

Adventist Review

AND SABBATH HERALD.

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

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THE LORD IS COMING.

The light of his coming is flashing afar,
The rising and glory of Bethlehem's star;
The heavens receive him no longer from sight,
Descending, encompassed with seraphim bright.

He comes! lo, he comes for the harvest of earth—
The gems of crown-bright jewels of worth;
And the mantle of death is folded away,
And the faithful of ages are born in a day.

Behold the despised and crucified One,
Once led to the cross, now ascending the throne!
And the kings of the earth cast their crowns at his feet,
And the hosts of the heavens his praises repeat.

Rejoice, O ye faithful! the circling of years
Has hastened his coming; dry up your tears;
The sweet fields of Eden again are restored—
The kingdom of Jesus—rejoice in the Lord!

—Selected.

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord 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.

THE JOURNEY OF PAUL FROM TROAS TO ASSOS.

BY ELD. W. H. LITTLEJOHN.

In the absence of any positive testimony that Christ or the apostles changed the Sabbath from the seventh to the first day of the week, it would seem that any effort to show that such a change actually took place would be utterly fruitless; since it is hard to believe that God would make a change of as great practical importance as that of the change of the Sabbath without giving us the most positive assurance, not only that the first day of the week had become a Sabbath, but also that the sanctity had been removed from the seventh day of the week, which had previously been enforced by positive command. Notwithstanding the difficulties of the situation, however, first-day observers, with a zeal worthy of a better cause, have ransacked the New-Testament record to establish the custom of first-day observance on the part of the apostles. This they attempt to do by showing that they were in the habit of meeting on that day for the purposes of worship. To an unprejudiced mind, it seems to us, their laborious efforts must result in utter failure.

To begin with, it is not the plan or purpose of God in this dispensation to leave important doctrines to be enforced by the doubtful practice of the apostles. Christ declared that the word which he had spoken should judge men in the last day. John 12:48-50. Paul again echoes this sentiment in the declaration that "all

Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

From the foregoing we learn that we are to be judged by that which is written, and not by that which is unwritten; also, that the written Scriptures thoroughly furnish us unto every good work. Ignoring, however, for the time being, the absurdity of the notion that it is possible to predicate the change of the Sabbath upon those Scriptures which barely mention the fact that meetings did sometimes occur on the first day of the week during the apostolic age, let us regard, as favorably as possible, the efforts of our friends to make out their case. If they are candid, they will agree with us that if we are to rely upon the custom of the apostles, that custom must be made out in the most unequivocal manner. Granting this point, and looking with as much favor as possible upon the efforts of our friends, let us see what they have really proved. Should we give them all the latitude which they can possibly ask, we shall find that, between the crucifixion of Christ and the termination of the period covered by the book of Acts, there are just three specific first days on which it is even claimed that religious meetings took place. These were respectively, the day of Christ's resurrection (John 20:19), the Sunday following (John 20:26), and the first day of the week mentioned in Acts 20:7.

Bearing in mind, now, that the first and last of these days are separated by twenty-eight years, we are confronted by the startling fact that the apostolic custom of Sunday observance depends, so far as specific occasions are concerned, upon the fact that, according to the record, they met together for worship on three first days out of 1,456. The reader will see that this is correct by multiplying 28, the number of years which intervened between the resurrection of Christ and the meeting at Troas, by 52, the number of Sundays in the year. He will also perceive that the predication of an apostolic custom upon such a record as this must necessarily be an utter failure. No intelligent person with the facts before him, could candidly argue for a moment that such a record could ever have been designed as the basis of an argument for a custom on the part of the apostles of sanctifying the first day of the week. That custom, by the history in question, approximates as nearly to demonstration as the number 3 approximates to a sum equal to 1,456.

Here we might leave the matter. Or, if they saw fit, we might show that on neither of the three days mentioned a religious meeting took place except on the one spoken of in Acts 20:7. Should we do so, then our friends would have left them but one first-day service out of 1,456 days on which services must have taken place if their theory is correct.

Should it be replied to the above that in 2 Cor. 16:1, 2, a custom is implied of first-day services, we answer, Such is not the case. Mr. J. W. Morton, by a careful comparison of eight versions in different languages, as well as by reference to the signification of the original terms in the Greek, has shown that the laying by there spoken of was to take place at home, and not at the synagogue or the place of worship, thus depriving that testimony of all its force in the controversy, since it is only available to our friends

when they can show that the laying by in question was done at the place of meeting through the aid of contribution boxes, etc.

Finally, now that we have seen that the argument of first-day defenders from the standpoint of apostolic custom breaks down at the first trial, even when we grant them all they claim in regard to the only three days which they insist were devoted by the disciples to religious worship, we wish to call their attention to a very significant fact brought to view in the account given in the twentieth chapter of Acts. We admit frankly, that in this chapter we have the record of an assembly on the first day of the week. We also admit that Paul preached on that occasion and administered the Lord's supper. Do not let it be inferred, however, from these admissions, that we concede that there is any evidence in these facts that Paul or the church at Troas regarded the day as holy. Religious meetings frequently transpire on secular days. For example, Thursday night is quite generally devoted to the purpose of prayer; nevertheless no one will insist for a moment that the day itself possesses any degree of sanctity.

Again, Thursday was the day of the ascension. Acts 1:9-11. On that occasion five hundred brethren were assembled, and the Lord Jesus Christ addressed them. But does any one argue that for this reason the early church regarded the Thursday as holy time? The reply is, that such is not the opinion of any intelligent man. By parity of reasoning, we come to the same conclusion in regard to the meeting recorded in Acts 20:7.

The apostle had been there for several days. No doubt he had addressed them on the previous day, which was the Sabbath, and on every other day during his continuance in the city. The last meeting which he held with them was on Sunday evening. That was made the occasion of the breaking of bread, because it was to be the last meeting before his departure. The record is given in full, also, because of the desire to record the miracle performed by Paul in the restoration of life to Eutychus, who fell from the window and was killed that night. These facts, we say, furnish sufficient reason for the holding of a meeting on the evening of the first day of the week and for the space given to the account of the same in the book of Acts. To make certainty doubly sure, however; *i. e.*, to prove beyond all dispute that the disciples did not assemble at Troas on the evening in question because they had any idea that the first day of the week was more sacred than any other day, we submit the following facts:—

1. The Sabbath of the Lord, as well as the other days of the Hebrews, commenced at sunset. Lev. 2:32 and Mark 1:32. (See also American Tract Society Bible Dictionary, article "Day.")

2. The meeting in question occurred on what answers to our Saturday evening, since it took place on that portion of the day when lamps were needed; *i. e.*, the dark portion, in other words, on Saturday night; as, according to the custom of the Jews, that first day terminated with the setting of the sun on Sunday evening, thus proving that the only dark portion of the day when lamps would be employed fell between the setting of the sun Saturday night and the rising of the sun Sunday morning.

3. Paul commenced to preach, therefore, on

Saturday evening, his meeting continuing until Sunday morning.

4. On Sunday morning, Luke and the other disciples went on board of the vessel, and started for Jerusalem, sailing their craft that day around Cape Lectum to Assos (a distance of forty miles), where they took Paul on board.

5. On that same Sunday morning, Paul traveled on foot from Troas to Assos, across the base of Cape Lectum, a distance of nineteen and a half miles. (Acts 20:13, 14.)

In view of the foregoing, what becomes of the favorite theory of the first-day sanctity, as based upon the record in Acts 20? The answer is obvious. That chapter not only demonstrates the futility of the theory that the apostles were in the habit of assembling for worship on the first day of the week; but it also forever demolishes the doctrine that that day was regarded by them as sacred in its character. This will appear the more unquestioned when we recollect that the apostle Paul, as the great apostle of the Gentiles, and one whose example we are instructed to follow (1 Cor. 4:14, 15), would never have allowed himself to stand upon the record as a violator of the Sabbath. Such he appears to be, however, and such he unquestionably was, if the first day of the week was holy time in A. D. 58; *i. e.*, the year in which the meeting was held at Troas. No amount of logic, however ingeniously framed, can set aside the record of this chapter. No array of distinguished names can blunt the point of its testimony. Paul traveled on foot, nineteen miles and a half, on Sunday, while his fellow-disciples sailed a vessel twice that distance on the same day. To argue that the Lord would first change the Sabbath from the seventh to the first day of the week without giving us a positive declaration to that effect, leaving us to infer the change from the practice of the apostles, to be gleaned from the pages of the New Testament, and then cause the record of the travels of Paul and the disciples on that day to be made as conspicuous as they are in the twentieth chapter of Acts, is too preposterous to be admitted for a moment. Beneath the weight of such testimony, the theories of our opponents are crushed so effectually that they need no further attention.

Should there be a doubt in the mind of any individual as to whether the journey of Paul and the disciples actually took place on the first day of the week, we invite them to read the following from the pen of Dean Howson. This distinguished scholar is a member of the English Committee on the Revision of the King James Version of the Bible; and as he is a firm believer in the sanctity of the first day of the week, his capacity as well as his lack of impartiality for the views of Sabbatarians will be conceded by all. Here are his words:—

"With minds solemnized and filled with thankfulness by this wonderful token of God's power and love [*i. e.*, the restoration of Eutychus] they celebrated the Eucharistic feast. The act of holy communion was combined, as was usual in the apostolic age, with a common meal; and St. Paul now took some refreshments after the protracted labor of the evening, and then continued his conversation till the dawning of the day.

"It was now time for the congregation to separate. The ship was about to sail, and the companions of Paul's journey took their departure to go on board. It was arranged, however, that the apostle himself should join the vessel at Assos, which was only about twenty miles distant by the direct road, while the voyage around Cape Lectum was nearly twice as far. He thus secured a few more precious hours with his converts at Troas; and eagerly would they profit by his discourse, under the feeling that he was so soon to leave them; and we might suppose that the impression made under such circumstances, and with the recollection of what they had witnessed in the night, would never be effaced from the minds of any of them, did we not know, on the highest authority, that if men believe not the prophets of God, neither will they believe 'though one rose from the dead.' But the time came when St. Paul, too, must depart. The vessel might arrive at Assos before him; and

whatever influence he might have with the seamen, he could not count on any long delay. He hastened, therefore, through the southern gate, past the hot springs, . . . and across the wild water-courses on the western side of Ida. . . . We have seldom had occasion to think of the apostle in the hours of his solitude. But such hours must have been sought and cherished by one whose whole strength was drawn from communion with God, and especially at a time when, as on this present journey, he was deeply conscious of his weakness and filled with foreboding fears. . . . And strength and peace were surely sought and attained by the apostle from the Redeemer, as he pursued his lonely road that Sunday afternoon in spring, among the oak woods and the streams of Ida.

"No delay seems to have occurred at Assos. He entered by the Sacred Way among the famous tombs, and through the ancient gateway, and proceeded immediately to the shore. We may suppose that the vessel was already hove to, and waiting when he arrived; or that he saw her approaching from the west, through the channel between Lesbos and the main. He went on board without delay, and the Greek sailors and the apostolic missionaries continued their voyage."—*Conybeare & Howson's Life and Epistles of St. Paul*, pp. 594-566.

THE FORGIVENESS OF SINS.

WEARY of earth and laden with my sin,
I look to Heaven and long to enter in,
But there no evil thing may find a home;—
And yet I hear a voice that bids me come.

So vile I am, how dare I hope to stand
In the pure glory of that holy land,
Before the whiteness of that throne appear?—
Yet there are hands outstretched to draw me near.

The while I fain would tread the heavenly way
Evil is ever with me day by day;—
Yet on mine ears the gracious tidings fall,
"Repent, confess; thou shalt be loosed from all."

It is the voice of Jesus that I hear,
His are the hands outstretched to draw me near,
And his the blood that can for all atone,
And set me faultless there before the throne.
—Selected.

WHAT WE OWE; OR, CHRISTIAN GIVING.

THE TEMPORAL SIDE OF THE QUESTION.

MUCH has been published on the subject of Christian giving, chiefly by ministers, who naturally and rightly give prominence, first to the duty itself, and secondly to the spiritual blessings that accompany and follow its performance. The infinitely greater importance of this side of the question is conceded; but the temporal side should not be ignored, and it is next to useless to exhort to the observance of this duty, which especially requires business judgment and system, without giving practical directions for its performance.

The law of giving rests upon precisely the same foundation as the law of the Sabbath,—both are sometimes called Mosaic laws, yet both were observed hundreds of years before Moses was born. The seventh of time and the tenth of income belong to the Lord. We may appropriate both to our own use, but we thereby lose both in temporal and spiritual blessings. All Christians will concede this to be true as regards the Sabbath, but all may not so willingly concede it when applied to the law of tithes, yet both statements are equally susceptible of proof.

Every intelligent man, whether Christian or not, will admit that more and better work can be done in one, or five, or ten years, resting every seventh day, than by working every day. Can any one give an intelligent physical reason for this? "Needs the rest," may be said. Certainly, but why not the fifth day, or the tenth, as the French once decreed? Why is not the nightly sleep enough? The only answer is, that it is one of God's well-known and accepted, but unexplained laws. In like manner it may be impossible to explain why, if a man shall pay back to God one-tenth of his income as it accrues, he will be more prosperous in temporal things than if he kept or tried to keep the whole, but

it is true nevertheless. The object of the following pages is to bring out this truth, give some of the reasons and results, both from God's word and human experience, and to give such plain practical directions to those who desire to adopt the system as will enable them to put it in practice. The colloquial form is adopted, the more clearly to express the thought of the writer, and to meet the possible doubts and questions that may arise in the minds of readers.

QUESTIONS AND ANSWERS.

1. Was not tithing a Mosaic institution, and consequently has it not passed away?

No; Abraham paid tithes. Gen. 14:20. And in Gen. 28:22, Jacob promised to God one-tenth of his income, and doubtless kept his promise.

2. Were not tithes required for the support of the priests, and when the priesthood passed away was not the law abrogated?

No; the language in the fourth commandment, "The seventh day is the Sabbath of the Lord thy God," is no more emphatic than that in Lev. 27:30, "All the tithe of the land is the Lord's, not shall be, but *is*." In Num. 18:21, he says "I have given the children of Levi all the tenth in Israel for an inheritance," and in verse 26 he requires that even the priests shall pay tithes. It is true the priesthood has passed away; but the title to the tenth of increase reverted to God, not to us certainly, and there being now no intervening priesthood, we owe it and should pay it directly to him.

3. Was not the obligation to pay tithes a civil as well as a religious one? Was it not the Jewish method of paying taxes?

It was purely a religious service. How would this language from Mal. 3:8 sound, reference being had to the non-payment of taxes? "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

4. Was the law of tithes perpetual in Hebrew history? Was it always binding?

Abraham paid tithes, so did Jacob; so, it is fair to presume, did all the patriarchs. More than a thousand years after the death of Moses God through Malachi denounced the Jews for not paying their tithes. They were uniformly prosperous when they paid them, and adversity was certain when they did not.

5. Were not the blessings promised for payment of tithes spiritual rather than temporal?

Both temporal and spiritual. God united them; why should we separate them? Read the third chapter of Malachi, perhaps the strongest in the Bible on that subject. The promises there have almost sole reference to temporal blessings.

6. Did our Saviour sanction the payment of these?

Yes. Read Matt. 23:23 and Luke 11:42.

7. But did he *command* that tithes be paid?

Not directly that we know of, but he recognized the law, commended it, and did not abrogate it. He did not *command* the keeping of the Sabbath, neither did he abrogate the law, and we all regard it as binding. There was no need to command the Jews either to keep the Sabbath or to observe the law of tithes. They did both so scrupulously, and in such detail, that while our Saviour commended the observance of both laws, he reproved them for sacrificing the spirit for the form.

8. Does not this presentation of the subject make the love of gain the basis of the argument?

Of gain, *yes*; of purely personal gain, *no*. That we may have more to rightly enjoy and do good with, *yes*; more to selfishly use and enjoy, *no*. There is so much seeming plausibility, and yet so much real misconception in this objection that it deserves a more extended answer. Did God make a mistake in appealing to what we might call our "selfishness" when he said, "He that honoreth me I will honor;" "Honor the Lord with thy substance, so shall thy barns be filled with plenty;" "Bring ye all the tithes into the storehouse, . . . and I will pour you out a blessing;" "Honor thy father and thy mother, that thy days may be long in the land," and hundreds of other equally strong and precious promises? How much of this kind of "selfish-

ness" is there in every prayer you offer; how much in your hope of Heaven?

9. It is conceded that there *are* higher motives. Why not appeal to them?

Are there any that are more practical; any that enter more into our every-day Christian life? Admitting that these are among the lower rounds in the ladder of Christian motives, should we therefore ignore or neglect to use them? Is it better to *look up* than *mount up*?

10. I cannot *afford* to give one-tenth of my income.

How do you know? Did you ever try it? Did you every know any one who had practiced it that was not thereby prospered? No matter how rich; no matter how poor; no matter how small the income; no matter how large the family. Do you think your Heavenly Father will make an exception in your case, and not keep his promise with you? Can you afford *not* to do it? To which of two men would you rather lend money without security; one who observed this rule, or one who did not, both being equally honest, equally worthy, and possessed of equal advantages and abilities?

11. Why not practice the New-Testament rule—"Give as God has prospered you?"

Certainly, that is an Old-Testament rule also. But how much? what proportion?—one-twentieth; one-fifth; one-tenth, or just as you happen to feel at the time? One-tenth of the prosperity was God's rule then; when was it changed, and what is the New-Testament proportion?

12. Why should I think so much of the *temporal* side of this question?

Because it is the *practical* side. All of us do something for a living. We are Christian farmers, mechanics, merchants, teachers, laborers, clerks, physicians, lawyers, etc. We are not called to be preachers and missionaries; yet by helping to support the ministry and missions, we can and do have a personal interest in the salvation of every soul brought to Christ through their efforts. We can help care for "God's poor," and thus "lend to the Lord." Upon the Christian laity depends, under God, the support and prosperity of all charitable, benevolent, and religious institutions, schools, and colleges. If we earn the "well done," it must be in our own sphere of life. System, method, rule, pay in everything else; why not in Christian life and Christian giving? This conceded, what rule is better than the *only* one God ever gave, and the observance of which for thousands of years has never failed to bring both spiritual and temporal blessings? Let us take our Heavenly Father at his word, and let him take the responsibility of permitting us to give much or little, leaving us nothing to do but bestow his share where it will the most honor him.

(Concluded in next number.)

THE ETERNAL WORD.

