

Adventist Review

AND SABBATH HERALD.

"Here is the patience of the Saints: Here are they that keep the Commandments of God and the Faith of Jesus." Rev. 14:12.

VOLUME 55.

BATTLE CREEK, MICH., THURSDAY, MAY 20, 1880.

NUMBER 21.

The Review and Herald

IS ISSUED WEEKLY BY THE
SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

ELDER JAMES WHITE, *President*.
M. J. CHAPMAN, *Secretary*, H. W. KELLOGG, *Treasurer*.

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

Address REVIEW & HERALD, Battle Creek, Mich.

MUSINGS.

BY ELIZA H. MORTON.

Oh, vain, illusive, fleeting life,
The "shadow of a shade"!
Oh, yearning hunger of the heart!
Oh, flowers that bloom to fade!

Oh, love so fitful, changing, vague,
Unsatisfying all!
Oh, sorrow, wild and unexpressed!
Oh, gloomy funeral pall!

Oh, moments lost and gone for aye!
Oh, dreamers here below!
Oh, broken spirits bowed to earth
With weight of unknown woe!

O worker in the harvest field,
Stay not thy busy hand!
But toil on till the curse depart
From earth's drear, desert land!

Shake off the fear that frets thy soul,
Have faith in Christ the Lord;
The One that rules the universe
Is erring Israel's God.

Arise, and live as ne'er before,
There's mercy yet for thee;
Thou yet may'st join the victor throng,
Upon the crystal sea.

Battle Creek, Mich.

Our Contributors.

THE SEVENTH-DAY SABBATH OR THE FIRST.

BY O. DICKINSON.

BECOMING convinced, a short time ago, of the fact that the word of God teaches us to keep the seventh day of the week as the Sabbath, I wrote an article which appeared in the leading paper of our State, indicating the change which had taken place in my own mind and practice. In answer to that article, many friends who had known me as a Congregational minister in Oregon, wrote to me to correct what they believed to be a wrong understanding of the Scriptures, and, if possible, dissuade me from my purpose to keep the seventh day as the Sabbath instead of the first day. One of these letters gives so clearly and fully the substance of all I received, that I quote its propositions in the exact words of the writer, so that all may see what is the tendency of the present age in regard to the law of God. And it will also show what views of the Scriptures are entertained by one of the largest Christian denominations of our land.

"There is," the writer says, "a fallacy in the conclusion of your argument, in the assumption that the law of God as given on Sinai is not abrogated. If, then, I shall prove to you by competent Scriptural testimony and logical reasoning that the law given on Sinai is no longer in force, that it has no place under the Christian dispensation, and that we are free from it, your conclusion will fail, and you will find the way out of your trial. Christ preached that he came to

fulfill the law. I think you do not construe this text aright, when you indicate that to fulfill means to obey. I take it that Christ, in fulfilling the law, became the end of the law. The law thus having accomplished its purpose, is done away with. Its limit is attained, and it is a thing of the past." And further on in his letter he says: "Christians of our day usually assemble themselves together on Sunday; but it is erroneous to suppose that we are commanded to do so on that day any more than on any other. This practice is founded on custom, not on commandment. It has grown up from immemorial usage."

I quote thus at length in order to give, in his own words, the proposition which he seeks to establish, and the conclusion to which he comes in reference to the Sabbath. In answer to all this, and everything else which might be written indicating that there is now no law requiring the keeping of the Sabbath, either the seventh day or the first—"that all law referring to it is done away with," "has attained its limit," "is a thing of the past," I wish to lay down the following proposition, to which I will devote this article; viz., The moral law of God, that written upon tables of stone by the finger of God, is primary in its nature,—primary in the sense that it is of first rank, and that it never can be done away so long as God and intelligent moral beings exist, and have relations to each other. Even love, which is the "fulfilling of the law," bows to it, and carries out its precepts in its highest and holiest meanings. It is in this last sense—in the sense of its truest meaning—that Christ came to fulfill the law. Before Christ, each of the ten commandments was a kind of skeleton of moral precepts; the law was the first draft, the first outline of that beautiful moral picture which he filled out in his own life, by his character, his way of obeying the law, what he was in spirit and feeling, in love to his Father, in sympathy, kindness, and good will toward men. Into whichever one of these laws we place this filling, the tints and shades of his interpretation, we see it in a new light, and to have a meaning which it never had before. The Greek word translated to "fulfill," expresses what I have here given. It means to fill up; to supply; to furnish; to perfect. The above are Pickering's definitions of the word πληρωσαι, plerosai. And now let me ask, Does this imply that Christ became the end of the law? that the law, having accomplished its purpose, is done away with? that its limit is attained, and it is a thing of the past? Does the artist fill out a picture to throw it away? Are all those beautiful touches which Christ put into his Father's law in his sermon on the mount intended to finish it out, so that it can be laid aside, and be used no more? We know that this cannot be, although the text in question is one of the passages most frequently quoted to show that the law of God completed its work when Christ came, and that it is no longer binding upon the Christian heart and life.

I have said that the law of God, as given upon the tables of stone, is primary,—that it never can be done away so long as God and intelligent moral beings exist. I do not mean by this that the pure-hearted Christian, whose life is the image of his Master, must always think of God's law before he acts. I do not mean that there is any chain that binds and galls and is felt as a burden. No part of the law of God is a burden to the Christian. The true man does not think

of the law, "Thou shalt not steal." He does not wish to steal. Stealing has no place in his heart. He is not bound. No hard restraint is put upon him by that law. It is only when he begins to think of stealing, and wants to steal, that the law becomes a chain. And so it is with the law of God; the loyal heart is as free under it as if there were no law.

"Thou shalt not kill." "Thou shalt not steal." "Thou shalt not commit adultery." "Thou shalt not bear false witness." "Thou shalt not covet." These are precepts which no more restrain the freedom of the Christian than does the air he breathes. The air enters his lungs and gives him life and vigor, and yet he may not think of breathing. But is there no need of the air, because he breathes it freely? Is there no need of the law, because he does not feel it, because he does not chafe and fret under it?

Let us try each one of these precepts of the Supreme Ruler, and see if they can be done away with. Suppose the written command, "Thou shalt not kill," were lost from the decalogue, and from all written books and records, and no one believed that God had ever given any such command. Would it be less a duty to refrain from injury to our neighbor, and from taking his life? Independent of any prohibition from a Supreme Power, every one knows that the duty of treating his fellow-men with respect and kindness has its root in and grows out of the very nature of human beings. Can a man covet his neighbor's house or his neighbor's wife, and not be injured by it? If he opens his heart to covetousness, he takes into it a brood of stinging vipers. That man and woman in Connecticut who planned, a short time ago, the one to poison his wife and the other to poison her husband, to open the way to their own embrace, are but samples of the terrible state to which coveting what belongs to another opens the way.

But it is needless to pursue this matter further. It is admitted by all our best thinkers that every one of these commandments of God, as found in the decalogue, and as explained by the words and life of Jesus Christ, is binding, and that too, as nearly as possible, according to the letter of the law. There may be, and are, exceptions—circumstances in which the just Judge will not hold the man guilty who breaks his laws. A man may be compelled to kill. He may be compelled to steal. Necessity may lay it upon him, against his will, to work upon the Sabbath. The necessities of others, sickness, the hunger of brute beasts, may make it his duty to work. All these, and every other compulsion by which men are necessitated to do different from what the command of God directs, is provided for in the teachings of Christ. These teachings, however,—these necessities,—give no permission to men to do as they please, nor do they open the door, at any time, to constant transgression. As soon as these compulsions cease, the duty to rest upon God's identical day, to spend the hours in his worship, returns upon the soul, and is as binding as it was before necessity loosed them from the guilt of transgression.

When the law says, "Thou shalt have no other gods before me," it means what it says, in letter and spirit, every jot and tittle of it. When it says, "Thou shalt not make unto thee any graven image," as explained by the latter part of that same precept, viz., to bow down to it, and serve it, it means just that, reaching

to the very soul, as Christ and his apostles filled it out. Paul, in his letter to the Colossians, says that covetousness is idolatry. In writing to the Ephesians he classes it among the lowest and most debasing passions. When a man so loves gold that he neglects his soul, his intellect, his heart, and lets it secure his affections, and dethrone God, that man is an idolater. This further meaning, which does not at once, and on the outside, appear in the original law, may be regarded as the filling out which Christ gave to that law. It reveals to man the *heart-poison* which that law forbids him to touch. But because the New Testament opens out the law, and shows hidden depths and larger thoughts, that does not destroy the letter of the law, nor make that letter (it being the framework which compasses the whole) less important.

As the letter of all these laws named is important (and all the others might be shown in the same light), why is it that we drop out the law of the Sabbath from this list, and say it is only to be kept as custom directs, and that any other day will answer as well, and be equally right to those who keep it? Did any one ever notice that the Supreme Giver of that law has put his own name in it, as the Creator of the heavens, the earth, and the sea, and all that in them is? Is it nothing that an earthly father has honor from his children? Is it nothing that the Creator of the heavens and the earth has honor in that which he has made? Is it nothing that the architect has the honor of inventing, drafting, and working out the grandest and most perfect machinery that ever was turned to intelligent use? and does not He who is higher than the highest heavens; "who hangeth the earth upon nothing," and "stretcheth out the north over the empty place;" who "bindeth up the waters in his thick clouds, and the cloud is not rent under them;" who "holdeth back the face of his throne, and spreadeth his cloud upon it;"—is it nothing that *he* does not have his works remembered, and that *he* is the maker of them all? Can it be that any one will say, "No; he is not to be remembered in these things"? There is a Fourth of July for the fathers of our republic, a birthday for Washington, a day for Andrew Jackson, but no day of remembrance for our Father in Heaven. There is to be henceforth no direct calling to mind the mighty works of God; man has changed the day. The one which God appointed is left out, and another day is brought in to give us the rest we need. "Christians usually assemble themselves on Sunday, but it is erroneous to suppose that we are commanded to do so on that day, any more than on any other. The practice is founded on *custom*, not on *commandment*. It has grown from immemorial usage." And so the law is abolished. The Sabbath of God is no longer; man has *another* day for rest,—another day that has all of the "spirit" of the Sabbath in it. It is just as well. And here the following words of the apostle, which refer entirely to Jewish civil and ceremonial laws, are quoted as if they were sufficient testimony to the rightfulness of our choice: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind."

With the above, I leave the question sought to be established by these letters of my friends; and I believe every thinking man will say that the *ten commandments of God* go to the bottom of all intelligent relations, in God's universe, and that they *must stand unchanged forever*.

THE KIND OF RELIGION WE WANT.

We want a religion that softens the step, and tunes the voice to melody, and fills the eye with sunshine, and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors courteous to inferiors, and considerate to friends; a religion that goes into the family, and keeps the husband from being cross when dinner is late, and keeps the wife from fretting when the husband tracks the newly washed floor with his muddy boots, and makes the husband mindful of the scraper and door-mat; keeps

the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants besides paying them promptly; projects the honey-moon into the harvest-moon, and makes the happy home like the Eastern fig-tree, bearing in its bosom at once the beauty of the tender blossom and the glory of the ripened fruit. We want a religion that shall interpose between the ruts, gullies, and rocks of the highway of life and the sensitive souls that are traveling over them.—*Selected.*

BIBLE READINGS.

"What man is he that feareth the Lord? him shall He teach in the way that He shall choose." Ps. 25:12.

Let Him teach thee, weary soul; Isa. 1:4.
Let His hands now make thee whole; Job 5:18.
Let His peace thy heart control. Col. 3:15.

Into paths of righteousness Ps. 23:3.
Let Him lead and let Him bless; Ps. 67:7.
Let Him save thee from distress. Ps. 107:13.

Let Him guide thee with His eye; Ps. 32:8.
Let His hand thy need supply; Phil. 4:19.
Let His goodness satisfy. Ps. 65:4.

Let Him still deliver thee; 2 Cor. 1:10.
Let Him in adversity }
Act a brother's part to thee. } Prov. 17:17.

Let His good word sanctify; John 17:17.
Let the furnace purify; 1 Pet. 1:7.
Let Him say, "Fear not; 'tis I." Mark 6:50.

Let Him probe thy heart within; Ps. 66:10.
Let Him search out every sin; Ps. 139:23.
Let the glorious light shine in. 2 Cor. 4:6.

Let the Shepherd kindly feed; } Isa. 40:11.
Let Him gently, gently lead; } Isa. 42:3.
(He'll not break the bruised reed).

Let Him give thee songs at night; Job 35:10.
Let Him make the darkness light; Isa. 42:16.
Let Him set thy spirit right. Ps. 61:10.

In the tumult let Him hide; Ps. 37:5; 31:20.
Let Him keep thee at His side; Ex. 33:21.
Let His name be glorified. Isa. 61:3.

Let Him in the conflict dire Phil. 1:29, 30.
Overcome and draw thee nigher, Num. 16:9.
Till He saith, "Now come up higher." Luke 14:10; Prov. 25:7.

WHAT ROMANISM IS DOING.

BY WM. PENNIMAN.

THE officials of the Romish church and all its adherents are exerting their power and influence to suppress freedom of speech and press, and to destroy free schools and civil and religious liberty. The war-cry of "godless schools" is still sounding through the length and breadth of our land. The object of this cry is to obtain as much as possible of the school funds for sectarian purposes, in direct opposition to statute law. With Jesuit vigilance and skill, they are seeking to accomplish by fraud, stratagem, or an underhanded policy, what they could not do in any other way. Roman Catholics have been put on School Boards and into official positions for the very purpose of increasing their power; and when once they get the power into their own hands, woe to dissenters.

"Facts are stubborn things," and our object is to give a few in respect to what Romanists have done and are now doing. We give an extract, from one of a series of volumes entitled, "Familiar Explanation of Christian Doctrine, Adapted for the Family and more Advanced Students in Catholic Schools and Colleges," approved by Archbishop Bagley, of Baltimore. In Lesson 12, which treats of "no salvation outside of the Roman Catholic Church," the following questions and answers are given:—

"Q. Since the Roman Catholic Church alone is the true church of Jesus Christ, can any one who dies outside of the church be saved?"

"A. He cannot.

"Q. Did Jesus Christ himself assure us most solemnly, and in plain words, that no one can be saved out of the Roman Catholic Church?"

"A. They all, without exception, pronounce them infallibly lost forever.

"Q. Are there any other reasons to show that heretics, or Protestants, who die out of the Roman Catholic Church, are not saved?"

"A. There are several. They cannot be saved, because 1. They have no divine faith; 2. They make a liar of Jesus Christ, of the Holy Ghost, and of the

apostles; 3. They have no faith in Christ; 4. They fell away from the true church of Christ; 5. They are too proud to submit to the pope, the Vicar of Christ; 6. They cannot perform any good works whereby they can obtain Heaven; 7. They do not receive the body and blood of Christ; 8. They die in their sins; 9. They ridicule and blaspheme the mother of God and his saints; 10. They slander the spouse of Jesus Christ, the Catholic Church."

On page 97 we find the following:—

"Q. Now do you think God the Father will admit into Heaven those who thus make liars of his Son Jesus Christ, of the Holy Ghost, and of the apostles?"

"A. No; he will let them have their portion with Lucifer in hell, who first rebelled against Christ, and who is the father of liars.

"Q. Have Protestants any faith in Christ?"

"A. They never had.

"Q. Why not?"

"A. Because there never lived such a Christ as they imagine and believe in.

"Q. In what kind of a Christ do they believe?"

"A. In such a one of whom they can make a liar," etc. etc.

"Q. Will such a faith in such a Christ save Protestants?"

"A. No sensible man will assert such an absurdity.

"Q. What will Christ say to them on the day of Judgment?"

"A. I know you not, because you never knew me.

Again, on page 104 we read:—

"Q. Are Protestants willing to confess their sins to a Catholic bishop or priest, who alone has power from Christ to forgive sins? 'Whose sins you shall forgive, they are forgiven them.'

"A. No; for they generally have an utter aversion to confession, and therefore their sins will not be forgiven throughout all eternity.

"Q. What follows from this?"

"A. That they die in their sins, and are damned."*

Strange as it may appear, many Protestants are sending their children to such schools. These are their so-called godly schools, and Protestant American youth must go to them to acquire a refined and finished education. The great mass of Protestants are perfectly indifferent to the rising power of Romanism in our country; but the student of prophecy does not look on with indifference, for he knows that this power must continue till it is destroyed by the brightness of Christ's coming.

A FEARFUL LEAP.

ELD. J. G. WOOD.

As the Disciple Church are at the present time quite unanimous in the position that Christ fulfilled the law and abolished it, and that as a consequence we now have no Sabbath by divine authority, I wish to quote a few extracts from Alexander Campbell, the founder of that church, as taken from his debate with Bishop Purcell in 1837. This will show the fearful leap which, as a denomination, they have taken some time during the last forty-four years.

On page 193, in speaking of the "immoral tendency of the Romish rule of faith," he says: "License is given to violate, in some way or other, every precept of the decalogue. The Sabbath, as a *divine* institution, is thus set aside." Again on page 204: "I was sorry to hear the gentleman defending white lies and little sins. When I think of the nature of sin, and the holy and immutable laws of God, against whom it is committed, I see no difference between one sin and another. But when He against whom every sin is committed, and that divine and holy law, which is violated in the least offense, is considered, we must say with the apostle James, 'Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.' He who said that not one jot or tittle of his law should fall to the ground, He who magnified his law and made it honorable, will suffer no person to add to or to subtract from, to change or to violate a single point with impunity."

On page 214 he shows that the Catholic Church have rejected the second commandment of the decalogue, and says: "What myriads, then, through this fraud, must have lived and died in the belief that the

* We shall give quotations from Catholic papers in the next article on this subject.

second commandment was no part of God's law! It is clearly proved that the pastors of the church have struck out one of God's ten words, which not only in the Old Testament, but in all revelation, are most emphatically regarded as the synopsis of all religion and morality."

GLIMPSES OF THE WAY.

BY MARY L. WILLIAMS.

THE shadows of the past often mingle with the gray dawns of the future. We see it all—our past life unfolds before our mental vision. Every step of the way, however rough and thorny, is marked by the goodness and mercy of His hand who chastens but in love. Every disappointment brings us nearer and nearer to the Good Shepherd, who gently folds the tender lambs in his bosom. Every sorrow should strengthen our faith; every trial should brighten our hope; every affliction should increase and intensify our love. As we look back upon the path we have trod, we see that the Angel of the Covenant has ever hovered over us, sealing unto us the "sure mercies of David," the promises of God to his people. We have often groped our way in darkness, it is true; but when we have returned unto the Lord, he has again revealed unto us the brightness of his most excellent glory, and we have been led to exclaim with David, "Thou hast redeemed me, O Lord God of truth;" therefore, "I will be glad and rejoice in thee; I will sing praise to thy name, O thou Most High."

Why do we cling to earthly things, when there is a brighter land so near that we can almost see its shores? Glimpses of its glories are beckoning us on; its flowers fade not, and its songs of rejoicing are never exchanged for notes of woe. Partings and sad farewells, which here wring our hearts with keenest anguish, are unknown there; sighing is heard no more, and tears forever cease to flow. Hallowed land! thy beauties have won my heart; and I long for the time to come when my weary feet shall stand upon the streets of thy beautiful city, and my tongue shall join the glad anthems which ever employ thy blessed inhabitants.

Let us hope on; this life of trial will soon give place to one of eternal blessedness. When the dark waves of sorrow gather around us, and threaten to overflow every bright spot upon our lone way, there is an Ark of Safety in which we may securely rest. When even those who are nearest and dearest turn from us, led aside by self-interest or evil influences, One will ever be true, and his name is Emmanuel. The home which he will prepare for his faithful followers, shall know no night. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

GIVING.

BY ELD. L. D. SANTEE.

THERE is an old Spanish proverb, that, "he who gives quickly gives twice," and this is a fact to which I wish to call the attention of our people. Now, I believe that we, as a denomination, are as liberal as any religious body, and perhaps more so; but we are in danger of letting our intentions of ultimate generosity keep us from present liberality. Perhaps we reason like this: "At present I can give but little, for my means are limited; and instead of giving now, I will put all my means into my business, and try to get something worth giving." So new machines are purchased, and new debts contracted, with a view to generosity by-and-by. One improvement calls for another. The new reaper demands an improved rake; the new rake demands a third horse, and with all this machinery a hired hand is needed. Then the house is too small for the increased family, and so an addition must be attached; and so, hard pressed with accumulated expenses, we are further than ever from giving. As a result, enterprises for the spread of present truth are crippled, or struggle under a burden of debt, because these small supports are withheld.

The great rivers, flowing down to the sea, are sustained by small fountains. Suppose that these fountains should say, "My stream is not worth giving; I'll hoard my waters until I have enough worth while." And while the fountains accumulate their reservoirs of water, the stream of the river is failing; for its supplies have ceased, and its current has been sent down to help fill the mighty ocean. The hot August sun drinks up the pools, and the fish die. The grass is withered and dead on its banks. Now the fountains are ready to send down their accumulated treasures. Great floods come pouring down from the hills, filling the river's banks; but the grass is dead, and no streams can revive it; the fishes have perished, and no amount of water can give them life. The harm has all been done by withholding the *small* supplies.

Some seem to think that by a liberal bequest they can cancel a whole lifetime of avariciousness and greed; but small praise would attach to giving money or property, when the owner could not possibly keep it longer. Have the pleasure of disposing of your own gifts. One quaint writer, considering the uncertainty of wills being properly carried out, suggests a shorter form as follows: "I hereby bequeath all my estate, both real and personal, to the honored attorneys of my beloved children." While you are a steward over means, use them wisely and judiciously. By promptly giving to the Lord his share, prove yourself a faithful steward, and by-and-by your stewardship will be transferred from earthly to heavenly treasures.

"A CHANCE TO GET A PIANO CHEAP."

