth where the soft, green pastures lie,
Where the still waters glide,
And how to reach the coolness of their rest
Beneath the calm hill-side.

"He leadeth me!"
And though it be by rugged, weary ways
Where thorns spring sharp and sore,
No pathway can seem strange or desolate
Where Jesus "goes before."
His gentle shepherding my solace is,
And gladness yet in store.

"He leadeth me!"
I shall not take one needless step through all,
In wind, or heat, or cold;
And all day long he sees the peaceful end
Through trials manifold.
Up the fair hill-side, like some sweet surprise,
Waiteth the quiet fold.

— Word and Work.

THE LONELY ONES.

BY P. C. SHOCKEY.

THERE are many lonely brethren who have not the privilege of attending our Sabbath-schools and meetings. It is rather discouraging to be so situated that they cannot enjoy the society of those of the same faith. Still, they should not give way to discouragement; they have a work to do, and perhaps it is the purpose of God that they should be alone in the world. Instead of feeling alone, they should feel that holy angels are their constant, though invisible, companions to watch over them and to comfort them, if they only live near the Lord and trust in him.

It seems to be in some respects a blessing to be alone, away from other Sabbath-keepers. True, those who are do not have the privilege of hearing the word preached, and cannot receive strength and encouragement from the exhortations of the brethren. But, on the other hand, they have many privileges which they could not have were they living in a settlement of Adventists. Perhaps the world about them has never heard of the present truth, never known anything of the third angel's message, never thought of the great day of wrath being so near as it is. These lonely ones can let their light shine, that others may be enabled to find the truth. Let them not think of themselves, of their lonely lot, of the blessings they might enjoy were they among others of like faith; but let them think of the moral darkness which reigns around them, of the precious truth of God which has never been known among their

neighbors, of the precious souls about them for whom Christ has died, and who know him not in the forgiveness of their sins, but are hastening on, unprepared, to the Judgment day of God. If these thoughts occupy their minds, they will forget themselves in their zeal for the spread of the message and for the salvation of perishing souls. They can distribute reading matter to those who will read; they can plead with those who are interested, desiring to know and obey the truth; they can pray for their neighbors and friends; they can live righteously before God, and exercise charity toward their fellow-men, thus showing to the world that they are truly the servants of the living God, preparing for the Judgment; they can show that they love their neighbors as themselves and that they desire to see them, too, preparing to stand in the great day; they can exert an influence which will remove prejudice and prepare people to receive the truth.

If the brethren take this course, they will be constantly growing in grace, and in the knowledge of the word of God. While laboring for others, the efforts made will strengthen and benefit themselves also. While trying to bring others to Christ, they will find it necessary to search the Scriptures much, that they may have an abundance of truth to present. They will have to seek earnestly for the Spirit of Christ, that they may with love, tenderness, and earnestness, plead with men to become reconciled to God; they must live very near the Lord, that they may set the right example before those with whom they associate; they will need to spend much time in prayer, seeking strength and wisdom from on high, that they may know how to labor so that their labors may be acceptable to God, and profitable to their fellow-creatures. They will realize that, as their own light is the only one to shine there, they must keep it ever trimmed and brightly burning, that it may light up the darkness around them.

It has been the lot of the writer to be one of the lonely ones most of the time, and he finds it, in some respects, a pleasant one. In new places the people are not so prejudiced and hardened against the truth. There it is easy to do missionary work. The Lord takes care of the seed sown, and causes it to bring forth fruit. But where there are many Sabbath-keepers together, they are not so apt to realize the need of keeping their lights bright; and, should they be kept brilliant, no one seems to be giving much light because of the many that are shining all around. But those who are alone can see the effects of their light, and are encouraged to trim up their lamps that they may shine the more. May God bless the lonely ones, and grant that their lives and their work may be such as to lighten the dark places in which they live.

—The committee appointed to examine the report of the Presbyterian Board of Home Missions, state that during the year, 1,303 missionaries preached in 3,000 places, and organized 196 Sunday-schools and 153 churches. The increase of church-membership is 11,485. It is the opinion of the committee that a line of school-houses and mission-stations from Idaho to Arizona would solve the Mormon question more rapidly than would a line of soldiers and volumes of legislation. The Board propose to undertake a work of great magnitude this year, and an appropriation of \$500,000 is recommended.

—There are forty-five missionaries resident in Asiatic Turkey, including Constantinople, and they have distributed within the last twenty-three years 888,000 copies of Bibles and Testaments, receiving some £48,000 in cash, payments for the same. The translations of the Scripture used are mostly in Arabic, Turkish, Bulgarian, and Armenian. Thousands of Armenian women are now able to read and think, whereas twenty years ago but few could do so. This produces a great effect on the rising generation.

—Mr. John Bost, the philanthropist of Laforce, died last November in Paris, aged 65. He was the founder of eight different asylums for the blind, incurable, leper, orphan, epileptic, and otherwise helpless and miserable. He collected and expended over £50,000 in the formation of these homes, which do their work of mercy for multitudes, at an expense of about £7,000 a year.

KANSAS TRACT SOCIETY.

THE first meeting of the eighth annual session of the Kansas T. and M. Society was called by the President, at Burlingame, Wednesday, May 17, at 7:30 p. m. The report of the last annual meeting was read and approved.

The Chair having been empowered to appoint the usual committees, named the following: On Nominations, Oscar Hill, E. M. Kellock, and J. H. Baker; on Resolutions, J. A. Ashbaugh, J. B. Carpenter, and H. G. Buxton. At the suggestion of the President, the Nominating Committee was empowered to consider and report on the propriety of changing the boundaries of districts.

Meeting adjourned to call of Chair.

SECOND MEETING, MAY 19, AT 4 P. M.—The minutes of the last meeting were read and accepted.

The Committee on Nominations reported as follows: For President, J. H. Cook; Vice-President, G. H. Rogers; Secretary and Treasurer, Mrs. Clara A. Gibbs, Williamsburg, Kan. Directors: Dist. No. 1, J. B. Carpenter; No. 2, F. M. Spanier; No. 3, T. H. Wakeman; No. 4, W. M. Dail; No. 5, John Gibbs; No. 6, Philip Kent; No. 8, J. V. Mack; No. 9, H. C. Main; No. 10, Oscar Hill; No. 11, Geo. H. Smith; No. 12, Robert Aitken. Each name was considered separately, and all the candidates were unanimously elected.

