

Adventist Review

AND SABBATH HERALD.

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

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WANDERER.

O Tired, wandering feet,
That in life's path have trod
So far away from Him, come back,
Poor weary child, to God.

O wayward, aching heart,
That seeks to gain
A respite here from life's deep throes
And from its pain,

Why strive for that which here
Ye will not find?
God only, dear, gives perfect rest
To heart and mind.

O longing, tearful eyes,
Remember He wept too,
And that, though others grieve and wound,
He cares for you!

If thou wilt say, as Jesus did
In dark Gethsemane,
"Thy will be done!" thy Father, child,
Will send his peace to thee.

—Charlotte L. Seaver, in New York Observer.

Our Contributors.

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

THE PRESENT OUTLOOK.

BY ELD. R. F. COTTRELL.

MORE than thirty years ago, S. D. Adventists taught from the Scripture prophecies, that the time would come when there would be a general law for the enforcement of Sunday-keeping in the United States, whereby power would be obtained by which those who refuse to keep the first day of the week, but keep the seventh day, the Sabbath of the commandment of God, may be, and will be, oppressed and persecuted.

It is now several years since an association was formed in the United States, the object of which is to procure a "religious amendment" of the Constitution; and prominent among the things which they desire is the recognition and enforcement of what they are pleased to call the "Christian Sabbath," in that fundamental law.

We have watched the movements in this direction with deep interest, because we had seen from Rev. 13:11-18 and 14:9-12, that a conflict was inevitable, inasmuch as the prophecies of the Bible are "sure." Many have doubted, and still doubt, that this free government will ever legislate upon, and enforce, a religious creed, and thus put in the hands of the

stronger the power to persecute the weaker; but what is the prospect now before us? From the present agitation of the question of the enforcement of Sunday laws in various states, especially in California, where the "Home Protection Association" on the one hand, and the "League of Freedom" on the other, are pressing their opposing views on the question with a vengeance, it does not require much wisdom to discern that this religious question is inevitably and speedily coming to the front in politics. It cannot be avoided; for neither party—neither those who would Christianize nor those who would secularize our government—will let the subject alone. They will continue to press their respective claims. What the result will be, no one could tell but for the "sure word of prophecy," which indicates that there will be "power to give life unto the image of the beast," and that the disposition to persecute, even to put to death, those who will not worship the image, will be manifest.

Brethren, the time that will try men's souls is just before us. Before the final trial comes, we must be prepared for it. We must be made complete in harmony with the will of God; our sins must all be confessed to our High Priest in Heaven, and our names confessed by him before his Father. Are we preparing for the decision which shall either blot out our sins from the book of God's remembrance, or blot our names from the book of life? Are we walking with God, asking his guidance, and seeking above all things to do his will? or are our affections entwining around earthly objects? Are our first, best thoughts given to God and his cause? or are they given to worldly wealth and honor, the applause of perishing mortals, proud and vain, and to self-gratification and self-advancement? My brethren, let us think of these things in the light of the Judgment. How worthless, silly, and, above all, sinful, will the pride, and fashions, and follies of men appear in the day when these decisions shall be made!

We may complain of others, we may find fault with our brethren—and doubtless they have faults—but that will never save us. Each of us has one person to present aright before God; and when that is done, we will be prepared to help others, and shall feel that we are our brother's keeper, not to condemn him for his faults, but to help him in the way to life, encouraging him to make the requisite efforts to gain the victory.

Souls are perishing for lack of knowledge all around us. We have a duty to do to enlighten them with the light of truth. When we stand in the right position before God, we shall feel that we have something to do for our fellow-men. We shall feel to sacrifice time and means for their salvation. We shall not excuse ourselves for lack of time and means, because we "have bought a piece of ground," which has used up our means, and must engross our time in its care. But we shall feel that we have a duty to do to sacrifice for the cause of God, the salvation of men.

My brethren, let us realize the value of heavenly things; and, in comparison with these, let us estimate truly the fading, vanishing things of earth. Let us make sure of the heavenly riches, the treasures that will be enduring as the days of eternity. Those who make this choice will never be ashamed.

"THAT KNOTTY SUBJECT."

PREDESTINATION.

[Of all the difficult things which are found in the Scriptures, perhaps the subject of predestination is the difficult one. The question of election and reprobation was very fully discussed in the days of the Wesleys and Fletcher, and probably of the many things which have been written against this Calvinistic dogma, nothing is better than some of the arguments of these eminent men. In a short sermon on predestination, Mr. John Wesley has presented some very valuable thoughts on that abstruse text, Rom. 8:29, 30. Although we think that the passage in its more immediate application has direct reference to "the many brethren" who were raised and glorified at the crucifixion (see Matt. 27:52, 53; Eph. 4:8), yet the sermon of Mr. Wesley is very valuable as treating the question of predestination on a somewhat broader application. But without further forestalling the author, we refer the reader to the sermon itself.]

E. N. N.]

And first, let us look forward on the whole work of God in the salvation of man, considering it from the beginning, the first point, till it terminates in glory. The first point is the foreknowledge of God. God foreknew those in every nation who would believe, from the beginning of the world to the consummation of all things. But in order to throw light upon this dark question, it should be well observed that when we speak of God's foreknowledge, we do not speak according to the nature of things, but after the manner of men. For if we speak properly, there is no such thing as either foreknowledge or afterknowledge in God. All time, or rather all eternity (for time is only that small fragment of eternity which is allotted to the children of men), being present to him at once, he does not know one thing before another, or one thing after another; but sees all things in one point of view, from everlasting to everlasting. As all time, with everything that exists therein, is present with him at once, so he sees at once whatever was, is, or will be, to the end of time. But observe: we must not think they are because he knows them. No; he knows them because they are. Just as I (if one may be allowed to compare the things of men with the deep things of God) now know the sun shines; yet the sun does not shine because I know it; but I know it because he shines. My knowledge supposes the sun to shine, but does not in any wise cause it. In like manner, God knows that man sins, for he knows all things; yet we do not sin because he knows it, but he knows it because we sin; and his knowledge supposes our sin, but does not in any wise cause it. In a word, God, looking on all ages, from the creation to the consummation, as a moment, and seeing at once whatever is in the hearts of all the children of men, knows every one that does or does not believe, in every age or nation. Yet what he knows, whether faith or unbelief, is in no wise caused by his knowledge. Men are as free in believing or not believing as if he did not know it at all.

Indeed, if man were not free, he could not be accountable either for his thoughts, words, or actions. If he were not free, he would not be capable either of reward or punishment; he would

be incapable either of virtue or vice, of being morally either good or bad. If he had no more freedom than the sun, the moon, or the stars, he would be no more accountable than they. On the supposition that he had no more freedom than they, the stones of the earth would be as capable of reward and as liable to punishment as man: one would be as accountable as the other. Yea, and it would be as absurd to ascribe either virtue or vice to him as to ascribe it to the stock of a tree.

But to proceed: "Whom he did foreknow, them he did predestinate to be conformed to the image of his Son." This is the second step (to speak after the manner of men; for, in fact, there is nothing *before* or *after* in God); in other words, God decrees, from everlasting to everlasting, that all who believe in the Son of his love shall be conformed to his image;—shall be saved from all inward and outward sin, into all inward and outward holiness. Accordingly, it is a plain undeniable fact that all who truly believe in the name of the Son of God do now "receive the end of their faith, the salvation of their souls;" and this in virtue of the unchangeable, irreversible, irresistible decree of God,—"*He that believeth shall be saved;*" "*he that believeth not shall be damned.*"

"Whom he did predestinate, them he also called." This is the third step (still remembering that we speak after the manner of men), to express it a little more largely, according to his fixed decree, that believers shall be saved; those whom he foreknows as such, he calls both outwardly and inwardly,—*outwardly* by the word of his grace, and *inwardly* by his Spirit. This inward application of his word to the heart seems to be what some term "effectual calling;" and it implies the calling them children of God; the accepting them "in the Beloved;" the justifying them freely by his grace, "through the redemption that is in Jesus Christ."

"Whom he called, them he justified." This is the fourth step. It is generally allowed that the word "justified" here is taken in a peculiar sense; that it means he made them just, or righteous. He executed his decree, "conforming them to the image of his Son;" or, as we usually speak, sanctified them.

It remains that "whom he justified, them he also glorified." This is the last step. Having made them "meet to be partakers of the inheritance of the saints in light," he gives them "the kingdom which was prepared for them before the world began." This is the order wherein, "according to the counsel of his will," the plan he has laid down from eternity, he saves those whom he foreknew; the true believers in every place and generation.

The same great work of salvation by faith, according to the foreknowledge and decree of God, may appear in a still clearer light, if we view it backward, from the end to the beginning. Suppose, then, you stood with the "great multitude which no man can number, out of every nation, and tongue, and kindred, and people," who "give praise unto Him that sitteth upon the throne, and unto the Lamb forever and ever;" you would not find one among them all that were entered into glory who was not a witness of that great truth, "without holiness no man shall see the Lord;" not one of all that innumerable company who was not sanctified *before* he was glorified. By holiness he was prepared for glory; according to the invariable will of the Lord, that the crown, purchased by the blood of his Son, should be given to none but those who are renewed by his Spirit. He is become "the author of eternal salvation" only "to them that obey him;" that obey him inwardly and outwardly; that are holy in heart, and holy in all manner of conversation.

And could you take a view of all those upon earth who are now sanctified, you would find not one of these had been sanctified till after he was

all sanctified. It was by a sense of the love of God shed abroad in his heart that every one of them was enabled to love God. Loving God, he loved his neighbor as himself, and had power to walk in all his commandments blameless. This is a rule which admits of no exception.

And who are they that are thus called of God, but those whom he had before predestinated, or decreed to "conform to the image of his Son?" This decree (still speaking after the manner of men) precedes every man's calling: every believer was predestinated before he was called. For God calls none but "according to the counsel of his will," according to the plan of acting which he had laid down before the foundation of the world.

Once more: as all that are called were predestinated, so all whom God has predestinated he foreknew. He knew, he saw them as believers, and as such predestinated them to salvation, according to his eternal decree: "*He that believeth shall be saved.*" Thus we see the whole process of the work of God, from the end to the beginning. Who are glorified? None but those who were first sanctified. Who are sanctified? None but those who were first justified. Who are justified? None but those who were first predestinated. Who are predestinated? None but those whom God foreknew as believers. Thus the purpose and word of God stand unshaken as the pillars of Heaven: "*He that believeth shall be saved;*" "*he that believeth not shall be damned.*" And thus God is clear from the blood of all men; since whoever perishes, perishes by his own act and deed. "They will not come unto me," says the Saviour of men; and "there is no salvation in any other." They "will not believe;" and there is no other way either to present or eternal salvation. Therefore their blood is upon their own head; and God is still "justified in his saying," that he "willeth all men to be saved, and to come to the knowledge of his truth."

The sum of all this: the almighty, all-wise God, sees and knows, from everlasting to everlasting, all that is, that was, and that is to come, through one eternal now. With him nothing is either past or future, but all things equally present. He has, therefore, if we speak according to the truth of things, no foreknowledge, no afterknowledge. This would be ill consistent with the apostle's words, "With him is no variableness or shadow of turning;" and with the account he gives of himself by the prophet, "I the Lord change not." Yet when he speaks to us, knowing whereof we are made, knowing the scantiness of our understanding, he lets himself down to our capacity, and speaks of himself after the manner of men. Thus, in condescension to our weakness, he speaks of his own purpose, counsel, plan, foreknowledge. Not that God has any need of counsel, of purpose, or of planning his work beforehand. Far be it from us to impute these to the Most High; to measure him by ourselves! It is merely in compassion to us that he speaks thus of himself, as foreknowing the things in Heaven or earth, and as predestinating or foreordaining them. But can we possibly imagine that these expressions are to be taken literally? To one who was so gross in his conceptions, might he not say, "Thinkest thou that I am such a one as thyself? Not so: as the heavens are higher than the earth, so are my ways higher than thy ways. I know, decree, work, in such a manner as it is not possible for thee to conceive; but to give thee some faint, glimmering knowledge of my ways, I use the language of men, and suit myself to thy apprehensions, in this thy infant state of existence."

What is it, then, that we learn from this whole account? It is this, and no more: 1, God knows all believers; 2, wills that they should be saved from sin; 3, to that end justifies them; 4, sanc-

HUMILITY.

BY ELIZA H. MORTON.

God's work depends not on the talents of
A chosen few. The wisest men, when reft
Of God's protecting care, become of no
Avail in carrying out his purposes
And plans; and when the human mind rebels
Because 'tis honored not of men, and praised
And flattered by the world, e'en then the heart
Grows cold, the "Spirit grieves," the life within
Begins to wane, and God forsakes that soul,
And gives the riches of his grace unto
Another humbler pilgrim in the way.

Battle Creek, Mich.

BATTLE CREEK AND OUR INSTITUTIONS.

BY ELD. R. M. KILGORE.

It was my privilege to attend the session of our late General Conference at Battle Creek, and while there to pass through the buildings of the different institutions, and become better acquainted with their workings, and with the numerous workers. At the time of my visit in 1874, the last one previous to this occasion, the

COLLEGE BUILDING

was just completed. Its chapel, well filled with interesting, intelligent students, and a corps of active, competent teachers, awakened gratitude that, in the providence of God, such an institution had been connected with the cause of "present truth." Here were teachers and pupils alike interested in the same good work; the students, many of them, preparing themselves to fill important positions in the different branches connected with the cause of God; and the professors, inspired with the same spirit, laboring to be the means in the hands of God of adding fresh supplies of workers to the forces already engaged in the various divisions of the gospel army.

For thoroughness in drill, and discipline of the highest type, this school has won a name as wide-spread as are its many friends; and we cannot visit it without being deeply impressed that there are advantages surrounding the student of the Battle Creek College, which are not excelled by those of any institution of the kind in the land. A constant vigilance guarding the moral character of the pupil, and a deep interest in his spiritual and eternal welfare on the part of every member of the Faculty, together with the lessons drawn daily from the study of the word of God, under the eye of the teacher, make this school peculiarly desirable for those parents whose interest in the spiritual growth of their children is paramount to everything else. This being the character of the school, it is not the design of the Board to make it reformatory to that degree that they invite parents to send their children here to be educated when they have become unmanageable at home, and are not willing to be controlled by parental authority. On the contrary, they are earnestly entreated to keep them at such a distance as not to poison the moral atmosphere which they so much desire to have surround the College. It is to be hoped that this policy will be strictly adhered to; for certainly the evil influence of one such pupil would be so damaging to the school, and so destructive to the best interests of those students who are good, that the combined efforts of all the Faculty would be insufficient to guarantee protection to the numerous members of the family committed to their charge. This is an institution in which all lovers of truth have an abiding interest. And it is necessary to its prosperity that an atmosphere of moral purity surround it, and that a living connection be sustained between its teachers and managers, and the great Educator. May God bless our school.

THE SANITARIUM.

The main building is located just across the street from the College. At our first view of this

adapted to make it indeed a home for the afflicted, we were more than pleased. Every room is neatly furnished and kept scrupulously clean, and the ventilation is perfect from kitchen to garret. The appliances and curative agencies for treating the sick, in laboratory, bath-rooms, and gymnasium, are such as to make the treatment an agreeable pastime, and leave with the patient a sense of relief in pleasing contrast with the sickening effects of the doses so often administered by the venders of nostrums. The parlor lectures by Dr. Kellogg are of priceless value to those seeking information as to how health may be preserved, as well as to such as desire a restoration to health. To dine at one of the numerous tables in the dining-hall, which are loaded with grains, fruits, and vegetables, prepared in the most healthful manner, is more than a treat; it is a feast to the eye, and tempts even the epicure to eat too much, thus hushing to silence the groundless cry of "starvation." The hygienist is here afforded a luxurious repast, without his sense of sight and taste being insulted by the rich gravies, extravagantly seasoned viands, and hot teas and coffees, which ordinarily greet him in his travels.

Physicians and helpers are doing all they can for the comfort and relief of those under their care, and the Sanitarium affords a pleasant retreat for all, whether they are seeking health, or simply rest from ceaseless toil. This company of Christian men and women, engaged, as they are, in the great work of reform, with *Health, Happiness, Heaven*, inscribed upon their banner, deserve the sympathy and prayers of every lover of truth and temperance in the land. Their success, and the prosperity of the cause which they represent, rests upon a perfect union with Him who "healed all manner of disease" by the touch of his power. May the blessing of God rest upon the faithful workers in the Sanitarium.

THE PUBLISHING DEPARTMENT.

This branch of the work had increased its proportions to such an extent that we felt like strangers in a strange land. Here an army of workers were busy in every room, from basement to garret. In the press-room, where the constant hum of engine and presses remind one of the noise which the truth they are issuing in the various languages is destined to make in the earth, according to the prophecy, we felt to reverently thank God for the machinery by which the third angel's message is published to the world in the day of God's preparation. What an influence this work is exerting even to-day, and what will it be in the near future, if those connected with the institution are also connected with God! How solemn and important a work for mortals to engage in! A more responsible position is not occupied by any class of workers in the cause of God than is filled by those who are engaged in this department. The spirit which characterizes this body of laborers molds the character of the work in every part of the wide field. This is certainly no place for the unconverted and unsanctified to seek for employment.