UNDER the above title a recent number of a city paper speaks of a fair given by a neighboring church which closed "without enough tickets being taken for a splendid piano to warrant its being disposed of, and the ladies had therefore resolved to *postpone the drawing* until more tickets could be sold." The article stated that the piano was worth \$500, that tickets would be for sale at some of the principal stores in Albany, and that the drawing would take place as soon as a sufficient number of tickets were taken.

We were inclined to regard this as a joke when we first read it, but on our way to the office that morning, an advertising card, in a store window, offering these tickets for sale, attracted our attention, and upon inquiry we ascertained that they were actually offered to the public at the price of \$1.00 each, the polite clerk urging us to improve a fine chance, and explaining the way in which the raffle was to be conducted.

An old-fashioned book, doubtless to be found upon the pulpit cushion of the church where this *holy* raffle is to occur, represents Christ as the head of the church; nay, so intimate is the union between the two that the apostle to the Gentiles uses the figure of marriage to indicate the relationship. But it requires a very elastic fancy to imagine a church which thrives on lotteries to be the bride of Christ. Nor can we conceive it possible that the wrongs so committed at a church fair do not compromise the entire membership of that particular society. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him," says Paul. It would be novel indeed to see a raffle conducted in the name of the Lord Jesus, and thanks returned to God for the privilege of throwing dice or drawing numbers from a hat, for even so nice a prize as a \$500 piano.

Again, are there no weak ones in this church, looking for encouragement in the consistent walk of the older members, the light of whose trembling faith is in danger of being eternally quenched by such things? A piano ought to be worth more than a paltry \$500 to be raffled for against a human soul. To quote again from one who never speaks of his raising money for a church by raffling at a church fair: "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." Is that statement worth anything, and does it mean what it says? The next verse proves that Paul thought it worth while to back up his statement by his own example. Imagine him writing in Romans 15: "But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to get up a raffle at a dollar a ticket to raise a contribution for the poor saints which are at Jerusalem. When, therefore, I have performed this, and have sealed to them this first—the proceeds of this heavenly method of raising

funds—I will come by you into Spain." We wonder, however, what expression would have lighted his face upon writing the next verse: "I am sure that when I come unto you I shall come in the fullness of the blessing of the gospel of Christ."

Only last week one of the most notorious of the infidel writers of this land flung the thing in the writer's face by saying: "Just look at your churches and see how they gamble when they want money! How much better is that than for anybody else to gamble?" Our shoe pinched just then, and we were not able to explain the difference in a religious point of view. Can we blame our enemies for beating us when we put the clubs in their hands and invite their blows?

Is it a matter of wonder that these pious policy shops should have a lean and lank spirituality? Think of a revival at a church altar, carpeted with the money made by gambling for a piano! Shall Christians be surprised that the *wicked* world who buy the tickets from the sanctified church, are a little skeptical as to the quality of the prayers which ascend from that pulpit and pew; and that a smile of incredulity creeps over the face of an unconverted sinner who has one of these lottery tickets in his pocket, and is solicited to be prayed for, that he may "renounce the hidden things of dishonesty" and "walk in the light as He is in the light?" What is our Christianity? Show, sham, velvet, lace, feathers, opera music, trifles, lotteries, grab bags, ring cakes? or is it humility, walking with God, separation from the money-grabbing ways of the world, "fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation," and instant in prayer, that we may be the children of our Father in Heaven? It cannot be both.

But, "the end justifies the means." God forbid. He cannot sanction evil that good may come. "We must have money." Better a thousand times poverty, than ill-gotten gain.

It is not our province to "lecture" the churches, or write homilies upon their duty to God or man, but we may say in closing that these things ought not to be, and every church in Albany or elsewhere ought to keep its garments unspotted from these juggling expedients to make money. Let every lover of our Lord Jesus and a pure church uncompromisingly set his face against these schemes, lest we altogether drive the Holy Spirit from the sanctuary.—*Our Work at Home, March, 1880.*

IMMORTALITY; CONSTITUTIONAL OR CONDITIONAL.

WE smile complacently at our colored brother whose astronomy, learned from Joshua, makes sun, moon, and stars revolve around a flat earth. The smile of the next generation at our notions of man's constitution and destiny may be through tears.

Terror, despair, death, have resulted from teachings now spurned by many noble Christians. Our conflicting creeds and sects prove the existence of grave, perchance fundamental, error. A glance at some of these creeds may quicken our zeal to find and banish it.

The duality of man's nature has been long and widely taught; viz., that he has an immaterial, indivisible, immortal soul—the seat of thought, emotion, will, consciousness—the real man; and a body, the servant, instrument of soul. To these two, some prefix an immortal spirit, filling the Pauline catalogue of "spirit, soul, and body," thus making man as well as God, a trinity. A smaller, but rapidly augmenting number, think man a purely material, organic unit, composed not only of gross, but of those subtle elements which manifest the phenomena of light, heat, electricity, etc., etc.

MAN'S DESTINY

It is asserted to be the final extinction of all at death; the extinction of sinners only; unconsciousness until the resurrection; dim consciousness; vivid activity because freed from clogging bodies; immediate entrance to Heaven for all, or for the good only, while the bad enter hell; these results only after the Judgment; purgatorial, restorative pains; a second probation which transmits all or a part to Heaven, leaving an incorrigible balance for endless woe or for annihilation. Let me close this imperfect list with the teachings of a learned, eloquent, earnest evangelist, lately deceased, who long held, with the title of D. D., a professorship in a theological seminary: The sinner is justly punished after death. Since he is beyond grace, his sufferings cannot tend to his reformation. He rebels, blasphemes, increases his guilt. Justice demands heavier inflictions, which only augment the rebellion and blasphemy, and this process goes on, "until, in the ages of eternity, the period will arrive when God will be compelled to exert the utmost of his infinite power to hold the wretch in existence, while he wreaks upon him the

utmost of his infinite vengeance!" The words marked as quoted made so vivid an impression that nearly the exact language has been remembered. The preacher's false theories, worked up by inexorable logic, with unflinching courage, faith and zeal, bore a natural harvest of terror, insanity, and death! Yes, the smile will be through tears! It is well for some to have changed their theories, and for others to take a deep interest in the present discussions of immortality.

Thirty-six years ago an educated, beloved Christian friend astounded me by showing a tendency toward rejecting the almost universal belief in man's immortal soul. I searched long and zealously for arguments to save him. Was not I, like Dr. Haven, proudly conscious of a soul, whose communion with nature and its Author had been my chief joy? Surely, I held the truth, and that truth must save my friend.

The brief space allotted to this article permits only of a very imperfect statement of facts and results.

PAGAN PHILOSOPHY,

Many centuries before Christ, taught "immortal-soulism," supposed by some to have been based on corrupted traditions of Eden. Others think that it arose from a God-given longing for immortality, necessarily given to a race about to be invited to "seek for glory, honor, immortality, by patient continuance in well-doing." Candidates for "the crown of life" must have innate aspiration for it. *We sometimes mistake this noble aspiration for the actual possession!* This pagan philosophy, backed by pride of heart, by ignorance of material forces, and by fixity of opinion from life-long training, has made it well-nigh impossible to read nature and the Bible aright. Manfully dismissing prejudice, let us read

NATURE'S FACTS.

1. The babe has a small, soft brain, a feeble mind; then both grow, mature, decay together.

If immaterial soul only can evolve mental action, that soul, being constitutionally incapable of growth and material nutriment, would always abide in unchanging vigor. Is it asserted that thought and mind are joint products of soul and brain? Then brain is the senior and ruling partner of the firm; the soul does naught without brain, the facts soon prove that brain does all without soul.

2. Mental and moral qualities are hereditary. Our supposed immaterial, indivisible, immortal soul cannot be a product of physical generation, which is a purely material process. Each soul must be a new creation, coming pure from the Divine Hand, and the dogma of derived depravity is [on this theory] a blasphemy! Does depravity inhere in the inherited brain, and through it contaminate the new-made soul? Then, verily, brain is master, and soul is slave; such a soul is quite unnecessary.

3. Let a person be in perfect mental and muscular repose; then arousing his attention increases the heat of his brain and the amount of carbonic acid expelled from his lungs. Mental activity can be so excited as to cause a great flow of blood to the brain with rapid combustion of blood-nutrient, and an increase of heat which may require even ice to reduce it. If matter cannot think and feel and will, why all this commotion in the brain?

4. We are conscious of brain-weariness after severe mental toil, just as of muscular exhaustion after hard muscular toil.

5. The common terms, "a man of brains," "a brainless fool," "shallow brained," etc., indicate a conviction that brain secretes thought.

6. It is confidently asserted that consciousness, the most subtle and sublimated of all mental products, cannot have a material origin. Yet, pressure of my fingertip on the scalp of my young friend Hooker (who had lost the upper, frontal portion of his skull by a kick from a horse), would quickly render him as unconscious as a marble statue. I know *experimentally*, and all ought to know by observation or unimpeachable testimony, that concussion and disease of brain often produce utter unconsciousness, in which the lapse of days, weeks, months, has no known duration to the patient. A marine, wounded at Trafalgar, remained unconscious eleven months. Then he was trepanned, the skull raised off the brain, and the surgical wound dressed. In two hours thereafter he sat up in his cot, looked around and asked how the battle was getting on? If that oak splinter had *crushed* his brain, he must, perforce, have remained unconscious until the resurrection brain were given. To him, a delay of ten thousand years would not have been one second.

7. Stimulants carried by the blood-currents into the brain, quicken, the sedatives suppress, thought.

8. Monomania and partial insanity *cannot* occur in an indivisible unit-soul; they can and do in a brain composed of many organs. The rare and curious phenomenon of double consciousness may be manifested in

a brain composed of two symmetric hemispheres, which, through disease, act *alternately* and not conjointly; thus practically converting one person into two, wholly strangers to each other. Will immortal soulists claim two independent souls to one body?

9. Anxious in my youth to attain practical knowledge of human nature, I gave attention to Locke, Brown, Reid, Upham, and other metaphysicians of that day. Vain labor! Next, with note-book and pencil in hand, I began some practical study of the specimens accessible. While busy thus, a child aged only a few years, was introduced. Its name was Phrenology, a thoroughly practical little genius. By hundreds of observations on heads the assertions of this child were carefully verified. Phrenology makes brain the complex organ of mind, faculties being manifested in strength or feebleness according to size and quality of organ. Experts described the character of utter strangers with wonderful accuracy.

I once witnessed a strange confirmation of Phrenology in a case of brain-lesion. The person was a Christian. The first symptom of disease was unusual religious fervor, with heat at the vertex of the brain. Next, conscience and firmness were involved in the fever, and *inflexible duty* was the constant theme. Then caution became diseased, and anxious fears were distressing. At this point (reached in a few days) I understood the gradual descent of the inflammation, and made preparation for the restraint and control of the patient when the dangerous organs of combativeness and destructiveness should be involved in this preternatural excitement. Medication did not, could not, avert this crisis of the disease, but the damages and injury to person and furniture were made light. Ice, blisters, heroic treatment, subdued the disease; and in three months the patient was cured. Such cases demonstrate the truth of Phrenology—brain thinks. A veteran University professor of natural science once exclaimed, "The more I study matter, the more I respect it." Organic brain-matter is specially respectable.

It is objected that materialism is fatalism; that matter, subject to fixed law, cannot have freedom. If man has a soul, that soul is as much a creature made under fixed laws as matter is. We cannot even comprehend how God, a being of perfect law, can be free. Conscious of freedom of choice, having a conscience which approves or accuses, assured that God has not put a lie in our constitution, we believe ourselves free.

BIBLE FACTS.

Having read a few facts in nature, let us turn to the Bible. "God formed man of the dust of the ground." Air breathed into his nostrils caused him to live, to become a living soul ("*nephesh*"). He did not receive a Pagan, Platonic soul, for this "*nephesh*" is in the first chapter of Genesis applied to all the water and land animals, also to human corpses, etc. It here signifies a purely material organism. David believed this, saying, "He knoweth our frame; he remembereth that we are *dust*." His wise son declared that man, by constitution, "hath no pre-eminence above the beast;" "all have one breath, all go unto one place; all are of the dust, and all turn to dust again." Peter asserts the same, that the sinful, like "natural brute beasts, made to be taken and destroyed, . . . shall utterly perish in their own corruption."

Figures of rhetoric are justly discarded from the announcement of law and penalty, by both God and man. There is no figure in the law announced by God to Adam, "In the day that thou eatest thereof, dying thou shalt die; neither in the sentence, "Till thou [the sinner] return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." That disposes of exactly all that sinned, not of a mere innocent body, the humble slave of an imperious soul. Then followed the glorious promise of a "seed" which should break the bonds of death and restore all to life by a resurrection,—the righteous to immortality, the wicked to the penalty of the second death. "The wages of sin is death,"—"everlasting destruction from the presence" of God and the glory of his power,—while "the gift of God is eternal life through Jesus Christ," the promised Seed. That the death threatened the impenitent is extinction of conscious being, is unequivocally declared by the action of fire on stubble, chaff, tares, withered vine branches, felled trees useless for fruit. Immortality is conditional, to be sought by faith in Christ and "patient continuance in well-doing."

Without a resurrection, the sleep of death will be eternal. There is no knowledge in the grave whither thou goest. Those who "sleep in the dust of the earth shall awake," but "the dead know not anything." The patriarchs, the Fathers, Stephen, "feel asleep." All that sleep in Christ, who is the bread of life, shall wake to immortality. All others "perish," shall be as though they had not been.

Bible accounts of raising the dead make no reference

to a disembodied spirit, or soul. Christ took Jairus' daughter by the hand with the words, "Damsel, I say unto thee, Arise!" To the widow's son, "Young man, I say unto thee, Arise!" Lazarus sleepeth,—is dead, corrupted, in the tomb, but the order is, "Lazarus, come forth." Peter, after prayer, turned to a corpse and said, "Tabitha, arise!" If the souls of the beloved Lazarus and Tabitha were in Heaven, it were cruel to recall them to toil and death once more.—*H. D. Chase, LL. D., in Northern Christian Advocate.*

COMING LATE TO CHURCH.

SUPPOSE an earthly prince should condescend
To bid you to his banquet, as a friend;
Would you not try all means within your power
To be in court at the appointed hour?

Shall such attention to a worm be given,
And be refused to the God of Heaven?
Who can expect to be by Jesus blessed,
If absent when he comes to meet his guest?

My brethren, this would never be the case,
If we were lively in the Christian race;
Then every hindrance would be laid aside,
To see and hear of Jesus crucified.

If you complain you have so far to come,
Set out a little sooner from your home;
But those who dwell hard by have no excuse,
Except in idleness, or sleep, or use.

A little less indulgence in the bed,
A little more contrivance in the head,
A little more devotion in the mind,
Would quite prevent your being so behind.

I grant, lest I should seem to be severe,
There are domestic cases here and there;
Age, illness, service,—things quite unforeseen,
To censure which I surely do not mean.

But such will not (unless I greatly err)
Among the prudent very oft occur;
And when they do, you surely should endeavor
To come at last; 'tis better late than never.

—Selected.

A BAPTIST MINISTER ON ENDLESS MISERY.

THE distinguished Rev. John Foster, of England, than whom, perhaps no greater light ever arose in the Baptist Church, says of endless misery:—

"I object to it in general, that it is revolting to every sensibility of the soul, to every feeling of humanity, to all that is generous in religion and reason. It dishonors and demonizes the God of the universe! Look at it! The whole heathen world inevitably damned! Have you pondered this fearful proposition! What a wholesale destruction is here. Two-thirds of the human race damned every thirty years, without the possibility of salvation, not including the vast array of reprobates in Christian countries! Not less than seven millions of souls damned every generation! All reprobates! Behold that dreadful column marching forward to the unavoidable doom! Twenty-one hundred millions—twice the population of the whole globe every hundred years—damned! consigned to the vengeance of eternal fire, to endure the woes of hell forever! Behold them, as that column sinks away into the mouth of the burning pit, but ever supplied with new recruits at the farther end, and thus moving on from age to age, filling the insatiable jaws of the yawning gulf. And as you see that column move, and hear the roar of the devouring abyss, into whose flaming jaws they plunge, ask the question, 'Why are all these damned?'

"Add to this melancholy, dreadful procession, all the descendants of Adam, and all the reprobates in nominally Christian countries. Stop until your vision takes in the utmost of the slowly moving column of souls. Behold the cataract of immortal souls, dashing on perpetually down the steep, ever-yawning abyss. Lo! that river, as it stretches away through ages and generations—a river of immortal beings swallowed up in hell. And now, pause and consider again, 'Who are these?' what is that hell into which they plunge? and why are they so damned? These are God's creatures made and fashioned by himself. That abyss into which they are cast, is the place of eternal torment. Stop, take in the thought, *Eternal! Eternal! No end!* A million of years are gone, they suffer on. As many million of ages as there are grains of sand in the solid globe have passed—they suffer still! And still, as many myriads more as atoms in the universe multiplied by every second that had passed before—and now their woe has just commenced. Not a second compared with their eternal years is passed. And now their woe has just begun. To them there is no hope! No light will ever dawn upon their dungeon, no mercy will ever speak peace to their troubled spir-

its. They dwell amid the flames of endless burnings. My spirit shivers and burns at the horrid imputation! What has God done that his rational creatures should so *foully slander his adorable character*? Pardon me; every power of my soul revolts at the blasphemy!"

TERRIBLE CONDITION OF ASIATIC TURKEY.

Two months ago I wrote of the Armenian question and alluded incidentally to the present condition of Asia Minor, but it is too terrible a story to be passed over in this way. If any one would know what it is to live amid the crumbling ruins of a falling empire let him come now and take up his abode in Asia Minor. He will never cease to pray that no such calamity may befall his own native land. It is not simply the Christians who are suffering, but the whole population. Famine, in its most terrible forms, rages over whole provinces, coming almost within sight of the gilded palaces of Constantinople. There is a province not so far from us as Albany is from New York, which is not unknown to those familiar with the missionary work in Turkey, which ought to be famous as the first place where the Armenian Protestants voluntarily undertook to support their own pastor, who joyfully endured great privation to enable them to become independent. This is Adabazaar, near Nicomedia. Into this small province the Turks sent 40,000 armed Circassians, giving them nothing to live upon and taking no means to protect the inhabitants, who are both Turks and Armenians. For a year past the people have been appealing in vain to the Turkish government and to the foreign ambassadors for protection. Deputations have come, consuls have been sent there to investigate, but nothing has been done. First came the reports that all the horses and cattle had been stolen by the Circassians; then that robberies and murders took place every day; that the people did not dare to leave their villages; then that hundreds were dying of starvation; now that these Circassians have seized the cultivated fields for themselves, and that there is a probability of a massacre of the helpless unarmed population. All this time the government has been forcibly collecting taxes, but has done nothing else. The people are in utter despair, and well they may be. What can they do but lie down and die? Nor can one altogether blame the Circassians. They are savages; capable of civilization but uncivilized. They have nothing to eat; they have arms in their hands, and they cannot be expected to sit down and starve so long as there is anything for them to plunder. Even civilized men under such circumstances would be very likely to practically adopt the theory of the survival of the fittest and judge themselves to be of that class who ought to survive. The real fault is with the Turkish government; first in sending the Circassians there, second, in making no provision for their support and no attempt to keep them in order. If such things happen within a hundred miles of Constantinople, what may be expected in distant provinces?

The Turkish population is suffering everywhere from losses occasioned by the war. Of the million of able-bodied men, most of them married, who were drafted during the war, not more than one-third have lived to return to their homes. All of these were Turks, and their families have been left as a charge upon the villages. The government has paid nothing for the services of these soldiers, pays no pensions, and exacts with an iron hand the same taxes as before. They have repudiated first the paper money, then the copper, and now they have by decree reduced the value of all the other money in circulation in Asia Minor one-half. This loss has fallen most heavily upon the poor Turkish population. In any other country they would long since have risen in rebellion and driven the Sultan from his throne, but they have no leaders. The old Beys who used to oppress but protect and lead the people are all gone, and there is no one to raise the standard of revolt. The long suffering Moslems accept the decrees of fate and calmly starve to death. Men, women, and children are dying thus by hundreds all through Asia Minor. They are not a race who ought to be left thus to starve, these Anatolian Turks. They are the best that are left of the old Osmanlis and Seljuks, and under a good government would be the best possible subjects. They have many good qualities to command the sympathy of the world, but the world seems to care very little for them.

The Armenians, especially in Armenia itself, are dying of famine in great numbers. The ecclesiastical authorities, the American missionaries, and the consuls have proclaimed their sufferings to the world and appealed for aid. Considerable sums have been subscribed here. But that which is most distressing in

regard to this famine is the fact that it results rather from misgovernment than from natural causes, although these have aggravated it. The Kurds have been suffered for more than three years to ravage these provinces. The people have been crushed at the same time by unbearable taxation, and officials have combined with the rich to lock up what food there is. The same stories come from Mesopotamia. Everywhere there is greater oppression, heavier taxation, more misrule, and less protection than ever before, and everywhere the people are starving. The English consuls report imminent danger of terrible massacres throughout the country, and letters from the famine-stricken districts report that the people who are living on roots and grasses and earth are dying of a disease which resembles the plague. Should this dreadful "black death" once gather strength among the dying population of Asia Minor it would inevitably sweep over the world, and thus execute divine judgment on the people of Europe who have chosen for their own selfish interests and jealousies to maintain "the integrity and independence of the Ottoman empire." It is at least one consolation, however, to know that we are to have no more Beaconsfield reforms in Turkey; that the English people have improved the first opportunity to repudiate the policy of the man who declared that the speeches of Mr. Gladstone were a greater crime than the Bulgarian massacres. I only wish that he might be doomed to spend the rest of his days in Asia Minor, which has been since 1878 under his special protection. He is a great, a wonderful man. I have no wish to deny this; but he has been an unmitigated curse to the people of the East. I believe that he intended in the end to annex Asia Minor to the British empire. Had he done it when he had the power, the people would have forgiven the past; but, as it is, his name will be cursed in the East for many generations to come.