The Secretary made the following report:—

No. of members,	406
" " reports returned,	442
" " members added,	52
" " missionary visits,	743
" " letters written,	527
" " Signs taken in clubs,	254
" " subscribers obtained for REVIEW,	56
" " " " " Good Health,	53
" " " " " Signs,	59
" " " " " Instructor,	133
" " " " " College Record,	31
" " " " " other periodicals,	45
Pages tracts and pamphlets distributed,	183,200
Periodicals distributed,	7,472
Annals given away,	396

TREASURER'S REPORT.

Rec'd on membership, donations, and sales,	\$764.87
" " periodicals,	654.40
" " tent and camp-meeting fund,	44.50
" " Dime Tabernacle fund,	2.10
" " for Sabbath-school Association,	6.04
" " from other sources,	16.79
Total,	\$1,488.70
Paid to the REVIEW Office,	\$1425.18
" " " Signs Office,	50.00
" " on general expenses,	34.07
" " tent and camp-meeting fund,	1.50
" " to Dime Tabernacle,	2.10
Total,	\$1,512.85
Cash on hand to balance,	108.30
FINANCIAL STANDING.	
Due from districts on tract society fund,	\$378.24
" " " " " periodicals,	316.24
Publications on hand,	\$300.00
Total,	\$994.48
Due the REVIEW Office,	\$176.94
" " " Signs " " "	163.82
" " different funds,	208.49
Total,	\$549.25
Balance in favor of society,	\$440.88

The Committee on Resolutions reported the following:—

Whereas, The heavy debt which in past years has hung over this tract society, clogging our missionary efforts, will be removed during the present quarter, therefore—

Resolved, That we express our deep gratitude to God for his blessing that has attended us in this work.

Resolved, That we will henceforth stand on a sound financial basis, and also that we will increase our interest and effort in carrying out individually the object of the missionary work.

Resolved, That all members of this society, according to their ability, are requested to make a donation once a quarter to the T. and M. society, for the purpose of meeting the necessary expenses.

The resolutions were adopted as a whole.

Adjourned *sine die*. N. J. KILGORE, Sec.

—Thirty-two American lady missionaries are now at work in the Turkish empire. They conduct boarding and day schools, and do other educational work, as well as much direct missionary work among the women. They have thirteen girls' seminaries with 463 scholars.

—What does anything belonging to this life matter, when compared with a peaceful heart? Commend all to God, and then lie still, and be at rest in his bosom.

General Selections.

SLIPPING AWAY.

THEY are slipping away—these sweet, swift years—
Like a leaf on the current cast;
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past.

As silent and swift as a weaver's thread,
Or an arrow's flying gleam;
As soft as the languorous breezes hid,
That lift the willow's long, golden lid,
And ripple the glassy stream.

As light as the breath of the thistle-down,
As fond as a lover's dream;
As pure as the flush in the sea-shell's throat,
As sweet as the wood-bird's wooing note,
So tender and sweet they seem.

One after another we see them pass,
Down the dim-lighted stair;
We hear the sound of their steady tread
In the steps of the centuries long since dead,
As beautiful and as fair.

There are only a few years left to love.
Shall we waste them in idle strife?
Shall we trample under our ruthless feet
These beautiful blossoms, rare and sweet,
By the dusty way of life?

There are only a few swift years—ah, let
No envious taunts be heard;
Make life's fair pattern of rare design,
And fill up the measure with love's sweet wine,
But never an angry word!

—National Repository.

HEART-CULTURE.

A PREDOMINANT characteristic of modern piety is activity. Herein is proof of hidden springs, secret power. It goes outward. This is its glory; it may also prove its peril. Just in proportion as the external withdraws the mind from the inner, and absorbs disproportionate time and supreme thought, will decay set in. Christian work has its dangers as truly as the cloister, but in a different direction. Activity is not self-sustaining. It does not and cannot supply its own nutriment. If the heart be neglected, the work deteriorates or ceases. If there be a decrease of the devotional spirit, the external graces wither. The vital force withdrawn, death ensues.

This is an age of intellectual activity. The mind is precociously pushed. With the student the training of the head is the Alpha and Omega of life and destiny. The world of knowledge is ransacked by enthusiastic explorers. The newspaper, gathering its treasures from the ends of the earth, is a daily school of instruction. Business is an educating force. The mental is quickened at all points, and the man becomes a monstrosity. God has not made man head only. Head is not king. "Out of the heart are the issues of life,"—the life that now is, and the life that is to come. The mind-cramming, the rush and crush of the world, leave no time for heart-culture. It gets only the sweepings and flings of life's busy work-shop. One is too weary or too preoccupied to appreciate or be profited by the devotional. Its cold routine of enforced duties leaves the real man unmoved, untouched. Hence the urgent call to, the absolute necessity of, premeditated, systematic, daily heart-cultivation; a necessity bearing equally on the older Christian and the young convert.

Culture is a much used, much abused word. It strictly means to till by application of labor, to make productiveness possible. In agriculture it is before the products of the soil. Preparing the soil is first and all-important, a work that is to be constantly continued. The fruits follow. Culture is the foundation, and determines the results. The Swiss peasant, in cultivating a succession of crops yearly, unceasingly enriches the ground by the most powerful liquid fertilizer. The intellectual gymnast constantly nourishes the mind by study and thought. There is kindred necessity for heart-culture, laborious and unceasing. "Prepare your hearts before the Lord" is an ever-present command. Conversion is not *finis*. The heart is not like a wound-up

clock, that will run without further attention. Therefore the wise man earnestly urges, "Keep thy heart with all diligence," above all keeping. This requires sleepless diligence. It easily falls out of time. The heart is cleansed by the efficacious blood. It can only be kept pure by watchfulness, meditation, and prayer. In a sinful world, with a tempting Satan, there is need that this should be a daily exercise. Quality of work is above quantity. The busiest man, like Luther, has need of most time for private devotion. "I have so much to do," says one, "I must take more time for prayer." In this active, material age, the "still hour" is crowded out; the outward and physical are supreme. Man needs to hear the "Stand still" as well as the "Go forward" of God.

