

Advent Review

— AND SABBATH HERALD. —

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

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THE HOPE OF THE CHURCH.

BY L. D. SANTEE.

Slow with the hope of the ages
Comes the roll of God's chariot wheel,
That day long predicted by sages,
When the earth like a drunkard shall reel;
When sins that have reached unto Heaven
Lie trod in their pride in the dust;
When the gold and the silver is tarnished,
And consumed by the moth and the rust;

When the sword has leapt swift from the scabbard,
And the winepress of wrath has been trod;
When the nations of earth have been wasted,
Consumed by the anger of God;
When the earth is strewn thick with the fallen,
Unwept and unburied the dead;
When the sun is all dark in the heavens,
And the angel of mercy is fled.

That great day of trouble is nearing;
The signs have been seen in the sky.
The nations looked on them with fearing;
For they augur that ruin is nigh.
But the saints—they rejoice at the token;
For it tells them their sorrows shall cease,
That the long reign of sin shall be broken,
And eternity bring them release.

Our Contributors.

FEELING AND CONSCIENCE AS A GUIDE.

BY ELD. D. T. BOURDEAU.

(Concluded.)

WERE the prophet Hosea to have a resurrection in our day, he would repeat with reproving emphasis these words of the Lord, which he penned in his day:—

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children [converts]. As they were increased, so they sinned against me." Hosea 4:6, 7. "They have dealt treacherously against the Lord; for they have begotten strange children [converts]: now shall a month devour them with their portions." Chap. 5:7.

This is a sad but true picture of the results of rejecting the law of God. This is done in many [not all] of the religious revivals of our times, in which a special effort is made to get up an excitement, and move on the feelings of the people. The law of God, by which the sinner is slain, is not preached as it was formerly. Repentance is touched but lightly. Sins against which the popular sense of the world revolts are exposed, but flagrant wrongs are left untouched. The main cry is, "Only believe," while the full sense of this expression is overlooked. And the fruit of all this is that "strange children," or converts, are brought into the church. They are strange, because while claiming to be children of God, Chris-

tians, they break God's law, are the servants of sin, and deny Christ in their lives. And how can it be otherwise, when self is not slain by the law of God? "As they were increased," saith the Lord, "so they sinned against me."

Those who have made such converts are said to "have dealt treacherously against the Lord." They claim that God is the Father of these converts, and present them to him as sons; but God is not their Father. They are not begotten of the will of God, but of the will and lusts, or desires, of men. And they are short-lived. When the excitement is over, they have nothing to lean upon,—nothing to guide them. They have lost their feeling, and with it has gone their religion(?). And often "a month devours them with their portions."

There are a few genuine conversions, but they are not the result of excitement and mere feeling, but of seeking the Lord intelligently and scripturally. But the majority of converts are left in a worse condition than they were in before the excitement aroused them, and it is more difficult to reach them than it would have been if they had made no attempt to get religion. Many are left with the impression that there is nothing to religion, and they can never be induced to make another attempt. Thus Satan succeeds in drawing his net over souls, and he rejoices; but angels weep.

If the noble army of holy martyrs were to awake from their peaceful slumbers, they would exclaim, "Who are these ease-loving, cross-despising, popular, worldly professors? They resemble those who hated and persecuted us, and put us to death."

Some will charge us with being severe and uncharitable in these remarks. We would plead guilty, if we embraced in them those true Christians in every church who with us deplore the sad state of things here described.

Those who move from feeling must be spasmodic and unreliable in any cause; for feeling often changes with a change of circumstances. But those who move from principle, because they see the path of duty, and walk in it because it is just and reasonable, and glorifies God, have something that will lead them to be true under all circumstances, feeling or no feeling. They have the word of the Lord, which is immutable and endureth forever, and will lead them safely through all the storms of life to the haven of perfect bliss. Such can be depended on in the dark hour. They will "be blessed in their deed," or "doing" (James 1:25); not because they selfishly seek a blessing, but because they are forgetful of self, and seek first to glorify God. The best feeling that we can have is the knowledge, in the light of Scripture, that we are doing the will of God and pleasing him. The Spirit of God bears witness to this feeling. The Bible is its criterion, its justifier.

A convicted sinner can find relief only by confession and repentance, which involves a hearty abandonment of his sins, at the same time that he looks to Jesus by faith, and performs every duty that he meets in his path. See that man who has a huge boil on his hand, just ready to break. It feels heavy, causes extreme suffering, very bad feeling. He pricks it, and finds relief. So we find relief in pricking the boil of corruption and sin. Let us prick it often, and health and good feeling will be restored. Pain should be a motive to prick the literal boil as soon as

possible; so mental pain should lead us to the prompt performance of every known duty, and to seek to understand and do the whole will of God.

If we do not feel like performing any known duty, we should make our feelings bend to duty, and not make duty bend to them. If our conscience and feelings do not condemn us for not walking in a path that we know to be the path of duty, it is sure evidence that we are hardened in sin, and have grieved the Holy Spirit; and we should heartily repent, that God may give us a tender spirit that trembles at his word.

If you required a child under your care to obey you in matters of right, and he should reply, "I do not feel like obeying," would you release him from this duty? And in the Judgment will God accept our feelings as an excuse for not rendering that obedience which he justly requires of us? Should we present here an excuse that we would be ashamed to plead at the bar of God? To simply go by feeling and conscience is to prepare the way for the strong delusion of spiritualism, which works powerfully on the feelings, and has much to say about "nature," "reason," "the light of conscience," and yet shows the perverseness of its own nature, and the unreasonableness of its own character, by denying the existence of sin, dispensing with moral law, and repudiating the Bible.

Dear reader, let us take the Bible as the man of our counsel, the true and only plan of salvation, and the guide of our lives. Let us bring all the powers of our being into harmony with it, and into subjection to Him who has mercifully brought it to us at so great a sacrifice, and for our best good. Amen.

THE ALLEGORY IN GAL. 4:22-31.

BY ELD. WM. COVERT.

WE will notice some of the beautiful lessons contained in these verses. We learn from the illustration that the person who trusts in his own righteousness or in ceremonial regulations is in the bondage of sin. He is a son of the bondwoman. In the days when Paul wrote this allegory, many of the Jews trusted in ceremonies, and in obedience to the letter of the law of God. To what was written in the law, they added the tradition of the fathers, with all of their burdensome rites, which they endeavored strictly to obey. By obedience to these works, they expected to secure the favor of God without faith in Christ. The atonement through the blood of Christ was to their darkened minds an unholy thing.

Their shallow understanding of the subject of religion prepared them to become persecutors of the faithful in Christ, who are the true seed of Abraham, and children of the heavenly Jerusalem. We thus see the son of Abraham according to the flesh again mocking at the son of promise. The natural sons are always jealous when the father makes a feast for the weaned child.

This allegory is repeated over and over, again and again. The history of the church is but a commentary upon it. Says Paul, "As then he that was born after the flesh persecuted him that was born after the spirit, even so it is now." Both the pagan and the papal abominations, that so mercilessly martyred the followers of Jesus

were exceedingly tenacious of ceremonies and religious display. All of these are sons of the bondwoman mocking at the children of Sarah.

But as this allegory is a rallying point for no-law advocates, we will call their attention to some facts in the history of the parties mentioned in it. Isaac is the son of promise, and we are his brethren if we are Christians. Isaac's posterity kept the ten commandments. Ishmael was the son of the bondwoman that persecuted Isaac. His posterity never claimed to keep the ten commandments. They claim the privilege of violating them.

The Lord testifies concerning Abraham that he obeyed the voice of God, kept his charge, commandments, statutes, and laws. (Gen. 26:5.) He also testified that he would command his household after him, and that they would keep the way of the Lord to do justice and judgment in the earth. (Gen. 18:19.) As Hagar's son was cast out, he does not belong to the household of Abraham. This statement has reference to the obedience of the son of promise (Isaac) and his posterity. "For in Isaac shall thy seed be called." Rom. 9:7. "Now we, brethren, as Isaac was, are the children of promise." Gal. 4:28. The children of the promise are counted for the seed. (Rom. 9:8.) But "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

The son of promise is yet persecuted by those who are in the bondage of sin. But now these Ishmaelites boldly declare that Isaac is Hagar's son, and that they themselves are the true sons of Sarah. They call themselves free men; but it is evident that they have mistaken a state of freedom to sin for a state of freedom from sin. I would exhort them to learn to do justice and judgment, that God may bring upon them that which he has promised to bring upon Abraham and his seed. Then they may become the adopted children of Sarah, the Jerusalem which is above. Then they can call her mother, and the truth will make them free indeed.

A mother is very sensitive when the honor of her children is assailed. Would you secure her favor, then guard the honor of her children. Would they become adopted sons, then let them obey the regulations of the household, remembering that God's moral law is adopted as household rules. Unless they can comply with these terms, they may expect to be cast out as was Hagar and Ishmael.

AUDI ALTERAM PARTEM. (HEAR THE OTHER SIDE.)

It is refreshing to read the following, taken principally from Jameson's Commentary. With such teaching, how our British brethren, and the Sunday-keepers in general, can cling with such tenacity to the first day, is, to my mind, incomprehensible.

"The first Sabbath, Gen. 2:2. And he rested on the seventh day, not to repose from exhaustion with labor (see Isa. 40:28), but ceased from working,—an example equivalent to a command that we should cease from labor of every kind.

"Verse 3: Blessed and sanctified the seventh day—a peculiar distinction put upon it above the other six days, showing that it was devoted to sacred purposes. The institution of the Sabbath is as old as creation, giving rise to that weekly division of time which prevailed in the earliest ages. It is a wise and beneficent law, affording that regular interval of rest which the physical nature of man—and the animals employed in his service—require, and the neglect of which brings premature decay. Moreover, it secures an appointed season of religious worship, and if it was necessary in a state of primeval innocence, how much more so now, when mankind have a tendency to forget God and his claims.

"Lev. 23:3: 'Six days shall work be done; but the seventh day is the Sabbath of rest.' The Sabbath has the precedence given to it, and it was to be a 'holy convocation' observed by families 'in their dwellings;' where practicable, by the people repairing to the door of the tabernacle; at later periods, by meeting in the school

of the prophets, and in synagogues. Seven is the sacred number (not one or first), implying totality and universality. Scripture and antiquity put numbers as the fundamental forms of things, where we put ideas. The history of salvation is mysteriously governed by holy numbers; they are the scaffolding of the organic edifice. Not only nature, but history, is based on numbers. Seven is the number for perfection. There were seven spirits before the throne. The Lamb had seven horns and seven eyes. The seven churches represent the church in its totality. Seven is the covenant number, the sign of God's covenant relation to mankind, and especially to the church. Thus the seventh-day Sabbath, circumcision, signs of the covenant, and feasts ordained by sevens of days. It is a combination of three, the divine number, and four, the number of the organized world in its extension. In the Apocalypse, where God's covenant with his church comes to its consummation, appropriately the number seven recurs still more frequently than elsewhere in Scripture."

Let those who scoff at the blessed Sabbath, and who say, "Moral duties are the end, and of everlasting obligation," or, as Prof. Brown of Brown University, has it in a recent article in the *Independent*, "You can no more change the moral law than attempt to change God himself,"—let them read Isa. 50:11; 8:20; 5:20; Ps. 16:4; Matt. 6:23; Luke 12:47. Well may our blessed Saviour say, "If, therefore, the light that is in thee be darkness, how great is that darkness."

"The grand theme of Revelation is the Lord's coming. In respect to his second coming, he is even now at the door, and we know not how soon he may knock! Therefore, we should always be ready to 'open to him' immediately."—*Scott's Commentary*. D. F. E.

CHRISTIANITY AND BUSINESS.

DILIGENCE in business may be a means of grace. Earnestness in a lawful calling—good men sometimes call it worldliness. It is not that, if the man's Christianity is making him earnest. If that go with him into his toil, inspiring him with exalted motive, he cannot fail to be earnest. And instead of his business being a hindrance to his piety, he will find it a help, and as good as prayer. For to work in one's appointed sphere, and with right motive, is to be religious, to do a religious thing—as religious as to pray.

Understand me; I do not disparage devotional duties. They are vital. God help the man who does not take time to enter his closet and shut to his door. And if we did not have these rest and worship days we call our Sabbaths, we should be swept utterly away from our moorings, out upon a sea of worldliness. But we are in this world, citizens of it, sharers of its duties, compelled to take hold of its daily work. And after all allowances are made for other elements, it is work that rears monuments, that builds nations, that wins battles, that achieves political victories, that carries causes of any kind anywhere. Genius is a good thing, but industry is a better thing. The plodders in the end are the men of achievement. The church is not a sponge. Christians are not pensioners. Piety is not a sentiment. Life is a battle. Religion is business. And a first-rate Christian need not be a fifth-rate man of business. Christianity says, "Whatsoever thy hands find to do that is lawful to be done, do it with the whole heart. But do it to the glory of God! Be unworldly at your world's work. Let not the present and the earthly absorb you. Hold all things as not your own. Take them and use them, and be the master of them, not their slave."

Christianity prescribes no law for dress, for amount of business, for extent of possessions. It establishes the great principle of unworldliness, enjoins the being unenslaved by earthly things, saying, Let them that buy be as though they possessed not, i. e., so possessing that the loss of the things possessed shall not be like taking away one's all; but shall leave the soul calm, free, cheerful, master of itself, and content by

the grace of God. Buying, possessing, accumulating—this is not worldliness. But doing this in the love of it, with no love of God paramount; doing it so that thoughts of eternity and of God are an intrusion, deemed as having no business with the business; doing it so that one's spirit is secularized in the process; this is worldliness. Let a man beware of this. It will eat out his piety as inevitably as he lives and allows it. Nay, to allow it is to prove the want of piety. Get rich, if you will. You take great risks. But Christianity does not say to any man, "You must be worth only so much, extend your business only so far." It says, "Use your riches for the glory of God;" i. e., let them set loosely outside of you, while Christ is inside, regnant and worshiped. If they once usurp his place, woe to you! And you can tell whether they have your Lord's place, or not. Any man can know whether he is holding his wealth and using it to the glory of God. Any man can easily decide whether his business is being done in the name of the Lord Jesus. If it unfit him for devotion, keep him out of his closet, leave him no time for prayer, thrust itself into his hours of worship; if it secularize him, so that his religion becomes to him intrusive whenever it peers in at the store, the office, the shop, the counting-room, on a week day, and he show the door to it with a "Begone! Away with you!" if it burden him with cares and anxieties; if it make him hard, grasping, close-fisted, reluctant at outgoes and eager for incomes, quick for further investments in stocks and estates, but slow and doubtful about investments where the Lord is security—then Christianity has little to do with the business, and little to do with him. If he enlarge his business by contracting his religion, and swell his income by starving his soul, the balance-sheet will be woefully against him in the final reckoning.

But a means of grace, a promoter of godliness, is that business done in the name of Jesus, in the spirit of consecration, its gains made useful in a Christ-like way, its ventures all baptized in prayer, its extension sought only as a means to greater good, its whole conduct and character and profit decided by considerations pertaining to the next world as well as to this. Seest thou a man diligent in such business? He shall stand before the King.—From "*Christianity's Challenge*," by Herrick Johnson, D. D.

REVERENCE IN THE PULPIT.

WHERE there is no reverence, there is no godliness. Where seriousness and holy awe are in feeble exercise, there the "powers of the world to come" are feebly operative. But how deplorable are the examples presented every week of the absence of this sentiment from the pulpit. We can hardly believe the types which thus spell out for us in the newspapers the words of irreverence and of flippant nonsense which are substituted for the gospel of Jesus Christ in some of the pulpits of our land.

The great reform so needful nowadays must begin at the altars of God. Let the priests cease to offer strange and unhallowed fire. Let them cultivate in their own experience and speech that reverence which their people must feel if they are to be spiritually elevated. And we apprehend that the shortest road to reverence will be found in a more scrupulous adherence to Bible truths.

Let the pulpit be occupied with important themes; let sin, righteousness, and a Judgment to come, fill the mind of the preacher, and we shall read of no laughter, no applause. Let substantial doctrines be preached, and we shall not be shamed by reading such dreary columns of politics, personalities, and things bordering on the profane. Bats fly at night because the light is gone. Frivolity fills the mind because reverence is not there. Would it were possible to bring the shadow of God's presence over the mind of every popular preacher. We should soon see the effects in a better type of godliness throughout the church. "Let us have grace whereby we may serve God acceptably, with reverence and godly fear."—*The Presbyterian*.

THAT LAND BEYOND THE SEA.

The land beyond the sea!
When will life's task be o'er?
When shall we reach that soft blue shore
O'er the dark strait, whose billows foam and roar?
When shall we come to thee,
Calm land beyond the sea!

The land beyond the sea!
How close it often seems
When flushed with evening's peaceful gleams;
And the wistful heart looks o'er the strait, and dreams!
It longs to fly to thee,
Calm land beyond the sea!

The land beyond the sea!
Sometimes distinct and near,
It grows upon the eye and ear,
And the gulf narrows to a thread-like mere;
We seem half-way to thee,
Calm land beyond the sea!

The land beyond the sea!
Sometimes across the strait,
Like a drawbridge to a castle gate,
The slanting sunbeams lie, and seem to wait
For us to pass to thee,
Calm land beyond the sea!

The land beyond the sea!
How dark our present home!
By the dull beach and sullen foam
How wearily, how drearily we roam,
With arms outstretched to thee,
Calm land beyond the sea!

The land beyond the sea!
When will our toil be done?
Slow-footed years, more swiftly run
Into the gold of that unsetting sun!
Home-sick we are for thee,
Calm land beyond the sea!