Other parts of Asiatic Turkey are in a state of anarchy bordering on revolution, and it is the opinion of the embassies here that the Arab population of the empire may be the first to throw off the yoke of Turkish bondage. There is, no doubt, at the present moment a great conspiracy extending from Arabia to the Kurdish Mountains which may result in open rebellion any day. In fact, Arabia is already in rebellion, and Syria is all ready to follow. These Arabs far surpass the Turks in intelligence, and hate them with intense hatred. They have long been waiting for a leader to raise the standard of revolt. Mithad Pacha, now Governor of Syria, hopes to take advantage of this feeling and secure Syria for himself. This is well known at Constantinople and in Europe; but it is very doubtful whether he can secure the sympathy of the Arabs. He is himself a native of Bulgaria, and I believe, a Slavic Mussulman; but there he is looked upon as a Turk, and his chief hope of success lies in the reputation which he has gained in Europe; but this is rather popular than official. The European governments have no great faith in him. Still he has a certain chance of securing some European intervention in his favor, as he is the actual ruler, and Europe has no wish to see anarchy prevail in Syria.

At Constantinople all is quiet. The Sultan has managed to concentrate the whole government in his own hands. No minister has any power, and even ordinary police regulations must go to the palace to be examined and approved by the Sultan himself. This has caused a complete dead lock in the government. The council of the ministers has now some 4,000 items of unfinished business on hand, and the number increases every day. There is much distress among the common people, and a complete stagnation of business. Robbery and murder are every-day occurrences, and it is unsafe to go far outside the city, but there are no signs of any active discontent. People use very violent language, even in public places; but we have 40,000 troops in the city, and no one seems inclined to stir up rebellion. Government officers are not paid, but most of them manage to live on plunder of some kind, and they submit to their fate. Still there is a general feeling of uneasiness, and there is an impression that we shall have a European intervention within a few months.—*Correspondent of the Christian Union, Constantinople, April 6, 1880.*

THE GRAND PURPOSE OF THE BIBLE.—No careful reader of its pages will fail to perceive that although it contains history, poetry, laws, prophecies, precepts, doctrines, and promises, yet all seem to crystallize around one grand central truth. As the various branches of a tree are supported by one trunk, so all parts of the Bible grow out of and depend upon the all-pervading truth, that God was in Christ reconciling the world to himself. To this center all converges, from it all radiates. *It is the sum of the entire system.*

The Family Circle.

WOMAN.

I AM a woman; tell me not of fame!
The eagle's wing may sweep the stormy path,
And fling back arrows, where the dove would die.
Look on those flowers near yon acacia tree—
The lily of the valley—mark how pure
The snowy blossoms, and how soft a breath
Is almost hidden by the large, dark leaves.
Not only have those delicate flowers a gift
Of sweetness and of beauty, but the root—
A healing power dwells there, fragrant and fair,
But dwelling still in some beloved shade.
Is not this woman's emblem? she whose smile
Should only wake the loveliness of home;
Who seeks support and shelter from man's heart,
And pays it with affection, quiet, deep,
And in his sickness, sorrow, with an aid
He did not deem in aught so fragile dwelt.

THE CHILDREN'S HOME.

If it had not been for a feather, you might never have heard of Beulah Sharpe.

It was just dusk, and two girls were going home from their work in the mill.

"I tell you ten dollars a week is n't bad, now is it?" the oldest, a coarse-looking girl, was saying.

"I never made that in a week before," replied her companion. "I hardly know how to spend it."

"Pooh, you goose, I never have any trouble. I'm bound there shan't be a girl in Lincoln, not even Judge Perry's granddaughter, shall have nicer things than I do. Say, I paid eighty dollars for that new black silk of mine."

"Why, Joanna Baker!"

"True as preachin'. I'm going to have as fine things and good times as anybody, you believe. Do you pay anything for board?"

"No; father said when I left school if I'd earn my clothes I might have my board; but I was eighteen last week, and I expect he'll think I might help some."

"You look after the children, that's enough, tell him. See here; I want you to see this."

They had come out on the principal street of their busy little town now, and were in front of the largest milliner shop. Here, in the one square window, every conceivable tint that could be worn from the seven prismatic colors, hung in the brilliant light in forms of feather, flower, or ribbon, and in the center and brightest of all was a long blue plume with silvery floating tips, a lovely miracle of art, not nature.

"Isn't that a beauty, Beulah Sharpe? And it's just what you want to go with your navy-blue suit. You'll make a sensation for once in your life. I'm going to order a black one. It's only ten dollars."

"Only ten dollars!" echoed Beulah.

"No, and it looks good for twenty. Go in and see." But Beulah hung back. "I'll think of it."

"Pshaw! it'll be gone; get while you can, is my motto."

"I never had anything half so lovely," hesitating.

"Don't stand at that window getting tempted to foolishness, Beulah Sharpe, but come home with me," said a strong, clear voice behind them. "It's a saving the pence that piles up the pounds in the pocket."

"Why didn't you speak to Joanna too, Betsey?" asked Beulah as they walked on.

"There's no use seekin' to draw water from an empty well," was the reply; "but you've sense, when you bring it to the fore, and ye mind well where it is said in Holy Writ, 'He that gathereth in summer is a wise son, and the other is a fool, mind ye that, Beulah Sharpe.'"

"Well, good night," said the girl, running up the stairs to her own home. "Has n't father come yet, Agnes?" she asked of a slender girl of fourteen.

"No; I wish he would, the potatoes are half spoiled now," was the fretful reply.

It was a very plain but not cheerless picture, that little second-story home, with its clean floor, its few pictures on the whitewashed walls, and its petunia in full bloom in the window-seat. The bright fire was very welcome after the evening chill, and the song of the tea-kettle and the aroma of baked potatoes very suggestive after a tin-pail dinner. On the old-fashioned settee a young girl of seven or eight was cutting paper-dolls and stroking the cat. Beyond the stove two doors opened into small bedrooms.

"Agnes is tired and cross to-night," came presently from the young miss on the lounge.

"I guess you'd be if you'd done what I have to-day," spoke the sister quickly. "The washing was dreadful; I never stopped a minute till just now. Everybody does get their clothes so dirty."

Beulah looked at her young sister with a pang of

self-reproach. At her age *she* was in school, full of plans of being a teacher, or a great scholar, or even a writer. One never knows what girls may turn out, least of all themselves. Then, two years later, came her mother's long sickness, and Beulah fired by a new ambition went into the factory to earn money. Then the mother died, and now for more than a year the home had been as we see it to-night with the girl house-keeper. It was hard. And just then Mr. Sharpe and Davy, a year older than Agnes, came in, and the family were at home.

"Your hand trembles, father," Beulah said, as he took his second cup of tea from her.

"Yes, I'm growing old," said the father patiently.

"Father ought not to work so evenings; it's enough for him to drive nails and plane all day," said Davy.

"I wish you wouldn't, father," said Beulah.

Mr. Sharpe did not reply to that, but after a moment asked, "Did the coal come, Agnes?"

"Yes, sir; the man put it in the shed."

"Did he ask for the money?"

"Yes, sir; I told him what you said."

There was a little sigh as Mr. Sharpe set back his cup.

"The rent man's been here, too," volunteered Ida.

"You gave him that money, Agnes?"

"Yes, sir."

"Nine dollars a month seems a good deal to pay for three upstairs rooms," remarked Davy.

"Get me the Bible, Ida," said her father, as they pushed back from table, "I am late to-night."

For this plain, quiet carpenter never forgot his Lord, in whose footsteps he humbly walked. The reading for that evening concluded with the words, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." And as he finished Mr. Sharpe said, "There's a comfort there for us. I used to hope more than for anything else to get a home for myself and children; but if I never do, and it's not likely I shall now, we are as well off as the Saviour was when on earth, and that's enough for me." Then followed the simple prayer, and Mr. Sharpe, taking his hat, went off to "extra hours." Agnes and Ida washed the dishes and went to bed. Beulah sat down by the lamp to mend a rent Ida had made in playing tag that day. Davy was already there busy with slate and pencil, for he studied every evening.

"Did you notice what father said after reading to-night?" she asked at last.

"Yes," answered Davy; "poor father."

"Why?" said Beulah quickly.

"I'm afraid he's working too hard. See how thin and stooping he's grown. I tell you times are hard on a man this year. Wages are low and money close."

"Davy, I earned ten dollars last week."

"Whew!" whistled the boy. "I wish I could. I'd stop his work evenings. I don't believe he'll live a year at this rate."

"You don't mean that, Davy?"

"I just do; see how he coughs nights."

"How much does he earn by extra hours?"

"About two dollars a week."

"I'll pay him that if he will give it up."

"Good for you; he must."

Again silence on Beulah's part, slate and pencil on the boy's. Suddenly a start.

"How much did they say that coal bill was?"

"Nine dollars."

"Here's the money; run and pay it, will you?"

"That I will, and boy and bill were off together, the former back in a few minutes with a receipt."

"Good for sore eyes," he said, spreading it on the table.

"I'll keep it for father's, then," said his sister.

Again silence as before, and again Beulah:

"Davy, do you suppose father feels so disappointed that he has not made that home he wanted?"

"Of course, terrible. Father means a thing, you know, when he says it."

A longer silence this time.

"Davy, we'll get the home for him."

The boy dropped his pencil. "How?"

"I don't know, we'll do it. No more gewgaws for me. My father's of more account than feathers. We'll do it, see if we don't."

"Hurrah for you!" shouted the boy under his breath; "but three dollars a week is n't very steep, and a fellow's clothes do wear out so, and I eat an awful sight."

"Never mind," said Beulah, "eat away, it'll come."

And that was the foundation of the new home. Every house has to have a foundation lower than the stone and mason-work. Sometimes it is a full pocket; here it was good-will and love for the father, and best of all, I think, the prayer for help that went up from

the side of Beulah's bed and that told in simple faith just what was wanted.

Joanna was highly offended to find that the coveted plume might hang in the window for all Beulah's purse, and her temper was not helped a few days later by seeing it on the dainty head of Judge Perry's daughter, and by Betsey's remark that it looked rather better coming out of those gates than a factory alley.

Another Monday Beulah and her ten dollars brought changes to the little home. Mr. Sharpe took his two dollars and a week-old paper and sat down with a very happy face for the evening. A stout Biddy had helped in the wash for three shillings. And then Beulah took an old stocking and tied up seven dollars in it, and Davy his quarter, and Agnes, who had been let into the wonderful secret, her five cents earned by some coarse trimming, and the whole was hidden away for a nest-egg.

But it was wonderful what an interest in real estate began to be felt by these prospective holders. Davy was a grocer's boy, and in his frequent journeys about town became inspector in general of every square rod in the village limits, and as Beulah was out at four o'clock on Saturdays she almost always had to take a walk to inspect some place where he had found the welcome placard "For Sale." Sometimes the two girls got into an empty house and examined every closet and speculated on possibilities with the zest of regular house-hunters.

And regularly every month a snug addition was written down in their savings-bank book; for the stocking soon ceased to serve in that capacity. At last the year came around, and in high glee they counted up two hundred and fifty-odd dollars as their result. Of course if they could have put in as much every week as that first week it would have been more, but Beulah found as Davy that even the plainest clothes would wear out, and then that coal-bill experiment proved too pleasant not to be repeated sometimes.

"But I'm promoted now a dollar a week," said Davy, "so that you may expect great things of me."

"But you're that much longer," said Agnes looking him over with a critical eye.

"And so you are afraid it will take it all to fill me up, are you?" asked her brother good-naturedly, and the conference broke up in a laugh.

"Seems to me you have lots of intimacies now-a-days," was injured Ida's remark.

Of Joanna, Beulah did not see much now.

"She's getting too shabby for me," the former was heard to remark. "I want my friends up to times."

Another winter of work and saving, but when the birds began to set up their establishments in the spring-time, and the house-cleaning fever took possession of the matrons, these planners of ours began to bestir themselves in earnest.

"I do hope we shall have a down-stairs to our new house," pouted Agnes one morning from a journey to empty a pail.

"And a bay-window," dreamed Beulah out loud.

"What?" said the practical sister.

"Oh, I was only looking ahead," answered the other laughing. "But after all a window is n't as large as a house, and if we can get one why not the other? Anyway it looks well in my picture."

"Do n't you think we had better buy land and let father build?" asked Davy.

"No; there must be a roof of some kind, and then he can fix all he likes, but he must have one moment in his life of whole enjoyment."

"Even if he has to tear down his roof the next," said Davy laughing. "What business talents you women possess;" but after all he felt just the same.

And every day the prayer from Beulah's bedside grew more earnest and fuller of faith. And with the last of summer came another good answer. Their mother's father, who lived in a distant State, had died in the spring, and now there came to Davy, who was his namesake, a check for one hundred and fifty dollars, the result of a small investment made at his birth.

"What will you do with it, Davy?" asked his father.

"Leave it in the savings-bank until I can use it," answered the boy, with a smile for his sisters.

The first week of fall brought, as usual, a vacation in the mill for repairs.

"Now we *must* look," said Beulah.

"I believe I have found it, girls," said Davy dropping in, "the old Kent house is to be had for seven hundred and fifty dollars."

Beulah sank into a chair as if struck. Everybody in L— knew the old story-and-a-half brown house standing just at the edge of the village, on a sunny slope whose grass bore the earliest tint of green in the spring, and played in the flickering leaf-shadows of summer, and caught the last smile of autumnal

warmth, where a venerable spinster had lived and died alone. Now the heir was a wealthy man many miles away, and the tiny house under its two sheltering elms had only a market value for him. He wanted to dispose of it, and as Davy's employer was also a justice, it had been left in his hands, and before sunset the next day the bargain was made, seven hundred paid in cash, the rest by note, and the deed made out in Mr. Sharpe's name, and all this time not a whisper reached the ears of the new owner.

"How shall we surprise him?" asked Agnes.

To their joy they found that the next week he would be out in the country at work on a school-house, and they laid their plans accordingly.

Tuesday morning he was off, promising to return on Thursday eve, and fifteen minutes later the three girls were on their way with pail and cloth and broom to the new home.

Oh, how delightful it looked in that fair September morning, with its sheltering elms locking their branches over the low roof, its broad, white door-stone in front, its tiny garden at the back, and at the sides six or eight apple-trees bending under their weight of luscious fruit, old-fashioned pound-sweets and seek-no-farther, and the like.

"I can't believe it," said Beulah, fitting the key.

"It's just like a fairy story," said Ida, hopping on one foot. But she changed her mind before night about that.

There was the tiny entry with a square front room on each side, into whose south windows a wealth of sunlight was pouring now, revealing dust and cobwebs in abundance. The one at the right was the kitchen, and over its west window a Virginia creeper hung full of purple fruit, and there was a side-door here too, under an apple-tree, with a path leading down to the spring. There was a little pantry and two bedrooms also, and up-stairs was simply divided into two parts under the roof.

"How he will enjoy finishing this up," said Beulah.

As for themselves they made a busy day of it with soap and sand, and the next morning a wagon and Davy were on hand, and Ida was supremely happy in the fact of "moving." That fitting and settling was not exactly as if there had been carpets to fit and mirrors to carry by hand. They were quite through by dark, and back, on the second-story door was tacked a note to "Isaac Sharpe, Esq.," inviting him to tea in the old Kent cottage.

Time fails to tell of the light bread, and white curtains, and countless steps of the next day. Evening came at last. The table was ready, from the stove came unusually savory odors, and at last, just as everybody was giving him up, the little gate opened, and the four flew out the door together and overwhelmed their father with chatter, but not a word of explanation. While he washed, the girls hurried on the supper, and they sat down. The "thanks" were offered, and then Ida cried,—

"Father, look under your plate."

Mr. Sharpe did so, but found only a long, folded paper. However he put on his spectacles "to see," and slowly read out the deed making over to him all interest in the late Kent property, and it was paid for.

"Children, what—" he began, and then he broke down, and the spectacles had to come off and a handkerchief take their place, and then again they all talked at once and laughed and cried, and might have forgotten their supper entirely if Davy had not been along, who of course, being a boy, never had a slip of memory on that subject.

"And Jim Baker is moving again to-day as well as me," the father said later on, "but, poor man, I'm afraid there'll never be such a surprise in store for him as for me to-night. Thank God for my children, and thank him too that to-night I can also say 'my home.'"

"And Davy," Beulah said afterward, "I verily believe that if Betsey had not found me that night longing after that feather, and set me to thinking, this happy day might never have come to any of us," and in her heart she said "Thank God!" also.—*Christian Weekly.*

—Children have more tact than they get credit for. When her grandmother had told the six-year-old a long yarn about a fabulous bear that used to go around the country eating up all the children who disobeyed their parents, the bright child looked into the wrinkled face and said, "Grandma, were there any bears of that kind around when you were a girl?" And when the old lady assured her that bears of that kind were a recent invention, she simply replied, "I thought there could n't have been any, or I should n't have had any grandmother." On another occasion of equal importance,

when asked whether she believed what she was told, she naively replied, "No; I think it is the biggest mistake I ever heard."

Sabbath School Department.

"Feed my Lambs." John 21:15.

AXIOMS AND ADVICE RELATIVE TO REVIEWS.

REMEMBER THAT

Repetition is the road to remembrance.
Each truth remembered is better than forty forgotten.
Vague statements leave fleeting impressions.
Inapert illustration impedes instruction.
Entertainment is only a handmaid to edification.
Wisdom walks not with verbosity.

Want of study tends to poverty of style.
Imperfect preparation begets inattentive hearers.
Short lessons make long memories.
Easy questions secure prompt answers.
Loving words always find willing ears.
Yearning hearts meet quick opportunities.

THEREFORE,

Attach due importance to the review.
Leave the husks and secure the meat.
Weave all the lessons into one web.
Ask nothing of your school you will not do yourself.
Yield yourself to the lead of the Spirit.
Seek to make the review short, simple, and searching.

Review weekly as a preparation for quarterly review.
Employ blackboard and chart only as aids, not ends.
Vary your plans, and avoid monotony.
Invoke the co-operation of your teachers.
Endeavor to present the truth with simplicity.
Whatsoever you do, do all to the glory of God.

WHAT SHALL WE LEAVE OUT?

BY EVANGELINE BELL.

Who has ever found a day long enough in which to accomplish all that he desired to do? We may rise early and toil late; yet the close of each day finds unaccomplished much that we would fain have done. As the poet says,—

"Labor with what zeal we will,
 Something still remains undone;
 Something uncompleted still
 Waits the rising of the sun."

Days make up our lives; and so it is that from almost every life something is crowded out,—much that we must sadly leave undone; and we comfort ourselves with the thought that one cannot do *everything*, and go on our way. Since this is true, it becomes very important *what things we leave out*. Some writer has said, "The things which are crowded out of a life are the test of that life;" and in its broadest sense, is not this true? As a rule, we manage in some way to find time for those things for which we care most. We may flatter ourselves into the belief that we are *obliged* to omit such and such duties; but if we put the question honestly and fairly to our own conscience, must we not all admit that we *do* find time for many unimportant, and I had almost said, foolish, things, which crowd out those of vastly greater importance?

While a few give almost their whole time, strength, and energy to the accomplishment of good in the world, the *many* excuse themselves for their habitual or total neglect of the finer and better work of life, by declaring that they have no time to devote to it. Others, say they, may read the world's best books, or store their minds with useful knowledge; others may engage in various kinds of missionary labor,—visit the sick, care for the needy, comfort the weary and discouraged, raise up the fallen; others may work for the church and the Sabbath-school; others may be home missionaries if they will; but for all such good works *they* have no time. The daily routine of life is, for them, so constant and pressing that they cannot think of adding to it those other tasks which they would greatly like to undertake, but for want of time.

Now, it is proved by the whole experience of the world, in whatsoever department of labor, that the best work does not come from those who have nothing else to do, and whose whole time is free to devote to a

single purpose. It is simply impossible in this work-day world for a person to declare that he will do but one thing, and, failing to give his whole time to that, he will do nothing. It is doubtless true that every one should have a plan in life,—a leading ambition, an overmastering purpose; but it is not true that he should sacrifice everything to it.

The world's best laborers,—those who have had the highest purpose in life, who have achieved the noblest work, and have made the truest success, whether in religion, politics, literature, or philanthropy,—have been men and women who have not spent their God-given moments in bemoaning a lack of time, and the difficulties in their way, but who have done whatever thing was duty; and though busy with humdrum toils, or otherwise hindered, *made* success by taking what little time they had for higher labors, instead of refusing to take it because it was little.

Take literature, for instance,—a pursuit which seemingly, more than any other, requires the undivided time and ability of its servants. The intellectual history of the world shows that the majority of its writers have been men employed in pursuits which must not only have taken a large share of their time, but also have made large demands upon their mental forces. To mention renowned American authors, we find that Longfellow, Lowell, Holmes, and others have filled professors' chairs for many long years; Bryant, Whittier, Aldrich, Bayard Taylor, have done much of their best writing in hours after their routine of newspaper work had been performed; Hawthorne, Irving, Bancroft, and others have filled responsible positions of public trust.

By using the odds and ends of time,—that which others devote to pleasure-seeking,—these men have enriched our literature by productions which every day are making thousands better and happier, in foreign lands as well as in our own, and which, for breadth of learning, purity of expression, and refinement of taste, have rarely been excelled.

Others have labored through great physical infirmities. Think of Milton, the grand old hero, whose name will live through all time, and, we may hope, throughout eternity! The work upon which his fame chiefly rests was accomplished after he had become totally blind. Says Mr. Shaw, "There is no spectacle in the history of literature more touching and sublime than Milton, blind, poor, persecuted, and alone, 'fallen upon evil days and evil tongues, in darkness, and with dangers compassed round,' retiring into obscurity to compose those immortal epics, *Paradise Lost* and *Paradise Regained*."

There, too, was Alexander Pope, whose life, as he himself expresses it, was "that long disease." Crippled, deformed, and almost helpless, he was a passionate student; and though we cannot enter into the keen, satirical spirit which pervades many of his writings, we must still admit that his was no idle life.

