

Advent Review

AND SABBATH HERALD.

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

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EARTHLY VS. HEAVENLY TREASURE.

N. W. V.

AWAKENED by the lightning
This gloomy night, I find
Thoughts sometimes dark, now bright'ning,
Dart fitful through my mind;
They touch on earthly treasure,
Then rise to Heaven's renown;
They come in rhyme and measure,
And so I pen them down.

All that we here inherit
Is loaned us from on high;
Improved with grateful spirit,
It will a treasure buy
More precious and enduring
Than earth's best riches be,
Our hearts to Heaven alluring,
Wealth for eternity.

The gratitude of any
Whose wants we may relieve,
The welcome glad of many
Who thus the truth receive,
The smile of Christ our Saviour,
As if to him 'twere done,
Note made with angel favor
By the recording one.

But if our wealth be hoarded
Ourselves to gratify,
The gifts God's grace afforded
Will soon take wings and fly,
Swift witness 'gainst us turning;
Oh foolish stewards we!
Amid our treasures burning,
Lost to eternity!

Probation will be ended,
Love's work for sinners done;
High in the heavens reuded,
We'll see the Holy One;
Then saints, "the books" perusing,
We'll see what wealth we hid;
Or, if our gifts well using,
What we for Jesus did.

Our Contributors.

SPIRITUAL GIFTS.

BY ELD. L. D. SANTER.

"Now concerning spiritual gifts, brethren, I would not have you ignorant." "And God hath set some in the church, first apostles, secondarily prophets." "To another the working of miracles, to another prophecy."—Paul, in 1 Cor. 12: 1, 28, 10.

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy." Quoted by Peter, in Acts 2: 17, 18.

It is easy to trace the gift of prophecy through the apostolic age, outside of the apostles. "And the same man had four daughters, virgins, which did prophesy." Acts 21: 9. Verse 10 also refers to another prophet, not of the twelve.

In the last chapter of Mark is found a record of the commission authorizing Christian ministers to labor throughout the gospel age. Christ, realizing that his earthly work is done, sends them as ambassadors for him, to preach the gospel of reconciliation. He charges them to go into all the world and preach the gospel to every creature. This charge reaches to the end of time; for as soon as this work is accomplished, the end comes. Matt. 24: 14.

Why thus preach? To induce belief. What then? "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16: 15-18.

The apostles had these gifts when listening to the charge. Luke 10: 17-19. The promise, therefore, was to future believers. These signs and gifts do not abound in the Christian churches, because they have departed from the faith once delivered to the saints. As we read the promise of those gifts and then look, almost in vain, for their fulfillment, we naturally ask the question,—

Why come not angels from the realms of glory
To visit earth as in the days of old,—
The times of ancient writ and sacred story?
Is Heaven more distant? or has earth grown cold?

Unbelief seems to have been the sunken reef upon which the church has wrecked her spirituality. In Matt. 13: 58 I read of Jesus, "And he did not many mighty works there because of their unbelief;" also Mark 6: 5, 6.

It is evident that God designed the Holy Spirit to exist in the church until the advent of her Lord should forever end her sorrows. It came through the prayer of Christ, and was to abide with believers forever. John 14: 16. The gifts and signs that were to follow believers were given by the same Spirit. 1 Cor. 12: 4-12. It is equally evident that the unbelief which prevented the work of Jesus, would also hinder the Holy Spirit from performing its office.

Says the angel to John on the Isle of Patmos, "The testimony of Jesus is the spirit of prophecy." Let us try to comprehend this grand saying. In the 11th chapter of Matthew I read of John the Baptist in Herod's prison. He had doubts as to whether Jesus was the one that was to fulfill all the prophecies concerning the Messiah, and he sends two of his disciples to Christ, asking him the question, "Art thou he that should come, or do we look for another?" Jesus, without giving a direct answer, shows them his works and then says, "Go and show John again these things which ye do hear and see." It was sufficient, and to John an undoubted testimony of Jesus. As long as the gifts are manifested in the church, they are a proof of the divinity of the commission, a testimony of Jesus. If unbelief is followed by spiritual dearth, how important that we pray as did the disciples, "Lord, increase our faith." Luke 17: 5. The wonderful spread of the gospel in early ages was largely due to the signs following believers. Mark 16: 20: "And they went forth and preached everywhere, the Lord working with them and confirming the word with signs following." Let us look back, and trace the gradual decline of spiritual gifts in the church. When the canon of Inspiration closes, we find the church possessing the gifts,

and longing for the return of her covenant Lord. Secular history takes up the theme, and we follow it through its gradations.

One of the first testimonies comes to us from Polycarp, bishop of Smyrna. Later Christian Fathers aver that he listened to the preaching of the apostle John, led a blameless life, and was wonderfully favored with spiritual gifts. He saw in a vision his "pillow on fire," and exclaimed, "I shall certainly be burnt alive." The words proved true.

Almost like an echo to the first comes the testimony of Ignatius, bishop of Antioch, who was arrested by Trajan and exposed to lions in a Roman Amphitheater. He asserts that he had heard the angels sing, and he went to his death as to a bridal.

Apollinaris, bishop of Ravenna, according to ecclesiastical history, went with Peter to Rome. History says that he was "miraculously gifted;" that he opened the eyes of the blind, and wrought many cures by the laying on of hands.

Irenaeus was endowed with prophetic gifts. Eusebius quotes him as saying, "Some most certainly cast out demons. Others have a knowledge of things to come, as also visions and prophetic communications, and still others heal the sick by the imposition of hands. . . . We hear of many of the brethren in the church who have prophetic gifts, . . . who also bring to light the secret things of men for their benefit." Eusebius, in referring to the reasons why these spiritual gifts had measurably declined in the church in his time, says, "The churches had become unworthy of them."

Tertullian, born at Carthage, A. D. 160, was fearless in his affirmation of spiritual gifts. We quote from his work *De Anima*: "We had a right to expect, after what was said by St. John, to anticipate prophecies; and we not only acknowledge spiritual gifts, but we are permitted to enjoy the gift of a prophetess. There is a sister among us who possesses the faculty of revelation. Commonly during religious service she falls into a trance, holding then communion with the angels, beholding Jesus himself, hearing divine mysteries explained, reading the hearts of some persons, and administering to such as require it."

Origen, born in Alexandria, A. D. 185, says in his writings, "There are no longer any prophets or miracles among the Jews, but many vestiges of miraculous works among the Christians."

Cyprian, bishop of Carthage, swells the amount of testimony. He says, "Besides visions of the night, even boys among us are filled with the Holy Spirit, and in fits of ecstasy see, hear, and speak, things by which the Lord sees fit to instruct us."

We next consider an extract from Mosheim's *Ecclesiastical History*, vol. 1, p. 105. This is in the fourth century. He says, "I cannot assent to the opinions of those who maintain that in this century miracles had entirely ceased, and that at this period the Christian church was not favored with any extraordinary or supernatural mark of a Divine power engaged in its cause." Constantine's conversion filled the church with pride and worldly ambition, and a rapid decline of spiritual gifts ensued.

The Roman Catholic Church, enveloped as it is in superstition and darkness, still has one souvenir of her ancient faith. The 2d of October is the Feast of Angel Guardians, "In commemoration," as Alban

Butler says, "of a communication of spiritual commerce between us on earth and his holy angels, whose companions we hope one day to be in the kingdom of his glory."

The Church of England brought this same faith into its homilies. The following is a sample: "The Holy Ghost doth always declare himself by his fruitful and gracious gifts; namely, by the word of wisdom; by the word of knowledge, which is the understanding of the Scriptures; by faith in doing of miracles; by healing them that are diseased; by prophecy, which is the distribution of God's mysteries; by discerning of spirits; by diversities of tongues; and so forth."

As we think of the sneers and the scorn that attend those who enjoy the gifts God has set in the church, the ridicule of those money-changers in the temple, we are constrained to use the eloquent words of another: "Look within, O dying church, and behold thyself entombed with the real *Gadarene*. Blank skepticism, wintry atheism, 'legion' of doubts and bigotries." In contrast with this is the Eternal Father, whose power bears up the universe. His great heart of love throbs in tenderness down through all time, and sends us as his last gift of affection the spirit of prophecy. Let us whose pale foreheads are lighting up with the dawn of a brighter day, when the Sun of righteousness shall arise,—let us value the gifts God has set in the church.

"Every sentence, oh how tender,
Every line was full of love."

Whether as a comforter or a reprover, the Holy Spirit is sent to save us. Worship God; for the testimony of Jesus is the spirit of prophecy.

PRACTICAL THOUGHTS.

BY ELD. D. T. BOURDEAU.

A BRANCH OF CHURCH DISCIPLINE SADLY NEGLECTED.

THE duty of dealing with the erring is one that is sadly neglected in most modern churches, and how can we expect the church to keep pure? In many cases, the sins of the erring are handled, not in the Bible way, but by way of backbiting before the offended one has spoken to the offender. Such a course is censurable, and is productive of mischief, division, and rebellion; and it devolves on pastors and evangelists to check it whenever it is observed or heard of. Says the Saviour, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Matt. 18:15-17.

Here is the order laid down by the Saviour for the application of church discipline. First tell thy brother his fault between thee and him alone. You will be more likely to succeed this way, than by publishing the wrongs committed, and going to the offender with a large force, as though you were going to overpower him. Go to the erring with tenderness, as his friend, one who has his good at heart, and does not wish to publish his wrongs, but to exercise that charity that covers a multitude of sins, if they are repented of. If this course fails, take the other steps, being sure to employ spiritual and disinterested persons as helpers, and avoid cramping the erring, and using the sharpness of the lawyer.

In many cases, if the aggrieved would go directly to the offender, with a right spirit and in a proper manner, there would be far less talking about the erring, and the trial need not be brought before a second party, nor before the church.

Pains should be taken to guard the reputation of those who have erred in a private capacity, unless the cause of God demands that their course should be published. Paul had this in view when he said, 'Against an elder receive not an accusation, but before two or three witnesses.' 1 Tim. 5:19.

JUDGE NOT BEFORE THE TIME.

"Judge nothing," says Paul, "before the time, until the Lord come." 1 Cor. 4:5. These words imply two things: 1. That now is not the time to judge; and 2. That the saints shall judge after Christ comes. Matt. 19:28; 1 Cor. 6:2, 3; Rev. 20:4. Even Christ did not come as a judge, but as a Saviour. He says, "I came not to judge the world, but to save the world." John 12:47. Again, "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." Chap. 3:17. And we should labor in harmony with Christ.

The Saviour forbids judging. He says, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Matt. 7:1, 2. This is not simply pronouncing a thing wrong that is wrong, or saying that right is right; for in the same discourse Christ says, "Ye shall know them by their fruits." Verse 16. Jesus is speaking of brother dealing with brother in the church, and forbids the passing of rash, censorious, and unmerciful sentences upon erring brethren. He condemns viewing their errors in an exaggerated light, as though their case were hopeless, demanding that they should be treated only with severity, and judged in a final sense. To such he says, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged." Whatever unmerciful sentences we pass upon our brethren, God will pass upon us. Fearful work! In another passage, Jesus says, "Take heed that ye despise not one of these little ones; for I say unto you, that in Heaven their angels do always behold the face of my Father which is in Heaven." Matt. 18:10. It is dangerous to exclude from our respect and tender feelings those who still enjoy the watchcare of good angels, and who have not yet been rejected by Jesus or his Father.

Again the Saviour says, "For if ye forgive men their trespasses, your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6:14, 15. The great thing that tends to make some view the errors of their brethren in an exaggerated light, is looking at the mote in their brother's eye, without considering the beam (the serious sins) in their own eye. While weeding our own gardens, we are led to view the wrongs of our brethren in a merciful light, and are preparing to be a real help to the erring.

BLEND MERCY WITH JUSTICE.

In the plan of salvation, mercy and justice kiss each other; and wise and successful is the man who, while laboring for his own salvation and that of his fellow-creatures, blends mercy with justice. It will not do to look at ourselves or others simply in the light of justice; if we do, justly condemned, we shall fail of salvation, and cannot be successful messengers of salvation to others. Neither should we view ourselves and others merely in the light of mercy; for mercy is dispensed only to those who, feeling their need of it and humbly begging for it, honor justice by embracing it and earnestly striving to carry out its principles in their lives.

There probably never was a man who had a greater regard for justice, and was more law-abiding than Moses; but Moses was ever ready to implore mercy for his erring people, as well as to show mercy to them. This he did repeatedly, notwithstanding their continual murmurings and grievous rebellions. See Num. 14. When they had sinned in making them a golden calf, and had forsaken God, who had brought them out of Egypt, and proclaimed his law to them in so wonderful a manner, Moses pleaded thus for them: "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." Ex. 32:32.

What love! what mercy! He preferred to be lost himself, rather than to see his people lost. He had

labored hard for them, loved them; and could not easily turn away from them. This was like Paul, who could wish himself accursed from Christ for his brethren, his kinsmen according to the flesh. Rom. 9:3.

On another occasion the Lord proposed to destroy the children of Israel, and make of Moses a great nation. Did Moses accept this flattering offer? Here was a fine opportunity for promotion; and surely, had he looked only at justice, he might have left his people to receive the just deserts of their sinful doings. But again he pleads for mercy in their behalf, and God is merciful.

Moses, in this respect, was a type of Christ, who said, "Blessed are the merciful; for they shall obtain mercy." Matt. 5:7. Had Christ been shut up to stern justice, he would have left man to perish in his sins; but mercy moved his soul to its very depth in man's behalf, and we may now have hope. May we, in our spheres, dispense sweet mercy, while honoring eternal justice, the sure and immutable rule of God's moral government.

A CONFUSION OF TONGUES.

BY E. LANPHEAR.

AMONG all the Bible questions discussed by the professed Christian world at the present day, there is none that seems more mixed than that of God's Sabbath. Although there seems to be as plain a "thus saith the Lord" on this as can be found in reference to any other command of God, yet it is wonderful to read and hear the many ways adopted by professed Christian men and ministers, to make it appear that this law is abrogated, or to release themselves from observing this plain, God-given, and sanctified Sabbath day. Some admit that the seventh day of the week was set apart by God, and rested upon at the close of creation; and that the Sabbath was made for man. Others claim that the Sabbath was a Jewish institution, and did not exist until it was promulgated after the exodus from Egypt; and that it was abrogated by the death and resurrection of Christ. Others say that we are not under the law now, but under grace; that the law of the decalogue is now done away; yet they insist that a Sabbath is necessary, and adopt the Sunday, or Lord's day, claiming that Christ arose upon that day, and redemption is a greater work than that of creation; therefore the first day of the week should be observed as the Sabbath.

I heard a Baptist minister say in a lecture at a Christmas festival, where there was a tree full of presents, that "this 25th day of December, and this tree and gift enterprise, really had nothing to do with the birth of Christ; it was a heathen institution, the same as the Sunday was a heathen institution, and was observed long before Christ was born into the world;" but he had "no objection to their use, if the people could get any good out of them." Yet he called Sunday the "Lord's day," and admitted that a "Sabbath was necessary for the good of mankind." At another time, in a sermon, he quoted the fourth commandment to prove the sanctity of Sunday. This seems to be customary with nearly all denominations except the Roman Catholics; they claim the Sunday as a church institution by a right of their church, which seems more consistent than the view held by the Protestant church, that "Christ changed the Sabbath."

Some claim that the seventh day is not the Sabbath, and cannot be observed because of the revolutions of the earth; but they have no difficulty in knowing when the *Sunday* comes. Some claim that there is no weekly Sabbath under the gospel dispensation; yet admit that if there is any, it is the seventh day, according to the Bible. Others say that God requires us to observe the Sabbath, but they don't think it makes any difference with God which day we keep, if we only observe one-seventh part of time; so, for convenience sake, it would be better for all to observe the Sunday, because Christ rose upon that day.

Nearly all classes admit that there was an original

Sabbath, and that was the seventh day. David Jennings, of England, almost one hundred years ago, endeavored to prove that our "first day of the week, or Sunday, is identical with the day of the Creator's rest." Dr. Akers attempted to establish the same fact, but from altogether a different line of argument. Joseph Mead put forth the idea that "the original Sabbath was taken from Israel [though he did not know to what day of our week it applied], and that Saturday was given them in its stead." One claims, in order to get rid of God's Sabbath, or rest-day, that "the original week, or seventh division, commenced with Adam's first day of existence, or creation, and that was the sixth day of God's work;" and from this standpoint he insists that "the sixth day of God's creation, man's Sabbath, came on Friday, until Israel entered the wilderness, when the Jews lost their reckoning, and the seventh day was then given to them as God's rest-day." "Thus the seventh-day Sabbath came into use, and was observed until done away by the death and resurrection of Christ."

E. Fuller attempts to make Adam's "first day God's seventh day," and yet tries to prove that our present first day, as observed, is really the Sabbath day to be observed by Christians. One man claims that "the first day of the week is the Sabbath, because it is the original seventh day;" while another claims that "it is the original first day of the week."

I might quote further from the different positions that writers and speakers have taken on this subject, showing the wonderful confusion of tongues and pens; but it is not necessary, in this article. All these efforts seem to have arisen in order to get around a plain command of God. An effort to avoid the first, third, or any other command of the decalogue, would be just as consistent; yet no Christian attempts to do that.

How wonderfully strange, O man, thou art before our God! for neither God, Christ, nor the apostles have ever changed the Sabbath, or intimated that the original Sabbath was ever to be abrogated, or changed to the first day of the week. It was God's original gift to man; and so long as man exists, he will be under obligations to regard it. Man may change his purposes; but God, never. "And they bend their tongues like their bows for lies; but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord." "And they will deceive every one his neighbor, and will not speak the truth; they have taught their tongue to speak lies, and weary themselves to commit iniquity." Jer. 9:3, 5. Are not these words true of the present Christian era?

MALODOROUS.

UNDER the above heading, the *Christian Weekly* of May 22, 1880, speaks of two bad practices. The first is "that of persons who have been charged with crime, upon their discharge or acquittal, setting up as lecturers on their sensations while undergoing trial, or upon circumstantial evidence, and the like." A case of this kind recently occurred in New York City where the receipts of the lecture were \$25, and the expenses \$117. If all are treated in this way, the practice will soon go into disuse. Of the second practice the editor speaks as follows:—

Analogous to the practice we have just condemned is one that we fear has gained a wider currency, and which, as it seems to us, is equally malodorous. It is the practice that obtains in some quarters, of putting forward as leaders and guides those who have just professed conversion from the ways of sin. It is right to rejoice profoundly over any one rescued from the "horrible pit and from the miry clay." There are, doubtless, circumstances where the "testimony" of such a one to the power of grace is of great value. A modestly told "experience" has power in moving others. But when such persons are allowed to elbow aside men whose whole lives have been clean, and who have been years under discipline in the school of Christ, whatever may be the effects for the time being, the ultimate result will be only disastrous. It

is nothing of which to boast, as some of these of whom we speak seem inclined to do, that one has been steeped in sin. But the cases are not few in which the boast seems to be—not the all conquering grace of God, but the depths of the pit in which one has been wallowing. The natural result from this is spiritual pride, arrogance, and a sort of contempt for those who have not passed through the same bitter experience.