Consecrated help is required at every post, and the spirit of sacrifice, on the part of each, an essential element in the character of those who would serve acceptably in the REVIEW Office. The constant stream of reading matter which issues forth from that Office, flowing in every direction, and throughout the world, should not be poured out with unconsecrated hands. The fountain must be pure, if the stream be kept pure. If Christ, the Fountain of living waters, wells within its walls, all will be pure. Then those who are the weekly recipients of the REVIEW, Instructor, and other publications, which are always filled with such precious food for the soul, remember that it is by ceaseless toil and anxious care that these periodicals are thus supplied. If the numerous readers were as ardently engaged in spreading these publications before their neighbors and friends, as the workers in the Office are to extend the light of truth throughout the world, the third angel's message would soon become a power in the land. Therefore let us join hands with them, and

present a united front against the tide of error which stalks abroad in these days. Our co-operation they need, and also our prayers. Brethren, pray most earnestly for the blessing of God upon the efforts of the faithful laborers in our different offices of publication.

THE BATTLE CREEK CHURCH.

The church which holds the fort at this very important point, needs the sympathy of every member of the rank and file throughout the wide field. Here is where Satan will make his strongest attacks, and array his most formidable forces. No stratagem will he leave untried to destroy the efficiency and influence of this nursing mother of the different institutions which God has planted here. Its members may profess the truth, its officers may be active in rooting out the seeds of rebellion, and faithful in casting out the perpetrators of evil, while the enemy may be digging beneath its foundation, seeking an entrance by which he may thrust in upon the unwary members, worldly ambition, formality, and pride, like a flood, to destroy its life and quench its spirituality. The work is great. With such a large membership, it is unwieldy, especially while its officers are so greatly burdened with cares and responsibilities forced upon them by the various institutions located there. Their time fully occupied, and minds incessantly employed in other directions, the church must be deprived of that labor and watchcare which should be bestowed upon it. Smaller bodies, remote from Battle Creek, may sometimes complain that they cannot have the ministerial help which other churches receive. They refer to the advantages surrounding the Battle Creek church, and are tempted to abandon their little churches and hasten thither, where they can enjoy the privileges which they imagine are clustering in great profusion around that church. Included in this number may be the elders, deacons, leaders, or clerks of small companies,—companies whose life and prosperity would be greatly crippled were these persons to be removed. They have been material helps. Their influence has been felt for good, and they have rendered efficient aid in building up the cause in their respective localities; but a removal to Battle Creek, or to any other large church, leaves the remaining members discouraged. Their zeal languishes, their meetings are abandoned, and finally the church becomes extinct. The cause is reproached. But that is not all.

Let us follow one of these pilgrim zealots to his earthly paradise, where he expected to find a church free from trials; whose members were full of zeal and spiritual life, all living in harmony and love, among whom, though a stranger, he would be heartily welcomed. There he finds a busy, active, people, with more on their hands than they can possibly do. The stranger feels slighted because somebody can't sit down and visit with him. On the Sabbath he expects to find the people about the same as those he has just left,—all sociable and glad to see guests. But as he takes his seat in the great congregation, everything looks strange to him. He at once begins to criticise; the house is too large, the people are proud, the singing does not please him, the Sabbath-school is too large, and has too much machinery about it; the preaching is good, but it is not what he expected; it is too learned or too scientific. He is too busy to join in singing the doxology, and the benediction is scarcely said when he takes his hat and wends his way to the door as quickly as possible. Attending the social meetings, he takes a back seat, and does not "feel" like praying or speaking; the tunes he does not know, and cannot sing; but he watches how others do their duty, and these meetings are too formal and cold, and therefore it is not necessary for him to take any part in the exercises. He expected to find perfection stamped on everything. He is disappointed, and in trial of mind he writes back to his friends a doleful story about the church and the people. Neglecting his duty, he soon backslides, and then blames the church as being the cause. Thus he becomes a dead weight instead of a help to the church.

It is said that Battle Creek is a good place to backslide in. Well, it has its advantages in this respect, as well as other places. But one good reason that can be assigned for this condition is, a neglect of duty. The course described above will surely produce that result, at Battle Creek or anywhere else. But if any one will enter that place, manifest a friendly, sociable spirit, attend to his own business, and give others an opportunity to attend to theirs; if in meetings he will consider that he is at home, in his Father's house, among his brethren, and not neglect his duty in praying, speaking, and singing, as opportunity is afforded him, availing himself also of the Sabbath-school; in other words, if he will live and act as a Christian should live and act at all times, he will grow in grace, and, as his opportunities are better, he can make greater advancement in the knowledge of the truth.

The Battle Creek church does not need the "mixed multitude" to drag its life down; its burdens are already too great. Burden-bearers are more in demand than murmurers, fault-finders, and dead weights. God bless this foster mother to all our institutions there. God help its members to bear well the responsibilities that have fallen upon them; and may their influence for good be felt in every part of the wide harvest field.

THE JEWS SINCE A. D. 70.

BY MRS. M. E. STEWARD.

(Continued.)

AFTER conquering Judea, the Romans made thorough search for any who might remain of the royal house of David, intending by their execution to cut off all hopes of the Jews' expected Messiah. They regarded the Christians as a sect of the Jews, and under Domitian, when this investigation was resumed, two grandsons of the apostle Jude were brought before the magistrates (some say the emperor; others, as Gibbon, think it was probably before the procurator of Judea) upon a charge of being of that lineage. But their answers were so simple and honest in asserting their intentions of keeping the peace and making nothing out of their birth-right, that they were dismissed without injury. (Jenks' History of the Jews.)

In like manner the apostles Paul and Barnabas were released by the magistrates of Iconium, though prejudiced against the Christians by the unbelieving Jews, when they were repeatedly arraigned before them on the charge of secret and treasonable designs. The rulers acknowledged "that the teachings of the apostles were calculated to make men virtuous and law-abiding citizens."—*Spirit of Prophecy*, vol. 3. The straight-forward, honest, dignified simplicity of the gospel in both cases won the confidence of ignorant heathen men.

From the time of their dispersion, the Jews are henceforth a curious and wonderful problem. Losing, in the downfall of their country, "their center of union," they are never again to rank as a nation among the kingdoms of the world. Scattered, as Moses said they should be if unfaithful (Deut. 28), "from the one end of the earth even unto the other," and though sometimes for long periods having no intercourse with each other, they everywhere hold to their separate communities, and thus preserve their nationality distinct from all other people where they dwell.

Adopting the language of the country where they live for common purposes, they everywhere use the Hebrew in their worship and in their literature, which is almost entirely devoted to their peculiar laws and religion. They never seem quite at home in any place, as other people are, but, like foreigners, their hearts ever turn to Judea as their fatherland, and the only star of their hope. While associating with others in their daily avocations, their lives, their dearest interests, are entirely separate.

"Jews in the indelible features of the countenance, in mental character, in customs, usages, and laws, in language and literature, above all, in

religion, in the recollections of the past, and in the hopes of the future, with ready pliancy they accommodate themselves to every soil, every climate, every gradation of manners and civilization, every form of government; with inflexible pertinacity they practice their ancient usages,—circumcision, abstinence from unclean meats, eating no animal food which has not been killed by a Jew; rarely intermarrying except among each other; observing the feasts and festivals of their church; and assembling, wherever they are numerous enough or dare do so, in their synagogues for public worship. . . . At one period the history of the Jews is written, as it were, in their blood; they show no signs of life but in their cries of agony; they only appear in the annals of the world to be oppressed, robbed, persecuted, and massacred; yet still patient and indefatigable, they pursue, under every disadvantage, the steady course of industry. Wherever they have been allowed to dwell unmolested, or, still more, in honor and respect, they have added largely to the stock of national wealth, cultivation, and comfort. Where, as has been more usually the case, they have been barely tolerated, where they have been considered in public estimation the basest of the base, the very outcasts and refuse of mankind, they have gone on accumulating those treasures which they dared not betray or enjoy; in the most barbarous periods they kept up the only traffic and communication which subsisted between distant countries; like hardy and adventurous miners, they were always at work under the surface of society, slowly winning their way to opulence. Perpetually plundered, yet always wealthy; massacred by thousands, yet springing again from their undying stock, the Jews appear at all times and in all regions; their perpetuity, their national immortality, is at once the most curious problem to the political inquirer; to the religious man a subject of profound and awful admiration."—*Milman's History of the Jews.*

They seem to have stood all through the changeable, weary, suffering years since their dispersion, as living monuments of the truthfulness of God's word, the certainty of the fulfillment of his threatened judgments. Doubtless he would have us thus regard them, and profit by the sad lesson.

(To be continued.)

THE WONDERS OF A CENTURY.—No. 10.

BY A. SMITH.

THE TOMATO.

PERU is regarded as the native place of the tomato, so called from *tumatt* or *tomatt*, the Indian name for the fruit. The older English writers termed it "love apple," and it had a similar name in the French and Italian languages also. When first introduced, the pretty fruit and its pleasing name raised anticipations that were quickly turned to disgust on tasting the raw esculent. Some regarded it as poisonous, and destroyed it as a noxious weed; others, even at the present day, regard it as predisposing to cancerous tumors. About half a century ago it was almost unknown to northern gardeners.

The present beautiful, smooth, compact tomato, greatly superior to the first specimens of the fruit, is the result of long and patient experiment in its propagation.

KNITTING.

The art of knitting originated in about the fifteenth century. In 1589, William Lee, of England, sought to obtain a patent for a stocking-frame which he had invented, but it was refused him. He then went to France and established a factory there. His brother subsequently introduced the invention into England. The stocking-frame was introduced into the United States shortly after the Revolution, and was modified and adapted to power by Timothy Bailey, of Albany, in 1831. Several improved machines, whereby not only hosiery but several other articles of apparel are manufactured, have since been invented.

According to Johnson's Cyclopaedia, the hosiery business in the United States amounted in 1870 to nearly \$20,000,000, and gave employment to fourteen thousand operatives.

NAIL-MAKING.

The invention of the nail is lost to view in the remote past. For aught we know, Tubal-cain may have manufactured nails to be used by Noah in the building of the ark. The entire process in their manufacture was originally accomplished by hand labor, and up to within a century of the present time, the nail-makers were a numerous class.

In 1606, Sir Davis Bulwer obtained a patent for cutting nail-rods by water power; but the details of his invention are unknown. In 1618 Clement Dawberry obtained a patent for an improvement on Bulwer's machine; but it does not appear to have been efficient in the accomplishment of nail manufacture to the extent of being put to actual use.

In 1790, Thomas Clifford, of Bristol, England, obtained a patent for an improved nail machine, which was put to practical use. It was soon after introduced into France.

The first patent said to have been issued in the United States was given to Josiah G. Person, of New York, March 23, 1794. In 1795, Jacob Perkins, of Boston, obtained a patent of a machine said to have been invented in about 1790, whereby he could cut the rods with great rapidity. The first patent for a cutting and heading machine was obtained by Isaac Garretson, of Pennsylvania, Nov. 11, 1796.

Many improvements in nail machinery have since followed, and the old-style nail-makers have had to turn their attention to other methods or pursuits. Formerly, one hundred and twenty pounds being allowed for the hundred weight, four-penny nails were so called because one thousand of them weighed four pounds, one thousand eight-pennies weighed eight pounds, one thousand ten-pennies weighed ten pounds, etc.

THE TEST.

BY ELD. M. C. WILCOX.

"WHEREFORE by their fruits ye shall know them," is the language of our divine Lord as found in Matt. 7:20. It is the test that men apply; it is the sure test. Is the fruit good? the tree is. Is the fruit evil? so is the tree. We do not expect to gather grapes of a bramble-bush nor figs of thorns—it is not natural. Even so with the human heart. The deeds are the fruit we bear, and are the index of the controlling power within. I say controlling power, for there are many who have good desires, whose lives bear evil fruit. These desires are fair to behold, but so weak that they are blasted by the first storm of adversity. The question is not, whether we have desires after holiness and Heaven, but are these desires *controlling*? Have they deepened into principles and resolutions which are felt in the heart and carried out in the life? There is always some object or aim in every active man's life that becomes to him a motive power. It rules his affections. He has more love for that than for anything else. It is the goal of his ambitions, the acme of his hopes.

When we see a man intent on heaping up riches by every possible means, we know that his love for riches is the controlling love of his heart. His works show it to be true. When we see a youth so eager in getting an education that he will sacrifice everything to that purpose, we know that his love for that exceeds all other affections. The test shows it. The tree bears its own fruit, not that of another. So in all the pursuits of the world; so in the Christian life. When we see a child of God sacrificing, self-denying, obedient, bearing the "fruits of the Spirit," we know he loves God. The test proves it true.

But the human "heart is deceitful above all things, and desperately wicked; who can know it?" So declares the inspired prophet. We

know we are liable to be deceived in others, and often are deceived. Those whom we thought strong and pure have proved weak and vile. Those in whom we have placed confidence and implicit trust, have betrayed that confidence, and proved recreant to their trust. How often are we thus deceived! The blossoms are fair, but the fruit is evil.

But are we not more liable to be deceived in self, in our *own* selves? How many times do we declare, in all the confidence of full belief, that we will resist such and such temptations, overcome such and such evils, stand strong and brave for God, do duty at all times, and just as many times repeated failure has declared that we did not know our own hearts. How many there are, too, who go on for years in a course of action directly contrary to God's commandments, and yet believe they love God with all their heart! They are deceived, self-deceived. The test shows it. Saul was so deceived when he spared Agag and the sheep and oxen of the Amalekites. He says, "I have obeyed the voice of the Lord, and have gone the way which the Lord sent me." 1 Sam. 15:20. In the flush of victory he really felt so in his heart. But it was *fruit*, not feeling, God required. Paul was likewise self-deceived when he was persecuting the followers of Christ. He "verily thought" that he ought to do many things contrary to the name of Jesus of Nazareth. Acts 26:9. So are that class our Saviour mentions in Matt. 25:41-45. So is the evil servant who says in his heart, "My Lord delayeth his coming."

How is it with us, my brethren and sisters? Are we self-deceived? Let us bring ourselves to the test of God's word. We judge others by their fruit according to his word. When one has rejected the light on the commandments of God, we have but little faith in his "I love God," and "all is upon the altar." He don't stand the test. "This is the love of God, that we keep his commandments," says the beloved John, 1 John 5:3. They may *feel* these declarations and believe them, but when tested in God's sure balance they are found self-deceived. They love the world more than God.

The Lord has given his people in the last days positive instructions as to what they should do to support his cause. He has promised great blessings if they will but comply. Please read Mal. 3:7-12; and there are many similar passages. Can we believe a man loves God, when he gives nothing for the support of the cause of truth while he is continually prospered? He may declare ever so loudly, "I love God," the test shows otherwise. We want to see some fruit.

The light of Christian temperance shines upon our pathway with ever increasing brightness, yet how many disregard it, utterly disregard it, while professing to believe. The same is true in regard to plainness of dress, separation from the world, honesty of dealing, etc., etc. Many have admitted the reasonableness and righteousness of these things, both in general and in detail, and still live in open disregard of them. They profess to love God and enjoy his presence, but the fruit they bear shows they are self-deceived. When brought to the test, the love of the world, the love of praise, "the lust of the eyes, and the pride of life," preponderate and triumph over the love of God and his truth.

Some think, or at least seem to think, that because we desire to do right, God will excuse us. I think he will if these desires are *controlling* desires. Do they bear fruit? Fruit is what the world looks after; fruit is what the Master seeks.

We may bear fruit. If we abide in Christ, we shall bring fruit to perfection. We may confess our backsliding, but as long as we continue in transgression we are under condemnation "Whoso confesseth and forsaketh his sin shall find mercy." And after having found mercy abide there. "Walk in the statutes of life; abide in Christ." Shall the Master come, and find no fruit?

"Be not deceived." Our only sure test is the fruit we bear, judged by God's word. "Examine yourselves, whether ye be in the faith; prov-

your own selves." 2 Cor. 13: 5. It seems to me if this injunction was ever needed, it is now. The Judge is at the door. What fruit are we bearing?

RESURGAM.

THE Christ was crucified, and dead and buried.
Back to Jerusalem, in phalanx serried,
The Roman horde returned, and none was near
But him of Arimathæa.

The third day came. The sepulcher that bore him,
At touch angelic opened wide before him.
Unscathed he rose, and stood, alive, immortal,
Before the portal.

O doubts and fears! why longer waiting linger!
Ye have no part with me. The angel's finger
Hath rolled away the stone. Henceforth forever
Ye haunt me never.

—James H. West, in *Christian Union*.

CHRIST THE FOUNT OF HAPPINESS.

How much is implied in that one phrase, "lover of Jesus." It contains a claim to all the real blessings of this world, and to an eternity of blessings. Love to Jesus is a sure title to the greatest possible happiness; for Jesus is omnipotent, and has determined to make his friends happy, and surely will not forget a single one in whose heart is enkindled one spark of love. Nor does he intend a partial happiness for his friends. It will be as great as their capacity will admit. Nor does he intend a temporal happiness. It will never have an end. Nor does he intend a happiness eternally stationary. It will be eternally increasing. The happiness of his friends will not only be complete, so as to fill their capacity; but as their capacities will be eternally enlarging, the quantity of happiness they enjoy will be eternally increasing; and not merely eternally increasing in the same ratio, but eternally increasing in an eternally accelerated ratio. So that there will unquestionably arrive a moment in the ages of eternity when the additional happiness that instant superadded to the happiness already enjoyed by each glorified spirit, will almost infinitely outweigh the whole sum of human happiness enjoyed in this world. To all this may he aspire who is a lover of Jesus. Blessed Jesus, thou art no "niggard provider." When thou givest, thou givest like a God.—*Life of Judson*, vol. 1, pp. 35, 36.

Special Mention.

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

IRELAND AND THE IRISH.