The basis of humanity is the moral nature, and the basis of man's moral nature is the heart. It is the seat of sentiment, conscience, love. The Bible so teaches and appeals to it, not any more truly in conversion than in the subsequent Christian life. God puts it above everything else. It is suggestive to note in the divine word the almost constant references to the heart, culminating with the exhortation in connection with the end of all things, "Stablish your hearts," not your heads, "for the coming of the Lord draweth nigh." Christianity is the only religion that lays supreme enforcement on the heart. "Give me thy outward obedience," says the god of Pharisaism. "Give me thy reason," says the god of Kant. "Give me thy saber," says the god of Mohammed. "Give me sacrifices, bloody rites, costly gifts, pious pilgrimages," say the gods of ancient and modern superstition. But the sum and substance of the blessed religion of Christ, the first and the last, is "Give me thine heart;" not only an indispensable condition of an entrance on the Christian life, but a perpetual condition of continuance therein. The heart is to be repeatedly, constantly given. God is to reign therein without a rival.

This cannot be done—the heart kept, stablished, perpetually given—without the perpetual use of means. Says an old writer: "Our hearts, like the plummetts of a clock, draw us with the weight of their corruption downward till they pitch themselves and rest upon earthly vanities, unless every day, yea, many times a day, we pull them up, and give spiritual motion to them by Christian exercises." "Seek the still hour" is an imperative duty to be daily enforced on every disciple. In these days of hurry, bustle, and excitement, "waiting on the Lord" is doubly difficult and doubly important. The result of Mary's waiting at the sepulcher was a vision of the Lord. Jesus manifests himself to-day to his waiting ones.

Much of mental preparation and book-knowledge are now required of the preacher. He must be up in everything: in literature and history, in politics and science, in knowledge of the world and acquaintance with current thought. He is expected to play the role of oracle and universal teacher; to be ready for every theme and every occasion. These pressing, clamorous claims have a tendency to draw him from his closet, or to make his visits thereto less frequent or less protracted. The minister needs to imbibe more and more of the sweetness of religion; to be saved from, lifted above, unhallowed, restless ambition, personal jealousies, uncharitable judgment, fraternal strife, and dead form. Says Owen, "There is danger of idolizing intellect; the idolatry damages the idol as well as his worshipper." The spirit of the man is more than eloquence, rhetoric, and scholarship. Let that be tender, humble, devout, fervent, and the hearts of men will be softened and fashioned. That "preacher showeth learning that showeth Christ, and is a means to draw God's grace into souls." Good John Newton, the converted drunkard, felon, and slave-trader, used to say his grand point in preaching was "to break a hard heart, and to heal a broken heart." Fuller, the eminent and godly theologian of the last century, declares, "Our want of usefulness is often to be ascribed more to our want of spirituality than to our want of ability." "Almost thou persuadest me to be a Christian," was the text of a hippant,

spiritually superficial preacher. "Almost thou persuadest me to be an infidel," was the audible remark of a disgusted hearer. In the words of Brainerd, "The life and power of goodness in the heart will give that affection, warmth, and pathos to the pulpit addresses which the learning and rhetoric of the schools may chasten and direct, but cannot excite."—*Gideon Draper, D. D., in Christian Advocate*

CHEERING WORDS.

DON'T be afraid to speak them. Some of your friends are hungry to hear them. You can find no better way of helping people to do better, than by speaking words of appreciation for what they have already done. The editor will write with double brilliancy, if you will tell him how much you enjoyed his last leader; your wife will cook a better dinner to-morrow, if you praise her a little for the well-cooked dishes to-day. The parson will preach with new fire and force, if you can honestly shake his hand, and say that his last sermon went straight to your heart, and inspired you with better purposes. The mechanic feels in better mood for his work, if he is sure his skill will not go unappreciated. It seems a pity, since God has made man with such a deep hunger for praise, that some of them get so little of it. Equally unfortunate is the fact that a sanctimonious piety, a narrow spirit of selfishness, tries to hush the voice of honest praise. Don't blame people for desiring words of praise, unless you want to impeach the wisdom of the Creator, who made men with this desire. Remember, there is no one in whose actions something cannot be found worthy of commendation.

There are some people whose very presence is a tonic, a sort of inspiration. In conversation they call forth the best that is in you, and you surprise yourself with your own brilliancy. To have them stand beside you in some struggle, is to have all the odds in your favor. The secret of their power of helpfulness is that they are ready to appreciate and commend whatever is commendable. Open your eyes, friend, to the goodness and nobleness there is in your fellow-men, and don't be afraid of making them proud by praising them. Men are not so easily spoiled in that way as is sometimes imagined. Cheering words give wings to weary feet, and new life to the lagging purpose. Don't grudge the help you can afford your fellow-men by giving them the praise and cheer they have fairly earned. They are discouraged for lack of somebody's frank and honest approval. Give them yours in a hearty way, and it will set them on their way again.—*Church Visitor.*

Our Basket.

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

—Let your zeal begin upon yourself; then you may with justice extend it to your neighbors.—*Thomas à Kempis.*

—There are two things we should beware of; that we never be ashamed of the gospel, and that we never be a shame to it.—*Philip Henry.*

—All our afflictions are Christ's refinings; and the purer the gold, the hotter will be the fire; the whiter the garment, the harder the cleansing.—*A. Thompson.*

—In the deed that no man knoweth,
Where no praiseful trumpet bloweth,
Where he may not reap who soweth,
There, Lord,
Let my heart serve thee.

—*J. S. Blackie.*

—All human discoveries seem to be made only for the purpose of confirming, more and more strongly, the truths contained in the sacred Scriptures.—*Sir John Herschel.*

—What have you done for the Master to-day? If nothing, do not be discouraged, but at once

lay a plan for to-morrow that shall include something for Jesus' sake alone.

—Christian character is not an act, but a process; not a sudden creation, but a development. It grows and bears fruit like a tree, and like a tree it requires patient care and unwearied cultivation.

—That life which is planned ahead and faithfully carried out produces the most good. Christians should plan ahead their work for the Master. Thus both our plans and our work become larger and more effective.

—Just so soon as any conviction of important truth becomes central and vital, there comes the desire to utter it,—a desire which is immediate and irresistible. Sacrifice is gladness, service is joy, when such an idea becomes a commanding power.—*R. S. Storrs.*

—A cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured. It will lighten sickness, poverty, and affliction, convert ignorance into an amiable simplicity, and render deformity agreeable.

News of the Week.

SUNDAY, JUNE 11.—The Irish bishops have issued an important address to the people, promising them the support of the clergy in an attempt to gain their rights by peaceful agitation, but severely condemning secret societies and all lawless courses.

—The crops of Kansas promise to be unusually large this year.

—The French have left the Tripolitan frontier on account of the lack of water, and fighting between them and the insurgent Arabs has been resumed.