Paul exhorted Timothy to "lay hands," as setting apart to official work in the church of Christ, "suddenly on no man." In another place, in mentioning the characteristics of a minister in the church, he says he is to be "not a novice [margin, one newly come to the faith], lest being lifted up with pride, he fall into the condemnation of the devil." It would be well if some Christian workers held these cautions in mind.

HOSANNAS.

"And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David; blessed is he that cometh in the name of the Lord; Hosanna in the highest." "And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David, they were sore displeased." Matt. 21:9, 15.

Who is this that rideth meek and lowly,
While the throng
Crowd about him—press him—as he cometh,
Borne along?

Hark! how rends the air the shout of thousands
That rejoice!
How e'en children cry aloud, "Hosanna!"
With one voice.

'Tis the Son of David; lo, he cometh
Christ, a king!
Glory in the highest! bid him welcome;
Pæans sing.

Yet he cometh not to take the scepter,
Now to reign;
But, a sufferer, with his blood his raiment
He shall stain.

Changeful crowd! To-day their high hosannas
Echoes wake;
Naught perchance to-morrow but hoarse curses
Silence break.

Yet the Christ by men despised, rejected,
Shall at length
Sit on David's royal throne triumphant,
Girt with strength.

Courage! ye who stand for God and goodness,
Bearing shame;
Ye but drink the cup that he hath drunken,
In his name.

Seek not human praises, fear not scorning—
Empty breath!
Called with Christ to suffer, all unshrinking
On to death!

Tread ye in his footsteps, never fainting
In the strife;
If for him thou diest, he shall give thee
Endless life.

—Ray Palmer, D. D., in *S. S. Times*.

THE TWO LAWS.

BY A. WEEKS.

THE distinction between the moral and ceremonial laws is well understood by the religious teachers of the different denominations. It is thus expressed in the American Tract Society's Bible Dictionary under the word "law":—

"The ceremonial or ritual laws, concerning the forms of worship, sacrifices, priests, purifications, etc., were designed to distinguish the Jewish nation from the heathen, and to foreshadow the gospel dispensation. They were annulled after Christ's ascension. Gal. 3:24; Eph. 2:15; Heb. 9:10:1-22." "The moral law, Deut. 5:22; Matt. 5:17, 18; Luke 10:26, 27, is more important than the others, from its bearings on human salvation. It was written by the Creator on the conscience of man, and sin has never fully erased it. Rom. 1:19; 2:12-15. It was more fully taught to the Hebrews, especially at Mount Sinai, in the ten commandments, and is summed up by Christ in loving God supremely and our neighbor as ourselves. Matt. 22:37-43. It was the offspring of love to man, Rom. 7:10, 12; required perfect obedience, Gal. 3:10; Jas. 2:10; and is of universal and perpetual obligation. Christ confirmed and enforced it, Matt. 5:17-20, showing its demand of holiness in the heart, applying it to a variety of cases, and supplying new motives to obedience, by revealing Heaven and hell more clearly, and the gracious guidance of the Holy Spirit. Some have argued from certain passages of Scripture that this law is no longer binding upon Christians; that they 'are not under the law but under grace,' Rom. 6:14, 15; 7:4, 6; Gal. 3:13, 25; 5:18; and the perversion of these passages leads men to sin and perish because grace

abounds. Rightly understood, they harmonize with declarations of the Saviour. Matt. 5:17. To the soul that is in Christ, the law is no longer the arbiter of his doom; yet it still comes to him as the divinely appointed teacher of that will of God in which he now delights. Ps. 119:97; Matt. 5:48; 11:30."

In the face of the above, we find ministers of the different denominations confounding the two laws, when the claims of the fourth commandment are presented, leading "men to sin and to perish because grace abounds."

WHAT ROMANISM IS DOING.

BY WILLIAM PENNIMAN.

ROMANISTS mourn over the lost glories of their church. They look back to the time when popes crowned and uncrowned kings, and long to see the day when they can have this power again.

They contend that the taking away of the temporal power of the pope is at the bottom of the wars and rumors of wars which afflict nations, ignoring the fact that the glorious times of papal supremacy were also warlike. It is evident that they intend to restore those "good old times," if possible; and to accomplish their object they work with an untiring zeal,—a zeal which would be worthy of commendation were they engaged in a better cause. Despairing of at present accomplishing their object with the sword of persecution, their next grand scheme seems to be to make use of the lever of education, and by a deceptive, alluring policy, they have accomplished, and are accomplishing, very much. Says a writer:—

"In the Roman Catholic parochial schools of Springfield, Ill., the grossest idolatry is taught. In 'The Catholic National Series, First Reader, by Right Rev. Richard Gilmore, D. D., Bishop of Cleveland,' and published by 'Benziger Brothers, printers to the Holy Apostolic See,' page 67, Lesson 57, we have what purports to be a picture of the trinity. The Father, Son, and Holy Ghost, with angels around them, and a child sleeping before them, accompanied with the following doggerel effusion:—

"Child.—O Ma! do tell!—in sleep last night,
I saw a place, it was so bright;
I saw the angels clad in white,
I saw Jesus at the right
Of God the Father, in his might;
O Ma! how could I have this sight
When I was sleeping all the night?

"Mother.—My child, when sleeping, we may go,
In dreams, to Heaven from earth below,
That when we die to God we'll go."

This is but a specimen. Roman Catholic pictures of priests, nuns, beggars, etc., are interspersed through these elementary books. "The Young Catholic's Illustrated School Series, First Reader," contains ninety-four crosses. The catechisms used in these schools in Springfield teach the blasphemous doctrine of transubstantiation, which requires children and adults to adore as God Almighty a wafer made by the priest, and in confessional to regard the priest "as Jesus Christ himself." The above is a small part of the instruction which Protestant children will receive in attending such schools. In these schools there is but one central idea, and that is Romanism.

The following from *Brownson's Review* will show the aims of Romanists:—

"Heretofore we have taken our politics from one or another of the parties which divide the country; and have suffered the enemies of our religion to impose their political doctrines upon us; but it is time for us to begin to teach the country itself those moral and political doctrines which flow from the teachings of our own church. We are at home here, wherever we may have been born; this is our country, as it is to become thoroughly Catholic, and we have a deeper interest in public affairs than any other of our citizens. The sects are only for a day, the church forever."

Notice their object is "to teach the country" till it becomes "thoroughly Catholic."

O. A. Brownson, in an address at St. Mary College, spoke of our common-school system as follows: "The education we are aiming to give American children is only fitted to make them *infidels, libertines, sharpers, and rogues*." It is evident that Catholics are looking forward to the time when their doctrine

will triumph over all opposition. They make a prediction, and then go to work with untiring zeal to bring it to pass.

Says Archbishop Hughs, in the *Freeman's Journal* :—

"We say to them: *We were the first, we have been the sternest and the deadliest enemy of the State free school oppression.* But we tell them that the whole State school system is foreign and antagonistic to the American political institutions and traditions. It is abhorrent to the national sentiment and spirit. We tell them, again, that whatever is antagonistic to the national fundamental institutions and spirit of a living country needs only time and circumstances to eradicate. Passion has been stimulated to carry and sustain the State school law. But passion must soon cool. Reason and experience will come to the judgment of the question. *Our opposition to the State school system will be seen to have been as truly for patriotism as for religion. It will be a proud day for us, perhaps the proudest of our life—for we shall live to see it.*"

Our object in giving these quotations is to show what popery and priestcraft are now doing; volumes have been written to record what has been done by the papal power in the past. Although Romanists may talk of patriotism, yet it is evident that religion is at the bottom of their designs, and a kind of religion which will destroy the civil and religious liberty of our country.

THE ARMY OF SALVATION.

SINCE the time when the Reformation opened the way for personal conviction and freedom of action in regard to religion, there has been an infinite variety of ways adopted of propagating the faith, some of which are so fantastic and singular as to open new fields of speculation in regard to human nature. Every century has had its own peculiar demonstrations, frequently so numerous as to give the historian some trouble to record them. Our own has not only been remarkably prolific, but within the past few years we have had three movements of the kind, slightly different in character, but all having the single end in view of advancing the cause of morality and religion. The Moody and Sankey meetings, which excited both hemispheres, the Crusading movement, which ran its brief but exciting career in a few States in the North, and the Murphy movement, are all within the briefest recollection. Now we have the "Salvation Army," which proposes once more to awaken the masses to their deplorable condition, and to incite them to a fresh struggle toward better and purer living.

The organization of men and women which has adopted this pretentious title is an English one, and is the outgrowth of an unsectarian Christian mission begun in England in 1865 by the Rev. William Booth and his wife, of the Methodist Church. The idea of the mission was to reach the worst classes of the population in the poorest and most crowded quarters of the city, and also to evangelize the non-church-going people of a higher grade. Gathering around him a band of earnest Christians, Mr. Booth commenced a series of open-air meetings, and in a short time the nucleus of the present organization was formed. In 1878 the title of "The Salvation Army" was adopted, as being less calculated to repel the persons it was designed to gather, and who do not like to be spoken of as needing mission effort. For a time the Army seemed to be under bad generalship, and a number of the rank and file fell into the hands of the police. In spite, however, of all opposition it finally began to make headway, and to command a certain amount of respect. Last fall the Army took London by storm, and has been playing its batteries in that wicked city ever since.

The plan of operations adopted by the Army resembles that of our own Crusaders in some of its features, though it is not to be compared with it in others. Flaming handbills are issued, announcing that the "war against the devil" will commence at a given time and place; that Mr. and Mrs. — will "do the first shooting," and promising "great slaughter by the Salvation Army." The "first shot" is understood to mean the first address or hymn; and when it is proposed to sing or pray, the announcement is sometimes made that "Brother So-and-so will now shoot," or the invitation, "Let us shoot," given, followed by the number of the hymn. General Booth has been heard to declare that "heathen England" appalls him, and his mission is to lift up and save the poor, the ignorant, and the neglected masses. Ninety per cent of the whole population never go inside a place of

worship, and to save these he declares is the special mission of the Salvation Army. He also maintains that the masses "never think of Heaven or hell," and his first object is to "get them to think of hell that they may flee from it, and of Heaven that they may strive to get there." So far, the principal field of operation has been England and Wales, but the Army has also invaded Scotland and Ireland. They have also planted their outposts in Jersey, with a view to descending upon France. America has long been an objective point, and at last they are here.

It is hardly necessary to observe that the members of the Salvation Army are fully satisfied of the holiness and efficiency of their mission among the classes unapproachable, as they maintain, by other means than they employ. When reproached with sweeping the gutters in search of proselytes, they reply that they are "ready to net the sewers," and that their mission is especially to the hopelessly drunken and profligate. Their Christianity seems to be of the aggressive type—a sort of military propaganda due to a large interpretation of the command to "compel them to come in." Their plan of procedure throughout England has been as follows: When it has been decided to "attack" a town, a convenient building, such as a theater, a circus, or a deserted factory, is hired, and constitutes the headquarters of the mission. Then a small band of brethren and two or more sisters are dispatched on service. Any open space, frequented by the lower class of the population on Sunday morning for the purpose of indulging in dog-fighting and similar recreations, is pitched upon. The militant band at once commence proceedings by singing hymns, and when they have collected a crowd, they deliver short exhortations. These speeches are very short, and are always followed by at least two verses of a hymn. Singing is a chief feature of the services, and the "Hallelujah Lasses" is the quaint designation of the female portion of the Army. This title was given them in derision, and finally adopted by them, though not without some reluctance on their part. The songs are a conglomeration, but mainly adaptations of the Moody and Sankey hymns. All kinds of popular melodies are used—comic, sentimental, and sacred. When women join in the movement, they give up all fineries, and dress in the plainest manner, dispensing with jewelry and every species of ornament.

So soon as a few, either of the converts or of the simply curious, are gathered together, a move is made for the establishment of a temporary chapel. In going and returning from their services, the brethren and sisters will march through the streets, singing, "Oh, you must be a lover of the Lord," or some of their favorite hymns. When they have secured a hall, every effort is made to induce the crowd to enter, and when as many as can be persuaded have entered, either an ordinary service, prayer-meeting, or testimony-meeting is held, and those present are exhorted to lead Christian lives, and enroll themselves in the Salvation Army. This last-named act is an important part of the programme, not absolutely insisted on, but strongly urged as a test of sincerity. Mr. Booth believes that the energy natural to new converts is a force to be utilized. Not only is the new convert, if he be thoroughly sincere, full of fire and energy, not unmixed, perhaps, with spiritual pride at his regenerate condition, but he is nearer to those needing conversion than the brother who has lived cleanly for years past. No sooner, in the language of the Army, is a good soldier enrolled, than he is turned into a recruiting officer, and sent into his native alley to drum up fresh recruits.

The first detachment of the Salvation Army that has visited our metropolis came over recently on the steamer *Australia*. They traveled by steerage, and landed at Castle Garden with the immigrants. The party consisted of George Railton, who comes as Commissioner, accompanied by a captain and six lieutenants. These are all young ladies, and all wear a peculiar uniform of blue faced with yellow. A ribbon is stretched across their caps, with the words, "The Army of Salvation." In appearance they are all stout and able-bodied persons of about thirty years, and seemingly well adapted to any enterprise that requires energy and endurance. Their passage was paid to this country by the home association, but this they are expected to refund. The intention of the band is to carry out the gigantic and ambitious scheme of traveling all through this country, and establishing branches of their organization in every city and town. They also expect to receive sufficient voluntary support here to enable them to carry on their work. The initiatory undertaking of the band was a service of song at Castle Garden soon after their arrival. * * * *

Energy and perseverance in any undertaking are apt to bring their reward, and there can be no question

that the labors of the Army have met with great apparent success. They seem to seek out and take into their organization persons from the very worst classes, and yet the work does not fall to pieces. The number of members is now estimated at 100,000. In September last, according to a circular furnished by Mr. Railton, there were in England 122 corps, under the command of 195 officers, using for services weekly 148 theaters, music halls, warehouses, and other buildings, holding at the annual rate of 45,000 open-air services, and 60,000 in-door services, and preaching to 74,000 persons in-doors every Sunday evening, and to 2,000,000 in the streets every week. Through its instrumentality 257 persons have become wholly employed in religious work, and 3,256 others stand ready to speak or labor in the cause whenever called upon. The Army is said to be approved by twenty-three Mayors and magistrates, seventeen Superintendents of Police, and one hundred and twenty-nine clergymen. Its funds are raised mainly by collections taken at the services. Last year there was raised in this way £12,000, while the general fund only amounted to £4,540.

That the labors of the Army will meet with as much success on our shores as on the other side of the ocean, if not more, there can be little doubt, if they employ the same number of workers, and exhibit the same amount of energy. Our people seem to take kindly to these movements, as is shown by the enthusiasm over other evangelists who have preceded them, and performed their work in the same fiery and energetic way. The question, however, that cannot help presenting itself to thoughtful minds is, whether the results are not transitory, and the reaction hurtful. There seems to be an absence of propriety in the manner in which these multitudes are assembled and the meetings carried on. But at the same time it scarcely behooves those who are doing little or nothing to help and regenerate their fellow-men to be too critical regarding the methods of conscientious persons who are devoting their lives to such work.—*Harper's Weekly*.

LIFE AT THE CORE.

THE peach-tree in my yard—which for several months had been only a collection of bare and dead-looking boughs—began, a few weeks since, to unpack its trunk. The buds began to swell, and presently the tree unfolded its blossoms, every one of which was a promissory note redeemable in peaches at ninety days. The promise of fruit depends upon the simple fact that the tree is alive at the core. The amount of its fruit will depend on the amount of its inward vitality.

This principle is just as true in reference to every professed Christian as it is in reference to my peach-tree. The degree of fruitfulness and spiritual power which any Christian possesses is measured by his inward union to Christ. All the external life before the world depends upon the internal life with Jesus. All true spiritual growth is not from without; it is from the core. It depends on the inward principle of love to Christ Jesus, and heart loyalty to his commandments. "If ye love me keep my commandments." The commandment-keeping is an evidence of the inward loyalty, but unless the loyal love be there, there will soon be a dropping off and decay of outward obedience. The real strength of every church-member is to be measured by his participation in the life of Jesus, and by the degree in which Jesus is formed within him as his hope of glory.

What wretched mistakes are made by those who dream that the church can have any legitimate growth except a growth in holiness! All other enlargement, such as an enlargement of bulk, is like padding out a peach-tree with foreign material. There is a swelling out of dimension as a human body may bloat under the influence of brandy; but there is no genuine, enduring growth. You may tie any number of twigs to the limbs of my peach-tree, but not one of them will produce a peach. Let us not be deceived. There can be no substitute for vital piety. This is the core of the Christian and of the church. No pretentious swell of numbers in the pews, or of brilliant rhetoric in the pulpit, no cunning device of architecture, oratory or music, no multiplication of services by the pastor or by invited evangelists, no allurements to draw the crowd to God's house, or to draw money for benevolent uses, no, nothing of human devising can take the place of an overmastering loyalty to Christ in the hearts of his people.

Heart-piety is power—the only power. Without this inward principle at the core, bringing Jesus immediately into us, there can be no growth in grace, no solid enjoyment, no persistent cross-bearing, no assurance that we can endure temptation. There may be occasional spasms of fitful exertion in seasons of revival. But like the tides they will soon ebb away, and leave only the worthless "wreck" of broken covenants and half-finished projects on the barren shore.

Here we touch the secret of so many open falls of Christian professors into dishonest practices, or drunkenness, or profligacy. The people fall for the same reason that certain trees fall in a high wind: they are rotten at the core. "It is wonderful," says Carlyle, "how long a rotten post will stand if nobody shakes it." The unhappy list of defaulters, and hard drinkers, and other detected transgressors in the church, is made up of those who yielded under the strong push of temptation. "It would seem as if God had deserted my poor husband," said a heart-broken wife to me. The real fact was that her backsliding husband had deserted God. He had thrown off the everlasting arm, and as soon as he was left to his weak, wretched self, he fell like a rotten tree. Peter once tried to stand by himself, and the jibes of a servant-girl sent him over. Fifty days afterward he stood up in the strength of his Master, and all Jerusalem could not frighten him. He was sound and strong at the core.