No fragment of an army ever received half so many bullets as the Bible; no citadel sustained so many sieges; no rock was ever battered by so many hurricanes and swept by so many storms. And yet it stands. It has seen the rise and fall of Daniel's four empires. Assyria contributes a few mutilated figures to the niches of the nation's museum. Media and Persia, like Babylon which they conquered, have been weighed in the balance and found wanting. Greece faintly survives in its historic name—"Tis living Greece no more;" and the iron dome of the Cæsars is held in precarious occupation by a feeble hand. And yet the Book which foretells all this survives. While nations, kings, philosophers, systems, and institutions have died away, the Bible now engages men's deepest thoughts, is examined by the keenest intellects, stands revered before the highest tribunals, is more read, and sifted, and debated; more devotedly loved and more vehemently assailed; more industriously translated and freely given to the world; more honored and more abused, than any other book the world ever saw. It survives all changes—itsself unchanged; it sees myriads of other books engulfed by the stream of time; yet it is borne along triumphantly

on the wave, and it will be borne along till the mighty angel shall plant his foot upon the sea, and swear by Him that liveth forever that "time shall be no longer." For "all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof fadeth away, but the word of the Lord endureth forever."—*Sower and Gospel Field.*

BEHOLD HE COMETH!*

BY C. C. LEWIS.

Of Christ, our Lord; and how he died and rose And, in the heavens above, now pleads for you And me; but, chiefly, of his glory, soon To be revealed when he shall come again, And Paradise restore, the earth make new,— Of these, I sing.

Behold him, then, a babe, In lowly manger born; his glory with The Father laid aside, he stoops to man's Estate, nor scorns to pass through every path That man has trod, that he might thereby know How best to lift man up. In humble ways His youth was passed at Nazareth. Of what He did in early life; of what emotions Stirred his breast, of hope and fear, as o'er His mind, with gradual, human process, dawned The godlike mission of his life on earth,— The record does not speak. It only tells How once his spirit shone, when, but a boy Of twelve, he sat among the learned men, The Doctors of the Law, and taxed their skill To answer questions that his youthful mind Proposed. E'en then he seemed in part to know His mission; for, "Wist ye not," he said, "that I Must be about my Father's business?"

Then back To private life and solitude and sweet Communion with his God, the Spirit leads; Until, arrived at manhood's age, the time Fulfilled, he burst upon the moral world A sun, whose glorious rays have beamed the earth Around, warming, cheering, giving spiritual life To all.

And now we see his form divine, Bowed low in Jordan's flood. 'Twas not that he Had sins to wash away, but that, in all Things he might be our pattern. The Father owns His Son; and, from the opening heavens, his voice Is heard to speak his pleasure. The Holy Spirit Is sent down to anoint the Saviour for his work.

Assailed by trials fiercer far than hell Had ever hurled on man, the public life Of Christ began; and such a life the world Had never seen, will never see again,— A life of patient, wearing toil; a life Of healing sick, and raising dead; a life Of teaching truths, sublimely good and grand, Yet in their grandeur, simple and concise; A life whose tragic end, so meekly borne On Calvary's rugged brow; whose closing words, "Father, forgive them; for they know not what They do,"—have touched the world's great heart; and lo! A purer blood has sprung through all her veins. But now that life has ceased. They lay him low In Joseph's new-made tomb. Not long could earth Contain her King, but sends him forth immortal. And with his coming, hope "exulting springs" Within the hearts of his disciples true. With joy they walk and talk with him as they Had often done before; until one day, Amid the cooling shades of Olivet, They asked the question, ever in their minds, "Wilt thou not, e'en now, to Israel restore The kingdom so long lost?" Then, listening to His words, a wondrous change came o'er his face; Transparent, light, and airy, seemed his form, And shone with heavenly beauty o'er the scene. Then, rising slowly from the earth, he looked With tender glance upon the group below, Until a cloud received him from their sight. They, spell-bound, still stood gazing upward. Where Are now their hopes? Where the kingdom they Had thought to see restored? Of what avail To leave their homes and friends, and lose Their standing with the world, since all their hopes Are lost? But lo! While thus they mused, two men In gleaming robes of white stood by their side, And thus addressed them:—

"Men of Galilee, Why stand ye gazing upward into heaven? All is not lost. Lo, there is nothing lost! The kingdom of our Lord does not consist In royal pomp, vain show of earthly power, But grace, a kingdom, o'er the hearts of men Shall first hold sway; and in this soil, its precepts, Germs of truth, already have been sown. This Gospel of the Kingdom shall be preached Unto all nations. Then, when all who will Its gracious offers have received, and brought Their lives in concord with its laws,—then Will this same Jesus, ye have seen received To heaven, so come again as ye have seen Him go; and all, of every age, who have Lived out the precepts of his government, Shall with him go to share eternal bliss In the kingdom of his glory."

* Delivered at the Commencement Exercises of Battle Creek College, Thursday evening, June 15, 1882

So spake the angel, and was gone; But his words have shone a beacon light of hope Through all the ages to the little flock Of Christians here on earth. Nay, more; to this Sublime event, as to the goal of all Their toils, have turned the eyes of ancient seers And bards of old, who gave us signs that we Might know the first approaching beauty of That glorious morn.

And now, these signs fulfilled, or fast fulfilling, We lift our heads, and upward look; for the time Draws near of our redemption. Soon the blue vault Above us shall depart; and the opening heavens, Rolled together as a scroll, Shall then reveal the matchless glory of The coming Son of God. Once he was here in shame, A man of sorrows and with grief acquainted, Was mocked, was scourged, was spit upon, and pierced; But now he comes with power and majesty Divine, and flashes his glory athwart the sky, As the lightning shineth from east to west. Ten thousand bright angels of light Attend at his call and adore; He comes to establish the right, To rule and to reign evermore. Then every eye looks up; from every lip Is heard the cry, "Behold he comes!" but ah, With feelings how unlike! Here kings of earth, Who reigned but to exalt themselves; and great men,— Great in power and sin; and rich men, too, Who honored not Jehovah with their wealth; Here, too, are seen chief captains, men of might Who ne'er before were known to quail with fear,— These all do hide themselves. In terror hear Them call: "Ye rocks and mountains, fall on us, And hide us from the face of Him who sits Upon the throne, and shielded us from his wrath; For this his day of wrath is come: Oh! who Can stand?"

Not so the chosen few who love The Lord. "Behold he comes!" they cry; "we long Have waited for him, and he will save us." But not alone do these rejoice; for, lo! The dead in Christ of every kingdom, tribe, And tongue, revived and quickened by the power Of Him who said, "I am the resurrection And the life," from east, from west, from north, And sunny south, come crowding forward as On wings of light. These join the living saints; And all, now made immortal, together are Caught up to meet the Lord; while from The countless host, in volume like the roaring Of the sea, pours forth the glad, triumphant song, "O Death, where is thy sting? O grave, thy victory where?"

But the awful scene below; its terror, anguish, And despair,—let us veil it from our sight; For here the wicked now receive their doom. In what their punishment consists, how long It lasts, I pause not to inquire, nor sound Its depths of woe, but pass to contemplate The glories of the earth made new, which, cleansed And purified by fire, rich beauties shall Put on, and bloom as gloriously as before The fall. Ah! then, all nature shall rejoice, Shall robe herself in living green to greet Her rightful king. The curse no more shall hold Dominion o'er the earth; for sin, its cause, Shall be removed, and all things shall become As pure as first they were, when, coming fresh From his creative hand, the Lord saw all, And called it good. No crying shall be there; For God shall wipe away all tears, and sickness, Sorrow, pain, or death, shall nevermore Be known: but there shall be the throne of God, And from it shall proceed a river clear As crystal and as pure,—the beautiful River of life. Here, too, the tree of life Shall yield its fruits, and shed its leaves to heal The nations. But why attempt to tell The beauties of that land, since Inspiration's Pen itself has said, "No eye hath seen, No ear hath heard, nor hath the heart of man Conceived, the wondrous glory of the things Prepared of God for them who love his name."

To this delightful prospect we aspire; With gladness hail the omens of the coming day.

"Behold, he comes!" Seems written on the sky. Our eyes look up, Our hearts rejoice, Our lips take up the cry: "Lord Jesus, come and end this troubled dreaming! Dark shadows, vanish; rosy twilight, break! Morn of the true and real, burst forth; calm-beaming Day of the beautiful, arise, awake!"

THE HARDEST TEST.

BY MRS. L. D. A. STUTTLE.

"WHO shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"—No, none of these things, because Christ has promised to be with us, to protect and save; and, indeed, calamities like these mentioned in the text seem to have the effect of drawing the Christian still nearer to his God. But I think there is something which is not mentioned here that is of a still more subtle and dangerous char-

acter; something which, when everything else has no power to move us, the enemy tries as his last master effort. It is prosperity! Ah, how many of us fail here! When tribulations seem to overwhelm us as a flood, and we are persecuted for righteousness' sake, and accounted as the very offscouring of the earth, ah! then, when we can lean on no earthly support, how we fly to the protecting arms of our Father, and feel safe. Then how sweet we find the religion of Christ.

When death lays its cruel hand upon those we love, and we hear the dull echo of the clods of the valley upon the coffins of our dear ones, how our aching hearts find sweet solace in the blessed promise of our Lord, "I will come again," and the "dead shall hear the voice of the Son of God, and shall come forth."

How true indeed it is, that tribulation draws us nearer God. Indeed, the nearer we are to the hand that administers the stroke, the less we feel the smart of the rod. Let us remember when we ask prosperity of the Lord, that it is tribulation, and not prosperity, that "worketh patience," and we are commanded to let patience have its perfect work. Have we not all noticed that when everything moves smoothly, and there is nothing to trouble us; when our barns seem to be filled with plenty, and we add acre to acre and dollar to dollar,—how cold our hearts are, and how formal our prayers. Ah! we all need the scourging of the Lord; and if we are his sons and daughters, we shall receive it. It is good for us! The great Refiner and Purifier knows well that if we would reflect his image, we must pass through the fire.

Let us remember the words of David, "Before I was afflicted, I went astray."

Vernon, Mich.

THE JEWS SINCE A. D. 70.

BY MRS. M. E. STEWARD.

(Continued.)

At the death of Julian the Apostate, 363 A. D., the house of Constantine became extinct. Christian emperors were again elected to the throne (*i. e.*, those who adopted the belief in Christ and the religion of the Bible, without reference to their piety). Jovian, the immediate successor of Julian, intended oppression of the Jews, but his short reign of less than a year effected little against them, though Christianity in that time obtained a lasting victory, and paganism "sunk irrecoverably in the dust." Jovian at the death of Julian, was elected emperor while in Persia, by the generals of the army. Little did Julian dream when haughtily leading that army to invasion under a pagan standard, that it would return under the banner of the cross; and as little did Jovian on his hasty homeward march, impatient to possess the palace of Constantinople and prevent the triumph of some competitor, know his own sad fate. "After indulging himself with a plentiful, perhaps an intemperate supper, he retired to rest; and the next morning the Emperor Jovian was found dead in his bed."—*Gibbon's Rome*.

The brothers Valens and Valentinian, who succeeded him, restored the rights of the Jews, but were compelled, on account of the state of the empire, to exact their military services, or those of a substitute, exemption from which had been one of their greatest privileges. The animosity of the churchmen toward the Jews increased. They took every means in their power to suppress their worship, burning their synagogues in different places. The Roman emperors, on the other hand, considered them valuable subjects, and protected them. Theodosius the Great allowed the Jews to worship God unmolested in their own way, while he closed the pagan temples and the churches of the heretics. In an edict dictated at his baptism he says: "It is our pleasure that all the nations which are governed by our clemency and moderation, should steadfastly adhere to the religion which was taught by St. Peter to the Romans. [?] . . . Let us believe the sole deity of the Father, and Son, and Holy Ghost under an equal majesty and a pious trinity. We authorize the followers of this doc-

trine to assume the title of Catholic Christians; and as we judge that all others are extravagant madmen, we brand them with the infamous name of heretics." The persecution of Christians by the Catholics—the office of Inquisitors of the Faith—was instituted under the reign of Theodosius in 385 A. D. His colleague, Maximus, was the first Christian prince who shed Christian blood.—*Gibbon's Rome*, vol. 3.

In the former part of his reign, Theodosius yielded to the influence of the Christians who refused to comply with his commands to rebuild the synagogues they had destroyed; but just before his death he strictly forbade any to plunder or to destroy them. In the mean time the Patriarchate began to decay. Excommunicated Jews appealed from its decisions to heathen tribunals. Theodosius decreed that the Patriarch should have power to punish offending Jews, and that the governors of provinces should not interfere. The Jews were still forbidden to enter Jerusalem. Guards were stationed at the gates; but Jerome says they were sometimes bribed by the Jews who stole in to weep over its desolations, especially on the anniversary of its destruction by Titus.

The Jews were in the habit of celebrating the feast of Purim (their deliverance under Esther) in a very noisy manner, striking the benches of the synagogues with stones and mallets, and crying out in the most dissonant way every time the word Haman was spoken. They would erect a gibbet, sometimes in the form of a cross, on which they would hang Haman in effigy, and treat it with every indignity. The Christians construed this to mean a disguised representation of the crucifixion. The two parties often met in violent collision, particularly in Macedonia, Dacia, and Illyria. Synagogues were burned in many places, till finally Theodosius the Second prohibited these festivals, commanding the Jews to show no disrespect to the Christian religion, yet allowing at the same time the free observance of their own.

In Syria were still more serious hostilities. At Inmestar, near Antioch, some drunken Jews began in the streets to blaspheme Christ. They erected a cross, fastened a Christian child to it, and scourged him so terribly that he died. Though the offenders were punished with due severity, the Christians could not forget the outrage. Some years after, they plundered and burnt a synagogue in Antioch. One on the Island of Minoraca was also destroyed. Many wealthy and influential Jews lived in Magona, now Port Mahon, the capital of the island. Severus, the bishop, earnestly desired their conversion. He had two visions; in one a widow implored him to save her field. This he interpreted as the synagogue "widowed or estranged from God." The bones of the martyr Stephen (which Gamaliel, Paul's teacher, discovered in a vision to Lucian, head of a monastery in Palestine) arriving on the island at the same time, the bishop felt confident of success.

At the head of his flock he marched to Magona, where he challenged the Jews and their leader, Theodorus, a man of great rabbinical learning and filling the office of "defender of the city," to meet him at the church. The Jews declined, because it was the Sabbath, and they might not enter an unclean place. The bishop then proposed the synagogue; the Jews still refused, but surrounded the house where Severus was. He reproached them for storing away arms in the synagogue with which to fight him. They denied it, when he started with his entire people to ascertain the truth. Some Jewish women threw stones at the Christians from the windows. In the ensuing quarrel the synagogue was burned, and all its furniture except the silver and the books of the law. The latter were restored, while they carried the silver in reverential triumph to the church. Three days after, the Jews assembled amid the ruins of their synagogue. Christians also came. Theodorus eloquently defended Judaism, answering all objections, till Severus confessed he could say nothing more, and had to look to Heaven for help. The people all began to cry in their anxiety, "Theodo-

rus, believe in Christ!" The Jews supposed they said, "Theodorus believes in Christ," and they all immediately forsook him, and fled in every direction. Left alone, Reuben, a converted Jew argued with him, and at last offered him honors if he would embrace Christ. Theodorus yielded, and more than five hundred followed his example, but some left the island rather than renounce their religion. Severus warmly advocated to his Christian brethren his method of converting Jews. Milman thinks they certainly followed it, as far as the burning of synagogues, for the Emperor Honorius had to repress these incendiary acts by an express law.

About this time there was an outbreak in Alexandria between the Jews and the Christians. This city had always been a place of riot,—first between the Jews and the Greeks, and afterward between the Jews, Christians, and pagans, so that Milman says, "The records of the Alexandrian church present, perhaps, the most unchristian page in Christian history." There were about forty thousand of the Alexandrian Jews, many of them very wealthy. On the Sabbath the less devoted were in the habit of attending the theater, where collisions often occurred, generally ending with bloodshed. Orestes, the governor of the city, made laws to suppress these tumults. One day some of the adherents of Cyril the archbishop, among them Hierax, a low schoolmaster who used to applaud by clapping hands (the usual custom of the church) whenever Cyril preached, entered the theater and read the proclamation of the governor. The Jews raised a cry at once (probably from the known character of Hierax) that he was there to create a disturbance. Orestes, jealous of the archbishop, who had been encroaching on the civil authority, ordered him to be seized and scourged. This Cyril resented as though done to himself. He sent for the principal Jews, declaring if they did not cause all these tumults to cease, they should be severely punished. The Jews resolved to take the power into their own hands. Putting on rings of palm bark to distinguish each other in the dark, they raised a cry at midnight that the great church of Alexandria was on fire. The Christians rushed from all directions to save the church, when the Jews fell upon them, killing many. At day-break the archbishop, at the head of a large body of the inhabitants, attacked the Jews, slew many, and drove the rest out of the city and plundered their houses.

The governor and Cyril both sent representations of the trouble to the emperor. While the latter blamed the Jews alone, it would seem that Orestes could not have agreed with him, from his strong opposition to Cyril and his regret at the loss of the industrious and prosperous Jews. Before the emperor had time to reply, Cyril attempted, in compliance with the urgent request of the people, to effect a reconciliation with Orestes. Though he came with the gospel in his hand, the governor refused, probably suspicious of his sincerity. The hot-headed prelate, much offended, called the monks of Nitra, "a fanatical band of savages," to the number of fifteen hundred. They abused Orestes in the streets, calling him hypocrite, idolater, etc. The governor protested that he had been baptized by Atticus, a bishop in Constantinople. A man named Ammonius threw a large stone on to his head; the blood gushed out, his attendants fled, but the inhabitants of Alexandria, who had great respect for him, came to his relief. They drove the monks from the city, and tortured and killed Ammonius; but Cyril afterward paid him the honors of a martyr.

The Jews were not as odious to the Christians everywhere. When the good Hilary, bishop of Poitiers in Gaul, died, the Jews chanted in Hebrew their mournful lamentations for him. About twenty years after these troubles in Alexandria, many Jews were converted in Crete. An impostor by the name of Moses traveled for a year throughout the island, gaining many followers whom he promised to lead to the Holy Land by a direct and dry path through the Mediterranean Sea, as Moses had opened the Red Sea for their forefathers. The appointed time came; thousands gathered to a lofty promontory, where

he bade them cast themselves down. Many obeyed; they were dashed to pieces against the rocks, or drowned in the sea. Some fishing boats and merchant vessels belonging to Christians were on the spot, and did all they could to save the deluded creatures by holding up the bodies of the dead to convince them that their leader was an impostor. Satisfied of the deception, they turned upon him, but he had escaped. The kindness of the Christians won many to the gospel.