THE INTERIOR of April 13, commenting on the situation in Ireland as indicated by the dispatches for the week, says:—

If anything were wanting to prove the truth of the epigram that the worst enemy of Ireland is an Irishman, it might be found in the present condition of that unhappy island. Just at the time when the question whether or not the coercion act shall be renewed after it expires in September, is being discussed, and the lords' committee is investigating the workings of the land act in the interests of the landlords, the Irish people renew their lawlessness to an extent not known since the beginning of the present agitation. A single brief dispatch tells of the mutilation of men and cattle, the murder of an unoffending farmer, attempts to blow up houses, and that the landlords of two counties are under police protection. These atrocities, with others of a kindred nature, explain the feeling of hopelessness on the part of the British cabinet for any peaceful settlement of the Irish question. The Irish people seem bent upon forging weapons for the use of the power of whose oppressions they complain, and are doing more to injure Ireland than all the unjust laws England has ever forced upon it. They are willing to drive Mr. Gladstone, their best friend, from office, despite

the fact that his removal would put in power their worst enemy. To legislate for the improvement of a people of this sort is disheartening. Every attempt yet made has proven a failure, even the land act affording only a partial relief. The latest remedy suggested, the Conservative scheme for buying out the Irish landlords by the government to enable the peasants to become proprietors by re-purchase, promises no solution of the difficulty.

THE ROMAN CATHOLIC PROTECTORY.

A DEMAND FOR MORE OF THE PUBLIC'S MONEY
—WHY IT SHOULD BE REFUSED.

THREE years ago, this institution applied to the Legislature for a large grant of money from the State, and its representatives then stated to the Legislature that if the money was given to the institution, they would not apply to the Legislature for any more grants. The money was given; but the very next year, to wit, 1880, they asked for another large amount. It was refused. In 1881 they applied again. That was refused. And each year they were informed that the grant in 1879 was only given them on the express understanding that they should not apply again. This year, 1882, like Monsieur Tonson, they have "come again," and now beseech the Legislature for a little grant of \$75,000 in addition to the allowance of \$110 for each child and adult in the Protectory,—an allowance which ought not to be made,—which alone yields an annual profit of \$50 each inmate, aggregating about *one hundred thousand dollars* annually on the two thousand children in the Protectory.

This private institution, under the sole control of one religious denomination, and carried on in the interest of that denomination, has already received from the public treasury, in the last thirteen years, the sum of \$2,639,296.79.

What is it that this denominational establishment does that it should be so munificently endowed from the public treasury of the city and State of New York—nearly its entire revenue being contributed by the tax-payers of the city of New York?

A late occurrence in the town of Westchester tells in part, and this is the story: The Protectory gets possession, through the public authorities, of children, and then claims to be entitled to a weekly stipend for supporting these children—collecting together some two thousand of them in one caravansary, in order that they can more conveniently and surely make Roman Catholics of them. But, in fact, they are not even entitled to a dollar of this compensation, much less to a \$75,000 bonus;—it is the duty of Protestants and Catholics to take care of their own poor. It is a well-known fact in our Sociology, that children brought up in large herds, as they are in this Protectory, are not well-fitted to become citizens of a free republic, where each one is expected to take care of and support himself, and keep out jail. When they reach maturity, they are like trees that have grown up in a dense forest. Transplant them to the open country, and they have not the lateral, moral, and intellectual bracing that will enable them to withstand the temptations and social demands that are made upon them. Children should be transplanted from these large nurseries as soon as possible to families, and be brought up and educated in families after the manner that parents bring up their own children; and then they acquire the habits and methods of thinking and acting that are likely to fit them to be independent, self-supporting citizens when they reach adult ages. The Catholic Protectory does not do this. On the contrary, it refuses absolutely to put out children into families at all, unless they can secure Roman Catholic families. They do this because the main end, aim, and object of the institution is to make good Catholics rather than good citizens, and because there is a large profit *per capita* on all the inmates kept at the Protectory at the

rate of compensation allowed by the State, as already noted.

The town of Westchester has a number of children there; and good places have been found for them in families, but the Protectory refuses to surrender them up, that they may go to these families, and very properly the town of Westchester has refused to pay the weekly stipend for the support of these children in the Protectory.

We have in this city [New York] a corresponding institution for the aid and support of poor children, but which is not afflicted with slavery to a religious denomination,—the Children's Aid Society,—which has assisted to provide for a great many thousand poor children, and is doing it every day. They keep the children in the institution no longer than is necessary to enable them to find homes in families and earn their own living. To secure this result, the Society searches the country, from New York to the Mississippi River, for healthful locations and good homes,—on farms if possible,—in which to place these poor children and enable them to be educated and brought up, and thus become thrifty and useful citizens. For doing this work the Children's Aid Society is *not* paid \$2,639,296.79 from the public treasury. It receives aid annually from the public, but only sufficient to enable it to put the children out, to be brought up as children should be, instead of herding them till some two thousand are collected under one roof, thus converting what should be simply a Protectory in the right sense of the word into an immense pauper hotel sustained at public expense, the profits going to the managers! The Roman Catholics have a perfect right to bring up their children in their own religion, and no good citizen objects to it; but, like the other denominations, they should do it at their own expense, and not tax the public to enable them to support their religious sect.

So profitable is this "Protectory" business that a lobby annually visits the Legislature in its interest. Bills are devised to be put through to enable them to compel the courts and public authorities to commit children to the Protectory, and then to compel the public treasury to give them the money, at high rates, more than double what it costs on farms to support these children. The support and education they give them in that institution is far below what the children would get if they were scattered abroad among farmers. They keep their drummers on the watch, at the different courts, to secure as many committals as possible, as the more committals the more money.

Every dollar of the public money appropriated to this institution, is a clear violation of the Constitution of the State of New York.

The children would be a great deal better taken care of, and brought up and educated, and fitted for self-supporting American citizens, if the Protectory did not exist. In any event, the public treasury should have nothing to do, directly or indirectly, with any religious denominations. The laws should protect them all equally, but favor none. Let our legislators consider this, when this application for the Protectory comes before them for action. Just what the Legislature does or fails to do will be regarded with keen interest by the people, who are about tired of seeing their money worse than squandered in sustaining an institution which is purely sectarian, and has therefore no claim upon public beneficence.—*Christian at Work*, April 13.

—It is apparent that the efforts of the French Liberals to rid France of popish control are not to cease with the closing of ecclesiastical institutions and the elimination of the priestly element from the public schools. A recent debate in the Assembly resulted in the appointment, with the consent of the De Freycinet ministry, of a commission to inquire into the relations of Church and State. The significance of the act lies in the fact that it is practically an examination into the terms of the Concordat, hitherto held more inviolate than the Constitution itself. The Con-

cordat, or treaty between Napoleon and Pius VII., dates from 1802, and fixes the relations of Church and State for a period of eighty years. It recognizes the Roman Church as the dominant religion of France, defines its rights and privileges, and provides for the payment of its officials from the public treasury. In all the political changes through which the country has passed, the papal prerogatives which it guarantees have not been materially lessened. But its early expiration and the appointment of a commission of inquiry augur a change. While it is hardly probable that the Concordat will be immediately abrogated, an investigation of the subject is doubtless meant to prepare the way for its abolition, and the consequent separation of Church and State. Among the warmest advocates of such a result is Paul Bert, Gambetta's minister of instruction, who, with a view to presenting the Concordat in its most odious light, will insist upon the literal enforcement of its provisions.—*Interior.*

The Family Circle.

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

AT NIGHTFALL.

The day is done, dear Lord, the weary day;
And I have tried so hard to do thy will,
And faithfully the tasks thou gav'st fulfill!

The little ones are sleeping; all the day
The restless feet have hurried to and fro,
The childish voices ceaseless in their flow.

Thou knowest, dear Lord, the work I try to do,—
To train these treasures thou hast lent to me,
Till thine own image in their hearts may be.

I strive to guard from harm my garden fair—
The sweet home-garden with its tender blooms,
Its promised fruitage, and love's rich perfumes;

But, spite of all my care, the hedge is poor!
The crafty foxes creep in unaware,
And little sins despoil my garden fair.

So all the day I've labored, watched, and prayed,
To lead the little souls to thy dear feet,
And guard lest sin should dim their whiteness sweet.

Now they are nestled 'neath thy wings to rest;
But I am tired—so tired, dear Lord, to-night—
Too spent and weary e'en to pray aright.

To-morrow's tasks arise before my sight;
But oh, my Lord, they are so heavy grown,
I faint and fall; I cannot walk alone!

Bear thou my burdens, be in weakness strength;
Take in thy arms the children of my care,
So that thy blessing all their lives may share.

I lay me down to sleep with peaceful heart;
Strength will be given for all the morrow brings,
Till, by-and-by, our earth-souls shall find wings!

—Mrs. S. B. Titterington.

AUNT BECKY'S LEGACY.

SABRINA JANE HACKETT, Aunt Becky's sister, and junior by five years, was stabbing the hair-pins into her hair with nervous and trembling fingers; while Aunt Becky, with hood of most ample dimensions on her head, and fingers plying the knitting-needles that were just "toeing off" a long "mixed blue" stocking, sat by in a low rocker, hurrying her on. It is so conducive to the effectual doing of a thing to have some one else by, whose chief business is to drive you when already hurried out of your senses!

The sisters Hackett had been left alone in the world more years than they often mentioned in general society; and they owned the old-fashioned, story-and-a-half red farmhouse in which they resided, and about fifty acres of not over-productive land adjoining. In the summer they "kept" a hired man. In the winter they lived alone.

They were waiting now for Neighbor Doolittle's sleigh to come along, and take them to the sociable held this week at Deacon Owens', where a quilt for a Fiji Island missionary must be rolled many times, and off, before the primitive

and proper bedtime of nine o'clock. If anybody wants to find the real pure and aggressive missionary spirit, let him go up among the New-England hills and through her green-rimmed valleys.

Aunt Becky was the moving nature in this enterprise also; for deep in her persistent heart was held, as its very most sacred treasure, the purpose to, at some time—she never placed that date, of course—leave a legacy to that "Foreign Missionary Society" whose venerable age and officers recommended itself to her cautious nature.

"It seems to me, Sabrina Jane," her rather sharp voice was saying now, "I never did see you quite so long about your dressing. You know Nathan Doolittle, and you know he don't like to be kept waiting in this freezing weather. Likes his own comfort too well for that. Besides, what'll it amount to, gettin' there just a little while before sundown?"

Then Aunt Becky attacked the stove to make all safe and tight for their absence.

"Seems to me, Nathan Doolittle grows slower and slower every year of his life," she said to Sabrina Jane, who was wrapped up like a mummy, with its face windowward.

"What time is it, I wonder?" the latter remarked. "I believe I'll go and see," and she waddled as well as her wraps would admit to the bedroom door, where, in its own corner, stood the tall old clock whose hands had been the guide of the Hackett household for nigh a hundred of years. "Why, Becky Hackett," she called, coming back to the door, "it a'n't quite twelve yet."

"Then that clock must have stopped!" exclaimed Aunt Becky, springing to her feet and hastening in. But no, the well-known "tick" greeted her ear, and the second-hand was as lively as ever.

"Then 't was only half-past ten instead of half-past 'leven, when we had our dinner," remarked Sabrina Jane, "and that accounts for my not bein' hungrier. I guess I'll take off a few things," she continued as the sisters went back to the kitchen, "I'm pretty well smothered now, and Nathan is so 'dreffful slow,' you know," with a quiet humor that made the elder smile grimly. "I'll do a block anyway," and Sabrina Jane produced the "rising sun" that delighted her heart even quite as much as the missionary "album quilt." But Aunt Becky snapped her needles together sharply. "I a'n't goin' to waste so much time on what I can as well do between daylight and dark," she asserted; "we'll improve the time anyway."

"Improving the time," with Aunt Becky, always meant reading the Bible, so her sister was not surprised when the sharp, high-pitched voice took up the grand song of Isaiah at the forty-second chapter, "Behold my servant." By the time Nathan Doolittle's well-laden sleigh really drove up to their door—not a fancy affair by any means, but a long wood-sled with an unpainted box on top, with board seats running along the sides and straw for matting—she ought to have been improved if there was any grace at all in her.

Sleighting in Hilltown was most of it done by "bobs" and woodsleds, so the pitches and holes were not favorable for connected conversation. Nevertheless, considerable news managed to circulate around.

"They do say," called out Mrs. Jemima Trueworthy, as the fat sorrels slowly crept up a long hill, "that they're really goin' to send Enoch Alexander's boy to the poorhouse. La, what a world we live in!"

"What would Squire Walker's girl have said, I wonder, if she'd a-thought, when she married Enoch, that her only boy would a-come to the poorhouse?" from another.

"She was dreffful high-spirited," put in vinegar-faced Mrs. Walworth.

"It does seem most a pity," ventured gentle little Mrs. Buell.

"Of course 't is, and I'm right sorry; I had n't heard of the thing before," from Aunt Becky, who had not the fear of woman before her eyes.

"Nobody ever gave with a freer hand than old Squire Walker, and they do say," with a glance in Mrs. Walworth's direction, "that if full justice was done [Mrs. Walworth's father was the lawyer of Hilltown], all that fine property wouldn't have run into Tim Bump's hands, and elsewhere quite so easy. It's a shame to the nation, so 'tis; in the poorhouse!"

"Well, he wont go just yet, anyway," said a lady who had not before spoken. "He's sick with the measles, and his Cousin Bump can't turn him out this weather."

"Just like her to," muttered Aunt Becky, not entirely "sub-voce."

"The tender mercies of the wicked are cruel," quoted one significantly.

"How can Mrs. Bump do such a thing?" questioned Mrs. Buell.

"Humph!" from Aunt Becky, "you ha'n't lived here long, Mrs. Buell, or you would n't ask. Her heart is as hard as the nether millstone, and harder too," this last not in a quotation tone.

"How old is he?" asked one.

"Not quite ten, and he's smart as two of Melissa Bump's children; that's the trouble. She a'n't going to have them outshone; for they say she wanted her Cousin Enoch drefffully herself, and ha'n't never got over her spite at him for marrying Acsah Walker, who was worth, six times her, and sweet and kind. But Melissa Bump never forgives."

And so the talk went on in waves all the afternoon during the quilting and "rolling," and most important of all, the supper. Everybody pitied the "poor child," and blamed and abused Cousin Bump, and declared their own readiness, if it were not for certain providential and unfavorable circumstances, to interfere and do a more charitable thing.

Miss Becky sniffed and "pshawed" a long time after the sisters reached their own snug kitchen that evening. "The idea! If I was only married woman now," she said once or twice, "and had five or six of my own children round how easy 't would be to slip another in, and n't mind or miss."

"You ha'n't opened the letter yet, have you?" Sabrina Jane asked, as her sister drew a flannel cap close about her head, leaving out only the left ear in case any burglar should attempt entrance, though such a thing had never been seen in Hilltown.

"Mercy, no!" and Aunt Becky drew from inside pocket the yellow envelope that came promptly twice each year from the Savings Bank in T., and contained each time the sum of dollars, the token and interest of that amount which represented the "legacy" in the—it was to be hoped—yet distant future. This interest was duly forwarded to another bank of like nature in another town, and reserved for the same purpose, only it was safer to be in two places.

Probably her excitement and fervor, together with the strong tea that the deacon's wife had given them, was what caused her unusual wakeful night.

But the next morning she had not quite lost the mood of the previous evening, though she no longer exhorted. As they sat at their savory breakfast, Tom on the extreme edge of the table awaiting his turn, a rap at the door was followed by the entrance of their nearest neighbor, Ezra Stockwell.

"Dreadful," he said as about to go, "Tim Bump told me this morning they were going to wrap that boy of Enoch's up, and bundle him to the poorhouse. Tim's wife wont have him there a day; makes the excuse she wont have her own children exposed. Too bad, such a nice boy and ma as he had, and such a set as they; ha'n't over there. I declar' for't, if marm did not have the rheumatics quite so bad, I'd try him myself. I declare I would," and the good-natured face and burly form disappeared beyond the door.

"Seems as though the Lord was always meanin' everything for somebody else," Miss Becky remarked tersely after him, and not much more was said after that at the small breakfast table. It was their custom to keep up the old family devotions by reading a chapter together turn

turn. This morning it came in course to the fifty-eighth chapter of Isaiah, and it was Aunt Becky's voice that read, "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?"

"I declare for't!" was an interpolation at the close of the verse not found in any version except her own private one. But it prepared the way, and Sabrina Jane was not surprised an hour later, when things were set to rights, to see the plaid shawl and large hood emerge from the bedroom in company with Aunt Becky, and to hear her say, "I am just going over to Melissa Bumps to see what in common sense she means by such stories."

And she was still less surprised, two hours later, to see Tim Bump's wood-sled drive up to their door, and Aunt Becky step therefrom and take up a bundle of shawls and bedding of about the same size as herself, and come marching in. Sabrina Jane had the doors wide open for her, and the mammoth bundle was soon deposited on the lounge, and some lively movements inside began to be manifest.

"I was n't a going to leave this poor thing to such abuse and shiftless nursing as Melissa Bumps'," was all the explanation she offered, but two very inflamed-looking spots on her high cheek-bones, suggested to her sister what they used to call "Becky's temples."

"Oh, my, what a bouncer!" was the first remark heard from the interior of the bundle as it was opened up to view, and the moving center tumbled out to the floor and off in hot pursuit of Tom, who, not having an actual affinity for boys, scud away and hid under the sisters' bed in the next room. From there Aunt Becky drew them both forth, boxed Tom's ears and threw him out in a snow bank, and as she did not want to try the same plan with the boy, changed his treatment to a bowl of composition tea and a "sweat" under three blankets, two comfortables, and an old shawl. Oh, how the boy envied Tom!