—A serious riot occurred to-day in Alexandria, Egypt. The engineer of the British man-of-war *Superb* was killed, the English Consul received a serious gun-shot wound, and the representatives of Greece and Italy were also severely wounded. The exact number killed in the riots cannot be ascertained, but is believed to be not less than 20 persons. Europeans are leaving as fast as possible, in search of safer localities.

MONDAY, JUNE 12.—Forest fires are raging in Clark Co., Wis. The village of Hewettville is in danger. The people are turning out *en masse* to fight the fire.

—In a disastrous flood at Verscez, Hungary, a number of lives were lost and much property destroyed.

—Many lives were lost, and much damage done to crops and property, by a terrific hailstorm in the vicinity of Broken Arrow, Indian Territory.

—On account of ill health, General Ignatieff has requested to be relieved of the duties of Minister of the Interior. He has been appointed President of the Academy and a member of the Senate, and retains his membership in the Council of the Russian Empire and his adjutancy. Count Tolsto succeeds him as Minister of the Interior.

—The striking iron-workers of Milwaukee, Wis., have returned to their old places in the mills. Work has been resumed in the mills of the Cleveland Rolling Mill Company, with inexperienced laborers who are outside the labor unions.

TUESDAY, JUNE 13.—The non-union workmen in the employ of the Cleveland rolling mill companies were attacked by strikers on quitting work at 6 o'clock to-night. The workmen were hooted and jeered at, and a perfect volley of rocks, cinders, and other missiles hurled into the crowd. Many workmen were hit, and some of the policemen were also bruised severely. The strikers were about 2,000 in number, and seemed reckless and disposed to evil.

—An extensive fire occurred at Montreal. The loss is estimated at \$1,500,000.

—Floods in the Wabash River threaten great danger to corn in the bottom lands.

WEDNESDAY, JUNE 14.—During the recent floods in the vicinity of Verscez, Hungary, 54 lives were lost.

—The riot at Alexandria last Sunday was more serious than was at first reported. It is believed that nearly 300 people were killed, though the exact number cannot be ascertained; the Arab loss was comparatively insignificant. The presence of the English and French fleet seems to be more a source of danger than of safety, as any small force the fleet could land would only suffice to excite the Arabs to a general massacre. There have also been numerous assaults on Europeans by the Arabs in Cairo. The military party openly demand the deposition of the Khedive, and declare they will oppose Turkey if necessary.

THURSDAY, JUNE 15.—A severe hailstorm in Kentucky did great damage to growing crops.

—Quite a serious flood occurred in Indianapolis yesterday; it is thought in consequence of the blocking of a stream that had been used as a sewer. The damage to property is estimated at \$250,000. Ten persons are known to have drowned; 7 bodies have been recovered.

—A leading historical writer who is a graduate of West Point, thinks that Prince Bismarck is at the bottom of the Egyptian trouble. He says that Turkey is back of the whole move, and back of Turkey is Bismarck, trying to get Europe by the ears.

—The Khedive says that 430 of the ringleaders in the riot at Alexandria Sunday have been arrested. The panic at Cairo is growing worse hourly.

MISCELLANEOUS.

—During the past 11 months, the national debt has shrunk \$139,123,655, and by the close of the fiscal year, the decrease is likely to be \$150,000,000.

—The lock-out in the Pennsylvania iron trade is the largest ever known, over 40,000 men in the Pittsburgh district alone being idle, with a loss of \$2,000,000 per month in wages.

—The Protestant missions in Mexico report 1,069 new communicants received during the year. The Protestant congregations have nearly doubled in five years, and now number 239, with 10,764 members, 19,000 adherents, and 209 native helpers.

—The recent increase in ocean telegraph rates has resulted in the formation of an English company which intends to lay two new cables between England and the United States with as little delay as possible. There has been subscribed in London \$4,000,000 toward the capital stock of the new company.

—A few weeks ago, a young man named Curtis, only 18 or 19 years of age, eloped with a Mrs. Dixon, the young and pretty wife of a tobacco merchant of St. Louis. They traveled for a time; but at San Antonio, Texas, their funds gave out, and Curtis deserted Mrs. Dixon, and returned home. Mr. Dixon is now taking measures to secure a divorce, and Mrs. Dixon is with her friends in Iowa.

—On Saturday morning, June 10, Casper Seybold, a baker residing in Chicago, returned to his home after laboring through the night to find his four children dead, poisoned by their mother, and his wife, who had taken her portion of the deadly drug, about to die a suicide's death. Mrs. Seybold had gone about her terrible work with a strange deliberation. After her husband left for his work Friday afternoon, she proceeded to bathe and dress herself and children; and the husband found them each attired in white, with wreaths of artificial flowers on their heads and more artificial flowers in their hands.

Obituary Notices.

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

HASKELL.—Died in Richmond, Furnas Co., Neb., our baby, Georgie Deane Haskell, aged eight months and nineteen days. We turn for comfort to the words of the blessed Saviour, and sorrow not as those without hope. C. P. AND M. E. HASKELL.

DAVIS.—Died of lung fever, in South Woodstock, Me., April 17, 1882, Charles Davis, on the fifty-second anniversary of his birthday. Bro. D. commenced the observance of the Sabbath last fall, and made a start to serve the Lord. He will be missed very much by all his neighbors and friends. Funeral discourse by Eld. Benson, Baptist, from a portion of Job 14 and Eccl. 12. S. J. HERSUM.

KILLINGSWORTH.—Dr. J. A. Killingsworth died in Spalding Co., Ga., May 18, 1882. I have not learned all the particulars of his death. He was the first believer and advocate of the faith of this people in that State. He received the light of present truth while attending Dr. Trall's school in New York, in 1871 or '72. I formed his acquaintance in 1877. I saw him frequently while I was in Georgia, and always found him true and firm for the truth. He had some deep waters to pass through; but all is quiet now. We trust he sleeps to awake when Jesus comes. C. O. TAYLOR.