Godliness is power. The seat of it is in the heart. By heart, we do not mean only the affections, but the conscience also. A conscience rooted into Christ is like an oak tree rooted in among the immovable rocks. Godliness is also perennial. It is better than numbers; for it attracts the soundest unto itself, and manufactures good men and women out of sinful material. It is better than wealth; for it promotes the industry which makes money, and warms the benevolence which bestows it. Franklin emptied his purse into the collection-box under the irresistible eloquence of Whitefield. It is better to have a greater than Whitefield always in our hearts, who can move us to open our purses even when there is no persuasion but that of principle. Godliness is better than prayer; for it lives on faith and inspires devotion. Without it, all the most fluent roll of pious phrases in a prayer-meeting is but a tinkling cymbal.

Would you grow, my friend? Would you taste the sweetest joy this side of Heaven? Would you insure yourself against the blasts of sudden temptation? Would you glorify your Saviour? Then grow in godliness. Get more of Jesus into your soul. As Paul said to his brethren, "We beseech you to increase more and more." We beseech you by the love of Jesus who plucked you from the path of hell, by all the luxuries of doing good to others, by all the faithful deeds you may achieve for the cross of Christ, by all the hope of heavenly bliss, we beseech you to increase more and more—more and still more beyond that, until Christ becomes not only the measure of your eager aspirations, but the fullness of your holy joy.—*Theodore L. Cuyler, D. D., in Advance.*

ANTE AND POST-MESSIANIC JEWS.

THE non-observance of the wide and vital distinction between these two classes of people, both of which are properly called *Jews*, leads to a long list of errors which are frequently seen in the church. Our popular history needs whittling up along here.

The people who composed the church during, and previous to, the lifetime of our Saviour, are, by us, collectively called Jews, no matter from what ancestral stock they, or any of them, may have descended. But subsequent to that time we see the Jews standing, as is the case now, in open and stout hostility to the church—the very same church.

To get at the idea correctly, we must, I think, divide the Jews into three religious classes. First, the whole body constituting the church at and before the birth of Jesus. Second, those in the lifetime of the Saviour, and subsequently, who did not acknowledge his Messiahship for lack of sufficient evidence respecting it. And third, those who rejected him.

Before the coming of Christ, or the appearance rather, there was no general disagreement among them on the subject of a Messiah. Of course the manner of the appearance and sacrifice, and all circumstances attending it, were unknown to everybody. And of course, among the masses, there was much ignorance about the whole subject.

Secondly, during the lifetime of Jesus nobody acknowledged his Messiahship as a matter of faith. Expectation and hope rose and fell, at times, according to circumstances. His resurrection, and the scenes attending it, alone gave the final evidence. So that up to about the time of Pentecost, or soon after, there was no decisive acceptance or rejection of him.

At Pentecost they began to separate finally, and to take sides strongly, and, of course, with vehement antagonism, because the question was vital to religion. But this separation could, at first, reach none but the few who were in and near Jerusalem. The great body of the church, those in Greece and elsewhere, must await further and more confirmatory evidence. The news from Jerusalem, startling in the highest degree, would excite the liveliest hopes and fears. On the very day of Pentecost three thousand

were convinced and gave in their adhesion each to each, as a few others had done before, and sealed their faith by solemn baptism. And soon after, we hear of five thousand more doing the same thing, and then multitudes upon multitudes, month after month and year after year, as the horizon of convincing evidence extended.

Considering the condition of the countries over which the entire church extended, it must have been a number of years—perhaps not less than thirty or forty—before the entire church could intelligibly and definitively decide this vital question. So that, during this time, there must have been hundreds of thousands, yea, and millions, who neither rejected nor received Jesus as the true Saviour. As they would hear the rumors, they must necessarily await fuller and more final evidence. The apostles and others furnished this final evidence as their travels and preaching extended.

Thirdly, therefore the separation which began so formidably on the very day of the feast of Pentecost, continued and extended until it went through and included every member of the church. Meanwhile, new members who came in did as we do now, under a full recognition of the Christship of Jesus. Let it be remembered, the only question on which the church divided, was whether the man Jesus was or was not the Christ of Scripture—the Old Testament.

As to the relative numbers of those finally receiving and finally rejecting Jesus, our information is only very general. Each was certainly very large; so represented in Acts, in many places. Most probably there was no very great disparity in the receiving and rejecting Jews. So I think from the best data I can gather.

So we have two sets of Jews, the one receiving and the other rejecting, not the doctrine of Christship, but the claims of Jesus to it. But they could not both continue to be called Jews. Being different things, they must, of necessity, have different names. And so we are told that at Antioch the Jesus party began to be called Christians, and they are still so called, and the other party retained the old name. But we are told that the Christian party, and not they, are the true Jews. But a name does not change the character of a thing.

So that post-Messianic Jews, so far from being the religious or ecclesiastical descendants of the ante-Messianic Jews, are apostates. If Jesus was the Christ of Scripture, then it follows that the rejecting Jews were wholesale apostates from the faith of their fathers. The Christship being the central and vital principle of Bible religion, and Jesus being the Christ, then the rejecting Jews turned square away from their former faith. If this is not so, then Jesus is not the Christ, and Christians are apostates. It is, therefore, a manifest error to speak of modern Jews as holding the religion of the Jews before the Saviour's time. They repudiate every part of it. "Why, do they not hold the Old Testament?" it may be inquired. Yes, they hold the history, the geography, the biography, etc., of the book, but reject its religion *in toto*. They repudiate the religion of the Old Testament in this, that they repudiate the Christ of the Old Testament. What is the Old Testament without its Christ? It is a book of considerable unauthentic information and unauthorized rules of social life, and nothing more.—*R. Abbey, in the Methodist.*

WHO ARE THE BRETHREN?

BY ELD. GEO. B. STARR.

"We know that we have passed from death unto life, because we love the brethren." 1 John 3:14. But who are the brethren? whom shall I love, that I may enjoy the comfort of this text? Spiritualists might say, We know, by this rule, that we have passed from death unto life; for we love those who believe as we do, and have fellowship with them as we do with no others. Mormons may say the same; and so, in fact, every denomination of all the different sects.

Thus it will be seen that this text could be used by the adversary to deceive us, and that while loving the children of the devil, we might be congratulating ourselves that we had passed from death unto life. But to the important question, "How shall we know that we love the right people, the people of God?" The apostle has not left us without an answer—"By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments." Chap. 5:2, 3. God's children do now keep and always have kept the commandments—according to the best light they have had. So the apostle could assure us that "he that saith, I know him, and keepeth not his commandments, is a liar,

and the truth is not in him." Chap. 2:4. Such a one is not a disciple, and our love to him is no evidence of our being disciples. So God, by the same rule, points the scattered flock in the last days to his people: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. We may have no fears in loving such persons, but may rejoice that our hearts have been so changed as now to love God's commandments, and those who keep them.

The Family Circle.

HARBINGERS.

A GLEAM of blue is in the sky,
Where all was gray but now,
And sweet and clear, a bird I hear
From yonder budding bough.

One crocus by the garden walk,
Sends up a ray of gold,
As if a sunbeam earth had caught,
And held in loving hold.

O glad and welcome harbingers
Of bird, and flower, and tree,
Ye are the messengers of spring,
Of joys that are to be.

So, in the winter of the world,
There come dark days between,
Glad tokens from a fairer land,
Which mortals have not seen;

A note of harmonies divine,
That fill the heavenly space;
The radiant brightness of a smile
From hope's celestial face;

The upward reaching of the soul,
Toward truth without alloy,
A clearer vision of the right,
A trace of Eden's joy.

Whence come these heavenly visitants,
That all too quickly flee?
Are they not precious harbingers
Of Heaven yet to be?

—*Mary H. Rowland, in Advance.*

ANOTHER VIEW.

I HAVE just read the interesting article entitled "Our Messengers," in the Family Circle Department of the REVIEW of April 8, and while I heartily indorse every word of it, my spirit is strongly moved to say a few words on the other side. I believe that the relations between our little churches and the ministers who come among them should be very close; and my short experience has been, that, as a rule, our ministers find homes and hearts open and anxious to receive them. For months, and in some cases for years, the scattered members of a church have been working alone, and perhaps working hard; and only those who have felt deeply their incompetency and loneliness can understand the feelings with which they welcome the visits of the minister. They have come in from the world and other churches, thankfully receiving the light of the third angel's message, and strong and happy in the blessing God has sent them. They would gladly throw off all cares of the world, that they might drink more deeply at the fountain of divine wisdom; but the stern duties of life are ever before them, and while brain and muscle are taxed to provide for the wants of those about them, the enemy, ever watchful, sometimes finds them off their guard. They continue, under difficulties, to scatter the seed of truth, each one cherishing in his heart an anticipation of the coming of the minister, who shall take an interest in all, and instruct them kindly and lovingly in the duties of every-day life. It is true that they must not expect perfection in the minister, neither must he expect it among those so lately brought together, whose aims and ways in life have hitherto been so different.

The mother, whose heart and hands are full, may have very limited opportunities for becoming informed upon the truth she loves; and an hour spent in conversation with a well-informed minister on topics pertaining to present truth might cheer and brighten many a day's hard labor; while a pointed rebuke, though perhaps merited, might seem to be the straw too much added to her burden, and dampen the efforts she was putting forth in her weakness.

There is no true Christian but enjoys heart communion with God; and while it is the minister's privilege and duty to spend much time in study and prayer, he should not forget to in some measure come into the daily life of those whose hospitality he enjoys. A few timely words concerning the home-life and actions, with a bright example before them, might lead many a family to take their first step in true home-culture. For example, a family may contain several young converts, whose hearts are open and willing to receive the truth, which is all new to them; a loved and respected minister comes to their home, perhaps young like themselves. How they watch for words of encouragement; how they love to hear the truths opening before them explained and made practical; how they try to check the bright, gay talk, and how gladly would they follow if the way opened to speak of better things. But the minister, feeling his own frailty and taking note of theirs, spends the hours in wrestling with self and in study, growing better and wiser himself, but leaving them, with their lesser opportunities, far behind. Young persons may have new responsibilities resting upon them, some office in church or Sabbath-school whose duties they find themselves poorly fitted to discharge. An hour spent in cheerfully and patiently directing them might do as much good for eternity as an earnest sermon preached to a crowd of unbelievers. Perhaps the minister's place of study may not be far from where the daily round of domestic duties is performed, and how it would quicken the steps and brighten the eyes of the housewife to listen occasionally to some of the beautiful thoughts to be found within the book she would gladly find time to read.

While earnestly laboring together in the great harvest field, we should not forget to bear one another's burdens. To us who are doing the humble duties of life come the words of the poet,—

"She who sweeps a room as for God's laws,
Makes that and the action fine."

M. E. H.

BE PATIENT WITH THE LITTLE ONES.

UNDOUBTEDLY the admonition, "Be patient with the little ones," is often misunderstood and misapplied, and that, too, by parents who earnestly desire to do right. It is not at all surprising that a person who, without experience, and with very little theoretical knowledge of any value, engages in the work of training children, should presently be seeking somewhat anxiously for easy ways to do right. For this work is in itself so nice and difficult as long ago to have given rise to the saying, trite enough, "You must bring up one family before you can know how it should be done."

The instincts of parental love, if they had a chance for full play, would, no doubt, find ways to surmount or to avoid many difficulties; but with the majority of us these instincts are not allowed their full freedom nor their natural action. In the sharp struggle for daily bread, in the often-times sharper struggle for social superiority, for wealth, for distinction, the affections are, in numberless instances, half smothered or wholly warped—put off from day to day with the promise of "a more convenient season," which, perhaps, never comes, or comes only when it is too late.

Beset by the innumerable embarrassments that must attend an ignorant attempt to manage a most complex and delicate business, with every moment of time seemingly occupied to its utmost capacity with pressing cares and labors, almost precluding the possibility of coherent thought, the affectionate parents look out anxiously for advice. They are told on every side to "Be patient with the little ones," "Do not hold them with a stern, restraining hand," "Do not visit upon all their little faults and follies continual reproof and punishment" (the faults, however, seem to be continual and in endless variety), and one of the best educational writers of the present day says plainly, "Do not expect much moral goodness from children." The parental heart is sadly warped which does not throb assent to every kindly word that is uttered for children; and what wonder, then, if, amid the hurry and anxiety and the disappointing tangle of mistakes, the quality of the patience enjoined be mistaken, and the little faults and follies excused or ignored, until they become great and uncontrollable ones? Indeed,

looking at the subject from this point of view, it is a matter for wonder that the work of home-training is so well done, that so many children do finally come up to worthy manhood and womanhood.

The patience needed in this work, however, is not merely a quiet endurance of the cares and vexations inseparably connected with it; there must be patience to labor on, though no immediate results of that labor be observable; to give "line upon line, precept upon precept, here a little and there a little," even though the lessons seem to be lost; in short, patience "to labor and to wait." To labor, not leaving the little failings unnoticed, because they are little; to wait, not attempting too much at once, nor crowding the work of years into months; but steadily, calmly, and unyieldingly striving to build up noble and symmetrical character, keeping always in view the end to be attained. For just here we are beset by a great danger—the danger of becoming confused in a labyrinth of the little details of every-day work, thus entirely losing sight of, or wandering far aside from, the final object of our labors. While we must remember that no circumstance of a child's life, no peculiarity of its mind, is too trivial to be noticed, since upon any one of them may hinge the mightiest consequences, we yet must never forget, in our watch of particulars, that it is the general tendency of all these combined which constitutes the progress of development. Yet how frequently it happens—alas, that it should ever happen—that the impatient thought, culminating, perhaps, in the impatient word or the impetuous deed, so magnifies some troublesome yet really trivial fault, that the child seems to us to be retrograding frightfully, when he is really making all practicable normal progress. Therefore it is well for us to know just what normal development really is.

The moral development which brings a great religious experience into a child's life; the judgment which knows to choose the good from the evil every time, ere yet the subject has reached his teens; the affection which, in childhood, always forgets itself in ministering to others, are not natural and well-timed phases of progress. They may be very convenient and gratifying to parents, and teachers, and friends, but they are not to be trusted for what they seem to be; these apparently lovely manifestations may be but the prelude to permanent disorganization; something in the mental economy is jarred or thrown out of place. With a wise care which holds in check, or, at least, refrains from encouraging any precocious action either of the intellect or of the sensibilities, the equilibrium may be restored. But the clear reflections, the steadily ruling conscience, the affectionate self-denial, which should be attributes of the mature mind, do not belong to childhood—should not be welcomed there. The immature forms of all human faculties should be there, and their crude and occasional expression should be gladly observed and carefully encouraged and directed; but everything in child-nature must grow to its appointed form and stature, in order to be reliable. Therefore, love's wise patience passes lightly over those childish peculiarities, which, though they may be somewhat troublesome and disagreeable, are yet certain to disappear as childhood disappears; and labors, with a faith that never despairs, upon the forming habits that will grow with their growth and strengthen with their strength.—H. M. Brooks, in *Arthur's Home Magazine*.

I HAVE peeped into quiet "parlors" where the carpet is clean and not old, and the furniture polished and bright; into "rooms" where the chairs are deal and the floor carpetless; into "kitchens" where the family live, and the meals are cooked and eaten, and the boys and girls are as blithe as sparrows in the hatch overhead; and I see that it is not so much wealth, nor learning, nor clothing, nor servants, nor toil, nor idleness, nor rank, nor station, as tone and temper, that make life joyous or miserable, that render homes happy or wretched. And I see, too, that in town or country, good sense and God's grace make life what no teachers, or accomplishments, or means, or society, can make it,—the opening stave of an everlasting psalm, the fair beginning of an endless existence, the goodly, modest, well-proportioned vestibule to a temple of God's building, that shall never decay, wax old, or vanish away.—John Hall, D. D.

—In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied.
And hearts in poorest huts admire
How love has in their aid
(Love that not ever seems to tire)
Such rich provision made.

—Richard O. Trench.

Educational.

"The Fear of the Lord is the beginning of Knowledge." Prov. 1:7.

A REMEMBERED TEACHER.

I SEE him now, importunate, eager, bold
To push for truth, as most to push for gold;
Young then, with youth's fine scorn of consequence
He weighed no whither, so he knew his whence—
Asked only, but asked hard, Is it a fact?
That point well sure, deemed then he nothing lacked.
Truth was from God; she could not lead astray.
Fearlessly glad he walked in truth's highway;
Who joined him there, had fellow stout to cheer;
Who crossed, met foe behooved him well to fear;
His quick, keen, urgent, sinewy, certain thrust
Well knew those knights who felt it in the joust.

Ideal Christian teacher, master, man,
Severely sweet, a gracious Puritan,
Beyond my praise to-day, beyond their blame,
He spurs me yet with his remembered name!
—Wm. C. Wilkinson, in *Scribner*.

HINTS TO TEACHERS OF YOUNG CLASSES.

BY HATTIE OLIVE.

As a missionary to foreign lands, when preparing for his work, must, besides his knowledge of facts and of the needs and wants of human nature in general, learn the language of the people among whom he expects to live and labor, before his tact, learning, and religious experience can be of any service to the natives, so the teacher, before he can reach the hearts of his class, must be thoroughly versed in the language of childhood. Without this knowledge, which will perhaps be more readily recognized under the name of sympathy, the teacher, although the greatest, wisest, purest, and most earnest of persons, can achieve but little; but with this rare attainment, and a pure life, and earnest purpose to succeed, the poor preparation for the work of teaching, over which the most of us mourn, need be but a slight hindrance to the immense amount of good which we, as teachers, might accomplish.

Through a lack of this ready sympathy with child-nature, teachers are apt, if one child is dull, another uneasy, and still another surly and impudent, to feel that his conduct is actuated by pure ugliness, especially if the offender is a half-grown boy. But such misdemeanors should not be made a personal matter, as often, if these moods could be traced to their source, they would be found to have originated in some trouble at home. By careful study, the teacher will often be able to "trace the day's disasters in the morning face" of the child, and with a little tact, the impending disturbance may be warded off. If we remember how often we, from overwork or some imprudence, rise in the morning with every nerve quivering, and how a little thing will jar upon us, it will make us more tender and patient with high-strung, nervous children; for it is a melancholy fact that the average child of to-day has nerves, and a little care will teach us how to soothe the child, instead of irritating him still more.

No one can do much with children unless the heart be won, and this is just where a knowledge of the child's nature can be useful. If you have in your class a boy who is a terror to all around him on account of his life and energy, the surest way to his heart is to induce him to do you a favor in some way. If you have that sympathy and love for boys, without which no one should attempt to teach them, you will generally, by careful thought and planning, be able to so direct this superabundant energy as to make it a blessing rather than a curse to its possessor, and to help him to a life of greater usefulness than if he had in him less of this terrorizing element.