And Fred did not have the measles very hard, after all, scarcely enough to give Aunt Sabrina a chance to do a reasonable amount of purring over him. He was nearly well in a week, and what with the doctor's visits, for they insisted upon a daily call, and new flannel and clothing, every cent of that check was lent out on such interest as the wise man in Proverbs speaks of.

And Fred stayed on, and a new life somehow crept into the dull farmhouse. He was a regular boy, no mistaking that, but a frank, affectionate one, and in their hearts the sisters admired him all the more for his pranks.

At one time they were awakened at the dead of night by a long-continued and startling rolling on the roof.

"Is it a fire or the day of Judgment?" Aunt Becky exclaimed, springing up in great alarm.

It proved to be Fred, who had mounted to the ridge-pole in the interests of astronomy, and slipped thence down the long roof to the flag-walk below. As this ended, however, in a broken arm and a loss of many fine fishing-days, he was thereafter less high-minded.

But amid all experiences the years slipped by, and Fred grew with them into a sturdy, helpful youth, a part of his adopted home that could not easily have been spared. Still, in spite of her best endeavors, no more checks of Aunt Becky's went over to the Catchall Bank, and the "legacy" remained as we knew it at first.

And then, after all his boyhood's pranks, Fred proved to be a bookworm, to whom a "kingdom of the mind" was worth all other realms. Aunt Becky was disappointed and yet proud in the fact. He would not keep up the old red farmhouse, perhaps, as she had hoped; but then, if there were better things out in the great world, surely he, her brave, handsome lad, was worthy of them.

There came a day, even, when he must go out to other and wiser teachers than Hilltown offered, and then first the "legacy" really became less. Not very greatly, only to the amount of the extra savings; for Fred's undaunted spirit and willing hands, together with the "egg and

butter" money from the little farm, carried him mostly through academy and college. And there, in that senior year, the prayers that had followed him from that plain little hillside home were met and answered, and the Spirit sealed him for his own work.

"I must be a minister," was his decision, and glad tears were in the eyes that read the letter.

A while more of work and seminary studies, and then the health that had been so robust failed.

"You are overdoing," said the physician. "Leave off all work but your regular studies, and you may go on safely."

And, more to the purpose, he wrote the same thing to Aunt Becky's pastor, who was an old college friend of his own.

And then the word was borne in upon Aunt Becky's soul. But in this matter she took counsel of but One, and in his "wisdom" wrote to her "boy" a long letter, telling him of all that had been her hope and desire for this money in the past, and then, placing all the amount invested in her name at his disposal, bade him "use it as for the Lord."

In his answer he thanked her, and accepted it in the Name.

A little more than a year later, Aunt Becky took the one journey of her life, from her quiet home to the busy seminary town where Fred awaited his honors. And it was a proud hour for her when the tall and polished "boy" of her heart led her still untrembling steps to a front seat in the great hall, and she saw him for whom she had done so nobly set apart to the sacred ministering of the gospel.

But there was still a surprise in store for her. For, after the other exercises were closed, the president announced that as two of the number had chosen a yet more signal "setting apart," a prayer should be offered particularly for them. And then two young men, of whom her Fred was one, came forward, and the venerable man, whose name was so vividly familiar to her through her long missionary reading, came also, and, laying a hand upon each, in the name of his Master solemnly consecrated them to the work of Foreign Missions, according to their desire and purpose.

How can a heart that has more than its asked-for joy given receive it? A woman's way is in tears.

"For it is all your work," Fred said to her that evening, as they lingered in the chapel. "First your care for the orphan, then your prayers for the student, and finally your gift of money and the letter telling of your cherished life-plan. From that hour I felt that you must not be disappointed nor that money misapplied, though the resolve to give myself was not made at once. It came to me at last with a force that could not be denied, that in that work only could I find my highest joy. I am glad I have never tried to resist it. God helping me, I will go where he leads, and seek to find and to save his lost."

A silence fell between them for a little after these most solemn words, and then the plain, gray-haired woman lifted her face in the gathering shadows, and said simply,

"I think, Fred, after all, God is permitting me leave a good 'legacy.'"—*Howe Benning, in Christian Weekly.*

MY GERANIUM.

It was ugly. I said again and again to myself through the winter, "Why do I keep that ugly geranium in the window?" It was in an ugly box, and the whole thing was unsightly. I invariably drew the curtains before it if company entered the dining-room, where it stood. But there was life in it, and sometimes I felt sorry for it, and wondered if it ever said to itself, "It is better farther on." Well, whether it thought it or not, it was better farther on; for in the early spring I took it out of the ugly box, and planted it where the sunshine and showers could reach it, and now it is the pride of my little garden. It is literally covered with beautiful pink

flowers. I never saw anything blossom like it.

And as I have looked at it I have seemed to see other plants in ugly boxes, which do not elicit admiration, and I have wondered whether such say softly, "It is better farther on." Well, it is. Some day a loving hand will take you, and plant you where you will blossom out into such beauty as you do not dream of now. And you will be the admiration of the One who transplanted you. "It is better farther on," for all of God's living plants.—*Advocate and Guardian.*

Educational.

NOBLE DEEDS.

BY HELEN JOLLS.

Now and then we meet with those who are a blessing to themselves and to all around them. Their presence is felt by the soft rays of sunshine which they constantly shed upon the heart. As they approach, the shadow gently steals away, and the cold, dread feeling gives place to happiness. They are known by their great and noble works,—not such as are considered great by the majority, nor such as the dignified would aim to perform,—but those which aid in making life's burdens lighter.

When some lone and weary one is almost desponding by reason of the trials of life, such a person is ever ready to lighten the burdens, and brighten the star of hope.

If ever we have felt this love kindling in our hearts, let us never be content till it shall be fanned into a flame.

HOW TO SUCCEED.

THE CHRISTIAN UNION of April 13 publishes the first of a series of articles under the above heading. In an editorial introducing these articles we find the following truthful paragraphs:—

The ambition to succeed may be and always ought to be a laudable one. It is the ambition of every young man for himself, and of every parent for his child. It is emphatically an American ambition, at once the national vice and the national virtue. It is the mainspring of activity, the driving-wheel of industry, the spur to intellectual and moral progress. It gives the individual energy, the nation push. It makes the difference between a people that are a stream and a people that are a pool,—between America and China. It makes us at once active and restless, industrious and overworked, generous and greedy. When it is great, it is a virtue; when it is petty, it is a vice.

By petty ambition, we mean the ambition to achieve—not success, but the emblems and tokens of success; by a great ambition, we mean the ambition to do and to be. True success is achievement. To be a successful lawyer is to succeed in making justice surer and law more stable; to be a successful physician is to succeed in defeating the designs of death, and ameliorating the suffering of the sick; to be a successful politician is to succeed in guiding and governing the nation in a way to conserve its peace, promote its prosperity, encourage its industries, stimulate its intelligence and virtue, insure its future; to be a successful minister is to promote a higher moral life on earth, and to afford preparation for all the ills of life, for the hour of death, and for the day of Judgment; to be a successful farmer is to succeed in compelling the reluctant earth to feed thousands of hungry; to be a successful manufacturer is to succeed in turning the cotton from the field and the wool from the sheep's back into clothing for the naked. Success is not fees, nor office, nor salary, nor land, nor machinery; it is results obtained; harvests reaped, garnered, distributed; humanity bettered; the nation improved; the world enriched. Every man who leaves his home, his village, his nation, better off for his thoughts and deeds, has succeeded; every man who has not, has failed.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 25, 1882.

URIAH SMITH, - - Editor.
J. N. ANDREWS, J. H. WAGGONER,
CORRESPONDING EDITORS.

THE PROGRAM.

ONE feature which contributed perhaps as much as any other to the success of the Ministerial Association at Otsego in March last, was the arrangement of the proceedings according to a definite program, long enough beforehand to give those who had some part to act in the exercises sufficient time to prepare. This secured the advantage of deliberate and mature thoughts on the subjects presented; and not only this, but visitors who could not attend all the meetings could determine from the program when certain subjects were to be presented, and when certain ones were to speak. Thus they could arrange to be present at the examination of such subjects as they wished most to hear upon, and when those were to speak to whom they particularly wished to listen. This was, of course, more satisfactory to them.

Also at the quarterly meeting in Camden, referred to last week, and by Bro. Lamson this week, subjects and speakers were decided upon and announced from the beginning of the meeting. This arrangement seemed to give eminent satisfaction.

Why would not the same plan be a good one to follow at our camp-meetings, especially in reference to those portions of the meeting when the public are expected to attend. How often we hear the inquiry, Who speaks on such a day or such an evening? What is the subject to be presented? These are the very things the public wish to know; and thus by arranging a judicious selection of subjects, and making them known, we believe the attendance could be greatly augmented and the interest in the meeting greatly increased. Will it not at least warrant a trial?

NOT TOO MANY, BUT TOO MUCH.

WE here take occasion to sincerely thank our contributors for the generous amount of matter they have furnished the REVIEW for months in the past. We think the readers of the paper will agree that its columns have never been more richly furnished with valuable contributions. But there is one respect in which an improvement would be in order; and that is in the length of some of the reports. The trouble arises from delaying the report till it covers such a length of time that it must be lengthy if all is reported. Short and often, should be the motto; then the reports will be fresher and more interesting. We would rather the writer of a report would condense than to do it ourselves.

DRUNKENNESS IN HIGH PLACES.

WHERE has gone the sense of shame and the regard for decency that ought to be found in our public men? In the bill for the expenses of the Congressmen who attended the remains of President Garfield from Washington to their burial in Cleveland, is an item of \$1,700, including expenditures for "brandy, whisky, cigars, and lunch." The whole expense is set down at \$8,000, which is itself scandalous. If some of those who are chosen to be the legislators of the nation have so far lost all sense of propriety and decency as to make a funeral procession the occasion for drunkenness and debauchery, gratifying in carousal the most

depraved instincts while the nation was plunged in mourning, what are we coming to? And what a low moral condition of public sentiment is indicated in the fact that such a class of men can secure elevation to such offices!

The better portion of the nation learn with pain that the noble barrier maintained by President Hayes and his wife against intemperance at the White House, has been broken down, and that indications are now appearing in Washington of a strong reaction in favor of this low vice and great curse of the country.

SUNDAY HARD PRESSED.

BELIEVERS in the seventh-day Sabbath have long been clamoring at the gates of the Sunday castle for some divine warrant for its pretentious claims to sanctity. They have set up all kinds of challenges to bring forth the testimony. They have offered all kinds of rewards for it. But the text to show that the first day was ever divinely substituted for the seventh day still refuses to come; and the proof eludes pursuit.

A no-Sabbath man now advances to the attack upon the institution which has grown venerable in error, and offers five hundred dollars for the record of any act in the Old Testament or the New, changing the Sabbath from the seventh to the first day of the week. And this in the city of Pittsburg, Pa., which is the headquarters of the religious-amendment movement in behalf of Sunday. It is found in the Pittsburg *Leader* of April 13, 1882. The challenge is issued by one signing himself David Jones, and is addressed to Prof. J. R. Sloan, D. D., who has been arguing that there is divine authority for the change of the Sabbath from the seventh to the first day of the week. Our experience has taught us that Mr. J. is in no danger of losing his money.

THE EXCELLENCE OF THE RELIGION OF CHRIST.

THE religion of our Lord Jesus Christ is designed to fit those who possess it for eternal life in the kingdom of God. To do this, it must work in man a miraculous change. Old things must pass away, and all things become new. The Christian religion establishes in the disciples of Christ the character of Christ himself. It is a small thing merely to make profession of this religion; but it is the most exalted work to which man can aspire to really practice and exemplify its excellence. Christian experience commences when men are convicted of their sins by the Spirit of God, and led by that Spirit to true repentance. The grace of God co-operates with the will of man in causing him to submit to God, and to seek the complete transformation of his nature. Now man has entered the school of Christ,—a school in which it will be possible for him to make advancement, not only during the period of his natural life, but through eternal ages in the kingdom of God.

St. Paul has given us some idea of the excellence of the religion of Christ in the first part of Phil. 2. The excellence that dwelt in Christ must dwell also in the souls of his disciples. The evil nature of man must give place to the heavenly nature of Christ. Those who are Christians according to this standard, are able to regard the injunction of St. Paul that nothing should be done through strife or vain-glory. There will be no strife for the mastery, because each one will be more desirous to do good to others than to please himself. The desire to be greatest, and to make others submit their will to ours, will not manifest itself, because the grace of God has taken it out of the heart. Party spirit will have no place, because selfishness has given place to love. Each will be interested for the good of others, and no one will

be willing to advantage himself by injuring another. Instead of desiring to rule others, each will desire to render them service.

The example of Christ, who sacrificed the riches of Heaven and its infinite honors that he might save the lost at the expense of his own life, will be reflected in the character and life of all who are really his disciples. If Christ laid down his life for us, we must, whenever it is necessary, lay down our lives for our brethren. Have we this spirit in our hearts? If so, it is impossible that enmities and difficulties should exist among us. If difficulties arise, we shall not be disposed to put all the blame upon others, nor to say that they are more in the fault than ourselves, and ought, therefore, to confess their fault before we confess ours. St. Paul has said: "Let not the sun go down upon your wrath." Eph. 4:26. It is not possible that Christians should suffer old difficulties and enmities to exist. They will not wait for the other side to humble themselves to them, but they will begin by the confession and correction of their own faults. They dare not pray while they have bitterness in their hearts toward others, because we are commanded to pray that God will forgive us as we forgive others (Matt. 6:12), and we are taught that unless we forgive others, God will not forgive us. Verses 14, 15; 18:35. Our Lord gave very impressive direction concerning prayer. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5:23, 24. This means that if enmity exists between us and our brother, we cannot hope that God will hear our prayer or accept our worship until we have done what lies in our power to cause this enmity to cease. What is it that can subdue our natures, so that we shall be willing to humble ourselves and to correct wrong conduct? It is the grace of God. And it is possible to have that grace reign in us so that our evil natures shall be wholly subdued, and so that the character of Christ shall be exemplified in us as his disciples. How far has the work of grace progressed in our hearts? Is it grace or is it sin that manifests itself in our conduct? Do we in lowliness of mind esteem others better than ourselves? or have we the disposition to justify ourselves, and make others submit to us? When we read the character of Christ, can we see any beauty in it? And when we learn how Christ laid down his life for his enemies, do we find in ourselves any such disposition?

J. N. A.

THE ENGLISH MISSION.

WE never had greater hopes for the prosperity of this mission than now. Since the return of Eld. Loughborough to England with the party of laborers who went with him to engage in the work there, we have had good reports, and there is a prospect that much will be done.

The mission to England not only concerns the inhabitants of that country, but it is a central station from which we can reach all parts of the world. There is no place on the globe which offers such opportunities for communication with different countries and nations as England. It is the thoroughfare of the nations, the money center of the world's commerce. From there ships go to every nation under heaven. The reports from our mission in this paper are encouraging. The ship-work being done must result in great good. We have received calls from our missionaries there for publications in the English, Danish, German, Swedish, French, and Holland languages, to be distributed on ship-board, among the thousands weekly thronging to our shores. We are about sending from this Office a half a ton, more or less,

of publications for the use of these missionaries, with which to enlighten the emigrants to this country. What a good chance to read during the long voyage across old ocean, and to talk of these precious truths one with another, and to circulate the reading matter, as well as to carry it to their Western homes. This must be even as favorable a chance as the important work at Castle Garden which we hope soon to see in progress.

We are sending every week one thousand copies of the *Signs of the Times* into England, as voted by our General Conference. How many thousands of readers these will reach, eternity alone can tell. But many honest souls must thus obtain knowledge of the present truth for this time, and thus the light will be shed abroad. We can but believe that every true friend of the cause will with us feel throbs of heart-felt joy at these and many other evidences of the onward progress of the truth of God. It will do its work in the earth. God has set his hand to it. And in spite of the hatred of its enemies, the cunning and desperate opposition of Satan, the lukewarmness of many of its professed friends, and the indifference of a heartless, covetous world, *it will go forward*. We rejoice that there are some among us who feel to the depth of their souls the importance of being laborers in the cause of God. Our hearts go out after our beloved missionaries who have left their native land to labor to extend the work. They are surrounded by great difficulties; but we believe the Lord is with them and will sustain them. We may be co-workers with them in the noble work in which they are engaged, by sustaining them with our means. In this way we share with them in their labors and in their reward.

This brings us to another point. The expenses of this Mission the present year will be considerable. Last year the tract societies paid for the one thousand copies sent to England, each State society doing its proportion. This made quite an additional burden upon them, especially those in debt. Some felt that it was oppressive. This year it was not thought best to apportion it among the societies, but draw it from the funds of the Mission. It is really part of the work of the Mission, and hence there seems to be no special reason why the expense should be kept separate from it. It is not best to have too many small funds. Better have all such that are really for one object in one larger fund. The sending of other reading matter will also be some expense to the Mission funds. Then we have several laborers that must be supported there for the present. One thousand *Signs*, with the postage, will alone amount to not far from \$1,800. The *Signs* Office must have its pay. But what are these expenses in comparison with the glorious object of saving souls by the truth of God in all parts of the world? And what better object can we find on which to use our money? How can we better lay up treasure in Heaven? We ought to raise from \$5,000 to \$10,000 for this object the present season.

This Mission, and the European Mission in which Bro. Andrews is engaged, appeal strongly to the hearts of our people. We expect very little from the fearful and the unbelieving, the covetous and the worldly-minded, and the lukewarm among us. They will no doubt cling to their earthly treasures till they perish with them in the plagues of God's wrath. But there are many faithful souls among us who love the truth of God. Nothing does them so much good as to see the cause prosper. They are trying to lay up their treasures in Heaven. They long to do good, and they feel full confidence in the sure success of this message. They will help us. We appeal to all our people to help us in this good work. How many will give \$100? how many \$50? how many less sums? Brethren and sisters, let the funds come in for the English Mission.