The land beyond the sea!
Why fadest thou in light?
Why art thou better seen toward night?
Dear land, look always plain, look always bright,
That we may gaze on thee,
Calm land beyond the sea!

The land beyond the sea!
Sweet is thine endless rest;
But sweeter far that Father's breast,
Upon thy shores eternally possessed;
For Jesus reigns o'er thee,
Calm land beyond the sea!

—Faber.

CONFIDENCE.

BY ELD. E. P. DANIELS.

Of all the foes that break through the gates of the soul's proud citadel, shattering the silken web of home-life, winding their way through every avenue of domestic peace, individual prosperity, and even of national jurisdiction, like the serpent of Eden,—like a deadly germ pervading every institution of religion, learning, and charity in the world; gendering rebellion and war, duel and tragedy, divorcing and suicide; making the inhabitants of earth unhappy, wretched, miserable,—the want of confidence is the acknowledged chief.

The first pair walked through Eden's perennial fields of vine and fruit and flower, erect, noble, happy; naked without shame, trusting without fear, living without doubt; but they separate, they sin, they are ashamed, they hide; they have lost confidence in themselves, in angels, in God. And through long succeeding ages their blood has been coursing through the veins of their children, bringing in its flow the nightshade of doubt and distrust, to sever the strongest ties and blight the fairest hopes.

The nations are floating upon the turbulent waters of suspicion and unbelief. Oh, unhappy world! No confidence in God, no confidence in Christ or the Bible; no confidence in chosen rulers, none in one another. Nations have ascended the scale of earthly opulence by war and conquest; men have risen to greatness by wisdom and eloquence; women have performed deeds of valor that have served as sculptor's tools in the hand of the historian to bring forth the fairest imagery of immortal fame; but the spring that supplied these streams, hid far away in the mountain of all success, unseen by those who only take pleasure in effect, was confidence. Give the warrior confidence, and he can fight; give the Christian confidence, and he can pray. Without it, the warrior cannot fight nor the Christian pray.

The yoke of Mesopotamia was broken by the

valor of an inferior number under the leadership of the faithful Othniel. The oppressed people of God were liberated from the chains of Moab by the courage of Ehud. Deborah and Barak won for themselves immortal honors in the conflict with Jabin, king of Canaan. What was the secret of their success? Did they have large, well-disciplined armies? Did they have chariots and horsemen without number? Were they a nation of warriors? No; they were a nation of slaves; and by occupation herdsmen, shepherds, and brick-makers. What was the secret of their success? They had confidence in God. What was it in the midnight attack of Gideon and his three hundred men that confused the camp of Midian, and left one hundred and twenty thousand of their warriors dead upon the field? It was the confidence those three hundred men had in God and Gideon.

The success of the Chaldeans, the triumphant march of the Medes, the victories of the Greeks, and the conquests of Rome, are but the fruits of confidence in the choice of their kings, the skill of their generals, the integrity of their judges, and the eloquence of their orators.

Three hundred Spartans and seven hundred Thespians erected a monument in the Pass of Thermopylae, writing upon it with a thousand pens dipped in human blood this inscription: "Confidence in Leonidas, our king." What wonders are achieved by confidence! what sorrows and misfortunes attend the want of it!

Confidence is born of deeds, and not of words. To men who have eyes, confidence is established by sight, and not by sound. If the king confesses a thousand times in as many days that he has been cruel and overbearing, and promises as many times not to be so any more, it is not the confession or promise, but the actual reformation, that inspires confidence in his subjects. If he tries to reform, and fails, he loses confidence in himself, as did Saul of old, and becomes suspicious of everybody, even of his best friends; and whatever may be said or done for such an individual, whether by the church or by the State, the effort to relieve his embarrassed condition by acts of courtesy or kindness, will be interpreted as flattery prompted by motives of selfishness,—an attempt to ride the king's horse, share his honors, or wield his scepter. History is full of painful instances of cruelty displayed, both in the court and in the church, by men who, having lost the confidence of their fellow-men by acts of injustice, have sacrificed their best friends upon the altar of jealousy and suspicion; and "jealousy is as cruel as the grave."

What son or daughter will not remember with deep emotions of gratitude, those little attentions which indicated a genuine confidence in the child's early ability to do something for himself? Try this, if you have not already done so. When one of your children proposes to attempt something you may think he cannot do, snap him up, and tell him he can't do it. Just give him to understand that you have no confidence in his ability. That child is a prodigy of perseverance if he ever attempts the thing again; and if he forgets every moral lesson you ever gave him, this will stick to him. He will never forget it. Let the farmer have confidence in his hired man, and let that man find it out, and those two men will turn off a large amount of work, and the sun will set early. They will sleep well, and rise in the morning with happy hearts. One has confidence that the other is a faithful man, and the other is confident he will get his pay. Break this feeling of trust, and work goes hard, time drags, both are dissatisfied, and they part enemies.

Let a man make ever so high a profession, his influence for good will always be on the light side of the balance so long as his course of life contradicts his testimony. If William Miller, while telling the world that the Lord was coming in 1843, had been engaged in planning and scheming, buying and selling, planting and building, to such an extent that when strangers came to see him his whole conversation would turn upon his worldly interests, would those who knew him have had any confidence in his honesty, to say nothing of what he preached?

How did Paul gain converts in Rome? Did he go there and commence speculating,—doing business with the banks and real estate men? No; he hired a house; he worked in it; he cooked, ate, and slept in it; and after circulating his appointments, he preached in it. What did he preach? The kingdom of God, teaching those things which concern the Lord Jesus Christ, with all confidence. (Acts 28:31.) How much did he make financially? Nothing. How much spiritually? A good record, a happy life, and a multitude of golden sheaves for the Master. When martyred, he had no landed estate to bequeath to others. He made his will—it bequeathed nothing but the memory of good deeds. Inspiration has written it. He took it to the grave with him; and in Heaven it will be read and admired by the redeemed forever.

Now the same apostle, addressing the Adventists of to-day, says, "Cast not away therefore your confidence, which hath great recompense of reward." "For yet a little while, and he that shall come will come, and will not tarry." Heb. 10:35, 37. The Christian's hope, the conquests of the church, the victories of the soul, and the reward of the faithful, all fasten to this staple,—confidence. Hear John: "And now, little children, abide in Him; that, when he shall appear, we may have confidence, and not be ashamed before him at his appearing."

We may not be blamable for losing confidence in man, but who can innocently cast away his confidence in God or his word? Like Polycarp, we must have that confidence that will take us through flood and flame. While in the amphitheater expecting execution, the pro-consul Quadratus said to him, "Swear, and I will release thee: reproach Christ!" But Polycarp replied, "Eighty and six years do I serve him, and never hath he injured me; and how can I blaspheme my King and Saviour?" "I have wild beasts," said the persecutor. "Call them," he replied; "I cannot change from good to evil; it is good to change from sin to righteousness." "I will cause thee to be devoured by fire," replied Quadratus, "since thou despisest the beasts." Polycarp responded: "Thou threatenest the fire that burneth but for a moment, and is then extinguished; for thou knowest not the fire of the Judgment, reserved for the wicked. But why tarriest thou? Bring what thou wilt!"—*Outlines of Church History*, p. 21. This good man died in the midst of the flames, thanking God for the honor of sealing his faith by his blood.

With unbroken confidence, there is nothing too hard for men to endure, and nothing too great for men to achieve. God give us more confidence.

PINS AND WHISKY.

MR. GOUGH in one of his addresses spoke of some things that "save life by not being swallowed":—

They tell us that alcohol gives strength and nourishment. No, it does not; it gives stimulus. You sit down on a hornet's nest, and it may be quickening, but it is not nourishing.

A man once said to a friend of mine, "You are fighting whisky. Whisky has done a great deal of good. Whisky has saved a great many lives."

"What do you mean?" said he.

"Why, whisky has saved a great many lives."

"You remind me," said my friend, "of a boy who was told to write an essay about a pin, and, in his boyish way, he said, 'A pin is a very queer sort of a thing. It has a round head and a sharp point, and if you stick them into you they hurt; and women use them for cuffs and collars, and men use them when their buttons are off. If you swallow them, they kill you. For five cents you get a packet of them, and they have saved thousands of lives.'"

"The teacher said, 'What on earth do you mean? How have they saved thousands of lives?'"

"By people not swallowing them," answered the boy.—*Selected*.

—One trouble makes us forget a thousand mercies.

WHY I LOVE THE PRAYER-MEETING.

I LOVE the prayer-meeting because I learned to love it in my earliest youth; thanks to that parental care that regarded my soul as well as my body. The prayer-meeting no less than the Sabbath services found me always present, and thus I imbibed a reverence for the house of God. I there learned to venerate the good men and women whose fervent prayers and praises went up before God; and their earnest exhortations still reach through the chambers of my soul. Divine truth, insensibly to myself, began to gain the assent of my understanding, though not yet of my heart. Afterward, when far away from that dear house, the habit thus early formed carried me still to the prayer-meeting before I had really begun to love prayer.

I love it because there I first offered true prayer. I had gone there with a heavy heart. My sins had been set in array by the Spirit before me, and while I suffered God's terrors, I was distracted. But there I lost my burden. While others prayed for me, I also prayed, and found a gracious hearing. Oh! what a charm had the prayer-meeting for me from that hour. I went there thenceforward, not as a mere hearer, but as a believing worshiper, as belonging to that peculiar people, that holy priesthood, who "offer up spiritual sacrifices acceptable unto God through Jesus Christ." One prayer-meeting in a week was now no longer enough for me. With the psalmist I longed to dwell in God's house, and be still praising him, and never have I gone thither with a praying heart, and come away unblest. Why, then, should I not love the prayer-meeting?

But I have other reasons. I love it because there I have met the choicest, brightest, best of God's people. The praying Christians are the doing Christians, the giving Christians, yes, and the forgiving ones. True prayer is the acting out of faith, and faith is the root of every grace. Hence as prayer-meetings are increased in attendance, frequency, and fervor, the church is correspondingly increased in numbers and in graces. Their Christian fellowship is promoted, and desires for greater holiness awakened. There every good cause finds its advocate, and every great promise its earnest pleader. There the workers of the church go to take counsel of their Master, and thence go out to do his bidding. It is the Aarons and Hurs of the prayer-meeting that uphold the pastor, sustain the Sabbath-school, foster the revival, and make supplication for all saints, and feel a pity for all sinners.

Such company as the prayer-meeting affords me I cannot seek too often. There may be hypocritical attendants there, there may be deceived hearts there; but "the Israelite indeed" is sure to be there. Yes, and better still, "the Consolation of Israel" is sure to be there.

"In such society as this
My weary soul would rest;
The soul that dwells where Jesus is
Must be forever blest."

Strange that any of the professed people of God should underrate the prayer-meeting. "It is only a prayer-meeting," says one. Only a prayer-meeting!—only an interview between God and the soul, only an audience with the Deity, only intercourse with saints and the Saviour, only earth lifted toward Heaven! Careless professor, let not your vacant seat be a witness against you at the next prayer-meeting, before the eyes of your Master.—*S. Cornelius, D. D.*

REMARKABLE ANSWER TO PRAYER.

THE destruction of the French armament under the Duke D'Arville, in the year 1740, ought to be remembered with gratitude and admiration by every inhabitant of this country. This fleet consisted of forty ships of war, was destined for the destruction of New England, was of sufficient force to render the destruction, in the ordinary progress of things, certain; and it sailed from Chebucto, in Nova Scotia, for this purpose.

In the meantime, our pious fathers, apprised of their danger, and feeling that their only safety

was in God, had appointed a season of fasting and prayer to be observed in all their churches. While Mr. Prince was officiating in this church (old South Church) on this fast day, and prayed most fervently to God to avert the dreaded calamity, a sudden gust of wind arose (the day till now had been perfectly clear and calm), so violent as to cause a loud clattering of the windows. The pastor paused in his prayer, and looking around upon the congregation with a countenance of hope, he again commenced, and with great devotional ardor he supplicated the Almighty to cause that wind to frustrate the object of our enemies, and save the country from conquest and popery.

A tempest ensued, in which the greater part of the French fleet was wrecked on the coast of Nova Scotia. The Duke D'Arville, the principal general, and his second in command, both committed suicide. Many died of disease, and thousands were consigned to a watery grave. The small number who remained alive, returned without health and without spirits; the enterprise was abandoned, and never again resumed.

With a reference to this and other similar instances, the late President Dwight remarks in a discourse on answer to prayer: "I am bound, as an inhabitant of New England, to declare that were there no instances to be found in any other country, the blessings communicated to this would furnish ample satisfaction concerning this subject, to every observer, much more, to every pious man."—*Wisner.*

WHERE'S THE LIQUOR?

ON a certain occasion, one Paul Denton, a Methodist preacher in Texas, advertised a barbecue, with better liquor than is usually furnished. When the people assembled, a desperado in the crowd cried out, "Mr. Paul Denton, your reverence has lied. You promised not only a barbecue, but better liquor. Where's the liquor?"

"There!" answered the missionary in tones of thunder, and pointing his long bony finger to the matchless double spring gushing up in two strong columns, with a sound like a shout of joy, from the bosom of the earth. "There," he repeated with a look terrible as lightning, while his enemy trembled at his feet; "there is the liquor which God, the Eternal, brews for his children! Not in the simmering still, over smoky fires choked with poisonous gases, and surrounded with the stench of sickening odors and corruption, doth your Father in Heaven prepare the precious essence of life,—pure, cold water. But in the glade and grassy dell, where the red deer wanders, and the child loves to play, there God brews it; and down, low down, in the deepest valleys, where the fountain murmurs and the rills sing; and high up in the mountain tops, where the naked granite glitters like gold in the sun, where storm-clouds brood and thunders crash; and out on the wide, wide sea, where the hurricane howls music, and the big wave rolls the chorus, sweeping the march of God,—there he brews it, the beverage of life, health-giving water.

"And everywhere it is a thing of beauty, gleaming in the dew-drop, shining in the summer rain, glittering in the ice-gem, till they seem turned to living jewels; spreading a golden veil over the setting sun, or a white gauze over the midnight moon; sporting in the cataract; sleeping in the glacier; dancing in the hail shower; folding its bright snow curtains softly around the wintry world; and weaving the many-colored iris, that seraph's zone of the air, whose warp is the rain-drops of the earth, and checkered over with the celestial flowers of the mystic hand of refraction. That blessed life-water! No poison bubbles on its brink; its foam brings not madness and murder; no blood stains its liquid glass; pale widows and starving children weep not burning tears in its depths! Speak out, my friends! would you exchange it for the demon's drink, alcohol?"

A shout like the roar of a tempest answered, "No!"—*Selected.*

"MANY NATIONS SHALL FLOW UNTO IT."

BY A. J. DENNIS.

IN the last days, the mountain of the Lord's house is to be "established in the top of the mountains," according to the word of the Lord by Isaiah (chap. 2) and also in a parallel passage in Micah 4. In looking at the past history of our country and its present experience, we can but be impressed that we have before us the fulfillment of this prophecy.

To all human appearance, the discovery of the territory now embraced in the United States was reserved to the late date in the world's history at which it occurred for no other purpose than that it should serve as a conservatory of his church, and a refuge of his persecuted people. Accordingly, we find that the early settlers of the country were of that class; and, as a natural consequence, the laws of the country have been so framed that the largest religious liberty is secured to all its inhabitants. This has resulted in a free dissemination of the truth, and a wonderful increase of light and understanding, so that the United States has become the center of religious liberty and of missionary operations, by means of which the truth has been preached throughout all the world.

In view of these facts, and the national prosperity resulting in a great measure therefrom, added to the superior natural advantages of the country, is it strange that "all nations" should "flow unto it"? Mark the language,—"*flow unto it.*" No other language will adequately describe the steady stream of immigration that is pouring into the United States from all lands, and every nation under heaven.

And now what are we to expect in the future? That they will make propositions to the "house of Jacob" something like the following: The law shall go forth out of Zion; *i. e.*, the church shall obtain control of the reins of government, and give the law to the world. And the government once in the hands of the church, an image to the papal beast would soon be formed, and would enable the friends of Sunday-keeping to enact and enforce a Sunday law, or any other measure they might see fit.

As a timely warning against any such movement, we would call attention to the result that is to follow the listening to these propositions by the people of this country: "Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers."

A word to the wise ought to be sufficient. But after all that has been written, and in spite of all that may be said, we expect to see the prophecy fulfilled to the letter. O Lord, be thou the help of thy people in that day!

EVIL-SPEAKING.

BY J. E. SWIFT.

"Speak evil of no man." Tit. 3:2.

How often this command is disregarded! And what a sin evil-speaking is! My brother, my sister, are you guilty of it? "Whoso privily slandereth his neighbor, him will I cut off." Ps. 101:5. There is an abundance of Scripture testimony upon this point, proving that the sin under consideration is a very grievous one in the sight of God.

We are standing upon the very brink of eternity. We are witnessing the closing events of this world's history. We are upon the enchanted ground spoken of by Mr. Bunyan. Satan would lull us to sleep, or make us think that these things are of no importance. But if we expect to fit ourselves for translation, we must be holy in all manner of conversation. God has given us a work to do. Our business is to gather into the fold of Christ every soul that can be reached by the offers of mercy. We should love our neighbors as ourselves; and if we do, how shall we speak evil of them? O thou dear Anointed One, give us that charity that endureth all things, and thinketh no evil!

"Speak not evil one of another, brethren." Jas. 4:11. For "if any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Jas. 3:2.

Dear reader, will you, from the heart, with the writer, pray this prayer: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer?"