About this time the Patriarchate expired, having been in existence for nearly three centuries. The crime of erecting new synagogues in defiance of the imperial law against it, hastened its dissolution. (Milman's and Jenks' histories of the Jews.)

(To be continued.)

Special Mention.

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

OUR NATION'S PERIL.

UNDER this heading, Prof. John Moffat writes a stirring article respecting the dangers which now threaten American society, and even endanger our national existence. He speaks specially of the dangers arising from the alarming prevalence and rapid increase of intemperance at the present time. But in the introductory paragraphs, which we herewith present, he treats in a general way of the perils of our times, and his remarks on this point will be of interest to all our readers. The article is published in the *Christian Statesman* of June 22, 1882, from which we copy:

"Righteousness exalteth a nation, but sin is a reproach to any people." Prov 14:34. "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn." Prov. 29:2.

If it be true that history repeats itself, and that like causes produce like effects; when our industries are paralyzed, and in the midst of a land of boundless resources, thousands are crying for bread; when a spirit of hate and antagonism is springing up between the large class who are dependent on their daily toil, and those who hold property and money; when sectional prejudice and animosity are the chief elements in our national politics, upon which partisan politicians depend for the success of their respective parties and the perpetuation of their power; when we even hear in the distance the mutterings of the thunder of discontent, and communistic doctrines are boldly proclaimed in our midst,—it becomes the duty of the Christian and the patriot to lift the warning voice, and point out to the people the rocks upon which they are likely to make shipwreck.

We are fully aware that this is an ungrateful task, and in this age when pulpit, press, and platform can only secure popularity by prophesying unto the people smooth things, and saying, "Peace, peace, when there is no peace," I am not surprised that so few can be found to hold up the evils that threaten our nation in all their naked deformity. It is always annoying, both to individuals and to nations, to be warned, with irritating pertinacity, of dangers which threaten them.

And the more unanswerable the prophet, the more hated he is sure to be. All history proves this. The heroic old prophets who warned Israel of old, had to flee to the mountains to escape the wrath of wicked rulers, and the fury of an exasperated populace. And so it has been in all nations and in all ages. It has been so in the history of our own nation, and never till called upon to pass through the fiery ordeal of war and bloodshed, do we realize the fact that demoralizing influences, if incorporated in our national polity, and sanctioned by our laws, must either be eliminated by the popular vote of an educated

and enlightened republic, or by revolution. All history proves that in a free country no system can be perpetuated that is based upon the degradation of its citizens, or that tends to build up one class at the expense of another. I might here enumerate several sources of danger: The divorce that has taken place between labor and capital; the tendency of all our legislation to injure the interests of the great toiling millions, in our eagerness to protect the wealth of the favored few; our tendency to mammon-worship, and the controlling and corrupting influence of money upon the elective franchise; all tending to demoralize the voter. When we remember the fact that the power is after all in the hands of the great mass of the people, and that our safety depends on their virtue and intelligence, is there not reason for alarm in the signs of the times? Let us calmly look at our situation. I am no alarmist, but I assure you, friends, I have looked with painful anxiety at the situation, and I foresee in our condition, our sectional prejudices, our class legislation, our grasping and corrupt corporations, our ignoring the principles laid down by our Revolutionary fathers; the elements at work that must in the end—nay! in the near future—produce anarchy and revolution. We are a busy, hopeful people, prone to be too much occupied with the duties of to-day to take any thought of to-morrow; and still less to speculate upon the pregnant possibilities of the day after. We are a sanguine race, moreover, ever prone to rush on blindly, cherishing the hope that something will turn up to save us from what we dislike and dread. But, dear friends, let us pause and think; let us take warning in time. It is true of the nation, as well as of the individual, that "whatsoever we sow that shall we also reap." If we go on continuing to sow the seeds of hate, sectionalism, and political corruption, these seeds will most surely germinate. They will ripen, and in fullness of time we must reap the inevitable harvest of woe, misery, and death, yea, the death of our free institutions. Unless we come up like men to the work of purification, looking the evils squarely in the face, understanding their nature, and, at whatsoever sacrifice of our feelings, our cherished party affiliations, be determined to eradicate them, we may prepare to put on our weeds of mourning, and lay our boasted Republic in the dust.

I propose in this lecture to devote my attention to the great destroying element, the one which lies at the root of all the others; feeling satisfied that if the demoralizing influences of strong drink were removed, the great obstacle to progress would be overcome. For if the lessons of history prove anything, they prove this, that a nation's peril comes not from without, but from within. Its safety, its perpetuity, depends not upon extent of territory, fertility of soil, salubrity of climate, richness of resources; but upon the virtue, intelligence, and integrity of the people. The legislature may be corrupt for a time, the financial policy may be bad, but if we can only fall back upon our honest, virtuous populace, we shall find the great remedial agent that will soon correct the evils of legislation. If the fountain from whence emanates all power be pure, the stream will soon be clear. It was not by the strong arms of the Medes and Persians that Babylon fell, but by the drunkenness and debauchery of her people.

Persia, in her time, fell not so much by the valor of the Greeks as by the enervation of her own people, who in their days of prosperity and power lost those qualities of self-denial, temperance, and virtue, that made her armies invincible when under Cyrus they marched to victory. Greece, with all her boasted civilization, her triumphs in science and art, could not save herself, and Athens, the wonder of the world, fell into insignificance.

Then comes mighty Rome, the city of "Seven Hills." Wine, spoil, and luxury demoralized her people. The designing demagogue led the infatuated citizens like lambs to the slaughter. The few rolled in luxury, the many sunk into the depths of abject poverty; the great heart of that

mighty empire was paralyzed, and its strong arm unnerved. Virtue was no more, honor had departed, and the Goths, Huns, and Vandals, descending upon her plains, found her an easy prey. History is philosophy teaching by example; and do we not find in it lessons that we Americans require to ponder?

DRUNKENNESS AMONG WOMEN.

PRESIDENT ELMENDORF, of the Chicago Citizens' League, in a temperance speech recently delivered at Youngstown, Ohio, gave it as his opinion that in Chicago one woman in every twenty-five is a drunkard. And this degrading vice is not confined to the lower classes, but invades all ranks of society. Neither is it peculiar to Chicago. Drunkenness is as prevalent in other cities, and the speaker said he has reason to believe that women and boys are becoming the victims of strong drink.

Mr. Elmendorf gave the following startling chapter of personal experience, the scene being laid in Chicago:—

"I took a ride one Sunday night between 11 and 1 o'clock, visiting the chief police stations. My eyes were opened as to female inebriety. In the Desplaines Street Station alone, I saw thirty-five girls reeling into their cells, singing, 'Oh, how I love Jesus,' and other Moody and Sanky songs. They had just been arrested in one State street dive—one of the infamous number well named by *The Inter-Ocean* 'the hell hole.' At all the stations, without exception, I found drunken women, and generally they were noisy. In one case I arrived just as a batch of five young women were being locked up, and so beastly besotted were they that they had to be carried into the lockup. All were richly dressed."

"Among the non-criminal classes do you hold that your indictment holds good?"

"Very measurably, though I doubt if the average is so high. Of late years the custom has been to send liquors home; and I know there is a great deal of drinking among women on account of this increased facility offered in bottled liquors. This is the opinion of several eminent Chicago physicians. A proof of the increased intemperance of the sex is the now admitted need, and effort to supply it, of an inebriate women's home—a Washingtonian Home for the sex."

THE TEMPLES OF YEDO.

THE glory of the city of Yedo is its temples. Notwithstanding the general substitution of the Shinto religion for the old gorgeous Buddhist ritual, the great fanes still remain, and an additional charm is lent to the contemplation of them by the fact that they are, for the most part, decaying and deserted, forgotten and overlooked by the people in the midst of whom they raise their gigantic roofs. When the noise and the dust and the smell of the great thoroughfares render locomotion unpleasant, it is delightful to turn aside for an hour or two into the inclosures of the mighty temples of Shiba. Every visitor to Japan goes to see Shiba; yet their charm to the oldest resident, to the man who knows every inch of their grass-grown courts and every dark recess and corner under their vast roofs, is never-fading. The explorer is struck mute by the colossal scale upon which the old Japanese temple-builders did their work. Just as the *chefs-d'œuvre* of our grand old cathedral architects dwarf and throw into the shade the work of modern ecclesiastical builders, so do the temples of Shiba at Yedo stand out alone, majestic and unapproached, above everything else around them. There are flimsy houses upon the European model running their roofs up close to the once sacred inclosures, there are huge tea-houses and squat "go-downs," or warehouses, cheek by jowl with them; but in their tree-guarded precincts the temples seem to eye the approach of common, every-day Yedo much as a lion might watch the approach of a

mouse. In the great gateway of the Zojoji temple—the ancient burial-place of the Shoguns—the tallest man is but a pigmy; of the holy-water basin just within a very fair-sized swimming bath could be made; the very lanterns suspended to the cross-beams of the temple are like balloons; and when the sun shines upon the great slanting roof, it gives it the appearance of a vast sheet of gold.

The interior of the temple is suitably dark and mysterious; but when the eye gets accustomed to the gloom, after the blaze of sunshine without, it rests first upon the colossal statue of the god, protected from impious or curious hands by a lattice-work of iron, and then wanders amidst the maze of curious carving, coloring, and gilding which adorns the remotest corners of the edifice; for the old temple builders were as minute and as earnest as they were gigantic, and did not consider that because a spot was scarcely to be seen, it should be left bare and unornamented. All round the interior are huge *ex votos* in the shape of painted strips of wood and wisps of hair. But even more interesting than the temple itself are the quaint nooks and corners surrounding it. Besides the tombs of the old rulers of Japan, are huge stone lanterns, quaintly carved monsters, and almond-eyed deities dotted about, all weather-stained, moss-grown, and neglected; and behind all is a back-ground of noble trees, which seem ever to be wailing the fallen estate of the monuments before them. The only visitors to the dozen or more temples of Shiba are foreigners and country folk; the Yedo citizen prefers the simple mirror of Shintoism to the pomp and display of the old faith. The moss grows between the stones of the court-yards, the roofs gape in many places, the coloring and gilding are falling away piecemeal, and innumerable families of pigeons, attracted by the solitude and quiet of the place, have made their homes amidst the quaintly carved timber-work of the roofs. Save in one instance, where there is a statue gifted with marvelous curing qualities, to which multitudes of cripples and invalids go for the purpose of rubbing themselves upon it, it is doubtful whether a score of worshipers visit the temples of Shiba per diem.

—Who would wish the responsibility of governing an empire in these days of revolt and lawlessness? We believe Mr. Gladstone is a wise statesman, anxious to govern with equity, and to meet the heavy responsibilities laid upon him in the fear of God; but he does not find it an easy task, judging from the following, which we clip from a recent number of *Harper's Weekly*:

A London correspondent who recently saw Mr. Gladstone and his wife driving in Hyde Park, says: "If ever two people looked the embodiment of woe, it was these two. Both seemed to be clad in the garb of despair; the very carriage and horses appeared as if muffled in crape. The faces of the Premier and his wife were really agonized in expression. They bore not the placid, stricken look which recent sorrow gives; every lineament bespoke active anguish, an excited terror. They were talking earnestly and rapidly, and paid not the slightest attention to the passing throng. Every eye was on them, but they looked at no one. The strong, impressive features of this great old man's face were a sight I never shall forget. A painter looking for a physiognomy upon which to depict horror would have seized on this, and if he could have succeeded in portraying Gladstone's face as I saw it yesterday, would have made an immortal picture. It must not be forgotten that by the frightful murder of Lord Frederick Cavendish Mr. and Mrs. Gladstone lose the husband of their niece, and a loving adherent, who looked up to the Premier not alone as a secretary does to his chief, but as a son does to an honored father."

—The first thing a man thinks of is himself, the second thing he thinks of is himself again, and the third thing he thinks of is himself once more.—*Josh Billings.*

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.

FLOWERS.

Her little prayer at night she said,
Then looked with wistful eyes,
Half tenderly and half afraid,
Up to the starry skies.

For daily bread ne'er sought in vain,
She asked the heavenly powers.
"Please, God!" she whispered low again,
"Div' me my daily flowers!"

Her daily flowers, her baby days,
In one bright garden flew;
And like a flower in all her ways,
The dimpled creature grew,

As fair and sweet a tiny maid
As any new-born blossom
That dawn and dew's soft stress persuade
From mother earth's broad bosom.

And flowers like kin the darling loved;
She bore the fragrant band,
Where'er she played, where'er she roved,
In apron or in hand.

And while she prayed, with look askance
As if she asked a treasure
Too great for God to give, perchance,
For just her baby pleasure,

I echoed in my heart her prayer,
Remembering earth's sad hours,
And weary weight of sin and care,
"Give us our daily flowers!"

"The kindly word, the smile serene,
The greeting of good-morrow,
The brotherhood in speech and mien,
That soothes our common sorrow.

"These human blossoms of the heart
Give to our daily needing!
Dear Lord, are not these, too, a part
Of thine immortal feeding?"

And back the sudden answer fell:
"Whate'er my hand hath given
My constant love and care to tell,
Is truly bread from Heaven."
—*Rose Terry Cook, in S. S. Times.*

TAKING CARE OF SPARROWS.

BILL and Johnny were fast friends, living in different rooms in the same tenement-house in a narrow city street. Their mothers both went out to work all day, and neither had any brothers or sisters; so they were left much to themselves, going to school together, and spending their spare hours at home or strolling about the streets in company. And it might almost be said it was an equally sad day for both when Johnny ran across a crowded street to pick up an apple he saw lying near the sidewalk. He was not quite quick enough; for a heavy cart knocked him down, and the wheels passed over his leg. Bill turned almost as pale as Johnny, when he saw him lifted up with his eyes shut, and the blood streaming from his hurt.

"Trouble! More trouble—God help us!" said his poor mother, as he was carried into their wretched room, not to leave it for many, many long days. It was a very bad break, the doctor said; a compound fracture. The boy was not strong, and things were against him; coarse food, bad air, and gloomy surroundings are poor helps over a serious injury.

Johnny lay still and grew whiter and whiter, and thinner and thinner. And Bill looked at him with a woe-begone face, trying to think of something he might do for him. He had bought him two oranges with his only five cents, and could do little else but sit by him out of school hours, and hear him tell of the long days he had to spend all alone.

It was early spring-time, and one day a few little birds came hopping about outside the window; for the street they lived in was not so very far from where the city began to be neighbor to the country, and by looking between some tall buildings and over some lower ones, the boys could see some green trees. And there was actu-

ally a scraggy, half-dead one outside Johnny's room, which still threw out a few fresh leaves every spring. These were probably what brought the birds.

"Sparrows, Bill; they're sparrows!" cried Johnny, joyfully. "Don't you remember what she said about the sparrows?"

"I'm going to put some crumbs for em," said Bill, eagerly.

He laid some on the window sill, and more on the ragged awning below. The birds took little notice at first, but before night one little chirping fellow had ventured near enough to peck at the feast laid before him, and more came. Poor little Johnny watched for them with delight, as he recalled the Bible lesson of the sparrows. And the birds brought a charming idea to Bill. Saying nothing to his friend, he hunted in alleys and back offices till he found a cigar-box large enough for his purpose. With great labor he whittled it into the shape of a little house, cutting a hole for a door, and making windows with ink he begged of a neighbor. Then he carefully nailed the cunning thing to the tree, in plain sight from Johnny's window, one morning before he was awake.

What comfort and pleasure it was to the lonely little fellow! And how the two looked out for birds that might be wise enough to build in this wonder of architecture! Johnny held his breath whenever any came picking up the crumbs. Bill kept on the platform outside the tiny doorway, soon reporting that he had seen one pulling a thread from the old awning and carrying it into the bird-house. A day or two more of watching put the matter beyond a doubt. A nest was being built, and by sparrows, too!

Johnny, now able to be bolstered up in a chair, was happy as a king in the company of the pair that came and went with sticks, straws, feathers, and threads, keeping up their lively chip-chip-chip. He could even see a few of their movements inside the box, and when the mother bird settled down to her duties, her pretty head and bright eyes were just in sight. Both learned to know his voice, and would hop saucily to his window for food.

One morning a terrible danger came near. Johnny looked in helpless dismay as a large cat climbed up the tree, and stealthily crept near the dear little mother, ready to pounce on her when she should stir from the nest. Her mate flew round and round with sharp chirps of fright.

Johnny seized an old reader from which he had been trying to spell out some words, and flung it at her with all his force. But it was light, and did not disturb puss at all. In despair he tore the old shoe from his well foot and sent it after the reader. It gave a pretty fair blow, but the enemy only moved closer to the little house, still glaring with her cruel eyes. What would Johnny have given for the power to move! Not another thing was within reach but his Testament and a little glass of jelly his mother had bought for him that morning as a great treat. He could not throw the first—it had been given him at Sunday-school, and all he had learned the few times he had been there made it impossible. He was keeping the jelly for a feast for Bill and himself in the afternoon.

Another glance at the cat was enough—glass, jelly and all, flew at her with a true aim, which sent her "skitin' out o' that're tree like forty, with a 'mie-o-o-o-w' that long!" he afterward told Bill, holding his hands as far apart as they would reach.

"Hi there! what's all this?" came in a quick, angry voice from below, as Johnny spoke to his pets to comfort them after their fright.

In his alarm for them he had quite forgotten that the things he threw must alight somewhere, and he now listened uneasily as heavy steps were heard in the entry with sharp raps at different doors, and talk which came gradually up the stairs. Soon the sound of a cane came on Johnny's door, which opened before he could say, "Come in."

A big old gentleman and a big voice came in together.

"I'd like to know," began the voice, "if you're

the young rascal who threw those things out the window. Look there, now!"

The voice had begun very loud, but it was most astonishing how it had softened down by the time it stopped. Johnny gazed helplessly at a dreadful dab of jelly on the shoulder of the gentleman's dark gray coat.

"I did," he said, ruefully, "but I did n't mean to do any harm. Nice-looking folks like you mostly do n't go 'long here," he added, feeling more and more anxious to apologize for the damage to the coat.

"H'm; they don't, eh? And what kind of folks do like to have jam-pots and old shoes flying about their heads, pray?"

"Nobody, I guess. But look!" Johnny pointed appealingly to the mother-bird, who stood on the platform before her house trimming her ruffled feathers in great excitement. "A cat was after my birds, and I could n't get up. And they're sparrows; and the Lord always takes care of the sparrows, you know."