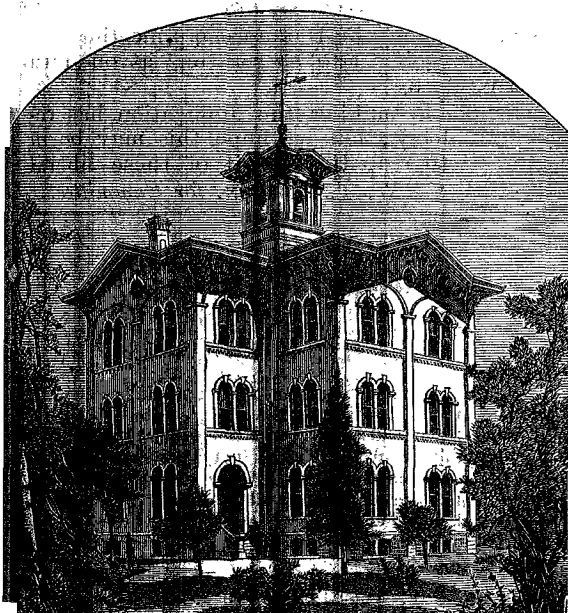
HOFFMAN.—Died of scarlet fever, near Mill Grove, Erie Co., N. Y., Jan 22, 1882, Millicent, daughter of Augustus and Roxie Boyer Hoffman, aged five years, three months, and three days. Again these parents are called to mourn. They are now childless; but the blessed hope of meeting their children when they shall come again from the land of the enemy is their consolation. The mother, at least, indulges this hope. May they both so live that they may inherit that better life.

"Those tiny hands are folded
Upon that little breast;
We closed the drooping eyelids—
Our darling was at rest—"

"Then laid her in her beauty,
Down in her little bed,
While bitter were the teardrops
That fell above her head."

R. F. G.

BATTLE CREEK COLLEGE.



This institution, since its establishment in 1874, has gained an enviable reputation, and in many respects its success has been unparalleled in the history of colleges during the first years of their existence. NEARLY FIVE HUNDRED STUDENTS ENROLLED EACH YEAR.

It is Thoroughly Practical in its Methods of Instruction and Discipline.

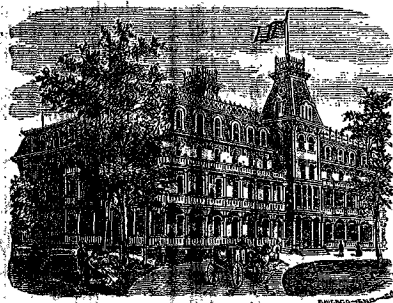
In the various departments young men and women are receiving just what they need as a preparation for the positions in life which they intend to occupy.

THE COLLEGE BUILDING IS NEW, SPACIOUS, AND BEAUTIFUL.

Five Departments of Instruction are open to receive students:— 1. Department of the Arts and Sciences. 2. Normal Department, with its Model School, and Course of Four Years. This includes all the Common BRANCHES. 3. Biblical Department. 4. Commercial Department. 5. Department of Hygiene, with a Course of One Year. For full Descriptive Catalogue, address,

BATTLE CREEK COLLEGE, Battle Creek, Mich.

MEDICAL AND SURGICAL SANITARIUM,



Battle Creek, Michigan.

This Institution, beautifully located in one of the most healthful cities of Michigan, is everywhere recognized as the

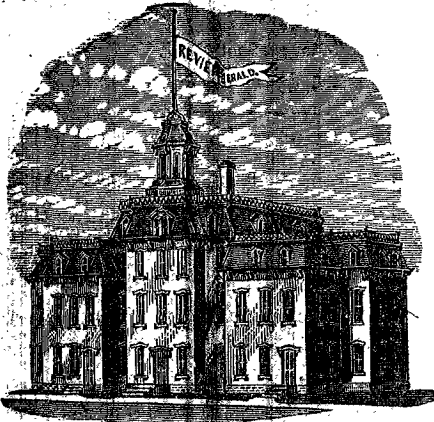
GREAT SANITARIUM OF THE WEST.

More than 4,000 patients successfully treated. The erection of new buildings and the addition of all the most approved remedial appliances known to the profession, have made it The Most Complete Institution of the Kind in America. All modern hotel conveniences furnished. Terms very reasonable.

J. H. KELLOGG, M. D., Medical Superintendent.

Address SANITARIUM, Battle Creek, Mich.

REVIEW AND HERALD PUBLISHING HOUSE.



BOOK AND JOB PRINTING, BOOK BINDING,

Electrotyping, Stereotyping, Paper Ruling, Blank Book Manufacturing, Etc.

The largest and best equipped printing office in the State. Orders by mail promptly attended to.

Address REVIEW AND HERALD, Battle Creek, Mich.

THE YOUTH'S INSTRUCTOR.

AN ILLUSTRATED WEEKLY PAPER FOR YOUTH AND CHILDREN, DEVOTED TO MORAL, MENTAL, AND RELIGIOUS CULTURE.

This paper is not devoted to insipid stories and religious fiction, but is filled with a great variety of that kind of reading which tends to the healthful development of the youthful mind. Its pages are made bright by the choicest illustrative pictures, and its columns are always full of useful information.

As a Sabbath-school and Lesson paper, it is suited to the wants of scholars and teachers, and is calculated to increase the interest of all who read it, in thorough Bible study.

The Sabbath-school Department contains two series of lessons, one for children and one for youth.

SUBSCRIPTION PRICE, 75 CENTS A YEAR.

All new subscribers paying the above price will receive the "Child's Poems" as a premium without extra charge.

TERMS TO CLUBS, PAID IN ADVANCE.

Price per Copy, Post-paid.

5 to 10 copies.....60 cents a year.

10 copies and upward.....50 cents a year.

Subscription for 5 to 10 copies will be taken for six months. Larger clubs may be paid for quarterly.

Address YOUTH'S INSTRUCTOR, Battle Creek, Mich.

THE SIGNS OF THE TIMES.

PUBLISHED WEEKLY AT OAKLAND, CAL., FOR THE

MISSIONARY SOCIETY OF SEVENTH-DAY ADVENTISTS.

A Live Religious Family Paper, containing, in addition to the great variety of original articles, which make it a desirable prophetic journal, Departments devoted to Temperance, The Home Circle, News, The Missionary Work, and the Sabbath-school. Price per year, \$2.00.

In clubs of five or more copies to one address, to be used for missionary work, each 1.50

Address SIGNS OF THE TIMES, Oakland, Cal.,

STIMME DER WAHRHEIT.

A GERMAN MONTHLY ILLUSTRATED FAMILY JOURNAL.

Devoted to the maintenance of practical Christianity and Bible religion. It is bold and outspoken in its explanation of the prophecies and defense of the doctrines of the near coming of our Saviour, and the binding obligation of the Law of God.

Its neat appearance secures general favor, while the low price at which it is offered places it within the reach of all.

TERMS, PAYABLE IN ADVANCE.

TO AMERICAN SUBSCRIBERS.

Single copy, one year.....50 cents.