But it is not always possible, even by good management, to avoid an issue with the members of the class. There came a time when the Creator, the embodiment of love and wisdom, failed in his plan of ruling by love, and was obliged to cast out a part of his host, although they had not inherited the imperfections that are the legacy of these boys. And the time will come to every teacher when the trial must be made to see which of the two—teacher or scholar—has the stronger will. In this case it is strength of will, and not strength of muscle, which determines the result.

BELOW THE SURFACE.

WHENEVER you see anything above ground that is worth admiring, and that has any true stability or hope of permanence, you may be sure that there is a great deal below the surface just there, as the foundation of that which makes so goodly a show before your eyes.

Whether it is in the world of nature, or of art, or of intellectual attainment, or of personal character, or of spiritual life, it is not all on the surface, not all in plain sight. If it is a graceful elm or a wide-spreading oak, you may be sure it has roots running down and reaching out into the earth below, to give strength and security to its sturdy trunk and its swaying boughs. If it is a majestic mountain rising in grandeur to the clouds, it rests on no quicksands, but has a basis broad and firm, and deep as the globe's center. If it is a towering monument, or a massive pile of buildings, or a bridge spanning river and marsh with vast and lofty arches, there must have been a preliminary sinking of shafts, and laying of strong foundations, and slow uprearing of subterranean walls, before the mighty structure which now commands attention began its upward stretch above the surface. If it is the finished work of a scholar in history or science; if it is a marvel of gracefulness and beauty in the sphere of literature—poetry or prose; if it is a triumph of power in the pulpit, at the bar, on the tribune, or in the realm of applied science or of professional skill,—all that is shown and seen indicates the existence of much that is out of sight; the success which is attained above the surface cannot be accounted for but by the fact that a great deal of preparation for this was made below the surface. If indeed it be a noble character or a saintly life,—a character of strength and beauty, of heroic courage and of sublime endurance, or a life of holiness and of radiating sweetness and purity,—it did not come by chance, nor was it “reached at a single bound;” it was a matter of growth as well as of grace; and the best and the most of that which is noted of good in the conduct or the countenance of the one admired and revered, was wrought silently and slowly out of sight and below the surface.

Every once in a while some young man will be deluded with the idea that he can do as good work above-ground as those who have gone before him, without being at the trouble and delay of all their work below the surface. He can write smooth-flowing rhymes; why should n't he at once be a poet? He has a vivid imagination and a pleasing style; what is there to hinder his now beginning the preparation of romances that shall give him fortune and fame? He finds no difficulty in leading a college prayer-meeting, or in holding a popular audience with an off-hand discourse on some religious theme which is familiar to him; is there any reason why he should wait and toil for years before entering on the work of the gospel ministry? And so in the one sphere or another a young man begins his work on the surface—and quickly finishes it there. As Lord Jeffrey says of such unprepared and surface workers: “They who begin by effect without labor, will end by labor without effect.” Dr. Holmes, writing of the slow development of Motley's peculiar talents as an historical writer, says: “It took many years to train the as yet undisciplined powers into orderly obedience, and to bring the unarranged materials into the organic connection which was needed in the construction of a work which should endure. . . . It was already the high noon of life with him before his genius had truly shown itself; if he had not lived beyond this period, he would have left nothing to give him a lasting name.” And of those writers who are unwilling to do the needful work below the surface before they venture upon pretentious work above ground, this biographer adds: “Too many brilliant young novel-writers and lovers of poetry, excused by their admirers for their shortcomings on the strength of their supposed birthright of ‘genius,’ have ended where they began; flattered into the vain belief that they were men at eighteen or twenty, and finding out at fifty that they were, and always had been, nothing more than boys.” Many an author, or artist, or preacher, is a conspicuous failure in his maturity because he was not willing to be an inconspicuous toiler in his immaturity. There is wisdom in the counsel of one of the keenest of our satirical writers, when he says to the average young man of to-day: “I don't want to see you try to build a six-story house on a one-story foundation.” It is not the question of the style of the superstructure, but of the character of the foundation, that decides the capability of the building to stand in all weather.

It may be that, up to this time, your work is all below the surface. Thus far you may have commanded no attention by what you have done, nor by what you are. Neither in your character nor in your activities are you, perhaps, to the present hour, a positive and a beneficent force. But all this time you may have

been in fittest preparation for your real life-work; and that work may yet be the rejoicing of generations, and a cause of your eternal thanksgiving to God. By your quiet and patient study you may have been acquiring that accurate knowledge which shall yet enable you to instruct one and another who are in their turn to be the teachers or the helpers of thousands. Through your multiplied sorrows and your repeated disappointments you may have learned lessons of submissiveness and faith which shall by and by find such expression in your every word and look that you shall be hailed as a messenger of Christ and as an angel of peace in all your sphere. It was not until Moses had lived forty years in the palace, and forty years more in the desert, and had been forty days in fasting and in sacred communion with God in the mount, that his face shone with the reflected effulgence of the Divine glory, and that his very countenance proclaimed the beauty and the holiness of the Lord's presence. When you have had somewhat more than now of such preliminary training as that secured of God to Moses, you may have somewhat more in your countenance of the divine light which illumined his. Whenever you see an approach to that light on the countenance of a child of God, you may be sure that there has been something of this training going on below the surface in his mind and character.

The severest toil of all well-doing, and the greatest cost of all well-being, must ever be below the surface, and out of sight. And that which has power or beauty above must ever depend on that which has been slowly and painfully performed or endured below, even, perhaps, at the price of life, as well as of ease and comfort. “You remember,” says one, “how corals grow. The reef is not a building constructed by them; it is their own life that crystalizes within them, and it is left behind them as they climb upward toward the light. And as they climb, the sea-bottom sinks beneath them, and the surface seems, perhaps, unattainable to their patient labors. Yet by and by it is gained, though the coral-makers die in reaching it, and over the records of their ceaseless toil [below the surface] appear at length the verdant fields and fruitful palms of islands that lie like gems upon the bosom of the sea.” “Here is the patience and the faith of the saints.”—*S. S. Times*.

Sabbath School Department.

“Feed my Lambs.” John 21:15.

HINTS ON SABBATH-SCHOOL WORK.

BY WM. PENNIMAN.

PERHAPS a few suggestions on the subject of learning Bible lessons and on finding Bible books and passages quickly, may not be amiss in the REVIEW. By all means use the Lesson Sheet. Those who do not, “oppose themselves.” Some will say, “Why use the Lesson Sheet?” It should be used because it is an aid in understanding the Bible, and because it leads to uniformity of study and effort in the great work of Bible education. The questions are arranged upon the plan of reviewing often. This is a very good thing. If one would become a good scholar in any branch of education, he must not only study it thoroughly, but review, and review often. Just so it is with the Bible; we must study in earnest, and with a love for it, and the Lord will bless our efforts. If the memory is poor, then make a greater effort. Study the lesson, if possible, every day in the week. Think of it when you lie down and when you rise up; and be careful to have one lesson, if no more, always learned in advance.

The best way to be able to find the books of the Bible readily, is to read the Bible much, and through by course often. But if this does not fix their locality in the mind, they can be memorized from Genesis to Revelation. To make this subject interesting the teacher can ask a class of children questions something like the following: Between what two books are found that of the woman who gleaned in the wheat fields, a record of honorable men, and the book of a spy? Where do we find in succession the books of a scribe, prophet, queen, and patient man? Where do we find the book of the poetic prophet, and where that of the weeping prophet? These questions can be varied as much as the teacher wishes, until all become familiar with the locality of the books.

In regard to finding Bible passages quickly, we give a quotation from the *Christian Age*, as follows:—

Scholars are usually so awkward and slow in turning to cross references that most teachers, after a few trials, give up the attempt to illustrate the lesson by the parallel passages.

A great benefit will be conferred upon scholars if they can be helped to overcome the mechanical difficulties in the way of prompt and easy reference. Mark how an unskilled man counts a pile of bank-bills. He wets his fingers, clutches the upper bill in the middle, lays it over in a separate pile; discovers one or two others cleaving to it, lays down the rest to separate them; finds the bills, by “the perversity of inanimate things,” getting more and more mixed; begins again; repeats the process half a dozen times, only to find that the amount never comes out twice alike; finally, he hands the money over to an expert bank clerk, and the counting is done so quickly that the looker-on can hardly tell how. There is a like difference between a bungling and a dexterous use of the Bible. How often does the Bible reader neglect to turn to a passage he would like to refer to, because it is *too much trouble* to find it.

Learn first, where there are no desks or tables, to hold the book on the outspread left hand and arm. By a little practice even a large Bible may thus be held firmly and easily. Then turn the leaves from the upper right-hand corner for looking forward, and from the upper left-hand corner for looking backward. Some may find it more handy to work on the lower corners. Practice the scholar in this until he can do it neatly, easily, quickly, and without creasing the paper. Next (assuming that he has already been taught the order of the books), let him try to open at exactly the middle of the Bible. The first quarter ends in 1 Samuel; the last quarter in Zephaniah. All of the New Testament is in the last quarter of the book. Then minor subdivisions may be made in various ways, as the ingenious teacher can suggest. After this it will be found profitable to spend three or four minutes at every lesson in drilling the scholars to find the passages quickly. Tell them to find Job, and the dividing line between the Old and New Testaments. Then show that all the distinctly *historical* books come before that. Find the first of the epistles, the last, etc. This process should be continued until every book can be turned to at once, without any hustling the leaves back and forth in perplexity as to where in the world that book comes in. Such a mechanical drill will give the scholar a facility in finding places that will help him in Bible study all his life.

THE FIRST SABBATH-SCHOOL.

IN view of the coming Sunday-school centenary celebration, we give an item of history which is perhaps not generally known, namely, that a Sabbath [seventh-day] school was established by the German Seventh-day Baptists of Pennsylvania, long before Robert Raikes commenced his Sunday-schools in this country. The late Dr. Fahnestock, in an historical sketch of his people, gives the following account of its establishment:—

“Ludwig Hoecker, or Brother Obed, as he was designated, who was the teacher of the common school, projected the plan of holding a school in the afternoons of the Sabbath, and, in connection with some of his brethren, commenced it, to give instruction to the indigent children who were kept from the regular school by employments which their necessities obliged them to be engaged at, during the week, as well as to give religious instruction to those of better circumstances. It is not known exactly in what year the Sabbath-school was commenced. Hoecker came to Ephrata in the year 1739, and it is presumed that he began soon after he took up his residence among his brethren. The materials for the building were furnished, as is recorded in the minutes of the society, in the year 1749. After the Battle of Brandywine, the Sabbath-school-room, with others, was given up for a hospital, which was occupied as such for some time, and the school was never afterward resumed. Hoecker was at that time sixty years of age. To Robert Raikes is certainly due the honor of having projected and successfully introduced the present general system of Sunday-school instruction, but there is much credit due to the Seventh-day Baptists of Ephrata for having established and maintained in operation, for a period of upwards of thirty years, a Sabbath-school forty years before the first school was opened by the Gloucester philanthropist.”—*History of Religious Denominations*, by J. D. Rupp, pp. 109-123. See also Bailey's “History of the Seventh-day Baptist General Conference,” pp. 257, 258.—*Sabbath Memorial*.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 27, 1880.

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

THE TRACT SOCIETIES.

THE press has been regarded by S. D. Adventists as the right arm of our strength. Our field of labor is the world. And as the number of our efficient preachers is small, a large portion of the work of giving the last message must of necessity be accomplished by our publications.

While on a tour through Northern Michigan by carriage, in the year 1868, our company, composed of several carriage-loads, was enjoying the second meal of the day in the shade of a pasture-oak, when kind friends from the nearest house gave us a call. Mrs. W. suggested giving them tracts. These they received with apparent gratitude. We were soon at the home of Sister Jeffrey, at Ithaca. To this faithful woman, who now sleeps, Mrs. W. related the circumstance of giving tracts to kind strangers, and remarked that the Lord had shown her that a great work is to be accomplished in the circulation of such reading matter, and that a book fund should be raised for this purpose. The statement touched the heart of this mother in Israel, and she left the room. Soon she returned with five dollars for the book fund, and as she handed it to Mrs. W., the donor wiped the tears that were rapidly falling.

At our first camp-meeting, held at Wright, Mich., Sept. 1-7, 1868, the sum of \$1,400 was actually paid into the book fund, and pledges were taken on the ground sufficient to swell the sum to \$2,400. The publication and circulation of tracts received especial attention, and during the three years that followed not less than \$35,000 was paid into this fund for the circulation of our religious and health tracts. The work rapidly increased, and became so extensive that organization of the forces engaged in the tract work seemed necessary in order to economize labor and means.

The first State tract society was organized in the New England Conference, November, 1870. In this country there are now twenty-two State and Territorial organizations, embracing Maine, New England, Vermont, New York, Pennsylvania, Ohio, Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Nebraska, Dakota, Missouri, Kentucky, Tennessee, Kansas, Texas, California, Oregon, and Colorado. Local societies were organized in Switzerland, Norway, and Denmark in the years 1878 and 1879. The General Tract Society was organized August 15, 1874.

The tract societies, in carrying forward their work during the past ten years, have employed not less than \$150,000. Thousands of volumes of bound books have been placed in public libraries and on vessels. The number of pages of tracts and pamphlets which have been distributed by the societies, as near as can be gathered from printed reports, is 33,676,077. The number of periodicals distributed is 1,016,346. And let it be borne in mind that only thirty-seven per cent of the members of the societies have reported, and this is only eighteen per cent of the membership of the denomination. Had the full amount of all the work of the societies been reported, the number of pages would probably reach 50,000,000. Add to this the reading matter distributed before the organization of the societies, and by those outside of these societies, and the entire amount would probably reach 100,000,000 pages, besides periodicals and health annuals. The entire sum of the pages of books, pamphlets, and tracts published by S. D. Adventists on all their presses is not less than 250,000,000.

Those only who have a lively interest in the tract work, and have taken part in it, have a just idea of its magnitude and extent.

Through the agency of the tract societies, periodicals and publications have been sent to all the States and Territories of our country, to the Canadas, Nova Scotia, England, Scotland, Ireland, Wales, Holland, France, Italy, Switzerland, Russia, Egypt, Denmark, Norway, Sweden, Portugal, East and West Indies, Australia, Japan, China, Central and South America, Vancouver's Island, Madeira Island, Cape of Good Hope, Finland, and to different points on the Mediterranean, Baltic, Red, and Black Seas.

The great and good work which the Lord has accomplished through Eld. S. N. Haskell and his fellow-laborers in the tract cause will not be fully seen and appreciated in this life. Time can never reveal the importance of this work, which eternity alone will unfold. Those whom the Lord led out in the organization of our Conferences, the several associations and societies, and the equitable plan adopted by our people to raise funds for the support of the cause, had but a faint idea of the great and important work they were then doing. Neither can the friends of the cause now comprehend a tithe of the results of the Tract Institutes being held in the several Conferences. These schools are educating the members of the tract societies to do their work wisely and well. And this will create a demand for our publications such as the most sanguine have had but a faint idea of, and will constitute our presses indeed a power in the land.

Mrs. W., in her article headed, Our Publications, in her Testimony to the Church, No. 29, speaks of our publications, their prices, their circulation, and the importance of training men for the work of canvassing, in these stirring words:—

"Many of our publications have been thrown into the market at so low a figure that the profits are not sufficient to sustain our Offices and keep good a fund for continual use. And those of our people who have no special burden of the various branches of the work at Battle Creek, and at Oakland, do not become informed in regard to the wants of the cause, and the capital required to keep the business moving. They do not understand the liability to losses, and the expense every day occurring to such institutions. They seem to think that everything moves off without much care or outlay of means, and therefore they will urge the necessity of the lowest figures on our publications, thus leaving scarcely any margin. And after the prices have been reduced to almost ruinous figures, they manifest but a feeble interest in increasing the sales of the very books on which they have asked such low prices. This object gained, their burden ceases, when they ought to have an earnest interest and a real care to press the sale of the publications, thereby sowing the seeds of truth, and bringing means into the Offices to invest in other publications.

"There has been, on the part of ministers, a very great neglect of duty in not interesting the churches in the localities where they labor, in regard to this matter. When once the prices of books are reduced, it is a very difficult matter to get them again upon a paying basis, as men of narrow minds will cry speculation, not discerning that no one man is benefited, and that God's instrumentalities must not be crippled for want of capital. Books that ought to be widely circulated are lying useless in our Offices of publication, because there is not interest enough manifested to get them circulated.

"The press is a power; but if its product fall dead for want of men who will execute plans to widely circulate them, its power is lost. While there has been a quick foresight to discern the necessity of laying out means in facilities to multiply books and tracts, plans to bring back the means invested, so as to reproduce other publications, have been neglected. The power of the press, with all its advantages, is in their hands, and they can use it to the very best account, or they can be half asleep, and through inaction, lose the advantages which they might gain. They can extend the light, by judicious calculation, in the sale of books

and pamphlets. They can send them into thousands of families which now sit in the darkness of error.

'With other publishers, there are regular systems of introducing into the market, books of no vital interest. "The children of this world are wiser in their generation than the children of light." Golden opportunities occur almost daily where the silent messengers of truth might be introduced into families and to individuals; but no advantage is taken of these opportunities by the indolent, thoughtless ones. Living preachers are few. There is only one where there should be a hundred. Many are making a great mistake in not putting their talents to use in seeking to save the souls of their fellow-men. Hundreds of men should be engaged in carrying the light all through our cities, villages, and towns. The public mind must be agitated. God says, Let light be sent out into all parts of the field. He designs that men shall be channels of light, bearing it to those who are in darkness.

"Missionaries are wanted everywhere. In all parts of the field canvassers should be selected, not from the floating element in society, not from men and women who are good for nothing else, and have made a success of nothing; but they should be persons of good address, of tact; keen foresight, and ability. Such are needed to make a success as colporters, canvassers, and agents. Men suited to this work undertake it; but some injudicious minister will flatter them that their gift should be employed in the desk instead of simply working as colporters. Thus the work of the colporter is belittled. They are influenced to get a license to preach, and the very ones who might have been trained to make good missionaries to visit families at their homes, and talk and pray with them, are caught up to make poor ministers, and the field where so much labor is needed, and where so much good might be accomplished for the cause, is neglected.

"If there is one work more important than another, it is that of getting before the public our publications which will lead men to search the Scriptures. Missionary work—introducing our publications into families, conversing and praying with and for them—is a good work, and one which will educate men and women to do pastoral labor.