And there is our own Prescott, the historian, who lost his sight by the careless toss of a crust of bread in the college dining-hall. By this misfortune he was compelled, after completing his course at college, to relinquish his cherished design of following the profession of law, and travel abroad in search of medical relief. Though disappointed in this, and obliged to give up the hope of having his sight restored, he *did not* give up the hope of benefiting the world. Ten years of the most systematic and persevering study prepared him for his work as historian, and though experiencing intense pain from his eyes, and obliged to depend on the friendly service of other eyes, "his industry never flagged, his courage never faltered; his spirits never sank under the burden imposed upon them." His work lies before the world; it needs no comment. Says an eminent American critic, "The character of Prescott was of singular worth. With a profound modesty, it united a remarkable self-denial and lofty perseverance in duty. Possessed of wealth, with a deprivation of sight so nearly entire that it might have seemed to justify any self-indulgence, with elegant tastes, which are apt to

draw men from earnest labors, he yet devoted his life to one of the most onerous departments of literary research."

So we might multiply examples.

Thus it is, not only in literature, but in every department of good and helpful work, that those who have succeeded have not usually been those who could give their undivided time and strength to one thing; but oftentimes those who, loving that work, and giving to it but the remnants of their time, have done what they could. There is often more in the spirit in which one labors than in the amount of time given. There is a great deal in having the heart in the work. Some way, it does not seem nearly so hard to find time for those things we love to do. They are not so apt to get crowded out. How often we find time for things which were better undone, and leave out those things which afterward we would give anything to have the privilege of doing. Oh, the pain and bitter tears which these things we allow to be *crowded out* sometimes cost us! We can see when it is too late; but we cannot go back,—we cannot undo the past, but from it only learn lessons for the future.

Let us be sure that in our eagerness to excel, we do not leave out of our lives those things which in the great day shall prove to have been the most important.

SABBATH-SCHOOL TEACHERS AND LITTLE THINGS.

BY IDA IDEN.

MUCH has been said in the past in regard to the importance of little things, yet the subject may, with profit, be taken up again in connection with Sabbath-school teachers.

While we are pressed on all sides with cares and responsibilities, and things that *must* receive attention, we are apt to forget the little matters that may arise, or regard them of small account. But let us remember that it is attention to little things that makes our success in life, and the neglect of little things that makes our failures.

Many of us fail to realize how great an influence we exert on the side of either right or wrong; and though perhaps unconscious of the harm we are doing, we may be the cause, direct or indirect, of the loss of precious souls. Seed that is sown in youthful hearts, soon grows and bears fruit; for it has been cast in fertile soil. Children naturally imitate those older than themselves; and to whom should they look for a good example, if not to their Sabbath-school teacher? They *do* look to him, and watch closely his manner and habits. The pupil who already has some particular weakness or bad habit, will be greatly injured on seeing those same weaknesses displayed by his teacher. He may rejoice over his discovery of them, feeling that it in some degree justifies him in his own course, and thinking that if his teacher gets along without reforming, he is safe enough. If his teacher in the Sabbath-school can do these things, and escape the censure and ill-will of those around him, surely it cannot be so very wrong if he does the same.

We are often tempted to indulge in the light, frivolous talking and jesting so common among young people. And frequently, too, we get in such a hurry that we think we cannot stop for the little courtesies and acts of love that we might mix in here and there, by simply denying the gratification of our own selfish desires. If we would inculcate right principles in the hearts of those we instruct, we must have right principles and motives in our own hearts. We should cultivate habits of regularity, thoughtfulness, and care, not to be manifested simply on particular occasions, or before certain persons, but at all times. Great care must be taken, lest all the good we do by meeting the members of our classes occasionally, be entirely counteracted by our bad influence outside of the Sabbath-school and these meetings.

Then let us try harder to do our part in the work, and the blessing of the Lord will surely attend our efforts.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 20, 1880.

JAMES WHITE, } Corresponding Editors.
J. N. ANDREWS, }
U. SMITH, } Resident Editor.

WESTERN CAMP-MEETINGS.

THE camp-meetings in Iowa, Wisconsin, and Minnesota will be large gatherings, and very important to the cause in those States. Mrs. W. will remain upon the Pacific coast the present season, and will not therefore be present at these meetings. Her field of labor for the present season seems plainly indicated to be in California, Oregon, and Washington Territory, by the pressing need of her labors on that coast, the anxiety of the people to hear, and the freedom and health she there enjoys. Her absence from the camp-meetings in the North-west will be felt, yet none should remain away from the meetings, or have less interest in the work because of her absence. J. W.

NEW WORK.

LIFE Sketches of the writer and Mrs. W. will be completed the present month, and will be for sale on the Iowa, Wisconsin, and Minnesota camp-grounds. This book will be handled by the writer, who invites brethren in the ministry to push the sale of it. Price \$1.00; with likeness of the writer—steel engraving, \$1.25. J. W.

VISIT TO INDIANA.

As appointed in REVIEW, we visited the churches at Ligonier and Wolf Lake, Ind., the 15th and 16th of the present month. In company with Bro. Smith we took the pleasant journey by carriage, the 13th and 14th, sixty-five miles. The weather was pleasant, the roads excellent and the scenery through the rural districts of Southern Michigan and Northern Indiana was delightful. The change from the confinement and cares of office life was better enjoyed than can be expressed.

We were happy to meet Eld. Lane at Ligonier. Indiana is a good field of labor, and Eld. Lane has labored faithfully and energetically. His fellow-laborers have also worked with success. Elders Covert, Sharp, Bartlett, Reese, and others are men of ability and a good degree of consecration to the work. With the blessing of God attending their efforts, in the good State of Indiana they may gather many precious souls for the kingdom of God. While in Ligonier we enjoyed the good home of Bro. and Sr. Rogers, formerly of Michigan.

The brethren and sisters in Indiana received us with expressions of Christian kindness and gratitude for our visit, and the practical lessons we labored to enforce in our discourses received a hearty response. The houses of worship both at Ligonier and Wolf Lake are a credit to those who have cheerfully given of their means to build them. While in this encouraging field of labor, we felt that it would be a great pleasure to be free from those perplexing cares which have been wearing us for the last quarter of a century, to give ourself to prayer, reflection, and the word of God. We are ready to admit that there is hard labor in every branch of our important work; but if there is one branch of the work that is harder than another, it is that which confines men to the perpetual toils, cares, and perplexities at our publishing houses. And we would here suggest that those who are out in the field enjoying the changes of speaking, visiting, and studying, do not know what they are talking about when dwelling upon the hardships of their lot in contrast with the supposed ease of office life.

Monday morning we drove to La Grange, a distance of twenty miles, before nine. Here we took the train, and reached home in a few hours, leaving others whose business was not as urgent as ours to drive in the team.

God bless the brethren in Indiana. We see no

reasons why that Conference may not be as strong as the Michigan Conference, and even stronger, if the ministers of that Conference stand where the Lord can work for them. J. W.

THE QUESTION RAISED.

REFERENCE was made in our News Notes last week to the organization of the "Toledo [Ohio] Sabbath [Sunday] Union." And now the Toledo *Evening Bee*, of May 8, 1880, through the kind offices of a correspondent, comes to our table, containing further mention of the said "Sabbath Union." A "layman" who was present on the occasion, addressed the following communication to the editor of that paper:—

TOLEDO SABBATH UNION.—CALL FOR AUTHORITY CONCERNING THE SABBATH QUESTION.

"EDITOR BEE: On the evening of the 28th of April your correspondent had the privilege of witnessing the organization of the alleged 'Sabbath Union.' It is not the design of this article to criticise the intentions of that honorable body, or your just and correct report; but there was a point that suggested itself to the writer, who claims to be a friend to all laws founded on the word of God.

"Now as stated in your report of the meeting, 'the objects of the association were, the better observance of the Sabbath day; to ascertain the names of the persons engaged at work on the Lord's day, and report them to the Union; to examine the Sabbath laws on the statute books of Ohio, and enforce them if needs be; to induce by persuasion, if possible, all railroads and places of business to cease work and close up on the Sabbath-day, and assist the International Union in inducing Congress and the State Legislature to pass more stringent Sabbath laws.' Now the point to notice:—

"There are denominations of people (aside from the Jews) who claim to be Christian people, and who claim to be governed by higher laws than the statute laws of Ohio, that do not observe the first day of the week, commonly called Sunday (which we suppose is referred to), only as a day of labor. Yet they claim that they observe the Sabbath according to the commandment. Luke 23:56. We did not hear during this meeting, nor see in your report of these 'more stringent laws,' any provisions suggested, relative to such classes of 'Christians' as the latter, if they may be so called. Now, as one of this latter class we appeal to you Christians, who claim to be Bible men, and take the word of God as the 'man of your counsel,' to just take the statute delivered to you from High Heaven, and show one thus saith the Lord, one holy command, or one apostolic example, for keeping the first day of the week as a holy day or Sabbath.

"We would also suggest to your honorable committee, whom you may send out to get 'the names of those engaged at work on the Lord's day,' that they go forth prepared with divine proof on this point; showing from the Scriptures that the first day of the week is the Lord's day; 'for lo! we have sought for it, and it was not.' Now, we think we are not unreasonable in asking this. If there is no divine law for this, then do we sin by working on the first day? 'Sin is the transgression of the law;' and where no law is, there is no sin. A LAYMAN."

In reference to the foregoing communication, the editor of the *Bee* gave in another column the following very pertinent note:—

"After all, there appears to be at least a couple of sides to the Sunday observance question, as evidenced by a communication we print elsewhere from 'Layman,' who believes in and observes Saturday as a sacred day of rest. Now, when this matter is brought right down to business, who shall decide whether Saturday or Sunday is the sacred day?"

DEDICATION AT WOLF LAKE, IND.

BY ELDER S. H. LANE.

THE house of worship recently completed at Wolf Lake was dedicated according to appointment, May 16. Wolf Lake is eleven miles southeast of Ligonier. We were favored with the presence and labors of Elds. White and Smith. They reached Ligonier Friday afternoon, May 14. Sabbath evening Eld. White gave a very interesting and instructive discourse from Phil. 2:1-7. The sermon was highly practical in its nature. The congregation listened with marked attention while he dwelt so earnestly upon what it takes to constitute a true Christian, and those who listened

were deeply impressed with the necessity of consecrating themselves anew to the cause of the Master.

Sabbath morning Bro. Smith went to Wolf Lake and held profitable meetings, which greatly benefited the church. Eld. White spoke at Ligonier, Sabbath forenoon, from 1 Thess. 4:13-18; 5:1-6. And as he set forth what will be the realization of the blessed hope, and the prospect of its speedy consummation, all hearts were cheered and strengthened. In the afternoon we enjoyed a precious social meeting, in which nearly all in the house took part.

In the evening we again listened to a discourse from Bro. White from the words, "God is love." The sermon forcibly impressed our minds with the richness of God's love. Many hearts were touched, and resolutions were formed to show our appreciation of such love by walking humbly before God. First-day morning, on reaching Wolf Lake we found the house of worship densely packed with people awaiting our arrival; and many who could not find room in the house were assembled in the large tent pitched near by. Eld. White gave the dedicatory sermon in the church. He set forth in his usual clear and impressive manner the reasons of our faith and hope. The people listened with almost breathless attention, and an excellent impression was made in favor of the truth. After the sermon, in the dedicatory prayer, the house was solemnly set apart to the service of God.

Eld. Smith preached to about one hundred and fifty in the tent, while services were being carried on in the church.

In the afternoon Eld. White gave a discourse on baptism to several hundred assembled in the tent, after which he baptized seven in Wolf Lake. The several hundred who witnessed the scene observed the best of order, and the occasion was a solemn one. Among those baptized was a lady recently from Southampton, England.

In the evening Eld. Smith gave a very impressive discourse from Heb. 12:1-3, thus closing a series of meetings which resulted in much good.

When the truth was first presented in Wolf Lake, in 1875, it met with much opposition, some of which was of such a despicable character that the writer's charts upon one occasion were stolen and destroyed. Much prejudice was raised against the spirit of prophecy as developed in our midst, and against our views generally. Notwithstanding all this, whenever the truth was spoken the people would come out to hear. Much reading matter was distributed, and one by one honest souls have embraced the truth.

In May, 1878, we organized a church of thirteen members, since which time its numbers have more than trebled, and two years from the date of organization their nicely finished meeting-house, 30x40, was dedicated to the service of God.

The erection of this church has cost sacrifice on the part of the brethren and sisters. The Lord is graciously blessing in that field, and if they are faithful others will be added to the church.

CAMP-MEETING IN LEMOORE, CAL.

BY ELDER S. N. HASKELL.

THIS meeting was appointed to commence Thursday, April 22, and continue until the next Wednesday. The first morning the rain, which had been falling, ceased, the clouds disappeared, and the sun shone upon the encampment in all its clearness, and continued to do so, each day, until the meeting closed. We had the finest of weather for evening meetings also, as there was a full moon. Forty-five tents were pitched on the ground, including the restaurant, and the pavilion, 60x100 ft., in which the meetings were held.

Services commenced at the time appointed, and continued without interruption until the second Monday morning, May 3, which included over eleven days.

From the commencement, an interest to seek God was manifested by the brethren and sisters; the Lord came near to his people, and at times his presence was

very sensibly felt. The ground seemed sacred, and it was evident that angels were present. The preaching was mostly of a practical nature. The outside interest was good. Sunday, the 24th., it was estimated that fifteen hundred people were on the ground; and this large congregation listened, with almost breathless attention, to a discourse by Sister White. Her remarks in the social meetings, fraught with practical instruction, will not soon be forgotten. A vast amount of prejudice was removed, and many who had been undecided, became established upon the truth.

Not a few took their stand to keep the commandments of God. One man relinquished a salary of \$75 a month in order to keep the Sabbath, not knowing how he could support his family. Another who had previously been skeptical, fully identified himself with us. In remarks which he made, he said: "They say these people are poor; I am poor, but desire the riches of God's grace. They say these people are weak; I am weak, but desire to unite with the strength of Omnipotence. They say these people are ignorant; well, I am ignorant, and want the wisdom of God. They say these people are low; I am low, and wish the exaltation of connecting with the Lord Jesus Christ."

About one hundred separated themselves from the congregation, Sabbath afternoon, at the close of a discourse by Sister White, thus expressing a desire to seek God, some for the first time, and others who had lost their connection with Heaven, wished to again find the Saviour precious to their souls. This work was carried forward in a few family tents selected for this purpose at the close of the public service. It was a successful move. One of those who came forward was a Methodist minister.

A goodly number signed the covenant, and it was evident to all that a new song was in the mouths of many. Expressions like the following were frequently made: "God has blessed me as never before;" "I never realized the pardoning love of God before as now." Seven were baptized. One boy of seven summers asked, in tears, if he was old enough to be baptized, saying that he loved the Saviour and felt that his sins were forgiven. Jesus says, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of Heaven." Matt 19:14. When a person is old enough to discern between right and wrong, and to realize the forgiving smiles of the Saviour, he is old enough to be baptized.

A lively interest was manifested in the missionary work, as will be seen from the quarterly report. More than \$1,700 was pledged toward raising a T. and M. reserve fund in this State. The object of this fund is to enable the society to supply ministers, colporters, and others who wish to labor actively in the missionary work, with bound books, premiums, Sabbath-school appliances, etc., to sell. Between twenty and thirty pledged to become life-members of the General T. and M. Society.

It seemed necessary that we should return to Oakland at the time the meetings were to have closed, but we could not resist the urgent pleading of some of the brethren for the meetings to continue over another Sabbath and first-day. When this decision was made, some returned forty miles to bring their families and neighbors. Not a tent was taken down until after the meeting closed Monday morning. This was a feature upon which we cannot but think God looked with approbation. The brethren said, "It will not pay to break up so soon." This sounded very different from, "We cannot afford to remain longer; our affairs at home must be attended to." The meeting increased in interest until the close.

A Bible class was held at regular seasons; and instruction was given in the missionary work. In no exercise was more interest taken than in the Bible-class, especially when the subject, "How to keep the Sabbath," was considered. Sister White took an active part in the discussion of this question, and gave much light and instruction, which will be of great benefit to those present.

Over one hundred subscribers for our periodicals,

mostly the *Signs of the Times*, were obtained upon the ground. Two brothers, six and seven years of age, obtained nine subscribers for the *Instructor*.

Three colporters are now devoting their time to the work of the present truth. Besides this, a number will make a specialty of canvassing for our periodicals, and several took an agency for "Plain Facts," with territory.

Our parting meeting was held at 4:30 Monday morning. I never before saw so much feeling manifested at the breaking up of a camp meeting. As we look over the eleven days of the meeting, and consider the general arrangement of the ground, including the restaurant; the healing of alienated hearts, as individuals, kneeling, embraced one another, confessing their faults; the promptness in attending the meetings, and the outside interest manifested to hear the truth, we think it was the best camp-meeting, considering all things, that we ever attended. The brethren returned to their homes greatly encouraged, and we feel strengthened, spiritually, mentally, and physically.

PROFOUND LOGIC!

BY ELD. D. A. ROBINSON.

In reading in the *World's Crisis* not long since an article entitled "How it Is," I was led to mentally use the exclamation at the head of this article. The writer commences thus:—

"'How is it,' ask our S. D. Adventist friends, 'that you acknowledge your obligation to keep nine commands of the decalogue, and yet reject the tenth?' This specious argument has misled many. Be patient one moment, while I illustrate our freedom from the 'tenth.'" Our logical friend then proceeds on the following supposition. A school-master finds it necessary to make a code of rules. The scholars are bound to obey all of them during the session of that school. When it closes, the teacher immediately commences a new school, not in the same locality, "but so near that many of his old scholars did attend, although many times their number from the region about came, who had never attended before. This wise teacher saw at a glance that in governing so large a school he must be more strict in many things than in the former one, and that a new code of rules was demanded,—one that would elevate to a higher standard of behavior and cultivate finer feelings than the former code, and accordingly he draws up and sets forth such an one. Suppose some of the rules of the first code should be incorporated into this new code, who will say that this fact makes the whole of the old code binding upon this new school? Nay, even if nine-tenths of the old code could be found in the new, none are so blind as to affirm that the old code, as such, is in force."

Let us notice some of these statements.

1. "The teacher" in the case saw that in his large school he must be more particular—in short, his old code would not suffice. How would our logical friend remedy this evil, if he were the teacher? Oh! he would simply, instead of having a code of ten rules, as in the former school, have one of nine. What did his new school demand? A "higher standard of behaviour," one that would cultivate "finer feelings." Then of course we should expect to find in the nine rules these very elements; but lo! when they are brought forth, we recognize in them the old code intact, minus one rule. And this is called the "higher standard," designed to cultivate "finer feelings," etc.

This is absurdity boiled down to the lowest degree. We would suggest that the writer immediately take steps to have this method of reasoning incorporated into the standard works on logic, and thereby immortalize his name as the champion opposer of the seventh-day Sabbath. Let this method be adopted,—a method that disregards all principles of analogy, requires no use of the reasoning powers, is just the opposite of a logical sequence,—we say, let this be adopted, and our Sabbath is surely gone.

Again, the writer says that "God commenced a school at Mt. Sinai with comparatively few scholars,

and gave from Sinai a code to govern that school. That school closed at the cross. Gal. 3:23, 24. At Mt. Zion God commenced a new school embracing the whole world. He gave to this school a new code, or a new covenant, which is the same thing. The first code was read to the old school by Moses; the new code was declared by Jesus Christ. . . . The reason why we keep nine commands of the decalogue, is because they are found in the new code. The reason why we reject the other command is because it is not found in the new code. This is how it is."

We wish the writer had, while quoting Gal. 3:24 with such evident satisfaction, given some light on the next verse. Why not quote it? Oh! the difficulty is simply this: Our friend tells us that the whole world is now in the new school which God commenced at Mt. Zion, this side of the cross; but the words of Paul in the verse in question affirm that "we are no longer under a schoolmaster." Since Paul spoke by inspiration, modesty suggests that the writer change his theory to be in harmony with the apostle's words. But let us see about this new school. When was it commenced? At the cross. Very good. Who gave the new code? Answer, Jesus Christ. When did he give it? chapter and verse, please? Oh, he gave it during his ministry, we are told. But hold, my friend. The old school had not then closed, and did not close till the cross. Were both codes given to the old school? And then when the first code was abolished at the cross, are you sure the second was preserved? We must ask again, How is it?

The following are the legitimate conclusions from the above:—

1. The law given on Mt. Sinai was adapted to the people till the cross.
2. At the cross a new code was given, of a higher nature, consisting of exactly nine-tenths of the old code.
3. According to the argument (?) the new code must not be given till the old school closes, which event the writer tells us occurred at the cross; but
4. We are told that it "was declared by Jesus Christ." Of course we must look for this declaration this side of the death of Christ. Will our friend give us the verse, chapter, or even the book where this can be found? Was the new code given before the cross? If so, then the old school had *nineteen* rules, and our friend is put to the proof to show that the new school has any at all.

Paul does clearly show that the law of ordinances was abolished at the cross (Col. 2:14; Eph. 2:14, 15), but does he mean by this the ten commandments? Never. In speaking of the law of God, he says it "is holy, just, and good." Rom. 7:12. It is established by faith. Rom. 3:31. Our Saviour says, "Till Heaven and earth pass, one jot [a small letter] or one tittle [a part of a letter] shall in no wise pass from the law." Yet right in the face of such testimony, men will cleave to the impious assumption that one-tenth of it, at least, has passed away. This would make a good many "jots" and "tittles."

A GOOD ILLUSTRATION.

A CORRESPONDENT sends us the following:—

"Those who claim that there is no need of revelation to teach men what is right, but that reason and conscience are sufficient, are very much like the Irishman who endeavored to sustain the proposition that 'the moon is more sensible than the sun,' with the argument that 'the moon shines in the night, when we made it; but the sun only comes out in broad daylight, when even a one-eyed man can see without it.'