To new subscribers, with Way of Life as premium.....65 cents.

Five or more copies for missionary work, per copy.....40 cents.

Ten or more copies.....35 cents.

TO EUROPEAN SUBSCRIBERS.

Single copy, one year.....60 cents.

To new subscribers, with premium.....75 cents.

Five or more copies, per copy.....50 cents.

Ten or more copies, per copy.....45 cents.

Address REVIEW AND HERALD, or, STIMME DER WAHRHEIT, Battle Creek, Mich.

ADVENT TIDENDE.

TWELVE PAGES.

A DANISH-NORWEGIAN RELIGIOUS SEMI-MONTHLY.

Devoted to the dissemination of the great truths applicable to this time, among the Danes and Norwegians. Each number contains a beautiful illustration of some interesting Bible theme, besides a large amount of varied reading on different points of our faith. The subjects of health and temperance and the leading events of the day, are given due attention, thus making it, with its other features, an invaluable household magazine.

TERMS.

To American subscribers, \$1.00 a year. Five or more copies to one address, 75 cents per copy. New subscribers receive the magazine one year, and the beautiful picture, The Way of Life, for \$1.00.

To European subscribers the paper is sent at \$1.10 a year.

The premium picture, The Way of Life, is sent to new subscribers.

Address ADVENT TIDENDE, Battle Creek, Mich.

COMPANION TO THE REVISED VERSION

OF THE

ENGLISH NEW TESTAMENT,

EXPLAINING THE

Reasons for the Changes Made in the Revised Edition.

By ALEXANDER ROBERTS, D. D.,

Professor of Humanity, St. Andrew's, and Member of the New Testament Company.

With Explanations of the Appendix to the Revised New Testament, which contains the Changes Suggested by the American Committee, but which were not assented to by the English Committee. By a Member of the American Committee of Revision, who is well acquainted with all the facts, having been connected with the work from the beginning.

Dr. Chambers, of New York, says of this book: "Many persons have expressed a desire that simultaneously with the issue of the Revised New Testament, there should appear an authentic explanation of the reasons for such changes as will be found in its pages. The work of Dr. Roberts is exactly fitted to meet this desire. Under the heads of alterations due to a revised text, and those due to a new translation, the author furnishes a clear and perspicuous statement which will give to the English reader all the light on the subject which the case admits."

Paper, octavo size, 25c. Cloth, 16mo. 75c.

Address REVIEW & HERALD, Battle Creek, Mich., Or, PACIFIC PRESS, Oakland, Cal.

ADVENT HAROLDEN.

SIXTEEN PAGES.

A SWEDISH RELIGIOUS MONTHLY.—PUBLISHED AT BATTLE CREEK, MICHIGAN.

ADVENT HAROLDEN is devoted to the proclamation of the second coming of Christ, the explanation of Prophecy and Bible doctrines in general, and the defense of the commandments of God and the faith of Jesus. Its family department is filled with instructive reading, accompanied with beautiful illustrations, and also gives valuable hints with reference to the preservation of health and the treatment of disease.

TERMS, INVARIABLY IN ADVANCE.

TO AMERICAN AND EUROPEAN SUBSCRIBERS.

1 copy, one year,.....75 cents.

To new subscribers, with Way of Life as premium.....75 cents.

CLUBS TO BE USED FOR MISSIONARY PURPOSES.

5 to 10 copies.....50 cents per copy.

10 or more.....40 cents per copy.

Address REVIEW AND HERALD, or, ADVENT HAROLDEN, Battle Creek, Mich.

GEIKIE'S LIFE OF CHRIST.

The Life and Words of Christ, by Cunningham Geikie, D. D., has been received by scholars and Bible students and ministers everywhere with great approbation. It is widely known as one of the most interesting and helpful books published. The author has not, like many other writers upon the Life of Christ, contented himself by giving the reader a running commentary on the four Gospels, but has, by clear description of the country and people, and by a grouping of historical facts, given such an introduction as prepares the mind to better understand the acts of Jesus. It has met with remarkable success, both in England and in this country, some twenty-five editions having already been distributed.

Printed in large, clear type, with all the copious notes of the author, the marginal references, and an index.

1 vol., 8vo., 1,258 pages. Price, post-paid, \$1.75.

Address, REVIEW & HERALD, Battle Creek, Mich., Or, PACIFIC PRESS, Oakland, Cal.

QUARTO, 838 PAGES.

285 ENGRAVINGS,

THE PICTORIAL CHILD'S BIBLE.

— BEING A —

Consecutive Arrangement of the Narrative and other portions of the Old and New Testaments, in the words of the Authorized Version,

Embellished with nearly 300 Fine Engravings and Maps.

This is a most beautiful book for children of all ages, and a very Valuable Help to Primary Teachers of Sabbath-school Classes.

The text is in Great Primer type, and is printed on heavy, calendered paper, making a large and elegant volume, quarto size, of 838 pages.

While the Bible is a book for all, there are some parts of it which are as milk for babes, and some as strong meat for men. The publishers of the "Child's Bible" have endeavored to put in consecutive form such portions of the Holy Scriptures as seem best adapted to the wants and capacities of childhood, in the words of the Bible text. And where the sense requires it, words and clauses have been inserted in brackets, sometimes as summaries of what has been omitted, and sometimes as connecting links.

Believing that the youth should know at what cost the English Bible was won and preserved for them, there has been prefixed to this edition an account of the Sacred Scriptures from the time of their origin to the present day, prominence being given to the struggle of the English Reformers for its translation into the English language.

The numerous engravings were executed by the best artists of this country and of England and France. They will assist in interesting children in the text, and will aid in the instruction of those too young to read.

Price, in Muslin, marbled edge.....\$5.00

Price, in Morocco, gilt edge.....8.00

Address, REVIEW AND HERALD, Battle Creek, Mich.

CHICAGO & GRAND TRUNK R.Y.

Time Table, in Effect May 14, 1882.