"YOUR REDEMPTION DRAWETH NIGH."

"Then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

When Winter in his grasp of cold,
Does prostrate Nature captive hold;
When Death is on the blackened field,
And silver springs are "fountains sealed;"
Beneath the snow, like Aetna's fire,
Burns in the earth the strong desire,
When the stern months are past and gone,
To but her fair spring emeralds on.

So we, when in such weary time
Of languid work and lusty crime,
When Faith her prophet gaze has lost,
And Love lies bound in prisoning frost,
And Hope, lone watcher on the hills,
Scant sustenance of dew distills,
Raise from the depths our troubled eye,
To feel, "Redemption draweth nigh."

When in the night some peril waits,
All mute—all silent at the gates—
Herald of darker vision near,
While loved ones toss on beds of fear,
Or rouse from feverish sleep appalled,
As if some ghostly summons called;
How the wild heart, with anguish torn,
Heeds not rest, but prays for morn!

So we, round whom the shadows roll
In deeper midnight of the soul,
Oppressed, like slaves, with wrong and care,
Hardly redeemed from long despair,
For days without or sun or star,
Long for the morn's first streak afar,
And, while it yet is darkness, cry,
Rejoice; "redemption draweth nigh."

When sailors, on the wintry main,
Have steered the sunward course in vain,
And the fierce winds and angry clouds
Do battle through the wailing shrouds,
They long for calm, but long the most
Through the dim haze to sight the coast,
Eager to rasp the shallows o'er,
And anchor by the golden shore.

So, on the stormful sea, our bark
Is launched, and labors through the dark.
Through weary years, in calm or gale,
We ply the oar, or spread the sail,
Still pressing toward the shining strand—
Still listening for the cry of "Land."
Upheld, as through the foam we fly,
By this: "Redemption draweth nigh."

Jesus, to thee our hearts we bring;
Thou art our shore, our morn, our spring!
Our home in thy strong love we find;
With thee no night our souls can blind;
With thee we tread upon the flowers
Of endless springs through endless hours.
Our all in all! Content we lie
Till thou shalt bring redemption nigh.
—W. M. Punsh n.

WHY MEN DO NOT BELIEVE.

BY W. A. FORD.

IN the great day of God's wrath that is fast coming on, those who are not ready will have but one excuse; that will be, that they did not believe the warning they received. Let us stop and consider the reason *why* men do not believe, and see how much that excuse will help them. In John 10:24-28, 37, 38, we read: "Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish." "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works, that ye may know, and believe, that the Father is in me, and I in him." See also John 14:16-24. This teaches us that if we love the principles of right laid down in the Bible, we shall believe it; and if we believe it, we shall believe that the end is near.

But the great trouble with men is, they will not accept the truth when they are convinced; this is why God allows them to be deceived, as is proved by 2 Thess. 2:10-12: "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned, who believed not the truth, but had pleasure in unrighteousness." 2 Tim. 3:13 says, "But evil men and seducers shall wax worse and worse, deceiving and being deceived." Thus it can be plainly seen that men are deceived because they do not love the truth, and *will not* follow its teaching. And it is all their own fault. God is not willing that any should perish, but if they *will* go on in their sins, they *must* perish; for nothing impure can enter Heaven, and none that do evil can partake of the tree of life and live forever.

Reader, forsake your sins and accept Jesus as your Saviour. Keep the commandments, all of them. Remember the true Sabbath, search diligently for the truth, and God will reveal to you all things necessary for your salvation. Then you will be safe in that great day when the Lord shall be revealed from Heaven in flaming fire, taking vengeance on those who know not God.

SCRIPTURE THOUGHTS.—No 1.

BY MRS. M. E. STEWARD.

ISA. 53.

VERSE 2: "He shall grow up as a tender plant." Such a plant, one would think, might easily be destroyed. So with Jesus and his religion, as he appeared when on earth. A plant grows noiselessly, unostentatiously. So the life of our Saviour was entirely destitute of outward display—he "grew up" quietly, modestly, in noble simplicity.

"As a root out of a dry ground." The family of David, from whom the mother and the reputed father of Jesus were descended, had become obscure in Israel, and Galilee was so vile a country in the estimation of others that it was supposed no good could come out of it. (John 1:45.) Nothing could be expected at all answering to the Jews' preconceived ideas of their Messiah. "He was a root out of a dry ground, not apparently fruitful or green.

Verse 12: "He was numbered with the transgressors,"—during his life, as a drunkard, Sabbath-breaker, blasphemer, etc.; and in his death he was a companion of thieves, being "made sin for us." (2 Cor. 5:21.) "God filed a process against him, judged him in pursuance of it, and laid him in the prison of the grave." "None but God had power to lay our sins on Christ, both because the sin was committed against him and to him the satisfaction was to be made, and because Christ, on whom the iniquity was to be laid, was his own Son." But after the death-penalty had been executed upon him, God would suffer no more indignity to be put upon his well-beloved. He made his grave with the rich, the innocent, the noble of earth, though men designed he should be buried with the wicked. (Verse 9.) How obscure the prophecy, and yet how exact its fulfillment! So remarkably was this whole prophecy fulfilled in Jesus of Nazareth, that it is said, "The Jewish Rabbis forbid the people to read this chapter, with dreadful denunciations."

Verse 5: "He was wounded for our transgressions;" and even in his death-agonies our dear Saviour asked for the price of his sufferings,—the pardon of the sinner. "Father, forgive them," he prayed. What confidence he here shows in the faithfulness of his Father! This seems the more remarkable when we consider that his keenest anguish at this time was from the hidings of his Father's countenance. Here was naked faith. He had not yet received from the Father the acceptance of his sacrifice, which made it possible for God to forgive the sinner. He only knew he had done his part; and though he could not understand his present despair, yet

he was too well acquainted with his Father to doubt for a moment his faithfulness. Fellow-Christian, let this example of our Saviour encourage us when despair fills our souls with darkness, and shuts our God entirely out. He is *faithful*, and we are *safe*. Only be steadfast, looking to Jesus and his word; for as he overcame, so shall we.

GREATNESS AND LITTLENES.

UNDER this heading, the *Christian Weekly* of June 18, says that the meaningfulness of the petition once offered by a friend, "Lord, teach us to understand the greatness of great things, and the littleness of little things," was strongly impressed on the mind by the amount of space given by the daily press to chronicling and commenting upon the fact that an American horse had won the Derby race. The *Christian Weekly* continues:—

"The victory of the racehorse was of the very slightest importance; but it was magnified into a matter of commanding moment. The public in general, led by the daily press, did not appreciate the littleness of this little thing. The matter thus illustrates the phrase in our friend's prayer. We need to understand the relative importance of things. Our eyes are often blinded—and sometimes it is through our gross carelessness—to the real greatness of truths and duties, while mere trivialities are magnified into an importance that by no means belongs to them. The consequence is our energies are misapplied; our strength is spent for naught.

"And the lesson to be learned is that we must apply the standard of God's word to all that concerns us. We are to weigh matters in the 'balances of the sanctuary.' What God calls little, that is to be little to us. What God calls great, to that we are to give our highest and holiest energies. For the little things are to pass away; they are to be forgotten as trivialities of but yesterday. The great things are to endure, remaining forever and forever; for they are of God, and God lives to all eternity."

SMOKING MINISTERS.

IN some places congregations are unwilling to receive ministers who indulge in tobacco. Many families almost dread the visits of such ministers, lest their growing sons will be led to adopt a practice which they so earnestly discountenance and oppose. The least that can be said is, it is a costly mode of needless self-indulgence, and as such stands in the way of a minister's usefulness. He pleads the missionary cause, and urges his congregation to economize; but his words fall powerless when they see that he does not love the cause of missions so much as to restrain his own self-indulgence. To many, the odor of the cigar or of tobacco is unpleasant, and especially in the sick-room. For persons of nervous organizations, as ministers usually are, it is an unmixed evil. It gives temporary tension, to produce ultimate relaxation. Not a few cases have I known of the most talented and promising young men who have been by it hastened to an untimely grave. I suppose there is sometimes a relish and enjoyment connected with it, for I have seen men sit up for an hour smoking, with their feet upon a table, and professing to be studying. I have no doubt that they had visions of greatness and glory; but a somewhat extensive and prolonged observation shows that their lives usually end with their cigars—in smoke.—Bishop Simpson's *Yale Lectures*.

—Believe nothing against another but on good authority; nor report what may hurt others, unless it be a greater hurt to another to conceal it.—William Penn.

—In our searches after truth, let us inquire for the old way, the wells which our fathers digged, which the adversaries of truth have stopped up.—Matthew Henry.

The Family Circle.

INFLUENCE.

ONWARD, ever onward going—
In our journey day by day
We are sowing, always sowing,
Seeds along the world's highway;
None lives to himself alone—
Who will reap what we have sown?

Those below, and those above us,
In the varying walks of life,
Those we love, and those who love us,—
Brother, sister, husband, wife,
Friends whose lives have blessed our own,—
These will reap what we have sown.

Others to the heart still nearer,
Children of our hopes and fears,
Seeming ever to grow dearer
With the lapse of passing years—
When we leave them here alone,
They will reap what we have sown.

Is it good or ill we're sowing
All along the world's highway?
What will by-and-by be growing
From the seed we sow to-day—
Thorns to pierce the weary feet,
Or flowers to make life's pathway sweet?

—Selected.

WAITING FOR THE GRIST.

It is impossible to measure the influence which may be exerted by a single act, a word, or even a look. It was the simple act of an entire stranger that changed the course of my whole life. When I was a boy, my father moved to the then Far West,—Ohio. It was before the days of steam, and no great mills thundered on her river-banks, but occasionally there was a little grist-mill by the side of some small stream, and hither, whenever the water was up, the whole neighborhood flocked with their sacks of corn. Sometimes we had to wait two or three days for our turn. I was generally the one sent from our house, for, while I was too small to be of much account on the farm, I was as good as a man to carry a grist to mill. So I was not at all surprised one morning when my father said, "Henry, you can get up old roan and go to mill to-day."

When I arrived, I found the North Branch and Rocky Fork farmers there ahead of me, and I knew there was no hope of getting home that day; but I was not at all sorry, for my basket was well filled with provisions, and Mr. Saunders always opened his big barn for us to sleep in; so we had a pleasant time while waiting for our grist. That day there was an addition to the number who had been in the habit of gathering, from time to time, in the old Saunders barn,—a young fellow about my own age. His name was Charley Allen, and his father had bought a farm over on the Brush Creek road. He was sociable and friendly, but I instinctively felt that he had "more manners" than the rest of us. The evening was spent, as usual, in relating coarse jokes and playing cards. Although I was not accustomed to such things at home, I had become so used to it at the mill that it had long since ceased to shock me, and, indeed, I was fast becoming a very interested spectator.

When bedtime came, we were all so busy with our own affairs that we did not notice Charley Allen until a rude, profane fellow exclaimed, "Heyday! we've got a parson here!" Charley was kneeling by the oat-bin, praying. The jest met with no response. The silence was broken only by the drowsy cattle below, and the twittering swallows overhead. More than one rough man wiped a tear from his eyes as he went silently to his bed on the hay. I had always been in the habit of praying at home, but I never thought of such a thing at Saunderson's Mill. As I laid awake that night in the old barn, thinking of Charley Allen's courage, and what an effect it had upon the men, I firmly resolved that in the future I would *do right*. I little thought how soon my courage would be tested. Just after dinner I got my grist, and started for home. When I arrived at Albright's gate, where I turned off to go home, I found the old squire waiting for me. I saw in a moment that something had gone wrong. I had always stood in the greatest awe of the old gentleman because he was the rich man of the neighborhood, and now I felt my heart beginning to beat very fast. As soon as I came near he said, "Did you go through this gate yesterday?" I could easily have denied it, as it was before daylight when I went through, and I quite as often went the other way. Charley Allen kneeling in the barn came to my mind like a flash,

and before I had time to listen to the tempter I said, "Yes, sir; I did."

"Are you sure you shut and pinned the gate?" he asked.

This question staggered me. I remembered distinctly that I did not. I could pull the pin out without getting off my horse but I could not put it in again; so I carelessly rode away, and left it open.

"I—I—I—"

"Out with it; tell just what you did!"

"I left it open," I said abruptly.

"Well, you let the cattle in, and they have destroyed all my early potatoes,—a terrible piece of business!"

"I'm very sorry, I'd—"

"Talking won't help matters now; but remember, boy, remember that sorrow don't make potatoes,—sorrow don't make potatoes."

I felt very bad about the matter, for I was really sorry that the old gentleman had lost his potatoes, and then I expected to be severely reprimanded at home; but I soon found that they knew nothing of the matter, and after several days had passed, I began to rest quite easy. Alas for human hopes! one rainy afternoon I saw the squire riding down the lane. I ran off to the barn, ashamed to face him, and afraid to meet my father. They sat on the porch and talked for a long time. At last my curiosity overcame my fear, and I stole back to the house, and went into mother's room to see if I could hear what they were talking about. "Why, the boy could be spared well enough, but he don't know anything about the business," said my father. "There is one thing he does know," said the squire, "he knows how to tell the truth." He then related the circumstance which I so much dreaded to have my father hear. After he had gone, my father called me to him, and told me that the squire was going to start a store in the village and wanted a boy to help, and that I could go if I wished. I went, and remained in the village store until it became a city store. People say that I got my start in life when I entered Albright's store, but I shall always maintain that I got it while I was waiting for the grist.

ALL THIS FOR ME.

A GENTLEMAN, a merchant of large fortune, had built for himself a beautiful and costly residence. The grounds were extensive and tastefully laid out, and adorned with arbors and statuary. The building was furnished throughout in a style corresponding with its own elegance, and the fortunate proprietor was duly settled in it with his happy and much-envied family.

It was not long before he was visited by an old friend, recently from California, who had there acquired great wealth, and had returned to the more eastern States to enjoy it. He was shown through the elegant establishment and beautiful grounds, and was so much pleased with the whole that he immediately proposed to purchase the entire property, offering a liberal price.

"No," said the merchant, "nothing would induce me to sell it. I expended upon its plan much thought, and gave to its execution much careful attention, in order to adapt it, as far as possible, to the convenience and comfort of my family; and here I expect to spend with them the remainder of my days." His friend retired, convinced that it was useless to urge the matter.

That evening, as the merchant, surrounded by his family, sat in his sumptuous apartment, engaged in family worship, he read the chapter containing that touching declaration of our dear Redeemer respecting his own extreme poverty. "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head."

As he read, his attention was arrested as never before by the latter clause, "The Son of man hath not where to lay his head." He used and gazed around upon the splendid walls and furniture, and his heart smote him. "All this for me," he said to himself, "and yet the Son of man had not where to lay his head." He was greatly troubled. He felt sorely rebuked by his own selfish prodigality. He saw, as never before, that in his case the servant was indeed not as the Master; that he had not only utterly failed to imitate his blessed Lord in the denial of self, but, on the contrary, in all his expenditures was chiefly intent upon his own selfish gratification. As well as his state of mind would permit, he closed the evening service, and retired to his private apartment.

Here again, as he looked around upon the luxurious couches and various arrangements for comfort, the thought occurred to him, "All this for me,

and yet the Son of man had not where to lay his head." He passed a sleepless night, this one idea constantly revolving in his mind, and rose feverish and unrefreshed.

Descending to his dining-room, as he surveyed the elaborate table furniture and expensive food, his heart again smote him, and he mentally exclaimed, "All this for me, and the Son of man had not where to lay his head."

He walked forth into his garden. There the rare exotics, the beautiful statuary, the arbored walks, rebuked him as he thought, "All this for me, and yet my divine Lord and Redeemer had not where to lay his head." He went to his office, but found himself incapable of attending to business, this one thought ever being present to his mind, "The Son of man had not where to lay his head."

As the day wore on, he became more vividly impressed with the thought of his own unfaithfulness as a steward of God, and his extreme selfishness in expending so much for himself, and comparatively so little for that dear Saviour who had sacrificed so much for him. He saw that this same selfishness and extravagant expenditure must prove a snare to his soul, estranging him still more from Christ, and greatly increasing that love of the world which already had much too strong a hold upon him.

Toward the close of the day he sent for his friend of the previous evening, and said to him, "Sir, were you in earnest in offering me the sum you did for my residence?" "Yes," said his friend, "I should be happy to purchase it." "Then," said the merchant, "the place is yours. I dare not keep it, for the Son of man had not where to lay his head."

The property was soon transferred, and a comfortable but far more humble residence secured, into which the merchant and his family cheerfully removed.

The large sum received for the splendid mansion was cheerfully given to that Redeemer, "who had not where to lay his head," now far more precious, from a new and wonderful manifestation of his love, filling the soul with a peace and joy before unknown.

BEAUTIFUL HANDS.

As a young friend was standing with us noticing the pedestrians on the sidewalk, a very stylish young lady passed us. "What beautiful hands Miss — has!" exclaimed our friend.

"What makes them beautiful?"

"Why they are small, white, soft, and exquisitely shaped."

"Is that all that constitutes the beauty of the hand? Is not something more to be included in your catalogue of beauty, which you have not enumerated, to make the hand desirable?"

"What more would you have?"

"Are they charitable hands? Have they ever fed the poor? Have they ever carried the necessities of life to the widow and the orphan? Has their soft touch ever soothed the irritation of sickness and the agonies of pain? Do the poor bless those rosy-tipped fingers?"

"Are they useful hands? Have they been taught that the world is not a playground, or a theater of display, or a mere lounging place? Do those delicate hands ever labor? Are they ever employed about the domestic duties of life,—the homely, ordinary employments of the household? Or does the owner leave all that to her mother, while she nourishes her delicate hands in idleness?"