"Well," said the other, "if the Lord takes care of them, why did n't you leave it to him, instead of turning the house inside out after the old cat?"

The words were not spoken irreverently, and there was such a good-humored twinkle in his eyes that Johnny felt encouraged to go on.

"Why, you see,"—he tried eagerly to give in his own words the sense of the lesson—"the Lord puts folks here to do his work; that's his way, the teacher said so. He could reach down his hand as easy as anything to fix things up, but he likes to have folks do it."

"Well, my little chap, if you'll let me know the next time you intend to take care of the sparrows in this fashion, I'll be sure to take some other street. How long have you been shut up here?"

"Oh, I do n't know; a long time," Johnny shook his head pathetically.

"Who takes care of you?"

"Mother; only she goes out to work every day."

"H'm." The gentleman looked at the patient eyes and the splintered limb and the forlorn room with a decided feeling that this poor little wounded bird needed very much to be taken care of, and with a dim idea that perhaps he himself might be one of the "folks" who was wanted to do it. How it was to be done, though, was not at all clear in his mind; for, aside from giving money when asked, he had given himself no trouble about such things.

"I'll have to talk to Isabel." He walked out of Johnny's room as suddenly as he had walked in, and in half an hour was propounding to his niece his great puzzle as to what could be done for such a case as he told her of. Isabel laughed, and did not seem to think the question a difficult one.

"You endowed a bed in the — Hospital for Children when I asked you some time ago," she said.

"Did I? Ah, I'm glad of that, I'm sure. But I was thinking—if this poor little pinchface could be got into the country somehow—eh, Isabel?"

"You always give to the fund for sending children into the country when I ask you, uncle."

"Do I? Well, do you think it can be managed, Isabel? I'm beginning to think, you see, it might be better if some of us looked after our own sparrows, instead of leaving others to do it for us."

"The masher says he sinds ye back yer jelly." So said a pleasant-faced Irish servant, as he unloaded a basket that afternoon before the astonished eyes of Johnny and Bill.

Jelly! There were oranges, and bananas, and grapes, and figs. There was chicken, and beef-tea, and sweetmeats.

"Take care of my sparrows," was Johnny's earnest injunction to Bill, when, two days after, he was picked up and carefully carried out to where Mother Nature blesses with her kindly gifts of sunshine, fresh air, and wholesome food. She caressed him till strength came back. When he went home, the sparrow-house was empty;

but Bill had a cheery story to tell of the prosperity of the bird family till the nestlings were well grown, and Johnny was full of delightful plans for next summer. He was to go into the country again, for his mother was to be hired to work there by the ladies of the society. Last and best, Bill was to visit his friend there.

"Now, do n't you see, Bill," he concluded, "if you had n't 'a' built that house for me and the sparrows, I'd never 'a' went at all?"—*Sidney Dayre, in N. Y. Observer.*

Educational.

THE SCIENCE AND ART OF TEACHING.

BY PROF. CHAS. C. RAMSEY.

IN a recent number of the REVIEW the query was made, Why should not the art of teaching be taught in our College? Stated generally, this is an important question. Specifically, as to Battle Creek College, it is no less important, but perhaps more difficult of solution, since there are various conditions necessary to success to be considered in the establishment of a new department of study.

The writer strongly urged the consideration of this subject in several articles in the *College Record* several years ago. He holds essentially the same views now as then as to the great value of instruction in the science of education to those who are to become teachers.

The following most excellent article on "Normal Schools" appeared two or three years ago in an educational journal, and will bear attentive reading. It is hoped that it may arouse an interest in this matter among the friends of our College:—

"It surely needs no demonstration to prove that in the highest departments, no less than in the lowest, something more than knowledge is needed in order to teach. An understanding of how to communicate one's knowledge, and practical skill in doing it, are as necessary in teaching theology, metaphysics, languages, infinitesimal analysis, or chemistry, as they are in teaching the alphabet. If there are bunglers who know not how to go to work to teach a child its letters, or to open its young mind and heart to the reception of truth, whose school-rooms are places where the young mind and heart are in a state either of perpetual torpor or of perpetual nightmare, have these bunglers no analogues in the men of ponderous erudition that sometimes fill the professor's chair? Have we no examples, in our highest seminaries of learning, of men very eminent in scientific attainments, who have not in themselves the first elements of a teacher, who impart to their students no quickening impulse; whose vast and towering knowledge may make them, perhaps, a grand feature in their college, attracting to it all eyes, but whose intellectual treasures, for all the practical wants of the students, are of no more use than are the swathed and buried mummies in the pyramid of Cheops? I am very sure I shall not be considered calumnious, when I express the conviction that there are learned and eminent occupants of professors' chairs, who might find great benefit in an occasional visit to a good normal school, or even to the class-room of a teacher trained in a normal school. I certainly have seen, in the very lowest department of the common school, a style of teaching, which, for a wise and intelligent comprehension of its object, and for its quickening power upon the intellect and conscience, would compare favorably with the very best teaching I have ever seen in a college or university.

"As it has been already said, a man may know a thing perfectly, and yet not be able to teach it. Of course, a man cannot teach what he does not know. He must first have the knowledge. But the mere possession of knowledge does not make one a teacher, any more than the possession of powder and shot makes him a marksman, or the

possession of a rod and line makes him an angler. The most learned men are often, unfortunately, the very men who have least capacity for communicating what they know. Nor is this incapacity confined to those versed in book knowledge. It is common to every class of men, and to every kind of knowledge. Let me give an example. The fact about to be stated, was communicated to me by a gentleman of eminent commercial standing in Philadelphia, at that time the president of one of its leading banks. The fact occurred in his own personal experience. He was, at the time of its occurrence, largely engaged in the cloth trade. His faculties of mind and body, and particularly his sense of touch, had been so trained in this business, that in going rapidly over an invoice of cloth, as his eye and hand passed in quick succession from piece to piece, in the most miscellaneous assortment, he could tell instantly the value of each, with a degree of precision and a certainty of knowledge hardly credible. A single glance of the eye, a single touch, transient as thought, gave the result. His own knowledge of the subject, in short, was perfect, and it was rapidly winning him a fortune. Yet when undertaking to explain to a younger and less experienced member of the craft, whom he wished to befriend, by what process he arrived at his judgment, in other words, to teach what he knew, he found himself utterly at a loss. His thoughts had never run in that direction. "Oh!" said he, "you have only—to look at the cloth, and—and—to run your fingers over it—thus. You will perceive at once the difference between one piece and another." It seems never to have occurred to him that another man's sensations and perceptions might in the same circumstances be quite different from his, and that in order to communicate his knowledge to one uninitiated, he must pause to analyze it; he must separate, classify, and name those several qualities of the cloth of which his senses took cognizance; he must then ascertain how far his interrogator perceived by his senses the same qualities which he himself did, and thus gradually get on common ground with him.

"To acquire knowledge ourselves, then, and to put others in possession of what we have acquired, are not only distinct intellectual processes, but they are quite unlike. In the former case, the faculties merely go out toward the object to be known, as in the case of the cloth merchant passing his eye and finger over the bales of cloth. But in the case of one attempting to teach, several additional processes are needed, besides that of collecting knowledge. He must turn his thoughts inward, so as to arrange and classify properly the contents of his intellectual storehouse. He must then examine his own mind, his intellectual machinery, so as to understand exactly how the knowledge came in upon himself. He must lastly study the minds of his pupils, so as to know through what channels the knowledge may best reach them. The teacher may not always be aware that he does all these things, that is, he may not always have a theory of his own art. But the art itself he must have. He must first get the knowledge of the things to be taught; he must secondly study his knowledge; he must thirdly study himself; he must lastly study his pupil. He is a teacher at all only so far as he does at least these four things."—*The Teacher.*

AFGHAN PROVERBS.

"Do not put your fingers into every hole." That is, be not meddlesome.

"To lie is to jump from a house-top."

"Though the cow be black, its milk is white." Judge not by outward appearances.

"The ungrateful son is a wart on the father's face; to cut it is pain, to leave it is a blemish."

"If a man tell you a dog has carried away your ear, would you go after the dog, or put your hand to your ear?" Examine first, and not trust reports.

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 4, 1882.

URIAH SMITH, - - Editor.

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

THE PATIENCE OF THE SAINTS.

In the phraseology of that message with which S. D. Adventists are so familiar, occurs the significant declaration, "Here is the patience of the saints." While the people of God in all ages have stood in need of patience, and have had that grace subjected to trials more or less severe, the language proves that the condition of things under this message would be so abnormal, and the tests so trying, that special mention needs to be made of it as a marked feature of the experience of the church at this time.

And we are beginning to realize what it means. We have reached a time when the state of things both in the world and the church is very peculiar. The world is brought into a condition morally just as nearly the opposite of that which the prophets declare ought to exist in the last days, as it would seem possible to conceive. For instance, the Lord says by the prophet Joel, "Let all the inhabitants of the land tremble, for the day of the Lord cometh; for it is nigh at hand." The day of the Lord is at hand; but do all the inhabitants of the land tremble in view of it? They will not admit it. They were never more given to everything that is thoughtless and giddy than at the present time; never more persistent in putting out of mind all sober thoughts of the future and the coming Judgment.

Again the prophet says, "Blow ye the trumpet," "sound an alarm." Is this being done in the world? We hear instead the cry of peace and safety, inducing a deeper spirit of slumber and more dangerous feelings of carnal security.

True, the indications are sometimes so startling that men's hearts fail them for fear, and for looking after those things which are coming on the earth. But even these are sometimes made to do service in favor of the dream of a good time coming by being interpreted as the brief ordeal through which the world is to pass into a higher and better condition. And this makes more urgent the solemn duty which is laid upon the church: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain."

With the church it is a time of waiting. To wait is the hardest work to do; and the period of waiting is the most trying and dangerous. A half day spent upon the train, when it is bearing us on with lightning speed to our destination, is passed quite contentedly; a half day spent in waiting at the depot is irksome in the extreme. When new truths were being brought out, and new works setting forth these truths were coming in rapid succession from the press, there was in this an inspiration and exhilaration calculated to keep the mind awake and the soul alive. But the ground seems now in this respect to be pretty well covered, and the theory of truth to be about complete. Now it remains to let these truths have their practical effect upon our lives in developing characters which will be fitted for the test of the Judgment. Many, says the prophet, shall be purified and made white, and then tried. This is the part of the journey where snares lie everywhere for our feet, the period in which dangers multiply on every hand. This is the period in which many will be in danger of beginning to feel, and hence to say in their hearts, "My Lord delay-

eth his coming," and so to let the things they have heard slip from their minds, while they themselves become hopelessly united to the world. This we already see to quite an extent in the drifting away into indifference of some, and the open apostasy of others. Probably of all those who from the ranks of professed believers in the truth, come short at last, more will date the beginning of that backsliding which led to their ruin, from this period of patient waiting than from any other time in their experience. But this is the time when we should be gaining strength for the crises which are before us. Trying times are soon to come. They will come suddenly, and to many unexpectedly. And right here is the place, and right now is the time, when we should be putting on strength and girding up our loins, and making fast in its place every part of the Christian armor, that we may be prepared to meet them. If we let the opportunities we now have drift by unimproved, the storm will take us unprepared. Here is the patience of the saints. Let us mark well our duties and dangers, watch constantly, pray without ceasing, and take the safe path to everlasting life.

THAT CONCLUSION.

THE Prophetic Conference of first-day Adventists held in Worcester, Mass., in 1880, set forth the following as the conclusion derived from their investigation of prophetic subjects:—

"About when will the vision end? was the question. After a general expression and consultation, the Conference instructed its secretary to state in his report, that it is our solemn conviction and conclusion that the two thousand and three hundred days extend to the close of probation, and that they will end within a period of four years from this time."

If a period like the 2300 days can be applied at all, it can be applied definitely. Some particular event must mark its commencement; and if we know the event, we can easily compute the period, and tell definitely when it will end. If we do not know the event, we know nothing about the subject; and any attempt to compute the period is mere conjecture.

But suppose the days have not yet expired, and their termination is consequently still future, what takes place when they end? The prophecy says only, "Then shall the sanctuary be cleansed." It does not declare that Christ will then come, or that probation will then end; but only that an event will then take place called the cleansing of the sanctuary. It has been a matter of constant astonishment to us, ever since the light on the subject of the sanctuary, so clear, consistent, and Scriptural, has been brought out, that our first-day Adventist friends cannot, or will not, see this point. If the days terminate, as they hold, in the future, they have still to wait, after that, for the sanctuary to be cleansed, before the Lord comes, or probation ends.

We do not say that probation may not end within four years from 1880; for the 2300 days ended long years ago in 1844. Any attempt to readjust them to any other date is but a disjointed, inconsistent affair. This date is sustained by a mass of invulnerable testimony. And since that date, the cleansing of the sanctuary, the true tabernacle on high, where our Lord is ministering as priest for us, has been going forward. Soon his intercession will close, his work as priest be ended, and the sun of mercy sunk forever below the horizon of hope. This is the truth we now need to understand; and this position calls upon us for special duties: to heed the counsel of the faithful and true Witness (Rev. 3:18-20), to put on the wedding garment; for the King is soon coming in to see the guests (Matt. 22:11-14), and to earnestly proclaim, and faithfully live up

to the light of, the last message to go to the world ere one like the Son of man appears upon the great white cloud. To do this we must keep the commandments of God and the faith of Jesus. But many who are at war with these commandments are still indulging a hope of acceptance when the Lord appears. And how many, alas! will find in that day that there has been a fatal defect in their work of preparation.

THE VERDICT OF HISTORY.

IN Eld. A. H. Lewis's tract on Sunday Laws, Past and Present, we find the following forcible words, which he denominates a part of the verdict of history on the Sabbath question:—

"Humanity demands a Sabbath. Divine authority alone, clear and explicit, can create a Sabbath. Civil law and human authority can make only a holiday. The true idea of the Sabbath will never be reached, until the whole question is removed from the realm of civil legislation. Those who love the Sunday and seek to enforce its observance, must learn that the longer they appeal to a civil law the deeper must be their failure."

And we may add this also as the invariable testimony of history, that when the people are once committed to the support of a dogma, the less divine sanction they find in its behalf, the more strenuously will they invoke the aid of the civil law to enforce it.

THE LETTER U AS A NUMERAL.

THE following questions respecting the ancient use of the letter U for V as a numeral have been addressed to this office by a correspondent:—

"In Thoughts on Revelation, p. 240, in commenting on the letter U as a numeral, the statement is made that it was formerly the same as V.

1. "Could you refer me to some author as evidence of this, or give a brief statement of what he says?"
2. "Did the Latins have no letter U, only as it was represented by V?"
3. "In the early English, did not U represent V, instead of V representing U?"

As an answer to the foregoing questions may interest others besides our correspondent, extracts from different authorities on this subject are herewith presented:—

"U has heretofore, in most English dictionaries, been confounded with the consonant V, as i has been with j. One and the same character, V, was formerly used for both letters, and the character U is of modern introduction."—*Worcester*.

"The letter U is a modification of the Greek letter Υ . It has a close affinity to the consonant V, and hence these two letters were formerly confounded in writing and printing, the discrimination between them being of comparatively recent date."—*Webster*.

"Its form [V] is only a variety of the character by which the vowel U is denoted, the latter being in its origin the cursive character employed with soft materials, while V is better adapted for writing on stone."—*Ibid*.

"Of the labial series of vowels, U approaches nearest to the labial consonants; so much so, that in the Latin the vowel U and the consonant V, were both denoted by the same character, V, of which U is only a later modification. In the Middle Ages the two characters were used indifferently, whether as vowel or consonant; and it was only in the sixteenth century, that the Dutch scholars fixed the use of the character U for the vowel as distinct from V."—*People's Cyclopaedia*.

"The letters U and V were mixed in like manner and for the same reason [because they were formerly considered as one and the same]; the

ter being a consonant power given to the former, and at length distinguished from it by a different form. Or rather, the figure of the capital seems to have been at last appropriated to the one, and that of the small letter to the other. In old books the forms of these two letters are continually confounded or transposed. Hence it is that our *double-u* is composed by two V's; which, as we see in old books, were sometimes written separately; as, VV, for W."—*Goold Brown*.

"In the first books printed with Roman characters, V was used as the capital for both sounds, and u as the small letter. . . . U never occurs in ancient Latin inscriptions, V being used instead."

American Cyclopaedia.

An answer to the last of the foregoing questions, is found in the fact that in a short extract from a specimen of Wickliffe's version, given in Dowling's History of Romanism, p. 380, U is used for V seven times.

At first it would seem that in early English U was used for V; but all the foregoing testimony shows that they were used interchangeably, V being the original character. Moreover, in the same version, the following uses may be found in the Lord's prayer; "Our Fadir that art in hevenys;" "Forgive to us our dettis as we forgiven to our tittouris;" "Delyvere us from yvel;" and in the extract referred to by our correspondent, he will find "forgyve to us oure synnes."

In Tyndale's translation, made about one hundred and fifty years later than Wickliffe's, may be found in 1 John, "For the lyfe apered, and we have sene, and bear witness, and shewe unto you that eternal lyfe, which was with the Father, and shered unto us."

THE MINNESOTA CAMP-MEETING.

Our people in Minnesota manifest a zeal in attending their camp-meetings which is worthy of imitation elsewhere; and yet no one will say they go beyond that which is right and proper, for quite a number were prevented from coming by temporal considerations. But a single meeting can hardly be placed within reach of all, as their conference covers not only their own vast State, but also portions of Iowa and Wisconsin. There were about ninety tents and five hundred people pitched on the grounds, which were the same occupied for four years, on Lake Calhoun, three miles south of Minneapolis. The principal speakers present from abroad were Elds. Butler, Stone, Olsen, and Healey. The meeting opened Wednesday afternoon, June 21, by a meeting of the Conference and a discourse in the evening by Prof. Stone from the words, "What think ye, that he will not come up to the feast?" It was the purpose of the managers to have the business disposed of early; but a zealous regard for parliamentary propriety, of which all cannot partake, hindered progress somewhat.

The preaching was close and searching, well calculated to show us our failures and needs. The meeting was one of heavy labor and care for those carrying the burden of responsibility, with but little intermission till very near the close. Sabbath morning a testimony from sister White intended for the camp-meetings was read in the hearing of the congregation. It was a vivid representation of our backslidden and worldly condition; and, witnessed by the Spirit of God, it made a deep impression. Eld. Olsen preached from Hos. 10: 12, 13, "Sow to yourself in righteousness, reap in peace; break up the fallow round of your hearts," etc. The sermon was an earnest appeal to heed the testimony of the Spirit. In the afternoon Eld. Butler preached, and before the meeting closed light broke in, and our hearts were made tender by the spirit of truth, convincing us of sin, righteousness, and judgment. Quite a

large number of a reliable class of people came forward for prayers. This step was not taken under excitement, but resulted from a deep moving of God's Spirit. A feeling of humility pervaded the congregation, which found expression in tears and confessions.