WESTWARD.			STATIONS.	EASTWARD.		
Pacific Express.	Day Express.	Mail.		Mail.	Atlantic Express.	Night Express.
7.35 pm	7.30 am	5.00 am	De..Port Huron..Ar	10.40 pm	6.00 am	10.35 am
8.57	9.10	6.45	.....Lapeer.....	8.57	4.26	9.10
9.40	9.45	7.30	.....Flint.....	8.15	3.50	8.35
10.15	10.21	8.35	.....Durand.....	7.15	3.07	7.19
11.36	11.40	9.58	.....Lansing.....	5.46	1.47	5.50
12.30 am	12.17 pm	10.40	.....Charlotte.....	5.05	1.04†	5.07
1.25	1.10	11.30	a } Battle Creek { d	4.05	12.01 pm	4.05
1.30	1.30	11.50	d } Vicksburg { a	4.00	11.50	4.00
2.21†	2.22	12.45 pm	.....Vicksburg.....	3.10	10.59	3.10
2.33	2.33	1.00	.....Schoolcraft.....	2.57	10.48†	2.57
3.23	3.23	1.55	.....Cassopolis.....	1.55	10.00†	2.05†
4.07	4.08	2.42	.....South Bend.....	1.07	9.17	1.12
4.55†	.....	3.27	.....Stillwell.....	12.16 am	.....	12.10 pm
5.28	.....	4.00	.....Haskell.....	11.45	.....	11.40†
5.50	5.40	4.23	.....Valparaiso.....	11.30	7.45	11.21
8.00	7.45	6.35	Ar...Chicago...De	8.50	5.15	9.00

† Stops only on signal. Where no time is given, train does not stop. All Trains are run by Chicago time.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.			STATIONS.	GOING WEST.		
Night Exp.	Atlant. Exp.	N. Y. Exp.		Mail.	Day Exp.	Local Exp.
A. M.	A. M.	P. M.	Ar. - Detroit - Dep.	A. M.	A. M.	P. M.
8.00	3.35	11.40		7.00	9.35	4.00
5.00	12.40	9.28	.....Jackson.....	10.20	12.15	7.02
3.20	11.08	8.13	- BATTLE CREEK -	12.19	1.55	8.32
2.30	10.25	7.37	- Kalamazoo -	1.13	2.36	9.18
11.33	7.58	5.30	- Michigan City -	4.23	5.18	12.12
9.10	5.15	3.30	Dep. - Chicago - Ar.	6.50	7.40	2.50
P. M.	P. M.	P. M.		P. M.	P. M.	P. M.

Grand Rapids and Detroit Express leaves Kalamazoo at 6.50 A. M., Battle Creek 7.55, arrive Detroit 11.50 A. M. Returning, leaves Detroit at 4.05 P. M., Battle Creek 8.40, arrive Kalamazoo 9.35 P. M. All trains run by Chicago time.

Day Express and Mail, east and west, daily except Sunday. Pacific and Chicago Expresses west, and Atlantic and N. Y. Expresses east, daily. Night and Evening Expresses daily except Saturday.

O. W. EUGLES, Gen. Pass. Agent.

The Review and Herald.

Battle Creek, Mich., June 20, 1882.

CAMP-MEETINGS.

MINNESOTA, Minneapolis,	June 21-27.
DAKOTA, Parker,	June 29 to July 4.
TEXAS, Waxahachie,	July 21-31.
OHIO, Delaware,	Aug. 11-21.
ILLINOIS,	" 22-29.

We are requested to state that reduction of fare to the Minnesota camp-meeting will be granted to those coming over the Minneapolis and St. Louis Road. Full fare going, and one-fifth fare on returning.

There is food for solemn thought in the closing sentence of sister White's article this week,—"Only those who are firm, true, devoted, living Christians, can be a help to the cause of God." The article is replete with such truths, and will repay a careful perusal.

We suffered on the Allegan camp-ground an attack of ague, commencing Sabbath, June 10. This has continued through the week to such a degree as to necessitate a suspension of all labor, and, much to our disappointment, prevent our attending the camp-meeting at Saginaw, according to appointment. Nor do we expect to be able to attend the dedication at Edenville. At present writing, the chills are arrested, and we hope to recover strength more rapidly than after the similar attack a year since.

Bro. Jonathan Chase of Fall River, Wis., writing for himself and wife, says:—

"We love the REVIEW AND HERALD. It comes to us weekly, and is the only preacher of our faith that we have. It is four years last fall since I have seen one of our Wisconsin Seventh-day Adventist preachers. We live between twenty and thirty miles from a house of worship, and we are old and can't get out to camp-meeting as we used to; but the cause is good and I love the present truth. I have taken the paper thirty years."

It is pleasant to hear from this aged couple, who have been our friends for so many years. We consider it a very agreeable proof that the REVIEW has to some extent fulfilled its mission, that this isolated brother and sister have for thirty years found its weekly visits acceptable, and its silent ministrations a substitute for the preached word. We hope it may ever be a faithful messenger to the lonely ones, and that they may ever find in its columns words of warning, of hope, and of courage.

CAMP-MEETINGS IN LATE SUMMER AND FALL.

THE camp-meetings have been appointed reaching through July. It is time to say something relative to those which are to be held in August and later. The Presidents of the Ohio and Illinois Conferences have written the Committee in reference to their choice of time, etc. Their first choice is as follows: Ohio, Aug. 11-21; Illinois, Aug. 22-29. Unless there is strong objection, these appointments will stand. The Ohio meeting will be held in Delaware, Delaware Co., Ohio. The Illinois Committee will please give notice of the place where their meeting will be held. The President of the General Conference, with other help, will probably attend both of these meetings.

The Committee have received communications from only part of the Conferences which hold their meetings later; these are Indiana, Michigan, and Nebraska, and some States in the extreme south. We should hear at once from all Confer-

ences that intend to hold camp-meetings, that a program may be made up soon, so that each will interfere as little as possible with the time of others. Let us hear immediately.

GENERAL CONFERENCE COMMITTEE.

THE PRESENT AGE.

THERE are those, I find, who delight to theorize on ages to come, and on a fancied state of probation after the second coming of Christ. Their arguments in favor of future probation are founded chiefly, like those of Universalists, on what they think God ought to do. They think it reasonable that the heathen, who never had the light of the gospel, should be raised from the dead and have the gospel of salvation preached to them. To believe otherwise, they think, is very unreasonable. Having decided what is reasonable for God to do, they proceed, like Universalists, to draw unnecessary inferences from certain texts of Scripture that he will do so.

Could they be brought to doubt their own infallibility in regard to what God is under obligation to do to make things fair and equal, they might then see that their inferences from the Scriptures are unnecessary and fallacious. To aid these persons in discovering their liability to err in respect to what God ought to do, I ask, Was God under any obligation to give to man a probation for life, after he had forfeited life by sin? You say, "No; salvation for sinners is all from the unmerited grace of God." Man, when he had sinned had no claim upon God; nothing to hope for but death, a just retribution. Now, since God has given man a second probation, who shall say how far he is under obligation to extend it? After suffering sinful men for six thousand years, how much longer must he wait to save those "who know not God"? It is objected that millions of the heathen have had no opportunity to know God. Whose fault is this? why are heathen heathen? It is because they or their fathers "did not like to retain God in their knowledge;" but "when they knew God, they glorified him not as God." Rom. 1:21, 28.