"Are they modest hands? Will they perform their duties without vanity? Or do they pander to the pride of their delicacy and beauty? Does she think more of their display than of the improvement of the mind and character, and the salvation of the soul?"

"Are they humble hands? Will their owner extend one to grasp the hand of the old school-mate who sat at the same desk with her, and on the same recitation bench, but who now must earn her living by her labor?"

"Are they holy hands? Are they ever clasped in prayer or elevated in praise? Does she remember the God who has made her to differ from so many other girls, and devote her mind, her heart, her hands to his service? Does she try to imitate her Saviour by going about doing good? These are the qualities that make a hand beautiful."

—Joseph Cook says: "I want supremely such a view of religious truth as shall set me at rest about my irreversible record of sin. I want such a view of God as shall present him as an atoning God, on whom I can look and, for his sake, be at peace."

Sabbath School Department.

"Feed my Lambs." John 21:15.

PRACTICAL SUGGESTIONS.

[The following article came too late to be published before the close of the spring quarter; but its excellent suggestions are not out of date, and the remarks on the subject of reporting can be treasured up for future use.—Ed.]

We are now at the close of another quarter, and the time for sending in reports has come.

We were well pleased last quarter with the promptness with which our Sabbath-school officers forwarded their quarterly reports, and not only this, but in connection with most of the reports, were statements in regard to the interest of the schools. This is what we would be glad to have every quarter. As we read over these reports, we are cheered to see that there is an increasing desire to seek God for wisdom to so labor in this good work that the efforts made may meet with success.

This is indeed a large field for labor. Many precious souls may be garnered for the heavenly kingdom, if judicious labor be bestowed upon this part of the field.

Every effort should be made to make the Sabbath-school interesting and profitable, especially to the youth and children.

Much has been said with regard to procuring maps and suitable books of instruction for Sabbath-school use. We trust every school will consider the importance of this matter, and obtain these necessary helps. We see no reason why we may not take courage, and press on.

From week to week our papers come to us containing articles in reference to the Sabbath-school work, in which we find the very best instruction from those of long experience in the work. These articles should be read and re-read; they are of the greatest importance to our success.

To become efficient laborers in this work, we need to put forth earnest and untiring effort to possess ourselves of the necessary qualifications.

I was much interested in the article from Mrs. M. K. White in *Instructor* No 23, copied from the *Signs*. This alone is worth, to our schools, more than the price of the paper. Let us, brethren and sisters, heed these good instructions, and, as individuals, put in practice the counsel given us from time to time. If we do this, the blessing of God will certainly attend our efforts, and we shall see the Sabbath-school work prosper in our State.

The best time for Sabbath-school work is swiftly passing away. Are we doing all we can? Soon winter will be upon us. Some schools will have to be discontinued; consequently, the opportunities for doing good will be lessened.

"Let us work for the school with our hearts and our hands; Let it never, no, never decline."

MRS. N. J. WALSWORTH, Sec. N. Y. S. S. Asso.

WISCONSIN SABBATH-SCHOOL ASSOCIATION.

In connection with the camp-meeting at Nee-nah, Wis., the third annual session of this Association was held June 17, 1881, at 5:30 A. M., the President, Eld. O. A. Olsen, in the chair. Prayer by Eld. O. A. Johnson.

The names of all the schools in the Association were then read, and fifty-five delegates, representing forty-four schools, being present, were accepted. The minutes of the last meeting were read and approved.

On motion, the appointing of the usual committees was left to the Chair; who announced the following: Committee on Nominations, O. A. Johnson; James Hilton, Thos. Pringle; Committee on Resolutions, H. W. Decker, Vesta J. Olsen, T. B. Snow.

The Nominating Committee reported as follows: For President, H. W. Decker; Vice-President, O. A. Olsen; Secretary and Treasurer, Nellie C. Taylor; Executive Committee, H. W. Decker, T. B. Snow, and Morris Reed. On motion, the report of the committee was adopted, and the candidates elected.

Very interesting remarks were made by Eld. Haskell, in regard to the Sabbath-school work in California. He urged the importance of manifesting a greater interest in securing the attendance of those who are not Sabbath-keepers,—of gathering them in. This is the very work the Saviour came to this world to do. We should organize Sunday-schools wherever it is practicable; and without an exception, isolated Sabbath-keepers should hold family schools. The speaker recommended the holding of teachers' meetings; also the use of maps in the schools.

No further business coming before the meeting, it was adjourned *sine die*.

O. A. OLSEN, Pres.

NELLIE C. TAYLOR, Sec.

A WONDERFUL DIFFERENCE.

AND the difference is between being *puffed up* and *built up*. Paul says, "Knowledge *puffeth up*, but charity *edifieth*," or buildeth up. The difference is between a staggering balloon and a stable building,—between a man who is distended with dropsical humors, and another who has muscles of whip-cord and nerves of steel, and every ounce of whose flesh is solid. Neither ounces nor inches are the true measures of physical manhood. And in this conceited and boastful age it may be just as well to bear in mind that what a man *knows* is not conclusive of what he *is*. That knowledge is power has come to be accepted as a sort of axiom, and yet it ought to be accepted with caution, and subject to very serious qualification. Water is power, as well as knowledge; but if a man get "water on the brain," the brain, instead of being built up, is broken down.

A man may have more knowledge than he can digest, "plunged to the hilt in musty tomes and rusted in," and some of the most absurd and impracticable men that we have ever known have been men who were walking encyclopedias of all useful and entertaining knowledge. Full of knowledge and full of conceit, puffed up to the last degree, they were simply unendurable, and you could not refrain from longing that somebody might come along to prick them, and let the gas out. Much knowledge, if it be mere knowledge, is always a doubtful, if not dangerous possession, just because of its inevitable association with insufferable conceit. Our age is probably the foremost of all human history in the breadth, if not the depth, of its knowledge, and is also the foremost in its egotistical self-sufficiency. Its fitting expression is in the development theory, according to which the highest outcome of the universe is man, the highest type of man is a philosopher, and the highest style of philosopher is a representative of the Darwinian school, who thus sits enthroned on the very apex of all things. If this is not to be *puffed up*, it would be difficult anywhere to find an example of it.

The same principle applies with equal force in the sphere of religious life. Mere knowledge, even though it be religious knowledge, tends only to inflate a man with a feeling of his own importance, while from the height of his loftiness he looks down superciliously upon his "weaker brethren," and speaks "great swelling words of vanity."

Some of us have occasionally met with a pitiful specimen of dwarfed humanity—a man or woman with a Lilliputian body and a Brobdingnagian head. Fortunately, such specimens are comparatively rare; but analogous monstrosities in the sphere of religion are only, we fear, too common. The *body* of their religion is contemptibly little, but the head they carry is stupendously large. *Puffed up* they may be, but *built up* they are not—it is *charity* that edifieth.

The great desideratum in our Sabbath-school work is supposed to be *knowledge*, and the clamor is constantly for *intelligent* teachers; and yet we make bold to affirm that this so-called intelligence is not the highest prerequisite.

The writer remembers an occasion in his early ministry, when, in a protracted meeting, a bald-headed, hard-featured, and hard-hearted old sin-

ner went forward to be prayed for. He was somewhat timidly approached by the youthful pastor, who undertook to give him some instructions as to the way of life, whereupon the veteran transgressor broke out upon him with, "Young man, you needn't attempt to tell me anything that's in the Bible, for I know the larger part of it by heart; the trouble with me is, that while I know it, *I don't feel it*." Aye, the old man was right; it is one thing to *know* it, and quite another to *feel* it; and what we do want above all things else in our Sabbath-school work, is men and women who, whether they know little or much, profoundly *feel* what they do know, and profoundly *feel* for those whom the Lord has especially committed to their charge.—*Baptist Teacher*.

Our Basket.

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

—If ever we would be lovely like Christ, we must be holy like Christ. Holiness is a Christian's comeliness.

—Thought means life, since those who do not think do not live in any high or real sense. Thinking makes the man.—*W. Alcott*.

—Men are sometimes accused of pride, merely because their accusers would be proud themselves, were they in their places.

—The sin you now tremble at, if left to yourself, you will commit; therefore, be humble, prayerful, and watchful.

—The word of God moves along like a passing shower; wherever it comes, it must be received at once, or it will be gone. How soon a man's "not now" becomes a "never"!—*Luther*.

—Kind words produce their own image in men's souls, and a beautiful image it is. They soothe and comfort the hearer. They shame him out of his unkind feelings. We have not yet begun to use them in such abundance as they ought to be used.—*Pascal*.

—He who wishes to exert a useful influence, must be careful to insult nothing. Let him not be troubled by what seems absurd, but let him consecrate his energies to the creation of what is good. He must not demolish, but build. He must raise temples where mankind may come and partake of the purest pleasure.—*Goethe*.

—"Looking unto Jesus" imparts strength and joy to the soul, but looking unto self is a forlorn hope, and never carries us a step further on the right way. Try the great remedy, Christ and sufficiency, and so look up for help that the habit will be upward, and not groveling in the weakness of self-sufficiency.

—The earnest men are so few in the world that their very earnestness becomes at once the badge of their nobility; and as men in a crowd instinctively make room for one who seems eager to force his way through it, so mankind everywhere open their ranks to one who rushes toward some object lying beyond them.—*President Dwight*.

—A minister was once addressing children from the parable of the rich man and Lazarus. He showed them the poverty and wretchedness of Lazarus, and the ease and luxury of the rich man, on earth, and then the bliss of Lazarus and the misery of Dives in the world to come. He asked them which of the two they would like to be. A little boy said, "Please, I would like to be the rich man on earth, but Lazarus in Heaven."

That is the way with some grown-up children; they want to be Dives here, and enjoy the good things of mammon, and a safe home in Abraham's bosom after they cannot hold on to mammon any longer. But this is God's test of our love for him. If it were not for this test, Heaven itself might be spoiled by the presence of self-deceiving hypocrites; but this sifts out the chaff.

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 12, 1881

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

THE TRACT SOCIETY.

It is with pleasure that we give the articles from Elders Butler and Haskell on the tract and missionary work in this week's issue. A candid review of the whole matter seems necessary at this time. No part of our work has been considered more important than the proper circulation of our publications. Our people at the commencement were very happy in acting a liberal part in this work, and the blessing of God attended their cheerful efforts in a wonderful manner. The origin of the tract work is given in Life Sketches in these words:—

"While on a tour through Northern Michigan, by carriage, in the year 1868, our company, composed of several carriage-loads, were 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 was 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 after, 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."

No one has felt the necessity of organization and system in all our work more fully than we have, and no one has had as much to do in the work of drafting the forms of our church organization as we have. The efficiency of simplicity has been our object in all we have had to do with church, State Conference, General Conference, and Systematic Benevolence organizations. Having had our hands doubly full of other matters, we have left the systematizing of the tract work wholly to others.

Those who entered upon this work did so with the best of motives, and with our fullest sympathy. But as the work advanced, grew more complicated and burdensome, making greater and still greater drafts upon our brethren for their means necessary, we have had our fears as to the final results. And that which seemed to make the situation the more alarming may be summed up as follows:—

1. Our institutions have been becoming more embarrassed in debt each year. Especially is this the case with the Michigan Publishing Association. Our denominational book work has been our main dependence for support. And as sales of our books, pamphlets, and tracts have nearly ceased, the Office has suffered greatly. The present operations of the tract society are expensive, absorbing considerable means. And whether this noble band of devoted workers are laboring understandingly, and according to the words of Christ, "Let nothing be lost," we will not now at-

tempt to show. We will dismiss this point at present by saying that in the present operations of the tract society we can see but faint tracings of the original, when the blessing of God attended the work, all were happy in it, and our books, pamphlets and tracts were a power in the land.

2. Our ministers have been becoming disheartened and discouraged. They have been asked to give the profits of their sales of our publications to the tract society. They have been invited to sell other works, to which Elder Haskell refers in this issue, for the benefit of the tract society, and the poor minister has been asked by his Conference to pay a tithe of the small sum the auditing committee of his Conference allows him, back into the impoverished treasury. It has appeared to us that the swiftest way to close up the proclamation of the third message was to oppress the ministers, and dishearten them in their work, and limit the circulation of our precious books, pamphlets, and tracts.

The mammoth proportions to which the tract and missionary work rapidly grew, made it the more necessary that each advancing step should be carefully considered and patiently discussed, before adopting measures. The facts recognized by all, that the work is of God, and that he is able to guide it aright, do not determine the correctness of measures adopted by erring men. The greater the magnitude of the work, the greater caution needed. Life Sketches continues:—

"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."

We take no pleasure in dwelling upon the unpleasant features of this subject. The work has moved rapidly, and in making their way in an untrodden path, its managers would necessarily err in many things, unless moving under the direct hand of God. It is now evident that in some things they have moved too hastily, and have ventured too much. But show us a mortal man that never erred, and we will show one that has accomplished next to nothing for God and humanity. Before leaving this subject for this week, we wish to make the following points:—

1. It is much easier to point out the mistakes in a work after it is accomplished, than it would have been to show how it should be done before it was begun. Therefore it is cruel to criticise the work of those who give evidence of sincerity, devotion, and self-sacrifice.

2. There is not a subject in all the range of Christian theology, nor a system of opposition current with Christian men, which involves great consequences, but should be thrown open to the most thorough investigation.

3. No measure should be adopted by our General Conference without free and full discussion of its utility.

4. We have all the interest in the tract work, in its original simplicity, as the Spirit of God first impressed it on minds, that we had when we penned the words, "It puts a musket into the hands of every soldier." Amen! Let our ministers use their swords, and let the rank and file still use their muskets, and the battle will go well.

5. We are glad that our ministers are permitted to deal directly with the REVIEW Office again. They have better opportunities to circulate our publications, obtain subscribers and receive dues for the Office, than any other class of persons. These outside workers can

better do a portion of the labor now done by the inside workers of the tract society.

6. The cause in all its branches is one. The REVIEW Office has been one of the means of raising up an army of workers. God be thanked. In return, the Lord put it into the hearts of the brethren to make an effort, under the tract and missionary organization, to place the REVIEW, *Instructor*, and *Health Reformer* on a pre-paying basis. Let His name alone be praised.

7. We congratulate the two members of the General Conference Committee on the happy strike they make in this week's paper in so modifying the workings of the society, as to relieve it of many difficulties. Let this good work go on, and let the tract society live to serve and bless the cause of present truth. J. W.

THE KINGDOMS OF DAN. 2.

How many kingdoms are represented in the great image of Daniel 2? A correspondent inquires if there may not be as many as five or six; namely, Babylon, Persia, Greece, Rome Pagan, Rome Papal, and our own country. We think not. The feet, to be sure, are spoken of in distinction from the legs, and the toes as distinct from the feet. But in the interpretation only *four* kingdoms are mentioned as covered by all the parts of the image. Verse 40: "The *fourth* kingdom shall be strong as iron." The papal form, as we learn from Dan. 8, is considered a part of the fourth kingdom, and hence may be included in the lower extremities of the image. And the ten kingdoms of Western Europe must be included, as they are represented by the ten horns of the Roman beast of Dan. 7, and the horns are considered a part of the beast. So they are represented as a part of the dragon (Rome Pagan) of Rev. 12, and of the leopard beast (Rome Papal) of Rev. 13. It would seem very proper that the portion of the image by which Inspiration undertook to represent the fourth kingdom, should represent that kingdom in all its phases, not only in its papal form, but also in its divided state. It would seem unaccountable if it came short of this. Now, inasmuch as we have in this portion of the image members which just exactly represent this division into ten kingdoms, namely, the ten toes—"But hold," says the querist, "it don't say the image had ten toes." Very true, for it is not necessary. The image is in the form of a man throughout; and every man has ten toes, unless deformed; therefore the image has ten; and as it has these ten toes, and the kingdom symbolized was divided into ten parts, the toes fit themselves to these divisions in spite of us. It requires a great effort not to make such an application. But outside of this, to our own country, for instance, we cannot go; for this country is no part nor division of the "fourth kingdom," which is all that is symbolized by the fourth division of the image.

Then is not the image imperfect as a symbol? Not to any faulty degree. Other prophecies come in as supplementary lines to bring out in other forms particulars which could not be shown in those going before. Daniel 7 brings out many things which could not be shown in Daniel 2; and Daniel 8 and 9, many things which could not be set forth in Daniel 7. In his seventh chapter, Daniel brings to view only the papal beast as going into the lake of fire. But John, in Rev. 13, after presenting the papal beast, introduces another beast, representing our own country, and closes his line of symbols with that. So in Rev. 8 John introduces the Roman power, and then passes from that to the symbols which represent the Saracens and Turks, and speaks of them last before the coming of Christ. Thus new prophecies are given and new symbols are introduced to supplement those previously presented.

Hence it is not necessary to suppose that the image of Daniel 2 must cover all kingdoms, but only those which are the special subjects of that prophecy. And while this is true, it may be added also that it is not

necessary to suppose that Daniel must close all his prophecies with Rome, as in chapter 2; for in chapter 11 he introduces the Turkish power after the Roman, just as John introduces the same power after the Roman in Revelation 8 and 9.

LABOR AT THE LATE SUMMER AND AUTUMN CAMP-MEETINGS.

As these meetings commence but a few weeks in the future, it becomes a matter of interest to all concerned as to who will attend each one of them. The laborer himself is interested to know, so that he can plan his route to save expense, and form such plans as will not conflict with others. Those having charge of the work in each Conference, and the membership of the several Conferences, are also interested in the matter. It does not seem proper that those advertised to be present at any given meeting should be called elsewhere at the last moment, and disappointment result. Hence the propriety of making proper arrangements in season.