GEO. I. BUTLER.

A LESSON FROM A HUNTER.

TALKING with a hunter the other day, I asked him what he would do if, while hunting a deer, he should see a fox or some other good game. He said he would pay no attention to it, but stick to his deer hunt. I inquired what the dogs would do if they should see a fox, rabbit, or other game, while hunting deer. He said they would pay no attention to it, but keep strictly to their work of following the deer. That dogs could be made to do thus seems remarkable; but he said they were trained to this course from the first. But why must they do so? If they had a good chance to catch a rabbit, a fox, or a wolf, why not do it, when they were not sure of getting a deer? He replied that such a course would demoralize the dogs, so that they could not be relied upon, but would leave the track for any attraction. The only way to succeed in hunting was to stick strictly to one thing at a time, and pay no attention to other game.

Brethren in the ministry, I think that here is a good lesson for us. Let us stick to our subject, and never allow ourselves to be drawn off by what appears to be a good opportunity to make a point on some other subject. We can take up no doctrinal theme which is not more or less connected with other doctrines. In arguing on a subject, we often come where we could make a good point on another subject. But generally this should be strictly avoided, for two reasons. First, because, to make a deep and lasting impression, only one subject should be presented to the mind in one sermon. Never draw the mind of the hearer from that one leading idea. The blows necessary to drive one stake firmly, if divided among a dozen would not drive any of them deep enough to do any good. So thoughts concentrated on one point will fix it firmly in the mind; but scattered on many points, they are soon brushed away. Second, if a speaker allows himself to be drawn off here and there from his main subject, he soon forms the habit of rambling, of scattering, and then he is ruined as a forcible speaker. So stick to your subject. If rabbits, foxes, or other game cross your track, do not even give them a passing look, but stick to the deer.

D. M. CANRIGHT.

OPENING OF THE SOUTH LANCASTER SCHOOL.

THE school at South Lancaster opened to-day, April 19, with fair attendance. Notwithstanding some who were expected have not arrived, the number present was larger than we at first expected. A few appropriate remarks were made by Prof. Bell, Eld. Robinson, and the other members of the Committee who were present. The students who had assembled manifested much interest in the school, evidently appreciating the privilege of receiving instruction under those of long experience in teaching at Battle Creek. The matter of connecting manual labor with mental training was spoken of, and referred to the students, to act in reference to it as they might see fit, and to make such suggestions as would be agreeable to themselves.

Immediately after the close of the school for the day, a meeting was called by the students. Bro. Orville Farnsworth, acting as chairman, made some very appropriate remarks, stating that his judgment was convinced respecting manual labor. A sound mind in a sound body can be best secured by combining physical and mental exercise. He further stated that he was anxious to have the school start right, and that the course pursued during the first term should be such as God can approve. He closed by saying that the young men, having consulted together, had drawn up several resolutions to be presented for the consideration of the school. These resolutions were as follows:—

Whereas, A school has been opened in South Lancaster among S. D. Adventists; and—

Whereas, It has required sacrifice on the part of its founders to start the enterprise, and will require still more to carry it on successfully; therefore—

Resolved, 1. That we, as students, desire to show our appreciation of the efforts put forth in our behalf, by doing all we can to build up this institution.

2. That we, the young men and boys of this school, request the School Committee to provide us one acre of land for cultivation.

3. That we donate to the school the proceeds of all that shall be raised on said land.

The young ladies had also considered this question, and immediately presented the following:—

Resolved, That we, the young ladies of the South Lancaster school, feeling anxious to do our part in sustaining the same, will be responsible for the laundry work, and for all necessary repairs in the clothing of the young men who donate their time in cultivating land for the benefit of the school; and that we will be glad to help in any other way whenever opportunities present themselves.

These resolutions were unanimously adopted. An acre of ground will be at once prepared for cultivation. If the same spirit continues which now seems to prevail—and we have no reason to think that it will be otherwise—God's blessing will rest upon the school. Other students are expected.

We expect that Prof. Bell and sister Sprague will remain at least one year, and we know of no reason, if the providence of God favors it, why they may not remain as long as a school is needed. This term presents some advantages which will not be exceeded by those of any subsequent term of school. The fall term will have a larger attendance, so that it will be impossible for the teacher to give each student the attention which he may receive this term. We advise all, therefore, who may think of coming at some subsequent time, to make a commencement with this term, as far as consistent.

S. N. HASKELL.

BOOKS FOR THE WESTERN CAMP-MEETINGS.

WE would call the attention of the presidents of Conferences to the importance of having on hand good supplies of our publications for the approaching camp-meetings. A general assortment is needed at each meeting. It is a good time to sell books, and they are wanted to supply the ministers who go out to labor in new fields. It is much better to have them on hand to supply districts and ministers than to send to the Office for them in small quantities, and on individual accounts. This is so especially in States at a distance from our publishing houses. We expect a great many more books will be sold by our people in the near future than have been in the recent past. We have greatly failed to do our whole duty in this direction. The circulation of our literature is the great thing to be done by us. We do not prize our reading matter anywhere near as highly as we should. We greatly fail in this direction, and we must reform. We hope the presidents of our Conferences will be in season, and have a good supply on hand at all our meetings. We want the ministers to feel the importance of this subject. The people will feel much as the ministers feel. If they are languid and indifferent, the people are apt to partake of their spirit. The preaching of the word is no more the duty of our ministers than the sale of our good books. Some ministers seem wonderfully enamored with the sound of their own voices, and very indifferent to the circulation of our reading matter. Is it because they think that what they say is so much better in quality than what our leading writers have said in their books? We hope not. God's Spirit blesses our reading matter to the good of souls as really as the preaching of sermons. We mean

to talk to our people more on the importance of doing more with our reading matter. Let there be a good supply on hand at our camp-meetings.

GEO. I. BUTLER.

HAVE WE A MESSAGE?

THIS question is one of great importance. Is the work in which we as a people are engaged the fulfillment of the prophecy of the angel messages of Rev. 14: 6-12? If not, we are woefully mistaken, and our work is a sham, a delusive counterfeit. A delusion is not of God, but it is from Satan. But our work calls those who believe, to the observance of all the commandments of God, and the keeping of the faith of Jesus. This is not the work of Satan, but the work of God. Therefore, unless Satan is doing the work of God, the Guiding Hand is with us—the message is from Heaven, and not of men.

But if our work is of God, it is a special work—a fulfillment of the prophecy—and must of necessity be carried forward by the Spirit of God, and be accompanied by special light from Heaven. This has been the case with every new development in working out the great plan of human redemption and salvation. God specially revealed himself to Noah, Abraham, Isaac, and Jacob. He called Moses, and inspired him for the work of laying the foundation for the work and worship of that dispensation. And when Christ was to be revealed in his first advent, special inspiration, in Simeon and Anna, and in John the Baptist, introduced the new dispensation, or new development in the fulfillment of the plan of salvation. In like manner, the closing of the gospel by the proclamation of the promised messages, must be directed by the Spirit of God and special light from Heaven.

The spread of this message among the nations of the earth would be no evidence of its divinity, were its teachings, like those of modern spiritualism, opposed to God and the Bible; but when we consider its strict adherence to Bible truth, and its consequent unpopularity in these days of infidelity and skepticism in the world and in the professed church, we are constrained to say that if God were not in the work, it would ere this have proved abortive, and not have been spreading, through feeble instrumentality, against wind and tide, over the whole earth, as it now is. It is good to feel that our work is of God, and therefore cannot fail of fulfilling the object of its design.

Brethren, our cause cannot fail, because it is the cause of God. But, this being true, God has come near to us in mercy, and has granted us special light. One object of this writing is to convince those who seek for light, of the truth of this message. Another object is to exhort those who believe, to walk in the light which God has graciously given us. Our position being true, the great God is the prime mover in this work. It is a solemn work. Nothing more solemn and important has transpired since men were upon the earth. Angels of God have the charge of this work. The angel that went before Israel in the desert (Gen. 23: 20-23), and that appeared to Joshua as the Captain of the Lord's host (Josh. 5: 14), is the commander in this work; and we will do well to "beware of him."

The light from Heaven will benefit us only as we walk in it. The light must be followed in all things, in order to reap the benefit. Godliness has "promise of the life that now is," as well as of "that which is to come." We have light in respect to the proper treatment of our bodies, in order to develop in sound minds the growth of the graces of the Spirit of God. Wholesome food and apparel have been pointed out to us; and we have been warned against the pride and fashionable follies of the world. If we do not heed these things, we

shall not receive the benefits which God designs to give to the obedient; and those benefits are not so small as some suppose. Non-essentials have no place in the work of God.

Obedience in things that are least tends to develop the meek and quiet spirit which, in the sight of God, is of great price. Those who heed the light from Heaven will be blest; but those who reject it will walk in darkness, and perhaps not know upon what they stumble. Backsliding and apostasy are the result of neglecting the light. But all who heed the light will be kept from temptation and doubt. Let us be children of the light, and not sleep as do others.

R. F. COTTRELL.

GENERAL MEETING AT SOUTH LANCASTER, MASS.

It was my privilege to attend the quarterly meeting of the New England T. and M. Society held at South Lancaster, Mass., April 8, 9. Though coming at a season of the year when a general attendance was quite difficult, the meeting was well attended, and an excellent spirit prevailed during the entire session.

On the occasion of the monthly meeting of the South Lancaster Health and Temperance Club, which occurred Sunday evening, the church was well filled by an audience composed largely of citizens of the town, who listened with evident interest to an address from Eld. Haskell on the question of license, a subject that has recently been attracting especial attention in that locality.

A good degree of interest was manifested in the missionary work, and the workers seemed of good courage to take hold of some new enterprises whereby they hope more directly to connect a share of their missionary labor with the public labor of the ministry, particularly in tent work. It was truly encouraging to witness so good a degree of this interest on the part of those who have labored in the missionary work for years, and certainly the results that have already been reached are the very best argument in favor of the utility and value to the cause of this kind of work.

This spirit of courage and earnest cheerfulness in the work, to which I have referred, also furnishes the best answer—better than any amount of argument would be—to those who claim that missionary work comes to be an old story and loses its interest so soon as the novelty wears off. I was especially pleased to note the interest manifested even by some of the children in this branch of the work.

One of the principal features of interest in the meeting, and one to which considerable time was devoted, was the consideration of the educational work of the Conference, in view of the school about to be established at this place. The brethren evidently take a deep interest in the success of this enterprise, and not only are they anxious that the school shall be established, but that it shall be conducted on such principles and with such objects in view as shall make it truly a blessing and means of advancement to the cause of truth in their Conference.

The prospects of the school are really encouraging. The brethren have been exceedingly fortunate—and they seem to appreciate the fact—in securing the services of teachers of long experience and acknowledged ability; and they are not less to be congratulated in that there seems to be the most perfect accord and agreement between themselves and these teachers as to the object to be sought in the establishment of the school, and the methods to be pursued in attaining them. Prof. Bell was present at the meeting, in a somewhat improved condition of health, and of excellent courage for the work in which he is about to engage. His address on Sunday forenoon on the true objects of education and the best methods of securing them, met with a hearty response from the brethren and sisters present. It seems to be

the earnest purpose, both of those through whose efforts the school has been established and of the teachers, that the prime object shall be to fit young men and women in the most direct and practical way for usefulness in life and to become in some way laborers in the cause of present truth. Certainly if they shall succeed in maintaining and carrying out this purpose, the blessing of God will rest upon the school, and it will be in the highest sense successful, and will prove to be a great blessing to the cause in this Conference. It is expected that some from New York who desire especially to fit themselves for usefulness in the cause will attend the opening term, which is to commence April 19.

Altogether, we feel very much encouraged by the privilege we have enjoyed of association with these brethren and sisters in this general meeting and return to the work in our Conferences with new courage and determination to work with greater zeal and faithfulness in the cause.

B. L. WHITNEY.

THE AURORA BOREALIS.

ON Sunday night, April 16, there was witnessed in various sections of the country a rare exhibition of this singular phenomenon. As seen at this place, the aurora was of exceptional brilliancy, and exhibited some of the characteristics described below.

A correspondent of the *Inter-Ocean* telegraphs as follows from Yankton, D. T.:—

"There was visible from this locality between 9 and 10 o'clock last night the most remarkable phenomenal developments of aurora borealis ever known to the oldest inhabitants. The rapidly ascending rays, northeast and west from the horizon to the meridian, with the bright rose-red hues and wavy movements, resembling heat and lightning that seemed to fill almost the whole heavens; rendered the scene awe-inspiring and sublime beyond the language of mortal pen. From 11 to 12 o'clock it was almost as light as day, and people remained up to witness this most remarkable celestial phenomenon."

Eld. L. D. Santee, writing from Parsons, Kan. says:—

"The aurora borealis as seen in this place appeared so strange as to excite universal remark. Near the horizon it looked as usual, but as the rays of light shot up toward the zenith, they assumed an angry, red appearance. A large part of the northern sky had the appearance that would be caused by a burning city casting its glare into the sky. This reached nearly to the zenith. The display occasioned considerable alarm among some of the colored folks in this place. 'And will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.' Joel 2: 30; Acts 2: 19."

From an interesting description of the aurora by H. H. Fisher, Lind, Wis., written to this office, we take the following:—

"The bands of light were comparatively narrow at the base, but became wider as they stretched upward, till at the point of meeting they spread over the sky from near the north star to a point considerably past the zenith on the south. They were composed of tongues of flame that flashed and played up and down incessantly, these flashes being more rapid and of greater length at the southern edges. Toward the zenith, this dancelike motion seemed to be changed to a rolling one, and the color was lighter, so that the appearance was that of columns of white smoke. These ended at the zenith, leaving at that point a small space clear, and this bit of blue sky showing through the white, heaving billows of fiery smoke, presented a scene of magnificent beauty. The whole appearance was strange and beautiful beyond description. Truly the Lord is showing his 'wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.' Joel 2: 30."

NOTICE.

Those who wish to rent tents at the Baraboo, Wis., camp-meeting, should correspond with D. W. D. Stillman, Madison, Wis.

H. W. DECKER.

A QUERY.

BY JAS. W. SCOLES.

In this boasted age of progress,
As we hasten on our way—
Rushing, struggling, pushing, toiling—
Scarcely resting night or day,
Do we ever think of Heaven,
In this busy world of care?
Do we ever cease our striving
Long enough to breathe a prayer?

Do we ever pause to wonder
Whether, if we reach that shore,
We can stop to greet the loved ones
Taken from us years before?
Can we stop to praise our Saviour,
Who to us this joy has given?
Can we "find the time" to love him
If we ever get to Heaven?

O my brothers, as we journey
To that "home beyond the tide,"
Let us sometimes think of resting
Ere we reach the other side.
In our haste to catch the moments
As they hurry swiftly by,
Let us not forget the sunbeams
That around our pathway lie.

As we strive in life's sore conflict,
Ever warring 'gainst the wrong,
Let our hearts be filled with sunshine—
Let our lives be full of song;
Till we cross that shadowy river—
Till we gain the golden shore
Where all toils and cares are ended,
And we rest forevermore.

Battle Creek, Mich.

Progress of the Cause.

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

THE CAUSE IN ENGLAND.

WHEN I returned from America to England, I did not mean to be so long silent before reporting. After ten weeks of absence, there was much to be done to clear up accumulated business. This, with getting our forces into working order, has consumed the time, and ten weeks have passed rapidly away.

We have reason to praise God for so delightful a voyage to England, the last part of it being more like traveling on some river, because the sea was so calm. This was in marked contrast with the boisterous winds and rough seas experienced on my way out to America.

Our forces are all busy with our work. Bro. John is holding meetings and doing missionary work at Grimsby, with an increasing interest. Bro. Drew spent about four weeks in London. During his stay there, he disposed of about \$75.00 worth of our publications. He is now at Hull, engaged in the missionary and ship work there. Bro. Ings has been closing up his ship work at Southampton. Sister Thayer and my family are posting the Signs and attending to the business of the Ravenswood Depository.

I spent a little time at Grimsby before Bro. John went there, and have held a few meetings at Taunton. At Southampton the interest in the meetings and Sabbath-school is still good. Another one, a shop-keeper, has lately taken her stand with us to obey the truth. Our courage in the work is good, and we look to the Lord to guide us in sowing the seed, and to water the same and make it bear fruit. Pray for us.

J. N. LOUGHBOROUGH.

MICHIGAN.

Memphis, April 18.—Our meetings have been in progress nearly two weeks. The blessing of God has been with us in each meeting. Good is being accomplished. Quite a number have started in the service of God. Freedom has been given in preaching the word. Our congregations are good. Our courage is good in the Lord.

H. M. KENYON.
J. O. CORLISS.

Camden.—The quarterly meeting and Sabbath-school Convention held at this place April 8, 9, was well attended by adjoining churches. Eld. U. Smith, and J. E. White, president of the State Sabbath-school Association, were with us. The meetings began Friday evening, April 7. Bro. White conducted three services; Eld. Smith three,

and the writer one. The Sabbath-school talk was a great blessing to us here, and all took the deepest interest in it. Sunday morning, Bro. White spoke on the subject of Bible temperance, and although the weather was rainy, the hall was well filled. In the afternoon a question box with questions on the Sabbath-school work was opened, and an hour and a half was spent profitably in answering questions.

Our hall being inadequate to hold the people for the evening meeting, by the solicitation of friends, the M. E. church was opened, and a crowd of people came out to listen to a discourse by Eld. Smith on the Eastern Question. The discourse will probably do much good. Many spoke of it as an historical and intellectual feast. My meetings since have been very largely attended, and the Sabbath-school has received a new impetus. I think our churches everywhere should obtain the services of Bro. White in a Sabbath-school convention. If it would revive others as it has our school, it would pay well.