On Sunday there was a fair attendance of a respectable class of citizens. On Monday, business and devotional meetings were resumed. Three discourses were preached, one of them by Eld. Healey of California on baptism, after which twenty-six were baptized. The services of the day were concluded by a meeting of the Conference, which adjourned at one o'clock A. M.

But few changes were made in the officers of the different societies. Some matters which had perplexed the minds of the brethren were disposed of to the apparent satisfaction of all. The closing meeting was held Tuesday, at 4:30 A. M., and was the most fully attended of any such meeting I have ever seen. Hardly any of the tents had been removed, and but very few had left the ground. This is a good feature. The Saviour says, "He that endureth to the end, the same shall be saved." It may not be wrong to apply this statement to camp-meetings also; for it shows a devotion to the cause of God which always secures the best blessings of the meetings, the very blessings we all need. Many left the Wisconsin meeting on Monday morning, and thus deprived themselves of blessings more precious than all others received during the entire meeting.

The Sabbath-school work here, as in Wisconsin, is proving a great success, and their business meeting was the most interesting one of the occasion. The H. and T. pledges for children were received and adopted, and the plan of introducing occasional Sabbath-school temperance lessons was approved.

The H. and T. work received an impetus by the introduction of a new paper, the *Health and Temperance Beacon*. Dr. Kellogg's new temperance charts were presented in a lecture Sunday afternoon, and received with marked favor.

At the book-stand, sales were quite active, and a large number of subscriptions were received for the periodicals. Bro. King, who was present, instructed quite a large class in the art of canvassing. Dr. Honeywell, of Delaware, was on the ground, and labored for *Good Health*.

Scandinavians were in attendance to the number of seventy-five, and several daily services were held in their language by Elds. Olsen and Johnson and sister Johnson.

Although the meeting was in some respects a peculiar one, it was not without many manifestations of God's blessing and Spirit. Very frequently the office of that Spirit is to teach us our mistakes, and if all the lessons set before us on that ground are faithfully learned and carried out, the Judgment will show it to have been the most profitable one any one of us have ever attended. The blessing of God also brought wisdom and harmony to our counsels, and united the hearts of the brethren in closer union.

The call for assistance to our institutions was liberally responded to. This is my first visit to Minnesota, and although a short one, it has revealed many noble qualities of heart and opportunities to labor for God and mankind.

G. C. TENNEY.

ILLINOIS, TAKE NOTICE.

WILL our ministers, church clerks, and treasurers, who have not as yet reported, please send in their reports to our State secretary immediately? Your reports are now past due, and some have not reported for six months. How can our secretary do his work unless you report? Give not sleep to your eyes till you do this duty.

At our last Conference, you voted that you would stand by those you put in office. Your vows are all right; your violating them is all wrong. "Defer not to pay" is the command of God in this matter. We shall find out who they are that "tremble at the word of the Lord." Send your reports to A. K. Atteberry, West Williamsfield, Ashtabula Co., Ohio.

Our 60x100 foot pavilion is ordered, and will be ready for our camp-meeting. Those who have given us their pledges will please remember to bring or send the money to camp-meeting, and those whom we have not yet seen or heard from on this point, will lay their plans to help what they can.

We wish also to say to the friends who pledged for the meeting-house at Bloomington, and as yet have not redeemed their pledges, that it is very necessary they should come to the camp-meeting prepared to redeem them, as the indebtedness on the house will have to be paid in October next, or else the house will have to go for the debt. We trust these matters will be faithfully and promptly attended to. R. F. ANDREWS, for Committee.

CAMP-MEETING FOR SOUTHERN MICHIGAN.

It is decided to hold this meeting on the fair-ground in Hillsdale, Mich., Aug. 16-21, 1882. The spot chosen is a most delightful one. The grounds are beautifully laid out; there is plenty of shade; buildings which may be used, in good condition; plenty of stabling for horses; and a beautiful sheet of water, the Baw-beese Lake, on its immediate border. This early notice is given, so that all churches within reasonable distance can have ample time to prepare to attend the meeting. Scattered brethren in this part of the State, and perhaps some brethren and, possibly, churches in Northern Ohio and Indiana, will find this camp-meeting more easy of access than any other. Southern Michigan has never had a camp-meeting. Let us have a general rally to this feast of tabernacles. It comes just after the heavy work of harvest is over, and before seeding begins; the best time that can be had this season.

The Michigan Conference Committee are requested to take this meeting under their especial supervision, in providing suitable help for the occasion. Tents may be rented on the ground. The way to come, reduced rates on railroads, etc., will be noticed hereafter.

D. H. LAMSON, for Committee.

TO CHURCH CLERKS IN INDIANA.

I HAVE mailed blanks to all the church clerks as far as I know their addresses. If any one not a church clerk should receive a blank, will he please see that it is filled out and returned in due time? If any clerk has failed to receive a blank, will he please write me at once, that I may supply him? Many clerks have the impression that if no quarterly meeting is held, they have no report to make. This is a mistake. While the report includes the quarterly meeting (if one is held), it is pre-eminently a report of the condition of the church for the quarter just ending. Let every clerk report at this time, as it is likely that it will be the last before camp-meeting.

Union City, Ind.

W. A. YOUNG.

—The one essential truth to accept about the gospel is, that no money can buy our salvation, no suffering merit it, no repentance procure it, no holiness produce it. The utmost that our own moral action can do for us, and this too is by the grace of God, is to create and enlarge the receptive faculty in us. If we will not take salvation as a gift, we cannot have it at all.—*Thorold*.

THE HEART.

BY EMMA M. FRENCH.

The strangest most mysterious work
The hand of God e'er wrought
Is human hearts, with passions deep,
With strange emotions fraught,
With aspirations strong and high,
With anxious thoughts of fate,
With power to think, to hope, to fear,
And power to love and hate.

But stranger still, and sadder far,
With anguish oft they quake;
For human hearts are often doomed
To suffer and to break:
And none can ever know or read
What deep is written there,
For proudly from the world is hid
The anguish and despair.

The heart may be all crushed and torn,
The voice be brave and clear,
The heart with bitter grief be wrung,
The eyes yet shed no tear.
The words so gay, the smile so bright,
That none would e'er suppose
They hid a slowly breaking heart
That beat with anguished throes.

But when in solitude apart,
With none to see or hear,
The weary mask of smiles is gone,
And falls the burning tear;
While ashen cheeks, and pallid lips,
And sobs all unexpressed,
Tell of the suffering and grief
No mortal could have guessed.

For none but God can ever know,
And none but God can heal.
But O mankind, ye have your part,
For others ye can feel.
The hasty, thoughtless, unkind word,
In love ye may restrain.
And, oh, how oft a kindly word
Will soothe the heart's deep pain!

Battle Creek, Mich.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

NEBRASKA.

Exeter, Fillmore Co.—We pitched our tent in this place last week, and commenced meetings Thursday evening, June 15. The people listen with some interest to the word spoken. The brethren living near supply most of our wants. The weather at present is favorable.

H. SHULTZ.
GEO. B. STARR.

DAKOTA.

Flandreau, June 19.—I leave this field to-day, to visit the churches at Cameron, Allentown, and Parker. Bro. R. A. Burdick, of the Minnesota Conference, joined me last week. He will follow up the interest till camp-meeting. We hope more will yet accept the truth, as some are deeply interested. We have had opposition to meet, both public and private, from those who hate the law of God.

D. T. BIGGS.

NORTH CAROLINA.

Sands, Watauga Co., June 5.—My health has improved since my last report, but I am still very feeble. The two churches in this county are growing cold. Since the fourth Sabbath in May, I have spoken to them six times. The brethren seemed to be revived at those meetings, and expressed a determination to live nearer to God. If they will draw near to him, he has promised to draw near to them. Pray for us, dear brethren and sisters.

L. P. HODGES.

PENNSYLVANIA CONFERENCE.

East Randolph, N. Y., June 23.—Commenced meetings evening after the Sabbath, June 17. The interest increases as we progress in our meetings. We are hopeful.

F. PEABODY.
J. E. ROBINSON.

Shingle House, Potter Co., Pa., June 26.—We commenced meetings here June 17. The attendance has been good from the first, although quite a prejudice had arisen against us after it was known that we were to come. The gentleman of

whom we had secured a place for our tent, felt obliged to change his mind, but with some difficulty we obtained another location, which is in many respects preferable to the first. Some are manifesting their interest by administering to our necessities. The people buy our tracts on the simple announcement that they are for sale. We hope for some fruit of this effort, and to this end ask the prayers of our brethren.

D. B. OVIATT.
L. A. WING.

INDIANA.

Idaville, June 26.—We have partially canvassed the Sabbath question. Held our first Sabbath meeting the 24th. There were not many out, but those present seemed deeply interested. Five signed the covenant, and others are keeping the Sabbath. By the blessing of God, we hope to see a good work accomplished here. Have sold books to the value of \$24, and received \$9 in donations.

Brethren, remember us in your prayers.

J. M. REES.
VICTOR THOMPSON.

Kokomo, June 26.—Have preached four sermons on the Sabbath question, and several have already determined to keep God's holy day and the faith of Jesus. We have experienced constant rains, on account of which our interest has been somewhat broken; but we have succeeded in sowing the good seed of present truth in many hearts, which we trust in time will bear rich fruitage to the glory of God. Great assistance has been rendered us by a band of "sweet singers" of the Alto church, who have added much to the interest of our meetings.

S. H. LANE.
J. P. HENDERSON.

KANSAS.

Among the Churches.—Since our camp-meeting, we have visited the churches of Mound City, Ft. Scott, South Mound, Hallowell, Amity, and Cherokee. Our stay with each was necessarily very brief. At Hallowell, Brn. Hill and Smith have pitched the Southern Kansas tent, and were having a good interest. Since leaving there, we learn from Bro. Smith that five have embraced the Sabbath. We start the 26th for Bull City, and other churches in the northwest and north, on our return. We are exceedingly anxious to get around as fast as we can, and that our visits may be blessed of the Lord to the good of all where we labor.

J. H. COOK.

June 25.

Pleasant Hill, June 26.—The attendance at our meetings here has been excellent, considering that it is harvest time. We have just finished the Sabbath question, and at its close took a rising vote, when nearly all in the audience rose to their feet, testifying that the seventh day is God's Sabbath, and ought to be kept. We then asked for a rising vote of those favoring Sunday, and not one arose. As the result of our meeting thus far, two families have begun to keep the Sabbath. On account of sickness at home, I am obliged to close the meetings for the present, but shall return as soon as I can, and follow up the interest.

L. D. SANTEE.

ILLINOIS.

Pittwood.—The work in this place has resulted in several dear souls deciding to obey the law of God. Eld. Ballenger and daughter will be here next Friday, to further instruct these dear souls, and to take charge of this fruitful field. Bro. Owen labored faithfully three weeks, speaking almost every night, except on Sabbaths and Sundays, when Eld. Andrews spoke with power.

We ask an interest in the prayers of our dear brethren and sisters.

PAUL E. GROS.

Medora, June 27.—After leaving Battle Creek, and while waiting for the tent to arrive at Medora, I spent one week with the church at Woodburn. Found here some good brethren and sisters who still remember the good times of the past, and wish to see the same spirit of love, union, and sacrifice revived in this vicinity. What a help the strong influence of a faithful church, living up to all the light God has given, would be in demonstrating the truth! How it cheers the preacher when he goes into a new place among strangers, to find a living church near, that when he be-

comes acquainted with the people he can refer them to a reliable class of members, whom the new band can regard with confidence, and whose acquaintance they would be pleased to solicit.

Pitched our tent in Medora June 19, and commenced meetings the 20th. Have now been here one week. The weather has been unfavorable, and the people engaged in harvest; yet the interest is increasing, and I trust an opening for good has been made. The Woodburn brethren turned out cheerfully to help me pitch the tent, and are kindly caring for me. Pray that the Lord may give me his help and his presence.

T. M. STEWARD.

KENTUCKY.

Franklin Cross Roads, Harden Co., June 27.—We came to this place June 13, designing to pitch the tent; but as we had the offer of a meeting-house as long as we wanted, and our tent is old and worn, we thought best to occupy the house. Our first meeting was held on the 16th. Thus far, we have not met with much encouragement, as harvest, heavy rains, and storms seem to be the order of the day. The people seem to be friendly. We have a small attendance of from twenty to forty through the week, and on Sundays quite large congregations. We look for more interest after harvest. Another thing is against us; there is no sale for books, on account of scarcity of money resulting from the drought last year. The people have a hard time to obtain the staff of life now. But this year the crop of wheat and oats is excellent, the best known for twenty years; a great deal of the corn is already drowned out.

S. OSBORN.

MICHIGAN.

Sebewa.—A school-house in this township affords us our present place for holding meetings, and a farming community gives us our congregation. The people are busy and work late, it being nearly nine o'clock in the evening when we commence to speak. Yet night after night they give us a good congregation, and listen attentively. Some of the brethren of the Orange church live in this town, and for the present the church holds its Sabbath meetings here. Last Sabbath was a good day for us. A tender spirit was present, and not a few were melted to tears. The spirit of conviction was with us also, and we hope it may yet ripen into the conversion of souls.

We have reached the Sabbath question in our meetings, and have given one discourse on the subject. So far, an interest has been awakened in our meetings, and while we do not look for any very great results, we shall cherish the hope that some may be led to embrace present truth.

M. B. MILLER.
A. W. BATHER.

IOWA.

Hazleton.—We commenced meetings in this place Friday night, June 23. Sunday morning, Eld. Gould (Methodist), from an adjoining town, spoke in our tent, giving a good address on the subject of temperance. In the afternoon the citizens of the township held a temperance mass-meeting in the tent, and in the evening Bro. Hart gave a spirited lecture on the temperance amendment. We feel that the part we took in this movement has been a decided help to us. It has removed, in a measure, the prejudice and diffidence many people have about going to a tent to attend meeting. It has also awakened a spirit of friendliness.

Although our meetings are not as largely attended as we desire, yet those who do come, manifest more than an ordinary interest. We have received many invitations to visit. Bro. L. B. Hoyt has just commenced canvassing this township for Thoughts on Daniel and the Revelation. Bro. F. H. Chapman is with us, laboring actively in the missionary work. We mean to visit all, and know the mind of every family in the township. We have set out to do a thorough work, and we believe that the Spirit of God is with us.

Bro. Hoyt has just returned, and states that he has obtained the subscription of one of the most influential men in the town for Thoughts on Daniel and the Revelation. This is the first man he ever called upon to canvass for this work. We desire the prayers of God's people.

A. G. DANIELS.
J. S. HART.

VERMONT.

Plainfield, June 26.—At the ministerial meeting held at Trasburg, May 30, 31, it was decided by mutual agreement that I should run one of the moat tents with Eld. R. S. Owen, and at the same time labor for the Cabot church. I spent Sabbath, June 3, with the church at East Richford, where my family reside for the present, and had the privilege of burying one precious soul in baptism. The next day one person who had long stumbled in view of the cross, decided to keep all God's commandments.

For the past two weeks, Eld. Owen and myself have been very busily engaged in laboring for the Cabot church and in starting a tent effort in this place. Last Sabbath was a good day to the Cabot church. Though some were disfellowshipped, the Lord drew especially near to his people. Divine grace was granted in preaching the word; then followed a good social meeting, in which every Sabbath-keeper present took part. We then repaired to a clear stream near by, where I baptized three willing souls. It was a lovely and affecting scene. Never did we have a more lively sense of the divine presence in performing this sacred rite. All felt that it was good to be there. The other ordinances were also celebrated by all.

We have now held six meetings under the tent, and are of good courage in the Lord. Until further notice, our address will be Plainfield, Vt.
D. T. BOURDEAU.

MAINE.

Monticello, Aroostook Co.—I came to this county June 2. The weather has been very unfavorable for holding meetings, and the rain has kept the roads in a bad condition the most of the time. We have held eleven meetings in this place, and one was commenced to keep the Sabbath.

June 17, two were buried with Christ by baptism, and we organized a church of seven members. We expect others to join soon. It is very evident that the Spirit of God is impressing the truth upon the minds of the people, and we expect to see them yet accept the truth in this place.

June 6, I went to visit some Sabbath-keepers in Bloomfield, N. B., and by their request I spoke on the subject of the law and gospel; and although the appointment was given out only six hours before meeting time, about fifty came out, and listened with interest. We hope to see souls embrace the truth in this place, and see no reason why this would not be a good field of labor.

June 14, visited East Blaine, and attended the prayer-meeting. The 15th, visited and held one meeting with the brethren and sisters in Bridgewater. Although the enemy has tried hard to destroy the work here, yet there are some living Christians who love God's holy law and the faith of his dear Son. May the blessing of God go with them, and they be found among the overcomers when Jesus comes.
J. B. GOODRICH.

June 19.

NEW YORK CONFERENCE.

Tent No. 2.—Spent June 3 with the New Connecticut church. The Spirit of the Lord was present, and resolutions were made by nearly all to consecrate themselves anew to God. It was one of the best meetings we have enjoyed with this church for some time.

From the 9th to the 12th, attended our general meeting at Buck's Bridge. The friends here have been repairing their house of worship, and though unfinished, it looks very much better. Seven discourses were preached, all very plain and practical, and the truth was well received. Our meetings were good from the beginning. There was a promptness and punctuality shown by those in attendance which were very commendable. Those who assisted in the meetings, in preaching, etc., were Bro. J. E. Swift and A. E. Place, Elds. H. H. Wilcox and A. H. Hall, and the writer. Bro. Hall thought it seemed something like old times, and his expression often heard, was, "I am glad that he came." The Lord will be found when we seek for him with all our heart. Though but few from other churches were present, \$25.50 was raised to apply on Signs to be used in opening new fields.

God bless Dist. No. 4. There are precious souls within its limits, who have always responded liberally to calls for means. May their faith never grow less, but may their treasures laid up in heaven be many, and their zeal never be less. Truly, it is time to awake; the great day of God is at hand.

From Buck's Bridge, came to Hermon, where we pitched our tent, and commenced meetings the evening after the Sabbath, the 17th. Have held three meetings, with attendance increasing from forty to one hundred. The people are very kind, especially those of our own faith, who have done all that could be done for our comfort and welfare. Our tent company consists of Bro. A. E. Place, my brother Frank, and myself and wife. We are trying to realize that our help comes from God. Brethren and sisters, pray for us. The post-office address of the company is Hermon, St. Lawrence Co., N. Y., Box 56.
M. C. WILCOX.