"This so fully illustrates the very absurd position taken by so many 'advanced thinkers,' in public and private, at hotels, aboard the cars and steamboats, on the rostrum, and even in the pulpit, that I could not forbear putting it on paper.

"We need the light of revelation, that the eyes of reason and conscience may see the path that leads to life; and he who discards it, or he who, holding it, sets aside his reason, is equally foolish with the one who, having good eyes, says he has no need of the sun; or closes his eyes at midday and walks in darkness."

Our Tract Societies.

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

VIGILANT MISSIONARY SOCIETIES.

(Condensed from the Constitution.)

WHY NEEDED.

The question is frequently asked, "Why do we need a vigilant missionary society where there is a local tract society organized?" We answer: 1. It is not usually practicable for the officers and leading members of local societies, who are mostly brethren, to devote the attention and labor required to carry out our present plan of distributing reading matter, especially the *Signs of the Times*, and other periodicals, and no special responsibility is felt by others in the matter, unless it is made incumbent upon them. 2. It opens to the sisters a field of labor for which many of them are well qualified, independent of the general management of the tract society. 3. It gives system and order to this part of the work, which is indispensable if anything is really accomplished.

OLD METHOD OBJECTIONABLE.

The old plan of gathering up names and having periodicals sent to individuals directly from the Office, without first learning whether those to whom they were sent would be interested or not, has serious objections. 1. There is a law forbidding publishers to send out printed matter at publishers' rates of postage to any who are not regular subscribers. 2. Many to whom the papers were sent were not interested, and never would become so; and a year's subscription was lost. 3. Two or three copies were sometimes sent to the same individual by different tract workers. 4. The individual simply paid his money, and had no further care or responsibility in the matter, and no burden of labor.

THE PRESENT PLAN.

By the present plan, the society or an individual subscribes for a club of from four to four hundred copies of our paper, and remails them to such individuals as it is thought would be willing to read. Three numbers are sent to one address, and then a letter is written. If the answer indicates that the person is interested, more papers or tracts are sent. But if no response is made, the name is dropped, and others are tried.

This plan has advantages over the old method in the following particulars: 1. It educates people to labor for others. 2. It lays upon each person a weekly responsibility which cannot be properly discharged without thought, planning, and much prayer. 3. It calls into exercise talent which would otherwise be useless to the cause of God. 4. The systematic workings of a vigilant missionary society prevent any of the copies of the *Signs* being left over in families, because they cannot find interested readers. 5. By this method, at least ten families will be visited by the *Signs*, where, by the old method, only one family would receive it. 6. It brings into the church a good moral atmosphere.

WHAT IS THE FIRST STEP?

The first questions that arise are, How many copies of the *Signs* can this church take? and how can we pay for them?

A paper is drawn up, as follows: "We, the undersigned, do hereby agree to pay monthly the sum set to our names, for The *Signs of the Times*, to be sent to this church at club rates, for one year, these papers to be used in the tract and missionary work." The amount pledged will show how many copies of the *Signs* can be taken by the church. One dollar and twenty-five cents a month will pay for ten copies; sixty-five cents a month, five copies, etc. *Good Health*, the *Review*, or any other periodical, can be taken in the same manner, if used for the same purpose. One dollar per month would pay for twenty-four copies of *Good Health*, thirty-five of *Stimme der Wahrheit*, twenty-five of the *Harolden*, twenty of the *Tidende*, or sixteen of *Les Signes des Temps*.

VIGILANT COMMITTEE.

Where the members are few, and so scattered that a regular attendance of five or six cannot be secured every week at some appointed time and place, a Vigilant Committee of one, two, or three is appointed to attend to the distribution of these papers. It is the duty of this committee to obtain a sufficient number of addresses, so that each copy can be used weekly.

In such cases the *Signs* should be sent to one of the members of the committee, who should furnish copies to

those who have pledged, if they are so situated as to use them.

THE VIGILANT SOCIETY.

The Vigilant Missionary Society is an arrangement entered into by members of the church, usually sisters in small churches, though all are invited to join. These persons meet weekly, and take the responsibility of seeing that all the copies of the *Signs* not otherwise appropriated are used weekly for the purposes designed. This organization can be effected in churches where six or more sisters can meet weekly at some stated time, to confer together and transact such business as pertains to their work.

ORGANIZATION.

In organizing a Vigilant Missionary Society, at least two officers are necessary, a President, and a Secretary who shall act as treasurer. A Vice-president, assistant secretaries, and corresponding agents can be added when circumstances render these officers necessary.

For the benefit of those who are able to effect an organization, we present the following By-Laws, which in substance are adopted by regularly organized Vigilant Societies East and West:—

BY-LAWS.

ART. 1. This Society shall be called the S. D. A. Vigilant Missionary Society of ———

ART. 2. The object of this Society shall be to secure the world-wide circulation of our periodicals and other publications, and to awaken and increase an interest in pure and undefiled religion wherever, and in whatever manner, practicable.

ART. 3. The officers of this Society shall consist of a President, and a Secretary who shall act as treasurer. These shall be elected semi-annually. Corresponding agents may be appointed as the work demands.

ART. 4. Any one who keeps the commandments of God and the faith of Jesus may become a member by a two-thirds' vote of the members present at any regular meeting, and by the payment of fifty cents.

ART. 5. The duties of the President and Secretary shall be the same as are common to such officers. The duties of the corresponding agents shall be to circulate tracts and periodicals; also to render aid by securing names and addresses of those they think would be benefited by receiving reading matter or letters from the Society.

ART. 6. These By-Laws may be amended by a two-thirds' vote of members present at any regular meeting.

(Concluded next week.)

TO THE BRETHREN IN ILLINOIS.

BY ELD. R. F. ANDREWS.

DEAR BRETHREN: I wish to call your attention to some very important matters in connection with our work as a Conference.

1. There are quite a number of our brethren who do not take the *Review*, the *Instructor*, or *Good Health*. Such persons are suffering a very great loss. At our last State meeting it was decided that "an earnest effort should be put forth to place these periodicals in every Sabbath-keeping family within the bounds of our Conference." This is a noble undertaking. If the Saviour commended his people for ministering to the physical wants of his followers (see Matt. 25: 34-36), will he not also commend them for attending to their spiritual wants? How is it, my brethren, that we should be moved to divide our last meal with the hungry,—those who are famishing for lack of bread,—while we can look on complacently, when even our brethren are famishing for lack of spiritual food? Many of them will sleep on and be lost, unless they can be roused from their stupor. They need the instruction that these periodicals contain; and to supply them with the precious printed truth is much more important than giving bread to the hungry; for spiritual things are of more moment than temporal, and an eternal life is of infinitely more value than the present.

2. How shall we bring about this very important matter? We can answer this best when we understand the reasons why our brethren do not subscribe for these papers themselves. These reasons are, carelessness, lack of interest, not realizing the importance of these periodicals, and in a few instances, it may be, the lack of means. Where a person is able to pay for these papers, and yet has not interest enough to take them, the first thing to be done is to show him the loss he is sustaining, and, if possible, to induce him to subscribe. This will be far better than to order the papers through the tract society or to have them paid for by the brethren. If a lack of means is the obstacle, brethren should be taught to economize. There are but very few families who could not retrench their expenses one cent a day; and the sum thus saved, with the addition of ten cents, would pay for these valuable periodicals at full prices. And the instruc-

tion and spiritual life they impart would be a blessing throughout the entire year. Where there's a will there's a way. Some may be in circumstances which render it impossible for them to pay for these periodicals themselves, and in that case it certainly is the duty of the brethren to see that they are supplied.

3. We ask all our ministers, local elders, deacons, and T. and M. officers, together with the rank and file of our people, to take hold of this work in good earnest. Let us accomplish it speedily. Time is short. Our brethren are perishing. Find out who are, and who are not, taking these papers. The tract society has undertaken this work. When persons are not able, and cannot be induced to subscribe for themselves, give their names to the director in your district, or your church librarian, and the matter will receive attention.

4. Every one who has a heart in this work is invited to send to the Treasurer of our State T. and M. Society, Lizzie S. Campbell, Belvidere, Ill., a liberal donation for this worthy object. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Unless our brethren take hold of this liberally, it will be a very great burden for our tract societies, and must necessarily cripple us. We have confidence that we shall receive substantial aid in this noble work.

5. The tent season is upon us; and we have had to draw nearly \$200 out of our Conference fund to pay for tents. This ought not so to be. Our ministers are really in need of this money, and should have it. There is a considerable sum of money pledged for tent purposes, some of which has remained unpaid for over three years.

My brother, or sister, please do not read this over carelessly. It may be you are one of these delinquent ones; if so, redeem your pledge at once. The money is needed immediately. If you have not pledged, should you not send us help at once? Send your tent pledges and donations for tent operations to our State Conference Treasurer, J. J. Carlock, Watseka, Ill. We want to put at least five tents in the field this year. Please act with promptness.

6. Are there persons who would like to give their time as tent-masters and helpers? If so, they should write to me at once to Gilman, Ill.

The King's business demands haste.

Gilman, April 30.

CALIFORNIA T. AND M. SOCIETY.

The State quarterly meeting of this society was held in connection with the Lemoore camp-meeting, April 26, 1880. The meeting was called to order by Eld. S. N. Haskell, President of the State and also of the General Society. After the reading of the minutes of the previous meeting held Jan. 18, the report of the work done in the State during the quarter was read, which is as follows:—

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	92	53	5	190	146	145	16	49411	2687	647	\$108 15
2	86	30	5	86	112	95	7	28022	1059	712	166 72
3	52	33	4	32	473	201	4	11652	3898	412	96 85
4	...	...	...	...	...	...	...	...	...	...	...
5	81	41	5	64	168	202	67	19110	1711	306	193 05
6	9	6	...	...	...	...	...	1759	240	107	16 25
7	85	49	4	78	226	200	52	145122	4269	637	30 20
8	48	37	1	42	27	80	23	28175	1902	544	101 75
9	6	6	...	...	...	...	...	5205	107	200	1 20
*	...	...	...	...	...	...	...	14118	1738	405	...
	459	255	24	575	1169	939	177	312698	17656	3970	\$764 17

*Ships.

The general wants of the missionary society in this State were then considered, and among other things the necessity was shown of our having a reserve fund sufficiently large to enable the society to place in each district and church depository an adequate amount of tracts for the use of our missionary workers; also to furnish ministers, colporters, and those acting as agents, with such publications as they may want until sales are effected, and returns made to the State society. Remarks were then made in regard to the Seaman's Mission, which constitutes an important branch of the work in this State, and it was advised that there be means raised to carry forward this work.

The Committee on Resolutions made the following report:—

Whereas, We in this State have been favored with the labors of Sister White, and thereby a vast amount of prejudice which existed against our views has been removed, and whereas the way is now open for more successful missionary labor than ever before, therefore

Resolved, That we will seek a greater consecration to God and his work, and recommend colportering and canvassing for the sale of our publications, especially the Spirit of Prophecy, and obtaining subscribers for our periodicals, and

Whereas, This will necessitate keeping on hand a greater amount of bound books and pamphlets, therefore

Resolved, That we recommend our districts and church societies to act as agents for the State society in the sale of bound books and pamphlets, returning retail price to the State society.

Resolved, That we also recommend our ministers and colporters to act as agents in the sale of our publications, and that they deal directly with the State society.

Resolved, That we are in harmony with the ship missionary work, and recommend the immediate raising of a fund of

\$3,000, one-third to be appropriated to the ship-work, and the remainder to be used as a reserve fund, to carry the publications necessary to supply those who sell in our districts.

Resolved, That as the local societies and ministers act as agents for the society, we discontinue the ten per cent hitherto added to tracts purchased by them, and further

Resolved, That the expense of transporting publications to the districts and churches shall be paid out of the State fund.

Resolved, that we recommend each district to make a special effort to pay its present indebtedness as soon as possible, that the State society may be able to pay its indebtedness, and relieve the associations.

J. L. WOOD,
C. W. PORTER,
Geo. W. HUTCHINGS, } Committee.

As these resolutions came up one by one, much enthusiasm was manifested in reference to them. The brethren seemed willing, and even anxious, to do all in their power to assist in the missionary work; and none but those who were present can appreciate the interest manifested, especially when the fourth resolution was read. Many spoke in reference to it, but not a dissenting voice was heard. All seemed anxious to have it pass, that the worthy object for which it was designed might be attained. As soon as the resolution was passed, the brethren present were given the privilege of pledging for the purpose mentioned; and notwithstanding for the past three years there had been a failure in their crops (although the prospect for good crops in that section was never better than for the present season), yet seven immediately requested their names entered for \$100 and eight others for \$50 each. In a few minutes the amount pledged exceeded \$1,700. Over one hundred subscribers were obtained for our periodicals, principally for the *Signs of the Times*; and about thirty gave their names as life members of the General T. and M. society. Over \$300 worth of books were disposed of on the camp-ground. Seven go out from this meeting devoting their time to the missionary work, either as canvassers or colporters. Considering the limited number of brethren in this part of the State, we can but think that the results of this meeting are very encouraging.

BARBARA C. STICKNEY, Sec.

PENNSYLVANIA T. AND M. SOCIETY.

THE State quarterly meeting of this society was held at Wellsville, N. Y., May 2, 1880. The President in the chair. After the opening exercises, Eld. Canright preached an interesting sermon on sacrificing. Reports of the two preceding quarters were presented and compared, showing increasing interest, the amount of labor being more than doubled during the last quarter. The President, in remarking upon points of interest, spoke especially on the importance of reporting, calling attention to the fact that should each individual act the part that God designs, a marked improvement would be manifest. Attention was then called to the necessity of increasing our reserve fund. Nearly \$400 was pledged. The following is a summary of the report for the quarter ending March 31:—

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	35	6	1	...	...	29	...	8444	203	293	\$15 19
2	103	80	1	185	101	...	92	53854	1919	273	56 88
3	85	36	2	75	41	...	36	32974	553	437	56 29
4	71	20	18	90	41	...	41	20728	638	143	54 16
5	32	15	...	69	57	...	15	16750	326	52	...
6	...	...	...	585	100	...	243	17903	190	20	380 45
7	326	157	22	1004	341	78	429	133148	8813	1217	\$514 97

* Individuals.

NOTE.—The local societies at Coudersport, Catlin, Ellicottville, Gerry Hill, and Osceola, failed to report.

B. L. WHITNEY, Pres.

Mrs. D. C. PHILLIPS, Sec.

TENNESSEE T. AND M. SOCIETY.

THE quarterly meeting of this society was held April 18, 1880. Owing to the absence of the President and the busy time of year for farmers, the attendance was small, yet the interest in the missionary work is good. The local societies of Springville, Mt. Gilthead, and Ridge did not report. The report for the quarter is as follows:—

No. of members,	33
" " reports returned,	12
" " families visited,	19
" " letters written,	11
" " periodicals distributed,	1,372
" " Annals	91
" " subscribers obtained for periodicals,	40
Pages tracts loaned,	5,536
" " given away,	1,896
Money received,	\$28.20

This is the work of only two local societies. I hope to report more labor performed in this State next quarter. This is only one-half of what might have been done,

had all been active in the missionary work. I hope we may learn to work more diligently in the cause of the Master in the future.

CLINTON OWENS, Sec.

QUARTERLY MEETING AT POTTERVILLE, MICHIGAN.

THE quarterly meeting for Section I, Michigan T. and M. Society, was held according to appointment at Potterville, May 2, commencing at 9:30 A. M., and was called to order by the President of this section, Eld. M. B. Miller. The report of labor for the quarter was read, a summary of which is given below.

The President compared this report with that of the previous quarter, and found a great improvement in all respects. The greater number of members reporting was perhaps the most encouraging feature, and this showed that in all probability much labor performed during that quarter was not reported. He also spoke of some who thought they had overdone in missionary labor in the past, and said he considered it very questionable whether any one could overdo in this work. He thought the error was not in having too great zeal at the commencement, but in allowing that zeal to abate.

Bro. Carman, Director of Dist. No. 14, made a stirring appeal to the brethren and sisters to engage heartily in the work of canvassing for our periodicals, and assured them that the secret of success lies in having confidence ourselves that the papers we present are most excellent, and what every one needs and should have.

The duties of members relating to missionary visits, canvassing, reporting, etc., were discussed, and points not clearly understood by all were made plain.

Interesting and cheering experiences were related by several; and when one brother said he did not know of anything that had resulted from his efforts, another arose and testified that he had that morning heard of two persons whose conversion to the truth might be indirectly traced to tracts handed out by this brother.

Twenty-two subscriptions were obtained for the *College Record*, and seven pledges of life-membership to the General T. and M. Society.

On account of a funeral in the afternoon, this pleasant, and, we trust, profitable meeting adjourned at 12:30 P. M.

JENNIE THAYER, Sec.

M. B. MILLER, Pres.

SUMMARY OF LABOR IN SECTIONS 1 AND 2.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	793	417	49	1471	1139	816	371	243984	4408	3958	\$836 73
2	218	118	11	242	120	219	109	32953	2650	648	393 84
3	1011	535	60	1713	1233	1034	480	276937	17058	4606	\$1220 57

REPORT OF MICHIGAN T. AND M. SOCIETY,

FOR QUARTER ENDING APRIL 1, 1880.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	85	42	7	106	27	69	41	18618	726	161	\$ 78 47
2	109	72	33	106	55	48	30	30882	884	659	137 41
3	365	171	38	1216	938	568	153	135839	10105	2401	407 61
4	97	66	7	15	30	66	31	21433	1183	318	98 54
5	95	33	2	85	47	127	101	8680	853	156	68 98
6	100	66	1	95	52	24	83	17632	822	473	169 37
7	78	50	10	57	14	31	27	10752	534	135	91 17
8	...	...	...	...	...	...	...	...	...	...	135 50
9	39	26	2	39	54	25	3	8857	530	90	60 00
10	85	44	...	12	13	98	53	10666	971	109	95 99
11	34	17	...	26	34	25	6	4691	401	181	6 55
12	11	12	...	16	5	...	7	270	12	5	8 75
13	32	8	1	20	12	44	11	4473	257	160	84 80
14	112	66	...	47	26	94	34	23678	1159	216	90 64
15	32	...	...	62	1	...	39	14534	351	203	24 06
16	28	23	8	145	7	27	36	4264	475	108	21 00
Total	1295	696	73	1916	1351	1217	698	314271	19279	5375	\$1588 79

NOTE.—The churches of Alaedon, Almont, Armada, Bronson, Colon, Convis, Estella, Fairgrove, Greenbush, Hart, Howell, Lakeview, Morley, Orange, Parkville, Partello, Pierson, Seville, Six Lakes, Watrousville, and Wayland failed to report.

JENNIE THAYER, Sec.

CONCEPTIONS OF THE DEITY.

SOME of the natural conceptions of the Deity by heathen men are wonderfully pure and admirable. They tend to confirm the fact of their great guiltiness, "because that, when they knew God, they glorified him not as God!" There is a sacred book in China, written long before the time of Christ, which speaks of God as a Being who "knows all things, the secrets of the heart not being hidden from him."

"In the Hindu writings," says Rev. J. H. Titcomb, "God is described by some of the most glorious of his attributes; thus, in the *Bhagavat Geeta*, which is an episode in the great national poem of India called the *Mahabharatta*, which is certainly nearly three thousand years old, we meet with the following: 'O Thou who art All in All! Infinite is Thy power and glory! Thou art the Father of all things, animate and inanimate; there is none like unto Thee.' In Egypt, also, we meet with conceptions of the Deity, which are no less grand and lofty. What can exceed in beauty the inscription of the temple of Isis at Sais, 'I am all that hath been, is, and shall be, and no man hath lifted my veil;' thus bringing out both the unity and eternity of the Divine essence."

The heathen who thus wrote about God, and their successors, knew, and to this day still know, something of God and his will. When they sin, they know that they are acting in opposition to that will, and they know that they are doing wrong, so that the heathen world is filled with lashing consciences.—*Illustrated Missionary News*.

REPORT OF IOWA T. AND M. SOCIETY,

FOR QUARTER ENDING MARCH 31, 1880.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
*1	50	67	...	36	52	10	6	16126	612	260	\$37 60
2	42	9	2	27	17	15	20	4425	302	111	40 60
3	108	40	1	6	12	22	35	8929	323	62	88 81
4	88	51	13	51	19	41	16	11864	757	150	80 36
5	70	34	...	470	26	41	121	88667	918	83	79 85
6	67	32	...	48	75	34	20	22309	903	121	76 57
7	35	25	6	10	15	10	12	6243	120	25	44 51
8	76	34	...	354	34	...	115	12462	301	147	62 00
9	48	9	5	26	4	...	24	11642	80	38	30 53
10	105	74	2	525	166	85	81	34458	1631	171	164 80
11	50	17	1	6	9	18	50	6803	712	69	55 89
12	7	3	3	5	6	5	1	1606	57	100	12 25
13	4	4	...	4	2	6	1	3800	56	100	...
†	...	...	...	...	...	...	...	...	...	...	140 80
Total	750	399	37	1568	437	307	503	179334	6772	1437	\$914 86

* Report of two quarters.

† Agents and Individuals.

NOTE.—The local societies at Oskaloosa, Richland, and Fonda failed to report.

LIZZIE HORNBY, Sec.

CHRISTIANITY IN INDIA.

A CORRESPONDENT of the *Christian Union*, writing from Bombay, recites the following interesting incident, which shows what it costs to be a Christian in that Mohammedan country, and how highly these heathen converts prize the religion of Christ. How few, in this free country, are willing to obey God by bearing the comparatively light cross of espousing an unpopular truth.