We expect to break ground to-morrow, April 18, for our house of worship. Nearly \$1,200 has been subscribed, and we confidently expect enough to get a good house. All that we could accommodate were at our meeting last night, and we can reasonably hope for accessions to our numbers.

D. H. LAMSON.

Coopersville, Ottawa Co.—We closed our labors in this locality on April 16, having spoken in all forty-nine times. As the result of our efforts, twelve or fourteen have embraced the truth and about as many more backsliders have been reclaimed. Among those who have embraced the truth there are none below thirteen years of age, and nearly all of them have reached the years of mature manhood and womanhood.

From the very start, opposition has raged around us. During nearly the whole of the time a revival effort was kept up by the Free Methodist church; but it came to an end at last, as we are informed, without any substantial results to compensate for the long, protracted effort. Twice, also, during our stay in this place, we have been called upon to reply to opposing discourses; one of them by a minister located in the place, and the other by one residing, we believe, in the city of Detroit. The discourse of the latter gentleman was characterized by the grossest misrepresentation of our views which it has ever been our fortune to answer. In fact, the statements made were so palpably false that they hardly needed refutation; since the people of Coopersville were so well acquainted with the faith of our people that many of them were indignant at the misrepresentations which characterized the attack of the gentleman in question.

At our last meeting, which was held at the church in Wright, sixteen shares were taken in the Publishing Association. These shares, in addition to a donation of one dollar, aggregated the sum of \$161, which was raised for the S. D. A. P. Association. This, under the circumstances, we regarded as very liberal, as the brethren still expect to be compelled to pay for the use of the hall in which our meetings have been held.

Our lectures closed with an interest fully as good as that which was manifested at the commencement of our meetings. Twelve thousand pages of tracts have been distributed during the continuance of our services in this place. We are satisfied that they could not have been distributed to as good advantage under any other circumstances, as they were taken by the people at the close of our various services, and therefore at a time when their minds were so wrought up that they read with avidity tracts that bore upon subjects to the discussion of which they had been listening.

As we bring our labors to a close in this place, we find ourselves very much attached to the brethren residing in this locality, and very anxious for the future welfare of those outside of our faith who have given us such a candid and patient hearing. All that has been accomplished is attributable to the Holy Spirit, which has witnessed with the truth of God, and we trust that that same Spirit will continue to plead with many who are confessedly under conviction until they shall decide to give up all and embrace the commandments of God and the faith of Jesus.

Sister E. B. Lane rendered us material assistance during our meetings, both by preaching, and visiting among the people. Sister Lane is a very acceptable speaker, and much of the success of the

meetings is attributable to her patient labor among the people in visiting from house to house.

W. H. LITTLEJOHN.

PENNSYLVANIA CONFERENCE.

Steamburg, Cattaraugus Co., N. Y., April 16.—Commenced meetings here March 25. The interest is good. It was said that a large portion of the people were infidels; but present truth has cleared the mist from many minds that were driven to infidelity by the unreasonable doctrine taught in regard to the nature of man. Some have already decided to obey all the commandments of God. The interest extends for miles into the country. Reading matter is taken freely, and a spirit of thorough investigation is aroused. We hope to see more take a stand upon the side of truth. All honor to the Lord.

F. PEABODY.
I. E. ROBINSON.

MAINE.

Linneus, Aroostook Co., April 10.—I came to this county March 23, and found Bro. Nickerson failing very fast, so we did not have any meetings until after his death, which occurred the evening after the Sabbath, March 25.

I have visited and held meetings with the brethren and sisters in Moro and Smyrna Mills, and attended the district quarterly T. and M. meeting at Oakfield, April 9. A good degree of interest was manifested in the meeting, but some have not been prompt to report. We expect to see more interest manifested in this direction hereafter. I spoke in the afternoon and evening. Three requested prayers. The brethren and sisters felt encouraged.

April 10, at 9 A. M., I met with the Linneus church. Bro. Enos Leavitt was received into the church by letter, and ordained elder. The Lord was present by his Spirit, and there was union and harmony among the members present.

It seems pleasant to meet with those who embraced the truth when I first came to this county to labor, some ten years ago. We hope to overcome, and meet in God's everlasting kingdom.

J. B. GOODRICH.

OHIO STATE QUARTERLY MEETING.

FROM April 11 to 17 we were with the Bellville church. This was the State quarterly meeting. A goodly number from abroad were present. The numerous councils and business meetings held were all harmonious. The work of canvassing for "Thoughts on Daniel and the Revelation" received considerable attention. Several licentiates and others will take hold of the canvassing work vigorously and at once.

Very interesting sessions of the T. and M. Society, Sabbath-school Association, and Health and Temperance Association were held. Twelve sermons were delivered on subjects both practical and theoretical. The outside attendance during the latter part of the meeting was good, the small church generally being filled to its utmost capacity. The Bellville church, though few in number, did a noble part in entertaining and caring for those that came, so that all passed off smoothly and pleasantly; and what is better still, we heard several express themselves as much encouraged by the meetings.

Tent labor was considered, and it was decided that Bro. Underwood and Rupert, assisted by Bro. Hoover and Tentey, would run one tent in the eastern part of the State, making Youngstown and Akron the objective points. Bro. Gates and Guilford may run another tent, but the place is not yet certainly determined. Bro. Mann, Bigelow, and myself may run a third, but this is still an open question.

Upon the whole, this was a very enjoyable season, and we trust profitable to all who attended; and we think all returned to their homes of good courage in the Lord.

H. A. ST. JOHN.

NEW YORK.

Mannsville, April 14.—March 21-26 we spent with the friends at Greenboro, holding meetings at the Bulton and Phelps school-houses. A good outside interest was manifested, especially at the latter place. The friends were much encouraged by the visit and meetings held, and we trust that they may walk in the light and keep pace with

the third angel's message, thus exerting a good influence in the community.

April 1, 2, we were at the quarterly meeting of the New Connecticut church. This church has been struggling under the weight of burdens that it ought not to have carried so long. The Lord helped, and action was taken that will bring relief, to some extent at least. We were glad to find an increasing interest in the missionary work, and omens of good for the cause there were plainly visible. Was glad to meet and counsel with Bro. M. C. and H. H. Wilcox.

April 8, 9, attended the district quarterly meeting of Dist. No. 2, at Roosevelt, N. Y. We were pleased to meet brethren and sisters from other churches at this meeting. Some are earnestly striving to overcome, and are pressing through the darkness. Such are gaining victories, and are enjoying the Lord's blessing. Some are neglecting their duty, and, as a result, are in a weak and backslidden condition. There are omens of good, and we look for a different and better state of things here ere long. Raised, or secured the renewal of, clubs of the *Signs* and *Instructor*. On the whole, our meeting was one of encouragement.
M. H. BROWN.

NEW ENGLAND.

Danvers, Mass.—Feb. 4, 5, we attended the general meeting at South Lancaster. On this occasion, Bro. Haskell suggested the plan of district tent labor, to follow canvassing with the *Signs* about four weeks before the meeting commences, which was fully indorsed by those in attendance. After this we went to Rhode Island, to lay the plan before the brethren there, and they pledged for and ordered a tent 24x36, to be used in that district.

Thence we came to Danvers, where, in company with Bro. Robinson, we labored for three weeks, including in our field Newburyport. We have never found more important work nor more of it to do than we have here. Bro. Robinson has left to attend to other important duties, and we still continue to labor in this section of the Conference.

We make family visits our main dependence in helping the people to see the importance of activity in God's holy work, and our hearts are much encouraged by the success already manifest.

The company at Newburyport have become much reduced by removals and apostasy, but a few are devoted and faithful in all the work of God. There is much yet to be done.

One very encouraging omen is that all seem anxious to improve in all the Christian graces, and are striving for the victory. We are trying to get an army of workers ready for the summer campaign, and we want all to go out in harmony with the mind of the Spirit of God, if they go at all. Dear brethren and sisters of the New England Conference, let us pray earnestly, and seek meekness and righteousness through humble obedience to the light given us by the Spirit of God, that the Lord may make our efforts the coming season fruitful in the conversion of many precious souls.
I. SANBORN.

NEBRASKA.

Seward, April 11.—We commenced a series of meetings about seven miles from this place, Feb. 13, and continued them for three weeks. There has been a good interest from the first. At our closing meeting, the Campbellite minister of this place challenged us to debate the Sabbath question, and said he had sent for a man to come and discuss with us. We had an appointment to fill, but promised to return in two weeks. On returning, found we could not avoid a debate. The discussion commenced March 21, and continued six evenings. We sent for Bro. Starr, who arrived after the discussion commenced, and took our place. The house was crowded every evening. We believe the truth gained a decided victory. Those who were almost persuaded, were more fully convinced that we had the truth.

April 1, 2, met with the church at Eagle. The ordinances were celebrated. The church was encouraged and strengthened by these meetings.

The quarterly meeting of the Seward church was postponed till April 8, 9, at which time we met with them. Since we commenced our meetings here, six, all heads of families, have commenced to keep the Sabbath. One was baptized, and united with the church. We sold about \$20 worth of books and tracts, and five copies of the *Instructor* were added to the club. The brethren

were encouraged, and are taking a deep interest in the work.

The light has had a long, hard struggle with darkness here, but we have proved that the "hold-on" spirit wins. We praise God for the victory his truth has gained here. Brethren, rejoice with us.
DANIEL NETTLETON.

VIRGINIA.

Liberty, Shenandoah Co.—The brethren and sisters met in quarterly meeting here on the 1st and 2d of April, 1882. The attendance was good, and the word spoken cheered them. The prayer and social meetings were interesting, and I do not think that I ever saw a meeting in which there was more of the unity of the Spirit. That the brethren and sisters are beginning to see the great necessity of aiding the cause of God is evident from the fact that they have increased their tithes from \$6.00, which was paid at the January quarterly meeting, to \$65.56, an increase of \$59.56. Several others have promised to pay soon. The Spirit of the Lord was with us while we were engaged in the humble ordinance of feet washing, and partaking of the emblems of the broken body and shed blood of our dear absent Saviour, in whom we hope to have redemption when he comes to save his people.

Mt. Zion, Page Co.—One week later a quarterly meeting was held here. It was quite a spirited meeting, and the Lord blessed us also. The tithe here was double the amount paid at the January meeting. Since the first of January four have been baptized and two added to this church. There was also one baptized at the Soliloquy church. Bro. Huffman from Indiana has aided us greatly during the last quarter by preaching, and by visiting from house to house and urging the brethren to support the ministry, also exhorting them to live temperately and righteously.

There has been an impulse given in our meetings that I believe will cause the third angel's message to go with more power here in Virginia. Bro. Stillwell gave us a good discourse at Mt. Zion on the Sabbath, and Bro. Fultz and Neff were active in the work; the former in the tract and missionary work, and the latter in giving good counsel. All feel to rejoice. Pray for us, that we may all be humble before the Lord, that we may be transformed from the world, and conformed to the lovely traits of our dear Redeemer; thus will he save us when he gathers his jewels.

April 13.

HENRY A. RIFE.

TEXAS.

BRO. J. G. WILLIAMSON, writing from Kaufman county of the meetings reported by Bro. R. M. Kilgore last week, says:—

We feel encouraged. The truth is gaining ground, though we seldom have preaching, and but few will hear.

CAMP-MEETING FOR SOUTHERN MICHIGAN.

At the quarterly meeting at Camden, it was decided to have a camp-meeting during the summer in this part of the State. The following Committee on Arrangements was appointed: F. D. Snyder, Pittsford; Erastus Walworth, Hillsdale; Kirke R. Sheldon, Coldwater; Bro. Thompson, Quincy; A. J. Wilbur, Ransom; Wm. Kirke, Amboy; J. Roberts, Spring Arbor; Wm. Lent, Jasper; W. I. McFarland, Camden; Bro. Fleetwood, Hanover. This Committee will arrange as to time and place by correspondence with the chairman of said Committee, Bro. F. D. Snyder, Pittsford, Mich.

It has been suggested that the third week in August will be the best time for our meeting, and Hillsdale the most accessible place. It is believed that the fair-ground, a most beautiful location, can be secured, and a local committee has been appointed to make inquiry. Let all the members of this Committee correspond immediately with Bro. Snyder, as to their opinions and preferences. Others will be added to this Committee as soon as names can be furnished of churches that would like to unite with us in this enterprise. Any churches that could wholly or in part attend this meeting, should write to Bro. Snyder as early as possible. We shall endeavor to secure the best talent among our public speakers.
D. H. LAMSON.

THE ROME, N. Y., MEETING.

In addition to Bro B. L. Whitney's article on this meeting in last week's REVIEW, Bro. M. H. Brown says:—

This meeting will be held at Rome, N. Y., commencing May 5. The distribution of labor in the Conference and among the tents, systematic missionary work in tent efforts and elsewhere, and the S. S. and H. and T. work, will each receive proper attention.

We want the *workers*, and those who desire to become workers in the cause, to attend. We should go with an earnest desire in our hearts to learn how to work and get the spirit of the work. Some are growing careless and indifferent, and let trivial matters and worldly considerations prevent their placing themselves under the influence of those means of grace that the Lord provides. We should examine our hearts very carefully, dear brethren and sisters, and see whether our excuses for failing to attend such important meetings, come from selfish considerations or not. It may be you will suffer some inconvenience, or be obliged to make some sacrifice or put forth some effort if you should go. Suppose some temporal blessing was placed before us, would the same obstacles prevent our securing it? Are we not willing to put forth as much effort to secure spiritual blessings as we are to secure those of a temporal character? If not, we should be alarmed about ourselves; for really it shows that the world has a larger place in our hearts than the Lord has.

Practical topics will be discussed and practical work done in connection with the Sabbath-school and other branches of the work.

Come, dear brethren and sisters, and let us seek and secure a special preparation for successful labor in the cause of God.

THE DANGER OF THE CHURCH.

THE history of the church is constantly repeating itself. Since the Reformation, many sects have arisen with the ostensible view of correcting errors and abuses that have crept into the church. Each one, however, has seemed in a large measure to follow the example of its predecessors; for whereas each one, while numerically small and unpopular, has adhered to doctrines and practices which made it appear peculiar, when it became numerous, its doctrines and practices were modified to conform to the popular current.

This has been so nearly the uniform history of the church, that scarcely an exception can be filed in the case of a single denomination. But we ask, What has been the result of this tendency? Every person who has carefully observed these matters will be constrained to admit, if a candid answer is rendered, that in every case where the standard has been lowered to become less peculiar, the church has invariably declined in true godliness and spiritual growth.

But there is another feature attending such a step, that is much to be regretted. A church thus shorn of its spiritual strength does not seem to realize it. On the other hand, it boasts of its numbers and wealth, and leans upon human wisdom and strength for final success. Humility of heart and simplicity of life are forgotten, and the church so lately professing sincere attachment for Christ, is soon whirling in the vortex of the world.

Then how easy to frame excuses for indulging in this habit we once considered sinful,—for wearing this ornament we once detested. How plausible, too, will appear the reasons offered for neglect of the prayer and ordinance meetings, or for discontinuing entirely the time-honored customs of the church, which we once fully believed to be sacredly ordained of the Lord. Yet this is just the way Satan works to destroy the usefulness of the church; and how successful he has been in the past, let the careful student of church history answer.

The same dangers which have ever attended the church, threaten its existence now. Already much of the simplicity that formerly characterized believers in the third angel's message is forgotten, and practices once frowned upon are now tolerated in the church, and in some cases without a single effort to correct them.

Can it be that we really believe the Lord is soon coming? When we yield so easily to surrounding influences, and conform so nearly to the ways of the world, how hard to convince others

at ours is more than a theory. Why is this terrible apathy upon us? Is it not the great master-piece of Satan's cunning to ensnare our souls? If we are really hastening to the Judgment, and will there be held accountable for all our conduct here; and if we are liable to be hurried into eternity without a moment's warning, as many are,—what are we doing to prepare ourselves and others for that solemn moment? Let each reader answer this question for himself individually, and seek the Lord anew for preparation of heart to meet him at his soon coming.

J. O. CORLISS.

Our Tract Societies.

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

INSPIRATION.

In all this discord, if we can but catch
One measure of the inner harmony
That thrills along the spaces where love reigns—
An echo of the heavenly refrains,
How gladly leap the pulses of the soul
That beat so sluggishly, so near to death;
How do we catch our spent and strangled breath,
Till to the utmost finger-tip of sense
We live again!

So might a little rill
Shone on by summer sun till faint and dry,
Choked with the dust from many passers-by,
Receive into its heart, some morn or even,
The precious drops that fall direct from heaven;—
How doth it then go singing on its way
Through all the long and weary working day!

Oh! let us lean far out, hold our thoughts still
For that which is as fountain to the rill.

—Mrs. M. F. Butts, in S. S. Times.

CANVASSING.

BY GEO. A. KING.

For years we have seen the need of just such a move as is now commenced in the direction of canvassing for our publications; but in the past difficulties have existed which have prevented success, and seemed to indicate that the time had not fully come for this work. One of these obstacles was the condition of public sentiment. During the early days of the message, prejudice against our views seemed to be so deeply rooted in the minds of nearly all the thinking people of the country, that the mere mention of our books in some neighborhoods would raise a spirit which would effectually defeat the most earnest efforts in their behalf. All sorts of stories were told, on sea and land, by persons who did not understand our views, or who did not want to understand them. Even ministers professing to preach the gospel of Christ joined hands with false accusers against our work, and held it up to the people as a terrible delusion, and its believers and followers as a people the most to be shunned of any that dwelt upon the face of the earth. Hence our work stood before the people in a very unfavorable light. But through the spirit of enterprise inspired by the love of the truth, and by means of much hard work and many prayers on the part of our people, with the blessing of God, a wonderful change has been effected in public sentiment; and doctors and ministers, lawyers and editors, who once spoke and wrote us down, now offer us the helping hand, and bid us Godspeed on our mission. Who will say that the hand of God is not in this great change?