No doubt the General Conference Committee have some responsibility in arranging the camp-meetings so as to conflict with one another as little as possible, and in consulting with officers of Conferences in reference to suitable laborers, when desired. But the committee would be far from claiming the right to say to this one, Go here, or, Go there. They have no disposition or right to dictate in the matter. Indeed, in every Conference, from the nature of the case, its officers have better opportunities to judge of what gifts would serve the cause best, than those not familiar with the condition of things there. Of course, then, they should have the privilege of expressing their choice freely. And this choice should have weight in deciding who shall labor in that camp-meeting.

From the nature of the case, no one set of laborers can attend all these camp-meetings. There are too many of them. There are quite a number who in the past have labored acceptably at these meetings, and can be called in. There should be at least two leading laborers at every meeting. The burden is too heavy for a less number. Two or three laborers from abroad at our meetings are as many as can work to advantage without getting in one another's way. More would also add to the expense.

As to those who should be invited, it would hardly be proper for me to mention names in this article. Quite a number have already shown themselves to be acceptable laborers in this field, and others may become as acceptable. We know there is one among us through whom the Lord has given special light from time to time, and this gift is in the highest sense acceptable at all our camp-meetings. There are in some Conferences special reasons why this gift should be present. Those having charge there should of course act accordingly. There are two members of the General Conference Committee who can attend a portion of these meetings together, when their presence is desired. Other laborers are also available.

We would suggest, therefore, that it would be proper for the presidents of different Conferences, where they have not already done so, to secure suitable laborers for their camp-meetings; and to avoid confusion, let it be done at once. Be in time. The General Conference Committee will not undertake to decide this question without consultation, but leave it largely to those interested.

GEO. I. BUTLER, Pres. Gen. Conf. •

Mt. Pleasant, Iowa, July 8.

CONTROVERSY IN FUNERAL SERMONS.

Is it profitable to indulge in controversial preaching at funerals? I know that there is a great temptation to do so, and that it is often done, both by our people and by others. Yet after long and carefully noting the effect, I have come to doubt the propriety of doing so. I notice how we feel when an orthodox minister takes advantage of a funeral to oppose our views

and advocate his own. We never like it, but always find fault with it. If it is the funeral of a relative, where we attend as mourners, then we feel misused and aggrieved, and are not slow to say so.

Then why is it not the same when the case is reversed? When *our* ministers preach against the views of others, especially where there are mourners present who do not agree with us on the state of the dead, does not such a course tend to wound and exasperate instead of convincing and winning? My observation is that this is the result in most cases. Doubtless there are cases where a thorough doctrinal sermon on the sleep of the dead would be appropriate at a funeral, as where the deceased and all the mourners were of our faith, and where the funeral was held in our own church. Then a mild doctrinal sermon might be appropriate, if care were taken not to use any sharp, offensive language. Neighbors and friends are expected to attend a funeral out of respect to our common humanity, without any regard to the religious ideas of the deceased, or any desire to hear the preacher or his peculiar doctrines.

To take advantage of these circumstances and compel persons to listen to what is offensive to them, is uncourteous, to say the least. It is not doing unto others as we would have them do unto us.

But setting aside the right or wrong of it, is it expedient? Do we gain anything by it? Do we not offend more than we convince? Do we not give the impression that we are mere controversialists, rather than devoted Christians?

Should not the solemnity of a funeral, when hearts are sober and tender, be taken advantage of to impress all with the solemn realities of life, death, and the Judgment? If this is done, we shall gain the sympathy of all right-minded people, and impress the careless with their own danger and duties. I simply offer these thoughts as my own mind on the subject; others may think and act differently.

D. M. CANRIGHT.

SYNOPSIS.—No. 10.

WHY WE REJECT THE APOCRYPHA.

1. THESE books were never sanctioned by Christ and his apostles, nor by any other writer of the New Testament.

a. They frequently quoted from the Old Testament.

b. There are nearly nine hundred quotations from the Old Testament in the New Testament.

c. There is not one quotation or allusion to any of the books of the Apocrypha.

2. They formed no part of the original Hebrew books contained in the Hebrew canon, and were not written until after the catalogue of the inspired books had been made up.

a. Not one of the books of the Apocrypha was ever written in Hebrew or Chaldee, as were the books of the Old Testament.

b. They were never received by the Jews as sacred.

3. They were unanimously rejected by the early Christian Fathers for several centuries.

4. They were first declared canonical by the Roman Catholic Council at Trent, A. D. 1546.

a. Many of the Roman Catholics were bitterly opposed to receiving them, and only accepted them after a fierce struggle.

5. They are valuable only as historical books.

CAN WE BELIEVE THE BIBLE?

1. The writers of the New Testament did not receive statements second hand.

a. They saw Jesus and his wonderful works.

b. They heard his divine instructions themselves.

c. The gospel is a plain, straight-forward history of events as they transpired.

2. The eight writers of the New Testament are all harmonious.

a. One contemporary history is a rarity.

b. Two, a coincidence rarely known.

c. Four, like the four Gospels, unparalleled.

d. No illustrious person has had so many contemporary biographies as our Saviour.

3. The New Testament teaches: "Lie not one to another." Were its writers notorious liars? Did they die in defense of lies?

4. What motive but conscious truth could have prompted the writers of the New Testament to write what they did?

a. Would it advance them in wealth, honor, or power?

b. "Silver and gold have I none." Acts 3:6.

c. "I have coveted no man's silver, or gold, or apparel." Acts 20:33.

d. The apostles suffered stripes, imprisonment, tribulations; they were counted the off-scouring of the earth, put to death, etc., etc.

5. Falsehood does not deal much in dates, times, and places of easy reference.

a. Generality is the cloak of fiction.

b. Minuteness is the mantle of truth.

c. The miracles of Jesus were not done in a corner.

d. New-Testament writers record with minuteness of detail.

e. Five thousand were fed at one time. Many witnessed the resurrection of Lazarus.

f. Twenty-three historical, geographical, political, and genealogical facts in one sentence. Luke 3:1-3.

6. There is nothing like flattery or reserve in Bible writers.

DID CHRIST DIE?

1. The prophets had foretold that he should die.

2. Jesus repeatedly affirmed that he should be put to death by his enemies.

a. The Christian religion is based upon the death and resurrection of its Author.

3. The Jews have always acknowledged that Jesus was really put to death.

4. Profane history states that Christ died.

5. All New-Testament writers affirm most positively that Jesus died.

6. His death was very public.

7. His death was officially reported to Pilate.

8. All nature bore testimony to his death, and, also, to his superhuman nature.

9. These things are certain beyond a peradventure.

H. A. ST. JOHN.

THE CANADA CAMP-MEETING.

HAVING received a very earnest appeal from the president of the Canada Conference in behalf of their annual camp-meeting to be held at Magog, P. Q., and seeing no other time so favorable, we appoint it at the same time as the Ohio meeting, Aug. 10-16. Should there be very serious objections, let them be stated at once.

GEN. CONF. COM.

TO BRETHREN IN SOUTHERN OHIO.

DEAR BRETHREN: Until a few weeks since, we expected that the Ohio camp-meeting this year would be held in Springfield. Indeed, this was our preference, as we thought it no more than justice that our annual meeting should for once be brought within your easy reach; and we were sad to learn through Bro. Gates that the way seemed entirely hedged up in Springfield. At the same time, the way seemed to open favorably in Plymouth; and now the big tent, and a part of the lumber, are already on this ground, and the time for the meeting so near that it would not appear judicious to change the location. So, brethren, turn out as largely as possible, and may it be seen that this arrangement is in the order of the Lord. Let all now begin to get ready for the soon-coming camp-meeting.

H. A. ST. JOHN.

—The Hindoos, when gathering in their harvest, before it is removed from the threshing floor, take out the portion for their god. However poor, however much in debt, or however much the crops may be, the god's portion is first given.

A VISION OF THE NIGHT.

"Partakers of Christ's sufferings." 1 Peter 4:13.

"Jesus said to his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16:24.
"Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

"No, Lord, I cannot, cannot take that cross!
Thy hand is holding it to me, I know;
But it involves too much of pain and loss,
Such crushing down of self, and things below!"

Thus spake I to my Lord, and he replied,
With, oh! such mournful pathos in his tone,
"I bore much more for thee—for thee I died;
I may not bear this too, alone, alone."

"I only ask thee just to share its weight,
To take thy part in bearing it with me;
If thou refuse, I can no longer wait,
I must seek help, but not again from thee."

He turned to go: methought I saw a tear
Stand for a moment in his calm, sad eye;
Then, with a sudden bound, a sudden fear,
I sprang toward him with a bitter cry.

"O Lord, dear Lord, go not from me away;
I could not live if thou wert gone, my Light!
I will do anything—except that, cross!
I cannot share its weight with thee to-night."

One sigh he breathed, then mournfully once more
Set forth to journey on his weary way:
My heart stood still, my strength was almost o'er,
"Help me, dear Lord!" was all that I could say.

Immediately he turned, and with a smile
Again approached me with the dreaded cross;
"Lord, give me strength," I whispered low the while,
"Help me to bear that bitter shame and loss!"

But when I reached my hand that I might hold
That cross, I dreaded, to my heaving breast,
My Saviour's own strong arms did me enfold,
And in their shelter I had perfect rest!

—Charlotte Murray.

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.

CHRISTIANA, NORWAY.

The Lord has blessed us in our meetings, and we are thankful for his goodness. Four brethren united with us last Sabbath. Three of them were buried with Christ in baptism the previous week, and one had been baptized before.

My wife writes from Tromsø, June 8, that she arrived there safely after a journey of seven days by rail and steamer. She says that the snow is still several feet deep, and it looks as though they were to have an eternal winter. It must be more curious than comfortable to behold the midnight sun, while the earth is covered with several feet of snow. She finds not a few who are willing to converse about the truth.

I have hired a hall in Drammen, and will hold some meetings there on Sundays, if the people will come out to hear.
J. G. MATTESON.
June 16.

WISCONSIN.

Poy Sippi and New London.—Spent June 25, 26, with the church at Poy Sippi. We enjoyed some good meetings, and on Sunday we baptized five. July 2, 3, I was with the church at New London in quarterly meeting. We now go to Clintonville to pitch our tent. Bro. J. J. Smith accompanies me. Our address will be Clintonville, Waupaca Co., Wis.

A. D. OLSEN.

OHIO.

Shelby.—Our meetings still continue here, but with a very limited interest. Only one person, as yet, has decided to obey the truth, but we are not without hope of a few others. Will probably change our situation soon.
H. A. ST. JOHN.
A. M. MANN.

Labor among the Churches.—During the last quarter I have visited all the churches in this district once or twice, with one exception. Baptized six. Four united with the church. Received on book sales, \$10; periodicals, about \$12; due me on periodicals, etc., about \$11; received for foreign missions, etc., \$10.50.
July 6.
A. M. MANN.

Jefferson.—The cold and rainy weather was much against us all the time of our meeting here. The Sabbath question was too practical. Some said by

action, others verbally, "We are satisfied with the faith and practice of our church; therefore, we do not wish to be disturbed by this question."

We are now located about seven miles from Jefferson, at East Lenox. The people of this place moved us free of cost. We have held three meetings, with large congregations. Books go readily.

O. F. GUILFORD.

R. A. UNDERWOOD.

NEW YORK.

Orwell, July 5.—We still continue our meetings. The interest is falling away some, as it most always does after the Sabbath question has been presented. Two have declared their intention to obey the truth; others we think will; so we are holding on, hoping and praying for them, and for the truth generally. Pray for us.

T. M. LANE.

M. C. WILCOX.

Tent No. 1, Alden, Erie Co., June 30.—Pitched our tent here Monday, the 27th, and commenced meetings the 28th. This is a small village on the line of the New York, Lake Erie, and Western Railroad, about twenty miles east of Buffalo. We have now held two meetings; attendance, fifty to seventy-five. The brethren and sisters of the Lancaster church have taken hold nobly in helping us make our arrangements.

We have evidence of an increasing interest, and shall endeavor to faithfully perform our part of the work. Pray for us, that the work of the Lord may prosper in our hands.

Our address is Alden, Erie Co., N. Y., until further notice.

M. H. BROWN.

G. D. BALLOU.

TENNESSEE.

Henry Co.—June 25, I visited a neighborhood in the northern part of this county. Spoke twice, and distributed considerable reading matter. A Baptist minister who seems to be somewhat interested on some points of our faith, invited me to visit them again. This I hope to do at no distant day. I expect to visit Huntingdon, Carroll Co., next week. There is one Sabbath-keeper there.

Pray for the cause in Tennessee.

Springville, June 30.

J. Q. FINCH.

NEBRASKA.

Humboldt.—Spent last Sabbath and first-day at this place. This church is much scattered; yet the most of the members were present, and were made glad by again hearing the "blessed hope" presented. I rejoiced to find so good a degree of spiritual and financial prosperity in the church. The church and the tract society each received an additional member. Bro. Joel Wing was chosen and set apart to the office of deacon.

CHAS. L. BOYD.

On the Prairie, Gage Co., June 29.

MASSACHUSETTS.

South Hadley.—We pitched the tent and commenced meetings here June 23. Have now held seven meetings. Our congregations have ranged from twenty to one hundred, but few coming out at first. We began with the prophecies, but soon ascertained that the people were anxious to hear on the Sabbath question, so we are in the midst of that now. Some are convinced on that point, and we trust they will obey. Have sold \$2.00 worth of books. Three or four brethren who live in this vicinity aided us materially in pitching our tent. Pray for us.

D. A. ROBINSON.

E. T. BEDEE.

INDIANA.

Thorntown, Northfield and Fishersburg.—Held quarterly meeting with this church, July 2. It was one of joy to the members. Eight souls were added, five of whom are candidates for baptism. The ordinances were celebrated for the first time in many months, and a spiritual feast was enjoyed.

The little company at Northfield are growing in spiritual life. Sabbath, May 28, their Sabbath-school organization was perfected, with twenty-eight members, and ten copies of the *Instructor*. They will hold regular Sabbath meetings, and pay s. b. Bro. John Murphy was appointed leader.

Our work at Fishersburg, in company with Bro. Covert, is progressing quite favorably. We expect no great results, but some have already embraced the truth. We ask the prayers of God's people.

July 4

J. P. HENDERSON.

IOWA.

Spencer, Clay Co., July 3.—We pitched our tent and began meetings at this place June 30. Thus far we have had good congregations, considering the Fourth of July excitement. We here formed the acquaintance of a missionary from England, who seemed to be quite interested to learn something about our doctrines. He is running three tents (in the missionary work) in his own country, at his own expense. He seemed to be a whole-hearted Christian. We feel that something can be accomplished here, if we have the Spirit of God to help us. Will the friends of truth pray that this may be the case?

J. S. HART.

J. H. DURLAND.

PENNSYLVANIA.

Youngsville, Warren Co., July 4.—We held our first meeting in the tent June 26, and have now given nine discourses, with the best of attention and interest. This is an incorporated borough of seven hundred inhabitants, with a large farming community around it, and only one organized church in the place,—Episcopal Methodist. A reporter of the *Titusville Herald* came to one of our meetings, and offered us a column in his paper every day or week, as we liked. He also gave us a hearty invitation to come to Titusville the next stand we made. The lady organist of the M. E. church offered her services and the use of the organ to aid us in our singing. We have efficient help in this part of our worship. Our congregations are increasing both in numbers and interest.

Dear brethren, we need your earnest prayers in behalf of our effort here, that the word of God may have free course and be glorified. We never felt the need of them more than at present. Remember us.

J. G. SAUNDERS.

L. A. WING.

ALABAMA.

Atallah, Etowah Co.—I have finished my labors in this vicinity for the present, after holding meetings seven weeks. The interest was good at the first, and increased all the time, so that we can truly say that our last meeting was the best. The meeting last Sabbath, June 25, was very excellent. On first-day, we baptized eight persons in Will's Creek, a clear, beautiful stream of water, whose banks are shaded by large oaks. At 9 A. M., the Baptists used the place, baptizing one person. I then occupied one hour in setting forth the subject of baptism, and afterward administered the ordinance. The first one who went down into the watery grave praised the Lord aloud while in the water. The crowd on the banks—and it was said to be the largest ever gathered there—caught the spirit, and many eyes filled with tears, and hearts rejoiced in the Lord. A church was organized with eleven members, nine of whom are heads of families. As many more are keeping the Sabbath, and will unite with us soon. A leader was chosen. All accepted s. b. A Sabbath-school of twenty members was organized.

This is by far the most interesting field I have found in the South. Other duties call me away for a while, but I shall return and follow up the work. Until further notice, my address will be Bladen Springs, Ala.

J. M. ELLITT.

June 28.

MICHIGAN.

Charlotte, July 1.—It is three days since the tent was pitched in this place, which is twenty-six miles from Battle Creek on the Chicago and Grand Trunk Railroad, in one of the finest farming districts in the State; it has three thousand inhabitants, and is the county-seat of Eaton county.

Seventeen years ago, Elds. Loughborough and Hull had a tent-meeting here, and organized a good church. Removals, deaths, and apostasy have greatly diminished their number. The few remaining are doing all they can to help the work now.

We think it better to labor in the vicinity of our small churches than to go into new fields, as we can thus receive help from them, while they are helped by receiving additions to their numbers, not only of their friends and neighbors, but of their children also.