"Every one is not fitted for this work. Those of the best talent and ability, who will take hold of the work understandingly and systematically, and carry it forward with persevering energy, are the ones who should be selected. There should be a most thoroughly organized plan; and this should be faithfully carried out. Churches in every place should feel the deepest interest in the tract and missionary work.

"We now have great facilities for spreading the truth, but our people are not coming up to the privileges given them. They do not see and sense the necessity in every church of using their abilities in saving souls. They do not realize their duty to obtain subscribers for our periodicals, including our health journal, and to introduce our books and pamphlets. Men should be at work who are willing to be taught as to the best way of approaching individuals and families. Their dress should be neat, but not foppish, and their manners such as not to disgust the people. There is a great want of true politeness among us as a people. This should be cultivated by all those who take hold of the missionary work.

"Our publishing houses should show marked prosperity. Our people can sustain them if they will show a decided interest to work our publications into the market. But, should as little interest be manifested in the year to come as has been shown in the year past, there will be but small margin to work upon.

"The wider the circulation of our publications, the greater will be the demand for books that make plain the Scriptures of truth. Many are becoming disgusted with the inconsistencies, errors, and the apostasy of the churches, and with the festivals, fairs, lotteries, and numerous inventions to extort money for

church purposes. There are many who are seeking for light in the darkness. If our papers, tracts, and books, expressing the truth in plain Bible language, could be widely circulated, many would find that they are just what they want."

Since the foregoing extract appeared in print, favorable changes have taken place in book matters. More books have been shipped from this Office during the past six months, than were shipped during the previous eighteen months. New works are in the press, and still others, of very great importance, are being prepared. Here is a good field of usefulness for young men who contemplate entering the ministry at some future time. The canvasser, in coming in contact with a great variety of minds, has a good opportunity to study human nature. He learns to come near the people, and adapt himself to changing circumstances, and hold on till he has accomplished his object. This is the very self-training he needs to qualify him to "Go out into the highways and hedges, and compel them to come in." J. W.

THE SECOND COMING OF CHRIST.

THE *Rational Appeal* of May 15, 1880, publishes a lengthy article on this subject, entitling it, "An argument respectfully submitted to the clergy of the United States." The argument, based on certain expressions made use of by the writers of the New Testament, which speak of the coming of Christ as at hand, which declare that there were some standing there who should not taste of death till they should see the Son of man coming in his kingdom, and that this generation shall not pass till all shall be fulfilled, is, that the coming of Christ was expected by them in their own day; and as Christ did not come, it is demonstrated that they made a radical mistake in this matter, and hence their writings are uninspired and unreliable. And on the strength of this argument the clergy are called upon to give up the idea of the inspiration of the Bible, renouncing the whole theory of the fall of man and the plan of salvation through Christ, and settle down on the doctrine that to love and do good to our fellow-beings is the sum total of religion.

This strikes us as rather a broad and bold claim to make on the strength of the argument presented. The writer speaks like one who has first made the discovery that such phraseology as he quotes is found in the New Testament. But it has all along been there, and men have read these passages carefully and critically for the past eighteen hundred years; and if there is such an utter failure involved therein, the critics and scholars of all these years have been remarkably stupid, or the present age is blessed with a wonderful prodigy.

Of the texts quoted, the following, Matt. 16:27, 28; Mark 9:1; Luke 9:27, refer to the transfiguration, the account of which immediately follows in each instance. On this point let us hear Peter, who was one of the eye-witnesses. He certainly must be admitted to be a more competent witness in regard to the meaning of the words of the Lord, "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom," than any man at the present time can be. But in his second epistle (1:16) he says: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty, . . . when we were with him in the holy mount." Verses 17, 18 show conclusively that he refers to the scene on the mount of transfiguration. This he calls an exhibition of the power, majesty, honor, and glory of the Lord, such as will be exhibited at his coming. Those who saw this saw a representation of the coming and kingdom of Christ. Some of those to whom Christ spoke the words above quoted, saw it. It was the fulfillment of his promise. But Peter does not claim that that was the real coming of Christ; for he speaks of that coming and the end of all things as still fu-

ture, when he wrote his epistle. It was, however, an accurate representation of the coming kingdom, as he refers to it in proof of what will be when the power and coming of Christ is really revealed. The passages referred to, therefore, were not spoken of the actual second coming of Christ, but were fulfilled in the transfiguration which shortly followed.

As to the other passages, such as "this generation shall not pass," "we which are alive, and remain unto the coming of the Lord," "we shall not all sleep," etc., it is sufficient to remark that by an interchange of tenses, a marked and legitimate characteristic of all prophetic writings, the first person is used for the third, and the present tense for the future. See Isa. 9:6: "For unto us a child is born, unto us a son is given." This is a prophecy of the incarnation, then more than 700 years in the future; yet the pronoun is in the first person, and the verb in the present tense. The child was not then born, and was not to be seen by those then living. Divested of this use of language, the passage would read, "Unto them a child shall be born."

We have said that this style is a characteristic of prophetic writings, but it is not peculiar to them. In historical works, how frequently, in animated description, we meet with the present tense used for the past. We open to Merivale's History of the Romans, vol. v., p. 281, and there read: "We are arrived at a period when the personal character of their ruler has come to exercise a decisive influence on the sentiments no less than on the welfare of the Roman people." Again, "Caius, now in the middle of his twenty-fifth year." This is not a description of the situation in 1872, when the book was published, but away back in A. D. 37. An American writer, speaking of a famous Irish orator of the past, says: "Now he stands bolt upright like a grenadier. Now he folds his arms upon his breast, utters some beautiful sentiment, relaxes them, recedes a step, and gives wing to the corruscations of his fancy, while a winning smile plays over his countenance."—*Matthews' Oratory and Orators*, p. 297.

No one misunderstands or criticises such forms of speech when found in ordinary books. Why, then, take exceptions to them or misinterpret them when found in the Bible? The article under notice says, "We should read that book [the Bible] as we read all other books." So say we. And the failure to do this, both by believers and unbelievers, is just the thing that we deprecate. How natural for the prophets to pass along down the stream of time in their prophetic discourse, and speak as if contemporaneous with the events which they foretell. So when, in a long series of successive events, the seer comes to the time when certain great signs have appeared, showing the proximity of the end, he says, "This generation [which has seen these signs] shall not pass till all these things be fulfilled." When he comes to the last generation, he says, "We which are alive and remain unto the coming of the Lord."

The overlooking of this principle of interpretation, the plainness of which makes the confident tone of the *Appeal* seem somewhat surprising, gave to the thought of the writer in question a false turn on the very start, and led him to produce an article that is wholly wrong.

KEEP YOURSELF OUT OF SIGHT.

I WATCHED an old man trout fishing the other day, pull them out one after another briskly. "You manage it cleverly, old friend," I said. "I have passed a good many below who don't seem to be doing anything." The old man lifted himself up, and stuck his rod in the ground. "Well, you see, sir, there be three rules for trout-fishing; and 'tis no good trying if you don't mind them. The first is, keep yourself out of sight. And the second is, keep yourself further out of sight. And the third is, keep yourself further out of sight still. Then you'll do it." "Good for catching men, too," I thought as I went on my way.—*Rev. Mark Guy Pearse*.

A HOARY ERROR ABANDONED.

BY ELD. CHAS. B. REYNOLDS.

THE Rev. Myron Adams of Plymouth Church (Congregational) Rochester, N. Y., one of the most able and respected of the city's clergy, and pastor of a large, wealthy and influential church, on a late Sunday morning and evening edified and startled his hearers by declaring his change of views relating to the future punishment of the wicked. He declared his belief that God is in the Bible described as too merciful a being to doom any to the horrors of an everlasting hell.

The greatest excitement prevails. The following is the leader from the *Rochester Express* of Tuesday, May 18:—

ORTHODOXY IN ROCHESTER.

One of the most prominent clergymen in this city has "come out," as people say, in opposition to the doctrine of eternal punishment. The gentleman is so well and so favorably known here that any expression of opinion from him is sure to command attention, and to deserve it. This will be especially the case on a subject of so much importance as the one named.

Into the theological aspect of the case we cannot, of course, enter. But there are certain aspects of the question possessing so much general interest that they cannot well be passed over in silence. Is doubt on this doctrine in circles heretofore called orthodox confined to this gentleman and such members of his church as share in his views? This is a topic in which all our citizens are interested, and on which they have a right to be informed.

Our esteemed contemporary, the *Rochester Herald*, in some remarks on this declaration of a Rochester pastor, speaks as follows: "Not that it would be difficult to find a number of clergymen in nearly every large town who hold irregular views on the subject of eternal punishment." Does this city contain any of these men? We suppose it has its quota, if the above remark is true.

These preachers holding "irregular views" ought to explain their position. They ought to inform us in what this "irregularity" that they indulge in, consists. Protestants complain of the Catholic Church because it refuses the cup to the laity and grants it to the priest. But are Protestant clergymen allowing themselves the luxury of doubting any doctrine that they choose in private and refusing this comfort to the laity?

Many persons feel compelled, by certain scruples as to articles of faith, to leave a church to which they are tenderly attached. Others are kept outside its pale and deprived of its consolations from the same cause. Do preachers feel the same anxieties, the same hesitation, the same doubt, and keep it all secret?

This charge is often made even more emphatically than by our contemporary above named. It should be boldly met. We think the present occasion one of which the evangelical clergy of Rochester could very well take advantage to define their position and proclaim it. Let the people know how they stand, not in vague and general terms, but exactly, so that there shall be no mistake.

It is very easy for a man to say that he believes or disbelieves a certain statement. Or, if he has not made up his mind, it is not difficult to state that fact.

The clergyman whose recent sermon has made this ecclesiastical sensation deserves credit, it is said, for his moral courage. But this is a virtue so essential to the first element of manliness, to say nothing of Christianity, that it would seem almost an insult to praise a minister of the gospel for possessing it. This minister in particular would, we are sure, disclaim very earnestly having done more than his duty in announcing to his people at the first opportunity the results of his investigations.

Speaking of courage, it will require just as much of this quality, perhaps, for the orthodox clergy to avow their continued belief in the doctrine of eternal punishment as was needed in the case to which we have referred to pronounce against that dogma. The old-fashioned belief on that point is not at present popular, which, of course, is not saying that it is false or that it is true.

But considering all the elements of the situation, the excitement in one of our leading churches on this subject, the remarks of our contemporary, a very correct exponent of public opinion in most cases, and the general theological unrest of the community, we do not see how the clergy of this city can well avoid defining their position on this subject.

Let us redouble our diligence in laboring in the tract and missionary field, sowing the truth in humble prayer, and the Lord will give the increase,

BLESSED ARE THEY THAT DO.

BY ELD. R. F. COTTRELL.

THE religion of the Bible consists in believing what God says, and doing what he commands. "Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:14. "But be ye doers of the word, and not hearers only, deceiving your own selves." "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Jas. 1:22, 25, 27. To obey God's perfect law, honoring him and doing righteous deeds to our fellow-men, is religion pure and undefiled. The opposite kind of religion, of course, is impure and defiled.

The religion of many consists chiefly in feeling. They do what they feel it duty to do; but they do not always feel it duty to do what God says. They say they know that they are accepted of God; for they feel it so in their very souls. "The Lord saves me, and he saves me now," is a favorite form of expression. They know God answers their prayers, because they feel it so. On the contrary, an apostle has said, "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." John 3:22. Here it is again: Blessed are they that do.

Now feeling is not faith. It is all right when it is founded in faith and obedience to the word of the Lord. When a man has an intelligent faith in what God has revealed, and does what that revelation requires, he has a right to feel, and to rejoice in the Lord. What is it which distinguishes the true religion from all false religions? Is it not that the truth of God lies at its foundation? True feeling, then, will always be found in conformity to this truth. Then a person must be intelligent in the truth before he can depend upon his feelings.

Do not false religionists feel? Do they not manifest a religious zeal? What but the most ardent feeling of devotion could cause a heathen mother to cast her infant into the River Ganges to be devoured by the monsters of the deep? or to cast herself before the car of Juggernaut to be crushed to atoms? I think that there is feeling in every kind of religion, and therefore we shall be deceived if we trust to feeling, unless we know that our faith and works are in harmony with the truth of God.

The first and most pressing want of the people in these days is instruction in the truth as revealed in God's word. They need a true foundation for their faith; and then they want a faith that will cause them to act—to do what that word requires. Their ears have been turned away from the truth to fables. This is as Paul foretold it would be.

Sensational preaching stirs the religious sentiments or faculties, producing certain emotions or feelings, and this passes for genuine Bible religion, though many of the duties therein revealed are neglected entirely, either from ignorance or unwillingness to obey. I repeat it: *Truth* is the thing which distinguishes true religion from every false way. The truth is in our Bibles; but in a land of Bibles the great need of the people is to be instructed in the truth. They talk of worshipping God in spirit; but they that worship him must worship him "in spirit and in truth."

The truth is in the word of God. "Thy word is truth." John 17:17. "Thy law is the truth." Ps. 119:142. "All thy commandments are truth." Verse 151. This refers to the moral law, the ten commandments. Every word of them is true; every jot and tittle of this law shall endure till heaven and earth pass away. Matt. 5:18. Yet the leading ministers and churches of to-day are treading the fourth commandment of this law under foot. God is now pleading with them, saying, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my

holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

On the other hand, God is now sending a fearful message of warning to the nations of the earth, saying, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." At the same time he is calling the attention of all to his patient, enduring, and obedient people, saying, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." See Rev. 14:9-12.

Through the influence of apostasy, the Sabbath of the fourth commandment has been disregarded, and another institution has been put in its place, according to the prophecy of a wicked power that should "think to change times and laws." Dan. 7:25. This same power is the beast, against the worship and mark of which we are being warned. Rev. 13:1-10. The Roman popedom is the power thus foretold; and the Roman church to-day claims that their church changed "the Sabbath into Sunday," or "substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority." See their doctrinal works.

Now the question is, Shall we follow the changes and corruptions of the popedom, or shall we keep the commandments of God? Does it make any difference whether we have the light of God's word, and walk in that, or follow the traditions of an apostate church, which claims the power to change the laws which God spake with his own voice, and wrote with his own finger, and to "substitute" something else in its place? In a land of Bibles, and in which God's voice is being heard in fulfillment of the last message of warning promised in his word, will it be just as well to walk on in darkness, following the dictates of a fallen church which blasphemously claims to make laws for God, "if the heart is only right"? We have the word of the living and true God; and Jesus says, "Blessed are they that hear the word of God, and keep it." Luke 11:28.

Jesus said to the apostate Jewish church, "Full well ye reject the commandment of God, that ye may keep your own tradition." Mark 7:9. Is not this his voice to the professed Christian church to-day?

Let us hear Jesus. "Not every one," says he, "that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." Matt. 7:21. Listen to his voice again, in his last benediction to his people, recorded in the book of Revelation: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

COMFORTING WORDS.

BY ELIZA H. MORTON.

THE Bible is a pure, sparkling fountain of everlasting truth. The words of God to man, as inscribed on the printed page, are well calculated to stir the depths of feeling, and to impart comfort to troubled hearts.

The history of man during the early ages of the world is a subject fraught with interest and glowing with divine mercy. The prophecies present dim outlines of God's eternal purposes concerning this earth and its inhabitants. The thrilling story of the life and death of the Prince of peace is strangely pathetic and soul-subduing, and the Scriptures all point to the far-off "hills of home."

The love of our God finds expression in sweet words of invitation, which though repeated over a thousand

times, never lose their power or beauty: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." Blessed words, well calculated to reach the deafest ear and melt the hardest heart; and then how tender are the words of entreaty: "Seek ye the Lord while he may be found, call ye upon him while he is near."

"Cool flowing waters" stream from "Zion's hill," the shadow of the cross is refreshing rest, and the touch of Heaven allays the burning fever of life. The "wings of the Almighty" and the "everlasting arms" cover and uphold even as it hath been declared, while words of promise point to joy which is beyond all thought.

The sun may refuse to shine, and earthly homes become strangely dark; but the heart can sing of "the glory of the city where they need no sun or moon to lighten them, but where Jehovah is the everlasting light, and the long day of mourning is at an end." The poor pilgrim may be thinly clad, and compelled to face chilly blasts from frozen lands; but he knows that "raiment richer than the morn" awaits him, and the thought imparts warmth to his soul.

Truly God's word is a lamp to our feet, at all times and in all places. Human lips may breathe human thoughts, but there is no balm there. The "oil of joy" cometh not from below. Songs and gladness are the children of the day, and the light of the morning cometh from above. The famished spirit cannot be satisfied with earthly bread; it craves heavenly manna. The impatient weariness of life can find no repose among the roses of earth; the "rest that remaineth" for the faithful can alone soothe and bless. The fevered heart can find no water in earth's wells; it longs for the fount that can cool and refresh. The sin-sick soul can find no physician among the learned of earth; the great Healer can alone quicken the tide of life, and cause everlasting health to bud and bloom.

The Christian can feel the force and beauty of the following lines concerning God's word:—

"A hive of honeyed treasure
Distilled from Eden's bowers,
Where Heaven-born hope with pleasure
May feed in wintry hours.

"Drink for the soul that's thirsty,
Comfort for those that fear,
Balm for the heart that's bursting,
May all be gathered here.

"What added boon is wanting?
The blessing God must give,
The gift of faith, by granting
To read, believe, and live."

Battle Creek, Mich.

ILLUSTRIOUS EXAMPLES.

BY E. H. GATES.

Why is it that we are so spiritless in the work of the Lord? While we all feel an interest in things pertaining to our temporal welfare, why should we not show a corresponding zeal in spiritual matters? Occasionally, as we get glimpses of the glory beyond, we resolve that our whole mind, might, and strength shall be devoted to the service of the Master. But oh, how easy to lose this love, and backslide from God! We allow the glitter and tinsel of this poor life to eclipse the treasures of Heaven, which are as much more valuable than earth's treasures as Heaven is higher than earth. Could the New Jerusalem, in all its effulgent glory, be revealed to our enraptured vision, and we be permitted to look through its pearly portals and hear the ravishing sounds of heavenly music which float from angelic harps, what could hinder us from obtaining one of those "many mansions"?

With a dazzling crown of immortality just within our grasp, we are satisfied to grovel in the rubbish of this world, seeking for enjoyment, and when it is obtained, it proves to be as the apples of Sodom. The truth is, we do not half realize the worth of eternal life, nor what it has cost to obtain it for us. We want all the good things of this life and of the future one without being willing to pay the price. Our Saviour understood the worth of Heaven, and was willing to lay aside his glory and majesty, and to sacrifice

ease, pleasure, and even life, that lost man might enjoy the glory of immortal life. And while all Heaven is interested in our salvation, why should we be so indifferent?