The difficulty of missionary work among the Mussulman population of India is well illustrated by an incident which took place in Bombay a few months ago. A young Mussulman of quite high position and of very good family, was brought under the influence of Christian truth several years ago. He read the New Testament and other Christian books; he conversed frequently with missionaries and other Christians; he attended Christian worship. Ere long he became convinced of the truth of Christianity, and for a time endeavored to live outwardly as a Mohammedan, while cherishing a secret faith in Christ. His conscience, however, was not satisfied, and a few months ago he asked for baptism, proposing to take the irrevocable step of joining himself boldly to the Christian church. His friends, on becoming aware of his decision, were enraged. He has no father, but lived with his widowed mother and elder brother. His brother gave him twenty days in which to reconsider the question, and give up all thoughts of becoming a Christian, telling him that if he still adhered to his determination to abjure Islamism, he would do to him "whatever he liked." The meaning of this threat was plain enough. Before the twenty days had elapsed, his brother, seeing that there was but little prospect of the young convert's giving up his new religion, turned him out of the house, bidding him "to look out for himself." [That meant look out for his life.] The young man went to a missionary friend with a Bible in his hand, and the clothes he had on his person—everything else he had given up. He was asked if he could not go back and get some articles he needed, and said it would not be safe. From what we know of the temper of Bombay Mussulmans, as shown in cases of this kind in previous years, there can be but little doubt that his life would have been in danger had he remained in Bombay. He was quietly sent to another place, where he was duly baptized and is now living as a Christian, and studying to fit himself for usefulness as a Christian laborer in India.

—This is the way an African savage describes Dr. Livingstone: "A white man whose words were always gentle, and whose manners were always kind; whom as a leader it was a privilege to follow, and who knew the way to the hearts of all men."

A SONG OF TRUST.

BY P. ALDERMAN.

The sea is rough on which we sail,
With many a danger, many a gale;
How sweet to know, when storms assail,
God rules.

His chiding voice could calm the sea,
And gently rock my bark for me;
But I might fail his hand to see—
God knows.

How good to trust his love divine,
And feel his hand is clasping mine,
To pilot through this evil time—
He knows.

Safe are his children who obey,
And careful walk the narrow way;
His mighty arm will be their stay
Through all.

I'll trust to Him who knows how long,
How fierce the tempter's power, and strong,
Who'll give me yet the victor's song
Through Christ.

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

BALE, SWITZERLAND.

Our tract and missionary work at Bâle is carried forward with constant activity. We have learned several important lessons. 1. We have ascertained that our paper is much more valuable for general distribution than tracts; that is, for introducing the truth. The tracts are wanted to follow it up. 2. We have found how to send out our paper without having it returned unread, and to make it efficient in obtaining subscribers. 3. We have thus learned how to make known to the public our doctrine and our work, notwithstanding the hostility of the pastors and of the journals. It may seem a small matter to learn these facts, but the lesson has cost us much time and effort and patience. In time past we have sent out our journal to many new addresses, but in most cases it would be immediately returned to us. We have now adopted the plan of sending a letter of introduction with the first number sent to each new address, and with the fourth number an invitation to the receiver to subscribe for our journal. These letters have seemed to make a very favorable impression upon the people, and we have received very interesting responses, even from persons who had received only our first paper and letter.

Comparatively few papers have been returned to us. On receiving the letter in our fourth number many have written expressing their interest in our journal and commending the excellence of the articles which it contained. Some have expressed a desire to continue to receive it, but have said they were not able, at the present time, to pay for it. Even those who have directly declined to subscribe, have, for the most part, spoken in praise of the numbers which they have received. A considerable number have responded by sending us the money for a year or more. Our success has been the more surprising to us because we have sent out for the first three numbers only old papers, and have only sent a new paper for the fourth number.

The greater part of our papers have been sent to Switzerland and France, but many have also been sent to the following countries: Italy, Austria, Hungary, Prussia, Saxony, Alsace, Belgium, Holland, Wales, England, Scotland, Sweden, Russia, Sicily, Hindostan, Egypt, Isle of Mauritius, Spain, Bermuda, Canada, United States, Costa Rica, Chili, and Brazil.

One thing has greatly encouraged us. Money has come in from many sources from which we did not expect it, sufficient to pay the heavy expense of postage without taking anything from the missionary treasury. One person who received our paper saw in it a request that addresses should be sent to us, and though it was an old number, he complied with the request and sent us a list of addresses, and said that he would be glad to help us in any way in his power. We wrote to thank him for the addresses sent, and he responded by sending us a second list of seventy-five names, and said he would distribute our papers with pleasure.

A lady in Berne having received one of our old papers wrote immediately to say that she wished the whole set from the beginning, and to know what would be the expense. The secretary of an important religious society in one of the principal cities of Switzerland, who had received a few numbers of our journal, wrote to express

his deep interest in the subjects presented and to request us to continue to send it, sending us what money he could spare at the time. We have received some very interesting letters from France and several subscribers. We have also some good letters from citizens of Bâle.

Nearly all the time since I returned from America I have had to struggle with consumptive difficulties. During Mary's sickness it was necessary that I should care for her day and night, because she so earnestly requested that I should do it rather than any one else. Dr. Kellogg gave me warning that I should certainly take her disease. I knew the danger, but could not do otherwise than I did. Since coming to Europe I have been constantly struggling with the same forms of disease that were manifested in her, and I get over the difficulty in one form only to have it renewed in another. At present I am troubled with extreme congestion of the brain, attended with considerable cough. If I can get over this difficulty, I hope that my health will greatly improve.

Last fall when I went out to labor in Switzerland, I resolved never again to mention ill health in any report, and hoped, with God's blessing upon my earnest effort, to do his work that I should be able to keep this resolution. But I have been compelled to desist from active labor in the field, and it is due to the brethren that I should state the facts. The question in my case is, whether I can overcome the tendency to the consumption or whether that shall overcome me. In many respects my condition seems changed for the better; but now comes the new difficulty, which causes great prostration. I intend, if the providence of God shall make it possible, to join Bro. Loughborough and labor with him during the tent season. It is very difficult for me to leave Switzerland, but I think it duty to make this change in view of the general interests of the cause in Europe.

In my last report I mentioned the fact that Bro. Ertzenberger had commenced labor in the canton of St. Gall. He met with some success. Two persons have commenced to keep the Sabbath, and others became interested; but violent persecution broke out against him. He was compelled to walk five miles through the rain to appear before a judge; but when the judge had examined his case, he gave him an honorable dismissal and showed him much respect. His enemies, being thus baffled, a little after midnight made a violent assault upon the house where he lodged, and broke open the doors to seize him. He attempted to escape by a window, but one of the party was watching for him, and knocked him down and kicked him with much violence, so that he bled much from the mouth. Bro. E. thought it best to refrain from further effort in that canton for the present, as it brought bitter persecution upon the few friends who reside there. Those who made this brutal attack upon Bro. Ertzenberger supposed him to be the teacher of some very dangerous doctrine. If our paper could have been extensively distributed through the canton before the visit of Bro. E., public sentiment would have held these wicked men in check.

While writing this report, a letter comes from a lady in Germany who has received a few numbers of our paper, and who speaks in high terms of the doctrines it inculcates. She wishes it sent to a friend, and promises to send the pay for it immediately. While writing this paragraph we receive two letters from Paris; one contains a subscription for our paper, with the money; the other comes from a gentleman who says that he is pleased with our journal, but cannot subscribe for it. He says his partner is very much interested to read it, and he wishes that from time to time we would send it to him.

J. N. ANDREWS.

Bâle, April, 1850.

THE CAUSE IN ENGLAND.

SINCE my last report I have spent several days in London, Birmingham, and Wolverhampton. In the latter places were parties who had become deeply interested in our views by reading, and who were much strengthened by the opportunity of conversing on Bible truth.

In London I was entertained very agreeably at the hospitable home of Eld. Wm. M. Jones, Seventh-day Baptist minister, of 15 Mill Yard, Goodman's Fields, London, E., who is zealously defending the ancient Sabbath, both in speaking and publishing. He is pastor of Mill Yard church, where services are maintained every Sabbath at 11 A. M. and 3 P. M. By request of Bro. Jones I spoke to his congregation Sabbath afternoon, April 10. My mind was deeply affected with the thought that I was speaking in the place where noble defenders of God's Sabbath had proclaimed this sacred truth for the last two hundred years. Thank God that those walls still witness an assembly of devout Sabbath-keepers on the return of each Sabbath.

Bro. Jones kindly accompanied me to different places of interest in London. I was especially interested in visiting the resting-places of many of the pious dead, and spots made sacred to the memory of martyrs. We first visited those points where Sabbath-keeping congregations were established in London more than two hundred years ago, and also places where some of these suffered martyrdom for their faith.

Having read what is said in chapter 26 of Bro. An-

draws' Sabbath History, concerning early Sabbath-keepers in England, especially in London, I greatly desired to visit these interesting points.

The first case mentioned is that of Mr. Trask, who was placed in the Pillory in Westminster and then whipped all the way through the street to Fleet Prison. The nearest route from one of these places to the other is now over a mile and a half. It is probable that the track over which Mr. Trask was taken was nearer two miles. The prison where Mr. Trask was placed one year, and Mrs. Trask for part of the fifteen years of her imprisonment, is now no more. On the site of this prison,—on Farringdon Street, between Fleet Street and Holborn Viaduct, on the spot where many Nonconformists in the time of James I. were imprisoned, from 1618 to 1620,—is now erected a Memorial Hall of the Congregational Union of England. This Union has the supervision of the home mission work of the Society. As we sat in this hall a few moments for rest and meditation, I thought how wonderful are God's dealings with his people. On this very spot where Nonconformists suffered imprisonment, their successors can now meet, and devise ways and means to spread through the kingdom those very principles which in some cases cost life itself. Even the Sabbath cause has a representative in the councils held in this Hall, in the person of Bro. Jones. The specialty of the council composed of the three denominations, namely, Baptist, Independent, and Presbyterian, is not for dogma, but for keeping a watchful eye over the civil protection of Nonconformists and anything that relates to religious liberty.

It is quite probable that there were many Sabbath-keepers in London three hundred years ago; for in the early part of the 17th century they had attracted so much attention that talented men engaged in writing against them and their books. In Bro. Jones' library is a list of one hundred and thirty-two different books on the Sabbath question, written and published in England during the last two hundred and eighty years. Many of these were written in defense of the seventh-day Sabbath, and are works of considerable size.

At one time there were two congregations of seventh-day-keepers in London. One of these congregations worshipped at Pinner's Hall, on the north side of Broad Street, less than half a mile east of the Bank of England, and the other in Bull Stake Alley, High Street, White Chapel. The latter company was raised up prior to 1654, but the exact date is unknown, owing to the destruction of the early records of the church at the fire in Mill Yard in 1790.

The congregation at Pinner's Hall was the fruit of the labors of the learned and pious Francis Bampfield. He was among the two thousand ejected ministers of 1662, under the act of Charles II. He was confined in Salisbury prison nine years for Nonconformist views, and at his death he had completed ten years and a few months of imprisonment for Christ's sake. He was Calvinistic in his sentiments. While in prison he embraced the seventh-day Sabbath, and was baptized, and on his return to London, after his release, this company of believers was raised up. On two successive Sabbaths, in 1682, he was arrested at his place of worship, and the second time he was confined in Newgate prison, where he died in 1683. His brother, Thomas Bampfield, a Sabbath keeper, once a speaker in the House of Commons, under Cromwell, was also imprisoned for his religious views.

Joseph Stennett preached to the congregation at Pinner's Hall from 1690 to 1713. He was the author of that beautiful Sabbath hymn,—

"Another six days' work is done,
Another Sabbath is begun,"

and many others on the Sabbath, baptism, Lord's supper, etc.

I saw not only the spot where this company met for worship, and the Newgate prison, but also a church book containing the records of this church dated from May 23, 1673. This book is now preserved at Mill Yard. In this church book, during a period of eighty years, there is a record of the reception of about four hundred members.

The congregation which erected the Mill Yard chapel, and formerly met at Bull Stake Alley, originated at an earlier date than the Pinner's Hall company. These were anti-Calvinistic in sentiment. At that time Nonconformist meetings had to be held in private places, and care was taken not to leave many records of their proceedings in writing to fall into the hands of their persecutors. There is, however, a plain record of their erecting a chapel in 1693 on the very foundation on which the present Mill Yard chapel now stands. Among the early seventh-day ministers of Bull Stake Alley was John James, but earlier still was one Dr. Chamberlain. To give them in order, the ministers of this congregation were Dr. Chamberlain, John James, Henry Soursbey, John Maulden, John Savage, Robert Cornthwaite, Daniel Noble, William Slater, Wm. Henry Black, and W. M. Jones, the present incumbent.

In the person of John James we have a noted instance of martyrdom for nonconformity, and for obedience to the Sabbath. Oct. 19, 1661, while Mr. James was preaching at the meeting place in Bull Stake Alley, he was arrested, tried, and committed for a time to Newgate prison, then sentenced to be hanged at Tyburn, near Hyde Park, and while still alive to have his entrails drawn and his heart taken out and burned; his head to be taken off, and placed first on London Bridge, and afterward set up on a pole in White Chapel, opposite the meeting place in Bull Stake Alley; his body to be put into quarters, and a quarter placed on each of four of the seven gates of the city.

Mr. James gained great sympathy and respect for his devotion and submission to God. On the day of his execution he was bound to a sled, and drawn through the slush of the streets to Tyburn, where he spoke with great power, and prayed with such fervency that the hangman would not execute the full tenor of the sentence, but in compassion permitted him to become fully dead before he was drawn and quartered. In other respects the sentence was executed. His quarters exposed on four of the gates, supposed to be the four nearest to the meeting place, namely, Aldgate, Bishopsgate, Moor-gate, and Aldersgate. What became of the fragments of the body is not known, but God will reward this faithful martyr when the souls beheaded for the witness of Jesus and the word of God (Rev. 20) shall come to life and reign with Christ.

The day after visiting these places of the early trials of the English Sabbath-keepers, we went to Smithfield, where, in the years 1555-7, in the reign of Mary I., "John Rodgers, John Bradford, John Philpot, and other servants of God, suffered death by fire for faith in Christ." Near this spot stands the church of St. Bartholomew the Great, erected A. D. 1102. "In March, 1849, during excavations necessary for the new sewer, and at a depth of three feet below the surface, immediately opposite the entrance to the church of St. Bartholomew the Great, the workmen laid open a mass of unheven stone, blackened as if by fire, and covered with ashes, and human bones charred and partially consumed. This is supposed to have been the spot generally used for the Smithfield burning,—the face of the sufferers being turned to the east and to the great gate of St. Bartholomew, the prior of which was generally present on such occasions."*

Solemn, indeed, were our thoughts while standing in the place where these noble martyrs stood, and looking at the same church that their eyes last gazed upon. Oh! for more of their faith and love—the "gold tried in the fire."

From Smithfield we went to City-road, and entered Bunhill Fields. In the year of the plague—A. D. 1665—the site of this burial ground was an open space of ground outside the city walls, where large pits were dug, and the dead thrown in. It was afterward purchased by the Dissenters for their burying-place. Here is seen the grave of John Bunyan, who died Aug. 31, 1688. Not far from this is the grave of Mrs. Susannah Wesley, mother of John Wesley. Beside this is a large family tomb (name unknown), upon which John Wesley used to stand and preach, over his mother's grave, to the crowds of people. Here we also saw the graves of Dr. Hill, the great commentator, who died 1771, and of Dr. Burder, author of Burder's Sermons, and Rev. Timothy Priestly, Isaac Watts, and many other devoted servants of God. We also saw the graves of Richard Cromwell, and Daniel De Foe, author of Robinson Crusoe.

Just across the way from this great burial ground is the chapel in which John Wesley preached. By the side of it is the parsonage, in one room of which Wesley died; this we also saw. We walked into the chapel and then to the church-yard, which is directly back of it, where is the tomb of John and Charles Wesley. By the side of it is the grave of Dr. Adam Clarke, the commentator.

When we think of the trials, and privations, the imprisonments and scourings of these faithful soldiers of Christ, and of what they endured for the advancement of the truth they held dear, truly we may say in view of our opportunities and privileges, The lines are fallen to us in pleasant places; we have a goodly heritage.

J. N. LOUGHBOROUGH.

OHIO.

Mesopotamia, May 5.—May 1, 2, I was with the Sabbath-keepers at North Solon. On the Sabbath we enjoyed a good meeting. Several came in from other places. I spoke twice to good audiences in the school-house. I trust that some here are moving toward the kingdom. As I parted with Bro. Thomas, he left \$5.00 in my hand to help forward the work.

R. A. UNDERWOOD.

Van Wert and Mendon.—May 7 I met with the members of the Van Wert society. One was baptized and added to the church. Since our Institute, the Librarian of this society has in a few days sold nearly \$10 worth of books. This church is growing spiritually as well as in numbers.

The 8th, I spoke to the brethren of the Mendon church. Quite a number have lately been added to the Sabbath-school. The 9th, I held three meetings at this place. I baptized a sister in the St. Mary's River, where nine years ago I witnessed the baptism of the first Seventh-day Adventist I ever saw. We felt the Spirit of God with us.

Since our Institute I have sold \$20 worth of books. I now expect to close my labors at this place with a short tent effort. Until that time I shall hold meetings at different school-houses in the neighborhood, and canvass for books and periodicals.

G. G. RUPERT.

ILLINOIS.

Friendsville, May 12.—We pitched our tent here May 3. Only a few were out the first night, but the congregations have increased from the first. A Universalist reviewed us on the subject of the advent, but he used more sarcasm than argument, and his effort resulted in making us many warm friends. The first of next week

*Murray's Modern London.

we begin on the subject of the law of God. Several have expressed a desire to hear on the Sabbath question. We expect Bro. Shonk here next week to help us. Pray for us.

C. H. FOSTER.
J. WILLOUGHBY.

Kankakee and Iroquois Counties.—Sabbath, April 24, I spoke to the French near Kankakee. I spent Sabbath, May 1, at Pittwood, where I baptized two persons. Last Sabbath I was in Aroma. Baptized four persons, and attended to the ordinances. I have also held one meeting at Kankakee. Three persons have been added to the Kankakee church, two to the Pittwood church, and three to the Aroma church. At Aroma, most of the French brethren and sisters of St. Anne being present, I spoke in French as well as in English. The Kankakee church took another club of ten *Signs*.

Manteno, May 10.

D. T. BOURDEAU.

NEBRASKA.

Labor among the Churches.—During the past four weeks I have held meetings with each church and company of Sabbath-keepers in the Republican Valley. At New Erie an outside interest was manifested, which I trust will result in additions to the church. I believe better days are before the brethren at Lynden. The Richmond church was organized two years ago, and has more than doubled its membership. During my stay here, five united with the church by baptism.

CHAS. L. BOYD.

Oxford, Furnas Co., May 10.

Blue Valley, Arborville, and Waco.—Held a two-days' meeting with the Blue Valley church. The Lord came very near to us by his Holy Spirit. The ordinances were celebrated, and three were added to the church. An elder and two deacons were chosen and ordained.

From here I went to Arborville, where I found the brethren all faithful. This little company adopted the tithing system even before it was preached to them. May the Lord bless them, and keep them faithful to the end.

Last Sabbath and first-day I met with the friends at Waco. Two dear souls were added to the church by baptism. May this little company be faithful, and be the means of bringing others to the truth.

H. SHULTZ.

INDIANA.

Frankton.—May 8-10, we held five meetings at Frankton. The interest is increasing. On Sunday I preached the funeral discourse of Sister Sarah Chalfant, whose obituary was published about two months ago. A large concourse of people were present. All seemed pleased with the discourse, and a solemn impression was made. A sister of the deceased was baptized and added to the church.

The Sabbath-school is improving in interest and numbers. The club of *Instructors* was increased from ten to fifteen. Several persons here are almost persuaded to obey the truth. I think they will decide soon.

WM. COVERT.

Walkerton, May 10.—The Lord is still blessing our labors here. Last Sabbath we organized a church of twenty-five members, three of whom were formerly members of the S. D. A. church of North Liberty. The church has prepared a large room for meeting purposes, in which regular services are held every Sabbath. Many of those who now constitute the church were inveterate and excessive tobacco-users, but by God's help they have thoroughly cleansed themselves from this filthiness of the flesh.

Our success in Walkerton is due largely to the missionary labor of a sister who diligently and successfully solicited purchasers for S. D. A. publications in the town and vicinity, before we began our meetings. Send the missionary workers in advance of the preachers.

A. W. BARTLETT.

MAINE.

New Sweden, April 19.—The Lord is with us in our prayer and Sabbath meetings, and for this we praise him. We trust he will help us till the day of his coming, when we hope to stand with him on the sea of glass, and praise him upon harps of gold. We need much patience in this time of trial. We need forgiving hearts, and instruction in the school of Christ.

We have been favored with a visit from Bro. Hersum. Work on our meeting-house has been resumed, and we hope to have it ready for use this summer.

J. P. GELOTTE.

NORTH CAROLINA.

Moretz Mills, Watauga Co., May 9.—Since my last report, the Methodist minister who united with us has made a trip to Caldwell county, and preached some. There is a good interest in the southern part of that county, and some said that they would keep the Sabbath.

We need a great deal of reading matter to scatter in new fields in this State and in the eastern part of Tennessee. Will those who have tracts that they would like to have doing good in the southern mission, send them to me? Direct to Moretz Mills, Watauga Co., N. C.

L. P. HODGES.

NEW ENGLAND.

Labor among the Churches.—April 16-26 I spent with the scattered friends in Berkshire Co., Mass., and Litchfield Co., Conn. The Norfolk church is composed of members from these two counties. They were somewhat discouraged over petty trials, but if our brethren and sisters here will get hold of the missionary work, as we trust they will, they will have no time to spend in nourishing trials. They will soon have about fifty copies of the twelve-page edition of the *Signs* to use. Sold \$4.15 worth of publications. Obtained renewals on our periodicals to the amount of \$13.50.

May 1, 2, I was with the church at Danvers. Harmony and love prevail here now. They are taking hold of the missionary work with commendable zeal. The temperance club is flourishing finely.

D. A. ROBINSON.

DEDICATION AT WEST SALEM, ILL.