A. O. BURRILL.

Cedar Lake.—We have just closed two weeks' labor at Cedar Lake, a small lumbering village in Montcalm county, of about one hundred and fifty inhabitants. It was wholly built up, and is nearly all owned, by Bro. William Nelson, who works at the lumber business. Forty or fifty Sabbath-keepers have been gathered here. They have the only meetings

held in the place. A fine school-house has just been built, in which is a good hall for their meetings. On the Sabbath it is quiet, but Sunday is one of the busiest days in the week, as nearly every one works that day, even those who are not Sabbath-keepers. Our meetings were quite well attended. The church needed this labor very much. Quite largely they had neglected to have family prayers, and this is always a very bad thing for any Christian household. Every family erected the family altar before we left. One good thing I must mention: Every family had the REVIEW before we came. There is always hope of persons when they regularly take our periodicals. Some had long been kept out of the church, and under self-condemnation, by using tobacco. All these gave it up, and took a square stand never to use it again. Three youths made a start, and one man embraced the Sabbath. These four were baptized, and together with three others, joined the church.

A little difficulty had alienated the hearts of some brethren, but when they began to soften down, this was readily removed. We had some most excellent prayer-meetings, a good meeting with the youth alone, and one out-door meeting.

Nearly every one attended the quarterly meeting, and after a sermon on the ordinances, we enjoyed a pleasant season; first, in a social meeting in which all hearts were deeply moved, and then a sweet season in celebrating the ordinances, nearly every one taking part.

We sold quite a number of books. Some became interested in our meetings for whom we have strong hopes. Bro. Soule, who lives here, has preached to them regularly Sabbaths and also Sunday evenings, for some months, though working hard every day with his hands. This has had a good influence, and is appreciated by the brethren and others. There is not that cordiality and brotherly interest in one another here that we frequently find among our churches, and we urged them to cultivate this more.

On the whole, we have a good degree of hope for this church, as there are some excellent people here.

We found a very pleasant home with Bro. and Sr. Nelson during the two weeks of our stay; and, as Luke says of the inhabitants of Melita, "When we departed, they laden us with such things as were necessary" (Acts 28:10), viz., a good suit of clothes and other things. Our ministers appreciate such liberality, not only for the value of the things themselves, but also for the sympathy which is thus shown in our work. Bro. Will Wales is with us as assistant at present.

D. M. CANRIGHT.

July 7.

WISCONSIN CONFERENCE.

THIS Conference held its eleventh annual session at Neenah, Wisconsin, in connection with the camp meeting, June 15-21, 1881. Conference convened at 5 p. m., June 15, the President, O. A. Olsen, in the chair. Prayer by Eld. Decker.

The report of the last annual session was called for, read, and approved.

The list of churches was called, whereupon thirty-four reported, represented by forty four delegates.

Voted, That Sister Iva Ringsdorf represent the Hundred Mile Grove church; G. C. Tenney, the Dell Prairie church; and William Landers, the Plainfield church.

Moved, by Eld. O. A. Johnson, That division ministers represent all churches in their division not otherwise represented.—*Lost*.

The Chair was authorized to appoint the usual committees.

Adjourned to call of Chair.

After the evening service, the Chair appointed the following committees: On Nominations, O. A. Johnson, P. H. Cady, Morris Reed; Auditing, M. J. Bartholf, N. Peterson, Thomas Pringle, G. W. Sheldon, E. J. Rice, E. A. Whipple; Credentials, H. W. Decker, A. D. Olsen, S. S. Smith; Resolutions, G. C. Tenney, H. W. Decker, G. I. Butler.

SECOND MEETING, JUNE 16, 5 p. m.—Prayer by O. A. Olsen. Minutes of the previous meeting read and approved.

Miss Lettie Harpe, M. J. Bartholf, and T. D. Waller, having arrived, were admitted as delegates.

The Committee on Nominations made the following report: For President, H. W. Decker, Madison; Executive Committee, H. W. Decker, O. A. Olsen, Fort Howard, and G. C. Tenney, Milton; Secretary, W. D. Stillman, Madison; Treasurer, Wm. Kerr, Madison. All of whom were duly elected.

Petitions from eleven churches in the western part of the State, asking for a camp-meeting in their section this summer, were referred to the Conference Committee.

The Committee on Credentials submitted the following: For credentials, J. G. Matteson, J. P. Jaspersen, H. W. Decker, O. A. Johnson, A. D. Olsen, I. Sanborn, T. B. Snow, N. M. Jordon, C. W. Olds, O. A. Olsen, S. S. Smith, and G. C. Tenney; licenses, A. J. Breed, E. G. Olsen, J. C. Nielsen, J. J. Smith, Morris Reed, H. R. Johnson, J. C. Mikkelsen, George Stagg, Christ Holmes, T. D. Waller. The report was accepted, and credentials and licenses were granted as recommended.

Voted, That a committee of three be appointed by the Chair, on distribution of labor. H. W. Decker, C. W. Olds, and O. A. Johnson were appointed.

The President was instructed to appoint a camp-meeting committee of at least three.

Voted, That H. W. Decker be re-elected trustee of the educational fund.

Adjourned to call of Chair.

THIRD MEETING, JUNE 17, 8:30 A. M.—Prayer by Eld. Butler. Minutes of the previous meeting read and approved.

The Committee on Resolutions reported as follows:—

1. *Resolved*, That we hereby express a sense of our loss in the death of our venerable and beloved brother, John Atkinson, whose labors, under God, were made effectual for the advancement of the truth, and whose life and influence inspired faith; also, that we cherish the memory of his godly life and example; for "he, being dead, yet speaketh."

2. *Resolved*, That we recommend that, during the coming Conference year, the labors of Eld. O. A. Olsen be principally devoted to the interests of the Scandinavian branch of our cause.

3. *Whereas*, The Scriptures plainly teach non-conformity to the world in life and dress; and

Whereas, We have been repeatedly and recently admonished by the testimony of the Spirit of God of our danger upon this point, and of our departure from the simplicity of the teachings of the gospel; therefore,

Resolved, That we return to the position so clearly set before us by the word of God; and that we call upon our ministers and people to maintain before the world a proper standard in matters of dress; and to heed the injunction to adorn themselves in modest apparel, not with plaited hair, or gold, or pearls, or costly array.

Resolved, That we consider these manifestations of pride as contrary to divine instructions; and their persistent indulgence as proper cause for church discipline.

All visiting brethren and sisters were invited to take part in the deliberations of the Conference.

Resolutions No. 1 and 2 were ably discussed by Elds. Butler, White, and others, after which they were adopted by the Conference. Resolution No. 3 was laid upon the table for the present by vote of the Conference.

Adjourned to call of Chair.

FOURTH MEETING.—The Conference convened at 8:30 A. M., June 20. Prayer by Eld. Haskell. Minutes of last meeting read and approved.

Resolution No. 3, relating to dress, was called from the table, and after able instruction from Sister White, was unanimously adopted by a rising vote of the congregation and Conference.

The Committee on the Distribution of Labor submitted the following:—

There has been no request to change any of the ministerial divisions; but we would recommend that Eld. A. D. Olsen be transferred from his own division to the one under the charge of Eld. C. W. Olds; that Eld. N. M. Jordon be transferred from his division to the one formerly under Bro. A. D. Olsen's care; that Bro. A. J. Breed take charge of Bro. Jordon's old division; that Eld. C. W. Olds be transferred from his division to the one occupied by O. A. Johnson; that E. G. Olsen take charge of the division left vacant by the transfer of Bro. Breed; and that Bro. O. A. Johnson be left at liberty to labor among the Scandinavians as the way may open.

The report was accepted, and the committee discharged.

Moved, That the State Treasurer receive a compensation of one per cent of gross receipts. Referred to the Conference Committee.

Voted, That Bro. J. C. Nielsen be ordained, and receive credentials.

The Treasurer reported as follows:—

Cash on hand at beginning of year,	\$1334 14
Received during the year, to date,	4401 10
Total,	\$5735.24
Paid out during the year,	\$4993.07
On hand to balance,	742.17
Total,	\$5735.24

On motion, the Conference adjourned *sine die*.

W. D. STILLMAN, Sec. O. A. OLSEN, Pres.

Our Tract Societies.

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

THE SOWER.

In the dim dawning sow thy seed,
And in the evening stay not thine hand.
What it will bring forth—wheat or weed—
Who can know, or who understand?
Few will heed,
Yet sow thy seed.

See, the red sunrise before thee glows,
Though close behind thee night lingers still;
Flapping their fatal wings, come the black foes
Following, following, over the hill.
No repose;
Sow thou thy seed.

☛ We, too, went sowing in glad sunrise;
Now it is twilight, sad shadows fall.
Where is the harvest? Why lift we our eyes?
What could we see here? But God seeth all.
Fast life flies;
Sow the good seed.

Though we may cast it with trembling hand,
Spirit half broken, heart-sick and faint,
His winds will scatter it over the land,
His rain will nourish and cleanse it from taint.
Sinner or saint,
Sow the good seed.

—Mrs. Mulock-Craig, in the Sunday Magazine.

OUR TRACT SOCIETIES.

BY ELD. S. N. HASKELL.

THE design of our tract and missionary organization was to fill a place in God's work which no other organization had ever filled. In some respects, it cannot be denied that it has accomplished much good. After paying the Association many thousand dollars of delinquencies on our periodicals, it took the names of the delinquents, and by systematic labor visited those who had not paid their subscriptions, and hundreds of dollars were thus collected. Notwithstanding hundreds of names were dropped, the number of new subscribers thus obtained, with the renewals, kept the lists good at that time.

In those Conferences where the tract-society system has been most successfully carried forward, every family has been repeatedly visited and furnished with testimonies, and efforts have been made to place in each family "The Spirit of Prophecy." With proper effort, under the existing organization, four weeks' time is sufficient to visit each family in any Conference. We have no system whereby this work can be accomplished, except our tract and missionary societies. But these efforts cost much labor and money.

More than thirty thousand copies of the *Voice of Truth* and the *Health Reformer* were sent to as many individuals, in less than six months, by the tract-societies, nearly all of which were paid for by them. The grasshopper scourge, coming at that time, embarrassed some of our Conferences, and the Association helped Minnesota to the amount of eleven hundred dollars.

Some of these moves may not have been the wisest, but they were made according to the best light we had at that time. But, at least, they show the strength of the system when courage is in the hearts of our brethren and sisters, and harmony and union exist among those who are filling responsible positions.

The anxiety to obtain means without continually calling on our willing brethren, led to the sale of valuable books not on our faith, on which large profits could be obtained, to replenish our treasures. The motive in this was good, but, in some cases, this work has been carried too far, and the tendency has been toward a two-fold evil. In the first place, by urging the sale of these books, which were valuable in themselves, many of our brethren were induced to purchase when they did not need them; and the money thus used prevented their feeling able to purchase our own publications, while the same effort would have induced them to buy our own publications, which they needed first of all.

But the greater evil was the cultivation of a spirit of trading and money-making, which crowded out that sacrificing spirit in which lies the only success of our missionary work. All our power to do good lies in the possession of the spirit which brought Christ to this world to suffer and die for a fallen race. That spirit is not a spirit of gain, but of sacrifice and self-renunciation,—yielding every selfish interest to the cause of our divine Lord and Master. This spirit does not grow in the natural heart, but, like vegetables in the garden, must be cultivated and nourished con-

stantly; while selfish projects, like weeds, will grow of themselves; and unless kept down by a continual effort to suppress them, they will soon destroy every noble, generous quality of the soul. The missionary work is of God, and the soul which is imbued with its spirit becomes like the divine Master, and cannot rest without doing others good.

USES AND ABUSES OF THE TRACT SOCIETY.

DURING the last ten years, much has been said about the tract and missionary society, pro and con. Every true friend of the present system would greatly rejoice if changes could be made by which perfect harmony of judgment and action could be obtained on this subject without lessening the efficiency of the society in its mission of good.

No friend of the cause will belittle the importance of the object aimed at by the society, or deny the importance of concert in action and the necessity of an efficient system to accomplish this object. The work to be done is a vast one,—nothing less than the enlistment of every Seventh-day Adventist who can do anything in the work of disseminating the light of truth by publications and personal effort throughout all the world where souls can be reached. A system at once simple and efficient is needed. How far does the present system meet this want? and is there anything which can be taken from it which will simplify it without impairing its efficiency? A system is needed by which our tracts and publications can be brought to our people living at a distance from the publishing house as cheaply as possible, and placed within the reach of every one to use as the Lord may open the way, and souls may desire the truth. This is done by the present system. They are brought to the public depository by slow, cheap freight, and at large meetings may be taken by proper persons to their church libraries, with little or no expense. They are then accessible to every member, without the necessity of sending for them in small packages by mail or express. No cheaper method could be devised.

A system is needed which will enlist all who have a desire to work, under the supervision of those best able to plan and execute, so that union of effort shall prevail among all the faithful workers, and concerted and concentrated action may be obtained, instead of scattered effort and laboring at cross purposes. The present system seems to accomplish this simply and efficiently. Each State society has its president, secretary, and treasurer. These are absolutely needed, and we fail to see how we could get along with a less number of officers and have any at all to do the business. Then the territory of the State is divided up into districts of convenient size for one man to look after, and an efficient person is sought for to act as director. The director takes an oversight of the work in his district. It is his duty to see that all companies and individuals who wish publications are supplied with reading matter to use in the cause, that a proper use is made of the precious publications containing light for the people, and that money is raised to pay for them. He should also look after the circulation of our periodicals. He has a secretary to keep a record of the business done by the district with the State society and the church societies.

The librarian takes charge of the publications brought to each church. Some one must do this, and see that proper persons have them, and that they are not wasted. They also act as agents to solicit subscriptions, and forward the money and the names of those who subscribe, so that they will reach the publishing houses in safety. It is very convenient to have in each church some one who can do this business acceptably, and without the risk of loss. Librarians can also act as agents to collect pledges when due, and to see that the money is sent to its proper destination in safety. It is hard to see how these important objects could be accomplished more simply and with less machinery, and have the work done at all, or how to get along without them, except with much inconvenience. The directors, with the president of the society, constitute the official Board for the transaction of all important business involving the expenditure of means in the society, and they decide the policy of the society. Who could be better qualified than they to do this work?

Without an arrangement substantially like this, there could not be an organized system which could reach the necessary requirements of a tract and missionary society. There must be officers to take supervision over territory of convenient size, and see that the work is carried forward, or it would not be attended to. All of these objects are important, and the organization is but little, if any, more complex than our Conference organization, though it has much more business to transact.

Another important branch of work undertaken by the society is the circulation of our periodicals, procuring subscriptions, and the safe transmission of their price to the Offices, and looking after renewals. This is an important work, and we fail to see how a more simple system could be provided that would accomplish it.

Here we have an organization which is perfectly simple in its make-up, yet provides all necessary machinery to connect the publishing houses with the mass of our people and with our fellow-men around us. Of itself alone, it would be but an inert, lifeless body. But fill the hearts of its membership with the spirit of sacrifice, and the love of precious souls, and a deep interest to do something for the Lord, and it becomes a powerful engine for the accomplishment of the work of God. As forcibly expressed by another, "It puts a musket in the hands of every soldier." It supplies all the requisite agencies for bringing the printed messengers of truth to those who need them. If the agencies provided are not used, or if they are perverted to other uses, it is not the fault of the agencies themselves, but of those who neglect or abuse them.

But there is no organization in the world, however simple, but is capable of being abused. We may make everything bend to the details of the organization, carrying out with great minuteness matters of form and routine till it becomes a hindrance instead of a help; or we may make the form of it conform to the circumstances and necessities of the case, and make it merely a means to help forward the great end in view.

The tract and missionary system is no exception to the above statement. It has precisely the same liability to perversion that other systems have. Its friends will need to be watchful to keep it directed to the accomplishment of the simple, beneficent objects for which it was originated. Those objects were, the circulation of our literature, for the purpose of bringing the saving light of truth to perishing souls, to help our offices of publication in their noble mission, and to be missionaries of good to all who need help. It is clear as the noonday sun that these objects are eminently worthy of consideration.

Nothing really important could be accomplished in such a work without earnest, fervent piety, and the love born of God's Spirit. It would be possible to work in a legal, mechanical way, and make much of forms and the manner of doing, and leave God out of it all. The society then, instead of being a blessing, would be a curse. Meetings for the transaction of routine business should never usurp the place of the prayer-meeting. Neither can the sending of tracts and papers supersede personal piety and fervent devotion. These are constantly needed in the heart, in order to keep the fires of love and self-sacrifice burning there, without which the true missionary spirit cannot exist. The prayer-meetings should take the precedence; then when the heart is warmed by the influence of the Spirit of God, it is in the proper frame to do the necessary business of the missionary work. We greatly fear that some of our brethren and sisters, under the influence of pressing appeals to attend to the missionary work, have forgotten the importance of true devotion, and made too much of the form. Keeping accounts, obtaining addresses, sending out papers, writing letters, making visits, and raising money, are all right in their proper place, and laudable and necessary. So are canvassing and obtaining subscribers. But without the flame of true devotion, warming and giving spiritual life, they will never accomplish much in the conversion of souls, no matter how persevering the effort. A living connection with God will give true spiritual power that can accomplish more in one day than formal effort can in a life-time.

The tract society must never get in the way of the prayer-meeting, nor interfere with pure devotion; neither should the tract society swallow up other important interests of the cause. Its field is a very important one, as all must admit; but there are other branches of the work that are important also. All men are more or less liable to take extreme views concerning that which interests them most, and for which they have labored earnestly. It becomes the great thing, the one thing important. We are all naturally specialists. It takes caution and a level head to keep from taking extreme views on things which interest us. Without doubt, some of our most zealous brethren, who have become deeply interested in the noble objects of this society, have felt that this was the one great and important interest; and some may have gone to an extreme, and talked so much about it as to cause feelings of dislike to the name "tract society" in those who have little interest in this branch of the work. This works harm instead of good. The tract society is not the one great engine, the all-important thing by which the truth is to be advanced. There

are other important interests, though this is very important. Let us all manifest moderation, good judgment, and common sense, giving each part of the work its proper place.