With this change of public sentiment has come the urgent call "that canvassers are wanted to labor in the missionary field;" and this call has come just when our publishing facilities are sufficient to back up a great canvassing enterprise; just when there are scores of young men among us to do the work, and who can be benefited thereby; just when public sentiment is in favor of it, and when the churches have fallen so low that the honest in heart see their state, and feel the need of the knowledge of the third angel's message, and are ready to obey it; just when the harvest of the earth is nearly ripe, and thousands are watching passing events which are the fulfillment of prophecy, and do not understand what all this means. At the same time, that power of which Bishop Berkley wrote, "Time's noblest offspring is the last," our own government, is one of the leading powers of

the world, and freedom reigns, and learning is encouraged, and intelligence is the order of the day, and public and private libraries are being established as never before.

The time has come when the towns, cities, and villages of the country may be successfully canvassed for our publications. They can be sold in large quantities. This has proved true in the trial with "Thoughts on Daniel and the Revelation." We find some of all classes ready to subscribe for the book, and some of the best and most influential men ready to give their influence in aid of its circulation. And we note further that scarcely any of the prejudice can be found that we met five years ago.

There is no doubt but that the canvassing work may yet become one of the means by which the truth will find its way into the large cities as well as the smaller towns, and by which a more thorough work will be done than could be accomplished by any society already organized. The live canvasser can sell hundreds of copies of "Thoughts on Daniel and the Revelation," and at the same time he can select hundreds of names that may be handed over to the V. M. societies, to be used by them in sending out the *Signs*, pamphlets, tracts, etc.

Thus the light of truth may find its way to the darkest corners of the earth. And with a host of earnest ministers, canvassers, and vigilant missionary workers combined, this will not take very long. We have no time to lose. This message has steadily grown in strength and power, while the indolent, the murmuring, and the faithless have been, one after another, dropping out of it, as the Israelites fell in the wilderness. Now, all can find a work to do. Even those who are contemplating the ministry will undoubtedly find it to their advantage to canvass for a while, until they can preach with wisdom and without embarrassment, and to many the work will be a saving of time and money. Nearing the end, as we are, we should all aim to spend our time in that department of the work in which we can accomplish the most in the shortest time.

There is no doubt but that the canvassing work can be made a great success, if all do their duty. Every copy of "Thoughts on Daniel and the Revelation" that is sold helps to get the truth before the people. There are such numbers of young men among us who, though not capable of preaching the truth, might give their lives to selling this book, and others that may be out soon, that whole States might be thoroughly worked up in a short time. Will not our dear brethren in the ministry in all States look after such men, and persuade them to turn their attention to this work? Will not fathers and mothers, sisters and brothers, everywhere, turn their attention to the all-absorbing theme of warning the world of the coming Judgment, and do all they can to encourage the work of canvassing, as one way by which this great end may be accomplished?

A GOOD REPORT FROM ENGLAND.

The work is onward, and we have many things to encourage us in the good cause. But at the present time we are very much in need of a good supply of the *Tidende* and the Swedish paper, also tracts in those languages. I visited about twelve Danish ships April 3, and sold two hundred copies of the *Tidende*, and nearly one thousand pages of tracts; and if I had had more papers and tracts to spare, I could have given many away to vessels trading to the Gulf of Finland, and other points of Europe. In that one day I disposed of nearly all the *Tidendes* that I had.

Such an interest to talk on present truth as there was on that day on board of the Danish, Norwegian, and Russian ships, I have never seen before, and I could not get away without promising to call again. Some of the people said they had never heard anything like it before, that they did not care about going to church, for they said that the priests were all dead. This desire to hear and read cannot fail to cheer our hearts. And why is this interest? It is because the hand of God is in this work, and the angels are preparing the hearts of all nations to receive the truth. It is the words of One who spake as never man spake. I can say truly that, by the grace of God, I will not hold my peace nor slacken my efforts while there is a soul to be gathered in from the highways and hedges.

The societies here flood the ships with their tracts, but we can go right after them, and not

only get a hearing, but sell some. A gentleman remarked to me that our publications carry upon the face of them a sense of true morality. I have invitations to visit Norwegian ships to talk with the people in the evening. At present we can use more publications in the English, Danish, and German languages; and as we are expecting in a month from now a large fleet of Scandinavian ships, I hope that we shall be prepared to feed them with clean provender. All that may respond to the above request, will please address, 47 Hedan Road, Hull, Yorkshire, England.

GEO. R. DREW.

—Doubts and fears may cloud our reason
Whilst we journey here below,
But in the appointed season
God has promised we shall know
All that seemed so dark and dim;
Till then—let us trust in him.

—George G. Campbell.

DIST. NO. 9, ILLINOIS.

The quarterly meeting for this district was held at Watseka. The attendance was smaller than was anticipated. Among those present were Bro. Pottenger, who is soon to enter actively into the colporter's work, and Eld. Wm Owen, a First-day Adventist minister who has lately accepted the Sabbath.

The report of labor was smaller than that for last quarter. I cannot understand this, unless it is because some workers failed to report. Our T. and M. members are somewhat scattered, and unless the librarians attend to their business in proper time, it is almost impossible to obtain a full report. It is, however, a lamentable fact, that few, comparatively, take a lively interest in spreading the solemn yet glad tidings of our soon-coming Lord. Are we not Adventists, my dear brethren and sisters? Is not time so short that "it is high time to awake out of sleep"? Rom. 13: 11.

The little company at Watseka have not had regular meetings for months; their number has decreased by apostasy and removal; yet there remains enough to have a good Sabbath-school and to do a glorious work for our beloved Master, who is so soon to appear, if they would be led by his sweet, humble, self-denying, and forgiving spirit. As we read the history of the Israelites in the wilderness journey, of their determination to reach the promised country when they left Egypt's hard bondage, of their discouragement and lack of faith, of their rebellion, and the death of nearly all before the glorious land was reached—what force there is to the words of the mighty God: "They are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 11. Only through abiding faith (Rev. 3: 18), profound humility, and love, can we be enabled to reach the rich, eternal reward!

We often hear the assertions, "I am going through to the city anyway;" "I love the truth;" and some add, "Our brethren are so imperfect that I think I shall have to travel alone." Please, dear brethren and sisters of Dist. No. 9 who may thus think, read again the words of God just quoted. What, think you, would have been the lot of those Israelites who should have traveled apart from their brethren? Who would have defended and sheltered them from the wild beasts, and from the numerous well-trained armies of their enemies? Never, never, could they attain the goal, except by following the cloudy pillar. Num. 2: 34; Rom. 15: 4, 5; 1 Cor. 10: 4.

Brethren and sisters, the shining portals are almost in sight; still the voice of Jesus, sounding through the ages, repeats the wonderful words of love and life: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven." Matt. 18: 3, 35. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "This do, and thou shalt live." Luke 10: 27, 28; 1 John 2: 10; John 13: 14.

Let us take new courage, and not only know, but do the commandments of God. Rev. 22: 14.

PAUL E. GROS.

—The best of men and the most earnest workers will make enough mistakes to keep them humble. Thank God for mistakes and take courage. Do not give up on account of mistakes.

News of the Week.

SUNDAY, APRIL 16.—The 17th anniversary of the death of Abraham Lincoln, was observed with appropriate ceremonies at Springfield, Ill. A large crowd was present, including most of the members of the Legislature.

—A four-year-old son of Mrs. Dickerson, who was visiting Representative Hubbell, of Michigan, at his residence in Washington, was stolen away yesterday, while playing with several companions in front of the house.

MONDAY, APRIL 17.—General Melikoff has been summoned to St. Petersburg to advise measures for securing the personal safety of the Czar during his coronation.

—The Chinese bill introduced by Page, of California, which prohibits emigration of the Chinese to this country for ten years, was passed in the House.

—At Paris, thieves robbed the post-office of letters, mostly from abroad, the contents of which are estimated to be worth \$1,000,000.

—At the request of President Arthur, Dr. Lamson has been relieved until April 28. Leading English newspapers think his chances for escape from hanging on the insanity plea are very slender.

—The Ford boys, who shot Jesse James, were tried for the crime at St. Joseph, Mo., and sentenced to death. But Governor Crittenden promptly granted them an unconditional pardon.

—Mr. George Kennan, the Siberian traveler, thinks it morally certain that De Long and party, of the Arctic steamer Jeannette, are dead.

—In portions of Spain, the prolonged drouth is causing great suffering among the working classes.

—Chicago has tried and convicted many of the gamblers that infested her borders; but Mike McDonald, popularly believed to be the "boss" gambler, has been acquitted. That city has, however, declared uncompromising war on the gambling fraternity, and will not desist until the nuisance is abated.

TUESDAY, APRIL 18.—A dispatch from Sunderland, England, states that 35 persons were killed by an explosion in the blockhouse colliery.

—New York proposes to follow the example of Chicago, and commence a determined war on the gamblers.

—The trial of the Malley boys and Blanche Douglass for the murder of Jennie Cramer commenced to-day in New York. Several days will probably be occupied in selecting a jury. The trial promises to be long and interesting.

—A cyclone starting in Saline Co., Mo., to-day, traveled in a southwesterly direction through Missouri and Kansas, dealing death and destruction. Brownsville, Mo., is said to have fared the worst. It is reported that 11 persons were killed, and 35 injured. No estimate can be made of the loss of property.

—A dispatch has been received by the New York Herald from Irkutsk, Siberia, announcing that the search steamer Rodgers has been burned and sunk, and that Lieutenant Berry, and the officers and crew, are at Tiapka, near Cape Serdze, in need of immediate relief. The United States steamer Iroquois is to be sent to their aid.

—A fire in Alexandria, Westmoreland Co., Pa., yesterday, destroyed about one-third of the town. Several families are left homeless and penniless. The loss is about \$25,000, and the insurance light.

WEDNESDAY, APRIL 19.—McLain, who recently attempted to assassinate Queen Victoria, has been tried, and acquitted on the well-sustained plea of insanity.

—The Apaches at San Carlos Agency, A. T., are on the war path. The territorial officers and military are prepared for them.

—Geo. Q. Cannon, of Utah, has made a speech before the House in defense of his right to a seat; he also defended polygamy. A vote taken on the resolution of the majority of the Committee on Elections, that neither Cannon nor Campbell was entitled to a seat, was adopted without division.

—The French Cabinet Council approve the scheme of De Lesseps for cutting a canal through the neck of land dividing the Gulf of Gabes from the salt marshes and low-lying parts of the Desert of Sahara to the south of Tunis. It is expected the sea will, in virtue of this cutting, once more fill up the Sahara. The political advantage to be obtained by the scheme will be the insulation of Tunis and Algeria, by creating a water barrier between them and Tripoli. The cost of the canal is estimated at 65,000,000 francs.

THURSDAY, APRIL 20.—The King of Burmah has recommenced political massacres. An inferior wife, two half-sisters, the Chancellor of the Exchequer, and 50 of their relatives, are the victims.

—A hurricane nearly destroyed Carrollton, a suburb of New Orleans. In Mount Vernon, Pa., too, a wind-storm killed one person and injured several others, besides doing great damage to property.

—In Southern Russia, outrages against the Jews have recommenced with such violence, that within a few days 17,000 of the persecuted race have been rendered homeless. The number of the homeless and destitute is now 27,000. The authorities are doing nothing to protect the Jews or repress violence.

FRIDAY, APRIL 21.—Near Dublin, Ireland, a large body of "Moonlighters" were surprised by the police. Several of the party were wounded, and 14 were captured.

—During the first quarter of 1882, 734 families of Irish tenants, aggregating 3,892 persons, were evicted from their homes.

—At Ruabon, Wales, much damage to property was done in a riot of striking colliers. A detachment of militia was called out to quell the disturbance.

—A very daring train robbery occurred on the Texas and Pacific Road yesterday. Five men, unmasked, boarded the train, and succeeded in robbing the express car, notwithstanding the presence of a body of Texas Rangers, who were on the train as a guard in case of an attack. The ruffians secured the train men, and kept them between themselves and the soldiers, not only while committing the robbery, but until they were out of danger. Owing to the presence of the Rangers, the mail car and passengers were unmolested.

MISCELLANEOUS.

—There were 531 outrages reported in Ireland last month.

—Three anti-Chinese bills have been introduced into the House, suspending immigration for 10, 15, and 16 years, respectively.

—A late paper says: "The best evidence of the value of the prohibitory law in Kansas is the rapid decrease of criminal cases in the courts of that State, and the empty cells in its prisons."

—It is understood in Roman Catholic circles that the pope is to have a delegate in this country, who will represent him in temporal as well as in spiritual affairs. Bishop Fitzgerald, of Little Rock, Ark., is to receive the important appointment.

—Austria has made a move in the popular direction of Sunday Reform. The Minister of Trade has ordered that the postal service on Sundays shall be limited, and several other members of the Cabinet have decided to lessen public work on that day.

—According to the reports of the inspectors in the service of the Hartford Steam-boiler Inspection and Insurance Company, of Hartford, Conn., there were 251 persons killed, and 313 injured, by boiler explosions in this country during the year 1881.

—The real and personal property of New York City is this year assessed at \$2,000,000,000. This does not include church, school, college, library, or government property, nor the large amount of personal property which is concealed or falsely sworn about.

—A German manufacturer recently gave a dinner in the strangest banquet hall on record. The feast was designed to celebrate the completion of the largest boiler in the world, and the dining-room was the boiler itself, in which was arranged seats for 30 guests.

—The American Board of Foreign Missions at Boston has been advised by cable from Constantinople, that in a region of Turkey three times as large as Massachusetts the people are starving on account of the ravages of locusts. An urgent appeal for succor is made.

—Cornelius J. Vanderbilt, second son of Commodore Vanderbilt, and brother of the railroad king, William H., committed suicide recently at the Glenham Hotel, New York, by shooting. He lived several hours, but was unable to speak. Despondency, resulting from chronic epilepsy, is believed to have been the cause.

—According to the census reports, only eight States engage in rice culture; namely, Alabama, Florida, Georgia, Louisiana, Mississippi, North Carolina, South Carolina, and Texas. The product for 1879 was 110,131,393 pounds, of which nearly one-half was raised in South Carolina, and a large proportion of the other half in Georgia and Louisiana.

—According to Mr Comstock, the President of the Society for the suppression of Vice, half the criminals arraigned in the courts of New York are 21 years old or younger, and one-fourth are 16 years or under. He attributes this state of things to the "half-dime periodicals and novels, which fill the minds of the boys with criminal fancies."

—There is a new phase of home-rule agitation in Scotland. A convention of the Scottish burghs at Edinburgh has adopted unanimously a scheme for home rule, which contemplates that all legislation affecting Scotland alone shall be effected by a national assembly of Scotchmen, chosen triennially by the burghs and counties. All laws passed by this assembly are to be subject to the veto of the British Parliament and crown. The convention makes no complaint against imperial rule, but asks the establishment of the local legislature in the interests of better home government.

—At a meeting of Baptist ministers held in Philadelphia on the 20th of March, a resolution was adopted, protesting, in the name of Christianity, against the arrest of Godfrey Hubert, Baptist pastor at Skein, Norway, who was recently sentenced by the courts of Norway to pay a fine of \$30 for baptizing a convert both of whose parents were members of the church. This is characterized, "not as the rash act of a mob, but the formal action of the courts of law, which stands in painful contrast to the fact that every year hundreds of thousands of immigrants from Scandinavia are welcomed to the United States," where they are permitted to "enjoy citizenship and the fullest liberty in the exercise of their religious sentiments." It was resolved to request the Secretary of State to instruct the American Minister in Sweden and Norway to inquire into the case.

Obituary Notices.

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

BICKLE.—Died of cancer on the liver, in Sumner, Wis., April 2, 1882, George Bickle, in the forty-ninth year of his age. He leaves a wife and four children to mourn their loss. Funeral sermon by E. M. Crandall, from Amos 4: 12: "Prepare to meet thy God." * * *

PETERSON.—Died of diphtheria, at Fremont, Neb., April 2, 1882, Freddie C., son of J. R. and Anna Peterson, aged four years and twenty-eight days. These parents deeply mourn the loss of their child, yet they hope to meet him again. Remarks from Jer. 31: 17. O. A. JOHNSON.

MEROW.—Died near Cataract, Wis., March 16, 1882, Bro. Jacob Merow, aged fifty-one years, two months, and sixteen days. He leaves a wife and six children to mourn his loss, but they sorrow not as those who have no hope. Words of comfort by the writer, from 2 Kings 20: 1. T. B. SNOW.

RANDALL.—Died in Wright, Mich., March 14, 1882, Myrtie Randall, aged one year and nine days. This precious little blossom was snatched from the mother's arms very suddenly. We trust she will be obedient and submissive to the will of God; then it will be restored to her more surely in the glad resurrection morn. Discourse from Ps. 30: 5. MRS. E. B. LANE.

HAVENS.—Died of congestion of the lungs, April 3, 1882, at Onarga, Iroquois Co., Ill., little Bell, daughter of John and Eva Havens, aged one year and ten months. Her cheering presence will be greatly missed by her parents and little sister; but they are all led to rejoice when they remember that soon our Saviour will come and release their darling from the icy fetters of death. Words of comfort by Eld. W. H. Owen, from 1 Thess. 4: 13. A. O. TAIT.