It was my privilege to be present and assist at the dedication of the new house of worship in West Salem, Ill., April 24. These dear friends of the truth are the result of the labors of Bro. Shonk and Foster. They have recently embraced the faith, no labor having been bestowed in their village till last fall. Their house is a neat frame building, 26x36 feet, finished inside and out. There is a strong feeling of opposition on the part of the other sects here against the truth and its adherents; but if the brethren are loyal to God and his truth, this feeling will soon give way, precious souls will have their eyes opened, and take their stand with God's people in defense of his cause.

During the meeting, seven persons were baptized, and six were added to the church by vote, thus making a reinforcement of thirteen to this young church. They all seem of good courage. Their house was paid for, all but about \$300, and this sum has been pledged, to be paid by Oct. 1. We were made glad at the meeting by the presence of Bro. L. A. Logan, and others from Wayne county. May the Lord bless this dear people, and help them to live in love and peace, that the God of love and peace may be with them.

R. F. ANDREWS.

Gilman, April 30.

THE CAUSE IS ONWARD!

THE readers of the REVIEW have no doubt read with great interest the report from Eld. Matteson in the issue of May 6, in which he says:—

"In my opinion, Sweden is a better field for the truth than either Norway or Denmark, if proper labor could be bestowed. There is more religious stir, and the people are further advanced in religious matters, and more willing to listen to new theories."

The truthfulness of this assertion is time and again verified as we read interesting letters and reports from those who have lately embraced the truth and commenced to labor in spreading it to others. From a report written by Bro. Tückzelius, we extract the following:—

"DEAR BRETHREN IN THE FAITH: For three years I have been employed as minister of the gospel in Lung-sunds Lutheran missionary society. Last summer I undertook a missionary tour through Western Wermland, during which I expressed my convictions of present truth to several persons. Soon it began to be noised abroad that I advocated the views of S. D. Adventists, and a fellow-laborer reported it to the above-mentioned society, also requesting that I should be warned, and, if I did not recant my views, discharged from my position.

"The 29th of December the missionary society held their yearly Conference. I was asked if I would remain in their service during the year 1880. Instead of giving a direct answer to this question, I stood up and in the hearing of the whole Conference gave a sketch of my present views. This caused considerable stir. Some requested that I should immediately be discharged from their service; others, that I should discharge myself. This I would not do, but left it to the decision of the Conference. It was finally decided that I should remain in their service till the 1st of April. At another session, held the 7th of March, I was discharged and a new minister chosen to fill my place. That I am now discharged from office as preacher does not affect me at all, but on the other hand I feel glad that I am free to go wheresoever I choose. May I go where the Lord directs! May he assist me to wholly consecrate myself to the work of carrying forward the third angel's message among my fellow-men.

"During the aforementioned Conference, discussions were held which no doubt will be of great importance as concerns the advancement of the cause of God in this country. The subjects discussed were comprised in the following questions: 'Does man after the fall of Adam possess immortality by nature? or is eternal life a God-given gift through our Lord Jesus Christ,—a gift which we gain possession of only by coming to Jesus and exercising faith in him? Will the reign of Christ during the thousand years be in Heaven or upon this earth?' Of

course many different opinions were expressed. And although much dissatisfaction, hatred, and spite were shown by some, still many were led to rejoice that the truth had been so clearly set forth on these subjects.

"Since the beginning of this year I have held meetings in different places. There is a great commotion among the people. Some favor the truth, while others declare it to be evil and harmful for the people. Some time ago I received a letter from a blacksmith, with whom I became acquainted last year, at which time we conversed a good deal about the views of S. D. Adventists. He then listened with marked attention, and now he keeps the Sabbath. At Saxhyttan, in Westmanland, there are a few friends who are ready to keep the Sabbath and become organized as a church. Others also are interested in the truth, and we hope they will join themselves to the people who keep the commandments of God and have the faith of Jesus. At Högberget, near Persberg, where I have held meetings several times, are quite a number who love the truth. Two lady school-teachers are convinced, and will doubtless keep the Sabbath. I have also been told of another Baptist sister, whose conscience upbraids her for working on Saturday. Behold how hard it is for those that love to walk according to the word of God, to transgress his commandments. Here and there we meet with persons who are lending a listening ear to the warning voice of the third angel's message. Bobäck, a preacher among the Baptists, now stands on our side. For three weeks we have labored together, when I have had the privilege of witnessing his freedom in testifying for the truth. There is also another preacher, Edwin Ericson, who has begun to advocate the commandments of God and the faith of Jesus."

Bro. T. further relates a conversation he had with a Methodist minister in the presence of several other persons. The truth was so clearly and forcibly expounded that one of the listeners admitted that Bro. T. had the Bible on his side.

We wish here to express our gratitude to the T. and M. workers among our American brethren, especially those in Pennsylvania, Iowa, and Minnesota, for their co-operation in the work of circulating the *Harold*. During the last three or four months our list of subscribers has increased from six hundred to nearly a thousand. We hope the work will not stop here, but that our co-workers will continue to lend us a helping hand, until this work shall have attained a magnitude and strength which will insure its success. It belongs to us to sow the precious seed of truth; the Lord will give the increase.

A. SWEDBERG.

A DISCUSSION.

THE truth has gained a glorious victory once more. Some time since, Eld. B. F. Kelley, a Free-will Baptist minister, stated in public meeting that he had challenged Eld. W. B. Hill to debate the Sabbath question with him, and that Eld. H. dared not do it. As this statement was made at Eagle Lake, where the interest in the truth was good, it seemed to demand attention. Bro. Hill accepted the challenge, and the discussion took place on Sunday, May 2, occupying three meetings.

I have never known of a decision being rendered at any discussion previously held in this State, but in this instance two of the three moderators voted in favor of Bro. Hill. We are sure that many more of the attentive hearers were convinced of the truth. Eld. Kelley himself acknowledged to Bro. Hill that he was too well trained for him. If oratorical effusions, loud-sounding words, and assumptions were always truth, then Eld. Kelley carried the question. We are glad, however, that such is not the case.

Two Sunday-keepers signified their appreciation of Bro. Hill's effort by each leaving a silver dollar in his hand at parting with him; and if one can judge from appearances, his manner of conducting the debate was almost universally liked.

At the close of the meeting on the evening before the discussion took place, the brethren appointed a season of prayer for the next morning at five o'clock, at which time all joined in asking God to bless this effort in behalf of the truth. Their prayers were fully answered. Would not this be a good plan to follow in others cases under similar circumstances?

We think bragging will cease in this vicinity for a time.

A. H. VANKIRK.

Notes of News.

- The Afghans are still giving the British trouble.
- There are about 50,000 Chinamen on the Pacific coast.
- Mr. Gladstone, the new English Premier, is a high-church Episcopalian.
- It is said on good authority that 60,000 pagans embraced Christianity during 1878.
- Madrid is greatly excited over rumors of a filibustering expedition to Cuba.
- There are now about one-fifth as many Chinese as native Hawaiians in the Sandwich Islands.
- Terrible and destructive forest fires were, at last accounts, still raging in Pennsylvania and New Jersey.

—The population of Jerusalem is summed up as follows: 13,500 Jews, 7,000 Mohammedans, and 5,000 Christians.

—The immigration to this country is so great that several ocean lines have been obliged to put on extra steamers.

—The St. Petersburg *Golos* thinks that something besides words will be necessary in dealing with the Porte.

—It is believed that the policy of the Gladstone Ministry toward Ireland will be to adopt ameliorative measures.

—The total strength of the German army will exceed 2,000,000 men, when the plans of the War Ministry are fully carried out.

—At Blackburn, England, 25,000 factory hands are on a strike. Many of them are anxious to resume work at the old wages.

—More than 100 pounds of giant powder exploded in a blacksmith shop at Central City, D. T., on the morning of May 11, killing three men.

—San Luis, a village in the neighborhood of Santiago de Cuba, has been entirely destroyed by fire. Seven persons perished in the flames, and 3,000 were left without shelter.

—Investigation into the affairs of the First National Bank of Augusta, Me., reveal the fact that the late cashier, who committed suicide Feb. 3, was a defaulter for over \$30,000.

—According to the report of the Board of Education, about 20 per cent (over 10,000) of the children in Rhode Island did not attend any school last year.

—Since Jan. 1, about 2,000 tavern-license bonds have been issued in Philadelphia, nearly all of which were forged. Several of the guilty parties have been indicted.

—It is computed that 3,500,000 copies of the 800 daily journals published in this country and Canada, are circulated daily.

—A detachment of the Salvation Army is to be sent to France under the direction of the elder daughter of Wm. Booth, the Commander-in-chief.

—By a recent decision of the British House of Lords, it is practically left with the bishops to decide how far ritualistic vagaries shall be carried.

—The greater part of Western Hungary has been devastated by a severe hailstorm. Towns and villages were destroyed, and vines, fruit-trees, and green corn crushed to the earth.

—On the 10th inst. a destructive storm passed through portions of Illinois. At Arrowsmith it assumed the form of a cyclone, and destroyed much property.

—Serious riots have occurred in France in connection with the strikes. In one instance 30,000 men participated in the disturbances. Danger is apprehended from the communists.

—While some laborers at Baltimore were engaged in breaking up a quantity of condemned shrapnel shells, on the 11th, an explosion occurred which resulted in killing six persons and wounding two others.

—In view of the complications with China, the Russian Government has telegraphed orders to the authorities beyond the Ural Mountains to place all strategical roads in condition for the passage of troops and stores.

—The reduction of the public debt during the month of April was over \$12,000,000, and during the last 10 months it has been over \$59,000,000. The interest-bearing debt of the country is now over \$1,747,000,000.

—It is an evidence of the growing sense of uneasiness in the European capitals that in concluding all extradition treaties with other powers, Germany now insists upon clauses providing for the surrender of regicides.

—The statistics for the year 1876 show that 5,567 Frenchmen committed suicide during that year. It is estimated that not less than 200,000 have perished by their own hands since the beginning of the present century.

—There is a report that the Standard Oil Company, the great American petroleum corporation, has invested \$1,000,000 in oil lands on the Caspian Sea, and \$250,000 in oil lands in Holstein.

—Mayor Kallach, of San Francisco, has been obliged, as President of the Board of Supervisors, to listen to and put to vote resolutions pronouncing him unfit for his office, and to declare them passed.

—The Methodist missionaries in China have united in requesting the General Conference to postpone the election of native bishops until the church in China and Japan shall be self-supporting.

—The native Christians of New Hebrides, an island in the Southern Ocean, have recently shipped to London 3,700 pounds of arrowroot. This offering is to make payment for an edition of the Old Testament, as it is now being used in their language.

—Speaking of the cyclones that have recently visited portions of Missouri, Mississippi, and Illinois, *Harper's Weekly* calls attention to the fact that these tornadoes are becoming annual events, similar storms having occurred in 1877, 1878, and 1879.

—The Chinese children of California are not permitted to attend the public schools, though the parents pay \$250,000 of school taxes every year. But in San Francisco 1,500 Chinese boys and girls are attending private schools and receiving instruction in the English language.

—France is discussing a bill to repeal the law of 1814 requiring the celebration of Sundays and holidays. As the penalties of this law are never enforced, it is thought best to remove it from the statute book, and leave the question of observance to individual consciences.

—The Secretary of the English Baptist Missionary Society says that since the beginning of modern missions the Bible has been translated into 212 languages, spoken by 850,000,000 human beings. All this is the work of missionaries; and 89 of the languages referred to never had a written form until the missionaries created it.

—Potter Co., Pa., has this honorable report: At the recent quarter-sessions of the Court, the district attorney had no bills to present to the grand jury, the sheriff had no criminals in charge, and the directors of the poor no paupers to support. We are prepared to anticipate the remainder of the report,

viz., that no licenses to sell intoxicating liquor had been granted in this county.

—In the cable dispatches of May 12 a speck of war is clearly discernible, in the announcement that 4,000 horses, 6,000 Martini rifles, and a large quantity of cartridges, have been landed at Scutari for the use of the Albanians. The Albanian forces are reported as holding large territory, and the Turks are everywhere fraternizing with them.

—Italian physicians have been investigating the peculiar condition of the miners who worked in the St. Gothard tunnel, and have found that when they were laboring in remote galleries, animalcules resembling trichinae were engendered in their internal organs. The malady produced deplorable effects, and the workmen often became confirmed invalids.

—United States Marshall Poole recently attempted to serve writs of ejectment on settlers in Tulare and Fresno counties, Cal., who occupy lands claimed by the railroad companies. The settlers, who are banded together for mutual protection, and are determined not to give up the land, resisted the execution of the writs, and in the affair four men were killed and two wounded.

—In Germany the practice of smoking has been carried to such excess by the youth, that it is believed to have injured their constitutions and incapacitated them for the defense of their country. Hence the government has taken the matter seriously in hand; and in some towns lads under 16 years of age are forbidden to smoke on the streets, under penalty of fines and imprisonment.

—On the 9th of May, Rixford, a town in the oil regions of Pennsylvania, was destroyed by fire. A tank containing 25,000 barrels of petroleum was burned. On the same day a fire in Allegheny City, Pa., consumed 28 buildings, involving a loss of \$125,000, and rendering 20 families homeless. On the 14th inst., the town of Milton, in the same State, was visited by the destroying element; 400 buildings were burned, several persons perished in the flames, and 3,000 people are rendered homeless.

—A pastoral from the Archbishop of Quebec has been read from all the pulpits of that city, expostulating against all excursions, pleasure-parties, and evening walks and drives, on Sundays and feast-days, denouncing them as grievous sins. Commenting on this, the *Christian Weekly* says, "Why should not Christians of all names now unite in seeking to restore the sanctity of the Lord's day?" "All honor to the Archbishop for reminding his people that the divine law, with its penalty, has not been abrogated." How about the feast days? Does the *Christian Weekly* indorse them, too?

Obituary Notices.

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

VAN DALSEM.—Died near Austin, Cass Co., Mo., April 12, 1880, of inflammation of the stomach, my dear father, Abraham Van Dalsem, aged 84 years, 2 months, and 29 days. Father was born in the State of New York, and has subsequently lived in the States of New Jersey, Ohio, Indiana, Illinois, and Missouri. He embraced religion in early life, and joined the Presbyterian church, of which he continued a devoted and consistent member until about seven years ago, when, by reading our publications, he embraced the third angel's message. Though he never had an opportunity of joining our church nor of hearing a sermon preached by one of our ministers, yet I believe he tried earnestly to live out the faith we so cherish, as far as he knew and understood it, though bitterly opposed. He kept the Sabbath from the time he saw the truth till his death; and though he contracted the habit of tobacco-chewing when only eight years old, he had the fortitude to discontinue it at the age of seventy-nine. Those who were present at father's death say he was conscious that his life had waned to its close, and was fully resigned.

Although a mourner I sit by his tomb,
And am wrapped in a mantle of care,
Yet the grief of my bosom—oh! call it not gloom—
Is not the black grief of despair.
By sorrow revealed, as the stars are by night,
Far off a bright vision appears;
And hope, like the rainbow a creature of light,
Is born, like the rainbow, in tears.

MRS. THEODOCIA TERRY.

CRAIG.—Died of diphtheria, near Mt. Jackson, Shenandoah Co., Va., on the 27th day of April, 1880, Arbelia Craig, granddaughter of Bro. Walton and Sr. Ellen Craig, aged 13 years, 4 months, and 21 days. She loved the Sabbath-school, and had been keeping the Sabbath nearly one year and a half. She naturally possessed a meek and quiet spirit, and was beloved by all who knew her. Upon her death-bed she spoke of Heaven, and of that "beautiful land," and desired that all her relatives and friends should so live that they might meet her there. Her death has made a deep impression upon the minds of the people of the neighborhood.

"And thus shall faith's consoling power
The tears of love restrain;
Oh, who that saw thy parting hour,
Could wish thee back again!"

Funeral discourse by the writer, from Rev. 14:13.

HENRY A. RIFE.

WORDWELL.—Died of pneumonia, at his residence in Tazwell Co., Ill., April 29, 1880, Charles Wordwell, aged 51 years. Bro. W. became connected with the S. D. Adventists about three years ago. He was liberal, regular in his attendance on public worship, and an earnest worker. Although an old professor, yet the last two years of his religious life were marked with unparalleled devotion. He became wholly resigned to the will of God, and died in the exercise of triumphant faith. Funeral sermon by the writer.

C. H. BLISS.

STANDARD BOOKS

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

- History of the Sabbath and First Day of the Week** for the period of 6,000 years. By Eld. J. N. Andrews. 528 pp. \$1.00
- The Sanctuary and the 2300 Days of Dan. 8:14.** By Elder U. Smith. This work explains the past Advent movement, and makes plain the present position of those who wait for the Lord. 352 pp. \$1.00
- Thoughts on Daniel**, critical and practical. By Elder U. Smith. An exposition of the book of Daniel, verse by verse. 384 pp. \$1.00
- Thoughts on Revelation.** By Elder U. Smith. This work presents every verse in the book of Revelation with such remarks as serve to illustrate or explain the meaning of the text. 352 pp. \$1.00
- Life of Wm. Miller**, with portrait. This book gives interesting sketches of the Christian life and public labors of this pioneer in the Advent movement in this country. 416 pp. \$1.00
- Life of Elder Joseph Bates**, relating his experience of twenty-five years on ship-board, with incidents of his rise from cabin-boy up to master and owner. The closing chapters relate to his labors in the ministry and in the cause of temperance and other moral reforms. Fine tint paper, 352 pp. \$1.00
- Life Sketches of Elder James and Mrs. E. G. White.** The early lives and Christian experiences of both are given in this volume. Their subsequent history is so connected with the cause, that this book gives an outline of the rise and progress of our people and our cause. \$1.00
With fine steel portraits of both. \$1.25
- Thrilling Incidents** in the political Life of Francesco Ugos, while a soldier with Garibaldi, including his perilous escape from the tyrants of Rome, and his subsequent travels in Africa and Syria. 328 pp. \$1.00
- The Biblical Institute.** This work contains a synopsis of the lectures given at the Battle Creek College by Elder U. Smith, and at Biblical Institutes. 352 pp. \$1.00
- The Nature and Destiny of Man.** By Elder U. Smith. This work treats on the great questions of the condition of man in death, and his destiny beyond the resurrection. 356 pp. \$1.00
- The Spirit of Prophecy:** or, the Great Controversy between Christ and his angels, and Satan and his angels, in four volumes. By Mrs. E. G. White. These volumes cover the time from the fall of Satan to the destruction of sin and sinners at the close of the one thousand years of Rev. 20. Each, 400 pp.
Vol. I. Old Testament Facts to Christ. \$1.00
Vol. II. Life and Ministry of Christ. \$1.00
Vol. III. The Death, Resurrection and Ascension of Christ, with the Lives of his Apostles. \$1.00
Vol. IV. (In preparation.) \$1.00
- The Constitutional Amendment:** A discussion between Elder W. H. Littlejohn and the editor of the *Christian Statesman*, on the Sabbath. 384 pp. \$1.00
- Spiritual Songs.** A book of hymns and tunes. 537 hymns, 147 tunes, 416 pp. \$1.00
Morocco, gilt. \$1.50
- The Song Anchor.** A popular collection of songs for the Sabbath-school and praise service. 164 pp. 35 cts.
Bound in muslin. 50 cts.
- The Bible from Heaven.** By Elder D. M. Canright. An argument to show that the Bible is not the work of men, but is in deed and in truth the work of God. 300 pp. 80 cts.
- The Soul and the Resurrection**, showing the Harmony of Science and the Bible on the Nature of the Soul and the Doctrine of the Resurrection. By J. H. Kellogg, M. D. 75 cts.
- The United States in the Light of Prophecy:** or, an exposition of Rev. 13: 11-17. By Elder U. Smith. Dealing with our own land and applying to our time. Of surpassing interest to every American reader. 200 pp. 40 cts.
- Thoughts on Baptism.** By Elder J. H. Waggoner. The subject viewed in the light of the Bible and History. 186 pp. Bound in flexible cloth. 35 cts.
Paper covers. 25 cts.
- A Word for the Sabbath;** or false theories exposed. A poem, by Elder U. Smith. 60 pp. 30 cts.
Glazed paper covers. 15 cts.
- Bible Lessons for Little Ones, No. 2.** Flexible cloth. 20 cts.
Each \$3.00.
- Bound Volumes of Review and Herald.** Each \$3.00.
- The Youth's Instructor** for 1879. Firmly bound. \$1.00.
- Bible Lessons for Little Ones.** A Sabbath-school book designed for the use of beginners, and prepared with special regard for the wants of very young children.
In flexible cloth, 84 pp. 15 cts.
In paper covers, 84 pp. 10 cts.
- Gems of Song.** A vest-pocket song book containing hymns only. A choice collection. 96 pp., 119 hymns, bound in flexible cloth. 15 cts.
In paper covers. 10 cts.

BOOKS IN PAPER COVERS.

- Constitutional Amendment.** Condensed, 336 pp. 40 cts.
- Sanctuary and 2300 Days.** Condensed, 224 pp. 30 cts.
- Facts for the Times.** A collection of valuable extracts from eminent authors. 224 pp. 25 cts.
- Eleven Sermons on the Sabbath and Law.** By Elder J. N. Andrews. 226 pp. 25 cts.
- United States in Prophecy.** 200 pp. 20 cts.
- The Nature and Tendency of Modern Spiritualism.** By Elder J. H. Waggoner. 184 pp. 20 cts.
- The Atonement.** By Elder J. H. Waggoner. An examination of a remedial system in the light of Nature and Revelation. 168 pp. 20 cts.
- The Ministration of Angels, and the Origin, History, and Destiny of Satan.** By Elder D. M. Canright. 144 pp. 20 cts.
- Our Faith and Hope.** Sermons on the coming and kingdom of Christ. By Elder James White. 182 pp. 20 cts.