TEXAS.

Tent No. 1, Denton, June 21.—Since the last report from Bro. Whitney and myself, we have had a little stronger opposition from Clark Braden, of Illinois, who is on the war-path through the State, fighting Ingersoll and Adventists. He forwarded from Kaufman county eight propositions for discussion, which were brought to me by one of his admirers. I informed him that I would not accept of or even look at them; that if Mr. Braden wanted a debate, he must present his own challenge in person before the people who were to hear the debate; and that I would not confer with him or any other person privately about a debate. In the next issue of the Monitor, the eight propositions appeared in print, with the statement that Mr. Braden would be on hand Saturday; and "that the different churches in Denton have united in calling Mr. Braden to meet Mr. Kilgore." On the following day we were presented with a communication signed and addressed to us by a number of the members of the different churches, stating that the above misrepresented them "individually and collectively."

On two occasions, the latter at the tent, Prof. Braden spoke on the "Fallacies of Soul-sleeping" in a very haughty, sneering manner. Ridicule is his forte, and through misrepresentation he sought to wield strongly an influence against us. At the close of his tirade, he stated that the people had called for a public debate, and asked me what I had to say. I read the communication referred to above, and stated that in view of this statement and what had been published in the Monitor, when Mr. Braden had obtained the indorsement of the ministers of the place, supporting him, standing or falling with him on his first proposition, that "the ten commandments were abolished," I was ready to begin the discussion the next day. But he must call for a vote of the congregation, and his own audience voted him out by a majority of three to one, by actual count. I then announced, and last night spoke, on the "Fallacies of Braden," before an audience of about two hundred, while he was giving a "free lecture" in the Baptist church, with an audience of sixty-two. How long he continues, I am not informed.

But I must not omit the climax. This champion, who has been on the war-path against "Ingersollism" for so many years, is not satisfied with his defeat here. He thirsts for victory, and has challenged Bro. A. W. Jensen, our Danish minister, who with a forty-foot tent is holding a meeting in a small country place in Kaufman county, where he has a good interest. Bro. Jensen has no education in the English language, and only a limited one in his own tongue. He speaks our language in a broken manner, and labors among the Scandinavians much of the time. Prof. Braden says Ingersoll dare not meet him in open debate, but Bro. Jensen unsheathes the sword with him on Sunday next.

This effort, with others of a slanderous character by one or two unprincipled persons, designed to arouse a bitter prejudice against us, has multiplied our friends, and the sympathies of a large number are turned in our favor.

To-night we review Eld. Sims, C. P., in his effort on the "Immortality of the Soul." Mr. Braden says the soul is not immortal, but that attribute belongs only to the spirit of man, and "so they wrap it up."
MICAH 7: 3.
R. M. KILGORE.

UPPER COLUMBIA CONFERENCE.

(Condensed from the Signs of the Times.)

THE second annual session of the Upper Columbia Conference of S. D. Adventists convened at the camp-ground in Dayton, W. T., June 1, 1882, at 9 o'clock A. M.

After the opening exercises, credentials of delegates were called for, and it was found that nine

delegates were present, representing eight churches. Eld. J. H. Waggoner was accepted as a representative of the General Conference, and the usual committees were appointed.

At the second meeting, three additional delegates were accepted, representing two churches. Eld. G. W. Colcord was elected President of the Conference for the ensuing year; Eld. A. T. Jones, Secretary; Wm. Nichols, Treasurer; and G. W. Colcord, Ambrose Johnson, and T. L. Ragsdale, Executive Committee.

Credentials were renewed to Elds. G. W. Colcord and A. T. Jones, and licenses were granted to Bro. Wm. Russell and W. A. Gibson.

Resolutions were passed expressing unabated confidence in the Testimonies of sister White, and inviting her to attend our camp-meeting in 1883; also extending a vote of thanks to the O. R. and N. C. railroads for granting reduced fare over their lines.

Adjourned sine die. G. W. COLCORD, Pres.
ALONZO T. JONES, Sec.

UPPER COLUMBIA CAMP-MEETING.

WE condense the following statements from the account of the Upper Columbia camp-meeting furnished to the Signs of the Times by its editor, Eld. J. H. Waggoner, who attended the meeting:—

This meeting was held at Dayton, Washington Territory, May 31 to June 6, on the same ground that was occupied last year, on the creek flats, in a cottonwood grove. The water is excellent, and the shade good. The weather was remarkably fine during the entire time of the meeting. The attendance was smaller than it was last year.

Sister Colcord, who has labored zealously in the cause of the missionary work in this Conference, has been severely sick. But it was thought best for her to try camp-life, and a couch was prepared on the cars, and from the cars she was carried to the camp. She was able to render good service in assisting those who had to attend to the business, though she was not able to leave her tent to attend a meeting. But she improved in health all the time.

Meeting opened Wednesday evening. On Thursday morning Bro. Colcord was taken with a severe chill; this prostrated him very much, and on Sabbath afternoon he had another, which so reduced him that he was not able to preach during the meeting. He attended all the meetings over which he was called to preside, which was more than he was really able to do. Eld. Jones was present, and shared with us the labor of speaking; but Eld. Colcord's sickness made this one of the most laborious meetings of the kind we ever attended.

The social meetings were not more numerous than could be profitable, and were generally spirited. In the spirit of devotion there seemed to be an advance on last year. On Sabbath afternoon the feeling was deep in the congregation, and a quite general movement was made to renew their consecration to God and to his service. As there were very few on the ground who were not professors, only three were baptized, though others requested baptism, to be attended to elsewhere.

The outside attendance was larger this year than it was last, and the preaching was listened to with close attention. All were respectful, and the order was uniformly good.

The brethren did not wish to have the care of a provision stand, and the privilege was obtained by a citizen of Dayton. On Sunday he had a good run of custom, as a large number of people were on the ground, who, of course, wanted something to eat. But on Monday he had to pay a fine of \$25 for violating the Sunday law of the Territory! This law was recently enacted, and is very stringent.

A vote was taken recommending that a school be opened in Walla Walla, using the meeting-house for school purposes. Walla Walla is a central place. Immigrants are literally pouring into Eastern Washington and Oregon, being induced to come by the opening up of the country by the building of railroads and the facilities offered to get land. The moving mania seems to seize all classes, and our churches are seriously affected by it.

One feature may be mentioned which speaks well for the future of the cause: the brethren and sisters left the ground very much encouraged. There was no excitement at any time, but a deep feeling of satisfaction with the meeting and the prospects of the work seemed to prevail.

WISCONSIN CONFERENCE.

THE twelfth annual session of the Wisconsin Conference of Seventh-day Adventists was held in connection with the camp-meeting at Baraboo, Wis., June 8-13, 1882. The first meeting was held June 8, at 9 A. M., the President, H. W. Decker, in the chair. Prayer by Eld. O. A. Olsen. The organization was perfected with forty-seven delegates present, representing thirty-four churches. The report of the last annual session was read and approved.

Brn. Butler, Stone, W. W. Sharp, A. B. Oyen, and Dr. J. H. Kellogg were invited to participate in the deliberations of the Conference. The church at Clintonville, through its delegate, A. D. Olsen, was admitted into the Conference; also the church of Hutchins, through its delegate, B. G. Olsen.

The Conference authorized the President to appoint the usual committees, and the following were named: On Nominations, O. A. Johnson, T. B. Snow, M. J. Bartholf; on Auditing, N. Peterson, T. Loomis, A. Covey, A. D. Olsen, Alex. Paton, A. C. Woodbury; on Credentials and Licenses, C. W. Olds, A. D. Olsen, N. M. Jordon; on Resolutions, G. C. Tenney, C. W. Stone, S. S. Smith.

Adjourned to call of Chair.

SECOND MEETING, 9:30 A. M., JUNE 11.—Prayer by Eld. O. A. Olsen. The minutes of the last meeting were read and approved.

It was voted that Bro. A. Tenney represent the Dell Prairie church.

The Committee on Nominations reported as follows: For President, H. W. Decker, Madison, Wis.; Secretary, W. D. Stillman, Madison; Treasurer, M. F. Stillman, Madison; Executive Committee, H. W. Decker; G. C. Tenney, Milton; A. D. Olsen, Poy Sippi. Each name was considered separately, and the candidates were duly elected.

The Committee on Resolutions submitted the following:—

Resolved, That we would hereby express our gratitude for the continuation of the divine blessing, and we will pledge a renewed consecration to the cause of God.

Resolved, That we would express our continued confidence in the work of God in which we are engaged, in our chosen leaders, our institutions, our foreign missions, and all approved agencies for carrying forward this work.

The Committee on Credentials and Licenses made the following report: For credentials, J. G. Matteson, H. W. Decker, O. A. Olsen, G. C. Tenney, N. M. Jordon, J. P. Jaspersen, S. S. Smith, C. W. Olds, O. A. Johnson, T. B. Snow, A. D. Olsen, I. Sanborn, J. C. Nielson; for license, H. R. Johnson, George Stagg, J. C. Mickelson, F. J. Brown; for ordination and credentials, A. J. Breed, E. G. Olsen, J. J. Smith. Each name was considered separately, and accepted by the Conference.

The President was instructed to appoint a committee of three, including himself, on distribution of labor. The committee stood as follows: H. W. Decker, C. W. Olds, O. A. Olsen.

Adjourned to call of Chair.

THIRD MEETING, 6:30 P. M., JUNE 12.—Prayer by C. W. Olds. The minutes of the previous meeting were read and approved.

It was moved and carried, that the Secretary of the tract society be paid out of the s. b. fund.

The Committee on Distribution of Labor reported, recommending that W. W. Sharp take the division occupied by G. C. Tenney; that G. C. Tenney take the division formerly occupied by O. A. Olsen, which is made vacant by his leaving the State; and that the other divisions remain the same as last year. The report was accepted by the Conference.

Bro. A. Olsen was elected his own successor as trustee of the educational fund.

The Treasurer's report showed the following:—

| | |
|--------------------------------|----------------------|
| Balance on hand June 17, 1881, | \$742.17 |
| Received during the year, | 5,865.97 |
| Total, | \$6,108.14 |
| Amount paid out, | 5,489.88 |
| Balance on hand June 12, 1882, | \$618.26 |
| Adjourned <i>sine die</i> . | H. W. DECKER, Pres. |
| | W. D. STILLMAN, Sec. |

—Sometimes a fog will settle over a vessel's deck and yet leave the topmast clear. Then a sailor goes up aloft and gets a lookout which the helmsman on the deck cannot get. So prayer sends the soul aloft: lifts it above the clouds in which our selfishness and egotism befog us, and gives us a chance to see which way to steer.

JESUS KNOWN.

O JESUS, make thyself to me
A living, bright reality;
More present to faith's vision keen
Than any outward object seen;
More dear, more intimately nigh,
Than e'en the sweetest earthly tie!
—Charlotte Elliott.

A WORD TO S. D. ADVENTISTS IN IOWA.

It must be exceedingly gratifying to every lover of truth to hear of the prosperity of the good cause everywhere. The report of our late camp-meeting by Bro. Butler surely indicates advance movements, and a good degree of prosperity attending our Conference. Instead of this making us feel that we are doing about well enough, we should realize that not one-tenth has been done that might and should be done. We should be encouraged by these omens of good, and so gird up our loins and redouble our diligence. While it was shown in the report by Bro. B. that our Conference and T. and M. Society treasuries are in so good a condition, it is nevertheless true that our tent and camp-meeting fund is now in arrears. For this object this earnest appeal is made.

There may be two or three reasons assigned why this fund is in debt a thousand dollars or more. First, we have been purchasing a number of new tents of late; five this year, three for lectures, and two family tents to be used at camp-meetings. Also the tents bought last year have been paid for in borrowed money, for which this fund owes.

Secondly, our camp-meetings for the last two years have been held on the Iowa State fair-ground, which privilege alone costs us \$75.00 a year. Add to this the sum of all the necessary preparations before and after meetings; for all this work has to be paid for from the treasury, as none of our brethren live near enough to lend a helping hand. Take this all together, and we have quite a large camp-meeting expense bill to pay every year.

Notwithstanding all this, there is quite a large majority of our people in favor of Des Moines as the place. For this they urge many good reasons not necessary to give here. But all can see that these expenses must be met, or we shall be compelled to hold our camp-meetings at places where the expenses will be less. All who attend the camp-meetings at Des Moines will readily take in the situation, and will be ready to contribute their share to help pay the expense.

All of our people throughout the entire Conference will be ready, and doubtless more than willing, to contribute to the tent fund. It was by means of tent-meetings that most of us were brought to a knowledge of present truth. It was in a tent, we might say, we had our spiritual birth to the cause that is so dear to all our hearts.

Hundreds of honest souls in our great State, as good as we, might be reached where ten are now, had we the tents and the men to use them properly. But shall what we already have go begging for support? God forbid.

Perhaps another reason why this fund is behind, is that it has not been mentioned to our people except at the camp-meetings, and that at the very close, after many of the people were gone. At our last camp-meeting, several hundred dollars was readily raised by the friends before whom this matter was brought.

Will not every man, woman, and child throughout the entire Conference feel it a privilege to have some share in this noble work, and swell this fund to at least \$1,500 or more, all of which will be needed in a very short time? Let our T. and M. society officers bring this before all, that every individual may have a chance to do something. Those who are isolated, and may not be solicited by a librarian or director, will please send their pledges or donations to the State secretary and treasurer, Lizzie Hornby, 204 West 16th St., Davenport, Iowa.

May the prayers of all go up daily that success may crown the efforts put forth by the six tent companies now at work in our Conference this year. Most of them are manned by young men. What a deep interest we must all feel in their success! Oh, how much depends on God's help in this solemn work!
H. NICOLA, Pres.

Our Tract Societies.

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

WHAT IS BEST.

We do not know! Thou knowest!
As children in the dark
We lift our hearts, our hands to thee,
And find a rest, an ark;
We trust thee in our ignorance,
O Wise, O Good, O Strong;
And though the shadows compass us,
We find thee with our song.

We think we know. Thou knowest.
We dream, and hope, and plan,
And make mistakes, and sigh to know
How frail and weak is man;
But thou, from the beginning,
Canst see the end of all;
We rest upon thy knowledge,
Father, on whom we call.

We do not know the best for us,
And so we strive in vain;
And for our sowing often reap
A harvest dire of pain;
We fail and fall, and then at last
We cry to thee for aid,
And only rest when thou dost say,
"Tis I, be not afraid."

O God, we would be wiser yet,
And only pray, "Choose thou."
Lead as one leads the little ones,
We are thy children now;
And day by day, and step by step,
We need the guiding hand;
Oh! let us cling to thee, until
We reach the safe home-land.

And then let days be fair or dark,
The journey short or long,
Our hearts will rest in comfort,
And we will sing our song;
Since thou dost know, our ignorance
And weakness matter not,
We trust in thy great love, O God,
And thou dost choose our lot.

—Marianne Farningham.

OTHER SOCIETIES.

Is it right for isolated S. D. Adventists to belong to missionary societies of other denominations, or to give assistance to such societies? R. F. S.

ANSWER: While much depends upon the circumstances of the individual, yet we think it safe to advise such a person to form a missionary society of his own, using our tracts and doing all in his power to spread the knowledge of the truth. If a more direct answer be insisted upon, we would say, No, if in any way it would cause him to neglect his own work of spreading the third angel's message. We would not by this answer imply in the least degree that we take no interest in the good which other societies are doing and may do, for that is by no means the case. But believing that we have a special truth to proclaim, and a special work to perform, which others are not doing and will not do, we feel that it is incumbent upon us to give more exclusive attention to this, and make this the chief object of our endeavors. In no other way could we manifest fidelity to our calling.

PITWOOD, ILL.

OUR first labor in the canvassing field was in Pittwood and vicinity, where quite an interest had been awakened by the labors of Bro. Wm. H. Owen. On arriving, we learned that Bro. Owen had been preaching here about two weeks; and that Brn. R. F. Andrews and Paul E. Gros were assisting in the work. Bro. Andrews came only a few days before our arrival. His coming was timely, as the enemy had been aroused by the presentation of the truth. He wielded the "sword of the Spirit" in such a way as to put to silence those evilly disposed persons who make great professions of holiness. Notwithstanding the opposition, many have become deeply interested, and are ready to inquire, "What shall we do to be saved?" and five have already expressed a desire to be baptized.

This is Bro. Owen's first effort since he came

among us, as he embraced the Sabbath last spring, giving up the use of tobacco about the time he commenced his efforts here. He comes out of the ranks of the first-day Adventists, for whom he had been preaching several years. His affable and cheerful disposition has endeared him to many warm friends among those without.

Owing to the cold and rainy season, we have not met with much success in canvassing for our publications. People are afraid to give their orders, fearing they cannot meet their payments.

M. C. A. AND W. POTTENGER.

WISCONSIN T. AND M. SOCIETY.

THE tenth annual session of the Wisconsin Tract Society was held in connection with the camp-meeting at Baraboo, Wis., June 8-17. The first meeting was held June 8, at 4 p. m. The minutes of the last annual session were read and approved.

The Chair, having been authorized to appoint the usual committees, named the following: On Nominations, C. W. Olds, E. M. Crandall, and O. A. Olsen; on Resolutions, C. W. Stone, S. S. Smith, and N. M. Jordon. S. S. Smith was also appointed auditor.

Adjourned to call of Chair.