A few godly men in the past have had an idea of the infinite worth of eternal life. Moses, "reared in the court of Pharaoh," and "learned in all the wisdom of the Egyptians," had a true idea of the vanity of earthly honors, and the worth of God's favor. Instead of using his wealth and high position as means to gratify ambition and lust, as he might have done, he united himself to a despised race of bondmen, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." Heb. 11: 25, 26.

Paul, the great apostle, also had right conceptions of the comparative values of earthly and heavenly rewards. Though learned, rich, and influential, he sought his enjoyment in laboring for men who but poorly appreciated his self-denial in their behalf. His faith caused him to have just what every Christian should have,—a burning zeal for the advancement of the kingdom of God; and though he suffered from hunger and thirst, from stripes and imprisonment, and from perils on land and sea, yet all this time he was cheered by thoughts of "the far more exceeding and eternal weight of glory" when his life of toil should close. No sacrifice was too great to make for Christ. Hear him: "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." Phil. 3:7, 8.

The millions of martyrs who were sacrificed on pagan and papal altars, had a just appreciation of the cost of salvation. Their faith was shown by the sacrifices they made.

May we, the remnant church, now almost on the borders of the heavenly Canaan, rise in the strength of Israel's God, and "earnestly contend for the faith which was once delivered unto the saints."

SPECIAL MENTION.

STRANGE FIRES IN CLEVELAND.

The *Cleveland Leader* of May 1, 1880, published the following. Similar phenomena were reported in Michigan, some years ago.

At No. 76 Lussenden avenue live the family of John Bush, a hard-working German, employed at the Cleveland Rubber Works. The story, as learned by a *Leader* reporter, who visited the place yesterday, savors so much of the supernatural that he feels able simply to reproduce it without attempting any theory, leaving that with those better able to cope with the scientific and mysterious.

The house, which stands in that portion of the Sixteenth ward between Giddings and Madison avenues, largely inhabited by the employees of the mills and manufactories along the Cleveland and Pittsburg Railway tracks, is small and unattractive in appearance, being but one story high, with an attic. As the reporter approached it at dusk last evening, the street in front and the yard were crowded with anxious-looking men, women, and children, who had been attracted from the neighborhood by the reports that they had heard of the mysterious appearance of fire at intervals within the house. Bush was found in the shed, or back kitchen, surrounded by another curious gathering, to whom he was relating a recent occurrence. The floor was covered with articles of furniture, and in the front room the wife and several other women were with the children, nine persons in all. The older of these sat about the room with fear in their white faces. There was a heavy, unpleasant smell of smoke throughout the house, and various garments and articles of furniture showed marks of having been burned or scorched. The man's statement, made in broken English, is as follows: Several months ago he moved from Amherst, where he had lived for thirteen years, being for most of that time employed as a switchman

on the Lake Shore Road. Five or six years ago his house was destroyed by fire, the cause being, as was supposed, a defective flue. His first home in this city was at No. 1177 Lincoln avenue, where on Sunday, the 18th inst., the first remarkable appearance of flames occurred. Some clothes—a coat, vest, and dress—which hung upon the wall, suddenly began to smoke, sending forth a peculiarly sickening smell. This was followed in a moment by a dark blue blaze that leaped hungrily over the garments and almost consumed them before the fire was extinguished. His wife said that matches in his pocket had ignited, but he was positive there were no matches there. On the following day he went to work as usual, and when he came home was met by his wife, who was frantic with fear. During his absence the fire had appeared seven different times. In the first instance, the bed upon which one of the children lay sleeping, took fire, re-appearing twice after it had been put out. Being of a superstitious nature, she feared that some evil spirit hung over them, craving the life of the youngest child. To appease the wrath of the unknown, whatever it was, she went out into the fields, and cast to the winds all the money they had, about thirty dollars (all but ten dollars of this was afterward found). The father decided to stay at home the following day, and watch, and called in a friend to watch with him. By this time the mystery had been noised about, and everybody that came in decided that the children had been playing with matches. There seemed to be no other explanation, but the children stoutly denied it. Dr. J. B. McGee, who lived near, was called in to make an examination. He thought at first that it was an ignition of phosphorus, but upon hearing the story in detail could give no solution. Bush, being a Catholic, appealed to Father Baker, of the church of the Holy Family, who came to the place, but could shed no light on the subject.

Bush remained at the house on Lincoln avenue until Tuesday, when he made up his mind to quit the place and move to the house on Lussenden avenue, hoping thereby to shake off the mystery. On Friday the fire once more appeared, burning the straw in one of the beds. The straw in a barrel that stood in the shed was also burned in the same manner on Saturday, together with several coats that hung on the wall.

By this time the family had nearly become crazy. Many of their household goods and clothes had been destroyed, and some of the neighbors, filled with sympathy, came in and endeavored to console them and pacify their fears. On Sunday Mrs. Foland, a lady living on Giddings avenue, dropped in to lend her aid in this direction. She took off her hat and laid it upon the table, where it had not remained five minutes when a large feather upon it was touched by the strange flame and nearly consumed. The reporter called upon Mrs. Foland herself, who fully corroborated this statement, and exhibited the hat as proof.

On Monday the fire appeared twice, each time destroying some clothes. Yesterday morning, a child's dress that hung on a peg near the door, smoked, blazed for a minute or two, and fell to the floor.

These singular occurrences have been witnessed by neighbors, who came in to watch out of curiosity, and there is no one living on the street but believes everything that is told.

The reporter selected one man from the crowd that stood about while Bush was making his statement. He seemed intelligent, and ready to tell all he knew. He pronounced Bush's story true in every particular. He had himself seen a coat burn up in the mysterious manner described, but, like the rest, could offer no explanation whatever.

These are plain facts. There is no reason to doubt Bush's story, while there is good proof that he has told the truth. The suspense he has gone through seems to have nearly crazed him. No one can convince him that there is not something supernatural in it.

WHO WOULD N'T BE AN EMPEROR?

We clip from an exchange the following graphic description of the Czar's every-day life, or rather, of his daily "race with death":—

Who would care to change places with the Czar of all the Russias? The poorest vagabond that crawls the streets has no reason to envy his Majesty, though the Czar's personal income is \$25,000 a day, and he has the power of life and death over his subjects. He lives in hourly fear of assassination, which has brought on a nervous complaint that a defensive undershirt of steel aggravates too much to allow of his wearing it. It was a chain garment, almost as easy as a "jersey," but he had to cast it off. In its stead his clothing is lined with a kind of glutinous compound that resists

a bullet sufficiently, it is said, to insure immunity from the practice of ordinary fire-arms. The Czar is very fond of tobacco. He has had to lay aside pipe and cigar, because recently it was discovered that the royal weed had been poisoned. His cook is changed continually, and two private detectives preside over the chef's operations, and taste his dishes before they go to the Czar's table. In order to insure the wholesomeness of the food, sauces and elaborate entrees have been abolished in the royal kitchens. The Czar does not open a letter or packet of any kind himself, lest it should contain an explosive or poisonous engine. His linen is under everlasting inspection for fear it may be poisoned, and convey to the pores of the skin some death-dealing mixture. He goes about in peril of disguised daggers, of concealed pistols, of poisonous vapors, and in spite of all imaginable precautions, the grim specter of Nihilism starts up to confront him in the most private apartments of his very palace. Agents of the Secret Police attend him everywhere, but even his most confidential guards are only allowed to know what his movements are just in time to prepare for a ride, a drive, or a long journey. It is a continual race with death, a hide-and-seek scramble with rebellion, a constant running of the gamut of Nihilism, over a mined course and between rows of murderers.

THE COMING QUESTION.

The *Christian Statesman* of May 6, 1880, says:—

The Secretary of the New York Sabbath Committee sends us the following very gratifying intelligence: "The Synod of the Greek Church has recently issued a circular enjoining the better observance of the Sabbath [Sunday], and the principal merchants of Athens have suspended business on that day." Are there not many and unmistakable signs that the Sabbath question is soon to become a prominent question in all Christian lands? The irreconcilable antagonism of the Sabbath law and the principles and customs of the Sabbath-breakers, and the constant and unavoidable collision of the two in social life and in the conduct of public affairs, mark this as one of the questions which can never be disposed of until it is settled in accordance with the eternal principles of right.

SPURGEON ON MODERN CHRISTIANITY.

Referring to the spread of ritualism, he asked, "Who could have bewitched our Protestant land?" With Smithfield and the ashes of the martyrs scarcely swept away, men were again setting up the crucifix of Romanism. What would Oliver Cromwell say if he could come back and see what men were making of England? Whatever doctrines were preached, and whatever changes might arise, he would ask his friends to place him in a lunatic asylum if he ever left off preaching the simple gospel.—*N. Y. Post*.

—Bishop Stevens devoted the larger part of his annual address before the Pennsylvania Protestant Episcopal Convention last week to the subject of annular confession, impelled to it by the persistent efforts to introduce it into churches of that diocese. "From the depths of a heart laden with sorrow at the outcroppings in our midst of this unscriptural teaching," he emphatically condemned it on individual, social, political, and theological grounds.—*Christian Weekly*, May 22, 1880.

—Miss Frances Willard, of the Woman's Temperance Association, asked the privilege of speaking ten minutes before the Methodist Episcopal General Conference at Cincinnati. After discussing the question two hours, a vote to hear her was passed by a small majority, but the Conference adjourned without making any arrangement to make their vote practical. On this action of the Conference the *Inter Ocean* of May 19 thus comments:—

It seems a little out of place that a body of as intelligent Christian men as are assembled in the Methodist Episcopal Conference at Cincinnati should discuss for two hours the question whether they will grant ten minutes to an earnest Christian woman to speak upon a question vitally connected with Christian work everywhere. The fear that it was a dangerous precedent is hardly well taken. It would almost seem that if such precedents were oftener set it would add to the interest and well-being of such gatherings. The good bishops could hardly argue that because Miss Willard talks ten minutes to-day, the Hon. Bob Ingersoll would have to be given audience to-morrow. "Ten minutes" was a small gnat to strain at, especially when the two hours spent in discussion were a good-sized camel.

ASPIRATIONS.

BY ALLIE A. SANTEE.

TAKE my full heart's truest homage,
Gracious Lord;
May I e'er believe thy promise,
Trust thy word.
Though I dwell beneath the heavens,
Thou above,
To thy work may I be given,
God of love!

May my love for thee be perfect,
Saviour mine;
Thine for me was more than human—
'Twas divine.
May I yield me soul and spirit
To thy will;
Perfect peace may I inherit,
Calm and still!

Earthly happiness is fading
Like the dew;
Earthly promises are failing,
Thine are true.
Oh, when earthly toils and duties
All are past,
May I reach that world of beauty,
Heaven at last!

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."

MAINE.

Cross Island.—I spent last Sabbath and first-day, May 15, 16, with the church at Cross Island. They seem to be united, and are striving to overcome. I spoke seven times, and held one business meeting. Obtained one subscriber for the REVIEW, two for the *Signs*, one for the *College Record*, and a club of six for the weekly *Instructor*. J. B. GOODRICH.

NEBRASKA.

Riverton, Franklin Co., May 12.—We held our first tent-meeting for the season at this place, Tuesday evening, May 11; and although the wind was high and the dust flying, a good number came out. The town numbers about four hundred inhabitants. The providences of God seem to indicate this to be the proper time for meetings here. I am alone at present, but expect the assistance of a young brother soon. Pray for us. GEO. B. STARR.

Blair, May 17.—The meetings we were holding six miles west of Blair, are closed for the present. Six weeks ago there were no Sabbath-keepers in this neighborhood; now twenty have signed the covenant. A Sabbath-school has been organized with over forty members; it is supplied with *Instructors*, record books, and a library consisting of thirty-six volumes of our best books. A tract society has been formed, and the brethren seem to have "a mind to work." For the good work wrought here, we thank God. A. J. CUDNEY.
N. C. CLAUSEN.

OHIO.

Wheelerburg, May 12.—I have been with the brethren here a little more than a week. During this time I have given ten discourses, sold books amounting to \$11.05, and obtained four subscribers for the REVIEW and one for the *Signs*. The brethren here still keep up their meeting and Sabbath-school, and are making some advancement. The outside interest was small. My prayer is that God will abundantly bless this little company. E. H. GATES.

Mansfield, May 13.—Since the Dunkirk meeting, I have given three discourses in the "Church of God," with satisfactory results. One has commenced to keep the Sabbath, and subscribed for the REVIEW; also obtained two full subscribers for *Good Health*. Was requested by a leading member of the church to speak again. Several have expressed a desire to have the tent pitched here. People invited me to their homes. I visited Spring Mills, where our last camp-meeting was held. Those with whom I conversed spoke well of the meeting. N. J. BOWERS.

TEXAS.

Lexington, Lee Co., May 13.—There is a little Danish settlement here, numbering twenty-five persons. I have been with them five weeks, visiting from house to house, and as the result five have commenced to obey all the commandments of God. Last first-day they were buried with their Lord in baptism, and united with the church at Clifton, Bosque Co., until an organization can be effected here. Others are interested, for whom I have

considerable hope. May God, by his unerring counsel, lead these dear friends in the narrow path to eternal life.

Providence permitting, I expect soon to go to Round Rock, where there is a settlement of several hundred Swedes, among whom there is a Lutheran and a Methodist church. I shall be able to furnish a great many names for the free distribution of the Swedish paper, and shall be glad of all the help I can get in this direction, and also to be remembered in the prayers of God's people everywhere.

For the next four weeks my address will be as above. A. W. JENSON.

MINNESOTA.

Canby, May 19.—May 7-10, I was with the Golden Gate and Home churches. Spoke three times to the Danes, and preached once in English. The Lord was near by his Spirit. Two followed their Lord in baptism, and four were received into the Home church.

Since holding the above meetings, I have been in the vicinity of Canby. Those who accepted the truth six weeks ago, have all remained faithful. Opposition is bitter. The people here are poor. One family is quite destitute, yet we believe the Lord will take care of them. C. NELSON.

Lake Johanna, Pope Co., May 18.—The 15th of April I went to Artichoke, and labored there till the 28th. It was in sowing time, but we held a meeting almost every evening. Eld. Dimmick spoke to the little church here once this spring; but they had had no preaching in their own language for a year and a half. They were all firm in the truth, and we received many blessings from the Lord while I was there. I spoke twelve times. There was but little outside interest.

The 29th I came to Gilchrist. The people here are all Swedes and Norwegians, and some of both classes are keeping the Sabbath. I stayed there till the 12th of May, and held meetings in different places in private houses. Spoke twenty-four times. Seven were baptized, and a church of ten members was organized. An elder was ordained, and a secretary and treasurer were chosen. There are now six more keeping the Sabbath. I received from this church \$20 as a donation.

The 12th of May I came to Lake Johanna, where there is a church of ten members. One has given up the truth. I have spoken nine times. Yesterday two were baptized, and received into the church. On the 20th I expect to go to Litchfield. Will the children of God pray for me, and for the work among the Scandinavians? L. JOHNSON.

KANSAS.

Elm Creek.—The church at this place had for several weeks been in some confusion; but as the meetings held here progressed, a disposition was manifested on the part of each to put away his own wrongs. On Sabbath afternoon a good measure of the Spirit of God came into our meetings; and the whole church entered into a solemn covenant to seek the Lord with their whole heart. This vow, if carried out, cannot fail to produce the desired result. And from the beginning made during the meetings, there is reason to believe that it will be done. JOSEPH LAMONT.
J. H. COOK.

Topeka, May 16.—We spent last Sabbath with the Richland church, speaking twice in their commodious house of worship.

On our way to the church we passed a large, new school-house, built of stone. Close inspection showed numerous ugly seams and fissures in the walls, so that what appeared to be so firm is in danger of falling. Said the builder, "It is the fault of the building committee. Had they been willing, I should have dug down to the rock, and the house would have stood forever; but they did not like the extra trouble, so they directed me to build on a soft foundation, and these crumbling walls show their folly." Reader, you and I are building every day. Are we building on the rock? L. D. SANTEE.

Sterling.—April 27 to May 3, we labored with the church at Sterling. This church has had but little preaching in the past, and, as might be expected, were on the background. We labored from the first for the benefit of the members, and tried to impress on them the necessity of earnestly seeking the Lord. On the Sabbath we fasted, and continued our meetings nearly all day. All covenanted to seek the Lord with their whole heart. The good Spirit of God came into our midst, and we enjoyed a precious season together. As we tried to seek the Lord, he came very near, and we were led to praise his name. A deep interest to hear more was manifested by those not of our faith, though only two discourses were given for their special benefit. Two were convinced, and promised to obey the truth in future. J. H. COOK.
R. F. BARTON.

Noble, Rice Co.—May 3 to 9, we labored at this place. Here about twenty-five have embraced present truth under the labors of Bro. R. F. Barton. We re-

joiced to see so large a number just starting in the service of God, many of them for the first time. On the Sabbath seven were baptized by Bro. Barton. Ten joined the church, which now numbers twenty-three members. Nearly all of these are heads of families and live near together, so they can maintain a weekly prayer-meeting, also Sabbath meeting and Sabbath-school.

Nearly all the members of this church live in sod houses; these houses are plastered on the inside, which gives them a very neat appearance. We were pleased to see them come to meeting on Sabbath clean and neatly dressed, thus honoring the Sabbath and its Maker, who said when the people came to hear the law of God spoken, "And let them wash their clothes." Ex. 19:10. Our closing meeting lasted till nearly midnight. Many expressed gratitude to God for sending Bro. Barton to proclaim the truth to them.

Sunday, the 9th, we went to Coopersburg, where a congregation was in waiting. For an hour close attention was given to the word spoken; then followed an interesting conference meeting.

The 10th we traveled thirty-five miles, and met with the church at Empire. Here we parted with Bro. Barton, he to go to Elivon, and I to Council Grove, and from thence to our camp-meeting. J. H. COOK.

MICHIGAN.

Ferris, Montcalm Co., May 14.—Commenced meetings here April 19. As this is a farming community, the people were very busy. I have held twenty-one meetings, and visited nearly all in the neighborhood. Sold some books, obtained four subscribers for our periodicals, and distributed nearly two thousand pages of tracts, besides *REVIEWS* and *Instructors*. One has taken a firmer stand for the whole truth, and united with the Estella church. Others are interested and are investigating. L. A. KELLOGG.

Sumner, May 13.—We closed our effort here last evening, after a stay of some more than five weeks. Eight have been baptized, and have united with the church, and there are a few more who will soon do so. I think all in the church, with one exception, will adopt the tithing system the coming year.