"But shall children suffer because of the sins of their fathers?" All have died, the righteous as well as the wicked, because our first parents sinned. Who shall say that God does not do right? There will be millions of men living in heathenish darkness when "the Lord Jesus shall be revealed from heaven," and the apostle says he will come "taking vengeance on them that know not God," and further that they "shall be punished with everlasting destruction." (See 2 Thess. 1:7-9.) Those who know not God must be either those who have not the Bible, or those who have it and do not keep its commandments. "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

There are thrillingly important truths which pertain to the present age. Important prophecies are fulfilling which show that the great day of the Lord is at hand. The Lord, in fulfillment of his promise, is sending forth to the world a warning message which is final, and to be followed by the day of wrath. Rev. 14:9-12. Present truth and present duty is that which concerns us most. The people are being tested on the "commandments of God and the faith of Jesus." Those who are developed by the last message differ from others, because they keep them both. This is a matter which should interest every person; for each one has a personal interest in it. But some are allowing themselves to be diverted from the great work which God is doing in the earth by their speculation concerning future ages. It would be better to attend to the present work of God, and trust the future to his wisdom and righteousness.

"To serve the present age,
My calling to fulfill,
Oh! let it all my powers engage
To do my Master's will."

R. F. COTTRELL.

REDUCTION OF FARE.

DAKOTA CAMP-MEETING.

Those attending the Dakota camp-meeting will pay full fare going, and be returned at one-fifth fare until July 5.

A mistake in making the application has resulted in a delay; but we hope this may be in time for all to reap the benefit of these liberal terms.

W. T. HENTON, for Committee.

Appointments

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

A MEETING of the scattered brethren of Antrim and adjoining counties, will be held at Spencer Creek, Mich., commencing Friday evening, June 30. A cordial invitation is extended to all within a reasonable distance. Please come prepared to take care of yourselves as far as possible.

We hope Eld. Fargo can meet with us.

Teams will meet the noon trains at Westwood on Friday.

JOHN SISLEY.

SAND LAKE, Mich., June 24, at 10:30 A. M. There will be opportunity for baptism.

D. A. WELLMAN.

T. S. PARMELEE.

THE quarterly meeting of the Jackson church will be held at Tompkins, Mich. Will Bro. Bather attend?

E. P. GILES.

BLOOMINGTON, Ill.,	June 24
Mackinaw, "	" 25-27
Princeville, "	July 1, 2
Eugene, "	" 3, 4
Aledo, "	" 8, 9

There will be Sabbath evening meetings at Bloomington, Princeville, and Aledo. We wish all of our brethren within a reasonable distance of these meetings to attend.

R. F. ANDREWS.

QUARTERLY meeting for Dist. No. 2, Neb., at Seward, Seward Co., July 8, 9. Librarians, please be prompt in reporting.

E. D. HURLBURT, Director.

QUARTERLY meeting for Dist. No. 6, Kan., at Topeka, July 9, 1882. We hope to see a good turnout at this meeting.

PHILIP KENT, Director.

THE fourth annual session of the Texas Conference of S. D. Adventists will be held in connection with the camp-meeting at Waxahachie, July 21-31, 1882. Let each church see that the requisite number of delegates are elected, and furnished with credentials. Each church of twenty members or less is entitled to one delegate, and one more for each additional fifteen members.

R. M. KILGORE, Pres.

THE fourth annual session of the Texas T. and M. Society will be held in connection with the camp-meeting at Waxahachie, July 21-31. We expect to see every officer and missionary worker in the State at this meeting.

R. M. KILGORE, Pres.

Publishers' Department.

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

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

NOTICE.—The change of figures on the address labels will be in all cases, a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

THE post-office address of Mrs. E. H. Gates, until further notice, is Pioneer, Williams Co., Ohio.

UNTIL further notice, the address of Eld. and Mrs. Chas. L. Boyd will be Salem, Oregon.

THE address of C. L. Kellogg is South Troy, Vt.

THE address of M. E. Kellogg is Berkshire, Vt.

Books Sent by Freight.—Geo W Anglebarger \$21.00, R M Kilgore \$2.20, O A Olsen 110.40.

Books Sent by Express.—Mattie Hagerman \$3.00, W R Foggen 11.50.

Cash on Account.—Carl Sanborn \$60.00, S S Smith per G I Butler 12.00, N M Jordan per G I B 16.10, A D Olsen per G I B 12.78, Wis T & M Society per G I Butler 100.00, James Sawyer per A R Henry 56.50, J W Morrison 13.00, G C Tenney per J H Kellogg 100.00, O A Olsen per A B Oyen 10.00, E G Olsen 10.00, J C Nielsen 25.00, R H Horton 5.00.

Shares in S. D. A. P. Association.—Mrs M S Gillett \$10.00, A Thompson 30.00, O A Johnson 10.00, A D Olsen 10.00, E G Olsen 10.00, Emily W Fisher 10.00, A Olsen 10.00, A N Allen 20.00, E Zytoskee 50.00, Mrs M J Kay 20.00.

Donation to S. D. A. P. Association.—Mrs J A Wood \$1.00.

Mich. Conf. Fund.—D B Richards \$8.00, J G Benton per J A St. John 10.00, Pottsville per J F Carman 20.00, Leslie per Mrs Lydia Hunt 8.29, Matherton per Almira Dexter 10.07, Gaines per E D Hardy 10.00, Beighton per A Carpenter 30.00, Allegan per J M Baker 26.00, Gaines per G R Bates 10.00, B M Hibbard 1.00.

Gen. Conf. Fund.—Iowa Conf tithe per A R Henry \$400.00, Mrs Della Chamberlain 9.00.

S. D. A. E. Society.—J C Loomis \$30.00.

European Mission.—O B \$2.00, Rosanna Stewart 1.50, Alex Paton 10.00, Georgia M Paton 5.00, E Zytoskee 50.00.

English Mission.—O B \$2.00, Alex Paton 10.00, Georgia M Paton 5.00, "M M" 1.00.

Danish Mission.—O B \$1.00, Mrs M S Gillett 1.00.