Simplicity in doing the business is most desirable. The more simple the way of doing business, so that it is done correctly, the better. It saves labor and filling the mind with forms. There has been much complaint about delays in the transmission of subscriptions for our periodicals to the Office,—that it takes so long, etc. No doubt delays have occurred in many instances where the subscription goes from the person to the librarian, from thence to the district secretary, thence to the State secretary, and then to the Office, especially where the mails are slow, or the route indirect. But it should not be forgotten that the periodical business of the society is undertaken by the society solely for the benefit of the Office and the subscriber, and is no manner of benefit to the society, but a burden and an expense. So if the subscriber prefers to send directly to the Office himself, and risk the loss of his money, and pay his own postage, or to get anybody else to send for him, he has a perfect right to do so, and the society will not complain. But should he desire the society to send for him, and thus become responsible for the paper and the money, of course the society will expect the business to go through its own officers, or it will not be willing to become responsible. This is reasonable. In many State societies the librarian forwards the subscription directly to the State secretary without its going through the hands of the district secretary. This saves time and postage, and is the proper course to take. Then the State secretary can at the proper time notify the district secretary of all business done, and the accounts can be kept straight. Then there is but one delay before the subscription reaches the Office, making it perhaps a day later than it would be if the subscriber should get any other person to send for him direct to the Office. He runs no risk of loss, and saves expense of postage, etc.

None are under any obligation to send through the society, unless they choose to do so. But it must be apparent that it is very convenient to have in every church an agent who will send for periodicals at any time, without any risk of loss, and who will do the business correctly. It is difficult to see what objection there can be to this. But all should be left perfectly free to do as they choose about sending through the society. So it is about buying books. Ministers and people are just as free to buy books directly of the Office, and pay their own freight and expressage, as they ever were. They are not under the slightest obligation to buy of the society. Yet every reasonable person must admit that it is very convenient to have books, pamphlets, and tracts accessible to all our people at all times and in every church, rather than to be obliged to send for them hundreds of miles, with delay and expense.

It is difficult to see how the society could thus act as agents for the Offices without the business going through the hands of our State officers, if they are to become responsible for its safe transmission. It is a simple and excellent arrangement. But none are obliged to use it unless they choose.

Thus we have tried to set before our people the benefits of this society, and the danger of its being turned aside from its simple purpose, in a simple, plain manner, so that all can understand it. Here is a great field of usefulness open without trenching upon the rights of any. Much good can be done, if our people will make the proper use of this organization, and will keep it in its proper field. Great good has already been done by it. More, vastly more, can be done, if we all, with good feeling and unselfish purpose, will give it our sanction, our means, and our effort, and have the love of Christ in our hearts. May God still add his blessing, and all its workers be faithful and wear the victor's crown.

GEO. I. BUTLER.
S. N. HASKELL.

MORAL SYMMETRY.—Many Christians, like many other people, seem to be defective in symmetry of character. There is a lop-sidedness about them which is unhappy. They are strong in one or two points, but weak in everything else. One is great in the matter of Sabbath-school teaching, another is pretty strong on the question of total abstinence, others have other excellent specialties which are good in themselves, unless they dwarf the other traits that go to make up a Christian life. But if in order to feed and train one or two virtues, like prize cattle for a fair, we are obliged to starve out everything else in the Christian life, the cost is more than the profit. A farm that would grow nothing but sun flowers, or roses, or violets, or white beans, however rich it might be in its special product, would by no means be a model farm.

EXTRACTS FROM ENGLISH LETTERS.

In a letter recently received from Eld. Loughborough, of Southampton, England, he says:—

Since our last missionary meeting, six weeks ago, we have received seventy-two letters, in response to letters and papers posted. Nearly all of these speak in favor of the *Signs*, and many have contained subscriptions for it, or orders for books. The following I take from a few of these letters:—

A gentleman writing from Seaford says that he wants the paper every week, and sends pay for six months. Another, from Chatham, who has been reading the *Signs*, says: "A friend of mine is anxious to become a subscriber to the *Signs of the Times*; so in the future you will kindly forward two copies, instead of one, to my address. I also wish a copy of 'Geikie's Life of Christ.' " Another, sending to subscribe for *Good Health*, says, "I ordered several tracts of you on 'The Soul,' 'State of the Dead,' etc. I have read carefully several of them. Their teaching is new to me, but the texts quoted, and arguments used are very forceful. Your *Signs of the Times* is a very admirable paper. I should very much like to take it. Does the offer of 'Geikie's Life of Christ' as a premium apply to the English subscribers?"

J. H. and E. B., writing from Greenkeys, Manchester, say, "We have come to look for the *Signs of the Times* as regularly as the weeks come round. We value them very much, and derive comfort, cheer, and encouragement from their perusal." Mr. — writes from Bath, inclosing a donation to aid in sending out the *Signs*, and says, "I like the papers very much. I have lent the numbers to some of my friends, some of whom may become subscribers; if so, I will let you know." A gentleman living in London, having received one of our catalogues from some source unknown to us, sent 6s. for books. Mr. —, also of London, sends 6s. for the *Signs* one year, and says, "I like the reading very much. The 'sectarianism' does not seem meant to hurt other people's feelings. I shall have pleasure in showing the paper to my friends."

Mr. —, wholesale stationer in one of our large cities, who has been reading our health journal, orders ten copies monthly, and a copy of Dr. J. H. Kellogg's Home Hand-Book, a work of 1500 pages, price 1£, 8s. A gentleman of Settle sends two letters. In the first he calls for a copy of our health journal. In the second he wishes our Catalogue, and to know the price of the *Signs of the Times*. Another gentleman writes to know if we can furnish him the *Signs of the Times* and "Geikie's Life of Christ." Does not know where he saw the *Signs*.

A Mr. —, of Bristol, in paying for the *Signs*, says, "I like the contents of the paper exceedingly. I send you the names of two friends, who I have no doubt will take it if you will send it to them." Another subscriber says: "I am much pleased with your paper, and will do all I can for you by circulating it among my friends."

Our papers having been seen by — on the reading-room table in Plymouth, he orders 4s. worth of books. A man at Eccleshall orders tracts on tea, coffee, and tobacco. The Food Reform Co., in Belfast, Ireland, orders 4£ worth of health publications. A Mrs. —, of Stirling, orders copies of our health and temperance tracts.

A gentleman who is publisher of a small Temperance monthly at Thorne, Doncaster, subscribes for the *Signs*, and says, "I have been greatly interested in the *Signs*. I have taken the liberty of copying a piece out of one of the numbers for a little slip I print and distribute." Mr. —, of Motherwell, says, "I know of no objection that can be raised to your journal, the *Signs of the Times*." The school inspector of Dover says, "The *Signs of the Times* proved very interesting to my parents." A gentleman in Southampton, having somewhere seen a catalogue, orders 4s. worth of books.

After having received four copies, a gentleman in London says, in writing to subscribe, "I was very much interested and instructed by some of the articles, especially on the subject of prophecy." Among the rest, here is a curiosity which has come all the way from Newport, R. I.: "Sir: In the reading-room here is a paper from Oakland, Cal., called the *Signs of the Times*, headed, Behold I come quickly,—a word spoken eighteen hundred years ago, having no reference to this time. Neither is the title of the paper right, for I testify before God and his angels, it is not the signs of *this* time, but much of its teachings is false, causing the way of truth to be evil spoken of. Cease the paper, lest God rebuke you, who, like the Jews, pretend to be looking for something that is past; for it was George Washington that was fore-

seen by Dan. 8:13, 14, also by the Revelator on the white horse. (Rev. 19:11, 12.) Sir, forward this charge to Oakland, Cal." M. L. H.

MINNESOTA TRACT SOCIETY.

The annual session of this society was held in connection with the camp-meeting at Lake Calhoun, June 23-28. The first meeting was called to order by the President, June 23. Prayer by Bro. Butler.

On motion, the Chair appointed the following committees: On Nominations, Edmund Wright, H. Rasmussen, and David Quin; Resolutions, E. S. Babcock, C. C. Van Doren, and S. N. Haskell.

The Secretary's report was as follows:—

No. of missionary visits,	2117
" of letters written,	1850
Pages of tracts distributed,	162690
Periodicals " "	16257
Rec'd. from districts on T. and M. fund,	\$747.65
" " agents " " " " " "	39.05
	<hr/>
" " Districts " periodical fund,	\$637.89
" " agents " " " " " "	184.52
	<hr/>
" on reserve fund,	\$30.00
" " health and temperance fund,	5.50
" " life-membership, " "	35.00
" " State debt " "	8.25
" " Dime Tabernacle " "	2.40
	<hr/>
	\$1690.26
Paid REVIEW AND HERALD,	\$1237.49
" State Secretary,	150.00
" for Bibles,	50.00
" expenses,	58.23
	<hr/>
	\$1595.72
Cash on hand June 1,	\$94.54
Value of books on hand,	\$1004.79
Cash on hand,	94.54
Due from districts,	1282.79
" " agents,	727.78
	<hr/>
Total assets,	\$3125.60
Due REVIEW AND HERALD,	\$2053.07
" Pacific Press,	459.18
	<hr/>
Total liabilities,	\$2512.25
Balance in favor of society,	\$613.25

At the second meeting, the Nominating Committee reported as follows: For President, H. Grant, Medford; Vice-President, I. Z. Lamb, Pleasant Grove; Secretary and Treasurer, Nettie G. White, Medford; Directors: Dist. No. 1, J. H. Warren; No. 2, Allen Moon; No. 3, J. Fulton; No. 4, W. I. Gibson; No. 5, John Olive; No. 6, L. G. Meeker; No. 7, John Emmerson; No. 8, B. F. Lee; No. 9, R. B. Simmons. The report was considered item by item, and each officer recommended by the committee was elected.

The report of the Committee on Resolutions was called for, and presented as follows:—

Whereas, The REVIEW AND HERALD is especially adapted to the wants of our people, and there are many who do not receive its weekly visits; therefore,

Resolved, That we will not cease our efforts until we obtain the address of all those who do not take it, and we will use every reasonable effort to place it in every family in the Conference.

Resolved, That we recommend that each Librarian do his periodical business with the State Secretary, and that the Secretary notify the District Secretary of the same.

Resolved, That our ministers and agents are at liberty to deal with the Publishing Association, or at wholesale rates with the tract society, as they may choose.

Resolved, That our brethren and sisters should feel at liberty to do business with the REVIEW Office if they choose; but in that case the tract society bears no responsibility in the matter.

Whereas, The *Signs of the Times* is our pioneer sheet, and is accomplishing much good, we therefore recommend that it be taken in clubs of several copies by all our churches. Also that V. M. societies be organized wherever it is proper to do so, and that they do their business through the tract society.

Resolved, That we are encouraged by our missionary report, as to our financial standing, and the fruits of our labor; and we hereby resolve that we will put forth untiring efforts to liquidate our entire indebtedness, and keep a sufficient supply of publications on hand for all missionary purposes.

Whereas, The testimony of the Spirit of God has spoken in reference to a systematic colporting, urging that those acting as colporters should be individuals of good address; therefore,

Resolved, That we recommend a systematic colporting with our periodicals and publications, under the advice and counsel of the Conference Committee.

The resolutions were considered item by item, and adopted.

All felt encouraged by the prosperity of the soci-

ety, and by the prospect of paying the debt of the society soon. Canvassers on the ground took one hundred and forty-four subscriptions for our periodicals.

H. GRANT, Pres.

NETTIE G. WHITE, Sec.

SPECIAL MENTION.

LIGHTNING BY THE BOX.

This is pre-eminently an age of rapid advancement in the arts and sciences. Discoveries that a century ago would have been regarded as little less than miraculous, scarcely produce a ripple on the public mind; for this is a generation accustomed to sensations,—to a state of society that would have been regarded by our plodding ancestors as "topsy turvy." The latest invention that we have seen noted is "lightning by the box." We are sure our readers will be interested in the following article concerning it, from the *Christian Weekly* of July 2. We call especial attention to the beautiful and forcible illustration in the last paragraph:—

This may seem to be a figure of speech, but we assure our readers that it is nothing but the literal truth. A French electrician, M. Faure, has invented a method—a quite simple one too—by which electrical energy can be stored in what is called a "secondary battery," can be transported to a distance, and can be used for any purpose to which the energy of a primary battery or machine could be applied. One of these secondary batteries was sent from Paris to Glasgow, a journey of seventy-two hours, to be tested by Sir William Thomson, one of the greatest living authorities on electrical subjects. His verdict is: "I have already ascertained enough regarding its qualities to make it quite certain that it solves the problem of storing electric energy in a manner and on a scale useful for many important practical applications."

A Dr. Higgs, an English electrician, who has for some time resided in this city, has achieved the same result with an apparatus similar to that of M. Faure, but obviating some of the difficulties of the latter's method. He applies the energy of the secondary battery, which can be placed in any convenient spot—one of the compartments of a writing desk, for example—to the production of the electric light. He claims that he can store within the space occupied by an ordinary walking stick the energy required to supply an electric lantern to guide the traveler on a murky night.

Some experiments with one of these secondary batteries are detailed in a recent number of the *Scientific American*, and are accompanied with illustrations that would enable any one of a little mechanical ingenuity to construct such a battery for himself. In one of these experiments the secondary battery—composed of ten plates of lead foil about seven inches square—received a current from a dynamo-electric machine for ten minutes. It then ran a small electric motor for something more than three hours.

There is scarcely a limit to the conceivable applications of this wonderful discovery. These batteries can illuminate the electric lamp. It may be that in the near future we shall have a box of electric energy delivered at our door, to run our electric lamps, and when its energy is exhausted it can be replaced by another and returned to be recharged. That will be vastly better than a complicated system of wires, and with the danger of a sudden extinguishing of the light if any derangement of the machinery at the central station occurs. Electric motors can be applied to vehicles, and we can ride, for business or pleasure, without the heavy expense of horseflesh. This is not mere imagination. A tricycle, weighing 400 pounds, with its occupant, has been driven through the streets of Paris, at the speed of a cab, by the operation of one of these secondary batteries. The problem as to the wider application of the principle in this direction, is simply a mechanical one.

The therapeutic value of electricity is recognized by the profession, but a battery, as heretofore constructed, has been a costly appliance. It seems as if we had in this new discovery the solution of the problem of the medical use of electricity. The druggist can keep on hand these charged cells, and their use can be prescribed like any other remedial agent. A surgeon in Glasgow using a secondary cell, weighing about 18 pounds, from Sir William Thomson's laboratory, ignited the platinum wire of a galvanic ecraseur, and bloodlessly removed a tumor from a boy's tongue. The operation was performed in about one minute, where ordinarily ten would have been required. So this new discovery will be of service in surgery.

Indeed, what may it not do? Our dwellings may be lighted, our pumps and sewing-machines worked, our carriages propelled, our elevated roads run without puffing steam and malodorous smoke and dripping grease; perhaps the traffic on our railways will be carried, our exhausted nerves will be revived, and many painful surgical operations spared us—all by the use of this silent, imponderable, potent agent, put up in neat and handy packages. Of course, the relative economy of this method of using this agent remains to be demonstrated. But from all we can learn regarding the matter, it seems as if we might be on the eve of having in our common possession, for a wide variety of uses, a simple, cheap, and efficient force.

While we have been writing the above we have had this thought impressed upon our mind: Here is a force stored in this secondary battery which cannot be seen, or handled, or tasted, or weighed. It is put to work, driving a motor or illuminating a lamp. It is a mystery, but an acknowledged fact, and he would be an utter fool who denied its operation because he could not understand how it operated. The Holy Spirit, the Bible assures us, is present in the believing heart; but his presence, like electric energy, is not visible to the senses. It must be known by its results in spiritual activity and illumination. Now, why should men doubt concerning the Divine Spirit, when they would not for a moment doubt concerning electricity? The electrician, as you look at the operation of a secondary battery, says, "This is electric power stored here which is doing this work." The Christian says of all that is good in the character and conduct of the believer, "This is the work of the Spirit of God." You believe the one, why should you not the other? Christ himself assures us, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Because the process is mysterious and the agent unseen, why should the necessity of the work for every man—for you—be denied?

A WARNING TO PARENTS.

A YOUNG man died recently in a poor-house in Massachusetts, whose early life and social position afforded every advantage for a successful career. His father, General Rosseau, was for many years a member of the Indiana Legislature. The General was a man of splendid physique and noble bearing, and enjoyed the reputation of being the most magnificent-looking officer in the service. The son deserted from the regular army, became a poor, miserable tramp, and at last, as stated below, ended his life in a poor-house. Concerning this sad case, the *Indianapolis Journal* says:—

The case is not peculiar. It is one of thousands, and an awful lesson to fathers. A time comes when money, friends, education, avail nothing to counteract the mistake of the parent in the boyhood of his child. It is said that among the tramps and outcasts of the country more owe their condition to over-indulgence in youth than to poverty and hardships. Statistics on this point, accurately made up, would tell an awful tale. No sermon or lecture could equal it. The father, made sturdy and strong by a youth of poverty, in his ignorance and fondness proceeds deliberately to ruin his children. The labor that made him a man is regarded as disgraceful to his children. The lessons that poverty taught him are never taught his children, and prodigality and dissipation follow. One can but think of General Rosseau a few years since the flower of manhood, a man among a million, glorious to look upon, and his poor boy to-day dies a wretched tramp in a poor-house. Who shall say where the blame rests?