BALLARD.—Ernest Ballard, son of John and Sarah Ballard, died of spinal affection, at Retreat, Ind., April 6, 1882, aged one year, two months, and twenty-five days. Little Ernest is lost to our sight; but Jesus bids the little ones come unto him. Of this we are glad; and we trust that the parents, who have been endeavoring to obey present truth for several years, will be prepared, in the morning of the resurrection, to be clothed with immortality in company with their little one. Funeral discourse from Luke 18: 16, by the writer. VICTOR THOMPSON.

NEIL.—Died near Fremont, Iowa, March 31, 1882, of paralysis of the heart, Bro. Graham Neil, aged sixty-one years. He died while in attendance at a school exhibition near his home, without a moment's notice, in perfect health. Bro. Neil embraced the truths of the third angel's message some five years since, and we laid him away trusting that he will have part in the resurrection of the just. He leaves an aged companion, who loves the truth. He was blessed with eight children, all of whom survive him. Words of comfort by the writer, from John 11: 25. L. McCoy.

GORTON.—Died of apoplexy, at Watrousville, Tuscola Co., Mich., March 30, 1882, Lucinda J. Gorton, aged seventy-two years. She made a profession of religion at an early age, and united with the Baptist church. When the tent was pitched at Watrousville a number of years ago, she accepted the Sabbath, and we trust she lived out the truth to the best of her ability, and rests in the Lord. Discourse by the writer from Rev. 21: 4.

"Rest for the tolling hands,
Rest for the anxious brow,
Rest for the weary, wayworn feet,
Rest from all labor now."

ALBERT WEEKS.

MOORE.—Died of neuralgia of the heart, in Chicago, Ill., March 24, 1882, Mrs. Sarah J. Moore, in the sixty-eighth year of her age. Sister Moore was born in Oneida Co., N. Y. She moved to Ottawa, Ill., several years ago, where she embraced the truth through the labors of sister H. C. Stone (deceased). Sister Moore was a very conscientious and amiable woman, respected and loved by all who knew her. She had but few opportunities of meeting with those of like precious faith; still she was rooted and grounded in the truth. Her confidence was unshaken in God; and, though taken away very suddenly, she left evidence that her work was done. She was buried at Ottawa, Ill. The funeral services were conducted by Eld. Kanard, Baptist. She leaves a husband and niece to mourn her loss. When our dear sister shall come from the grave, glorified and immortal, may her dear friends have so lived that they may enjoy everlastingly the kingdom of God with her. R. F. ANDREWS.

VAUDRY.—Fell asleep in Jesus, March 22, 1882, at Saxby's Corners, Shefford, Province of Quebec, Canada, sister Ann Woodard, affectionate and much loved wife of Bro. John Vaudry, aged twenty-five years, eight months, and thirteen days.

During the last eight years of her life, the subject of this notice exemplified the beauties of the Christian character, and by her merit and sterling worth made

warm friends of all who knew her and moved in her society. Combining piety, intelligence, and amiability, being a beautiful singer, a devout believer in the doctrine of a future life through Christ only, by and at the resurrection, as the final result of Scriptural faith and "a patient continuance in well doing," she sought "for glory, honor, and immortality," and went down by heart disease and dropsy, after a painful illness of thirteen weeks, into the darkness of death; to "rest for a little season," until the "call" of her Deliverer shall be heard, when she will "awake and sing," oh, so sweetly! Her final "good-bye," and her last word, "John," that brought her husband to her side, will be followed by words of recognition—joyful words. Funeral service of beautiful songs, and sermon by the writer, assisted by Eld. L. Marsh, her former pastor. Text, Rev. 14:13. A large and sympathizing audience was present.

C. P. Dow.

PARKIN.—Died at Maiden Rock, Wis., April 12, 1882, of dropsy of the heart, sister Retta Parkin, wife of Thomas Parkin, aged thirty-five years, five months, and twelve days. About thirteen years ago, sister P. embraced the truths of the third angel's message, under the labors of Eld. T. Sanborn, by whom she was baptized at about the same time. On moving to Maiden Rock, she united with the S. D. A. church, and she faithfully practiced, to the best of her ability, what she believed. She was ever ready to give a reason of her hope with clearness. Her sufferings were intense. Three months previous to her death, she had a cancer removed. She leaves a husband and four children to mourn their loss. In her last moments, she spoke with clearness of mind upon various subjects, and especially committed her children to the tender care of the Great Shepherd of the flock. We trust she sleeps in Jesus, and will be numbered among his jewels when he comes to make them up. Discourse by the writer, from Ps. 17:15, the words of her own selection.

STEPHEN ROESE.

NICKERSON.—Died of heart disease and dropsy, in Lincolns, Aropstook Co., Me., March 25, 1882, Alonzo Nickerson, aged fifty-eight years, six months, and twenty-seven days. He was born in Augusta, Me., Aug. 29, 1823. His parents moved into this county when he was about sixteen years of age. When about twelve years old, he experienced religion and united with the Baptist church, remaining a member of that body until the third angel's message was presented in this place, about six years ago. When he became convinced in regard to the truth, he did not let his store nor any of his former associations prevent him from taking his foot off from the Sabbath, and calling it a delight; and when the S. D. A. church was organized in this place, in 1876, he was chosen and ordained elder, which position he occupied at the time of his death. The cause in this county has sustained a loss. We laid him away to rest, but not without hope. Those who accept the truth, and walk in the light of the third angel's message, and die in the faith, rest under the benediction of the Lord, as stated in Rev. 14:13. He leaves a faithful companion to mourn her loss.

By his request, I spoke to a full house, on the day of his burial, from Job 14:14. J. B. GOODRICH.

WILKINSON.—Died at Gedney, Lincolnshire, England, March 19, 1882, after a long and painful illness, our dear brother, Samuel Wilkinson, aged eighty years. The deceased and his companion embraced the truth from reading, and for nearly eight years have observed the Sabbath of the Lord. They and sister Arnold, the mother of sister Lizzie Arnold Roberts of Oakland, California, were the only Sabbath-keepers in their vicinity, and had never seen any other person of this belief until I visited them a short time before the death of Bro. W. I found him very feeble, but rejoicing in the Lord, and much pleased to see some one of like precious faith.

The testimony is that he continued to trust in God till the time of his death, no murmur escaping his lips even in the hours of greatest suffering. When unable to articulate a word, he would clasp his hands upon his breast, and pour out his soul in supplication to his Maker.

Though already familiar with the Bible, he this year commenced reading it through according to the plan suggested by Eld. Haskell, thus in his weak state setting a worthy example to others.

His bereaved companion has our sympathy and prayers. Having cared for her husband night and day for about seven months, and being much reduced thereby, she yet bears her affliction with Christian resignation, looking forward to a re-union in that land where "the inhabitant shall not say, I am sick," and where no loved one will be torn away by the hand of death.

J. N. LOUGHBOROUGH.

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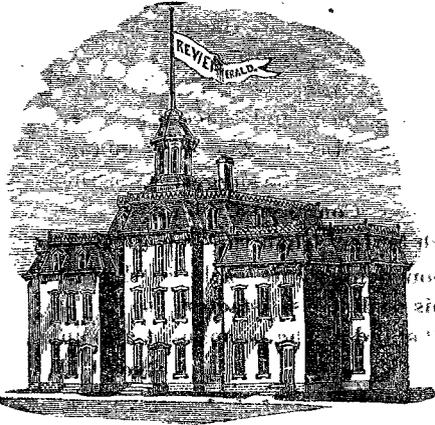
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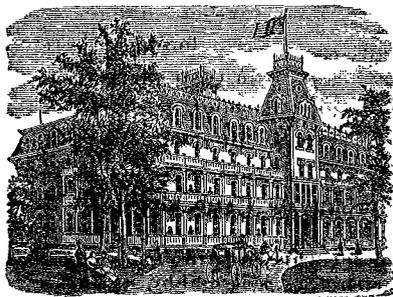
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Table with columns for WESTWARD, STATIONS, and EASTWARD, listing train times and routes between Chicago and various stations.

Taking effect Sunday, November 27, 1881.

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Grand Rapids and Detroit Express leaves Kalamazoo at 6.50 A. M., Battle Creek 7.38, arrive Detroit 11.50 A. M. Returning, leaves Detroit at 4.05 P. M., Battle Creek 8.40, arrive Kalamazoo 9.35 P. M. All trains run by Chicago time.

The Review and Herald.

Battle Creek, Mich., April 25, 1882.

CAMP-MEETINGS.

KANSAS, Burlingame, Osage Co., May 18-23.
IOWA, Des Moines, June 1-6.
WISCONSIN, Baraboo, " 8-13.
NORTHERN MICHIGAN, Saginaw, " 14-20.
MINNESOTA, Minneapolis, " 21-27.
DAKOTA, Parker, June 29 to July 4.
TEXAS, Waxahachie, July 21-31.

The April number of *De Stem der Waarheid*, the Holland quarterly published at this Office, is now ready. The first article is an illustrated one on "The Ark of the Covenant." All who can make any use of this paper to get the truth before people of that language, should send for it.

The April number of *Les Signes des Temps*, from Bale, Suisse, is on our table. We judge it to be a very interesting number. It contains leading articles on The Dark Day of May 19, 1780, The Destiny of Man, The Kingdom of Grace, The Demonic, The First Day, etc., etc., with interesting Temperance and Juvenile Departments.

We have received a copy of the first monthly supplement to the *Signs of the Times*, prepared by Bro. Loughborough for the purpose of supplying a "Department for Great Britain." It consists of two pages to be attached to the *Signs* which are to be circulated in the Kingdom. It is filled with items calculated to interest English readers, and will be a great help to the circulation of the *Signs* in England.

Bro. L. M. Dunlap, of Warsaw, Ind., sends us a clipping from his county paper, in which a correspondent clamors loudly for an enforcement of the Sunday law. It was written from a point where one of our churches is located; and he states that village and country correspondents of the various papers published in such places are full of similar expressions, which shows the tenor of the spirit that is growing among the people.

I. T. M.: Undoubtedly unleavened bread was used at the institution of the Lord's Supper, as it occurred at the time of the Passover, when no leaven was allowed in Jewish dwellings.

TO OUR SCANDINAVIAN BRETHREN.

You will notice the appointments for camp-meetings in the States of Kansas, Iowa, Wisconsin, Minnesota, and Dakota. In these States the great bulk of our Scandinavian believers reside. We feel a deep interest in the prosperity of the work among you, and greatly desire its extension and success. For your encouragement we have arranged to have Eld. O. A. Olsen present at the camp-meetings in these Conferences. We know the deep anxiety he has in his heart for the prosperity of the cause in your tongue. He wishes to encourage and instruct you. He can help you much, if you will be present at these meetings. He can help in the English language also, and will labor with all his heart to make these meetings profitable. In some of these States but few of his countrymen may be able to be present; but let all come who can. He will have publications, no doubt, with which to supply those who wish to obtain them. Let there be a special rally of our Scandinavian believers at these meetings.

GEO. I. BUTLER.

CAMP-MEETING IN KANSAS.

It will be noticed in the list of camp-meeting appointments that the time for the Kansas meeting is changed from what it was in the list given a few weeks since, and placed one week earlier. It now stands May 18-23. This change is made in accordance with the suggestion of the president of the Kansas Conference, who writes that it "will suit much better" than the one given previously, the season being quite early in that State. We trust this will be satisfactory to all concerned. This will stand as the permanent appointment.

GEO. I. BUTLER.

THE COMING CAMP-MEETINGS.

We give this week a list of camp-meetings reaching to the last of July. A few weeks since, a list was suggested which seems to have been satisfactory to nearly all the Conferences. One change only has been made. We trust all will now be pleased with the time fixed, and that it will best accommodate all interested. In that case we may reasonably hope for a large attendance. Probably no further changes will be desired. Let all in each Conference, therefore, who can possibly do so, form their plans to attend, and let us have a good turnout at each one of these meetings.

GEO. I. BUTLER, *Pres. Gen. Conf.*

SAGINAW CAMP-MEETING.

The time for this meeting is so near, that all who are within a reasonable radius should be making calculations to attend; and to do this, all should be provided with good tents, so far as it is possible. (1.) Will all who wish to rent or buy, please correspond with me at Alma, Mich.? (2.) Will all who have good family tents, and will rent, please inform me, stating the size and price? Please do not delay in this matter.

Alma, Mich., April 20. A. O. BURRILL.

Appointments

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

UPPER COLUMBIA CAMP-MEETING.

This meeting will be held, D. V., in the City Park, Dayton, W. T., May 31 to June 6, 1882. First service, Wednesday evening, at 7:30 o'clock. It is expected that Eld. J. H. Waggoner, editor of the *Signs of the Times*, will be with us. Mrs. E. G. White is invited. Our four Conference organizations will hold their annual sessions in connection with the religious exercises of the encampment. Elect delegates, prepare reports, and make all needed preparations to attend. Do you wish to rent a tent? Order of the undersigned without delay.

G. W. COLCORD, for Conf. Com.
Box 37, Walla Walla, W. T.

The eighth annual meeting of the Kansas T. and M. Society will be held in connection with the camp-meeting at Burlingame, May 18-23, 1882. We hope for a full attendance, and that each director will be present.

SMITH SHARP, *Pres.*

BORDEVILLE, Vt., Sabbath and first-day, May 6, 7. Let there be a general rally. The ordinances have been deferred till this meeting, to accommodate some who wish to unite with the church. The first discourse will be given at the commencement of the Sabbath.

D. T. BOURDEAU.

The eighth annual session of the Kansas Conference of S. D. Adventists will be held in connection with the camp-meeting at Burlingame, May 18-23, 1882. Let each church see that delegates are elected and furnished with proper credentials.

SMITH SHARP, *Pres.*

The Lord willing, I will hold meetings in Wisconsin as follows:—

Neeah,	April 29, 30
Poy Sippi,	May 4-7
Pulcifer,	" 12-14

O. A. OLSEN.

PROVIDENCE permitting, I will meet with churches in Wisconsin as follows:—

Augusta,	April 29, 30
Maple Works,	May 2, 3
Stevens Point,	" 6, 7
Grand Rapids,	" 9, 10
Clintonville,	" 13, 14
Plainfield (brick school-house),	" 20, 21

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HELP FOR UTAH.

ONE of the most effective journals against polygamy is the *Anti-Polygamy Standard*, published Salt Lake City, Utah, the organ of the Woman's National Anti-Polygamy Society. Every woman in the land who is desirous of aiding to free many thousands of her sex from a cruel and degrading bondage, and abolishing the curse of Mormon polygamy from our land, should send ten cents to P. O. Box 385, Salt Lake City, Utah, for a sample copy of the *Standard*.

We have received from John Collom, Golden, Jefferson Co. Col., "A Chart of History," a sheet 32x44 inches, containing chronological tables, which profess to give the principal events affecting the church of God from B. C. 780 to A. D. 1923.

These tables seem to be substantially correct down to 1881. From that point onward, they indulge in prophetic declarations, or what we must consider unwarranted speculations, having no idea that time will last till 1923. The chart has also 252 square inches of solid figures to be deciphered, together with other points too numerous to mention, the whole being sealed with a picture of the great pyramid!!

The chart is designed to supplement a book entitled, "The Prophetic Numbers of Daniel and the Revelation," both of which may be obtained for \$1.50 by addressing the author. He claims that prophetic reckoning is at last adjusted and settled. The trouble with this matter is, the reckoning was all settled before; and this effort will only have the effect, so far as it has any influence at all, to unsettle it.

We have received the "Illustrated Annual of Phrenology, and Health Almanac for 1882." Besides the astronomical events and calendars, contains the usual amount of matter on phrenological and health topics. Published by Fowler and Wells, 753 Broadway, N. Y. Price 10 cts.

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

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

Books Sent by Freight.—J N Loughborough 68.32, E R Jones 31.31, J N Loughborough 25.00.

Books Sent by Express.—J J Smith 10.99, D A Wellman 12.80, J Hankins 9.90.

Cash on Account.—Minn T & M Society per Nettie G White 60.85, Ind T & M Society per W A Young 35.00, Ind T & M Society per S H Lane 42.35, E G Olsen 20.00, H A St John 10.00, Texas T & M Society per Kittie McKisick 49.25.

Shares in S. D. A. P. Association.—A Kunz 10.00, Mrs E B Lane 10.00, E H Root 10.00, Mrs Hezzy Root 10.00, Alfred Ferrin 20.00, S W Hastings 10.00, Francois Depas 10.00, Desire Wery 10.00, E J Connett 10.00.

Donations to S. D. A. P. Association.—J J Smith & wife 5.00, Wilson F Hastings 1.00, Desire Wery, thank-offering 55c, Stephen Depas thank-offering 50c.

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Mich. Conf. Fund.—I G Soule, tithe 1.00, Maple Grove per W Harding 35.73, Vergennes per E Van Deusen 21.30, Holly per Sping Willson 4.15, Elmwood 1.15, Jackson per D B Palmer 55.25, Hastings per L G Moore 11.89, Hickory Corners per Geo E Risley 5.00, Theiford Center per A Johnson 6.85, Kalamazoo per Mary Kellogg 39.97, Wright per C Buck 30.54, Sheridan per A S Hynes 43.50, Flint per S Rhoads 12.34, Allegan, Jas M Baker 27.00.

Mich. T. & M. Society.—Dist 6 per F Howe 47.15, Dist 14 per W May Zenor 75c, Dist 4 per E M Perham 2.50, Dist 10 11.57, Dist 10 S A Lawrence 1.00, Dist 5 per J S Wicks 9.00.

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