SECOND MEETING, JUNE 9.—Prayer by Eld. Sharp. The report of the workings of the districts for the past year was read, as follows:—

| Districts. | No. Members. | No. of Reports Returned. | Members Added. | Families Visited. | No. of Letters Written. | No. of Signs taken in Clubs. | Subscribers obtained for Periodicals. | Pages of Pamphlets & Tracts distributed. | Periodicals Distributed. | Annals sold and given away. | Cash rec'd on Tract Fund & Periodicals. |
|------------|--------------|--------------------------|----------------|-------------------|-------------------------|------------------------------|---------------------------------------|--|--------------------------|-----------------------------|---|
| 1 | 73 | 31 | 1 | 2 | 38 | 10 | 7 | 8857 | 1203 | 34 | \$ 86 21 |
| 2 | 20 | ... | ... | ... | 75 | 27 | ... | 950 | 765 | 75 | ... |
| 3 | 28 | 15 | ... | 1 | 1 | 5 | ... | 341 | 217 | ... | 35 71 |
| 4 | 25 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 3 00 |
| 5 | 58 | 169 | 13 | 210 | 95 | 13 | 85 | 44128 | 1887 | 62 | 106 69 |
| 6 | 29 | 9 | ... | ... | ... | ... | ... | 2160 | 130 | ... | 31 93 |
| 7 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 8 | 20 | 28 | ... | 70 | 30 | 34 | 59 | 14796 | 363 | ... | 25 00 |
| 9 | 32 | 6 | ... | ... | ... | ... | ... | 1076 | 440 | 9 | 7 65 |
| 10 | 29 | 17 | ... | ... | ... | ... | ... | 294 | 106 | ... | 7 65 |
| 11 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 12 | 38 | ... | ... | ... | ... | ... | ... | 2108 | 72 | 2 | 36 96 |
| 13 | 29 | 18 | ... | ... | ... | ... | ... | 1976 | 111 | ... | 50 56 |
| 14 | 10 | 4 | ... | ... | ... | ... | ... | 416 | 71 | ... | 5 30 |
| Total | 480 | 292 | 17 | 317 | 242 | 106 | 200 | 78102 | 5365 | 182 | \$ 396 66 |

NOTE.—The total money received, \$396.66, includes the tract and reserve funds; there has been collected on other funds, \$92.50.

The Treasurer's report is as follows:—

| | |
|---|----------|
| Tract fund, balance on hand April 12, 1881, | \$34.70 |
| Received during the year, | 504.33 |
| Total, | \$539.03 |
| Paid to REVIEW Office, | 429.42 |
| “ “ European Mission, | 50.00 |
| “ “ State Secretary, | 50.00 |
| “ on incidental expenses, | 38.48 |
| Total, | \$567.90 |
| Credit by balance, | 28.87 |
| Periodical fund, balance April 12, 1881, | \$33.27 |
| Received during year, | 833.14 |
| Total, | \$866.41 |
| Paid to S. D. A. P. Association, | \$528.33 |
| “ “ P. S. D. A. P. Association, | 180.00 |
| Total, | \$708.93 |
| Balance on hand, | 157.48 |
| Received on European Mission fund, | \$30.30 |
| Paid out, | 30.30 |
| Received on reserve fund, | \$80.00 |
| Paid to REVIEW, | 60.00 |
| Balance, | \$20.00 |
| General fund, on hand April 12, 1881, | \$14.51 |
| Received during the year, | 327.96 |
| Total, | \$342.47 |
| Paid out, | 337.40 |
| Balance, | \$5.07 |

Meeting adjourned to call of Chair.

THIRD MEETING, JUNE 12.—Prayer by the President. The minutes of the previous meeting were read.

The Nominating Committee reported as follows: For President, H. W. Decker, Madison, Dane Co.; Vice-president, Geo. C. Tenney, Milton, Rock Co.; Secretary and Treasurer, Mrs. Mattie A. Kerr, Monroe, Green Co.; Directors: Dist. No. 1, Thomas Bickle; No. 2, E. R. Gillett; No. 3, the division minister; No. 4, C. R. Ackley; No. 5, William Fox; No. 6, J. B. Ingalls; No. 7,

J. J. Smith; No. 8, G. W. Sheldon; No. 9, Alex. Paton; No. 10, Wm. Hanson; No. 11, H. H. Fisher; No. 12, Morris Reed; No. 13, C. A. Smith; No. 14, Allen Hardy; No. 15, Orcutt Burr; No. 16, J. C. Nielsen; No. 17, the division minister; No. 18, the division minister. The nominees were elected separately by vote.

The visiting brethren were invited to participate in the deliberations of the session. Interesting remarks were made by Eld. Butler on the importance of the work of the tract society, and the need of greater diligence in this branch of the cause, especially as we have been shown by the spirit of prophecy that we are not doing one-twentieth part of the work we should do. We must arouse, and let the light shine, or we shall be weighed in the balances and found wanting.

The Committee on Resolutions reported as follows:—

Whereas, We are aware that the Testimonies have shown that the advancement of the truth is, to a great extent, dependent upon the circulation of our reading matter; and whereas, it is evident that this department in our Conference is in a very poor working condition; therefore—

Resolved, That we, the officers and members of this society, deploring its present weak condition, do pledge ourselves to renewed diligence and activity in this branch of the work, which we believe is to be a valuable means in the hand of God for the advancement of the truth and the salvation of souls.

Resolved, That our Secretary be encouraged to devote all the time to this work that is necessary for the successful performance of the duties of her office, and that we recommend to the State Conference that she be fully paid for her services and time from the s. b. funds.

Remarks were made by Eld. Tenney on the introduction of a temperance paper, after which solicitors chosen obtained about seven hundred and fifty subscribers for the same. The President spoke on the subject of canvassing, and four persons volunteered to canvass for the coming year.

The Auditor reported as follows:—

Having examined the Treasurer's books, I find them correct, according to my best knowledge and belief.

S. S. SMITH, Auditor.

Meeting adjourned sine die.

M. A. KERR, Sec. H. W. DECKER, Pres.

UPPER COLUMBIA T. AND M. SOCIETY.

THE second annual session of the Upper Columbia Tract and Missionary Society was called to order by the President, June 1, 1882, at 5 p. m. Meeting opened with singing. Prayer by Eld. A. T. Jones. Minutes of last session read and approved. Instructive remarks were made by Eld. J. H. Waggoner in reference to the work of missionaries in this cause. On motion, the Chair appointed the following committees: On Nominations, T. L. Ragsdale, B. F. Winkler, and Dennis LaGraves; on Resolutions, J. H. Waggoner, T. A. McCoy, and W. A. Gibson.

The report of labor done the past year was called for, and read as follows:—

| Districts. | No. Members. | No. of Reports Returned. | Members Added. | Families Visited. | No. of Letters Written. | No. of Signs taken in Clubs. | Subscribers obtained for Periodicals. | Pages of Pamphlets & Tracts distributed. | Periodicals Distributed. | Annals sold and given away. | Cash rec'd on Tract Fund & Periodicals. |
|------------|--------------|--------------------------|----------------|-------------------|-------------------------|------------------------------|---------------------------------------|--|--------------------------|-----------------------------|---|
| 1 | 26 | 56 | 4 | 156 | 115 | 33 | 48 | 13998 | 1777 | 2 | \$ 94 50 |
| 2 | 25 | 73 | ... | ... | ... | ... | ... | 21973 | 2328 | 23 | 109 46 |
| 3 | 41 | 114 | ... | ... | ... | ... | ... | 23345 | 2333 | 5 | 130 75 |
| 4 | 3 | 12 | ... | ... | ... | ... | ... | 3113 | 455 | 2 | 274 62 |
| Total | 95 | 255 | 8 | 1170 | 886 | 79 | 285 | 60429 | 6793 | 31 | \$ 609 33 |

* Agents. NOTE.—New subscribers obtained for REVIEW, 34; Signs, 130; Good Health, 20; Instructor, 94; other periodicals, 9. Received on sales, \$173.45; on periodicals, \$312.23; on T. and M. reserve fund, \$56.50.

SECOND MEETING, JUNE 5, 9 A. M.—The Committee on Nominations reported as follows: For President, Eld. G. W. Colcord; Vice-President, Wm. J. Goodwin; Secretary, Mrs. G. W. Colcord. Directors: Dist. No. 1, I. M. Johns; No. 2, Ambrose Johnson; No. 3, G. H. Beck. The report was adopted.

Remarks were made by the President, on the needs of the T. and M. Society; and the points made were considered with interest.

TREASURER'S REPORT.

| | |
|-------------------|----------|
| Cash on hand, | \$35.07 |
| From districts, | 278.21 |
| “ agents, | 274.62 |
| For reserve fund, | 56.50 |
| Total, | \$644.40 |

| | |
|------------------------------|----------|
| Disbursements. | |
| Paid to Signs Office, | \$342.78 |
| “ “ REVIEW “ | 192.67 |
| “ for freight, postage, etc. | 23.92 |
| Total, | \$559.37 |

| | |
|--------------------|---------|
| Cash on hand, | \$85.03 |
| Liabilities. | |
| Due REVIEW Office, | \$24.00 |
| “ Signs “ | 18.35 |
| Total, | \$42.35 |

| | |
|---------------------------------|----------|
| Assets. | |
| Due from agents, | \$183.95 |
| “ “ Districts, | 30.42 |
| Publications on hand, | 255.61 |
| Due on pledges to reserve fund, | 166.00 |
| Cash on hand, | 85.03 |
| Total, | \$721.01 |

Balance in favor of the Society, \$678.66

The report was accepted.

THIRD MEETING, JUNE 5, 6 P. M.—The Committee on Resolutions reported as follows:—

Resolved, 1. That we will make an effort to increase the membership of our T. and M. Society; and we urge all to labor to this end; and we invite the scattered brethren and sisters to unite with us in the missionary work.

2. That we invite our brethren to take a more active part in this work, and not leave it so much to the sisters as has been done in times past.

3. That we consecrate ourselves anew to God, with a view to doing more work in the missionary cause than we have done in the past; and that we recommend the use of more printed matter in tracts and books, and especially of a greater number of the Signs of the Times.

4. That a special effort be made to increase our efficiency in the work, by the employment of more agents and colporters.

5. That we deem it necessary, in order to carry out the work of the T. and M. society effectually, that the reserve fund be increased; and we recommend that it be increased to such sum as shall be advised by the Conference Committee.

Eld. Waggoner made remarks, calling attention to Resolution 3, and giving a list of the premiums offered to those who obtain subscribers for the Signs. The resolutions were adopted.

A call was made for members, and five were added.

Some local business was called up, but was finally left to the Board of Directors.

Adjourned sine die. G. W. COLCORD, Pres.

A. T. JONES, Sec. pro tem.

IOWA TRACT SOCIETY.

THE first meeting of the tenth annual session of the Iowa T. and M. Society was held at Des Moines, June 1, 1882, at 5:30 a. m. The President in the chair. Prayer by Eld. J. T. Mitchell. The report of the last annual session was read and approved.

The President having been authorized by vote to appoint the usual committees, announced the following: On Nominations, A. R. Henry, C. F. Stevens, and J. S. Hart; on Resolutions, L. McCoy, I. J. Hankins, and J. T. Mitchell.

On motion, adjourned to call of Chair.

SECOND MEETING, JUNE 5, 5:30 A. M.—Prayer by the President. The minutes of the previous meeting were read and accepted.

The Secretary's report was called for, and read as follows:—

| | |
|--|---------|
| No. of members, | 759 |
| “ “ reports returned, | 1,195 |
| “ “ members added, | 73 |
| “ “ “ dismissed, | 25 |
| “ “ missionary visits, | 2,193 |
| “ “ letters written, | 1,651 |
| “ “ Signs taken in clubs, | 404 |
| “ “ new subscribers obtained for REVIEW, | 131 |
| “ “ “ “ “ Signs, | 162 |
| “ “ “ “ “ Good Health, | 110 |
| “ “ “ “ “ Instructor, | 80 |
| “ “ “ “ “ other periodicals, | 219 |
| Pages of tracts and pamphlets distributed, | 495,146 |
| Periodicals distributed, | 26,314 |
| Annals “ | 1,339 |

TREASURER'S REPORT.

| | |
|---------------------------------------|---------|
| Cash on hand at commencement of year, | \$3.06 |
| Rec'd on memberships, | 73.00 |
| “ “ donations, | 916.69 |
| “ “ book sales, | 889.62 |
| “ “ periodicals, | 1740.53 |
| “ from Iowa Conference fund, | 271.96 |
| “ on reserve fund, | 51.04 |
| “ “ tent “ | 162.00 |
| “ “ benevolent fund, | 31.00 |
| “ “ English mission, | 92.75 |
| “ “ European “ | 69.71 |
| “ “ other missions, | 13.50 |
| “ “ Sanitarium, | 306.61 |

| | |
|--|------------|
| Rec'd on General Tract Society, | 103.00 |
| " " S. D. A. P. Association, | 100.10 |
| " " Battle Creek College, | 97.60 |
| " " Dime Tabernacle, | 7.75 |
| Total receipts, | \$4,929.92 |
| Paid to S. D. A. P. Association, | \$2129.72 |
| " " Pacific Press, | 1100.89 |
| " on tent fund, | 161.50 |
| " to worthy poor from benevolent fund, | 18.00 |
| " " English Mission, | 92.75 |
| " " European " | 69.71 |
| " " other missions, | 13.50 |
| " " Sanitarium, | 306.61 |
| " " General Tract Society, | 103.00 |
| " " S. D. A. P. Association, | 100.10 |
| " " Battle Creek College, | 97.60 |
| " " Dime Tabernacle, | 7.75 |
| " for books to individuals, | 290.18 |
| " " Sec.'s services, postage, freight, etc., | 421.30 |
| Cash to balance, | 17.31 |
| Total, | \$4,929.92 |
| FINANCIAL STANDING. | |
| Due from ministers and agents, | \$1,059.37 |
| " " districts on periodicals, | 439.11 |
| " " Iowa Conference, | 280.64 |
| " " REVIEW Office, | 40.76 |
| Publications on hand, | 1,380.51 |
| Cash " " " | 17.31 |
| Total, | \$3,217.70 |
| Due districts on tract society acc't. | \$795.73 |
| " benevolent fund, | 224.84 |
| " Pacific Press, | 78.54 |
| Total, | \$1,099.11 |
| Balance in favor of the society, | \$2,118.59 |

The Committee on Nominations submitted the following report: For President, H. Nicola, New Sharon; Vice-president, J. T. Mitchell, Lisbon; Secretary and Treasurer, Lizzie Hornby, Davenport. Directors: Dist. No. 1, A. G. Daniells, West Union; No. 2, J. T. Mitchell; No. 3, L. McCoy, Sigourney; No. 4, W. W. Conklin, Mt. Pleasant; No. 4, Noah Hodges, Sandyville; No. 6, A. W. H. Millard, Osceola; No. 7, A. J. Stiffler, Winterset; No. 8, A. W. Bunnell, Missouri Valley Junction; No. 9, W. H. Steele, Webster City; No. 10, J. S. Hart, State Center; No. 11, R. C. Porter, Danbury; Nos. 12 and 13, J. Durland, Forest City. On motion, each name was considered separately. Moved that the report be amended by substituting the name of S. M. Holly of State Center, for that of J. S. Hart, as director of Dist. No. 10. The report, as amended, was adopted.

The Committee on Resolutions presented the following:—

Whereas, It is no longer a matter of doubt, but a well-established and gratifying fact, that the missionary system and manner of effort adopted among our people is a great success, and one of the most efficient means for the rapid and successful advancement of our great truths in the earth; therefore—

Resolved, That we again affirm our confidence in this branch of the cause of God, and hereby pledge our hearty and earnest support to its advancement.

Whereas, There is a great negligence and tardiness on the part of members of the T. and M. society to put forth proper individual effort to disseminate the light of truth, and scatter abroad the tracts and books so liberally provided by the faithful servants of God; therefore—

Resolved, that we deeply deplore this inactivity on the part of many, and earnestly entreat such to again take their place among the active workers, and cease to be idlers in the Lord's vineyard.

On motion, the resolutions were voted upon separately; and after stirring and interesting remarks by the President and several of the brethren, were unanimously adopted.

Adjourned *sine die*. GEO. I. BUTLER, Pres.
LIZZIE HORNBY, Sec.

News of the Week.

SUNDAY, JUNE 25.—Very severe storms visited portions of Nebraska, Iowa, Indiana, and raged to some extent in Ohio and New Jersey. The usual tale of havoc is repeated, many are wounded, and some killed. A distinguishing feature of the storm in Nebraska, was the enormous size of the hailstones, as noticed in another column.

—Smyrna, Asia Minor, was disturbed by a strong shock of earthquake.

—Henry Ward Beecher, in his sermon to-day, pronounced in favor of the freight-handlers' strike, and asserted that the Knights of Labor and workingmen's unions were popular educators.

—The Holy Synod of Russia has determined to reward 32 priests for their efforts in checking outrages on the Jews.

MONDAY, JUNE 26.—Two Chinamen were naturalized at Philadelphia.

—In the region between the Powder and Tongue rivers, 3,000 Crow Indians are committing depredations.

—In view of the danger of rioting at Jersey City in consequence of the strikes, the Governor has issued a proclamation stating that the military power will be used to preserve peace and order.

—It has been ascertained that by the disaster on the St. Paul, Minneapolis, and Manitoba railroad Saturday, 17 persons lost their lives. It is believed two or three bodies are yet under the wreck. Of the wounded men yet alive, it is thought five will die.

TUESDAY, JUNE 27.—Dr. Jackson's famous water-cure establishment at Danville, N. Y., "Our Home on the Hillside," burned last night. The patients were all removed without injury. The loss is variously estimated at from \$50,000 to \$100,000. Several thousand dollars had recently been expended on the building in additions and repairs.

—St. Mary's, opposite Fredericton, N. B., burned to-day. Loss, \$50,000.

—The prohibitory amendment was voted on in Iowa to-day, and the State gave a majority of over 40,000 in favor of temperance.

—Herr Bitter, Prussian Minister of Finance, has tendered his resignation to the Emperor.

—A man has been arrested in County Cork, Ireland, who is believed to be the driver of the car that conveyed the assassins of Lord Cavendish and Mr. Burke to the scene of their crime.

WEDNESDAY, JUNE 28.—The strike at the Joliet steel works is over. The former employes have resumed work, having carried every point.

—Ireland has been mapped out into six military districts, under the provisions of the repression bill, which will be controlled by magistrates with unusual authority. The bill is passing through the Commons with only such amendments as are indorsed by the government.

—There are now 32 men-of-war at Alexandria, and others are expected. England is pushing forward her military preparations, and France will assist in an armed intervention if necessary. England is bitterly opposed to any arrangement with Arabi Bey, but the Sultan favors his claims. In the meantime, 30,000 native Egyptians are said to be starving.

—Recent dispatches state that in the troubles at Cairo on the 11th inst., the Europeans made a desperate resistance, and inflicted a heavier loss on their Arab assailants than they themselves sustained.

—A case of yellow fever has occurred at New Orleans.

THURSDAY, JUNE 29.—Three brutal murders in Ireland are recorded for to-day. Two had previously been reported, making the whole number for the week thus far five.

—A disastrous fire occurred at Larimore, D. T. Besides the serious property loss, one man was burned to death, and others severely scorched.

—Fertile tracts in Syria and Mesopotamia are to be given by the Sultan to the Russian Jewish refugees.

FRIDAY, JUNE 30.—To-day President Garfield's assassin paid on the scaffold the penalty of his crime.