- Refutation of the Age to Come.** By Elder J. H. Waggoner. 168 pp. 20 cts.
- The Spirit of God, its Gifts and Manifestations** to the end of the Christian age. By Elder J. H. Waggoner. 144 pp. 15 cts.
- The Three Messages of Rev. 14: 6-12.** Particularly the third angel's message and the two-horned beast. By Elder J. N. Andrews. 144 pp. 15 cts.
- The Two Laws**, as set forth in the Scriptures of the Old and New Testaments. By Elder D. M. Canright. 104 pp. 15 cts.
- The Morality of the Sabbath.** By Elder D. M. Canright. 96 pp. 15 cts.
- Miraculous Powers.** The Scripture testimony on the Perpetuity of Spiritual Gifts. 128 pp. 15 cts.
- The Complete Testimony of the Fathers** of the First Three Centuries Concerning the Sabbath and First Day of the Week. By Elder J. N. Andrews. 112 pp. 15 cts.
- Matthew Twenty-Four.** A clear and forcible exposition of our Lord's discourse upon the Mount of Olives. By Elder James White. 64 pp. 10 cts.
- The Sunday Seventh-Day Examined.** A refutation of the teachings of Mede, Jennings, Akers, and Fuller. By Elder J. N. Andrews. 88 pp. 10 cts.
- The Seven Trumpets.** An exposition of the subject, as set forth in Revelation, Chaps. 8 and 9. 96 pp. 10 cts.
- The Truth Found.** The nature and obligation of the Sabbath. By Elder J. H. Waggoner. 64 pp. 10 cts.
- Vindication of the True Sabbath.** By Elder J. W. Morton, formerly Missionary of the Reformed Presbyterian church to Hayti. 68 pp. 10 cts.
- Sermon on the Two Covenants.** By Elder J. N. Andrews. 48 pp. 10 cts.
- Hope of the Gospel.** By Elder J. N. Loughborough. 80 pp. 10 cts.
- Christ and the Sabbath;** or, Christ in the Old Testament and the Sabbath in the New. By Elder James White. 56 pp. 10 cts.
- Redeemer and Redeemed.** By Elder James White. This work sets forth the plan of Redemption in its three stages. 40 pp. 10 cts.
- Review of Gillilan;** or, Thoughts Suggested by the Perusal of Gillilan and other Authors on the Sabbath. 64 pp. 10 cts.

- Appeal to the Baptists** for the Restitution of the Bible Sabbath. 46 pp. 10 cts.
- Review of Baird.** A review of two sermons against the Sabbath and Seventh-day Adventists. By Elder J. H. Waggoner. 64 pp. 10 cts.
- The Ancient Sabbath.** Forty-four objections considered. 88 pp. 10 cts.
- Life of Christ**, in six pamphlets. By Mrs. Ellen G. White:—
No. 1. His First Advent and Ministry. 104 pp. 10 cts.
“ 2. His Temptation in the Wilderness. 96 pp. 10 cts.
“ 3. His Teachings and Parables. 126 pp. 15 cts.
“ 4. His Mighty Miracles. 128 pp. 15 cts.
“ 5. His Sufferings and Crucifixion. 96 pp. 10 cts.
“ 6. His Resurrection and Ascension. 80 pp. 10 cts.
- Life of the Apostles**, in two pamphlets:—
No. 1. The Ministry of Peter. 80 pp. 10 cts.
“ 2. The Teachings of Paul. 80 pp. 10 cts.
- Bible Lessons on Prophecy.** The Lessons for Bible Classes as issued with the *Youth's Instructor* for 1879. 10 cts.

- TRACTS.—8 pages, 1 cent each.** The Coming of the Lord—Perfection of the Ten Commandments—Without Excuse—Thoughts for the Candid—A Sign of the Day of God—Brief Thoughts on Immortality—Which Day?—Can We Know? or Can the Prophecies be Understood?—Is the End Near?—Is Man Immortal?—The Sleep of the Dead—The Sinner's Fate—The Law of God—What the Gospel Abrogated—100 Bible Facts about the Sabbath—Sunday not the Sabbath—“The Christian Sabbath”—Why not Found out Before?
- TRACTS.—16 pages, 2 cents each.** Christ in the Old Testament—The Sabbath in the New Testament—The Spirit of Prophecy—The Old Moral Code not Revised—The Sanctuary of the Bible—The Judgment—Much in Little—The Millennium—The Two Laws—Seven Reasons—The Definite Seventh Day—Departing and Being with Christ—The Rich Man and Lazarus—Elihu on the Sabbath—First Message of Rev. 14—The Law and the Gospel.
- TRACTS.—24 pages, 3 cents each.** The Second Message of Rev. 14—Who Changed the Sabbath?—The Lost-Time Question—Scripture References—The End of the Wicked—Infidel Cavils Considered—The Pocasset Tragedy—Sabbaton.

HEALTH PUBLICATIONS.

- The Household Manual.** A book brimful of information on a hundred useful topics. 20,000 have been sold in two years. Bound, 172 pp. 75 cts.
- Digestion and Dyspepsia.** By J. H. Kellogg, M. D. This work embodies the results of the author's experience in dealing with all forms of the disease, in all of its stages, and is a thoroughly practical treatise on this prevalent malady. In cloth, 176 pp. 75 cts.
- Plain Facts about Sexual Life.** The most complete and important book for the general public yet published on the subject named in the title. The *Boston Journal* says of it, “A book so intelligently written should not lack for readers.” Handsomely bound in cloth, gilt edges, 416 pp. \$2.00
- Uses of Water in Health and Disease.** Giving careful and thorough instructions respecting the uses of water as a preventive of disease, and as a valuable remedy. In cloth, 166 pp. 60 cts.
Paper covers, 136 pp. 25 cts.
- Diphtheria.** A concise account of the nature, causes, modes of prevention, and most successful mode of treatment of this now prevalent and fatal malady. Board covers, 64 pp. 25 cts.
- Alcoholic Poison;** or, the Physical, Moral, and Social Effects of Alcohol as a Beverage and as a Medicine. This is the

- best compendium of the temperance question published. Its statements are brief, concise, and to the point. Paper covers, 128 pp. 25 cts.
- Healthful Cookery.** A Hand-book of Food and Diet; or, What to Eat, When to Eat, and How to Eat. It contains a large number of recipes for the preparation of wholesome and palatable food without condiments. Enamel paper covers, 128 pp. 25 cts.
- Proper Diet for Man.** A scientific discussion of the question of vegetable versus animal food. Ultra notions are avoided, and the subjects treated are handled with candor. Paper covers. 15 cts.
- Evils of Fashionable Dress**, and How to Dress Healthfully. This little work considers the subject of fashionable dress from a medical standpoint, and thoroughly exposes its evils. It does not stop here, but points out an easy and acceptable remedy. Enamel covers, 40 pp. 10 cts.
- Bound Volumes of the Health Reformer.** These valuable volumes contain more practical information of a vital character than any others of their size. Each volume contains 360 pages of reading matter, well bound. \$1.50

HEALTH AND TEMPERANCE TRACTS.

- Startling Facts about Tobacco.** A description of the evil effects of tobacco-using. 32 pp. 4 cts.
- Tea and Coffee.** A careful statement of the objections to the use of these popular beverages. 32 pp. 4 cts.
- Wine and the Bible.** A demonstration that the Bible in no degree sustains the habitual use of alcoholic drinks of any sort. 24 pp. 3 cts.
- Alcoholic Medication.** A protest against the wholesale employment of alcoholic compounds in the form of bitters, tonics, blood purifiers, etc. 16 pp. 2 cts.
- Pork.** This tract exposes the filthy scavenger in all his uncleanness. 16 pp. 2 cts.
- The Drunkard's Arguments Answered.** Leaves no excuse for tipplers. 16 pp. 2 cts.
- Cause and Cure of Intemperance.** 8 pp. 1 ct.
- Moral and Social Effects of Intemperance.** A forcible statement of facts and statistics. 8 pp. 1 ct.

JUVENILE BOOKS.

- The Sunshine Series.** Stories for little ones, in ten small books, adapted to children from the ages of four to ten years. In glazed paper covers, 320 pp. 50 cts.
- Golden Grain Series.** A choice collection of instructive stories suited to the wants of children from eight to sixteen years and older, illustrated and beautifully bound in three volumes.
THE HARD WAY, 160 pp. 40 cts.
THE SCHOOL-BOY'S DINNER, 160 pp. 40 cts.
GRUMBLING TOMMY, 160 pp. 40 cts.
- Golden Grains in Ten Pamphlets.** The same reading as in the first two volumes, without pictures, in ten pamphlets of 32 pages each, 320 pp. 50 cts.
- Sabbath Readings for the Home Circle.** In three volumes, containing moral and religious reading for the household; carefully selected, and compiled for the use of Sabbath-school and family libraries. Each 60 cts.
- The Child's Poems.** Containing Little Will and other stories, teaching beautiful lessons of temperance and virtue. Bound in cloth and richly embossed in gold and black. 128 pp. 30 cts.
- The Game of Life.** Three lithographic illustrations with explanations. These scenes represent Satan playing a game with man for his soul. Neatly bound in board. 50 cts.
- The Advent Keepsake.** A collection of Bible texts for each day in the year, on the subjects of the Second Advent, the Resurrection, etc. Muslin, 136 pp. 25 cts.

- TRACTS.—32 pages, 4 cents each.** Redemption—The Second Advent—The Sufferings of Christ—The Present Truth—Origin and Progress of S. D. Adventists—The Celestial Railroad—The Seventh Part of Time—Ten Commandments not Abolished—The Two Covenants—Address to the Baptists—The Two Thrones—Spiritualism a Satanic Delusion—Samuel and the Witch of Endor—The Third Message of Rev. 14.

ADVENT TIDENDE.

SIXTEEN PAGES.

A DANISH-NORWEGIAN RELIGIOUS SEMI-MONTHLY.

Devoted to the dissemination of the great truths applicable to this time, among the Danes and Norwegians. Each number contains a beautiful illustration of some interesting Bible theme, besides a large amount of varied reading on different points of our faith. A series of Bible Lessons to be used in the Sabbath-school and the family circle is maintained, while the subjects of health and temperance and the leading events of the day, are given due attention, thus making it an invaluable household magazine.

TERMS.

To American subscribers, \$1.00 a year. Six or more copies to one address, 60 cents per copy. New subscribers receive the magazine one year and the beautiful picture, *The Way of Life*, for \$1.25. To European subscribers the paper is sent at \$1.25 a year, without premium.

Address ADVENT TIDENDE, Battle Creek, Mich.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.				STATIONS.	GOING WEST.			
Night Ex.	Attn. Ex.	Day Ex.	Mail.		Mail.	Day Ex.	Even'g Ex.	Pass. Ex.
A. M.	A. M.	P. M.	P. M.	Ar. Detroit . . . De	A. M.	A. M.	P. M.	P. M.
8.00	3.35	6.30	6.50		7.00	9.35	8.10	9.50
5.00	12.45	4.05	5.25	..... Jackson . . .	10.20	12.15	11.15	12.55
3.18	11.10	2.15	1.28	Battle Creek.	12.19	1.55	12.50	2.20
2.28	10.29	1.40	12.33	..... Kalamazoo . . .	1.15	2.37	1.38	3.03
11.30	7.40	11.13	9.25	..... Michigan City . . .	4.30	5.20	4.55	5.55
9.10	5.15	9.00	7.00	De. Chicago . . . Ar	6.50	7.40	7.30	8.30
P. M.	P. M.	A. M.	A. M.		P. M.	P. M.	A. M.	A. M.

Day Express and Mail daily, except Sunday. Pacific and Atlantic Express daily. Night and Evening Express daily, except Saturday and Sunday.
H. C. WENTWORTH, Gen. Pass. Agent.

The Review and Herald.

Battle Creek, Mich., Thursday, May 20, 1880.

CAMP-MEETINGS FOR 1880.

KANSAS, Wakarusa,	May 20-25
OREGON 1, Milton,	May 20-31
" 2, Hillsboro,	June 9-15
IOWA, Des Moines,	June 3-8
WISCONSIN, Portage,	" 9-15
MINNESOTA, Minneapolis,	June 17—

THE IOWA CAMP-MEETING.

BY ELDER GEO. I. BUTLER.

DEAR BRETHREN AND SISTERS OF THE IOWA CONFERENCE: As the time appointed for this meeting (June 3-8) draws near, I wish to say a few words to you through the REVIEW. The appointment was made with the expectation that this would be the largest camp meeting ever held by our people in the State of Iowa. Perhaps the city of Des Moines, the capital of our State, is, all things considered, the most central point for us, of any in the State. Railroads center here from six different directions, affording excellent opportunities to come without bringing teams. The spot in the city where it will be located, the Governor's Square, is a beautiful one, in full view of the magnificent State capitol, now in process of erection. A large stream from the city water-works a few rods from the ground, will furnish an abundance of water for man and beast. Ample provision will be made, so that all can obtain needed supplies as reasonably as possible.

This will be our regular annual camp-meeting, the anniversary of all our societies. It would be a sore disgrace to us if it should be thinly attended. Our people in this State were never more in need of the help afforded by such a meeting; many of them have had but little preaching the year past, and many are backslidden, cold, and indifferent, and must be aroused to a sense of their spiritual condition, or they will be lost. Just such labor as they require will be bestowed in our camp-meeting. We have earnestly invited Bro. and Sr. White to attend, and have still some hope that they will do so, though they may not. But there will be those present who can dispense to us the words of life, and provide for the people such spiritual food as they need. The great thing that we want is the presence of God to bless his people, and the presence of his people to be blessed.

We have reached an important time in the progress of the work, and a crisis in our State. We shall feel sad, indeed, if our people fail to come up to this camp-meeting. It will probably be the only general camp-meeting of our people held in the State during the present year. We want an old-fashioned turnout, and an old-fashioned blessing, that we may all go to work anew in the cause, and see the work prosper as formerly in our Conference.

We shall have a large supply of books at the meeting,—a general assortment of all our publications. The tract and missionary society will take a new departure this year in supplying books, and make more of this branch of the work than ever before. We shall be prepared to furnish all our ministers with books for the summer tent campaign, and also to supply colporters and agents.

Come, brethren and sisters, let us make a general rally to this meeting. We want all the old hands in the cause to come up for counsel and spiritual improvement, to lay plans for future labor, for T. and M. Institutes to be held, and for every good work that needs to be done. We want all those more recently converted to come, that their faith may be strengthened, and that they may gain an experience in the work of God. We want especially to see all our church and T. and M. officers. And every church should be properly represented. We hope to commence our meeting Wednesday night, and to have our business done up as much as possible before the Sabbath. Let us be on time.

WALKING IN THE LIGHT.

BY ELDER ALBERT STONE.

In this age of darkness it is a beautiful sight to behold one walking in the light. Such a one occupies an enviable position. The incorruptible seed, which is the word of God, has taken root in his heart. Fruit unto holiness is visible in his life, and there is a most cheering prospect that the end will be everlasting life. Blessed prospect! Such a one has learned important lessons in the school of Christ. Those who walk in the light do it from choice. The Christian living in the light has the promise of God's blessing in this world, and of a glorious home in the world to come.

But he has not come into such a state without an effort of his own will. To be delivered from the power of darkness, and to be translated into the kingdom of God's dear Son, is indeed a great change. In this life men do not experience a greater change. Such a one has seen the lightning flashes of Sinai, and heard the rolling thunders uttered on the mount of God. The angel of justice has met him on his way, and made to him alarming discoveries. The law of God has been laid across his heart and conscience, and in the language of the publican he has prayed, "God be merciful to me a sinner."

From the time his prayer was answered he has reckoned himself a debtor to grace. He has become a new man; old things have passed away, and all things are become new. His affections and aspirations are elevated. He enjoys religion. He loves the truth. He loves the instrumentalities that made him what he is. He consecrates himself to God, and lays all that he has upon the altar. And having by the grace of God made these attainments, he feels that his life-work is but just begun. Till now he has done everything wrong. He faces square about. Having been taught by the law the nature of sin, and his own wretched state by nature, he beholds ineffable beauty and value in the cross of Christ. He enlists at once under the blood-stained banner, and counts it his highest ambition to become a good soldier of Jesus Christ.

He enters upon the work with becoming zeal. He takes his position as a sentinel at the citadel of his own heart, knowing that out of it are the issues of life, and that to fail here is to be fatally overcome. He feels that he has a solemn charge to walk in the light and to keep himself unspotted from the world. He considers that the glory of God and his immortal interests are united in his life-work. With this twofold motive he applies himself to the duties of the Christian life. He watches, he prays, he believes, and he works.

His religion is not of a superficial character. It is not intermittent. It is not chaffy and exposed to be blown about with every wind of excitement. He may have trials and temptations, but in all these he is a practical overcomer, because he walks in the light. He watches with vigilance, and works with his might. He runs for the prize, and fights for the victory. He does not allow slackness in his work, that would prove a failure in worldly matters. He studies the tactics of the Christian warfare, and disciplines his mind in every branch of the service of God.

IOWA CAMP-MEETING SABBATH-SCHOOL.

A CAMP-MEETING Sabbath-school will be held in connection with the camp-meeting at Des Moines, Sabbath morning, June 5. All who shall attend are earnestly invited to take part in the exercises and will be expected to do so. The first division will recite Lesson 19 of "Lessons for Little Ones." Divisions two, three, and four will learn and recite their respective lessons appearing in the *Instructor* and Supplement for that date. A good supply of *Instructors* and Supplements will be on the ground. No efforts will be spared to make this school, in all respects, a *model Sabbath-school*. The young people of Iowa are expected to "turn out rank and file," and attend this general Sabbath-school, LEROY T. NICOLA, Sec.

Appointments.

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

I WILL meet with the church at St. Charles, Mich., May 22, 23; Freeland, Mich., May 29, 30. There will be opportunity for baptism at these meetings. E. R. JONES.

THE third annual session of the Iowa Sabbath-school Association will be held in connection with the camp-meeting at Des Moines, June 3-8, 1880. Each organized school is entitled to one delegate, and if composed of thirty members, two delegates, and one for each additional fifteen members. E. W. FARNSWORTH, } Ex.
I. J. HANKINS, } Com.

I DESIGN to be with the church at Boston, Sabbath, May 22. Place of meeting, 176 Tremont St. D. A. ROBINSON.

PROVIDENCE permitting, I will meet with the Dryden, Mich., church Sabbath, May 29; Inlay City, June 5. GEO. O. STATES, Director.

WE will hold a Sabbath-school convention at Ulysses, Potter Co., Pa., May 29, 30. It is proposed to make this an important occasion by the consideration of all questions relating to Sabbath-school work, in lectures, essays, and free discussion. Competent help will be provided. A special invitation is extended to all. D. B. OVIATT, Pres. Pa. S. S. A.

GARDEN GROVE, Iowa, Tuesday eve., May 18.
Davis City, " May 19, 20.
Grant Township, Ringgold Co., Iowa, " 22, 23.
Near Conway, Taylor Co., Iowa, " 29, 30,
where Bro. Wood may appoint. We hope to organize churches at the two last-named places. If the friends desire it, there will be opportunity for baptism. C. A. WASHBURN.

THE first annual meeting of the Wisconsin H. and T. Association will be held in connection with the camp-meeting at Portage, June 9-15. We hope at that time to be able to give full statistics of the work done in the State the past year. Hence we would urge club secretaries and all other agents to at once furnish the Secretary with full reports of the labor done by them and in their vicinities. G. C. TENNEY, Pres.

Publishers' Department.

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

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

BOOK NOTICE.

WE have received from the publisher, Chas. H. Marot, 814 Chestnut street, Philadelphia, a copy of a work, entitled, "Civilization: Is its cause natural or supernatural?" The author takes the "supernatural" side of this question, and supports his propositions with candor and ability. We have perused the work with great pleasure. In this age when there is manifest among men such a disposition to cut loose from the Deity, and set themselves up as gods, seeking their origin through the dreary theory of evolution, which is of the earth earthy, we should be happy to see such works as this widely circulated. The work contains 140 large pages, nicely printed on fine paper; and may be had of the publishers as above for 50 cents.

WANTED.—A home for a motherless girl nine years of age. A Sabbath-keeping family who will adopt her as their own is preferred. Address Wm. H. Bradley, Rockford, Ill., Box 1195.

NOTICE.—Business pertaining to the Wisconsin Conference and T. and M. Society should be addressed to Eld. O. A. Olsen, Fort Howard, Wis. H. W. DECKER.

THE person or persons who are sending reading matter to Mrs. Mary C. Banner, Shulls Mills, Watauga Co., N. C., are requested to discontinue it.

ANY one having old *Reviews*, *Signs of the Times*, or tracts and pamphlets relating to present truth, which they wish distributed, will please send them to J. D. Row, Milan, Sumner Co., Kan. The reading matter is much needed here.

Cash Rec'd on Account.

Mich S S Association per Eva Bell \$11.61, Ill T & M Society per L Campbell 20.44, Minn T & M Society per Nettie Grant 12.39, A J Stover per Joseph Stover 12.00, N Y T & M Society per A S Bowen 42.74, Texas T & M Society per R M Kilgore 100.00, Am H & T Association per Texas H & T As Frank Green 1.00, B C V M Society per W C Sisley 56.08, C L Boyd per E H Boyd 20.00.

Mich. Conf. Fund.

Matherton per Peter Moore \$4.00, Partello per M B M 21.00, Charlotte per V A M 2.40.

Gen. Conf. Fund.

James Gargett \$16.00, Francois Depas thank-offering 2.00, R G Lockwood 10.00, Helen Andrews 5.00.

Gen. T. & M. Society.—Life Members.

Mittie Sevrens \$10.00.

European Mission.

"N N," \$25.00.

English Mission.

Robert Vickery \$28.00.

French Signs.

Nancy & Ella Desmarais \$2.25.

Books Sent by Express.

D Malin \$7.96, S E Kinney 7.00, J T Plimell 10.00, Tillie Young 12.00, Miss A C Hudson 16.75.