—Uncle Sam has been taking an account of stock on his great National Farm, and though accustomed to prodigious operations and to doing things on a large scale, even he is amazed at the stupendous advance of the last decade. The Census Bureau has issued a statement of the amount of cereals we raised in 1879 as compared with 1869. From this it appears that in that year the 118,665,619 acres on the farm planted with cereals produced the inconceivable amount of 2,716,336,500 bushels of corn, wheat, oats, barley, rye, and buckwheat,—about 50 bushels to each man, woman, and child in the family, or just about double the yield in 1869. When we come to look a little more closely into the balance-sheet, we see what an important and reliable item is our own indigenous, homely, but nutritious Indian corn, of which 1,772,909,846 bushels were harvested, an increase of 133 per cent over 1869. Three States alone—Illinois, Iowa, and Missouri—produced more than the entire country ten years ago. Kansas increased its crops over

sixfold and Nebraska over sixteen-fold—thanks to the newcomers founding new homes and opening new farms. Wheat gained 73 per cent in the ten years, and oats nearly as much. Barley, rye, and buckwheat have all gained, but not so much in proportion to the population. It is evident that the farm not only pays, but that it is the chief support of our great and rapidly-increasing family. Indeed, as the family increases, we have only to break up new soil, put in the plough and the seed, and the rich and profitable harvests follow.—*Christian Weekly*.

—The situation in Russia presents a new phase in the contest between the two political parties of the nobility, the Reactionists being represented by Gen. Ignatieff, the new premier, and the Liberals by Gen. Melikoff, the late premier. The former party, in order to justify the policy of repression, are endeavoring to show that the mild policy of the late government was an eminently injudicious one, and the police are engaged in bringing to light the dangers which accumulated during Gen. Melikoff's reign. They are making use of the discovery of Nihilist plots to terrorize the Czar and secure their own positions. Thus far, however, they seem only to have increased the popularity of the late premier. The open and direct methods of dealing with the people, pursued by Gen. Melikoff, are contrasted with the system of quiet and arbitrary exile now in vogue, in a manner anything but favorable to the Reactionists. The result of the contest will likely be to widen the breach between the moderate Liberals and the government, and to transform a strong court party, hitherto loyal to the Czar, into active opponents, having the same ends, if not the same methods, as the Nihilists.—*Interior*.

Notes of News.

—The Khedive of Egypt is about to abolish slavery throughout his dominion.

—On Thursday, the 7th, Cincinnati was visited by a destructive fire. Loss, \$500,000.

—The supplementary elections thus far held in Bulgaria have resulted favorably for Prince Alexander.

—Dr. Sheldon Jackson, the home missionary "bishop," has gone on a visit to his far-away diocese in Alaska.

—The 107,000 white Baptists in Kentucky contribute only \$3,800 to the cause of missions.

—Fires are devastating the forests of Quebec, Lower Canada. In some localities crops have been destroyed.

—July 9, at noon, Mr. Griscom, the Chicago fasting man, entered upon the forty-third day of his fast.

—On the 8th inst., 750 Mormon converts from Europe passed through Chicago on their way to Salt Lake City.

—A French company with \$10,000,000 capital has been formed in Paris, to develop the mining resources of Canada.

—More copies of the Scriptures were sold in Japan in the year 1880 than in all the previous years since that country has been open to Western civilization.

—In the Fiji Islands, out of a population of 125,000, there are 105,000 persons who are regular attendants at church.

—The Greek occupation of the ceded frontier has commenced, the Hellenites having entered Arta. There is a great rejoicing at Athens in consequence.

—The *Cincinnati Gazette* says that there is not a brewer in that city who would dare to publish a list of the ingredients he uses in making lager beer.

—The excursion steamboats of Massachusetts and the adjacent New Hampshire coast last year carried over 11,000,000 passengers, without any accident.

—The Chicago Historical Society will erect a monument in Lincoln Park, to designate the spot where the great fire in 1871 was checked.

—Last winter St. Louis passed a law making the keeping of a gambling house a felony, and she is now rejoicing over its enforcement.

—Turkey is in a chronic condition of internecine and foreign troubles. The Albanian insurrection continues in the Balkans, and Dervish Pasha, the Turkish commander, is powerless to quell it.

—A petition in favor of closing liquor-saloons on Sundays, recently presented in the British House of Commons, contains 86,324 signatures, and measures 1,100 yards.

—Last Friday was the hottest day of the season in Chicago. Four fatal cases of sunstroke occurred, besides several that are very serious. A large number of cases of sunstroke have occurred in the Western and Middle States during the late heated term.

—There is a prospect of a splendid wheat harvest in Southern Russia. In the Provinces of Charkoff and Cherson, however, the corn-beetle is so destructive that

the government will lend the farmers 100,000 rubles toward the cost of exterminating them.

—A Philadelphia gentleman has purchased 4,000,000 acres of land of the State of Florida, a tract nearly as large as New Jersey. He intends to encourage emigration to it on a large scale, particularly the emigration of foreigners.

—The Dublin branches of the Irish Land League held a grand mass meeting in that city on the Fourth of July, in honor of American independence. While congratulating the Americans on the liberty they enjoy, the speakers expressed an ardent desire for an independent Ireland.

—The progress that has been made in navigation within a few years, is indicated by the fact that the Persia, a steamer of the Cunard Line, which in its day was the finest ocean steamer afloat, took six tons of coal to float a ton of freight across the Atlantic. The Arizona, double its size, only takes a fifth of a ton.

—A Russian newspaper sees in the act of Guiteau the existence of a contagious epidemic passing through the world, from which neither republics nor monarchies are safe. Very likely! Perhaps Russia would rejoice to know that the American republic is honeycombed with the same fierce spirit of hatred and rebellion that inspired the assassination of the Czar. But this is not the case.

—A Western railroad company has advertised throughout Great Britain for 10,000 laborers on its railroads in Colorado and Utah. It offers steady work and high wages, and contracts for two years' work, but is unable to secure the needed workmen in this country. This indicates that the army of tramps which infested our land a few years ago, has disappeared.

—The case of Bradlaugh, the free-thinking Member of Parliament from Northampton, Eng., is becoming interesting. Bradlaugh has notified Mr. Gladstone that he is determined to take his seat by force, if possible, and to that end will ask the assistance of his constituents. But about 800 of the people of Northampton have addressed a petition protesting against his admission to the House of Commons.

—An exchange says: "The whole world has good reason to be alarmed at the prevalence of the plague in Bagdad. It has commenced about the same time of year that it began its ravages in that city in 1831. It then defied all curative power, and in a few days the mortality reached 1,000 a day, and before it began to abate 2,000 perished daily. This was of short continuance. The city then had 80,000 inhabitants. It now has 150,000. Christianity has done but little to ameliorate the horrors of an epidemic in Bagdad."

—Turkey has sent five ironclads to Tripoli, to make an armed protest against French invasion, and it is said that 50,000 Turkish and Arab troops have entered Tunis from Tripoli. The Sultan has declined to receive Tissot, the French Ambassador, again, and the latter has responded with a menace. France is mobilizing an army of 120,000 men, and asking its legislative bodies for a war credit. It is quite possible that other European powers will participate in the campaign. The *London Standard* says that the dying embers of the Eastern question have again been disturbed by France. Turkey's helplessness, Italy's good sense, and the peaceful tendencies of England, are all that prevent a European war.

Obituary Notices.

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

HAWKINS.—Died of heart disease, in Convis, Mich., June 5, 1881, my dear mother, Adelia Hawkins, aged 74 years. Mrs. A. O. BURRILL.

MORTON.—Died of diphtheria, near Seward, Neb., June 26, 1881, John, son of Francis and Drusilla Morton, aged 5 years, 8 months, and 16 days. Funeral discourse by the writer, to a large and attentive congregation, from Job 14: 2. M. HACKWORTH.

PUCKETT.—Died of consumption, in New York township, Caldwell Co., Mo., my dear sister, Jennie Puckett, aged 28 years. She was a member of the Baptist church for ten years; but five years ago, she received the truth on the Sabbath and the soon-coming Saviour, and united with the S. D. Adventist church of Hamilton, Mo., of which she remained a devoted member until her death. Some months previous to that event she asked the church to pray for her that she might be submissive to the will of God. Her faith was strong, and she was pleasant in all her sickness. She calmly disposed of her effects, selected the text of her choice, and bade farewell to father, mother, three brothers, and two sisters. The funeral discourse was preached by Eld. E. W. Farnsworth, from Ps. 17: 15. Mrs. M. A. BAKER.

GIBSON.—Died at her home in Wakeman township, Huron Co., Ohio, Sunday evening, June 26, 1881, Edna, wife of Willard A. Gibson, in the twenty-eight year of her age. Sister Gibson embraced present truth when we had the tent pitched near the place of her residence two years ago, and we have since known her as a faithful Christian. She was a member of the Camden church from the time of its organization, and was its clerk. She will be greatly missed by the society. A very large circle of friends and relatives attended the funeral. A worthy husband and two little children, and very many others mourn her loss. Sermon by the writer, to a very large audience in the Baptist church in Camden, from 1 Thess. 4: 18. H. A. ST JOHN.

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The Review and Herald.

Battle Creek, Mich., Tuesday, July 12, 1881.

THE LATE SUMMER AND AUTUMN CAMP-MEETINGS.

OHIO, Plymouth,	August 10-16
CANADA, Magog, P. Q.,	" 10-16
VERMONT, Morrisville,	" 18-23
MAINE,	" 25-30
ILLINOIS, Bloomington,	Aug. 31 to Sept. 6
NEW ENGLAND,	September 1-6
NEW YORK AND PENNSYLVANIA,	" 9-19
INDIANA,	" 21-27
NEBRASKA,	" 21-27
MICHIGAN,	Sept. 27 to Oct. 3
MISSOURI,	" " " " "
KENTUCKY,	October 5-11
TENNESSEE,	" 13-18

We send blank note and receipt books to all our ministers in the interest of the Publishing Association, located at Battle Creek. We also send a printed circular which states the condition and wants of the Office, and the terms on which ministers may solicit stock for the Association. If further particulars are wanted, please address REVIEW AND HERALD.

J. W.

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J. W.

The relief brought to the nation by the favorable reports of the condition of President Garfield almost equals the feelings of grief and indignation aroused by the first reports of the attempted assassination. The event has revealed a state of feeling the parallel of which can hardly be found in history. For where has an instance ever occurred in which the head of a great nation has been the subject of so much goodwill, so many fervent wishes and earnest prayers for restoration to health, so much interest and anxiety for every item of information respecting his condition, so many manifestations of attention and tokens of kindness, as in this case? And this, not from a few personal friends or from one party merely; but from persons holding all shades of political opinion, from all sections of the country, and from all conditions in life. This has been a most gratifying spectacle. It shows that the President has a firm and exalted place in the affections of all the people; and this is as it should be, for he is a man not only occupying a high position, but possessing genuine moral worth and noble traits of character. While all danger is not yet past confident hopes are entertained of the President's full recovery. And if this most desirable end shall be reached, it then only remains to make some suitable disposition of the detestable wretch, Guiteau, in a manner to deter, if possible, other incarnations of villainy from any attempt to repeat such atrocious acts.

NOW READY.

New editions of Thoughts on Daniel and Thoughts on the Revelation are now ready for delivery. These books have both been revised with great care, and more than fifty pages of new matter have been added to each. New questions which have arisen since the first editions were published, are considered in the editions now issued; and no pains has been spared to make them complete expositions of the important books of the Bible upon which they treat. In Thoughts on Daniel five plates are given (three of them colored), showing the symbols of Dan. 2, 7, and

8; and in Thoughts on the Revelation three plates are given; the first showing the woe angel of Rev. 8, and the Saracenic and Turkish horsemen of Rev. 9; the second (colored) showing the great red dragon of Rev. 12, the leopard beast and two-horned beast of Rev. 13, and the message angels of Rev. 14; the third, a plate in twelve colors, showing the arrangement of the twelve precious stones which constitute the foundation of the New Jerusalem. The books are nicely printed from new plates on heavy paper, bound in muslin, with back and side titles printed in gold and black, making very handsome as well as instructive volumes. The volume on Daniel has 416 pages; that on the Revelation, 420 pages. Price, each, \$1.25.

SOMETHING TO BEGIN WITH.

Most of the readers of the REVIEW are aware that the question of arranging a course of study for our preachers to pursue while engaged in ministerial labor, has been much agitated among this people. The difficulty has been to decide upon text books and adapt the course of study to the condition to which the minister is subjected while on duty. But a part, at least, of the problem is now solved by the publication of Prof. G. H. Bell's "Lessons in Language." A good knowledge of the English language, and the ability to use it grammatically, lie at the very foundation of any course of English study; and we now have a text book in regard to which there can be no question. The book embraces the lessons used by Prof. Bell in his classes in the college, with which his students and those who have gone out from the college as teachers have been so well pleased that they have insisted on their publication in book form. But we would by no means confine this book to the use of the ministers. It is adapted equally to school, family, or private study. If you wish to become a good grammarian, this book, with a moderate portion of that useful commodity known as brains, is all that is necessary to make you one. Price \$1.50, postage 15 cts. For sale at the REVIEW AND HERALD Office, Battle Creek, Mich. Send for circulars and testimonials.

Appointments.

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

The Lord willing, I will meet with the church in Otsego, Mich., July 23. J. BYINGTON.

PROVIDENCE permitting, I will hold meetings in Wisconsin as follows:--
Fremont, July 16, 17
New London, " 23, 24
Fort Howard, " 30, 31
I desire a general gathering at all of these places.
H. W. DECKER.

We will hold a short series of meetings in Casco, Allegan Co., Mich., in tent No. 4, which will be pitched on the farm of Bro. Theron Drake. First meeting, Thursday evening, July 14. We invite the brethren at Douglas, Clyde, Grand Junction, and Geneva, to meet with us Sabbath, July 16. There will be opportunity for baptism. H. M. KENYON.
R. C. HORTON.

The quarterly meeting for Dist. No. 3, Indiana, will be held with the Alto church, July 16, 17, 1881.
J. P. HENDERSON, Director.

At the request of Eld. Burrill, I will meet with the Sabbath-schools and Health and Temperance organizations in the vicinity of Charlotte, Mich., July 23, 24. Services will be conducted in the tent now pitched in Charlotte. We hope to see a representation from all the Sabbath-schools and temperance clubs in that vicinity. J. E. WHITE.

The quarterly meeting of the Tennessee T. and M. Society will be held at Edgefield Junction, July 15, 16. We earnestly desire to see all the brethren throughout the State present. Let the librarians' reports be sent in season, also reports of tithes from each church in the Conference. Send to Miss Allie Owens, Edgefield Junction, Tenn. We would like to hear from all the isolated members of this Conference who cannot attend this meeting. Be sure to report your progress in the missionary labor. ALLIE OWENS, Sec.

The State quarterly meeting of the Indiana T. and M. Society will be held at North Liberty, July 23, 24. Hope to see a general turnout. Let all districts see that their reports are forwarded to State secretary in time for the meeting. S. H. LANE, Pres.

Publishers' Department.

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

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

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"A KEY TO THE APOCALYPSE: or, Revelation of Jesus Christ to St. John on the Isle of Patmos." By Alfred Brunson, D. D. Walden and Stowe, Cincinnati. Muslin, 215 pages.

H. GARNELL: Our views of the pyramid question were set forth in REVIEW Nos. 9 and 18, Vol. 56.

TO THE CHURCH CLERKS AND TREASURERS OF MINNESOTA.—Please forward your reports to Edwin Wright, Cleveland, Minn., and the S. B. to Allen Moon, Eagle Lake, Minn.

H. GRANT, Pres.

A CERTIFICATE of stock in the S. D. A. Educational Society, addressed to M. D. Russell, Fremont, O., has been returned as uncalled for. Will he give us his address?

TO MINNESOTA SABBATH-SCHOOLS.—Will the secretaries of the Sabbath-schools in Minnesota please forward their reports to the State secretary, E. S. Babcock, Dodge Center?

The secretaries of schools that have not received blanks in the past, are also requested to send their P. O. addresses to the secretary.

Last Conference year, a marked improvement was made in reporting, yet a number of schools were not heard from. We shall look for a report from every school each quarter. Let none fail. J. FULTON, Pres.

A REQUEST.—Will the friends in Maine who have joined the Health and Temperance Society, and paid 25 cts. for a certificate, and have not received one, report their names and addresses at once to T. S. Emery, East Cornville, Maine?

R. S. WEBBER.

ATTENTION, IOWA S. S. SECRETARIES!—If you have not received blank quarterly reports this quarter, please write to me, and I will furnish you with them by return mail. There are some schools in the State that are not represented on my list of names. Let me hear from you. J. H. DURLAND.

Forest City, Iowa.

UNTIL future notice, the P. O. address of Mrs. Ida Gates, secretary of the Ohio T. and M. Society, will be Jamton, Montgomery Co., Ohio.

My address is changed from Markesan, Green Lake Co., Wis., to Colony, Anderson Co., Kan. RUFUS BAKER.

Cash Rec'd on Account.

C. L. Boyd \$50.00, Lewis Johnson 80.60, V. T. & M. Society per T. H. Purdon 182.00, Samuel Fulton 6.67, Signs of the Times from S. Fulton 2.00, Colorado T. & M. Society per E. R. Jones 45.00, Geo. A. King 6.80, Geo. A. King for Signs of the Times 23.70, Iowa T. & M. Society per L. Hornby 815.80.

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