The Sabbath-school is increasing in interest. They have a club of eighteen *Instructors*, also class-records and S. S. maps, and in a few weeks they are to have what every school needs,—a good clock. The REVIEW is in nearly every family, and we have the promise that when we return in a few weeks it will be placed in every household. When we came here there was not a single copy of *Good Health* taken in the church; but we have succeeded in placing it in about one-half of the families, and we shall not rest till all have it; for there is no family of Seventh-day Adventists that can afford to be without it. A good beginning has been made in the T. and M. work. So far as I know, all in the church but two or three have signed the teetotal pledge, and we intend to act the part of the importuning widow till they sign it. At the health and temperance meeting, quite a number signed the pledge who were not of our people; that any S. D. Adventist should refuse to sign it is astonishing.

We have had a good hearing from the beginning. Those who sacrificed so much to build their house of worship were much pleased as they saw it filled with interested hearers at every meeting. The citizens subscribed liberally with our brethren to buy a bell, fence the lot, and erect sheds for teams. On the whole, we hope much permanent good has been accomplished here. A. O. BURRILL.

COLORADO.

AFTER an absence of six months, we returned to this field, and in company with Bro. Decker attended a general meeting of the friends of the cause at Boulder, May 15, 16. About eighty were present from different parts of the State, yet as we look over the field, we think that not more than one-half or two-thirds of the Sabbath-keepers in the State were present.

The brethren all seem of good courage, and manifest an earnestness in the work that is really commendable. At a meeting called for that purpose, steps were taken to build a house of worship in the city of Boulder, and over \$1000 dollars was pledged for that purpose. The work of building will be commenced immediately.

Monday we came to Denver, where we find the friends nearly all steadfast in the truth, and keeping up regular Sabbath meetings. We held two meetings with them, which seemed to be much appreciated. Since the tent-meetings closed here last fall, there have been many inquiries concerning the truth, which seems to indicate that good may be accomplished by another tent-meeting here this summer.

A good work has been done by the friends in scattering reading matter, which has made new openings for the truth, and the calls for labor are becoming numerous and very urgent from different parts of the State. No ministerial labor has been bestowed here during the winter, yet the friends of the cause have steadily increased.

We feel much encouraged to see the zeal manifested here. The brethren feel determined to do all in their power to have the work move forward. They have already bought one new tent, and have means in the treasury to run it the present season. Bro. Decker is heartily

welcomed to the State, and the brethren say if they can have another minister they will support him also, and if necessary buy another tent.

We have high hopes for the future of the cause in this State. May the brethren here ever present a united front, and press forward in the work, and victory will certainly turn on the Lord's side. J. O. CORLISS.

DAKOTA.

Madison, May 12.—Came here the 6th, and found the friends doing well. All, without exception, that started while I was here in the winter, are holding on faithfully. The outside interest in the village is especially good. On Sunday, held a meeting there, which was well attended. Several expressed anxiety to hear a course of lectures. Yesterday I baptized six, among whom was Sr. Howlitt, daughter of Bro. White of Jamaica, Vt. Bro. Olsen came here with me to engage in labor among the Scandinavians, of whom there is quite a settlement. Hope the brethren will pray for him, that his mission may be successful.

SIoux FALLS, MAY 17.—On my way to this place I visited Flandreau and Valley Springs. At the latter place assisted our new District Secretary, Bro. Geo. E. Henton, in opening his books. Met with the brethren here last Sabbath. Find a good interest in the Sabbath-school and tract-society matters.

Expect to start the tent soon. As I look over the work of the last few months, while I see much to regret, there is yet much to encourage. The number of our churches has been doubled. Flourishing tract societies and Sabbath-schools are connected with every one of them, fully equipped with all the appliances recommended by our general associations, as far as their circumstances will admit, and a feeling of hopefulness and courage prevails throughout the Conference generally.

S. B. WHITNEY.

PENNSYLVANIA AND NEW JERSEY.

On the way to my field of labor in Virginia, I stopped ten days in Berks Co., Pa., and held fifteen meetings. Five more had commenced keeping the Sabbath, making nine in all. They have excellent meetings every Sabbath, as they are all people of some Christian experience. Three were baptized. Quite a number more are convinced of the truth, and we expect they will soon take hold with us. They take ten copies of the German paper to use in the missionary work. They also keep on hand a good assortment of German tracts to circulate among the people, as they are all of German origin. We hope soon to see a large company of Sabbath-keepers in South-eastern Pennsylvania. May the Lord speed the day.

I have just closed a series of seven meetings in Camden, N. J. There have been five additions to this church since March. Three were baptized. They have an interesting Sabbath-school of thirty-eight members. Twenty-five *Instructors* are taken, and the Song Anchor is used in the school. They take twenty-nine copies of the twelve-page *Signs*, three copies of the *REVIEW*, and three of *Good Health*. They have a V. M. society, which is doing good work. Their tithes the past quarter amounted to a little over \$25, and the penny contributions for the Sabbath-school exceed \$5 a quarter. Last evening we organized a health and temperance club of ten members, which we trust will soon be much increased in numbers. All are anxiously praying and working for the advancement of the cause in Camden. Eld. Orcutt will attend their quarterly meeting, the second Sabbath in July, and assist in carrying forward the good work. I hope to spend a few days with them next fall in a protracted meeting; until that time, let every one see how many he can find who will read our papers and tracts, and thereby be led to attend the meetings. I. SANBORN.

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.

(Concluded.)

ORDER OF MEETINGS.

THE meetings of the Society are opened with singing and prayer, followed by the reading of the report of the preceding meeting, after which any business pertaining to the interests of the Society is in order. Addresses of individuals to whom the *Signs* may be sent can be handed in, cases of need can be brought up, those not taking our periodicals may be looked after, and letters which have been received during the previous week may be read. Then the *Signs* should be distributed among the members present, and the meeting closed with a season of prayer for special cases which may have come before the Society.

When the name of any person is reported to the Society, according to Art. V., the President should appoint a member to furnish reading matter to, and correspond with, such person. And it is expected of all members who may be designated to write or visit, that they should

first seek the blessing of God upon the effort. All members of the Society are expected to state any convictions that they may have concerning writing to, or visiting, any particular individual. But nothing in the By-Laws shall prevent any visits being made where the way may open, though appointments have not been made. It is also expected that all absent members, wherever they may be, will unite with the Society in seeking the special blessing of God upon it and its efforts at the stated hour of meeting.

During the week, the *Signs* distributed among the members of the Society are to be sent out. After sending a paper for three successive weeks to the same individual, a letter should be written. If no response is made, cease sending him the paper, and try others. Some might be interested by continuing the paper, but the probabilities are that they would not be; and as the world is full of people who have not heard the truth, it is better to give others an opportunity to investigate than to continue to send papers to those who make no response.

SCATTERED BRETHREN.

Brethren and sisters living alone, or in company with others, but who are so situated that they can do nothing with the *Signs* themselves, should link their interests with some society that is in active operation. They should not feel that they can do nothing simply because they live alone. Many living alone can use five or more copies of the *Signs* themselves. Some sisters individually use fifty copies.

WORK FOR THE SOCIETY OR COMMITTEE.

The work of these societies or committees, should be, 1. To find interested readers for the *Signs* and other periodicals, by correspondence and otherwise. 2. To correspond with all who they may have reason to believe will be benefited thereby, especially lonely Sabbath-keepers. 3. To visit, converse and pray with such families as we might suppose our Saviour would visit were he upon the earth. 4. To become acquainted with each family in the church, and see that our periodicals are taken by them. 5. To see that those who are sick or destitute in the church where they belong, do not suffer for want of attention; and if not able to give relief themselves, to call the attention of others to the matter. In short, they should be vigilant committees indeed, to watch the inroads of Satan and make war upon him by getting the truth into his ranks by every possible means which is lawful in the sight of Heaven.

QUESTIONS AND ANSWERS.

The following questions are frequently asked:—

1. "How can addresses be obtained?"

Ans. From friends; from periodicals of all kinds; from corresponding agents. A successful method with some has been to correspond with individuals, stating that they were interested in missionary work, and wished to send out religious reading matter, and then asking these persons to send them names and addresses. Some have written to post-masters for names. Addresses may be secured by every lawful means.

2. "Should the brethren join the Vigilant Society?"

Ans. All are invited to join.

3. "Does money paid to the Vigilant Society constitute one a member of the Tract Society?"

Ans. It does not.

4. "Is it necessary for every member of the V. M. Society to join the Tract Society?"

Ans. They should do so.

5. "Must members of the Vigilant Society individually report to the Tract Society, if they are members of that Society?"

Ans. Yes, just the same as if there were no Vigilant Society. Then the Vigilant Society report will show what proportion of the work reported by the District Secretary was done by the members of the Vigilant Society.

6. "Should the Secretary be required to wrap all the papers, write all the letters, and perform all the general labor of the Society?"

Ans. No; this work should be divided among the members present at the meetings of the Society.

7. "How shall the postage be paid?"

Ans. Each individual should pay on the papers which he sends out, or it may be paid by donations.

POSTAGE ON PAPERS AND TRACTS.

Great care should be taken in wrapping neatly and securely, directing distinctly, and stamping sufficiently, all matter that is sent by mail; otherwise, much labor and means will be lost. If deficient in any of these respects, packages of papers and books find their way into some waste-basket or rag-bag, where there is little prospect of

their accomplishing any good. Letters are frequently lost, delayed, or sent to the Dead-Letter Office for the same reasons.

Librarians and individuals sending out large quantities of reading matter by mail would find it greatly to their advantage to have a medium size of letter scales.

The present law requiring one cent for every two ounces or fraction thereof, of strictly printed matter, on our publications amounts to the following:—

Our ordinary tracts and pamphlets, with light wrapping, require one cent for each 72 pages or fraction thereof.

Signs and *REVIEWS* require one cent for a single copy, and one cent additional for each additional two copies. Count $\frac{1}{2}$ cent for the wrapper, and $\frac{1}{2}$ cent for each copy of the paper. Two copies will not go for one cent, because with the wrapper they weigh over two ounces.

Good Health requires one cent for each copy, with ordinary wrapping. The *Instructor*, *Stimme Der Wahrheit*, *Harolden*, and *Tidende* require a trifle less than the *Signs* on large packages. One number of either the *Instructor* or *College Record* can be sent with one number of the *Signs* for one cent.

The postage on letters from the United States to Great Britain and Ireland, Greece, Greenland, Holland, Italy, Norway, Poland, Portugal, Russia, Spain, Sweden, Switzerland, and Turkey, is five cents per half ounce. On books or papers, it is two cents for two ounces or fraction thereof. Postal cards can be sent to these countries by annexing a one-cent postage stamp. Postage between Canada and the United States is the same as to any part of the United States.

Any writing on pamphlets, tracts, or bound books will subject the same to letter postage.

NEW YORK T. AND M. SOCIETY.

THE State quarterly meeting of this society was held at Rome, N. Y., May 8-10, 1880.

The meetings on the Sabbath were good. Eld. Canright gave us excellent practical sermons, and a good spirit was manifested in the social meeting following the afternoon discourse.

The first business meeting was called by the President, Sunday, May 9, at 11:45 A. M. Opened by singing "World's Harvest," followed with prayer by Eld. Canright. As no State meeting was held last quarter, there were no minutes to be presented before this meeting; but the report of labor for that quarter was read, also the following for the past quarter:—

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	49	17	9	8	20	95	9418	967	75	\$108 60	
2	63	35	54	17	20	16	7988	99	112	24 77	
3	78	28	140	43	14	73	22936	614	492	52 50	
4	11	6	88	23	23	7878	415	155	92 48		
5	14	14	26	20	24	6262	60	38	42 12		
6	18	18	26	20	2	13922	344	201	71 81		
7	58	27	34	45	43	8820	905	627	74 92		
8	34	12	55	39	1	11562	220	98	46 98		
9	14	14	245	16	10	75	11030	163	309	945 81	
	307	161	22	944	201	1129	495,117,598	4885	2131	\$1496 14	

* Individuals.

+ 52 copies changed from 8 to 12 page edition during quarter.

The two reports were then compared, and in nearly every item a marked increase was shown in the present report over the preceding one.

The President occupied a few minutes in speaking of the proper management of book sales for the benefit of the society, and referred to the increase in the proportion of reading matter loaned. This he approved, giving instances to illustrate how much more real good can be done by gathering up tracts, etc., with a view of using again, and replacing with others, than if all were given away.

After some further remarks in regard to the encouraging features of the missionary work of ministers and colporters, the meeting adjourned to call of Chair.

Another meeting was called at 10:15 A. M., Monday, May 10. The main features of this meeting were the consideration of *Les Signes des Temps* and the *Signs of the Times*. The brethren were urged to take a more active interest, both in raising clubs, and changing from the eight-page to the twelve-page edition of our own *Signs*; and when the plan of paying for copies of the French paper for the missionary work in Europe was presented, the brethren and sisters very cheerfully and readily subscribed for one hundred and sixteen copies, and before the meetings closed, all but fifteen of these were paid for.

We feel thankful for the evidences that the blessing of the Lord was upon these meetings, and hope to see good fruits as a result of this quarterly gathering.

ADDIE S. BOWEN, Sec.

B. L. WHITNEY, Pres.

REPORT OF WISCONSIN 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	54	13	...	12	47	10	49	3725	533	499	\$63 99
2	40	13	...	...	41	23	31	3473	763	344	38 99
3	50	...	...	...	20	34	...	2957	98	151	15 03
4	23	10	...	...	5	15	...	2966	147	49	8 16
5	46	16	...	...	6	12	...	3524	152	123	21 68
6	...	...	...	...	...	...	...	3240	...	...	...
7	48	30	...	...	...	...	...	3328	359	100	35 95
8	27	27	...	...	43	17	...	3817	571	482	12 68
9	37	22	...	...	12	10	...	9979	378	293	38 45
10	50	...	...	...	32	28	...	9753	774	82	26 36
11	24	19	...	...	1	16	...	1455	92	25	27 37
12	36	...	...	...	11	15	...	3101	587	56	37 40
13	42	12	...	...	16	1	...	1246	115	30	6 58
14	39	10	...	...	4	3	...	1780	222	45	16 01
15	13	17	...	...	48	...	...	3786	57	180	5 80
	509	190	371	261	237	182	396	60535	4868	2390	\$353 85

The local societies at Mt. Pisgah, La Grange, Lisbon, Chicago, Burnside, Raymond, and Racine failed to report.
MATTIE A. KERR, Sec.

REPORT OF MISSOURI 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	17	14	4	11	14	...	5	4629	355	37	\$47 40
2	18	17	...	...	9	15	...	11665	450	33	16 40
3	46	32	4	120	58	35	20	18362	595	161	33 05
4	51	19	...	57	121	23	27	23947	990	151	32 55
5	9	6	...	...	1	...	...	1137	3	16	4 80
6	13	8	...	28	9	...	...	3847	137	48	10 05
7	22	15	2	9	7	...	18	2028	120	25	14 50
	176	111	10	243	212	73	78	65615	2653	471	\$190 00

* Secretary.

D. C. HUNTER, Sec.

AFTER MANY DAYS.

In 1835, Dr. Meadows, in making a journey along the coast of China, called for a few hours at a small island, where he distributed some tracts and small religious books. The island remained unvisited by any European for thirty-three years, when a missionary went thither and began to preach the gospel. To his astonishment, one of his hearers said, "We know that doctrine;" and on being asked whence they had obtained their knowledge, the man replied, "Many years ago a foreigner came here and left some little books and other writings, which contained that doctrine which you preach. He gave them to my father, who charged me when dying to read them, and keep them carefully, and, perhaps, some day God would send some one who would teach us the doctrine more fully." The result of the seed sown by Dr. Meadows, thirty-three years before, was the formation of a church which speedily numbered sixty members, and is now in a healthy and thriving state. Surely these facts contain encouragement, not only for missionaries, but for tract distributors generally, and for all who are engaged in sowing the good seed of the kingdom.—*London Missionary Chronicle*.

FINDING "GIRL" IN THE BIBLE.

AN English town-missionary, a short time ago, related a remarkable incident. There was a lodging-house in his district which he had longed to enter, but was deterred from so doing by his friend, who feared that his life would be thereby endangered. He became at length so uneasy that he determined to risk all consequences and try to gain admission. So one day he gave somewhat of a timid knock at the door, in response to which a coarse voice roared out, "Who's there?" and at the same moment a vicious-looking woman opened the door and ordered the man of God away.

"Let him come in, and see who he is, and what he wants," growled out the same voice. The missionary walked in, and bowing politely to the rough-looking man whom he had just heard speak, said:—

"I have been visiting most of the houses in this neighborhood to read with and talk to the people about good things. I have passed your door as long as I feel I ought, for I wish also to talk with you and your lodgers."

"Are you what is called a town-missionary?"

"I am, sir," was the reply.

"Well, then," said the fierce-looking man, "sit down and hear what I am going to say. I will ask you a question out of the Bible. If you answer me right, you may call at this house and read and pray with us or our lodgers as often as you like; if you do not answer me right, we will tear your clothes off your back and tumble you neck and heels into the street. Now what do you say to that? for I am a man of my word."

The missionary was perplexed, but at length quietly said,—

"I will take you."

"Well, then," said the man, "here goes. Is the word girl in any part of the Bible? If so, where is it to be found, and how often? That is my question."

"Well, sir, the word girl is in the Bible, but only once, and may be found in the words of the prophet Joel 3:3. The words are, 'And sold a girl for wine, that they might drink.'"

"Well," replied the man; "I'm dead beat; I durst to have bet five pounds you could not have told."

"And I could not have told yesterday," said the visitor. "For several days I have been praying that the Lord would open me a way into this house; and this very morning, when reading the Scriptures in my family, I was surprised to find the word girl, and got the Concordance to see if it occurred again, and found it did not. And now, sir, I believe that God did know and does know what will come to pass, and surely his hand is in this for my protection and your good."

The whole of the inmates were greatly surprised, and the incident has been overruled to the conversion of the man, his wife, and two of the lodgers.—*Selected*.

Notes of News.

—Stuyvesant, N. Y., was recently destroyed by fire.

—It is said that there are 63,000 prisoners in the Russian prisons.

—The distance by railroad from New York to San Francisco is 3,320 miles.

—The Flower Mission of New York City distributed 150,000 bouquets last season.

—A resolution to adjourn on the 31st inst. has passed the House of Representatives.

—In one district of Persia there have been 600 deaths from famine since January.

—During the year ending April 30, 1880, 198,876 immigrants landed at New York.

—Over 1,000,000 brook trout have been placed in the streams of Wisconsin this year.

—The total amount of the donations for the relief of the distress in Ireland is \$2,910,000.