—A severe storm, or water-spout, passed through Carroll and Ogle counties, Ill. Two men were drowned, and the damage to property is enormous. A similar storm visited Janesville, Wis.

—The Malley boys and Blanche Douglass, tried for the murder of Jennie Cramer at New Haven, Conn., last August, have been acquitted.

—It is reported that Arabi Bey will soon proceed to Turkey, and that his object, as he explains it to the Egyptian army, is to thank the Sultan for honors recently conferred.

—The authorities have ordered the evacuation of the village of Elm, in Switzerland, on account of the threatening condition of the mountain near by.

MISCELLANEOUS.

—The Pennsylvania Railroad Company has appointed an officer whose simple but important duty it is to give information to travelers.

—Petroleum, apparently of great richness and extent, has been discovered in South America, in the upper province of the Argentine Republic.

—It is said that the sawed lumber received at Chicago in 1881, was sufficient to lay an inch flooring 14 feet wide around the world at the equator.

—A party of 62 Roumanians, accompanied by an interpreter, have landed at Castle Garden and will settle in Minnesota. They brought along nine black bears, a number of monkeys, and a curious collection of wooden implements.

—The salmon in the rivers and streams throughout England are dying in large numbers. The fish are attacked by a sort of leprosy. In three or four days it extends over the body of the largest salmon, and the fish is done for. The disease has features in common with a form of fungi; but whether the fungus develops the disease, or the disease the fungus, is not satisfactorily settled. All the same it is fatal to the fish, and threatens salmon fishing in England with ultimate extinction.

—A steamer recently carried out fifteen car-loads of Michigan oak lumber, sawed to dimensions and billed through to Glasgow, to be used in constructing railway-cars. It is believed that this order will be followed by

others, because our northern oak possesses qualities much sought after by builders, but not found in British lumber save that which commands a very high price. About \$16,000,000 worth of wood and manufactures of wood is exported annually from the United States; but this is said to be the first shipment of this kind.

Obituary Notices.

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

BOARDMAN.—Died of heart disease, near Bowling Green, Wood Co., Ohio, June 12, 1882. Edith Estelle Boardman, aged twenty years, ten months, and four days. She embraced religion under the labors of Eld. A. O. Burrill in 1877. She was a faithful Christian, and fell asleep with the sweet assurance of eternal life beyond the tomb. Sermon by the writer, from Job 21:15.

A. A. BIGELOW.

WOODARD.—Died at Pardeeville, Wis., June 12, 1882. Sister Almira Woodard, wife of Major Woodard, aged seventy-two years, four months, and twenty days. Sister W. was a devoted Christian, and beloved by all who knew her. For four years she has been keeping the commandments of God, and looking for the return of our blessed Saviour. A large circle of friends mourn their loss. We feel assured she rests in hope. Words of comfort were spoken by the writer.

C. W. OLDS.

UPSON.—Died of a complication of diseases, May 26, 1882, Mary F. Upson, of Locke, N. Y., in the fifty-fourth year of her age. She embraced the truth under the labors of Eld. S. B. Whitney in the fall of 1868. She was a great sufferer during her last sickness, but the blessed hope supported and cheered her heart, and we believe she sleeps in Jesus. The funeral service was held in the M. E. church. Discourse by the writer, based on 1 Thess. 4:13-18. A large circle of acquaintances and friends mourn her loss, and were in attendance, giving excellent attention.

M. H. BROWN.

SERNS.—Died of consumption, in Oakland, Wis., June 14, 1882, Anna Serns, in the thirty-third year of her age. Sister Serns was a firm believer in the Lord and in his blessed truth, lived a consistent Christian life, and was respected by all who knew her. During her protracted illness she suffered much, but patiently endured until the last, giving the best of evidence of her acceptance with God. She leaves a husband, two children, and many relatives and friends, who mourn their loss, but they are not without hope. May God bless the bereaved husband and family, and give them a glorious reunion in the kingdom of God. Remarks by the writer, from Job 14:14.

E. G. OLSEN.

SCHMIDT.—Died in Lebeck, Cedar Co., Mo., May 18, 1882, after an illness of three days, Lou, wife of Bro. Charles Schmidt, aged nineteen years, nine months, and eighteen days. With her husband sister S. embraced the truth about a year and a half ago, under the labors of Eld. J. G. Wood at Flat Rock. We think she has since been a firm believer in the truth, never regretting the choice she had made. We deeply sympathize with our brother in his bereavement, and fondly hope that God will restore to him his loved wife and infant son in the earth made new, where sorrow and death can never come to make our homes desolate. Remarks at the funeral by Bro. E. Sprague, from 1 Thess. 4:13-18.

MILLIE GUERNSEY.

ARTHUR.—Died of cancer, in New Haven, Huron Co., Ohio, June 1, 1882, Bro. William Arthur, in the eighty-first year of his age. Bro. Arthur was born in Tyro, Ireland, Oct. 15, 1801. He emigrated to America at the age of sixteen, and settled in Greenfield, Huron Co., Ohio. At the time of his death he had resided sixty-five years in this county, and had been a believer in present truth for nineteen years. He made a heroic struggle against the dread disease, but his strong constitution at last yielded, and he passed peacefully away. He bore his sufferings patiently, knowing that the time was near when he should slumber in death. The thought of awaking in a land free from pain was a source of cheer to him through the dark hours. A wife and four children are left to mourn.

He rests in peace, and we hope he will come forth to immortality when the Lifegiver shall appear.

A. E. DAVIS.

MAUPIN.—Died near Kansas Center, Rice Co., Kan., June 14, 1882, Mary E. Maupin, aged thirty-eight years, four months, and ten days. Sister Maupin's death was very sudden. She ate her dinner in apparently her usual health on Tuesday, the 13th, and died the next morning. At the age of fourteen she confessed Christ, and united with the Disciple Church, of which she remained a member until, about two years ago, she gladly received the third angel's message under the labors of Eld. R. F. Barton. Sister M. set an example that all the remnant people of God would do well to follow. She was always at Sabbath-school in good time, and always had a word to say for the Master when she had an opportunity. The last testimony she gave was the best and most cheering ever heard from her. We believe she died in the "blessed hope." A husband, seven children, and many sympathizing friends, mourn her loss. May they so live that they may meet her when the King shall appear in his beauty, and receive a crown of life that fadeth not away.

ALICE A. HANCOCK.

STANDARD BOOKS

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

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| 7.25 pm | 7.30 am | 5.00 am | De. Port Huron. Ar | 10.40 pm | 6.00 am | 10.35 pm | |
| 8.57 | 9.10 | 6.45 |Lapeer..... | 8.57 | 4.35 | 9.10 | |
| 9.40 | 9.45 | 7.30 |Flint..... | 8.15 | 3.50 | 8.35 | |
| 10.15 | 10.21 | 8.25 |Durand..... | 7.15 | 3.07 | 7.16 | |
| 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 | d Battle Creek d | 4.05 | 12.01 pm | 4.05 | |
| 1.30 | 1.30 | 11.50 | a | 4.00 | 11.50 | 4.00 | |
| 2:21+ | 2:22 | 12.45 pm |Vicksburg..... | 3.10 | 10.59 | 3.10 | |
| 2:35 | 2:33 | 1.00 |Schoolcraft..... | 2.57 | 10.48+ | 2.57 | |
| 3:23 | 3:22 | 1.55 |Cassopolis..... | 1.55 | 10.00+ | 2.05+ | |
| 4.07 | 4.08 | 3.43 |South Bend..... | 1.07 | 9.17 | 1.12 | |
| 4.55+ | | 3.27 |Stillwell..... | 12.16 am | | 12:20 pm | |
| 5.28 | | 4.00 |Haskells..... | 11.45 | | 11.40+ | |
| 5.50 | 5.40 | 4.23 |Valparaiso..... | 11.30 | 7.45 | 11.32 | |
| 8.00 | 7.45 | 5.35 | 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.

The Review and Herald.

Battle Creek, Mich., July 4, 1882.

CAMP-MEETINGS.

TEXAS, Waxahachie, July 21-31.
OHIO, Delaware, Aug. 11-21.
SOUTHERN MICHIGAN, Hillsdale, Aug. 16-21.
ILLINOIS, Watseka, Sept. 5-12.

Canvassers for "Thoughts on Daniel and the Revelation" are hereby instructed to put the time of delivery from this point as late as Sept. 15. We have not more than enough left of the first edition to supply orders already taken; and the press of work in the Office is such that a new edition cannot be made ready for delivery before the date above named.

The article on "What we Owe; or Christian Giving," a portion of which we give in this issue, fell into our hands in pamphlet form, credited simply to "A Layman." This layman is evidently a business man, and treats the subject from a business standpoint. He has apparently given the question careful study, and we think his conclusions will be found correct. Those who are all right on the subject of giving, will read it with interest; and all others may read it with profit.

Over fifteen hundred copies of "Thoughts on Daniel and the Revelation" have already been sold by canvassers. These have gone into the hands of those who, in all probability, would not have been reached had the work of canvassing not been undertaken. How much good may result from what has already been done, no one can tell. We may be sure that most of those who have taken the book, have bought it to read; and it can hardly fail to result in much good.

The *Inter-Ocean* of June 28 says: "The bad things are not all happening 'out West.' Cleveland had a bad scare over its tidal wave. The canker worm has invaded the orchards farther east, and the army worm, says the *Philadelphia Times*, is sweeping the fields of corn, rye, and timothy surrounding Philadelphia. All sections seem alike liable to accidents and incidents which work to the discomfort of men."

Yes, a little more than liable; pretty certain to feel the effects of the disturbed condition of nature in one way or another. While the judgments of God are abroad in the land, will the people learn righteousness?

The occasion of the quarterly meeting Sabbath, July 1, was a good day for the church in Battle Creek. Inasmuch as, at the last General Conference, the duty was assigned us of preparing an article for the *Review*, setting forth the wrong of those who neglect the ordinances quarter after quarter, we took occasion to speak on the subject in the forenoon. From the little study we were able to devote to it, the subject assumed a new importance, and we shall endeavor to present some thoughts touching it ere long in the paper, according to the resolution above referred to. Immediately following the meeting, two united with the church by letter, and two by baptism administered by Bro. Gage in the Kalamazoo River. A good social meeting followed in the afternoon, and the ordinances at 5 P. M., at which there was a larger attendance than on any previous occasion of the kind. During the last quarter, eighteen were added to the church, and nineteen stricken from the list. The church now numbers 492. We ask the brethren everywhere to remember us in their prayers.

N. A. GALE: An explanation of the term "bottomless pit," as found in the Revelation, will be found in "Thoughts on the Revelation," under the passages where it occurs.

IMMENSE HAIL.

Among the many singular features of the terrible storms which have been devastating portions of the West within the past two weeks, the following item is reported from Lincoln, Nebraska, June 26. After stating the destruction of crops, the wreck of buildings, and some loss of life, the report says:—

"A woman had her leg broken, and four houses were blown to pieces at Rising, and hardly a window was left in town. One mass of ice which crashed through a house and floor weighed twenty-seven pounds."

A further report states that "one man was killed by being struck with hailstones on the head."

A few such experiences as this may begin to convince people that the great hailstones threatened under the seventh plague, Rev. 16:21, every stone about the weight of a talent, or nearly sixty pounds, is not an impossible visitation.

NO LONGER A QUESTION.

CAN "Thoughts on Daniel and the Revelation" be sold by subscription? is no longer a question or matter of doubt.

The reports of sales by our agents who are canvassing for it, have fully decided this in the affirmative.

One agent's report of sales for last week is as follows: Thirteen half morocco, twelve library, and five cloth; total, thirty.

Another who started out to make his first attempt, reports nineteen orders taken in three and a half days' time. Both of these agents are young men and inexperienced in canvassing.

Young men of energy need no longer complain that no avenue is open to them to earn good wages on account of their keeping the Sabbath. They can engage heartily in this enterprise, without fear of losing their interest in present truth, and can confidently ask and expect the blessing of God to attend them in their work.

Appointments

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

DISTRICT QUARTERLY MEETINGS.

To be held July 8, 9.

Let all librarians and district secretaries bring their books and reports, and be prompt in attendance.

DIST. No. 3, Neb., at Camp Creek, ten miles south of Nebraska City, Otoe Co. O. W. BENT, *Director*.

DIST. No. 3, Ind., in connection with our tent-meeting in Kokomo. As many of our brethren and sisters as can, are requested to be present. J. P. HENDERSON, *Director*.

DIST. No. 14, Mich., at Eaton Rapids. Librarians, please be prompt in reporting, as we would like to hear from each one in the district. Hope there will be a general turnout. BENJAMIN HILL, *Director*.

DIST. No. 7, Mich., at Cedar Lake, Montcalm Co. Eld. A. O. Burrill is expected. FRANKLIN SQUIRE, *Director*.

DIST. No. 16, Mich., at Rochester. L. LAWRENCE, *Director*.

DIST. No. 8, Kan., at Coopersburg. JAMES V. MACK, *Director*.

DIST. No. 7, New England, at Danvers, Mass, July 9. E. T. BEDER, *Director*.

DIST. No. 7, N. Y., at Brookfield, Madison Co. T. T. WHEELER, *Director*.

DISTRICT meeting at Underhill, Vt. Hope to see a good turnout of our brethren and sisters. C. K. DRURY, *Director*.

No preventing providence, I will meet with the church at Davis City, Iowa, Sabbath and Sunday, July 8, 9, and remain as long as I think profitable.

With the scattered brethren at Kellerton, July 15, 16. Also, with the church in Ringold county, near Bro. Rigg's, July 22, 23.

Can our brethren and sisters from Taylor county meet with us at this meeting? A. W. H. MILLARD.

ALLEGAN, Mich., July 8-16. Preaching each Sabbath at A. M., and other services on Sundays and the week between the brethren may appoint. D. M. CANNON.

QUARTERLY meeting for Dist. No. 10, Kan., July 15, 16, Grenola, where Bro. Brock may appoint. Bro. Rogers is expected. We hope for a good turnout. GEO. D. SYMMS, *Dist. Sec.*

I EXPECT to attend the quarterly meeting at Quincy, Mich. July 8, 9, and if desired will speak on temperance on Sunday as may be arranged, using the new temperance charts. WM. C. GAGE.

PROVIDENCE permitting, I will meet with the church at Eaton Rapids, Mich., July 15. Temperance address the 16th at invitation of the Red Ribbon Club, using Dr. Kellogg's 10 temperance charts in illustrating the subject. WM. C. GAGE.

QUARTERLY meeting for Dist. No. 11, Iowa, at Smithland, Aug. 27, in connection with the camp-meeting for Western Iowa which is to be held at that time and place. Let each member send in a full report to his librarian at once. R. C. PORTER, *Director*.

THERE will be a general meeting in the tent at Rockford, Mich., Sabbath, July 8, forenoon, afternoon, and evening. Sabbath-keepers who can, are especially invited to attend. D. A. WELLMAN.

T. S. PARMELEE.
FRANK STARR.

No providence preventing, I will meet with churches Iowa as follows:—

| | |
|------------------|-----------------------|
| Marshalltown, | July 15, 16, |
| State Center, | evenings of " 18, 19, |
| Nevada, | " 22, 23, |
| Denison, | " 29, 30, |
| Dumlap, | August 5, 6, |
| Logan, | " 12, 13, |
| Correctionville, | " 19, 20, |

These are to be special occasions. Meetings to come Friday evenings. I will have a supply of bound books for me,—Life of Miller, Life Incidents, Hymn Books, etc. There will be opportunity for baptism, and all matters relating to interests of the work in these places will be considered. They be profitable occasions. H. NICOLA.

Publishers' Department.

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

Notice of expiration of subscription will be given by special notice 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.

SUNDAY LAWS.

WE received some time ago from the author Eld. A. H. Lewis, of Alfred University, a tract of sixteen pages, entitled, "Sunday Laws, Past and Present."

This is an important subject, and one upon which all Sabbath-keepers should be well informed. This work not only treats upon the past and present legal enactments upon this question, but has something to say respecting the outlook for the future, reaching the conclusion "that the question of Sunday legislation and its enforcement is one of the coming questions of the hour." The tract may be had by addressing the American Sabbath Tract Society, Alfred Center, N. Y.

The address of Eld. T. M. Steward is Medora, Macoupin Co., Ill.

NOTICE.—The name and address of the treasurer of the Wisconsin Conference is Mary F. Stillman, Madison, Wis. All titles must be sent to her. H. W. DECKER, *Pres.*

Books Sent by Express.—F Peabody \$11.10, G E Henton 2.10, L Gibbs 4.20, D B Welch 13.88, A H Clymer 35.09.

Books Sent by Freight.—Signs of the Times \$322.10, Liza Hornby 224.21.

Cash on Account.—W H Saxby \$80.00, Pa T & M Society per O Galloway 99.49, P C Shockey 6.60, Iowa T & M Society per L Horn 840.35, L P Hoen 10.00, J W Morrison 5.00, G K Owen 50.00, Tenn T & M Society per Allie Owens 13.00, Ind Conf Fund Sarah Black 3.30, S H Field 9.00, Lewis Johnson 9.38.

Shares in S. D. A. P. Association.—M Simons \$10.00, Theodor Thompson 5.00, J R Hobson 5.00, J W Burton 100.00, W B Woods 10.00, Alex Paton 100.00.

Donations to S. D. A. P. Association.—Ann Stern \$20.00, A friend 25.00, Esther S Smith 10.00, Ida M Ford 10.00, M J Eastman 5.00, friend 5.00.

Mich. Conf. Fund.—Armada W C Hebnor \$25.00, Alameda Daniel Hale 72.00, Dryden Mrs H L Davis 1.40, Wright Mrs A B 2.00, rill 286.00.

S. D. A. E. Society.—Mrs Loretta Hildreth \$20.00, Prudence 20.00, G W Hoskins 5.00.

Gen. T. & M. Society, Life Members.—L T Nicola \$10.00, H. Cowles 10.00.

European Mission.—Hattie Shirvel thank-offering \$5.00, J S H 25.00, A friend 15.00, Thos Hurd 10.00, Emily Hilliard 5.00, Miss H Crippin 2.00, Julia Hoyt 1.00, A friend to the cause 12.00, M M 5.00.

English Mission.—J S Hart \$15.00, A friend 15.00, Thos Hurd 5.00, Mary Crassel 3.50, Miss H O Crippin 3.00, B C Chandler 1.19, Julia Hoyt 1.00.

Danish Mission.—A friend \$15.00, Julia Hoyt 1.00.

Scandinavian Mission.—Trina T Larson \$1.00.