—The English Salvation Army is in Philadelphia. Its present brigade numbers 700 persons.

—It is estimated that in the various countries of the world, over 6,000 different kinds of postage stamps have been issued.

—There is a rumor that a company of American capitalists have obtained a concession to construct a canal across the Isthmus.

—On the 20th of May, Parliament was formally opened, and listened to the reading of the Queen's speech by the Lord High Chancellor.

—In Russia, the diphtheria has become a prevailing epidemic, and the government has devoted \$300,000 to the establishment of hospitals.

—Of the persons who recently wrecked a train on the Andalusian Railway in Spain, 13 have been sentenced to death, and 13 to imprisonment for 20 years.

—A dispatch from London states that on the 15th, 25 persons were killed and about 60 injured by the explosion of a boiler in the Birchillshall Iron Works.

—Seven of the 37 members of the class that has just graduated from the Union Theological Seminary of New York, are going as missionaries to foreign lands.

—The strikes in France are terminating. "It is generally believed," says a late dispatch, "that they were provoked and organized by some secret political committee."

—Mexico is threatened with another revolution. Troops are collecting at the old town of Sonora, about 150 miles from Yuma, on the line between Mexico and California.

—A young nobleman in the district of Putiloff, Russia, a Nihilist, was recently arrested. At the moment of his arrest he was shot by his father, who then immediately committed suicide.

—The Mormon Church has excommunicated six of Brigham Young's daughters for causing the imprisonment of his ex-executors, who had defrauded the "prophet's" heirs out of \$1,000,000.

—A bill has been introduced in the German Diet which so modifies the laws complained of by the Catholics that it is thought a reconciliation can now be effected between Germany and the Vatican.

—A dispatch from Constantinople states that 50 brigands have been killed near Salonica, others captured, and their prisoners secured. They were all armed with the best of modern weapons.

—It is stated as an evidence of the prosperity of the French Republic, that during the past year 2,600,000 Frenchmen have deposited in the savings-banks \$153,800,000, an average of nearly \$60 each.

—It is thought that Mr. Maynard, Minister to Turkey, will succeed Judge Key as Postmaster General. His name will probably be sent in for confirmation with that of Judge Key as District Judge in Tennessee.

—Goschen, British Ambassador to Constantinople, has visited France, going from there to Austria. As a result, it is believed that Turkey will shortly be summoned to give a categorical reply to the collective representatives of Europe.

—An English liquor-dealer advertises for ladies of high social position to canvass for his wines among their acquaintances. He tells them that they may thus realize from £100 to £300 per annum without interfering with their social position.

—The *Will of the People*, the organ of the Russian Nihilists, is written, printed, and circulated in the most secret manner, and in spite of the vigilance of the police. But it is found on the table of the Czar, and under the pillows of statesmen and generals.

—An artesian well is being bored in Boston, for the purpose of determining whether or not there is under the city an available supply of pure water. The depth of the well now exceeds 300 feet, and two small streams of excellent water have been found.

—The famine in North Hungary is increasing; 1,400 people have no food but grass, nettles, and mushrooms. Troops of emigrants are leaving the country; but the government has given the authorities orders to stop them, and some have been arrested by the police.

—On the 21st inst., news was received of the suspension of the Reading Railroad Company and its dependent corporations. The indebtedness of the railroad company, as stated by one of the directors, is between \$5,000,000 and \$6,000,000. The miners regard the suspension as temporary.

—The new National Museum at Washington will probably be ready for use next fall. It is a one-story structure covering about two acres of ground. It contains 17 large halls for government collections, and numerous small rooms for laboratories, offices, and the general work of scientific investigation and classification.

—There are in England 20,000 fox hounds, kept for sporting purposes. If to this item we add the expense of keeping hunting horses, huntsmen, and whippers-in, with grooms and stable boys, we have an annual outlay, which, if thus applied, would add greatly to the comfort, and increase the happiness, of the laboring class.

—In the investigation of the Madison Square Garden disaster, the jury brought in a verdict that the falling of the wall was due to the faulty construction of the building. They censured the Harlem Railroad Company for employing a civil engineer as an architect, and the Department of Buildings for negligence of duty in allowing the addition to be erected contrary to law and in a faulty manner.

—The M. E. General Conference has elected four new bishops; viz., Dr. E. O. Haven, President of the Syracuse University; Dr. Cyrus Foss, President of the Wesleyan University, at Middleton, Ct.; Dr. J. F. Hurst, President of Drew Theological Seminary; and Dr. H. W. Warren, of Philadelphia. But the Conference decided not to elect a colored bishop, although the colored brethren urged their claims quite persistently.

—The action of the New British ministry in appointing a Roman Catholic peer, Lord Ripon, as Governor General of India, and another, Lord Kenmare, as Lord Chamberlain, called out a remonstrance from the British Reformation Society, through Lord O'Bannon. This action of the Ministry, together with Gladstone's reply to Lord O'Bannon, defending the appointments, gives the Conservatives hope, as it is almost certain to awaken the prejudices of the Nonconformists, particularly those of Scotland.

—The new Lenox Library, in New York City, contains a magnificent copy of the Mazarin Bible, printed in Metz, by Gutenberg, in 1455. It is the first book printed from movable types, and yet, strange to say, it is one of the noblest monuments of the "art preservative of all arts," in existence. There are only two copies of this Bible on this continent, the other being owned by the heirs of the late George Brenley, of Hartford, Conn. The last copies sold at the Perkins sale, London, June 6, 1873, brought \$17,000 for the one printed on vellum, and \$13,550 for the one on paper.

—In view of the possibility of war between Russia and China, the following facts relative to the Chinese army and Navy will be of interest: The entire strength of the army, exclusive of officers, is, on paper, 828,000 men. The most of these troops are badly armed and seldom drilled. Barely 50,000 of them are armed with European weapons and drilled according to the principles of European tactics. Probably not more than half of this force could be actually brought into the field. The navy is also weak and inefficient. There is a rumor that the Chinese propose to re-organize their army and navy.

Obituary Notices.

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

STROUPE.—Died of inflammation of the lungs, at Spenceer Mills, Kent Co., Mich., May 4, 1880, Edgar Stroupe, aged 32 years and 7 months. He leaves a wife and an adopted child, who deeply mourn their loss. * * *

KELLOGG.—Died in Evergreen, Montcalm Co., Mich., May 6, 1880, Sidney M., son of M. S. Kellogg (deceased) and E. S. Kellogg, aged 18 years, 11 months, and 10 days. When quite young he gave his heart to the Lord, but for a time he wandered from him. In the early part of his sickness he returned with heartfelt confessions, and received the evidence of his acceptance. His dying testimony was, "Oh, how good the Lord has been to me to grant the forgiveness of all my sins." We mourn not as others who have no hope. Words of comfort from 1 Pet. 1:3. L. A. KELLOGG.

DENNIS.—Martha Vernalis, wife of the writer, died at Henry, Marshall Co., Ill., May 8, 1880. She was born May 1, 1854, thus being 26 years and 8 days old at the time of her death. She embraced present truth shortly after our marriage, which occurred July 3, 1877. A short time before her death she testified that she did not commence to keep the Sabbath because I kept it, but because she believed it to be the duty of all Christians everywhere to keep it. She left a babe ten days old. We hope to meet her in the resurrection morning. Funeral sermon by H. David, M. E. pastor, from the words: "Blessed are the dead which die in the Lord from henceforth." A. J. DENNIS.

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The Review and Herald.

Battle Creek, Mich., Thursday, May 27, 1880.

CAMP-MEETINGS FOR 1880.

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

LIFE SKETCHES.

LIFE SKETCHES of Elder James White, and his wife, Mrs. E. G. White, will be ready by the first of June. The subject matter of this book is given in the following order:—

1. The first 125 pages contain a brief sketch of the ancestry, early life, Christian experience, and labors of Eld. James White. This is a careful revision of the first part of the volume entitled *Life Incidents*, published in 1868.

2. Pages 125-324 contain sketches of the parentage, early life, Christian experience, views, and extensive labors of Mrs. E. G. White, as given in the second volume of *Spiritual Gifts*, published in 1860.

Those who are urging the reprinting of that volume, should understand that there are many things in that sketch applying to the past, and having no special interest at the present time, which need not be reprinted. There are also personal testimonies in that volume which have recently been reprinted, and constitute a portion of the new edition of the testimony to the church. And while two or three pages only of the narrative have been omitted in the revision, eight or ten have been added, making the work more complete.

3. The work is concluded with sketches of our several institutions, and statements relative to the progress of the work up to the present time. The book is printed on fine tint paper, and is put up in muslin, in a style to correspond with the volume in other respects. It contains 416 pages; price \$1.00; with steel engraving of Elder White, \$1.25.

J. W.

THE TIME OF THE END.

THIS was the theme of Bro. White's discourse in the Tabernacle, last Sabbath forenoon, May 22, from the words found in Dan. 12:10. He had great freedom, dwelling upon this topic of surpassing interest, as the subject opened very clearly before him. New thoughts and lines of argument served to present in a vivid light the wonderful harmony existing in those chains of prophecy which constitute the great framework of present truth. It was shown that we are in the time of the end, and the things which the wise are to understand, are not specially the discoveries of science, wonderful as these are (for the wicked may understand these as well as the righteous), but the more important developments of prophetic truth, which we must understand to be prepared for the great exaltation of the eternal state, upon which the people of God are soon to enter. The church was much edified.

An excellent social meeting followed in the afternoon; and thus this Sabbath was a good day for the church in Battle Creek.

HOW TO GET TO THE MINNESOTA CAMP-MEETING BY RAILROAD.

TICKETS to the Minnesota camp-meeting and return, good from the 10th to the 25th of June, inclusive, will be sold for one full fare and one-fifth, or sixty per cent of the full fare both ways, at the stations named, on the several railroads, as follows: The West Wisconsin, at Menomonee, Wilson, New Richmond. Those coming on this road will change at St. Paul, to the St. Paul, Minneapolis, and Manitoba, and come to Minneapolis. On the northern branch of this road,

at West Union, Sauk Center, and St. Cloud, and on the southern branch, at Benson, Litchfield, Dassel, and Howard. On the St. Paul and Sioux City, at Luverne, Madelia, Mankato, Ottawa, and Le Sueur. On the Minneapolis and St. Louis, at Albert Lea, and all stations from there to Minneapolis. Those who come on this road, and the southern line of the St. P., M. & M. Road, can get off at Cedar Lake, close by the camp-ground, by speaking to the conductors on the trains.

Those who come into the city from other directions, will find a steam motor starting from the post-office, on Hennepin Avenue, and running out to Calhoun Lake every hour, and there connecting with a boat crossing the lake to the camp-ground. By special arrangement, the fare on this road will be 20 cts. each way, in companies of five. Single tickets, 25 cents. Those having baggage, can come up to the grounds, and get teams to convey it from the depot to the camp.

H. GRANT, Pres.

THE TWO GLORIES.

BY JOSEPH CLARKE.

ON page 244, vol. 1, of D'Aubigne's History of the Reformation, man is represented as now in a state of humiliation and weakness between two glories and two grandeurs,—a past glory, from which he has been precipitated, and a future glory, to which he is called. These ideas, so presented, are truthful, and should never be lost sight of for a moment. Once man was almost an angel. The curse of sin had not left its blighting traces on his body or his mind; no tokens of death or decay marred this earth or any of its inhabitants. By faith we see that glory restored in the future; the earth, now defaced by a succession of curses, will be renovated and beautified as before.

All that we see around us goes to establish the truth of this position. The misery and calamities of this life are not the proper order of things. Some terrible mishap has turned our cup of happiness upside down,—has inverted the normal condition of affairs; but it is only for a little while, and then the future glory will appear. All now looks dark and dreary; earth and its inhabitants seem to be out of order, and "insanity" is the best word to describe the condition of things generally. But it is the last hour of night; day dawns over the tops of the hills, and to the eye of faith the future glory begins to appear. But to the infidel it grows darker and more dark. Reader, let us keep in view these two glories,—these two grandeurs.

Appointments.

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

MINNESOTA CAMP-MEETING.

THIS meeting will be held at Calhoun Lake, three miles from the city of Minneapolis, on the grounds occupied last year, and will commence on Wednesday evening, June 16. The location is a pleasant one, and easy of access from all parts of the Conference, and we earnestly request the brethren of all the churches, and the scattered brethren throughout the Conference, to make a vigorous effort to come to the meeting. We hope that our Scandinavian brethren will make a special effort to attend, as there will be able brethren present to give them instruction in their own languages. Brethren, come in season to be all ready to commence work at the first meeting, and come prepared to stay till the meeting closes. Come with a full determination to seek the Lord earnestly, and devote the time of the meeting to the work of drawing near to the Lord, that he may draw near to us, and grant us a refreshing.

Hay and grain will be furnished on the ground at as reasonable rates as they can be afforded, and the stand will be stocked with necessary provisions.

Arrangements have been completed with the following-named railroads, to carry those coming to the camp-meeting at reduced fare; viz., West Wisconsin, St. P., M. & M., St. P. & S. C., & S. C. & St. P., M. St. L.; and negotiations are pending with the C. M. & St. P. Co., which it is hoped will result in securing the same over its lines. If successful, notice will be given next week. For particulars, see notice elsewhere in this week's paper. We hope for competent help from the General Conference. CONFERENCE COMMITTEE.

THE Minnesota S. D. A. Conference will hold its next annual session on the camp-ground at Calhoun Lake, near Minneapolis. All the ministers, and officers of the Conference, and the delegates from the churches, are earnestly requested, to be upon the ground, if possible, on Friday, the 11th of June, that the business of the Conference may be so arranged and forwarded as not to interfere with the religious interests of the camp-meeting. The delegates are requested to pass in their credentials to the Secretary, Eld. D. P. Curtis, immediately on their arrival on the ground.

H. GRANT, Pres.

THE Minnesota T. and M. Society will hold its annual session on the camp-ground, near Minneapolis, in connection with the camp-meeting, June 16-21. The directors and secretaries are requested, as far as possible, to be on the ground as early as the 11th, to arrange business, and prepare for the religious exercises of the camp-meeting.

H. GRANT, Pres.

THE Minnesota Health and Temperance Association will hold its first annual session on the camp-ground, in connection with the other general meetings of the Minnesota Conference, June 16-21.

H. GRANT, Pres.

PROVIDENCE permitting, I will meet with the church in Bloomington, Vt., Sabbath, June 5. There will be opportunity for baptism, if desired. Meeting at the Center, if so arranged.

A. S. HUTCHINS.

No providence preventing, there will be a two-days' meeting at Somerset Mills, Me., commencing Friday, June 4, at 7 p. m. All are invited to attend.

A two-days' meeting will also be held at Hartland, commencing June 11, at 7 p. m. There will be opportunity for baptism, if any desire. We hope to see a general gathering of our people. Let all come to work.

J. B. GOODRICH.

PROVIDENCE permitting, I will hold meetings with the church at Soliloquy, Me., commencing Sabbath morning, June 5, at 10:30 A. M., and continuing over first-day. Hope to meet Brn. Moury and Rife.

I will also hold meetings in West Virginia as Father Foggin may appoint, to commence Sabbath, June 12, and continue over first-day. Will Bro. Foggin please meet me at Belleville on Thursday morning, the 10th of June, with team to convey me and baggage to his house.

I. SANBORN.

FARINA, Ill.,	Bro. Ayers	appoint,	June 4-6.
Newton,	"	Sr. Vanderhoof	" 10, 11.
Willow Hill,	"	Bro. Strader	" 12, 13.
Greenup,	"	"	" 15.
Martinsville,	"	"	" 19, 20.
Janesville,	"	" Doyal	" 21-23.
Dalton,	"	" J. McKinney	" 25-27.
Cerro Gordo,	"	" B. F. Mallernee	" 28-30.
Lovington,	"	"	June 31, July 1.
Sodus,	"	"	July 2-4.
Champaign,	"	Sr. Whitman	" 5-7.
Arthur,	"	"	" 9-11.

D. MORRISON.

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.

TEN-THOUSAND-DOLLAR FUND.

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

R. G. Lockwood and wife, \$100	James White, \$100
W. H. Hall, 100	Mrs. E. G. White, 100
J. Q. A. Haughey and wife, 100	Mrs. W. H. Hall, 100
U. Smith and wife, 100	James Harvey (deceased), 100
Edward Lobdell, 100	Right Hand, 100
D. J. Burroughs (deceased), 100	Newell Grant, 100
H. and N. E. Wren, 100	M. F. Stillman (paid \$20), 100
	E. H. Root (paid \$50), \$100.

THE P. O. address of Mrs. N. J. Walsworth, Secretary of the New York Sabbath-school Association, is 46 East Water St., Syracuse, N. Y.

THE P. O. address of the members of the church in Oakland, Wis., will hereafter be Oakland Center, Jeff. Co., Wis., instead of Busseyville, Jeff. Co., Wis.

THOS. BICKLE.

NEW YORK H. AND T. SOCIETY.—To all members who have paid initiation fees, but have not received certificates, we would say, that we were in hopes to have been able to supply them at the State quarterly meeting, but an unavoidable delay has been caused by some misunderstanding. However, we expect to soon send to all their certificates. We hope soon to be able to supply all with temperance literature. We shall gladly respond to all calls from clubs as soon as possible.

ISADORE L. GREEN, Sec.

Books Sent by Express.

J D Shilling \$7.80, Amos Snyder 8.24, G A Hobbs 10.70, H D Banks 8.24.

Books Sent by Freight.

Lizzie Hornby \$47.00.

Cash Rec'd on Account.

Ind T & M Reserve Fund, Moses B Edwards \$4.00, Ind Conf Fund per S H Lane 209.00, Ind Tent Fund per S H Lane 20.95, Mo Conf Fund, Joseph F. Hoppie 5.25, A C Hudson 20.00, M & T & M Society per R J Goodrich 30.00, Am H & T Association, Cal H & T A 5.25, Ind T & M Society per S H L 134.45, Geo A King 2.00, Pa T & M Society per B L Whitney 300.00, N. P. T & M Society per Wm. Leavitt 50.00, Ohio T & M Society per Ida Sharpe 355.96.

Gen. T. & M. Society.—Donation.

L Ouder Kirk \$5.00.

Gen. Conf. Fund.

Martha Andrews—thank offering, \$1.00.

S. D. A. E. Society.

Daniel Minier \$10.00, Wm Hipkins 4.00.

European Mission.

Daniel Hunt \$20.00.

English Mission.

Maria Caruss \$5.00.

Mich. Conf. Fund.

Bronson, David Lynd \$2.00, Marshall per J Dickey 9.00, Orleans per S H King 35.00, Sheridan per J B Haynes 10.34.